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TO CORRESPONDENTS.

We feel it incumbent on us to acknowledge our obligations to our numerous Correspondents, whose talent and zeal have so enriched the first Number of the *Asiatic Observer*, as entirely to fill its pages with original matter, in those departments of the work which admit of it; and they will perceive the sincerity of the acknowledgement, by our having stamped "*Imprimatur*" on those pieces, which we trust, had the task been committed to them, they themselves would have selected. We must, however, hint to our Correspondents, that which, if attended to, will render the work far more acceptable to the Reader, and considerably reduce the labour of preparing it for the press.

We shall be obliged if our Essayists will be as prompt as possible in forwarding their Essays to the publisher, as that part of the work, passes at an early period through the press. Attention to this circumstance will prevent either the deferring of a good production to a future number, or the displacing of what the printer has already composed, and the setting up of the types a second time, to insert an article to which we give the preference.

We shall be glad if E. will discharge his writer before he favours us with another Review: for in truth, more profound *learned nonsense*, we conceive cannot be produced, than the copy of that article to which we refer; and which, notwithstanding the pains of the author, we could not have reduced to common sense, without the assistance of a Gentleman accustomed to decypher *Hieroglyphics*.

The Gentleman who has favoured us with his *Journal to Babylon*, merits our warmest thanks. Though he himself called it, "*An Extract from a Sailor's Log-book*," we assure him, at any future period, we shall be happy to have other extracts from this depository; and hope whenever he leaves the bosom of his family to tempt the seas, or explore regions in which, though now swept with desolation, ancients have lived, have fought, and bled, he will be provided with that valuable companion, *the Log-book*.

We are sorry to inform "A Subscriber," that the nature of our work does not admit of his communication; but we have disposed of it in the manner which he has directed. On any subject, however, which the work embraces, we shall be obliged by his assistance.

* * All communications are requested to be directed, post-paid, for the Editor, to the Publisher.

Persons in the Upper Provinces, or at a distance, becoming subscribers, will please to refer us for payment to some house in Calcutta.

THE
ASIATIC OBSERVER.

JANUARY, 1823.

*Memoir of the Rev. J. T. VAN DER KEMP, M. D. late
Missionary in South Africa.*

JOHANNES THEODORUS VAN DER KEMP^r was a descendant of a respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748. At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity.

The rapid progress which he made in his literary pursuits among his friends, produced a general expectation that he would prove a distinguished character. His acquirements in the learned languages, in philosophy, in divinity, in medicine, and in military tactics, were deemed extraordinary.—On leaving the University he entered into the army, in which he rose to the rank of Captain of Horse and Lieutenant of the Dragoon Guards. Unhappily imbibing the principles of infidelity, and casting off the restraint of a religious education, he became, to use his own words, the slave of vice and ungodliness. The distressing feelings of his pious father on this account, are said to have accelerated his death. Marriage, however, produced an external reformation in his conduct, and he was no longer chargeable with scandalous irregularities. He now quitted the army, in which he had spent sixteen years, and in which, had he continued, he might have attained distinguished eminence, and determined to enter on the practice of medicine. His qualifications for this profession were already considerable; but with a view to further improvement, he spent two years at the University of Edinburgh, where he pursued his studies with unremitting assiduity. Here he composed a Latin work on Cosmology, entitled *Parmenides*. Having obtained the degree of Doctor of Medicine, he re-

turned to his native country, improved in science, but not in religion; for by the conversation of some men of infidel sentiments, during his stay in Scotland, he became an avowed Deist, not hesitating to blaspheme the Saviour, and flattering himself that in so doing he pleased God.

He commenced his practice as a physician at Middleburgh; where he acquired great reputation, and was deservedly esteemed. A singularity in the management of his business deserves notice. He would never admit on his list more than twelve patients at any one time, in order that he might be able fully to study the case of each, and to devote his whole attention to their recovery. From this circumstance, however; it is probable, that he was possessed of some property. How long he continued in the profession of physic, at Middleburgh; does not appear; nor can we tell the reason of his quitting that city: but it is certain that he retired to Dort, intending to employ the rest of his days in literary pursuits, and in rural amusements. The time, however, was now at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

On the 27th day of June, in the year 1791; while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water-spout broke on the boat, by which it was instantly upset; and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van Der Kemp instantly perished, and the Doctor himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance:—but God, whose watchful eye surveys all human events, and who had designs of mercy to him, and, through his instrumentality, to many others, interposed by a peculiar providence for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in which the Doctor was just ready to perish; the sailors on board, perceiving him adhering to the wreck, delivered him from his perilous situation. In this remarkable manner was preserved a life, which was in future years to be employed for the spiritual advantage of mankind, in the propagation of that faith which he had once laboured to destroy.

The state of his mind, previously to this event, may best be ascertained from his own words.

“Christianity, to me, once appeared inconsistent with the dictates of reason—the Bible, a collection of incoherent opinions, tales and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning; but who, by opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hatred, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord’s Supper: but some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration.

“I then prayed that God, by punishing my sins, would prepare me for virtue and happiness; and I thanked him for every misfortune. But the first observation which I made was, that although often times severely chastised, I became neither wiser nor better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it. Finding this also vain, I feared that I should perhaps never be corrected in this life by punishment; still I hoped, that I might be delivered from moral evil after death, by a severer punishment. Yet, reflecting that punishments had proved utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience; and I concluded, that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself to be like a blind man who had lost his way, and who waited in hope that some benevolent person would pass by and shew him the right path; so I waited upon God that he would take me by the hand, and lead me in the way everlasting.”

At this period, when the mists of natural religion, condensed by infidelity, were leading on eternal night, in the approaching gloom of which his errors and his crimes became the only objects of vision, and which like so many satyrs seemed to dance before him, exulting in the augmentation of his grief, and driving him to seek refuge in God, of whose perfections he had been too long ignorant;—at this period, when divine judgments appeared collecting the tempests, and preparing the thunder for his destruction;—at this period, in which the elements began to rage, and the storm descend;—at this precise period MERCY was seen in the midst of Heaven, hastening to his rescue, and with one hand snatching him from the relentless flood, whilst with the other she caught up his wife and daughter, and bore them to a residence where the storms and vicissitudes of this world are unknown.

So remarkable a providence appears to have given the first shock to his infidel principles; and on the following Sabbath he attended at Church, and partook of the Lord's Supper, with a bosom convulsed by conflicting sentiments, and agitated in discovering the path of duty. At length the prevailing sentiment of his mind was to this effect:—"Examine it once more, and you will judge otherwise; but eat now of this bread, and remember your new Master."

In the afternoon of the same day, recovering his composure, he sat down calmly and closely to reflect on the leading doctrines of the Gospel. In the doctrine of redemption through the blood of Christ, he perceived, that the justice of God is not only preserved inviolate, but exalted; while the grace of God is exhibited in the brightest lustre through justification by faith. He then proceeded to search the Scriptures, and was astonished to find these sentiments so fully confirmed in the Apostle Paul's Epistle to the Romans. From this moment he received, and revered the sacred Scriptures as the word of God, and determined to make them the rule both of his faith and practice. He then took occasion to converse on these and other religious subjects with various serious persons, and was not a little surprised to find how exactly their views and feelings corresponded with his own.

Referring to this memorable period of his life, he says, in a letter to his friend; "These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many instances my knowledge was very imperfect:—taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, of the depth and extent of the misery in which I had been, of the guilt from which I had been delivered, of my natural enmity against God, nor even of my own ignorance."

In the same letter he adds, "You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth and error, but attacked me like a warrior, and felled me to the ground by the power of his arm. He displayed no more of the majesty of a benevolent king; than was necessary to compel me willingly to obey him. But as soon as I had submitted to him as a conqueror, he assumed the character of a Prophet; and I then perceived that the chief object of his doctrine was, to demonstrate the justice of God both in condemning and saving the children of men. I was pleased to find, that it had been represented to Paul in the same light, when he admired and adored; because there-

in the justice³ or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer."

Shortly after this memorable era, he was introduced into a new scene of labour, in which the renovated dispositions of his mind had an opportunity of being advantageously displayed. During the war between Holland and France, a large hospital was erected (in 1793,) in the neighbourhood of Rotterdam, when Dr. Van Der Kemp, being well known, not only in his former military capacity as an officer of merit, but also as a physician of extraordinary skill, was appointed the principal director of that institution. Here his talents, improved and regulated by the grace of God, produced the most excellent effects. That extensive and important institution was conducted in the best possible manner; every one was readily submissive to his directions, every one loved and revered him. The patients esteemed him as their father, and the servants obeyed him with pleasure. He laboured to promote true religion among them, procured a catechist to instruct them twice or thrice a week, and regularly led them to public worship every Lord's-day.

By the subsequent invasion of the French, this hospital was broken up; in consequence of which Dr. Van Der Kemp removed to Dort, living a retired, but not inactive life. His leisure was diligently employed in the pursuit of useful knowledge, particularly in the study of Oriental Literature. He was also engaged in composing a Commentary on the Epistle of Paul to the Romans, which he earnestly wished to complete, and to leave behind him as a testimony to the world of his sincere conviction of the truth of the gospel.

In this state of retirement and study it is probable he would have finished his days, had not the formation of the Missionary Society in London in the year 1795, engaged his attention. A printed address from this Society was circulated in Germany, and put into the hands of a Moravian Minister from Herznuth. Mention being made in that address, that the Missionary Sermons preached at the commencement of the Society were about to be translated into the German language, he felt a desire that they should receive a Dutch translation also, and be circulated in Holland; for which purpose he procured a copy, and spoke to a printer on the subject of the publication. As he perused these discourses, he was transported with sacred delight, and filled with thanksgiving to God, who had put this scheme of benevolence into the hearts of his British brethren. Meeting in one of the ser-

mons^d with those words, "Curse ye Meroz," said the Angel of the Lord, "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," Judges v. 23. he was so deeply affected, that he fell on his knees, and cried out, "Here am I, Lord Jesus; thou knowest that I have had no will of my own since I gave myself up to thee, to be spent in thy service, according to thy pleasure; prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit, and lead me in the right way, if there yet be any way of wickedness in me."

He now felt himself disposed to communicate to the Directors of the Missionary Society the prevailing wish of his heart, and accordingly wrote freely to them on the subject. The following is an extract from his first letter, written in April 1798.

"Allow me to say, that I am in a strait betwixt two; having a desire to be sent, if it be the will of God, by your means, to the heathen; or to abide in this country, endeavouring to serve my Lord, in stirring up the too languid zeal of my countrymen to imitate your example in word and deed. It appears clearly to me, that Holland needs an address from your Society, representing the duty of evangelizing the heathen, and recommending to the Christians of this country the considerations which have wrought such forcible conviction on your own minds. Do not say, example is sufficient to express your opinion; for whatever we may do here, to bring your scheme with your transactions into view, it will remain out of sight to thousands who are too indifferent to it: but a direct address from a respectable foreign society will certainly command attention."

In consequence of an affectionate invitation, Dr. Van Der Kemp came to London; and the Directors had an opportunity, for several months, of enjoying his company and conversation, by which all the favourable impressions which his correspondence and character had before excited, were confirmed and increased. He appeared to be the very man, qualified by the most appropriate talents, to commence and superintend the Mission to South Africa, which he had himself first projected.

During his residence in London, the Doctor was not unemployed. He directed his attention to every subject that appeared requisite to promote the great object in view; and, among other particulars, the following deserves to be recorded to his honour. Apprehending that an acquaintance with the method of making bricks might prove conducive to the comfort of the Africans, to promote the benefit of whom he

intended to devote his future days, he engaged in that occupation, and actually employed himself for many days in the mechanical part of the business, in the neighbourhood of London. Such an effort of genuine zeal ennobles the character of a man of science ;—such was Dr. Van Der Kemp, and he reminds us of that distinguished personage, Peter the Great, who, with a view to the improvement of his country, wrought incognito, as a humble labourer, in the Dutch and British dock-yards, that he might teach his Russian subjects the art of ship-building.

Doctor Van Der Kemp being about to leave Europe, uncertain whether he should ever return, found it necessary to revisit Holland, and settle his affairs. He took with him the Address which he had solicited from the Directors, which he immediately translated into Dutch, and circulated among his countrymen. The paper was eagerly read, and its effects were sudden and extensive. A body of zealous Christians speedily formed a Missionary Society at Rotterdam, called “The Netherland Missionary Society;” and another was shortly instituted in East Friesland ; both of whom were desirous of co-operating with the Society in London. Dr. Van Der Kemp, having settled his affairs in Holland, returned to London, and was publicly set apart for the great work to which he had devoted himself, at the Scot’s Church, in Crown Court.

Dr. Van Der Kemp, Mr. Kicherer, Mr. Edmond, and Mr. Edwards, were appointed by the Directors to be Missionaries to South Africa. The mind of Dr. Van Der Kemp was fully set upon the instruction of the Caffres, whose residence is beyond the bounds of the colony of the Cape of Good Hope ; his determination being to commence his labours where the Saviour’s name had never been heard. The journey indeed threatened to be long and perilous ; but difficulties seemed only to enkindle his zeal, and to manifest a calm and intrepid decision, raised above the fear of danger or of death.

A passage was procured for these four Missionaries on board the Hillsborough, a government transport vessel, which carried out a number of male convicts for Botany Bay, and which was to touch at the Cape, where the Missionaries were to disembark. The Hillsborough sailed from Spithead on the 23d of December, 1798, in company with the Duff, on her second voyage, which then carried out about forty Missionaries (including their wives) for the South Sea Islands. The vessels parted when the convoy separated, and the Duff was unhappily captured a few weeks after, not far from Rio Janeiro.

On board the Hillsborough, Dr. Van Der Kemp and his associates found ample scope for their benevolent exertions. A set of depraved beings more vicious, and more determined on mischief, perhaps, was never found. Before they left the harbour, their turbulent spirit was so manifest, that the lives of some naval officers were in the most imminent danger. The Doctor was advised not to hazard himself among them; but notwithstanding the confusion and desperation that prevailed, he visited them; sat down among them; conversed freely with them, and endeavoured, by every lenient art, to soothe their agitated minds, and reconcile them to their fate. His endeavours were not fruitless; he procured for them a mitigation of those severities which their mutinous spirit had rendered necessary: they became less refractory, and listened with respect to his admonitions. A few of them appeared to be essentially improved, and there was reason to hope that some became sincere penitents, and true converts.

But dangers of a new kind presented themselves:—death began to make dreadful havoc among the crowded convicts. The darkness, the heat, the putrid effluvia, with the groans of the sick and dying, rendered the hospital a scene of inexpressible wretchedness: but this intrepid man of God, and his pious companions, remitted none of their friendly offices; but exposed to all the danger of hanging over the beds of the dying, continued to instruct and console these miserable creatures, with a view to pluck them, if possible, as brands from the fire. These benevolent men were, however, wonderfully preserved from infection; and thus not only was a noble example of Christian fortitude presented to the world, but a strong encouragement also afforded to others who in the discharge of arduous duties may be exposed to similar trials.

Yet the Missionaries had to face the king of terrors in another form. Soon after they entered upon the wide Atlantic, they encountered a severe storm, which, with some intervals, continued for three successive days. The ship admitted much water, which continually gained upon them, notwithstanding the labour of the pumps, and they were thought to have sprung a considerable leak. The danger became imminent, and naturally led the Missionaries to their knees, pleading in humble faith the fulfilment of that great promise, “Call upon me in the day of trouble, and I will deliver thee.” Nor were they concerned for themselves alone, they cried earnestly to God for their brethren in the Duff. The simplicity of the Doctor’s prayer for them was recollected by one of the brethren:—“Lord, thou hast given them a little ship, and

they are with us in a great storm; we pray that thou wouldst give them great faith." Remembering that Mr. Kicherer had once said to him, previously to their embarking at Portsmouth, that he was perfectly willing to sail, whatever might be the result, the Doctor asked him, how he felt himself affected; when he firmly replied;—"The ship may sink, but the foundation on which my soul rests is immoveable—it can never fail." The danger, at length, subsided; the storm ceased; and it was discovered that by some means one of the ship's ports had been partly opened, which being closed, the water was got under, and they united in thanksgiving to God for their preservation.

On the 31st of March 1799, after a passage of about fifteen weeks, the Hillsborough came to anchor at the Cape of Good Hope. On their arrival, Dr. Van Der Kemp and his brethren were received with much Christian affection by the pious colonists, who, having been apprized of their coming, and of their laudable object, had prepared for them comfortable accommodations; and a respectable society was shortly organised, and entitled, "The South African Society, for promoting the spread of Christ's kingdom."

The Doctor now applied himself diligently to every necessary preparative for his long and toilsome journey. Letters from the Governor to the subordinate magistrates in the country were kindly furnished; a waggon (the usual vehicle for travelling in that country) was purchased, and every necessary article procured. Bruntjee, a famous elephant hunter, sent at the Doctor's request from the Moravian brethren at Bavian's Kloof, was engaged as guide and interpreter. On the 30th of May the Missionaries commenced their journey through the trackless wilderness, infested with wolves, tigers, lions, and other wild beasts. The footsteps of a numerous company of lions were one day visible in their road, but they were mercifully preserved. Having passed the howling desert, they arrived, June 29th, at Graaf Reinet, 32° 33' Lat. where they were kindly received by the Landrøst Brester. Assisted by Christian friends the Missionaries left Graaf Reinet, and on their way met with a great number of families, who had fled from their houses to escape the Modanki Caffres, and were informed of many robberies and murders which had been lately committed in the vicinity. Nevertheless they resolved to go forward; and though frequently exposed to the most imminent danger from the hostile Caffres, they were delivered from every evil.

Bruntjee the elephant hunter, who had been sent to king Gika, requesting his permission to enter his territories, returned

with a favourable answer, bringing with him the king's tobacco-box, which he had sent by way of passport.

After a tedious and most perilous journey, they arrived at the residence of king Gika, to whom the Doctor was at length introduced; and having stated the object of his journey, was informed that Gika, on account of the hostilities prevailing in the country, could not promise him protection. Unwilling, however, to abandon his object, he continued in the vicinity for fifteen months, endeavouring by every prudent measure to conciliate king Gika and his subjects, and preaching to some heathens of Hottentot extraction, who resided in that country, to several of whom it appears that his ministry was greatly blessed.

During this period violent opposition was excited by some of his enemies, who resolved at one time to kill him as a conspirator against the king of the country, and forbid him any longer to instruct the heathen. The rage of his adversaries, however, subsided, and he proceeded, amidst all his discouragements, in his Missionary labours.

After a patient perseverance in his work for many months, he thought it expedient to remove; and having learned that two additional Missionaries had arrived from Europe to assist the work in South Africa, he proceeded towards Graaf Reinet to meet them, where, on the 14th of May 1801, he joined the brethren Messrs. Vanderlingen and Read.

Here some of the colonists opposed the benevolent labours of the Missionaries among the Hottentots; which induced Dr. Van Der Kemp and Mr. Read to remove, with their beloved charge, from the jealousy of their opposers, and to form a settlement at a considerable distance.

After a long and difficult journey Dr. Van Der Kemp and Mr. Read arrived at Algoa Bay, in March 1802, with about eighty Hottentots. His Excellency Governor Dundas requested the Doctor to furnish him with the plan of a Hottentot village, promising to supply the necessary materials for the settlement, and food for the people during a reasonable time. The spot fixed upon was called Bota's Place, eight miles from the Bay. A number of huts were erected, and immediate measures adopted to raise wheat and rice for the people. The good effects of this institution were soon apparent, in the improved morals of the natives, and in their order and cleanliness. About two hundred persons stately assembled for Divine worship at Fort Frederic:—their attention was serious, and their psalmody remarkably harmonious. Mr. Read spent part of his time at the neighbouring garrison among the

English soldiers, who heard him with delight and advantage.

Soon after the formation of this settlement the Doctor was confined to his bed by fever and rheumatism for eleven months. Various local circumstances increased these difficulties; but they were alleviated by a visit of Governor Dundas, who represented the extreme danger to which the Missionaries must be exposed, when the garrison should be withdrawn from the neighbourhood; urging them, in the most friendly manner, to suspend their labours, and remove from the scene of danger. Such, however, was their fortitude, that they determined to remain at their post. The worthy Governor, finding his prudential admonitions fruitless, desisted; and could further manifest his benevolence only by presenting them with a liberal supply of oxen and sheep, and with the necessary means of cultivating the ground; and by empowering them to take possession of the fort as a place of safety, whenever they should think it expedient.

The necessity of such a refuge was too soon apparent; in the space of eight days after the removal of the soldiers from Fort Frederic, the settlement was suddenly attacked, in the midst of a dark night, by a furious banditti, whose object seemed to be not only the destruction of their property, but also of their lives. The assailants fired at them not less than fifty times, but happily no life was lost.

In this moment of terror, the Hottentots insisted upon permission to repel force by force; and accordingly fired twice, at random, among the invading party. The assault, from what cause they could not then imagine, immediately ceased, and the party withdrew. In the morning they learned that one of the shots had entered the thigh of a chief, and by dividing a principal artery, occasioned so great a loss of blood, as to terminate his life in a few minutes. On the following night they renewed the attack, but finding the settlement in a better state of defence, they thought fit to withdraw. After this event, the brethren retired to the fort, where they were happily preserved from the violence of their enemies.

In consequence of the peace, the colony of the Cape being restored to the Dutch, his Excellency Governor Jansen paid a visit to the settlement, and recommended a more eligible situation. In compliance with his advice, they removed to a spot which the Governor had himself chosen for them, situated to the west of Algoa Bay, near the mouth of Zwart's Koph River; and at the request of his Excellency, named it Bethelsdorp, or Bethel-Village: and here, for several suc-

ceeding years, not only the Missionaries themselves, but many others through their instrumentality, found it a "Beth-El," — "the house of God, and the gate of heaven."

A new settlement was formed; a church and suitable habitations, the walls and roof of which were composed of reeds, were quickly constructed; large gardens planted, and every prudent measure adopted to raise a sufficient quantity of corn and vegetables for the supply of the people. A school was also established, consisting of about forty children, of whom twenty soon learned to spell and read. It pleased God to bless the faithful labours of his servants for the great purpose the Society ever kept in view, the CONVERSION OF SINNERS TO GOD. The conversion of a man named Cupido, who had been distinguished for the enormity of his crimes, was very remarkable; and when renewed by Divine grace, he, like Saul of Tarsus, "straightway preached the Gospel" to his countrymen, declaring, as a living witness, that the Son of God has power to forgive and subdue sin. Other remarkable examples of renewing grace have been detailed in the publications of the Society.

The work of God, at Bethelsdorp, was proceeding in a very favourable manner, when Governor Jansen requested Dr. Van Der Kemp and Mr. Read to suspend their operations there, until a more favourable opportunity should arrive. The good work, however, went on, the brethren Ulbrecht and Tromp, who had been sent over by the Dutch Society, continuing to labour at the settlement.

In the year 1806, while Dr. Van Der Kemp and Mr. Read were at the Cape, the colony again reverted into the hands of the English; which no sooner took place, than General Sir David Baird sent for the Doctor, to consult him on the best method of treating the Hottentot prisoners of war; and soon after gave him full permission to resume his labours at Bethelsdorp, where he arrived March 21, 1806. The further privilege was granted him to plough and sow, for that year, an excellent piece of ground belonging to Government. It cannot be observed without gratitude to the great Disposer of human affairs, how seasonably the restoration of the Cape to the English Government took place, when the very existence of the Mission was threatened; it affords an evidence also of the justice and mildness of our own Government, which covers, with the shield of its power, those who are actively engaged in the labours of benevolence.

Dr. Van Der Kemp, amidst all his exertions, found time to complete a work, begun before he left his native country, on the

Epistle to the Romans, entitled "The Theodicée of St. Paul." This he sent over to Holland to be printed. He also composed a considerable work on midwifery, for the use of Bethelsdorp. In the year 1808, this settlement had attained to some degree of prosperity. "It contains," says Dr. Van Der Kemp, "Sixty or seventy houses, each having on an average about ten inhabitants, whose industry appears to increase. The work of God's converting grace is also manifest among the people. In short, after six years labour, it has obtained such a degree of solidity, that it may be committed to the care of another Missionary, which will enable me to devote some subsequent days of my far advanced age to His service, among some of the nations hitherto ignorant of the way of salvation."

Madagascar was the place on which his heart had been fixed, almost from the commencement of his Missionary labours. He often mentioned this great and long-neglected island in his letters. But as there were large tracts of country in the neighbourhood of the colony, in favour of which no Missionary efforts had yet been made, he earnestly wished to make an excursion, in a north-easterly direction, leaving Caffraria on the right hand, with a view to extend the chain of Missionary settlements along the east coast of Africa: and first to attempt a Mission among the Mathimbas, or Tamboochis; or else to proceed towards the north, and explore the nations near the meridian of Algoa Bay.

While this benevolent man of God was stretching out his arms towards nations almost unknown, and indulging the delightful hope of enlightening other benighted regions, his beloved Bethelsdorp was not neglected. He had the pleasure to behold the increasing fruits of his labour. The schools flourished, and the ground was more productive, in consequence of copious rains; so that, though the number of settlers was much increased, the corn raised was more than sufficient for their support. The fields (once a barren wilderness) were covered with cattle, amounting to 1,200 head, exclusive of sheep and goats; and a rapid advance towards civilization was produced in the space of six or seven years. Dr. Van Der Kemp wished to erect an Orphan-school at Bethelsdorp; but the work was of too great magnitude to be hastily undertaken.

¶ About this period, after a slight stroke of apoplexy, he writes thus:—"The Lord continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm

can give rest to my soul, though all around me is in agitation and alarm."

In the year 1810, the number of persons belonging to the settlement at Bethelsdorp amounted to nearly one thousand, including men, women, and children. Industry continually increased. Mats and baskets were made in considerable quantities, and sold in the country around. The manufacture of salt was encouraged, which was bartered in the neighbourhood for wheat and other useful articles. Soap-boiling, sawing, and wood-cutting for waggons, became also a source of support.

Dr. Van Der Kemp, at various times, procured the manumission of several slaves; the expense of which, amounting to many hundred pounds, he defrayed from his own private purse; and generously supported himself, as a Missionary. In these, as well as in many other such instances, he presented to the world a noble example of disinterested zeal.

While Dr. Van Der Kemp and Mr. Read were detained at Cape Town, they diligently and successfully employed themselves in the instruction both of Europeans and Hottentots; and, in consequence of their laudable exertions, an Auxiliary Missionary Society was formed, and a subscription commenced, in which a number of pious British soldiers took a principal part. When the last accounts came away, the subscriptions amounted to about 1500 Sicca Rupees.

On the morning of Saturday, Dec. 7th, 1811, the Doctor expounded a chapter with much freedom; after which, finding himself indisposed, he said to Mrs. Smith, who had formerly resided at the settlement in Bethelsdorp, "O Mrs. Smith, I find myself extremely weak. I should be glad to have an opportunity to settle my own affairs." He was seized the same morning with a cold shivering; a fever ensued, and he retired to his bed.—From that bed he rose no more. His disorder rapidly advanced, notwithstanding the use of suitable means: so great was the violence of his disorder, that he was rendered almost incapable of speaking; a lethargic heaviness suppressed his powers, and it was with great difficulty he could be prevailed on even to answer a question. One of his friends, however, who called on him a day or two before his departure, asked him, "What was the state of his mind?" His short, but emphatical and satisfactory answer was—"All is well;" and in reply to a similar enquiry, "Is it light or dark with you?" he said, "Light!"

Thus departed, in the faith and hope of the glorious Gospel of Jesus Christ, an eminently qualified, devoted, labori-

ous, and successful minister of Jesus Christ. His memory will be cherished by the Church of God, and his name classed with those of Elliot, Mayhew, Brainerd, and Swartz; and Christians yet unborn will be excited by his example, and encouraged by his success, to imitate his apostolic labours.

We close this brief Memoir of Dr. Van Der Kemp with the encomium, which the late Bishop Hurd passed on the character of a true Missionary:—"The difficulties, the dangers, the distress of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue; and will be only sustained by him whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a martyr. We have seen him forsake ease and affluence, a competency at least, and the ordinary comforts of society; and with the Gospel in his hand, and his Saviour in his heart, make his way through burning deserts and the howling wilderness, braving the rage of climates, and all the inconveniencies of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to theirs; in a word, enduring all things, becoming all things, in the patient hope of finding a way to their good opinion, and of succeeding finally in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

"I confess, when I reflect on all these things, I humble myself before such heroic virtue; or rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world!"

(For the ASIATIC OBSERVER.)

The Importance of Early Improvement.

"He who hopes to look back with satisfaction upon past years, must learn to know the present value of single minutes." DR. JOHNSON.

At every stage of our earthly career, in every station of life, and under every vicissitude of circumstance, this maxim is of general utility. But in no period is its paramount importance equally apparent as in the period of youth. Time

is by all acknowledged to be momentous in its consequences; yet irrespective of its worth in general, some parts in particular, from the facility which they afford of pursuing imperative duties with the greatest probability of success, appear to have a supreme and relative value.

Seed-time and harvest have to the husbandman a degree of interest sufficient to rouse the energies of the most inert, and to call into operation the willing efforts of youthful vigour and the dormant powers of decrepit age.

The mariner anticipates with solicitude the period, when the wind which has long been adverse will become propitious for his voyage; and at the moment of its arrival he spreads his canvas to the breeze, and sails triumphantly upon the bosom of the wave.

The traveller no sooner beholds the morning dancing on the misty mountain tops, than he addresses himself to his journey, and hopes, before the evening closes the day, by persevering diligence he shall see much of his task performed.

In these, and in many other instances which might be adduced, there is a relative importance attached to time; but no circumstance more vividly illustrates this sentiment, than the peculiar advantages for improvement which are inseparably connected with the period of youth. That the mind, at this stage of its existence, is in the acquisition of knowledge more apt, than when farther advanced, requires no proof. Experience and general observation corroborate the fact; whilst nature affords us the most lively illustration, by the exhibition of extensive tracts of country which have long lain destitute of the tiller's care, and are thus not only unprepared for the reception of seed, but are previously occupied by rank and noxious weeds.

Youth has not merely negative advantages, it has positive facilities. The powers of the mind being unimpaired by disease, unshackled by prejudice, and undismayed by want of success; pursue their object with ardour, docility, and hope. Increasing years are accompanied by increasing duties, which demand almost the whole of our attention to discharge; every duty has its correspondent care, which requires all the energies of the soul to support. But even is the brow of youth, and the solicitude of mind, such as accelerate rather than retard its advance in knowledge. Every subject is then novel, and novelty is attractive; we pursue it with emotions similar to those with which a traveller ascends the summit of a lofty mountain, whence he anticipates a prospect which will burst upon his view, like visions of the celestial world.

The thoughts of the mind are at this period peculiarly its own, and they are cherished as a legitimate offspring; but an advance in years convinces us, that we have but few thoughts which others have not had before us; and what we prosecuted with pleasure because we conceived it to be original, loses its charm when we know that it has been much better thought and more elegantly expressed by others, than our abilities will ever enable us to attain.

But the importance of the subject must not be estimated merely by the relative value of time: it has heights and depths which the limits assigned to this article will not suffer us to explore. Whether it be viewed in the aspect which it bears upon scenes of time, or scenes of eternity; things which are spiritual, or things which are secular; duties that are public, or duties that are domestic; it will appear to be vested with consequences the most important.

The succeeding events of life are derived, in a great measure at least, from the circumstances of our birth. By the character of parents, it is in a prime degree determined, whether men shall be opulent or poor, learned or ignorant, honourable or despised. A child is born in the abode of knowledge and virtue. From his infancy his mind is fashioned to wisdom and piety. In his youth he is taught and allured to remember his Creator; and to unite, first in form, and then in affection, in the household devotions of the morning and evening. God he knows almost as soon as he knows any thing. The presence of that glorious Being he is taught to realize almost from the cradle; and from the dawn of intelligence to understand the perfections and government of his Creator. His own accountableness, as soon as he can comprehend, he begins to feel habitually and always. The way of life through a Redeemer is early and regularly explained to him by the voice of parental love. He is enabled to read, and persuaded to 'search the Scriptures.' Of the approach, the danger, and the mischief of temptations he is tenderly warned. At the commencement of sin he is kindly checked. To God he is daily commended in fervent prayer. Under this happy cultivation he grows up 'like an olive-tree in the courts of the Lord;' and green, beautiful, and flourishing, he blossoms, bears fruit, and is prepared to be transplanted by the Divine hand to a kinder soil in the regions above."

Effects like these are sufficient to stimulate to the diligent improvement of time, that we may, in what station soever of domestic life we are placed, be qualified to "allure to brighter worlds, and lead the way."

The welfare of society is always affected by the character of those who sustain public offices. Important stations require eminent talents. Hence a curse denounced against Is-

rael was, "I will give children to be their princes, and babes shall rule over them." Few denunciations could be named, which would be equally detrimental to the interests of a people. Under such an administration, commerce languishes, industry is enervated, ingenuity repressed, the arts and sciences are without a patron, and liberty itself without a friend. But let men of sterling principles, men of real talent sustain those stations, and liberty bursts her shackles, science takes her harp from the willows, industry is nerved with vigour, ingenuity germinates, and wealth and affluence flow through the channels of an extensive commerce. But where shall the attention be directed, to fix on individuals so qualified? Shall it turn to the votaries of pleasure, whose youth is spent in dissipation, and whose season for improvement has been lost in the vortex of folly? Such a search would prove abortive, and such a task endless. But let it be directed to those, whose early youth has been spent in the laudable pursuit of knowledge—whose faculties have been invigorated by mental exertion—whose minds have run an honorable career of virtuous emulation—and whose souls have bounded with the delightful prospect of receiving and diffusing knowledge; and it will discover a numerous company of men who have performed justly, skilfully, and magnanimously all the offices, both private and public, of peace and of war.

The task performed by the Jewish legislator was perhaps the most arduous that was ever assigned to a human being. To Israel, under the most critical circumstances in which a people were ever placed, Moses sustained the important offices of leader, lawgiver, and king; and with so much ardour, ability, and devotion,—so much fidelity, magnanimity, and courage—that God himself has borne the honourable testimony to his character, "He was faithful in all mine house." But the early youth of Moses was spent in the diligent acquisition of knowledge; and his being "learned in all the wisdom of the Egyptians," was no inconsiderable assistance in the performance of this great and arduous undertaking.

To be an Apostle of Jesus Christ was an office of vast responsibility, yet it was sustained with honour by Paul; but it is evident, that the studies of his youth were a mighty auxiliary in the performance of his duty. Having at the feet of Gamaliel learned the law of the Jews, and from other resources become acquainted with the literature of the Gentiles, he was furnished with a powerful artillery of argument, with which he beat down the prejudices of the former, and over the super-

stitutions of the latter obtained an easy and a triumphant victory.

Early improvement refines the taste, clears the vision, emboldens the conception, corrects the judgment, quickens the imagination, gives pleasure to the soul, and to the heart purity.

It opens an uncontaminated source of gratification to the restless inquisitive mind of man. He who drinks at such a source cannot stoop for pleasure to the polluted streams of sensual joy, nor seek his happiness in the pursuits which occupy the "low level of the inglorious throng." He has sipped at the stream of wisdom; and like the Goths when they had tasted the wines of Italy, he has vowed to give himself no rest, until he has conquered the country which possesses the fountain.

Time is a talent which is committed to our charge; and the account which will be required; will have respect to the quantity of good which has been done in it. A long life spent in folly is like water that has no boundaries—it covers an extensive space, and becomes a stagnant marsh; but a life of diligence in laudable pursuits is the fertilizing rivulet, which irrigates the valley, and makes the desert bloom.

The season for improvement will soon be gone, and gone for ever. An individual may lose his estate, and sink from affluence to abject poverty; but Providence may yet smile upon his efforts, and like the man who dwelt in the land of Uz, "his latter end may be more than his beginning." But it is not so with time; when it is lost, it is lost irrecoverably.

Eternity depends upon the improvement of time. The fleeting scenes of the latter are only important, as they are connected with the awful realities of the former. The period of youth, though in point of time much farther apart from eternity than the season of advanced age, has in influence a much closer connection with it. Ambition was not the vice of Alexander, merely because his circumstances became favourable to its growth:—it was a principle which had been implanted in his mind from infancy; it was fostered in his youth, and only waited for manhood to be fully developed.

Customs beget habits, and habits are the lineaments of the character. The circle in which we shall move, the society with whom we shall associate, and the engagements which will occupy our attention, may generally be estimated by the habits of youth. This of course applies no farther than as the character is formed by natural causes. The Spirit

of God sometimes raises a stately edifice out of materials which are worthless. But even in those instances in which the Spirit's agency is most conspicuous, it will be found that he more frequently changes the aspect than destroys the cast of the character. The mind which once was the seat of conscientious but furious bigotry, was afterward not an unfit residence for the most disinterested apostolic ardour; and he who had breathed out threatening and slaughter against the Church, became the intrepid champion of that faith which he had before opposed. Hence it appears, that the cast of character which is formed in youth, we shall possess in life, and sustain through eternity. This invests the subject with a grandeur and an importance which nothing else could. Eternity is so venerable and commanding, that it imparts its own sublimity to every trifling memorial which recalls it to our remembrance: it bestows solemnity and elevation on every mode of expression by which it is conveyed to our mind, and it consecrates every object which presents it to our senses. The splendid scenes of time will soon push each other from the stage; the globe itself will be dissolved with a dissolving universe: but immortality is engraved on the human character, and the impression is indelible. The character we have attempted to shew is formed in youth—how vast therefore is the importance, that it should be formed of principles which will brighten with the brilliant scenes of the judgment-day. These principles are not to be acquired without diligence. Religion, which is the basis of all real greatness, demands an active and a vigorous mind. The few examples of reformation of life and renovation of character which occur among men of advanced years, has a voice which ought to call into action all the energies of the youthful soul, and direct them to a subject which is worthy of their exertion—a subject which will have so great an influence upon the future destiny of man, as to form the grand distinction between a happy spirit before the throne of God, and a hopeless outcast from his heaven.

[For the ASIATIC OBSERVER.]

A brief View of the Lutheran Church Government, by a Minister of that Church.*

IN order to form a right judgment of the principles of any religious communion, it is requisite to become acquainted with the history of its origin. For it is an indubitable fact, that the circumstances, under which a church is first formed, have a considerable influence upon its constitution, and determine in some measure even its doctrinal creed. Thus, I think, it is principally owing to the manner, in which the Reformation took its rise in England during the reign of Henry VIII. and was carried on in its successive stages; and to the free constitution of that country, in consequence of which nearly all its inhabitants have some knowledge of, and like to reason about, the different forms of government; that the Church of England has received its present constitution, and that, in the British Islands and North America alone, all the three different forms of Church government—Episcopacy, Presbyterianism, and Independency—are to be found in their purity. In like manner it is not so much owing to the prin-

* The appellation, 'The Lutheran Church, is used throughout this treatise; not because it is the *proper* appellation, but for the sake of brevity, and because the religious communion in question is known by no other name in England. The proper and legally authorized name of that Church is, 'The Evangelical Church of the Confession of Augsburg,' or merely 'The Evangelical Church;' though the latter term has been of late more particularly appropriated to the aggregate number of those Lutheran and Calvinistic congregations in Germany, which have united themselves into one religious communion. The appellation, 'The Lutheran Church,' is exceedingly improper, because to call any Church of Christ by the name of a man is altogether contrary both to the spirit and letter of Christianity. (see Matt. xxiii. 8—10; 1 Corinth. i. 12, 13.) and to the most solemn protestations of Luther and the other Reformers; and also gives a plausible pretext to the enemies of the Reformation to decry the name of Protestantism. In fact I have reason to suppose, that the appellation, 'Lutheran and Calvinistic Church,' have been for this purpose invented and introduced by the Roman Catholics, and afterwards unwarily adopted by Protestants. How strongly Luther deprecated the idea that any religious communion should be denominated by his name, appears from the following passage:—'Above all things,' says he, 'I beseech you to leave my name out of the question, and not to call yourselves Lutherans, but Christians! What is Luther? This doctrine is not mine, nor have I been crucified for any. St. Paul (1 Corinth. iii. 4, 5.) would not suffer believers to call themselves Paulians or Peterians (that is, followers of Paul or Peter), but desired that they might call themselves Christians. What, therefore, am I, a miserable heap of dust destined to be food for worms, that the elect of Christ should be called by my vile name? Not so, dear friends; let us extirpate these sectarian names, and call ourselves Christians, whose doctrines we follow. I am not, and will not be the master of any man. I profess, in common with the whole Church, nothing, but the Catholic doctrine of Christ only, who is the sole Master of us all.' (Luther's Works, Watch's ed. vol. x. p. 420.)

principles of Luther and his fellow Reformers, as to the circumstances and times in which the Reformation commenced, that the Lutheran Church has received its present constitution. Luther's attention was so much occupied with the chief thing necessary, viz. the restoration of pure evangelical doctrine, that he was not so much concerned about things of minor importance; and that, for the sake of peace, he suffered many abuses to remain in those Churches which revered him as the instrument, in the hands of God, of delivering the Church from her long captivity under the reign of the Popes, and of restoring to her the original liberty and purity of the Gospel. Thus he allowed altars and crucifixes to be retained in the Churches; neither did he abolish the custom of burning wax tapers, and of using wafers in the administration of the Lord's Supper, nor the superstitious use of exorcism in baptism. Thus also he left the Ten Commandments in the same order as that in which he found them in the Catechism of the Papists, who, having left out the second commandment, which so plainly condemns their image worship, had absurdly divided the tenth commandment into two.

Guided by the same principle, viz. of yielding as much as was practicable, without committing sin, for the preservation of the peace and unity of the Church, Luther and his friends did not at all intend to change the then existing Church government by Archbishops and Bishops; but on the contrary expressly declared, in the 28th Article of the Confession of Augsburg, that they would continue to obey the Bishops, provided only they would embrace the essential doctrines of the Gospel; and, contenting themselves with that power, which could be allowed to them without acting contrary to the principles of Christianity, acknowledge, that that temporal power, which they possessed, belonged to them not *jure divino*, but only *jure humano*. Nay, the meek Melancthon even went so far in his forbearance, that to his subscription to certain articles principally directed against the power of the Popes, which were agreed upon by the German Protestants in the town of Schmalkalden, he made this addition; "That, according to his judgment, the title and dignity of the first Bishop of the Christian Church might be granted to the Bishop of Rome, provided only he would embrace the Gospel." On this account, in Sweden, Denmark, Norway, and Iceland, most, if not all, of the Bishops embraced the principles of the Reformation; chiefly, I suppose, because the whole nation of each of these countries determined in a diet to adopt the confession of Augsburg as the standard of the national faith: but in these countries the old

Hierarchy, with the exception of those things which were utterly incompatible with the Gospel, has been retained. (I am not sufficiently acquainted with the ecclesiastical affairs of these countries, to give an account of the constitution of the Lutheran Church established therein; only this I know, that the constitution of the Church of Sweden is said very much to resemble that of the Church of England.) But in Germany, Switzerland, Prussia, and the German provinces of the Russian empire, the Roman Catholic Bishops, perceiving that the principles of the Reformation weakened their authority, and unwilling to become true preaching Bishops, on which the Reformers insisted, remained faithful to their father, the Pope. The Protestants therefore, in these countries, were constrained to do as well as they could without Bishops. They introduced Presbyterian Ordination, proving from the Scriptures and the writings of the Fathers, particularly from an express declaration of St. Jerome to that effect, that the office of a Presbyter and that of a Bishop was originally the same; and that Episcopal Church government was only a good *human* institution, which might be superseded, where it could not be obtained. Besides this, to establish order and unity among themselves, they gave to those sovereigns who embraced the Reformation, (in gratitude for their protection,) the supreme government of their ecclesiastical affairs; so that the Protestant princes of Germany are considered as the Heads and Bishops of the Protestant Churches in their country. (I use the expression *Bishops*, because it is commonly expressed in the ecclesiastical law of the Lutherans, that the Lutheran sovereigns possess the *jura episcopalia* over their Lutheran subjects.) Even those Lutherans who are subject to a sovereign of the Reformed or Calvinistic persuasion, allow him the *jura episcopalia* over them. Thus, for example, the king of Prussia, who must follow the Reformed persuasion, is as well the head of the Lutheran, as of the Reformed Church in his dominions*. Nay, even the Emperor of Russia, who must be a member of the national Græco-Russian Church, exercises almost the same power in ecclesiastical affairs over the Lutherans in his empire, which a German Protestant sovereign has over his Protestant subjects; and (which is still more singular) the Electors or Kings of Saxony, who now profess the Roman Catholic tenets, were but a few years ago, what their Protestant ancestors were, not only heads of the Lutheran National Church of Saxony,

* Since the time when this was first written, both Protestant communions in the Prussian dominions have been formed into one Church.

but also the highest ecclesiastical authority of the Lutherans in the old German empire ; which, however, they delegated to an ecclesiastical council, consisting, as a matter of course, of Protestants only. (But of this last dignity they have probably been deprived, during the late political changes in Germany.) It is apparent, from what I have stated, that there is no union between the Lutherans in Germany; but that they are divided into so many Churches, as there are different commonwealths in that country ; and that the Church groans under the yoke of the state, being entirely subject to the German sovereigns, who sometimes grievously abuse their power, by appointing unworthy subjects to the ministerial offices, and by arbitrarily and unreasonably directing ecclesiastical affairs.

I shall now proceed to give an account of the interior constitution of the Lutheran Churches in Germany. Although, as I have already observed, the Lutheran Church does not acknowledge the divine right of episcopacy, and accordingly knows only of one ordination ; (for deacons are not considered as clergymen, being chosen from among the members of each congregation, and set apart for their office without imposition of hands; the Lutherans in Holland only, so far as I know, consecrate their Elders and Deacons in this way ;) yet she thinks, that a certain subordination among the clergymen of a country is very much adapted to answer the purposes of a Church. Every country therefore, where the Lutherans have a proper Church establishment, is divided into different dioceses, each of which comprizes about twenty or thirty parishes. All ministers of each diocese are under the inspection of a clergyman, called Superintendent or Inspector, who, in addition to his regular duties as a parish minister, has to watch over the conduct of the clergymen in his diocese, to hear complaints against ministers, and annually to visit every parish, in order to enquire into the state of the congregation, to examine the children* of the parish school, to look over the Church accounts, &c.—Several Superintendants are under the inspection of a General Superintendent, who, however, can do nothing of consequence without consulting his Consistory. This is a council or society, composed of the Superintendent, several clergymen, and one or more laymen. Of these latter one, as the representative of the sovereign—one who is versed in the knowledge both of the civil and ecclesiastical law, as appointed by the statutes of the realm, to govern

* Throughout Protestant Germany excellent provision is made by the government for the instruction of the people, and all parents are compelled by the civil magistrate to send their children to school.

and direct the affairs of the Church, usually presides.) If the country be so large, that one consistory is not sufficient for the direction of its ecclesiastical affairs, there are several established in different parts of the country, either immediately under the controul of the sovereign, or dependant on the *Supreme Consistory in the capital*. All important decrees of every consistory must be communicated to the sovereign, to be ratified by him, and to be issued under his name; also some important things, (for example, the disposing of ecclesiastical preferments) have been reserved by the princes to be directed by themselves alone.

I proceed now to give an account of the way, in which the rite of ordination is performed in the Lutheran Church. It is a rule with the Lutherans in Germany, to admit to orders, such only as have studied for some years in a Protestant University. This rule is so invariably observed, that a departure from it, I believe, is scarcely ever made, except in the case of those, who do not make any claim to a preferment at home. When a student of divinity has finished his course of theological studies, he applies to the consistory of his native country for admission to a theological examination; which is never refused him, except for very important reasons. Such theological examinations are held by every consistory once, or if necessary twice, every year; and in each one of them seldom fewer than ten students are examined in the originals both of the Old and New Testament, in Divinity, in Christian Morals, in Ecclesiastical History, in Composition and Catechising children; and, in some countries, also in Philosophy, and the Ecclesiastical Law. The examination in the theoretical sciences is conducted in the Latin language. Those who have acquired a sufficient knowledge of the different theological sciences are admitted, as it is called, *in numerum Candidatorum Sacri Ministerii*; i. e. they obtain a claim for an ecclesiastical preferment. When a candidate is presented to a living, he is again examined, to ascertain if he has continued his theological studies since he has been received into the number of candidates for the ministry (in many cases, however, an exception is made to this rule); and if a second time he prove worthy of the ministry, he is solemnly ordained by the General Superintendant of the country or district, assisted by at least two other clergymen, in the church of which he becomes the minister; and at the same time he is introduced to his future congregation. Whoever has been thus ordained, may ascend to the highest ecclesiastical dignity, without undergoing any other ordination.

Although in countries, where Lutheranism has a regular establishment, only the General Superintendent, or at least a superintendent, performs the rite of ordination; yet the Lutheran Church allows this power also to all other clergymen, because, as we have seen, she acknowledges only one ordination. Thus the ministers of the German Lutheran congregations in London are ordained by the other German Lutheran clergymen in that city; and the same is probably the case with the Lutherans in Holland.

In different countries there is a great diversity in the mode of admitting candidates into the ministry. In most of those countries, where the Lutheran Church is regularly organized, (such cases excepted, in which private individuals have the right of patronage) the consistory or the sovereign chooses the successors of deceased ministers. Previous to their ordination and introduction, they preach what is called a probationary sermon in the church of their future parish. But although the congregation may object to the person appointed to become their pastor; yet their objections are scarcely ever regarded; and many instances occur, in which a minister is obtruded upon a congregation, notwithstanding their most earnest protests. But where Lutheranism is not the established Church, and even in some places where it is, the congregations have the privilege of selecting one whom they most approve from three or more persons, sent to them by the consistory, or recommended by a Lutheran University, to preach probationary sermons on successive Sundays. A call from a Missionary Society is a sufficient warrant for any Superintendent or other clergyman, with the assistance of some of his brethren, to ordain to the office of a missionary any person recommended to him, if in the previous theological examination he be found duly qualified:

On the discipline of the Lutheran Church little, alas! is to be said. To establish and maintain a strict ecclesiastical discipline in a national Church, is so difficult, that in all Protestant Church establishments, so far as I know, such a discipline, how necessary soever, has either never been established, or when it once has, in the course of time has fallen greatly into neglect. Luther himself confessed, that in this respect the reformation of the Church had been left unfinished; and expressed a hope, that at a future period, when there would be a greater number of real Christians, a godly discipline would be introduced: and the Church of England makes a similar confession in her Communion Office. But imperfect as the discipline of the Lutheran Church ever was, yet several good disciplinary regulations, originally observed,

have in latter times been abolished, either formally or at least virtually; and especially in those countries; where the custom of private confession has been abolished, (which from the very beginning of the Reformation had been purified from Popish errors and abuses) evangelical ministers have been deprived of an excellent opportunity of speaking to each of their parishioners according to his particular case. Still, however, all Lutheran ministers have the right of rebuking those of their parishioners who live in open sin, and of excluding them from partaking of the Lord's Supper, if they persist in it. But the latter they are not allowed to do in most countries, without the consent of their Consistory, or at least of their Superintendent.

It is evident, on the whole, that the Lutheran Church Government is a mixture of Episcopacy, Presbyterianism, and Independency, but especially of the two former. For on the one hand it has clergymen of different orders, as General Superintendants, Superintendent Abbots, Deans, Arch-Presbyters, Presbyters, &c. and a certain subordination among clergymen, in which respect her government resembles that of the Episcopal Church:—but on the other hand, as it rejects the opinion of Christ and his Apostles having appointed three orders in the Church; as it allows all clergymen to perform the rites of ordination and confirmation; and as it has consistories composed both of clergymen and laymen; so far its government resembles Presbyterianism:—and also, as in several parts of Germany, Hungary, Transsylvania, Holland, and England, the Lutheran congregations have the right of choosing their own pastors, and of regulating their own affairs, some may conceive it to be not altogether free from the leaven of Independency.

Journal of a Visit to Bagdad and Babylon, and Return to Bussorah, by Captain W.

[Communicated by the Author.]

ON the 12th of April, 1819, I expected that my boat would have been ready to depart for Bagdad; but this was not the case, and the disappointment caused me much uneasiness. Short sighted mortals that we are! The consequences might have been fatal had I set off then, for at 9 o'clock P. M. came on as severe a squall as ever I experienced. The ship *Alexander*, lying a little ahead of us, drove at the commencement of the storm, and when abreast of us, another squall took her on the broadside, and threw her down with her ports in the water.

April 13th. The boat being ready, at 2 P. M. I left the ship with the flood tide, with the following people, viz. fifteen trackers, one steersman, one nocadar, four sepoys, my groom, and Carrack pilot as interpreter, and two servants. It was expedient to take so many trackers, that I might be enabled to travel night and day, dividing them into three gangs, with five in each gang. At 4, we arrived at Margill, the country residence of the late Mr. Manesty, British Resident of Bussorah. This place is now in ruins. Here we found the provisions ready for the crew, and about fifteen women, the wives of the crew, with as many children, and some men. We staid but a short time, having got every thing on board in fifteen minutes. At our departure I saw no particular concern on the part of husband and wife at separating; but the men were busily-employed in saluting each other. What can be the occasion of this indifference? The singular scene seemed to be an admirable satire on the fashion of our high life.—After leaving Margill, we tracked about 12 miles until 7 o'clock, when a light breeze sprung up at S. E. and while getting our sail ready to hoist, my gig overtook us, with a letter from the British Resident to Mr. Rich. One of my people went on shore here, to a neighbouring village; in the mean time we continued our course with a light breeze for about an hour, when to my astonishment the man made his appearance, and jumped into the boat without speaking a word.

April 14th. At day-light we saw the ships at Gorna. There are two Turkish ships always stationed here, where the Tigris and Euphrates unite at the southernmost point of Mesopotamia. These two ships are relieved monthly. Gorna appears to be a poor place, built of mud, or brick, dried in the sun. I did not go on shore, but turned to the right, up the Tigris. After tracking about 4 miles N. N. W. the river suddenly turns off E. S. E. for a quarter of a mile, and then N. W. The Tigris from this to Ezekiel is very crooked. This morning I took a walk, keeping by the trackers; but the boatmen soon making sail, I was obliged to get on board. After breakfast I went on shore again, and enjoyed a long walk; but did not keep directly with the trackers. I encountered an Arab, but unfortunately we could not understand each other except by signs. I was without arms, but he had a sword and a large stick. I thought he was too generous to make an attack (for I liked his countenance), without giving me one or the other of his weapons. After walking together some time, he offered me his stick, but I refused to take it. My pilot now called to me, and apprized me that I had done wrong in going to a distance

from the boat without arms, or unaccompanied by a sepoy; relating at the same time a story of some English gentleman who had been attacked by an Arab, who wrenched from him his double barrell'd gun, and made off with it. Passed two large boats from Bagdad, laden with horses; one was very deep.

At 3 in the afternoon we got to Ezra, said to be the tomb of that prophet. It is a small village, and the tomb is surrounded by a good brick wall, close to the water, only leaving a very narrow foot-path for the trackers. The dome of Ezra's tomb is blue, and has a very pretty appearance; but whether the bricks are glazed in making, or whether the glazing effect was produced after the tomb was built, I could not ascertain. The Jews travel yearly to this place from Bussorah. We continued tracking until 3 o'clock in the morning, when we overtook a boat belonging to a merchant at Bussorah, bound to Bagdad. Those on board informed us, that there were 300 small boats out a little above us, and that they were fearful of an attack, and therefore had determined on proceeding no further till day-light. My crew, being frightened at this intelligence, requested me to come to the same determination, to which I readily consented.

April 15th. At sun-rise a Sheik of one of the Arab tribes came down to visit us. I regaled him with coffee and biscuit. He said the road was dangerous, and kindly offered me twenty horsemen armed, to accompany us the along bank of the river; but I declined his offer. We did not proceed on our course until the other boats came up, which was not till 10 o'clock. During the day we had the wind at East, and strong at times, which enabled us to sail fast; but having to keep company with the large boats, we did not make much progress. Before sun-set they came to for the night, and all my persuasion could not induce them to proceed. I was obliged to make the best of this, and enjoyed the benefit of a good night's rest.

April 16th. At day-light we started with a fine breeze at East, in company with the other boats; but we soon left them. It is delightful to sail along the banks of the river, which are sometimes level with the water's edge, and sometimes even with the gunwale of the boat; the landscape was green, and diversified with large herds of cattle feeding. At 10 A. M. we went on shore to purchase two sheep for the boat's crew, which after some difficulty we procured. We then made sail, and while running along close to the bank, an Arab aimed his spear at me as I was sitting on the boat. Had I been within his reach, he doubtless would have thrown it.

My sepoy's immediately levelled their muskets at him. The company of Arabs, of which this man was one, had with them not less than 6,000 sheep. They carried all their property with them. Their tents were on horses, asses, and bullocks. About 50 Arab men, women, and children formed the horde. Some of the children, when the man before mentioned aimed his spear at me, ran along the bank threatening me with their sticks. We had now passed the most dangerous part of our passage, according to the crew's account. The heat throughout the day was very great, with little wind; and the flies were so particularly numerous and troublesome in the cabin, that I was obliged to expose myself to the sun all day on deck. In the afternoon I went on shore, and had not walked five minutes before I shot a partridge. This bird abounds here, especially where there is jungle. In the dried-up bushes very few are to be found. They always give notice where they are by their call, and a person fond of shooting may here have good sport; but to keep up with the trackers requires no little exertion. In the evening a strong shumaul, or North-West wind, came on, and blew hard during the night.

April 17th. This day commenced with a strong shumaul. Thermometer 60. The air felt very keen, after such a hot day as yesterday. At sunrise I was agreeably surprized with a fine view of distant mountains, bearing North by West to East. Some part of their tops was covered with snow. The nearest of them appeared to be from 50 to 60 miles distant. We were now obliged to keep 7 men constantly tracking, on account of the strength of wind and tide; for since the N. W. wind began, the current runs much stronger. At some parts we found it running from 6 to 7 knots an hour.

All this day my people have worked very hard. They track three hours, and are then relieved. When there is no wind, they track at the rate of 4 miles an hour. The jungle now begins to get very thick and high, which prevents our making much way, and is very troublesome to the trackers. I was therefore induced to allow them to rest at 8 in the evening till 12. I should have mentioned, that in the afternoon I went ashore, and shot a partridge; saw a hare, but could not get near it without detaining the boat. I saw also some wild hogs.

April 18th. This was without exception the most delightful morning I had seen since my arrival in India. The sky was beautifully serene, the mountains were very distinct, the wind keen but rather moderate, and the Thermometer at 56. Going on shore early, I saw a lion, at a distance in

the desert. I fired, but the force of the ball having been nearly spent, from touching the ground twice before it reached him, I suppose had it struck him it could not have done him any harm. At 9 A. M. we came up to about 20 Arabs keeping sheep. They wished to buy dates of our people, and brought sheep to barter for them. When they found they could not get any dates, they were about to seize one of our men to carry him off; but on presenting a musket at them from the boat, they all took to their heels. About an hour after we came up with fourteen ill-looking fellows, and were within reach of their spears; but our muskets being still in our hands, they kept themselves very quiet, and suffered us to pass without molestation. All persons travelling this way ought to let the Arabs see that they are prepared for an attack, as it might be the means of preventing a skirmish; which would be very unpleasant, although the traveller should come off conqueror.

April 19th. The jungle now is very thick, and looks at a distance like young pines. Boats come from Bagdad to cut it for firewood. At 9 A. M. arrived at Coot, a small mud fort. This is a place where horses and guides can be procured for travelling to Bagdad, and is only 36 hours' journey from that city, whereas the route by water would occupy five days. The river from Coot to Bagdad is very crooked. Opposite to Coot is the river Hy, which flows into the Euphrates. At this place we hired three horses, one for the guide, one for the Carrack pilot, and one for myself; but it was noon before they were ready. We bought fowls, and broiled them for our journey, and having dispatched our boat, we mounted; but such miserable horses I suppose were scarcely ever seen. Their appearance was such, that I was fearful of loading them even with a boat-cloak. We paid for them for this journey 10 piastres each, about 6½ rupees; this was about a quarter of their real value, had the poor beasts been for sale. We were well armed, the pilot with a carbine, sword, and one pistol—the guide with a sword—while I was provided with a sword and a brace of pistols. We had also two men on foot armed with clubs. Thus accoutred, our respectable cavalcade began its march at noon. The sun was very hot, and there was but little wind. We had not proceeded far, before the guide and his horse were rolling together in the sands of the desert. Indeed it required all our attention to hold our horses up, although the ground was as level as a bowling green. Shortly after this adventure the pilot and his horse shared the same fate, but in the fall the pilot had the misfortune to be under his horse.

Our route from noon till 7 o'clock was about North. At 7, we halted for half an hour to eat, but we were not able to find water; and the little stock we had brought with us had been already expended. I had been informed, that water could be found at every three or four miles; but unfortunately for us, we could find none. We again mounted, and proceeded about West until 3 o'clock in the morning. I suffered greatly from thirst. The people on foot searched the whole night for water, but in vain. I found great relief by chewing a pistol ball. After midnight it was very cold, when I felt but little thirst. I sometimes fell asleep; but the poor horse stumbling so often, my naps were not of long continuance. We came suddenly to some high mounds of earth in the dark, when we turned a little to the left, and halted.

April 20th. At day-light we mounted, and proceeded in a northerly direction. We now had a view of the mounds of earth, on which we had stumbled the preceding night. These mounds extend a great way. The scene was rendered still more interesting by the distant view of boats sailing on the river Tigris. The mounds are the ruins of Naharwan. They are very extensive, and are situated on both sides of a canal, the bed of which is still visible, as is also the masonry of good burnt bricks. In the bed of this canal we found good fresh water, that had remained since the rains. This was very acceptable, not having tasted any for twelve hours before. Here we halted to feed our poor beasts, and to eat our own breakfast.—After mounting again, we followed the course of the canal and ruins about N. by E. for 6 miles, when we turned off to the N. W. and left the North part of the ruins on our right. The extent of ruins now visible is about 8 miles in length. During our route by this canal, we found abundance of fresh water and good grass. We continued our course about N. W. through a burning sun, and hot wind right in our face, until noon, when we halted by a small pool of rainwater, where grew round its brink some prickly shrubs, with some good grass. Being too warm to eat, and feeling more inclined to sleep, I put my umbrella on some of the shrubs, and crawled under it, and slept soundly for an hour in defiance of the heat.—At half past 1 we mounted, and at 6 P. M. we came to the bank of the Tigris, where we halted to refresh our horses. We found that this river had fallen about 10 feet in a few days. The current was about two miles an hour. At 7 we mounted again, and rode till one o'clock at night, when our guide was alarmed by hearing the voices of some people talking at a distance. We there-

fore struck off to the left, and dismounted at 2 o'clock, and slept soundly for two hours, when we again continued our route.

April 21st. The morning was pleasant and clear, and we had an interesting view of the Toh Kasr, or ancient city of Ctésiphon, a description of which will be given on our return. At 7 o'clock we passed a bridge of boats, and at 8 o'clock we arrived safely at Bagdad. Mr. Rich was at the gardens, about five miles N. W. from the town. At noon I received a note from that excellent gentleman, requesting me to pay him a visit. Accordingly at 5 o'clock we crossed the river in a basket; for the bridge of boats had been let go, on account of the swell caused in the river by the wind blowing against the current. Having crossed, we found horses ready; and I had soon the happiness of being at the gardens, where I received the most polite attention during my stay from Mr. and Mrs. Rich.

April 24th. I slept this night at Bagdad, in order to be ready to set off for Babylon at day-light; and the horses and guide were to be ready at that time. On seeing the poor animal that had been provided for me, I determined at once to walk, rather than burden a beast that could scarcely crawl. While making up my mind to purchase a better one, Mr. M. came and ordered his own horse, politely offering its services to me for the journey. We were soon mounted, and immediately proceeded to the house of the French Consul, Baron Vigeroux, who had promised to accompany me. A young gentleman also had made the same promise. We found them ready, and departed in company at seven o'clock, and at eight we were fairly out of Bagdad on our way towards the ruins of Babylon. The Baron and his people were well mounted, nor could I wish a better horse than the one I rode. After travelling eight miles we reached the first khan on the road, called Kaihya-khan, at a little after eight o'clock. This khan is deserted, in consequence of its being so near to Bagdad. At 10 o'clock we arrived at the second khan, called Assad-khan, distant about 5 miles from the other. At 11 o'clock we came to a small bridge of one arch, built over a canal which is now dry. The centre of this bridge has fallen in. At a quarter past 1 o'clock we arrived at Beer-Inos, or Jonah's well. This is said to be half way to Hella, but I think this statement is incorrect. In my opinion the half way will be between this khan and the next, called Iskenderia, at which place we arrived at about 4 P. M. where we halted during the night, and slept soundly notwithstanding

ing the numerous fleas which teased us here. This place is 7 miles from Beer-Inos.

April 25th. We set out at day-light, and reached the next khan, called Hadjce Sulieman, about 8 o'clock, where we breakfasted. This is said to be 8 miles from Iskender'a. Four miles further on is Mohawil, the last khan on the road. The distance from this place to Hella is supposed to be 9 miles.

The appearance of ruins now begins. The first thing particularly worthy of notice is the supposed tower of Belus, called by the natives Mujelibè. The dimensions of this mound having been so particularly given by Mr. Rich, need not be inserted here. We ascended on the west side of the Mujelibè, as being most easy of access, where we found buildings both of burnt and unburnt bricks. One part of that built of burnt bricks seems to have served not long since as a place where fire had been used. It was a high wall on one side, and seemed to consist of the most perfect masonry to be discovered in the whole mound. From thence we proceeded to the top on the north face of the mound, to examine a cave built of sun-dried bricks. What seems particularly surprizing is, that the reeds laid between the bricks, at the time of the building, are as perfect as they were the day when first put in. Some of them I brought away.—On turning round we were most agreeably surprized with a delightful prospect of the river Euphrates close to us. The banks of this river were quite green, even where the date trees were not planted. These date trees are planted in groves, and present a very agreeable appearance; not as by the Shatel Arab or Bussorah river, where these trees are continued along the banks, without any intermission to relieve the monotony of the scene.

After examining every part of this mound, we proceeded to Hella, whither I had sent my guide, with the letter from Mr. Rich to the Bey or Governor of the place. After waiting some time, we were informed that we could not be allowed to go into the house generally occupied by travellers visiting the ruins of Babylon. We then crossed the water to look for a place in which we might spend the night, but unfortunately without succeeding. We were obliged therefore to recross for the purpose of looking at a caravansera; but found it so excessively dirty, that one might imagine it impossible for any animal but a hog to dwell in it. My patience being now exhausted, I proposed leaving Hella, and returning to Bagdad; but as we were leaving the town, the Baron proposed that we should take up our quarters in a garden, which was agreed

to, the Baron himself having a great aversion to travelling in the night. While we were busily employed in making fast our horses, some of the inhabitants of Hella came, and begged that we would return and occupy the aforesaid house, which should be now at our service. On enquiry of the guide, I was informed these people belonged to the Bey. We accordingly mounted again, and returned to the town, and were ushered into a room sufficiently dirty. Dinner, or supper (for it was nearly dark) was immediately served up; and having a good appetite, and from the fine appearance of the dishes, I hoped to have made a good meal after the fatigue of the day. But how was I disappointed! The master of the house dined with us, and commenced his attack by grasping the grilled fowls in his hands, and tearing them to pieces; handing to each present a part; nor was he more delicate in serving the *pilaw*, pawing it about without the least ceremony. A person with a graphic turn of mind might have exerted his powers successfully, in describing the picture which this odd groupe presented. From the first I could not like this master of the house; especially it was enough to put one into a bad humour, when on returning we found that he was to annoy us by politely sitting with us at the table. After the table was cleared, I had some faint hopes that he would have left us to ourselves; but on the contrary, in the true spirit of officiousness he kept his place, notwithstanding the frequent broad hints I dropped by falling asleep. After he had chatted a long while with the young gentleman in the service of the Baron, who was able to converse with him in Arabic, the cook, to complete the climax, was called in to sing to us; and I certainly could with a clear conscience have beaten the man for his want of sense. The guide at last was obliged to tell him, that, although we were so fatigued, we could not go to rest till he chose to depart. He accordingly went away, and left us to repose as well as the abundance of fleas would permit us.

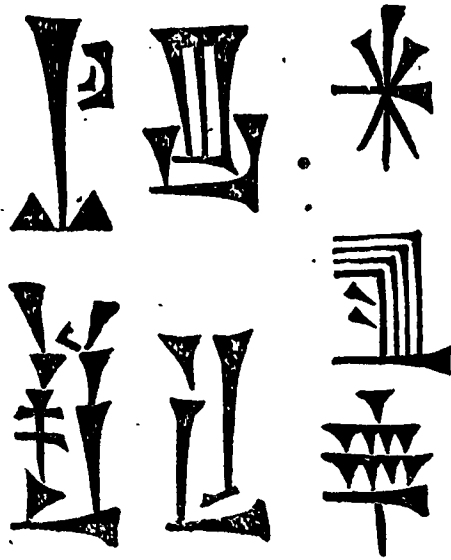
April 26th. We breakfasted early, and set off again for the ruins of Babylon, by 8 o'clock. Babylon is distant from Hella about two and a half miles. We passed by Amram, the reputed tomb of Ali's son, who, it is vulgarly reported, fell in the battle of Hella. We then proceeded northward to the ruins most worth seeing, viz, the Kasr or palace. This is the highest of all the buildings amongst the ruins, and its bricks are still remarkably fresh. The walls are from 6 to 8 feet thick. Some of the bricks are very soft, and others on the contrary are well burnt. The western part is much shaken

as if it had been blown up with gunpowder, or as if the foundations had sunk. The highest part above the rubbish is about 14 feet. A little east of this is a deep ravine, where we found some labourers digging. On going down we saw a man labouring hard with a maul in his hand, at something that appeared like a mass of stone, flat on the top, and at one end. I descended to the spot where the man was at work, to examine it more leisurely. This mass had all the appearance of a large block of stone about two feet deep. The end from which the rubbish had been cleared was quite even, as if it had been cut, as were also the top and bottom surfaces; for by lying down on the ground I could see about 10 feet under it. So far as I could discover, it rested on nothing. We found fresh water under it. The pieces which I brought away with me have much the appearance of a sort of cement.

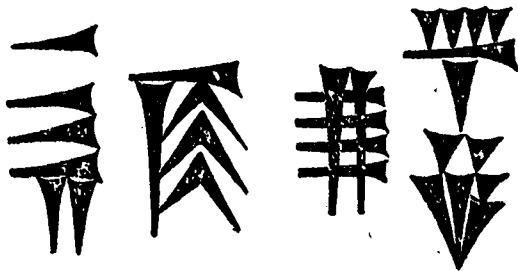
In going up out of this place, I observed part of a wall over my head, which had a hole in it, the bricks of which were very perfect, and the characters on them all turned down. About 60 feet from the block above mentioned, I descended into another pit, where I saw a similar piece jut out from under the rubbish, and I have every reason to suppose it was a part of the same mass.

It is astonishing that many of the labourers here are not killed by the falling in of the earth. When I was at the bottom of the first pit, the earth and rubbish were about 30 feet above my head; and it appeared as if the least commotion would hurl the heap down, it being nearly perpendicular. It is much to be lamented that this mass should not be thoroughly examined before the ignorant workmen destroy it; at this time they were busily engaged in carrying it away on asses. The walls here are in general very perfect. While making our observations on this place, a large but miserably poor hog, approached very near us, and passed by without seeming to take the least notice of us travelling strangers.

The following wood cut, exhibiting a copy of the Inscription on a brick from the ruins above described, will serve as a specimen of the cuneiform character, which has so much engaged the attention of the literary world.



Through the politeness of a friend, who has lately visited Persepolis, we are enabled to present our readers with a specimen of the cuneiform characters from that distinguished scene of antiquarian research also. We have been induced to insert it in this place, that the reader may with facility compare it with those from the ruins of Babylon.



We next proceeded to the famous tree, to which, it is said, Ali tied his horse after the battle of Hella. The Mussulmen say, that God would not destroy that tree with Babylon, that Ali might have a place where he might secure his horse. There is only one side of this tree remaining, and one branch which is fresh and green. The other side, together with the heart of the tree, are gone. It appears as if this mutilation had been accomplished by the action of fire. I took the liber-

ty to cut a pièce of the wood off with my sword. This venerable and venerated tree looks like a species of fir at a distance. It has been supposed to be scarce, but I remarked its frequent occurrence in sailing up the Tigris:—indeed it is the only wood I saw on its banks.

From this mound, as from the Mujelibè, we had a fine view of the Euphrates; and having now examined every part of this most interesting of all the ruins, we returned to Hella; and putting on the best appearance we were able as fatigued travellers, we waited on the Bey, who received us very politely, and offered many apologies for the conduct of his people yesterday, and said that he had been entirely ignorant of their having acted in such a manner. To this he added, that he should be particularly sorry, if any person visiting Hella with a letter to him from Mr. Rich, should meet with any thing disagreeable. This politeness may be accounted for from my guide's having informed him, how we had felt under the treatment of yesterday. This guide was a native of Lucknow. His name is Ali Buckus,—honest, brave, and obliging, I could recommend him to any traveller. Having mentioned my guide so particularly, I must not forget an incident which occurred, while we were looking for a house the first night of our arrival. A mob had collected about us, I suppose out of curiosity. This annoyed Ali so much that he drew his sabre, and belaboured them so heartily with the flat part of it, that within a minute they were all dispersed.

After taking coffee and coleon, we took leave of the governor, to return to our abode across the river. Here was a good bridge of boats, to the number of thirty-four. Allowing ten feet for the breadth of each boat, and three feet between each, makes the river 442 feet wide, or nearly 74 fathoms. Mr. Rich, by angles, makes it 75 fathoms, which must be correct. All the natives in this part of the country assert, that the water of the Euphrates is better than the water of the Tigris. Be this as it may, they are both beautiful rivers.

“ Shortly after our return to our lodgings, supper was served up, and the same dirty custom was observed, of tearing the meat to pieces like savages. I should have proceeded on my journey towards Bagdad again that night, but the invincible aversion of the Baron to travelling, except in the day-light, prevented. A person on an excursion of this kind should go alone, or be particularly cautious respecting whom he takes with him. The Baron would rather ride in the hottest sun than travel after dark. This French

gentleman served under Buonaparte at the battle of Marengo.

April 27th. Commenced our journey on our return to Bagdad at half past 3 in the morning. This was one of the hottest days I had yet experienced. At night we halted at Assad Khan, a distance of 36 miles, which we ought to have accomplished in five hours, but the Bafon's servants impeded our progress.

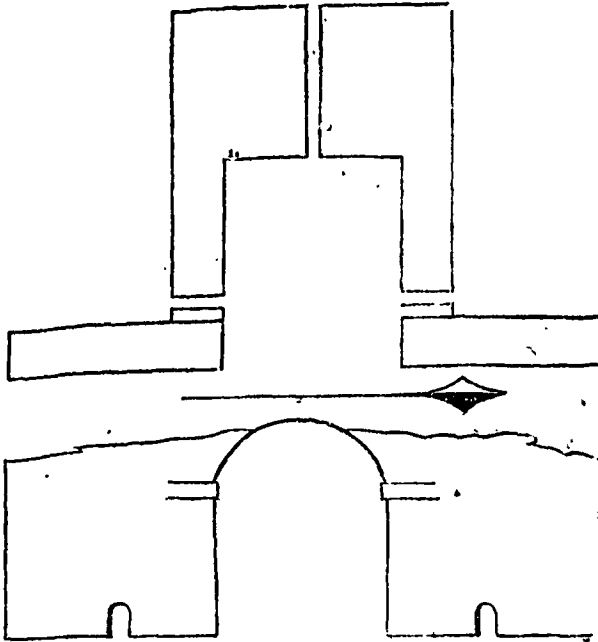
April 28th. At 2 o'clock this morning we begun our march, very much against the wish of the worthy Baron, who did not like such early disturbance.

We had not been half an hour out before we lost our way. This misfortune was too much for the Baron's patience, who never ceased his murmuring lamentations, even after we had found the right road. In this state I left him, and at day-light, clapping spurs to my horse, I safely arrived at Bagdad at six o'clock, and soon found myself at the gardens, receiving the same kind attention from the amiable Mr. and Mrs. Rich, which I had before experienced, and to them I shall ever feel grateful.

April 29th. Feeling anxious respecting my ship, I this morning prepared to go to town, notwithstanding the pressing solicitations of Mr. and Mrs. Rich to remain with them 10 or 12 days longer. I took leave of this excellent couple at 9 o'clock, and at 2 P. M. being ready, left Bagdad, with best wishes for the kind people I had found there.

As I had determined on visiting Toh Kasr or Ctesiphon, I hurried the boatmen on; but having light airs against us, and only a slow current in our favour, it was half past 7 before we arrived. The day-light was but just visible, and the moon in her first quarter affording a light well suited to such an interesting scene, I went, late as it was, to look at the ruins, and was so much gratified that I determined at once on proceeding no further down the river, until I had visited them by day-light.

April 30th. Having provided a line and scale for measuring, and an axe, we left the boat at dawn of day. The ruins of Ctesiphon stand on a peninsula, about $1\frac{1}{2}$ or 2 miles broad. To go round it by water, it includes a distance of 6 or 7 miles; on which account, on leaving our boat I ordered it to pass on. The ruins lie nearest the western bank of this peninsula. The following cuts exhibit the eastern elevation, and a ground plan of the ruins of Ctesiphon,



The exact measurement of the various parts of this building, shewn in a table, will be doubtless interesting to the antiquarian, and is as follows:—

North End.	feet.	South End.	feet. in.
Height of the Arch	103	From Arch to Door	40 9
Do. of North end Wall	100	Door	12 0
East end line stands	S. $\frac{3}{4}$ W.	From Do. to South end	54 0
Thickness of N. end Wall	21 $\frac{1}{2}$	Thickness of South Wall	23 6
From Arch to Door N. end	41 $\frac{1}{2}$	Length of Court under the Arch	102 0
Door-way	11 $\frac{1}{2}$	Do. of Court Wall West side	
From Door to N. end Wall	53	to Door	38 0
End of N. Wall stands	E. by N.	Door	7 6
Span of the Arch	82	Length of East and West Wall	145 0
		Thickness of Wall	24 0

The remains of this building are very firm, and the arch over the eastern side is well turned, and is quite different from that over the court. The bricks are of the same shape with those of Babylon, and are placed on the edge in forming the arch. A part of the arch over the court is fallen in, and what remains (about two-thirds) is leaning towards the west at top; whether it was built so or not must be left. I sent my people up with a line to measure, and an axe to cut some pieces of timber which we saw in the building. This timber is *Teak*, and appears as fresh as when first put into the building; we found it on the north wall. There is

also timber used in turning the arch where it is stepped. As this place must have been built 2000 years ago, does not the teak timber found in the building establish the fact, that the people who built it must have carried on a trade with India at that time? From the dryness of the atmosphere here there is every reason to suppose, that this timber may last a thousand years longer before it decays. Opposite to this, on the western side of the river, are the signs where Seleucia once stood, a city to rival which Ctesiphon was built. The government of Bagdad has a manufactory there for gunpowder. After having viewed these interesting objects, at half past seven we went on board our boat, and proceeded down the river.

May 1st. At day-light we were abreast of Coot; and wishing to visit Shukshoo on my way down, I struck off into the Hy river, directly opposite Coot. This river is very narrow, and the jungle very high, abounding with game. At night we met two large boats, and were informed that the Hy river was shut at the lower part. We laughed at this account, thinking that if such large boats could sail up, certainly our small boat could pass down. We however soon found that we were mistaken, for the next evening, shortly after having passed a village, we were called to by some people on the bank, who informed us that we could not sail above 2 miles further, the river being shut. We brought to for the night, and were exceedingly teased by the person who gave us the information. He wanted brandy, and at last, as the price of his departure, he obtained a bottle.

May 3rd. We moved down at day-light, and to our annoyance found the river shut. It is very narrow here, and it being the season for sowing rice, the natives required the whole of the water for the rice lands. The river being dammed, the water was overflowing its banks in some places in very rapid streams, carrying with it great numbers of sable fish and mullet. Many of the villagers were employed in striking them with grains, and afterwards they sold them very cheap. After waiting here till noon, I determined on sending a person to the Sheik, with a promise of a present if he would cut the dam, to let our boat pass through. The whole of this day it was very warm, and there was no wind.

May 4th. It was 10 o'clock before the Sheik's people arrived to cut the dam according to promise. They then commenced and cut away a small part in the centre of the dam, placing thereon the boat's bow, and as the water rose above, about 40 men hauled the boat over. I paid for this obligation 30 piastres. After having thus overcome this difficulty, we

found ourselves in as great distress as before, on account of there being so very little water on this side the dam. We were obliged to take every thing out of our boat, and deposit them on board small Dammar boats, by doing which we were enabled to drag her along over the mud; and at 2 P. M. having a little wind in our favour, we made sail, and at 4 got into the Euphrates. About 5 miles from the Euphrates, the water from that river runs into the Hy; but this I believe is only while the husbandmen let the water overflow the land. After getting into the Euphrates, we soon arrived at Shukshoo. I went to look at some horses, but only saw a few fine colts, all too young for my purpose; and for these the dealers asked 700 Rs. each.

May 5. During the night we had no wind, and the current was very slow. At 10 we reached Gorna, and at 3 in the afternoon arrived safe at Bussorah.

—◆◆◆—
(For the ASIATIC OBSERVER.)

Scripture Predictions accomplished in the Ruin of Babylon.

IN perusing Rich's interesting Memoir on the Ruins of Babylon, the Christian antiquary will be unable to resist the melancholy pleasure which a recital so simple, and yet so distinct, will naturally inspire. It is impossible to be uninterested, while the imagination contemplates those dreary regions, where the great city once towered in golden pride; or those deserted shores of the gloomy Euphrates, once the channel that bore the wealth of nations to the Babylonian monarch; associated as they are and ever will be with all that is solemn in antiquity, and all that is mournful in fallen greatness: connected too with those prophecies of Holy Writ, which proclaim both the glory and the doom of her who sat a queen amongst the nations of the earth.

Mr. Rich himself mentions Isai. xiii. 21, as plainly receiving its fulfilment from the paragraph quoted in the first illustration below. The second illustration was suggested by a pencil note in the margin of the Memoir. For the rest, the writer of this article must be responsible.

Illustration 1st.—Isaiah xiii. 21. "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there."

In describing the Ruin called the Mujelibè, Mr. Rich observes in p. 29.

"There are many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, and perceived a strong smell like that of a lion. I

also found quantities of porcupine quills, and in most of the cavities are numbers of bats and owls. It is a curious coincidence, that I here first heard the oriental account of satyrs. I had always imagined the belief of their existence was confined to the mythology of the West: but a Chôadar, who was with me when I examined this ruin, mentioned by accident, that in this desert an animal is found, resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat: he said also, that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper on account of their resemblance to those of the human species." Mr. Rich adds in a note: "I with difficulty refrain from transcribing the whole of this most spirited and poetical chapter (Isai. xiii). The Hebrew word which we translate *satyrs* is שַׁעִירִים, literally "the hairy ones," a signification which has been preserved in the Vulgate. In Lev. xvii. 7, the word is used for "devils, evil spirits." The present Jews understand it in this place as synonymous with שַׁדִּים, or "demons." I know not why we introduced the word *satyrs*,—probably on the authority of Aben Ezra, or some other commentator;—but we should have been cautious how we made the Prophet in a manner accountable for a fabulous being. Since the above was written, I find that the belief of the existence of satyrs is by no means rare in this country. The Arabs call them Sied Assad, (The Lord Lion,) and say that they abound in some woody places near Semaoa on the Euphrates."

Describing the Ruin called Kasr, or Palace, Mr. Rich observes:—

"All the people of the country assert, that it is extremely dangerous to approach this mound after nightfall, on account of the multitude of evil spirits by which it is haunted." Page 27.

Illustration 2nd. Isaiah xiv. 18, 19, 20. "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people."

The following paragraph in illustration of the above passages, occurs in the Memoir at pp. 16, 17.

"In such a soil as that of Babylon, it appears surprising how long some of the canals have remained. The Naher Malcha, a work of the Babylonian monarchs, might still be

effectually repaired, and it is probable that many of the canals now seen on the site of Babylon may have been in existence when it was a flourishing city. Some of the canals were used for the purpose of navigation, and Alexander took great pains to cleanse and restore those that were out of order. Aristobulus, quoted by Strabo, lib. xvi. page 510, edit Casaub. says, that he went into those in a boat, which he steered himself, and inspected the repairs in person, in presence of a multitude of spectators, cleansing the mouths of some which were choked up with mud, and blocking up others. In one instance, where the canal led toward the morasses and lakes of the Arabian side, he opened a new mouth thirty stadia from the old one, in a more stony place, to ensure greater durability. He also dug basons for his fleet; and in performing these works, it is said *the graves of many of the kings and princes who were buried in the morasses were dug up.*"

Illustration 3rd.—Isaiah xiv. 11. "The worm is spread under thee, and the worms cover thee."

This prediction seems to have been literally accomplished. The second paragraph of the Memoir presents the reader with a striking illustration.

"I have frequently had occasion to remark the inadequacy of general description, to convey an accurate idea of persons or places. I found this particularly in the present instance. From the accounts of modern travellers, I had expected to have found on the site of Babylon more, and less, than I actually did. Less, because I could have formed no conception of the prodigious extent of the whole ruins, or of the size, solidity, and perfect state, of some of the parts of them; and more, because I thought that I should have distinguished some traces, however imperfect, of many of the principal structures of Babylon. I imagined I should have said, 'Here were the walls, and such must have been the extent of the area. There stood the palace, and this most assuredly was the tower of Belus.' I was completely deceived: instead of a few insulated mounds, I found the whole face of the country covered with vestiges of buildings, in some places consisting of brick walls surprisingly fresh, in others, merely a vast succession of mounds of rubbish, of such indeterminate figures, variety, and extent, as to involve the person who should have formed any theory, in inextricable confusion."

He adds in page 20th. "Before entering into a minute description of the ruins, to avoid repetition, it is necessary to state that they consisted of mounds of earth, formed by the decomposition of buildings, channelled and furrowed by the

weather, and the surface of them strewed with pieces of brick, bitumen, and pottery."

If the immensity of the once golden city be considered, it is not wonderful that such prominent remains are still left to point the traveller to its tomb; yet the decomposition of the buildings into mounds of earth, of such confused and indeterminate figures, as to defy all theory and baffle all research, sufficiently accomplishes the prediction, that the worm should revel in the earth above the proud ruins, as well as in the earth beneath them.

Illustration 4th.—Isaiah xiii. 20: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."

"On the ruins of Babylon there is not a single tree growing, excepting the old one which I shall hereafter have occasion to mention.—Ruins composed, like those of Babylon, of heaps of rubbish impregnated with nitre, cannot be cultivated." *Memoir*, p. 15, 16.

The reader of the *Memoir* is constantly impressed with the dreariness of the prospect connected with the site of Babylon; and if the occasional verdure and fertility of some spots, which considerably relieve the landscape, be adverted to, such exceptions give peculiar point and distinctness to the predictions that marked the plains of the city, once flourishing on the banks of the Euphrates, as doomed by retributive justice to perpetual sterility.

This fulfilment of divine prophecy will appear the more remarkable, if the reader compares the present barrenness of the site of Babylon with its former fruitfulness. Mr. Rich observes at page 43, "Whatever may have been the size of Babylon, I imagine that its population bore no proportion to it: and that it would convey to a modern the idea of an inclosed district, rather than that of a regular city; the streets, which are said to have led from gate to gate across the area, being no more than roads, through cultivated land, over which buildings were distributed in groups or patches. Quintus Curtius says positively, that there was pasture and arable land in the enclosure, sufficient to support the whole of the population during a long siege."

Illustration 5th. "Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us."

From this passage it may doubtless be inferred, that the forests of Lebanon supplied the "golden city" with timber.

That timber was used to a great extent in Babylonian architecture, is plain from page 59th of the Memoir.

“Notwithstanding the assertion of M. Dutens, there are the strongest grounds for supposing that the Babylonians were entirely unacquainted with the arch, of which I could not find the slightest trace in any part of the ruins, where I purposely made the strictest search; particularly in the subterranean at the Kasr and the passages in the Mujelibè. The place of the column, too, appears to have been supplied by thick piers, buttresses, and pilasters; for to the posts of date-wood, which was then and is still made great use of in the architecture of this country, the name of pillar cannot with propriety be applied. Strabo says, “On account of the scarcity of proper timber, the wood work of the houses is made of the date-tree; round the posts they twist reeds, on which they apply a coat of paint.”

Illustration 6th. “I will also make it a possession for the bittern, and pools of water.”

The river Euphrates has made encroachments on the ruins, and thus rendered them the loved solitudes of the bittern.

Rich, in his Memoir, p. 27 and 28, thus writes:—“The whole embankment on the river side is abrupt, perpendicular, and shivered by the action of the water; at the foot of the most elevated, and narrowest part of it, cemented into the burnt brick wall of which it is composed, are a number of urns filled with human bones, which had not undergone the action of fire. The river appears to have encroached here, for I saw a considerable quantity of burnt bricks and other fragments of building in the water.”

On the same subject he writes at page 14. “The water of the Euphrates is esteemed more salubrious than that of the Tigris. Its general course through the site of Babylon is N. and S. I questioned the fishermen who ply on the river respecting its bottom, and they all agreed that bricks and other fragments of building are very commonly found in it.”

That the course of the Euphrates has been altered, is shown by the Memoir; such have been the operations of time, and such the workings of Divine Providence, in causing Babylon to become “a possession for the bittern.”

That the bittern from its very nature would not choose for a possession any situation uncongenial with the habits of a recluse and aquatic bird, must be admitted; and that the bittern’s habits are so recluse, is a well established fact in Natural History. Bewick observes, “The bittern is a shy solitary bird; it is never seen on the wing in the day

time, but sits, commonly with the head erect, hid among the reeds and rushes in the marshes, where it always takes up its abode, and from whence it will not stir, unless it is disturbed by the sportsmen." "This bird lives upon the same water animals as the heron, for which it patiently watches, unmoved, for hours together."

Illustration 7th. Isaiah xiii. 22. "And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces."

Respecting the islands mentioned in this passage of Scripture, the following extract from page 13th of the Memoir, may afford information. "The Euphrates rises at an earlier period than the Tigris: in the middle of the winter it increases a little, but falls again soon after; in March it again rises, and in the latter end of April is at its full, continuing so till the latter end of June. When at its height it overflows the surrounding country, fills the canals dug for its reception without the slightest exertion of labour, and facilitates agriculture in a surprising degree. The ruins of Babylon are then inundated, so as to render many parts of them inaccessible, by converting the valleys among them into morasses."—From this extract it appears, that the mounds not inundated by the overflowing of the Euphrates must be the islands where wild beasts cry in their desolate houses.

Illustration 8th. "O thou that dwellest upon many waters, abundant in treasures, &c."

The Memoir repeatedly describes the country adjacent to the ruins as intersected by numerous canals. The following extracts are to the point.

"The whole country between Bagdad and Hella, is a perfectly flat and (with the exception of a few spots as you approach the latter place) uncultivated waste. That it was at some former period in a far different state, is evident from the number of canals by which it is traversed, now dry and neglected." P. 4.

"Assad Khan is the next stage, and is distant from Kiabha Khan about 5 miles; and between 4 and 5 miles to the southward of it the road is intersected by the famous Naher Malcha, or *fluvius regius*, the work, it is said, of Nebuchadnezzar; which is now dry, like many others which I forbear mentioning as being of no importance, though as late as the time of the Caliphs it was applied to the purposes of irrigation." P. 5.

"Before arriving at the Naher Malcha, and half way between Assad Khan and the next stage, is a small canal, over

which is a bridge of one arch, now ruinous. Some time ago, a large lion came regularly every evening from the banks of the Euphrates, and took his stand on this bridge, to the terror of the traveller: he was at last shot by a Zobeide Arab. Till very lately this canal was filled from the Euphrates, and the desert in the vicinity was in consequence cultivated; but the proprietors, finding the exactions of the government to be more than their industry could answer, were obliged to abandon the spot." P. 6.

Four miles from Hajee Suleiman is Mohawil, also a very indifferent khan, close to which is a large canal with a bridge over it: beyond this every thing announces an approach to the remains of a large city. The ruins of Babylon may in fact be said to commence from this spot.

Respecting the western side of the Euphrates Mr. Rich says:—"It is a flat, and intersected by canals, the principal of which are the 'Tajia or Ali Pasha's trench, and the canal of Tahmasia.'" See also what is said concerning canals in *Illus.* 2nd. p. 44. With great propriety then was Babylon called "the city that dwelt upon many waters."

Illustration 9th.—Isaiah xlvii. 12, 13. "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame."

The Babylonians were proud as a nation of the number of their enchantments, and their multitudes of sorceries. Witchcraft was their national sin, and had the countenance and support of government. Astrology and stargazing were the occult sciences on which they depended for protection and renown; and it is likely that their most elevated buildings were devoted to those purposes. The following extracts from Rich, in connection with the above verses, will be interesting.

Speaking of the tower of Belus, he observes:—"Be this as it may, the ruins of a solid building of 500 feet must, if any traces of the tower remain, be the most remarkable object among them. Pliny, seventy years after Strabo, mentions 'the Temple of Jupiter Belus, the inventor of astronomy,' as still standing; and all travellers since the time of Benjamin of Tuleda, who first revived the remembrance of the ruins, whenever they fancied themselves near the site of Babylon, universally fixed upon the most conspicuous eminence to represent the tower of Belus." P. 47, 48.

In giving it as his opinion that the Birs Nemroud is the ancient tower of Belus, and not the Mujelibè according to Pietro della Valle, and Rennel, Mr. Rich observes, "In forming a conjecture on the original destination of the Birs, the mound situated parallel to its eastern face, which must have been a building of great dimensions, must not be overlooked. The temple attached to the tower of Belus, must have been a very spacious edifice, and formed part of its quadrangular inclosure, of which it is probable it did not occupy more than one side, the three remaining ones being composed of accommodations for the priests and attendants, of course inferior in proportions to the temple: allowing some degree of resemblance in other respects, between the Birs and the tower, the elevation observable round the former will represent the priest's apartments, and the above mentioned mound the temple itself. We find the same kind of mound, and precisely in the same situation, attached to other ruins which have a strong resemblance in themselves to the Birs; and we may therefore reasonably conclude, that they were intended for the same design, either the honour of the dead, the *observation of the celestial bodies*, religious worship, or perhaps some of these motives combined." P. 54, 55.

Let it be granted that these elevated buildings were devoted to the purposes of astrology and stargazing, we are immediately possessed of an illustration of Isai. xlvii. 14.

Rich says of the Birs Nemroud, one of the buildings devoted to the observation of the celestial bodies:—"The other parts of the summit of this hill are occupied by immense fragments of brick-work of no determinate figure, tumbled together, and converted into solid vitrified masses, as if they had undergone the action of the fiercest flame, or been blown up with gunpowder, the layers of the bricks being perfectly discernable,—a curious fact, and one for which I am utterly incapable of accounting." P. 36, 37. How plainly is this a fulfilment of the prediction, "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame."

Illustration 10th.—"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." *Jeremiah li. 53.*—"Though Babylon shall mount up to heaven, and though she should fortify the

height of her strength; yet from me shall spoilers come unto her, saith the Lord."

Isaiah xiv. 23. "I will sweep it with the besom of destruction, saith the Lord of Hosts."

The golden city, the most magnificent of early times, and therefore perhaps called the son of the morning; whose inhabitants had said in their vain glory, "Go to, let us build us a city and a tower, whose top may reach unto heaven;" this prodigy of human pride and perseverance has been so brought down to hell by the spoilers—so swept by the besom of destruction—that the very site of the famed tower is involved in impenetrable obscurity.

Rich observes at p. 48, 49. "Notwithstanding the apparent ease with which this important point in the topography of Babylon has been determined, a careful examiner will find as great a difficulty in discovering the tower of Belus, as in identifying any other part of the ruins. Taking for granted the site of Babylon to be in the vicinity of the Hella, his choice will be divided between two objects, the Mujelibè, and the Birs Nemroud." P. 51, 52. "The only building which can dispute the palm with the Mujelibè is the Birs Nemroud, previous to visiting which I had not the slightest idea of the possibility of its being the Tower of Belus; indeed its situation was a strong argument against such a supposition: but the moment I had examined it, I could not help exclaiming, "Had this been on the other side of the river, and nearer the great mass of ruins, no one could doubt of its being the remains of the tower."

Illustration 11th.—*Isaiah* xiv. 11. "Thy pomp is brought down to the grave."

This prediction has been most literally fulfilled, for the chief remains now to be found are the spoils of cemeteries, and the repositories of the dead. See page 22 of the *Memoir*.

"In some places they have bored into the solid mass, forming winding caverns and subterranean passages, which, from their being left without adequate support, frequently bury the workmen in the rubbish. In all these excavations, walls of burnt brick, laid in lime mortar of a very good quality, are seen; and in addition to the substances generally strewn on the surfaces of all these mounds we here find fragments of alabaster vessels, fine earthen-ware, marble, and great quantities of varnished tiles, the glazing and colouring of which are surprisingly fresh. In a hollow near the southern part I found a sepulchral urn of earthen-ware,

which had been broken in digging, and near it lay some human bones which pulverized with the touch."

Page 31 and 32. "In the northern face of the Mujelibè, near the summit, is a niche or recess, high enough for a man to stand upright in, at the back of which is a low aperture leading to a small cavity, whence a passage branches off to the right, sloping upwards in a westerly direction, till it loses itself in the rubbish. The natives call this the *serdaub*, or cellar; and a respectable person informed me, that four years ago some men searching in it for bricks pulled out a quantity of marble, and afterwards a coffin of mulberry-wood containing a human body inclosed in a tight wrapper, and apparently partially covered with bitumen, which crumbled into dust soon after exposure to the air. This account, together with its appearing the most favourable spot to ascertain something of the original plan of the whole, induced me to set twelve men to work to open a passage into the *serdaub* from above. They dug into a shaft or hollow pier, sixty feet square, lined with fine brick laid in bitumen, and filled up with earth; in this they found a brass spike, some earthen vessels (one of which was very thin, and had the remains of fine white varnish on the outside), and a beam of date-tree wood. On the third day's work they made their way into the opening, and discovered a narrow passage nearly ten feet high half filled with rubbish, flat on the top, and exhibiting both burnt and unburnt bricks; the former with inscriptions on them, and the latter, as usual, laid with a layer of reeds between every row, except in one or two courses near the bottom, where they were cemented with bitumen; a curious and unaccountable circumstance. This passage appeared as if it had originally had a lining of fine burnt brick cemented with bitumen, to conceal the unburnt brick, of which the body of the building was principally composed. Fronting it is another passage (or rather a continuation of the same to the eastward, in which direction it probably extends a considerable distance, perhaps even all along the northern front of the Mujelibè,) choked up with earth, in digging out which I discovered near the top a wooden coffin, containing a skeleton in high preservation. Under the head of the coffin was a round pebble; attached to the coffin on the outside a brass bird, and inside an ornament of the same material, which had apparently been suspended to some part of the skeleton. These, could any doubt remain, place the antiquity of the skeleton beyond all dispute. This being extracted, the skeleton of a child was found; and it is probable that the whole of the passage, whatever its extent may be, was occupied in a si-

milar manner. No skulls were found, either here or in the sepulchral urns at the bank of the river." See also Illus. 2nd and 6th.

The writer of this paper would conclude, by soliciting the youthful readers of the *Asiatic Observer*, to turn their attention to a most delightful and not difficult field of research, which our numerous modern travellers in eastern countries have opened to their view; reminding them of the pleasure which they could scarcely fail to experience, were they to read such works with the express view of endeavouring to elucidate the sacred text. How would such an employment improve their minds, both as it respects the mental exercise required by such a study, and the veneration it must necessarily inspire and encrease for the Word of God.

A FRIEND.

For the ASIATIC OBSERVER.

BIBLICAL CRITICISMS.

No. I.

The Mosaic Account of the Creation confirmed by the Ancients.

The Bible has been thoroughly studied by characters of almost every description; by Christians for the best, and by Infidels for the worst of purposes. After so many ages, notwithstanding all the attacks that have been made upon it, it still remains unequalled for the antiquity of its histories, the sublimity of its poetry, and the dignity and fitness of all the truths it records, whether moral or religious. To refute the cavils of infidels, and confirm the faith of Christians in the true sense of scripture, is the legitimate object of Biblical Criticism. It is not to be expected at this period of time, that on a subject which has been discussed for hundreds of years, we shall be able to furnish much that is new: this is not our object; it is rather, out of all that has been transmitted to us, to select such matter as may be instructive and interesting to the generality of our readers in this country. As the present is a new publication, we shall commence our remarks, which are to be of a critical nature, with the first chapter of Genesis, which contains an account of the Creation; and shall then proceed to inquire how far Sacred is confirmed by Profane history.

I. The account which Moses gives of the creation, is to this purport:—

In the beginning, God created the heavens and the earth.

The earth, after it was created, was for some time a confused and indigested mass of matter, a dark and unformed chaos; but God in six days reduced it into a world, in the following manner:—

• First.—The Spirit of God moved upon the fluid matter, and separated the parts of which it consisted from one another; some of them shined like the light of the day, others were opaque like the darkness of the night: God separated them one from the other; and this was the first step taken in the formation of the world.

Secondly.—God thought it proper to have an expansion between the earth and heaven, capable of supporting clouds of water: the appointing this expansion; and suspending the waters in it, was the work of the second day.

Thirdly.—After this, God caused the waters of the earth to be drawn off, so as to drain the ground; and thus were the seas gathered together, and the dry land appeared: and then God produced from the earth all manner of trees, and grass, and herbs, and fruits.

On the fourth day, God made the lights of heaven capable of being serviceable to the world in several respects, fitted to distribute light and heat, to divide day and night, and to mark out times, seasons, and years. Two of them were more especially remarkable, the sun and the moon: the sun he made to shine in the day, the moon by night; and he gave the stars their proper places.

Fifthly—Out of the waters God created all the fishes of the sea, and the fowls of the air.

On the sixth day, out of the earth God made all the other living creatures, beasts, cattle, and every thing that creepeth upon the earth. Last of all, he made man, a more noble creature than any of the rest; he made his body of the dust of the earth, and afterwards animated him with a living soul. And out of the man he made the woman. This is the substance of the account given by Moses of the creation of the world. Moses did not write until above two thousand three hundred years after the creation; but we have nothing extant so ancient as this account*.

II. We have several heathen fragments, which express many of the sentiments of Moses about the creation.—The scene of learning, in the first ages, lay in India, in the countries near to Babylon, in Egypt, and afterwards in Greece and Rome; we shall therefore state the ideas of each in order.

* For these words, and many of the succeeding remarks, we are indebted to Dr. Shuckford.

1.—The Indians have been much famed for their ancient learning. Magasthenes is cited by Clemens Alexandrinus, representing the Indians, together with the Jews, as the great masters of the learning, for which afterwards the Greeks were famous; and we find among them a number of fragments which confirm the account given by Moses of the creation: we quote only a few as sufficient for our purpose.

आसीद्विदं तमोभूतमप्रज्ञातमलक्ष्यं ।
 अप्रत्यक्षमविज्ञेयं प्रसुप्तमिव सर्वतः ॥
 सोभिध्याय शरीरात् खात् सिद्धत्तुर्विधिधाः प्रजाः ।
 अप एव ससर्जदौ तासु बीजमपाहजत् ॥
 तदण्डमभवद्देमसहस्रांशुसमप्रभं ।
 तस्मिन् जज्ञे खर्यं ब्रह्मा सर्व्वलोकप्रितामहः ॥

“ This world was covered with darkness, unknown, confused, unperceivable, incomprehensible, in all respects like a lifeless mass. He (God) desirous of creating various creatures from his body (said), Let there be waters, and in the beginning they were created: from them he formed the seed (the world), which was as a bright shining and glorious egg, in which Bruhma was produced, who is the father of us all.”

MUNOO.

निष्प्रभे ऽस्मिन् निरालोके सर्व्वतस्तमसादृते ।
 दृष्टदण्डमभूदेकं प्रजानां बीजमथयं ॥
 युगस्यादौ निमित्तं तन्महद्दिव्यं प्रचक्षते ।
 यस्मिंस्तु अयते सुखं ज्योति ब्रह्म सनातनं ॥

“ When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures. This immense mass is said to have been the cause of all things in the beginning of the Jogs; and it is reported that the true, glorious, and eternal Bruhma resided in it.”

VYAS.

इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
 सर्व्वं सलिलमेवासौत् पृथिवी तत्र निर्मिता ॥

“ O prince ! learn of me the origin of the world : (at first) all was as water, and from this the earth was formed.”

VALMEEKY.

2.—We have Sanchoniathon's account* of things in Eusebius, and if we throw aside the mythology and false philosophy which those who lived after him added to his writings, we may pick up a few very ancient and remarkable truths; namely, that there was a dark and confused chaos, and a blast of wind, or air, to put it in a ferment or agitation. This wind he calls *ανεμος Κολπια*, not the wind Colpia, as Eusebius seems to take it, but *ανεμος Col-pi-yah*, i. e. the wind or breath of the voice of the mouth of the Lord; and if this was his meaning, he very emphatically expresses God's making all things with a word; and intimates also, what the Chaldee paraphrast insinuates from the words of Moses, that the chaos was put into its first agitation by a mighty and strong wind.

3.—The Egyptians, Diodorus Siculus informs us, affirmed, 1. That in the beginning the heavens and the earth were in one lump, mixed and blended together in the same mass. 2. That upon a separation, the lightest and most fiery parts flew upwards, and became the lights of heaven. 3. That the earth was in time drained of the water. 4. That the moist clay of the earth, enlivened by the heat of the sun, brought forth living creatures, and men. The first of these assertions may at first sight seem to differ from Moses, who makes the heavens and the earth distinct at their first creation; but it is obvious to observe, that the Egyptians did not take the word heaven in the large extended sense, but only signified by it the air and planetary regions belonging to our world; for the first Greeks, who had their learning from Egypt, agree very fully with Moses on this point.

4.—Some general hints of these things are to be found in many remains of the ancient Greek writers.

"In the beginning," says Orpheus, "the heavens were made by God, and in the heavens there was a chaos, and a terrible darkness was on all the parts of this chaos, and covered all things under the heaven." This is very agreeable to that of Moses: "In the beginning God created the heaven and the earth, and the earth was without form, and void,—(i. e. was a chaos,) and darkness was upon the face of the deep." Orpheus did not conceive, that the heavens and the earth had ever been in one mass: for as Syrian observes, the heavens and the chaos were, according to Orpheus, the *principia* out of which the rest were produced.

Thales' opinion was, that the first principle of all things was *ὕδωρ*, or water. And Tully affirms this to have been

* We pass over the Arabs as agreeing with the Jews, and deriving their information immediately from them.

his opinion; but it should be remarked, from Plutarch's observation, that Thales' ὕδωρ was not pure elementary water. The successors of Thales came by degrees to think that water, by being condensed, might be made earth, and by being rarified would evaporate into air; and some writers have hence imagined, that Thales thought water to be the *initium rerum*, i. e. the first principle out of which all other things were made: but this was not the doctrine of Thales. The ancient philosophers are said to have called water, *chaos*, from χεω, the Greek word which signifies *diffusion*; so that the word chaos was used ambiguously, sometimes as a proper name, and sometimes for water; and it is conceived, that this might occasion the opinion of Thales to be mistaken, and himself to be represented as asserting the beginning of things to be from *chaos, water*, when he meant from a chaos. But take him in the other sense, asserting things to have arisen from water; it is easy to suppose that he means, by water, a fluid substance, for this was the ancient doctrine. This the Hindoos maintain; and thus Sanchoniathon argues: from the chaos he supposes τῆν, or muddy matter, to arise; and thus Orpheus, ἐκ τοῦ ὕδατος ἕλκε καταεστῆ, "Out of the fluid chaos arose a muddy substance;" and Apollonius, "Out of the muddy substance the earth was formed," i. e. says the Scholiast, the chaos of which all things were made, was a fluid substance; which by setting, became mud, and that in time dried and condensed into solid earth. It is remarkable that Moses calls the chaos, water, in this sense; the Spirit of God, he says, moved upon the face of the *maim*, waters, or fluid matter.

Anaxagoras, as Laertius informs us, began his book with these words, Πάντα χρηματα ἦν ὁμοῖα εἶτα Νεὸς ἐλθὼν αὐτὰ διεκόσμησε, "All things were at first in one mass, afterward an intelligent agent came and put them in order;" or as Aristotle gives us the opinion of the above writer, "All things lay in one mass, for a vast space of time; but an intelligent agent came and put them in motion, and so separated them from one another."

b.—A stronger passage perhaps than any of the preceding, is to be found in Ovid's *Metamorphosis*. If it had been written as a comment on the first and second verses of the first chapter of *Genesis*, we should scarcely have expected it to contain a more exact description.

Ante mare et tellus, et, quod tegit omnia, cœlum,
 Unus erat tota Naturæ vultus in orbe,
 Quem dixere Chaos; rudis indigestaque moles;
 Nec quicquam, nisi pondus iners; congestaque eodem
 Non bene junctarum discordia semina rerum.

Nullus adhuc mundo præbebat lumina Titan ;
 Nec nova crescendo reparabat cornua Phœbe ;
 Nec circumfuso pendebat in aere tellus
 Ponderibus librata suis ; nec brachia longo
 Margine terrarum porrexerat Amphitrite.
 Quaque fuit tellus, illic et pontus et aer :
 Sic erat instabilis tellus, innatilis unda,
 Locis egens aer. Nulli sua forma manebat.
 Obstabatque aliis aliud : quia corpore in uno
 Frigida pugnabant calidis, humentia siccis,
 Mollia cum duris, sine pondere habentia pondus.
 Hanc Deus, et melior litem Natura diremit.
 Nam cælo terras, et terris abscidit undas :
 Et liquidum spisso secrevit ab aere cælum. . .
 Quæ postquam evolvit, cæoque exemit acervo,
 Dissociata locis concordia pace ligavit.
 Ignea convexi vis et sine pondere cæli
 Emicuit, summaque locum sibi legit in arce.
 Proximus est aer illi levitate, locoque :
 Densior his tellus : elementaque grandia traxit ;
 Et pressa est gravitate sui. Circumfusus humor
 Ultima possedit, solidumque coæruit orbem.
 Sic ubi dispositam, quisquis fuit ille Deorum,
 Congeriem secuit, sectamque in membra redegit ;
 Principio terram, nec nonæ qualis ab omni
 Parte foret, magni speciem glomeravit in orbis.
 Tum freta diffundi, rapidisque tumescere ventis
 Jussit, et ambitæ circumdare littora terræ.
 Addidit et fontes, immensaque stagna lacusque ;
 Fluminaque obliquis cinxit decliva ripis :
 Quæ diversa locis partim sorbentur ab ipsa ;
 In mare perveniunt partim, campoque recepta
 Liberioris aquæ, pro ripis littora pulsant.
 Jussit et extendi campos, subsidere valles,
 Fronde tegi silvas, lapidosos surgere montes.

The following is the translation given of the above passage by Dryden.

Before the seas, and this terrestrial ball,
 And heav'n's high canopy that covers all,
 One was the face of nature—if a face ;
 Rather a rude and indigested mass ;
 A lifeless lump, unfashioned, and unframed,
 Of jarring seeds ; and justly Chaos named.
 No Sun was lighted up, the world to view ;
 No Moon did yet her blunted horns renew ;
 Nor yet was Earth suspended in the sky ;
 Nor poised, did on her own foundations lie :
 Nor Seas about the shores their arms had thrown ;
 But earth and air and water were in one.
 Thus air was void of light, and earth unstable,
 And water's dark abyss unnavigable.
 No certain form on any was impressed ;
 All were confused, and each disturbed the rest :
 For hot and cold were in one body fixed ;
 And soft with hard, and light with heavy mixed.
 But God, or Nature, while they thus contend,
 To these intestine discords put an end :
 Then Earth from Air, and Seas from Earth were driven,
 And grosser air sunk from ætherial heaven.

Thus disembroiled, they take their proper place ;
 And next of kin, contiguously embrace ;
 And fœces are sundered by a larger space.
 The force of Fire ascended first on high,
 And took its dwelling in the vaulted sky ;
 Then Air succeeds, in lightness next to fire ;
 Whose atoms from unactive earth retire.
 Earth sinks beneath, and draws a numerous throng,
 Of ponderous, thick, unwieldy seeds along.
 About her coasts unruly waters roar ;
 And, rising on a ridge, insult the shore.

Thus when the God, whatever God was he,
 Had formed the whole, and made the parts agree,
 That no unequal portions might be found,
 He moulded earth into a spacious round :
 Then with a breath, he gave the winds to blow ;
 And bade the congregated waters flow.
 He adds the running springs, and standing lakes ;
 And bounding banks for winding rivers makes.
 Some parts in earth are swallowed up ; the most,
 In ample oceans disembogued, are lost.
 He shades the woods, the valleys he restrains
 With rocky mountains, and extends the plains.

A very little turn would accommodate all the preceding particulars to those of Moses ; and when we consider that the ancient philosophy has been variously commented upon, disguised and disfigured, according as the idolatry of the world had corrupted men's notions, or the speculations of the learned had misled them, it is so far from being an objection, that the accounts given differ in some minor points, that it is rather a wonder we should be able, after so many revolutions of religion, of learning, of kingdoms, and of ages, to collect any positions from the remains of antiquity so consistent with one another, and so agreeable to the account given by Moses.

From a view of the facts above stated, we ought to prize our Bibles as the only authentic source of information in points of the greatest antiquity, and on subjects of the greatest importance.

We should to this day have been ignorant of a fact, which is to us of unspeakable consequence, had not the account given by Moses of the Creation, been handed down to us in the Sacred Volume ; for though we have seen that there are various fragments among the heathen respecting it, yet there can be little doubt, but that they, through different channels, obtained what information they had, from the Word of God. In them we see the glimmerings of that light, which in the Scriptures shines forth with divine effulgence. But it is one of the smallest recommendations of the Bible, that it carries us farther back into antiquity than any other book extant :—it does for us infinitely more than this ; it leads us forward into

invisible realities, it opens to us the prospects of futurity, it brings life and immortality to light, it conducts to the fountain of all knowledge, and teaches us how we may be happy to all eternity; 'it is able to make us wise unto salvation, through faith which is in Jesus Christ.'

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine
To guide our souls to heaven.

Are we anxious to know the origin of the world in which we live, and what took place in the first ages of it? Let us read the Bible, which contains the most ancient histories extant. Are we studious to acquire the ornaments of literature? Let us peruse the Bible, which for the sublimity of its sentiments, the simplicity of its style, the boldness of its figures, and the beauty of its comparisons, far exceeds all the celebrated works of the Eastern and the Western world. Are we anxious above all things to secure the salvation of our souls? Let us take heed to this book 'as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in our hearts. Are we desirous of improving by all we read? Let us implore the aid of that Spirit which first indited these holy truths, and He will lead us into all the truth, even as it is in Jesus. Since the Bible is therefore so precious a book, and so many advantages may be derived from it, let us make it our constant companion. If heathens can recommend their works by such exhortations as these,

—————' Vos exemplaria Græca
Nocturna versate manu, versate diurna';—

surely we ought with simplicity and godly sincerity to resolve,

Then will I read my Bible more,
And take a fresh delight
By day to read its wonders o'er,
And meditate by night.

EXTRACTS FROM THE PORTFOLIO OF A MISSIONARY.

No. I.

REVENGE SUBDUED BY THE EXAMPLE OF CHRIST.

[From *Hans Egede's Journal of Missionary Exertions in Greenland.*]

The son of a Greenlander, about 13 years of age, had seen his father murdered, and it is considered in that, as in many other rude countries, the duty of the male nearest of kin to revenge the murder. The boy had grown to manhood, and 20 years after the fact vengeance

kindled in his bosom, and he brought a party of his relations with him for the express purpose of destroying the murderer and his family. He fell, however, under the instructions of the Missionary, who knew of the design, (which was pursued with great deliberation,) and expressed a desire to be baptized. The Missionary now told him he knew of his design, but if he became a Christian, he must 'do no murder'—he must even forgive his enemy. 'Your doctrine is very difficult,' said he; 'you speak hard words.' He wished to talk with his relations, and the minister was invited to visit them. He went the following evening, and without adverting immediately to this subject, all he said and did was with a view to soften their hearts to pliability. 'Thank you, priest,' said he, 'it was good you came.'

Some days after, the Missionary relates, he again came to me: his manner, his countenance, every thing indicated a violent struggle, as well with his heart, as with his friends. I first addressed him, saying, 'You are not in spirits; tell me what you have on your heart.'—'I will, and I will not; I hear, and I do not hear,' answered he; 'I never felt so before.'—'What will you?' said I, 'and what will you not?'—'I will forgive him,' answered he, 'and I will not forgive him. I have no ears, when they want that I shall revenge myself; and yet I have ears.'—'When you will not forgive him,' said I, 'when you listen with approbation to those who dissuade you from it; then your unconverted heart speaks, which demands revenge: but when you will forgive, when you will not hear your advisers, then the better part in you speaks; then God speaks to your heart. What will you now do?'

'I was moved,' answered he, 'when you spoke yesterday evening; then my heart wished to obey.'—'See,' said I, 'ought you not to feel that it is the voice of your heavenly Father which spoke to your heart?' I now repeated to him the latter part of the life of Jesus, his forgiveness, his prayers for his murderers. 'That was laudable,' said he, and a tear sparkled in his eye: 'but he was better than we are.'—'Yes,' answered I, 'infinitely better; but he will have us resemble him in this; and, if we have only a good will, God will give us strength. But now you shall hear, that a man like you and me could pray for those who sought to kill him, because he declared to them the will of God.' I read to him the death of Stephen. He dried his eyes, and said, 'The wicked men! He is happy; he certainly is with God in heaven.'—'Yes,' continued I, 'that he is; and you and every body, who acts as he did, shall also come there.'—'Good priest!' interrupted he, 'my heart is so moved. I will—but, give me still a little time: when I have brought the other heart to silence, and am quite changed, I will come again.'—'Go,' said I, 'and pray to the good God, that he may strengthen you in your resolution; I also will pray for you.' He went, and my hope was almost certainty.

At last, he came with a joyful countenance, like him who carries peace in his heart. 'Now I am happy,' said he, 'I hate no more; I have forgiven.'—'Do you really feel yourself happy by it?' said I.—'Yes,' answered he, 'my heart is so easy.'—'You rejoice me sincerely,' continued I, 'but may I depend upon you? Your heart will

again excite you to revenge, and your friends will tempt you.'—'I do not know whether this will happen,' was his answer, 'but I have conquered, and you may trust me.'—'It would be melancholy,' said I, 'if, after you had become a believer, you should commit this murder.'—'You are so suspicious, priest!' he interrupted.—'You would now commit a greater sin,' continued I, 'than if you had never known God, and never vowed obedience to him.'—'I was rejoiced,' interrupted he, 'but your words afflict me.'—'I will not afflict you,' said I, 'I only want to try you, whether you are able to keep what you promise. Do not trust your heart too much.'—'My wicked heart shall be silent,' answered he. I now asked him, what had wrought this change in him. 'The energetic words,' answered he, 'which Jesus has taught me, and whom I will follow. I never thought I could be disposed as I now am. Did you not perceive how moved I was, as you read to me about him on the cross! how he prayed for his murderers, 'Father, forgive them; they know not what they do.' Then I vowed in my heart, I, unworthy as I am, that I would forgive; and now I have forgiven. Now I hope you will consider me and my wife, who has never hated, and who, like me, longs to become a Christian, worthy of baptism.'—'Yes, good Kunnuck,' answered I, 'I will baptize you and your wife, in God's name; but thank God, that he gave you an opportunity of knowing him, and his will; and forget not that you are bound in baptism to believe in him, to love him, and to obey his commandments; consequently to leave off wickedness, and continually to become better.'—'I know it, Priest,' said he; 'God sees my heart, and he will give me strength to remain faithful to him.' He left me, full of joy and gratitude to God. I deferred the reception of him and the others, into our Christian community, for a fortnight; I thought it necessary to defer it, particularly on his account.

The day arrived, the whole of the Divine service had reference to the baptismal act. He gave an account of his belief in Christianity, with openness and truth; he answered with feeling, the questions from the Altar-book; and silent tears bedewed his cheeks, when he knelt down to receive baptism, in which, by desire, the name of Niels was given him. The Divine service ended, as usual, with a hymn and prayers: He now came, gave me his hand, and said, 'Thank you, good priest! I am happy.' Upon this, he turned to the congregation, of whom some kissed him (this was unusual.) 'Receive me now as a believer. We will love each other.' All answered this address with 'Yes;' and now they went home together, united as persons having 'one Lord, one faith, and one baptism.' I thanked God, with heartfelt joy, for the triumph of truth over his heart, and so many others. After some days he sent his enemy the following message; 'I am now become a believer, and you have nothing more to fear.' They were completely reconciled, and he who came to murder returned home to pray.

Emperor Alexander.—During the administration of the predecessors of Alexander in Russia, the country was given up to sin and sensuality; the Bible was neglected, the precepts it enforces were trampled upon, and those who did peruse its sacred pages, treated with scorn, and stigmatized as “Bible-readers.” Alexander himself gave way to the excesses of licentiousness, and in all his sinful pleasures was attended by a nobleman of the name of Galitzin. The government, however, of Novogorod, a district in the interior of the Russian empire, was committed to a man who read the Bible and enforced its perusal. The happy results were abundant and evident,—order was introduced, concord prevailed, commerce flourished, and the returns were regularly sent to the capital. On the accession of Alexander a petition was presented to him on behalf of these people, but he declared he would never favor Bible-readers.

Galitzin was created prime minister, and shared with Alexander, not only his honors, but also his guilty pleasures. Often did he accompany him in his visits to the Countess Neritsky, while the present Empress, to whom he had been united, was neglected and banished from the court.

The Chief Minister of Religion dying, Alexander offered his situation to his favorite Galitzin. The latter, feeling his inability to attend to the religion of others, while destitute of piety himself, appealed to the Emperor to know if he were serious, alleging at the same time his unfitness. Alexander assured him he was in earnest, and forced his acceptance of the office.

Galitzin was unhappy in his new situation, feeling his ignorance with regard to its duties.

Soon after, having some business to transact with Bishop Platoff, he determined to ask his advice; and the immediate purport of their interview being concluded, he begged him to wait a little, and asked him, with an apparent yet forced indifference, if he could recommend him any small volume to read, which would instruct him in the duties of religion? Platoff replied, he knew of one, and but one; but he feared Galitzin would not read it. The prime minister assured him, that let it be whatever it might, he would read it. The Bishop replied, he knew of no book but the Bible. Galitzin, turning away with disgust, replied, he would never peruse that, for he would not be called a Bible-reader. The Bishop then took his leave. Galitzin continued very uneasy, and at length resolved to buy a Bible, and read it secretly. He did so; the perusal was blessed to him, his conduct was changed; no longer did he accompany Alexander in his visits to the Countess Neritsky; he became serious, and though he did not neglect the duties of his station, he retired from court as much as possible. All saw the alteration, yet all were at a loss to account for it.

Alexander perceiving the difference of Galitzin's behaviour with respect to himself, had a private interview with him, and enquired the cause. The prime minister gave him an evasive answer, hoping for a more favorable opportunity to recommend a book, the perusal of which had so materially affected his own principles and practice.

Soon after this the French invaded Russia. Success attended their arms—they approached the capital—terror circulated through the empire—Alexander himself was seized with alarm—orders were given and countermanded—measures taken to-day and repented of to-morrow. In this general consternation Galitzin alone appeared unmoved—the truths of that book he had once despised, being received into his heart, kept him in peace—He saw with grief the agitation of the Emperor, and longed to lead his attention to the peace-giving assurances which supported his own mind. Accordingly, he one day repaired to the palace, and requested a private interview with his royal master. It was immediately granted. Addressing himself to the Emperor, he said, You have perhaps observed my tranquillity during this time of general alarm. I have, replied Alexander, and desire to know what has produced it. Galitzin then drew from under his robe a Bible handsomely bound, and presenting it to him, assured him it was from the contents of that book his composure arose, and urged the request that he too would peruse its sacred pages. Alexander reached forth his hand, but whether to push it away or to receive it, the prime minister could not tell—the book however fell open at the xcist Psalm. The Emperor read the Psalm, and acknowledged its adaptation to the present crisis.—Galitzin then withdrew.

Some days after the Emperor ordered the chaplain at Petersburg to bring a Bible, and read a chapter. The chaplain brought the book, and read the xcist Psalm—Alexander enquired if he had been *desired* to read that portion. He replied, No, and the Emperor was satisfied. The circumstances of the empire soon after this required the presence of the Emperor at Moscow: he travelled to that city from Petersburg with Galitzin, but maintained during the whole of the way a profound silence. Galitzin perceived his mind was deeply occupied, yet feared his unusual reserve was a mark of his displeasure. On their arrival at Moscow, Alexander desired his servant to order public service. The servant hesitated, never having received such an order before. The command was repeated, and obeyed. The Archbishop commenced the service with reading the xcist Psalm. The Emperor, turning to Galitzin, enquired if he had ordered this portion to be selected:—he assured him he had not. After service he went to the Archbishop, and asked him, who told him to select the portion he had read. God, (replied the Archbishop.) Alexander desired to know what he meant by that reply. He told him, that on receiving his orders so new and unexpected, he had retired, and prayed to God to direct him to some suitable portion; and he had been directed to choose the one he had read. Alexander was surprised—he was led to reflection—most happy effects followed; the Emperor himself henceforth ranked among the Bible-readers, and the God of the Bible blessed his own word to him.—Before he left Moscow, he wrote to the Empress and her mother, requesting their forgiveness, and intreating the former to return to the court. With this proposal she gladly complied. He wrote also to the Countess Neritsky, assuring her of a liberal pension during her life, and desiring her to leave the kingdom; because, while she was in it, he could not offer up with sincerity the petition which he daily *did pre-*

sent, "Lead me not into temptation." The subsequent conduct of the Emperor has most abundantly proved these impressions were not the impulse of the passing moment; he has not only read the Bible, but we trust lives under its influence, and yields to none in earnest wishes and endeavours for the general dissemination of the Holy Scriptures.

A Wonderful Deliverance.—Captain Neil, in one of his voyages, was overtaken with a storm, by which the ship was laid on her beam ends. While she lay in that situation, a strong wave washed him overboard. After recovering a little, he saw that the ship had righted, but he was at a considerable distance from her. He now began to consider the crew as in a state of safety, and himself the only victim of the tempest, when another billow, commissioned by "Him who ruleth the raging of the sea," conveyed him again on board the vessel. It, however, dashed him against some part of the ship, in consequence of which he lay speechless for some time. Thus was he miraculously saved from being buried in the foaming deep.—*Barclay's Memoirs of Capt. Neil.*

The Choice.—A Quaker residing at Paris, was waited on by four of his workmen, in order to ask for their usual new year's gifts. "Well, my friends," said the Quaker, "here are the gifts, choose fifteen francs or the Bible." "I don't know how to read," said the first, "so I take the fifteen francs." "I can read," said the second, "but I have pressing wants." He took the fifteen francs. The third also made the same choice. He now came to the fourth, a young lad of about thirteen or fourteen; the Quaker looked at him with an air of goodness. "Wilt thou too take these three pieces, which thou may'st obtain at any time by thy labour and industry?" "As you say the book is good I will take it, and read from it to my mother," replied the boy. He took the Bible, opened it, and found between the leaves a gold piece of forty francs! The others hung down their heads, and the Quaker told them he was sorry they had not made a better choice.

Good for Evil, or the faithful Dog.—Some time since several persons saw a young man approach the River Seine, in Paris, with the intention of drowning a dog. Having rowed into the stream, he threw the dog into the water. The poor creature attempted to climb up the side of the boat, but his cruel master always pushed him back with the oars. In doing this he himself fell into the water, and would certainly have been drowned, had not his faithful dog instantly laid hold of him, and kept him above water till assistance arrived, when his life was saved.

Poetry.

HEAVEN.

“ And there shall be no night there.”

I go where heaven doth wait to charm
Whom earth could never—never bless ;
I go where mortal sin and harm
Shall never more oppress.
Thou faithless world, the heaven I seek
Hath joys that never—never die !
Fade, faithless world, the day-beams break,
That ever—ever gild the sky.

Not as the glory of the morn,
That bursts with sweetest—sweetest blush,
That doth the crimson east adorn,
And wakes the earliest thrush ;
Not as the light flings on the cloud
The presage of a day serene,
Then doth its heavenliness enshroud
Till darkness—darkness veils the scene:—

No cloud shall blot immortal skies,
Glowing with purest—purest beam !
No night is there, nor tears, nor sighs,
Those frailties of a dream.
The dream hath vanish'd ! come sweet day,
Calm sabbath of eternal rest,
Dawn on my soul that hastes away,
For ever—ever to be blest.

. Selma.

THOUGHTS OF HOME:

O let them go, fair golden dreams
Of windy trees and hurrying streams,
And fields to memory dear ;
O let them go,—blest thought away,
Ye visions of an infant day,
Impress'd so bright and clear !

I call ye not, O long loved sweets ;
Fresh budding in your mild retreats,
Where once I saw ye smile ;
I call ye not, but ye have power
To steal upon the midnight hour,
My sadness to beguile.

No more intrude, ye sweetest forms
Of England's fields without her storms,
My dreams no more enchant ;
Nor let pale cowslips beam to view,
Knotted with bells of tenderest blue,
And the wan primrose plant.

Yet, stay awhile, though but in dreams,
 Ye bowing trees, ye splashing streams
 Through fields to memory dear ;
 Yet stay awhile, and with your smile,
 At midnight hour my thoughts beguile,
 And charm my musings here.

If in wild dreams ye charm the sense,
 And bless with simplest recompense
 One who hath left his home,
 Then stay awhile, ye fairy flowers,
 Come with my childhood's loveliest hours,
 And with your sunshine come!

Selma.

THE SETTING SUN,
 AS SEEN FROM CHOURINGHEE.

O 'twas a proud long day ; the sun declining
 Shakes off his clouds, and bids the east farewell.
 Farewell, great orb ! No mortal tongue may tell
 (For language hath not power) thy glorious shining,
 While ruby-scatter'd brightness hover'd round,
 And streams of gold-light the world's verge were lining,
 Where the dark fortress stretch'd impregnable,
 And the deep bugle breathed its evening sound.
 O Sun depart ! yet stay,—but my repining
 Avails not to prolong thy presence here.

My shadow now hath vanish'd from the ground,
 And thou art gone, and with thee goes thy glory
 Propitious to the western hemisphere.
 HASTINGS ! thy march shall bless the path that lies before thee.

Theron.

THE CHUTUKU. *

Live in the clouds ! sip the sweet rains of heaven !
 Thou happy dentzen of the bright skies !
 O could I spurn the earth, and like thee rise !
 Like thee to drink pure bliss, O were it given !
 Thy sun-gold bosom breasts from morn till even
 The winds of upper spheres, and thy bright eyes
 Behold where gushing out of Paradise
 Impearled mountains, by the monsoon driven,
 Pour down their chrystal torrents. Soaring bird,
 Neglecting this fair undershow of flowers,
 And luscious fruit, and odour of deep bowers,
 Breathing the breath of dewy gums, retir'd,
 Where earthlier birds charm out the day's long hours,
 Thou livest above the world, its pageants undesir'd.

Theron.

* Chutuku, a bird, of which it is said, that it sips its sustenance from the clouds, and that when these fail, it dies.

Review.

Memoir of the REV. H. MARTYN, B. D. late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East India Company. 8vo. London.

IN the variety of means afforded for our moral improvement, none can be imagined of greater practical utility than the faithful exhibition of character. It is in this way that Divine wisdom itself condescends to instruct its children, and lead them forward in the acquisition of Christian virtues, the attainment of ultimate and everlasting glory. Our aversion from a life of holiness is naturally too strong to be overcome by the abstract knowledge of our obligations to God and to each other; but when such obligations are pressed upon the conscience, both by the light of reason and the influence of example, we feel ourselves reprov'd for our listlessness: and by seeing others outbrave difficulty, and triumph over all the power of the enemy, we are also encouraged in the blessed, though painful warfare. It is therefore in merciful adaptation to our weakness, that Divine Revelation abounds so much in history, and the delineation of such characters as best exemplify the essential principles of religion. The characters of Noah, Abraham, Job, Moses, David and Daniel in the Old; and of Peter, James, Barnabas and Paul in the New Testament, speak so forcibly in illustration of the principles of faith, patience, zeal and holiness, that no possible circumstance can arise in our experience, nor any discouragement present itself in our progress, which has not been encountered by those who have preceded us; nor can we be called to the performance of any arduous duty, or the attainment of any degree of eminence in the Christian life, but others may be remembered who have already successfully attempted the noble enterprize. Hence it is, that the biography of individuals eminent for piety, has been so eagerly resorted to by all classes and denominations of Christians in every succeeding age of the church; and to this species of reading, under God, may be attributed the very extensive and ardent zeal, evinced within these last thirty years, for the universal promulgation of the Gospel among the Heathen. The simple and faithful narratives of the zealous labours and exemplary conduct of a few men, Swartz in the East, Brainerd and Elliot in the West, have been the means of exciting a

missionary spirit to an almost unlimited extent; and have kindled the first sparks of evangelical ardour in the breast of many who since their day have entered into the field, and being desirous of spending their lives in the same enterprise; have gone into parts of the earth the most distant and barbarous, esteeming it their highest honour to "preach among the Gentiles the unsearchable riches of Christ." It was the perusal of the life of David Brainerd that seems particularly to have been useful in calling the amiable and excellent Mr. Martyn, the subject of the Memoir now before us, to spend a painful and laborious life among the people of this country; and it is with the hope of stimulating to increased exertion, and strengthening the hands of persons engaged in similar pursuits with those that occupied the heart and hands of Mr. Martyn, as well as of exciting to a lively and burning zeal those who yet remain indifferent to the spread of the Gospel in this benighted land, that we have felt it a duty we owe to the public, to recommend, through the medium of this Miscellany, a more extensive reading of the Memoir and Sermons of this devout and laborious servant of Christ, than we conceive them hitherto to have obtained.

It appears that Mr. Martyn's conversion is principally to be attributed to the faithful admonitions and affectionate prayers of a pious sister; who, feeling the supreme importance of salvation herself, was unable to rest until her brother was likewise brought to "the Shepherd and Bishop of souls." It is instructive to remark, how often the vouchsafements of saving mercy are granted in connection with the pious attempts of Christian relatives. Next to the public preaching of the Gospel, which is the standing ordinance by which God awakens the conscience and illuminates the minds of men, there appears no means so universally honoured with the Divine blessing as the zealous and persevering exertions of pious connections; and it may be recorded, for the encouragement of those who anxiously concern themselves for the eternal welfare of their esteemed relatives or friends, that the instances are almost innumerable in which God has mercifully carried to successful issue such labours of love. But times and seasons, as well as instruments, are under the special controul of the Most High; and frequently the most painful vicissitudes are found the most appropriate occasions for granting the fervent requests of his people: thus after this pious sister had sought, perhaps with many tears, the salvation of her beloved brother, the

death of their revered parent was fixed upon by Divine wisdom as the appropriate crisis for revealing to Mr. Martyn's mind the great realities of saving truth.

It is remarked by the Apostle, that "no one liveth unto himself, and no one dieth unto himself;" and should any be desirous of seeing a fair exemplification of this Divine maxim, next to the Apostle himself, we know not to whom we should be willing sooner to direct him than to Henry Martyn. His religious character, and ministerial career were of no ordinary cast; in whatever point of view he is contemplated, neither the Christian, the minister, nor the missionary will ever be able to peruse these pages without deriving from them impressions the most salutary and influential. His religious experience commenced at a period in life, best of all calculated to shew the force of Christian principle in impressing the heart and forming the character; and when his inducements to spend a life in ease and reputation were so strong as to bid perfect defiance to any principle, save that which the Apostle designates the "law of Christ:"—and if the life of Mr. Martyn is studied with no other view than as an extended illustration of that principle, no one, we presume, can read through the volume without finding himself abundantly recompensed. One of the most decisive effects of the love of Christ upon the heart, is the self-renunciation and self-denial it produces; and these are to be estimated in a great measure by the circumstances in which men are placed: for what may cost one man much conflict and pain to attain, to another, who has little to forego, or whose constitution is essentially different, it may be easy of acquisition. Of all situations a person could be placed in, therefore, we should be ready to conceive a situation in an English College least congenial to a missionary spirit; yet it was there, when rising to literary fame, the most fascinating of all human distinctions, when growing in reputation almost to a proverb, that he cheerfully counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he might, with almost equal propriety as the Apostle, be said to "suffer the loss of all things." He affected no insensibility to the perils of his situation; but taking the fullest survey of all he was likely to encounter, not consulting with flesh and blood, he casts himself upon the fidelity of his Lord; he relinquishes the fame of being great, for the hope of being useful in a despised cause; and renounces all the enchantments of refined, pious and affectionate society, to spend and be

spent for those who treated his person with neglect, and his labours with indifference and contempt. His temper in this particular is expressed in the few following lines:—

“ I see a great work before me now, namely, the subduing and mortifying my perverted will. What am I, that I should choose to do my own will, even if I were not a sinner? But now, how plain, how reasonable to have the love of Christ constraining me to be his faithful, willing servant, cheerfully taking up the cross he shall appoint me.” p. 46. —“ May I cheerfully and joyfully resign my ease and life in the service of Jesus, to whom I owe so much. May it be sweet to me to proclaim to sinners like myself the blessed efficacy of my Saviour's blood! *Blessed be God, I feel myself to be his minister.* I wish for no service but the service of God, in labouring for souls on earth, and to do his will in heaven.” p. 185.

In reading through this Memoir, we cannot help observing proofs how nearly allied a spirit of self-denial is to heavenly mindedness. Thus says its subject:—

“ O my God, it is enough! hasten, O hasten the day when I shall leave the world, and come to thee! When I shall no more be vexed and astonished, and pained at the universal wickedness of this lost earth! But here would I abide thy time, and spend and be spent for the salvation of any poor lost soul; and lie down at the feet of sinners, and beseech them not to plunge into an eternity of torment.” p. 188.—“ So closes the easy part of my life; encircled with every earthly comfort and caressed by friends, I may scarcely be said to have experienced trouble; but now farewell ease, if I might presume to conjecture. O Lord, into thy hands I commit my spirit. Thou hast redeemed me, thou God of truth. May I be saved by thy grace, sanctified to do thy will now and to all eternity, through Jesus Christ.”

We wish not that our readers should be furnished from these pages with too numerous and extended extracts, in proof of this part of Mr. Martyn's character; our intention is rather to induce them to procure and attentively to peruse the Memoir for themselves, that they may imbibe a portion of the same spirit, and may experience how much the glory and happiness of the creature depend upon his entire devotedness to God and his service:—and in doing this, how much a man saves his life in losing it for Christ's sake, the happy experience of Mr. Martyn abundantly testifies. While few, if any, in the vessel in which he sailed to Bengal, judged his religion, or his instructions much worthy their attention, and doubtless viewed him as the subject of a gloomy set of principles, yet who amongst them could have penned with equal propriety the following sentiments?

“ Sept. 2.—We are just now south of all Europe, and I bid adieu to it for ever, without a wish of ever revisiting it, and still less of taking up my rest in the strange land to which I am going. Ah! no,—far-well perishing world! To me to live shall be Christ. I have nothing

to do here, but to labour as a stranger, and by secret prayer and outward exertion, to do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world." p. 131.

It is delightful to trace a character like Mr. Martyn's through numerous and most trying scenes; maintaining and exhibiting the same principles through succeeding years, and under every aspect of providence. The above quotations have been adduced from a multitude of others, scattered throughout these Memoirs, in proof of his entire devotedness to Christ. The value of moral principles evince themselves in the uniformity of their operation, in their equally ennobling and purifying the soul at periods the most distant, under circumstances the most dissimilar, and trials the most acute that a sensible mind can well be called to endure. The three periods in the life of Mr. Martyn, which of all others were the most decisive, and which he evidently viewed with an increased solemnity, were the leaving his native country, doubly endeared to him by the sweets of Christian fellowship;—his leaving Bengal on his way to Persia;—and his leaving Shiraz to pursue his journey, in the hope of revisiting Europe. With respect to the former of these periods, we have seen how cheerfully he gave up all for Christ, and meekly surrendered himself and all that was dear to him for Christ. The Christian reader will perceive, by the two following extracts, that the same spirit influenced him to the very close of his career on earth:—

"I now pass from India to Arabia, 'not knowing the things that shall befall me there;' but assured that an ever faithful God and Saviour will be with me in all places whithersoever I go. May he guide me and protect me, and after prospering me in the thing whereunto I go, bring me back again to my delightful work in India. I am perhaps leaving it to see it no more—but the will of God be done!—my times are in his hand, and he will cut them short as shall be most for my good; and with this assurance I feel that nothing need interrupt my work or my peace." p. 350.

The early part of the year 1812, that year, observes his Biographer, in which Mr. Martyn "rested from his labours," and "found himself in a world where all was love," was ushered in by him in the following strain of singular pathos and piety:—

"The last has been, in some respects, a memorable year. I have been led, by what I have occasion to consider as the particular providence of God, to this place, and undertaken an important work, which has gone on without material interruption, and is now nearly finished. I like to find myself employed usefully, in a way I did not expect or foresee, especially if my own will is in any degree crossed by the work unexpectedly assigned me; as there is then reason to believe God is acting.

The present year will probably be a perilous one: but my life is of little consequence, whether I live to finish the Persian New Testament or do not. I look back with pity and shame upon my former self, when I attached importance to my life and labours. The more I see of my works, the more I am ashamed of them. Coarseness and clumsiness mar all the works of man. I am sick when I look at man, and his wisdom and his doings; and am relieved only by reflecting, that we have 'a city, whose builder and maker is God.' The least of His works here is refreshing to look at; a dried leaf or a straw, makes me feel myself in good company: complacency and admiration take place of disgust."

The essence of evangelical obedience will be easily discerned in the above extracts. Self is annihilated, and God is all in all. There is such an exquisite delicacy, when speaking of himself, and necessarily referring to his own engagements; such an unreserved and affectionate resignation of himself, for life and death, to Him who loved him and gave himself for him; that we were powerfully reminded of that beautiful and affecting passage in the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God." In truth, Mr. Martyn appears to have been a living sacrifice; he seems to have "presented himself," and to have been "holy, acceptable to God by Jesus Christ;" and being thus devoted, body, soul and spirit, we see him in all the important scenes of his eventful career, undivided in his intentions, and always burning in his zeal for the honour of his Redeemer and the salvation of man. We are sometimes called to contemplate characters who afford a splendid exhibition of some one or more of the Christian graces, yet afford but a meagre display of others. Some give decisive marks of humility, and yet are lamentably deficient in holy zeal; they maintain, it may be, a blameless deportment, and prefer unequivocal claims to the good esteem of the Church and the world; they are doubtless "children of the light and of the day," but their light *shines* not; they make out their own way to heaven, but hold out no torch to assist their fellow travellers. All confess they are *good men*; yet their conduct is too lukewarm to yield either instruction or stimulus to the pious, or material reproof to the profane. Mr. Martyn's course was of the most vigorous kind; and it was impossible for him to live and not be known, as a man who lived to *do* as well as to *suffer*: and we may apply to him with great propriety what was affirmed of John the Baptist, "He was a burning and a shining

light." Whether in Cambridge, surrounded with applauding friends, and beset with all the seductions of literary distinction;—on board a ship, exposed to the indecent sallies and scoffs of the intemperate and profane;—on the plains of Hindostan, where all was moral wretchedness, or practical infidelity; or in Shiraz, contending for the truth against a host of its most inveterate opposers; the same intrepidity marks his conduct, the same zeal warms his heart; an evident unction rests upon his lips, and a speech is given to him which none of his adversaries are able to gainsay.

To this principle of extraordinary and apostolic zeal, we attribute his resolution to visit Persia, and from thence to pursue a dreary, and as it proved, fatal journey, overland to Europe. Trying his conduct by those limited principles of expediency which we generally appeal to as the criterion of right or wrong, in the government of ordinary minds, we were unable at first to recognize any grounds sufficiently explicit and forcible to recompense the Christian world for the premature extinction of so exalted a life; but considering that God dealeth not out the same measure of faith to all men, we feel satisfied that one be justified in a desire of long life, for the good of the church on earth, while another may be equally justified in disregarding his own temporary existence; and, in similar circumstances with Mr. Martyn, literally offer himself "upon the sacrifice and altar of his faith." Besides, whether they appear entered in his journals (although the minute detail of them was designedly omitted by the Biographer) or otherwise, we are sure, from his habitual desire of doing all things to the glory of God, such an important step would never have been resolved upon, but from the most deliberate conviction of its being the way in which the hand of God was especially leading him; and such decided and uncommon men will often feel it incumbent on them to pursue a course which others would tremble to contemplate, and which nothing short of a miraculous interposition could prevail upon them to take. The resolution of Paul to visit Jerusalem at that time, and under such circumstances, was a step that many of his fellow servants would consent to with great hesitation; and it was not until the elders of Ephesus had urged in vain their most earnest entreaties to dissuade him from the enterprise, that they acquiesced, saying, "the will of the Lord be done." Much of a similar anxiety we apprehend the

friends of Mr. Martyn must have felt upon his resolving to visit Persia; and had they been in the least suspicious of the fatal consequences of the journey, we presume none of them, without the severest struggle, could have consented to the measure. But, when we follow him to this interesting city, and consider what faithful, undaunted and irrefragable testimonies he was able to bear to the truth as it is in Jesus;—when we consider that no such evangelist had ever from its foundation visited the place in which he took up his abode;—when we reflect also upon his eminent qualifications for making known the “unsearchable riches of Christ” to these captious, metaphysical opposers of the Gospel, and the advantages he possessed for completing that work upon which his heart was resolutely bent, the Persian New Testament; while all will mourn that Martyn is no more, the church universally must feel cause of glorying before God, that the standard of truth was first planted in Shiraz by so able a hand. We are not prepared to speak with precision as to the degree of effect produced by his indefatigable exertions, in making known the way of salvation to the numerous enquirers, and subtle disputants, who constantly visited him for the purposes of religious discussions; but in spite of all the unhallowed hardihood of philosophical soofeism on the one hand, and the delusions of gross Mahometanism on the other, it is impossible not to hope, that lasting and plenary convictions of the truth of Christianity may have made their way to the minds of those especially who so frequently conversed with him; some of whom appear to have given hopeful evidence of a sincere desire to find the truth; and we were much gratified by the testimony of an esteemed friend, who some time after pursued his journey to this country, that Mirza, Mr. Martyn's constant companion while he remained in Shiraz, still continued to justify the hopes entertained respecting him, when about to leave the city. It is impossible to read some of the disputes which this champion of our common faith sustained against a host of fierce opposers, abridged as they evidently are, without feeling an admiration of the man, bordering almost upon enthusiasm. The two or three following extracts will pointedly display this part of Mr. Martyn's character.

“The Moollah Aga Mahomed Hasan, himself a Moodurris, and a very sensible candid man, asked a good deal about the European philosophy, particularly what we did in metaphysics; for instance, ‘how or in what sense the body of Christ ascended into heaven?’ He has

nothing to find fault with in Christianity, but the Divinity of Christ. It is this doctrine that exposes me to the contempt of the Mahometans, in whom it is difficult to say, whether pride or ignorance predominates. Their sneers are more difficult to bear than the brickbats which the boys sometimes throw at me: however, both are an honour of which I am not worthy. How many times in the day have I occasion to repeat the words,

‘ If on my face, for thy dear name,
Shame and reproach be ;
All hail reproach, and welcome shame,
If thou remember me.’

“ The more they wish me to give up one point, the Divinity of Christ, the more I seem to feel the necessity of it, and rejoice and glory in it. Indeed, I trust I would sooner give up my life than surrender it.”

“ 24th. In the evening we went to pay a long promised visit to Mirza Abulcasim, his (Jaffier Ali Khan’s) preceptor in soofeism, one of the most renowned Soofies in all Persia. We found several persons sitting in an open court, in which a few greens and flowers were placed; the Master in a corner, a very fresh looking old man with a silver beard. I was surprised to observe the downcast, sorrowful looks of the assembly, and still more at the silence that reigned. After sitting some time in expectation, and being not at all disposed to waste my time in sitting there, I said softly to Seid Ali, ‘ What is this?’ He said, ‘ It is the custom here to think much and speak little.’ ‘ May I ask the Master a question?’ said I. With some hesitation he consented to let me: so I begged Jaffier Ali to inquire, ‘ What is the way to be happy?’ This he did in his own manner: he began by observing,

“ There was a great deal of misery in the world, and that the learned shared as largely in it as the rest; that I wished therefore to know what we must do to escape it.’ The Master replied, ‘ that for his part he did not know, but that it was usually said, the subjugation of the passions was the shortest way to happiness.’

“ After a considerable pause I ventured to ask, what were his feelings at the prospect of death—hope, fear, or neither? ‘ Neither,’ said he, ‘ and that pleasure and pain were both alike.’ I then perceived that the Stoics were Greek Soofies.—One of the disciples is the son of Moojtuhid; who, greatly to the vexation of his father, is entirely devoted to the Soofi Doctor. He attended his calean with the utmost humility. On observing the pensive countenance of the young man, and knowing something of his history from Seid Ali, how he had left all to find happiness in the contemplation of God, I longed to make known the glad tidings of a Saviour, and thanked God, on coming away, that I was not left ignorant of the Gospel.” pp. 409. 410.

“ 16th. Mirza Seid Ali told me accidentally to-day of a distich made by his friend Mirza Koochut, at Tehran, in honour of a victory obtained by Prince Abbas Mirza, over the Russians. The sentiment was, that he had killed so many of the Christians, that Christ, from the fourth heaven, took hold of Mahomet’s skirt, to entreat him to desist. I was cut to the soul at this blasphemy. In prayer, I could think of nothing else, but that great day, when the Son of God should come in the clouds of heaven, taking vengeance on them that know not God, and convince men of all these their hard speeches which they have spoken against him.

Mirza Seid Ali perceived that I was disordered, and was sorry for having repeated the verse, but asked what it was that was so offensive? I told him, ‘ I could not endure existence, if Jesus was not glorified ;

that it would be hell to me if he were always to be thus dishonoured.' He was astonished, and again asked why? 'If any pluck out your eyes, (I replied) there is no saying why you feel pain—it is feeling. It is because I am one with Christ, that I am thus dreadfully wounded!' On his again apologising, I told him, 'that I rejoiced at what had happened, inasmuch as it made me feel nearer the Lord than ever. It is when the head or heart is struck, that every member feels its membership.' pp. 438, 439.

The following passage, though but short, while it evinces the heavenly frame of Mr. Martyn's own mind, and proves him to be fast maturing for that world of light and glory to which he was so speedily to take his flight, gives us, at the same time, an awful picture of the character of the city of Shiraz; and from this, a demonstrative proof, that however men may be advanced in literature and science, the honour of moralizing, as well as saving the world is reserved to the Gospel alone—to the promulgation of that fundamental truth, the death of Christ; as says the Apostle, "we preach Christ crucified; to the Jews a stumbling block, and to the Greeks foolishness; but to them that believe, Christ the power of God and the wisdom of God."

"Speak we of morals? O thou bleeding Love,
The best morality is love of thee."

Ethick philosophy had long tried its boasted virtue in Greece and Rome; but all was in vain:—the whole world continued corrupt before God, until the doctrine of salvation by the Cross was effectually made known by the apostles, in all its humbling and purifying influences; and this, as far as it was received, was as "health to the navel, and as marrow to the bones." How many ages have the same expedients been tried in India and Persia, and yet to no better effect! After men have wearied themselves in their elaborate devices for many a long age, India and Persia are yet unreclaimed from vice; are yet sickening to death in moral defilement, and hold at defiance the feeble essays of human skill or human power.—"The whole head is sick, and the whole heart faint."

"From what I suffer (observes Mr. Martyn) in this city, I can understand the feelings of Lot. The face of the poor Russian appears to me like the face of an angel, because he does not tell lies. Heaven will be heaven, because there will not be one liar there. The word of God is more precious to me, at this time, than I ever remember it to have been; and of all the promises in it, none is more sweet to me than this—He shall reign till he hath put all enemies under his feet."

Before we close this notice of the Memoir of Mr. Martyn, we cannot refrain from quoting the account here given, of the last and magnanimous stand he made for his Lord and Master, previous to his quitting Shiraz in hope of revisiting his native country.

“ On the 23d (writes Mr. Martyn) I called on the Vizier; afterwards on the Secretary of the Kermāshah Prince. In the court, where he received me, Mirza Ibraheem was lecturing. Finding myself so near my old and respected antagonist, I expressed a wish to see him, on which Jaffier Ali Khan went up to ascertain if my visit would be agreeable. The Master consented, but some of the disciples demurred; at last, one of them observing that, by the blessing of God on the Master’s conversation, I might possibly be converted, it was agreed, that I should be permitted to ascend. Then it became a question where I ought to sit. Below all would not be respectful to a stranger, but above all the Moollahs could not be tolerated. I entered, and was surprised at the numbers. The room was lined with Moollahs on both sides and at the top. I was about to sit down at the door, but was beckoned to an empty place near the top, opposite to the Master, who after the usual compliments, without further ceremony, asked me; what we meant by calling Christ—God? War being thus unequivocally declared, I had nothing to do but to stand upon the defensive. Mirza Ibraheem argued temperately enough; but of the rest, some were very violent and clamorous. The former asked, ‘if Christ had ever called himself God; was he the Creator or a creature?’ I replied, ‘the Creator.’ The Moollahs looked at one another; such a confession had never at any time been heard before Mahometan Doctors.

“ One Moollah wanted to controvert some of my illustrations, by interrogating me about the personality of Christ. To all his questions I replied, by requesting the same information respecting his own person.

“ To another who was rather contemptuous and violent, I said, ‘If you do not approve of our doctrine will you be so good as to say what God is according to you, that I may worship a proper object?’ One said, ‘the author of the universe.’ ‘I can form no idea from these words, (said I) but of a workman at work upon a vast number of materials. Is that a correct notion?’ Another said, ‘One who came of himself into being.’ ‘So then he came, (I replied) came out of one place into another; and before he came he was not. Is this an abstract and refined notion?’ After this no one asked me any more questions; and for fear the dispute should be renewed, Jaffier Ali Khan carried me away.” p. 458.

From this period the melancholy part of the narrative commences. All now, from the time of his leaving Shiraz to his breathing out his happy spirit in the hands of his Redeemer, all is suffering and harrassment. The reader, following him from stage to stage, would fain see him safely brought by a kind Providence to his native land; and there, amidst the caresses of numerous and sympathizing friends, would be content to take leave of him for a time, as one who had already effected much in the greatest of all causes, the saving souls from death, but

whom he one day hoped again to see coming forth to the help of the Lord against the mighty." But instead of this, the mind is wounded and appalled at each day's recital of augmenting woe, until nature sinks under the heavy load of grief and poignant suffering, unobserved and unpitied in a foreign land!—How truly pathetic are the last aspirations of this holy man :

"6th. No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought, with sweet comfort and peace, of my God; in solitude my company, my friend and comforter—Oh! when shall time give place to eternity? When shall appear that new earth, wherein dwelleth righteousness? There—there shall in no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality shall be seen or heard of any more!

How blessed to die as Henry Martyn; though unheeded by every mortal eye, and without a friendly hand to close his eyes, yet with a hope thus full of immortality! "Mark the perfect man, and behold the upright, for the end of that man is peace!"

The main spring of Martyn's eminence in personal religion, and public usefulness in the church, appears to have been the influence of Christian love: he possessed a copious measure of that Charity described in the 13th chapter of the first epistle to the Corinthians.

Those replies came with peculiar propriety from his lips, when it being demanded of him: "Sir, what is the chief good of life?" he replied, "The love of God."—"What next?" "The love of man."—This was the halloved fire, which being kindled at the consecrated altar, the cross of the expiring Son of God, and glowing in his breast with irresistible ardour, made him cheerfully resign honour, emolument, intellectual and social enjoyment, and whatever men hold most dear; and bidding a final farewell to the beloved land of his nativity, surrender himself to labour, to suffer, and to expire in foreign climes. The love that dwelt, or rather reigned, in the heart of Mr. Martyn, was too ardent, and too expansive to allow of his being confined in his labours to the regular track of prescribed ministerial duties: and the passions of his soul too nearly assimilated to those of his Saviour to admit of limiting his desires and attachments to the interests of any party, or the members of any exclusive denominate class of Christians, while he beheld with affection, and approached with diffidence, his fellow Christians and fellow labourers of other communities. He

loved with a love unfeigned, *all* who loved our Lord Jesus Christ in sincerity. Many, yet living witnesses, can bear unequivocal testimony to this part of his character; and here we must not disguise the disappointment we have experienced, at perceiving the utter incapacity of the Compiler to do justice to this part of Mr. Martyn's character. He passes over some periods of his history which afforded the choice occasions for the exercise of this affection, and yet is either silent; or notices them in such a style, as to excite the reader's regret that they were not suppressed altogether, rather than that the Memoir should be disfigured by the awkward disparaging way in which they are inserted. It is recorded in the former part of the Memoir, that hearing the Rev. Mr. Simeon's remark on the benefit which had resulted from the services of a missionary in India, was the immediate cause of his determination to undertake this office. On Mr. Martyn's arrival in India, we should be ready to conclude, that this individual must have rested from his labours; or that Mr. M.'s own feelings must have been changed from what they formerly were. Neither of these things, however, took place; that same individual (we allude to Dr. Carey with his colleagues) yet lived, and continued to labour upon the same spot. He was almost the first person Mr. M. sought out, and visited when he arrived in this city. Mr. M. during successive months, lived almost within sight of the Mission House at Serampore; was in the habit of daily affectionate intercourse with the Missionaries; joined them from time to time in the most solemn exercises of religion (for they were of the party who met at the Pagoda at Aldeen alluded to). In fact, he mingled heart and soul with them; rejoicing in their successes, and sharing in all the afflictions of their mission at that period; and yet the Biographer finds scarcely any thing in Mr. Martyn's Journal to express the benevolent glow of his heart, towards these fellow labourers, but the two following notices:—

“ Attached as Mr. Martyn was to the Church of England, he was far from either the apathy, or the jealousy, in which too many are apt to indulge, respecting the interest of other Christian communities. Very decidedly did he differ in some important points from the Baptists; but it was with the sincerest grief that he heard, during his abode at Aldeen, of an order issued by the Government, (though it proved afterwards that he was misinformed) to prevent their preaching and distributing tracts. So perplexed and excited was he by the intelligence, that it even deprived him of sleep; and he spoke sometime afterwards with so much vehemence against the measures of

Government, as, upon reflection, to afford him matter for self-condemnation. 'I fancy,' said he, it is all zeal for God: but what a falsehood is this? I am severe against a Governor, not making allowances for what he knows, &c."

If he wished to give proofs of Mr. Martyn's brotherly love, why not select some other record of it, as we cannot doubt that his papers of this period must contain numerous and strong allusions to the same delightful subject. But his love to his brother of another denomination, cannot be named, without something being aimed at detriative of their sentiments; he is represented as decidedly differing from them upon some important points. When this same Gentleman has to speak of Mr. Martyn's interviews with Roman Catholic priests, from whom it might be justly affirmed that he differed *very decidedly upon some important points*, no such tremor arises in his heart; no laboured phrases to guard the unwary reader against the supposition that decided, important differences could be for a moment forgotten; no, at such a period all is smooth; but when his intercourse with fellow protestants, with whom, we firmly believe, in all the fundamental principles of Christianity he was perfectly agreed, feelings are betrayed which reflects no honour on the Compiler of Mr. Martyn's Memoirs.

These extracts, with a casual visit from one of the Missionaries, is, we believe, nearly all the mention made of them during all his residence at Aldeen, within a quarter of a mile of their dwelling, and though he seldom, as it may be readily supposed, was a day out of their society.

It would have been matter of congratulation, had the Biographer, in receiving the papers of Mr. Martyn, caught more of his enlarged charity; and in compiling his Memoir, had given to this most amiable feature of his altogether lovely character, that prominence which it so richly deserved.

The Memoir before us, notwithstanding this imperfection of the Compiler in the above particular, is one of the most interesting and edifying pieces of biography we have seen. It delineates a character of uncommon benignity, of great splendor as a scholar, a Christian, and a minister of Christ. India will never be sufficiently grateful to a kind Providence for so rich a blessing; though so long as India exists, men will never be wanted to revere the memory of the beloved Henry Martyn.

Philosophical and Literary Intelligence.

ASIA.

Asiatic Society.—A Meeting of the members of this Society was held at the Society's House in Chowringhee, on Thursday, the 14th of November, the Most Noble the President in the Chair. At this meeting the election of Vice Presidents, and members of the Committee of Papers, for the ensuing year, took place:—Vice Presidents, the Hon. W. B. Bayley, and Major General T. Hardwicke.—Committee of Papers, J. Atkinson, J. Bentley, Dr. Carey, J. Calder, J. G. Gordon, Capt. Hodgson, Capt. Lockett, Rev. J. Parson, and Courtney Smith. —A plan of the "Society of Arts for Scotland," was laid before the meeting by Major General Hardwicke, at the request of Dr. David Brewster, LL. D., and Director of that Institution. The prospectus observes, that it had long been matter of surprize, as well as of regret, that Scotland should be almost the only country in Europe in which there was no general institution for promoting the useful arts. The advanced state of education among the working classes, and the habits of reading and reflection which elevate that portion of our countrymen above those of all other nations, have called forth powers of invention which have hitherto been allowed to languish in obscurity and neglect. A Society of Arts has been for some years projected in Edinburgh, and was first announced to the public in December, 1819, under the name of a "Society for the promotion of the mechanical and useful arts in Scotland, for rewarding inventions of public utility, and disseminating useful knowledge among the industrious classes of society." The success which has attended the experiment of a school of arts for Edinburgh, affords the best earnest of the advantages which would result from similar establishments in the principal towns of Scotland. The funds of the institution will be derived, principally, from an annual subscription of one guinea, from each of its members; but donations, however small, will be received for the support of this useful institution, of which his Majesty the King is the Patron.*—The horns of the Thibet tail-less Deer, were presented for the Museum, by the Marquis of Hastings.—Plaster Casts of the bones of the leg and great claw of the Megalonyx, were presented by the American Philosophical Society of Philadelphia. An account of this animal is given in the fourth volume of their transactions.—The Secretary presented, in the name of the Hon. J. Adam, three silver coins of Mahmood Sultan, of Malwa, and others of gold, very ancient, from Warangul.—The following curiosities were also presented:—Two Pebbles from Van Dieman's Land, commonly called Van Dieman's Land Diamonds, by F. P. Strong, Esq.—Specimens of Lava from Barren Island, and Coral from Carnicobar, by Dr. Adam, in the name of Capt. Webster, of the ship Juliana. Barren Island, with its volcano, from which these specimens were obtained, has been described in the 4th volume of the Asiatic Researches, by Lieutenant (now Colonel) Colebroke, but the account is a very brief one. In the month of March last, Captain Webster, on the passage from Carnicobar to Rangoon, had occasion to approach close to Barren Island. It was first visible at day-light; and at 7 A. M. being within 10 or 12 miles of it, he could plainly perceive, with his glass, columns of white smoke issuing from the crater of the volcano. Determined upon visiting the island, he, accompanied by his chief

* We understand that Subscriptions in aid of this Institution, are received, in Calcutta, by Messrs. Mackintosh and Co.

Officer, pulled for a small bay, where it was supposed they would have no difficulty in landing. On approaching, however, to within one hundred yards of the shore, they were suddenly assailed by hot puffs of wind, and on dipping their fingers into the water they were surprized to find it as hot almost as if it had been boiling. The stones on shore, and the rocks exposed by the ebbing of the tide, were smoking and hissing, and the water was bubbling all round them. At this place they had a complete view of the cone, which did not then appear a quarter of a mile distant. Having pulled a little to the southward, they landed in a cove, and commenced ascending an almost perpendicular precipice, holding on by the grass that grew out of the ashes covering the rocks. With no small danger and difficulty they reached the top of a ridge, where they found a small tree, or rather shrub, under the shade of which they enjoyed a full view of the volcano. It is an immense cone, regularly sloping from the base to the summit, and in appearance and color resembles a heap of sifted coal-ashes, with cinders scattered over its surface: the diameter at the base is supposed to be about 800 or 1000 yards, at the top about 30, and the whole of that space seems to be occupied by the mouth. Captain Webster could observe no flame, but large volumes of thin white smoke kept continually issuing from it. This cone stands in the centre of an amphitheatre of hills which nearly close around it, the only opening to the sea being where the party first attempted to land. After descending the declivity, they rowed to the place where they first endeavoured to get on shore, and the rising of the tide enabled them to step from the boat upon the rocks. Desirous of examining the crater they ascended 30 or 40 yards, sinking ankle deep in ashes at each step, but it was next to impossible to climb to the mouth. The geographical site of the Island is said to be accurately given by Horsburgh. The elevation of the volcano is about half a mile.—Several clubs, and a spear, used in war by the natives of New Zealand, were presented by Dr. Adam, in the name of E. F. Bromley, Esq. Surgeon, R. N. and Naval Officer on Van Dicman's Land, for the museum.—Specimens of Petrefactions, by Mr. Yeld, of Benares, including a very fine one, which appears to be a fragment of the Palm tree, or *Phoenix Dactylifera* of Linnæus. No account of its local situation, or position, was forwarded with the specimen, but it is understood to have been found below the surface, somewhere in Bundelcund, and not far from Saugor.—Mr. Gibbon presented the model of a hollow garden wall, as constructed in England, and a specimen of the Bengalee mode of foliating glass globes with lead. Mr. Gibbon also presented a continuation of his list of Books in the Society's Library.—In the name of Sir Stamford Raffles, Major Gen. Hardwicke presented the second vol. of the Malayan Miscellany, the contents of which we shall notice on a future occasion.—The Council of the Madras College have presented to the Society a Telooogo Grammar and Dictionary by Mr. Campbell; Carnataca Grammar, by Mr. McKerrell; a new edition of Beschi's Tamul Grammar, Telooogo Tales, and a Treatise on Arabic Syntax.—The Secretary communicated to the meeting a Memoir of Benares, accompanied by a map, with a notice of the principal Hindoo and Mussulman families in that city, by James Princep, Esq. The Catalogue is prefaced by a few general remarks. Tradition and mythological history would make us believe that Benares, or Kashee, was a most ancient, and a most holy place; that it survives in age a hundred lives of Brahma, each of whose days is 4320 millions of years; that it stands upon the trident, or tirsool of Mahadeo, never shaken by earthquakes; nay, that the whole town was once of pure gold, which

only dwindled into stone and brick along with the rapid deterioration of human virtue! Only 800 years ago, however, there was but a mud village bearing the name of Benares, which has gradually bettered its materials into brick and stone. From the Persian historians it appears, that during the invasion of India by Mahmood of Ghaznee, a Rajah Bunar held possession of the Old Fort, and town within it, which was totally destroyed and plundered by the General Musood, in A. D. 1020. It was again plundered by Kujuboodeen, in 1193. At both periods, it is stated, that immense treasure was found, and innumerable idols destroyed. In the reign of Mahmud Shah (1730) Munsaram, Zemindar, obtained from that Emperor the Sumud of Rajah in favor of his son Bulwund Sing, together with the establishment of a Mint and Courts of Justice. The Mau-mundil, supposed to be the oldest building now extant, was erected by Man Sing, in 1550, and the astronomical instruments were added by Jey Sing, in 1680. In Mr. Deane's time, not twenty years ago, Benares contained, by census, 6,50,000 souls, 30,000 houses of one to six stories high, and 180 garden-houses. In general, each story of a large house is rented by a separate family of numerous individuals; the census sets down 200 inmates for a house of six stories. Benares is famous for its Ghauts, and the wonders of Kashee are summed up in these words, *Ranr, Sanr, our Seerher*, which may be translated, "Belles, Bulls, and Broad Stairs!"—The Secretary also laid before the meeting an Essay on the *Mudar*, or *Asclepias Gigantea*, and its medical virtues, by George Playfair, Esq. The *Mudar* is prepared as follows:—The roots are dug from a sandy soil in the months of April and May. They are well washed in clear water, till every particle of soil is removed, the moisture is then carefully absorbed by wiping with a cloth. They are allowed to dry in the open air to such a degree that the milky juice becomes, in some measure, inspissated. The outside brown crust is then to be scraped off, and the rind left pure and white. The rind is now to be sliced off, or separated from the woody part, and dried for use. When reduced to a powder it must be preserved in bottles, well corked, as it is apt to attract moisture. The *Mudar* is a powerful tonic and alterative, a stimulant and deobstruent, and, combined with opium, a sudorific. It has been given with great advantage in syphilis, lepra, in cutaneous eruptions, and dropsy; in rheumatism, hectic fever, and tabes from glandular obstructions; in tape-worm, and intermittents. It has been found very efficacious in that species of cancer so common among the natives of India, called *Lupus*, and in all the varieties of leprosy or elephantiasis. In the horse, it appears effectually to cure *bursaltoe*; a disease common and destructive in this country. The dose is about five grains twice a day. It is also employed, externally, in ulcers, &c. The occasional use of it, in the Presidency General Hospital, appears to prove that it is a remedy of considerable activity, and highly deserving the notice of medical practitioners.

On Thursday the 26th of December a special Meeting of the Members of the Asiatic Society was held at the Society's Apartments in Chouringhee, the Most Noble the President in the Chair.—At this Meeting Dr. Murray was elected a Member of the Society.—A curious suit of Native Armour was received from Dr. Tytler, for the museum.—The Secretary, in conformity with instructions received from Mr. Lushington, the Acting Chief Secretary to Government, laid before the Meeting a number of duplicate coins and drawings, forming part of the collection of the late Colonel Mackenzie, to be deposited with the Asiatic Society, and to be ultimately transferred to the Society, if the originals, now under dispatch, reach England in safety,

and the Hon. Court of Directors approve of the transfer. The coins, of gold, silver, and copper, are in number six hundred and sixty nine. These are oriental, and mostly from the Deccan. There are also thirty two Mahomedan silver coins, and twenty eight Greek and Roman. The drawings are very numerous, and chiefly represent Hindoo sculptures, and architectural antiquities, specimens in natural history, botany, &c.—The Museum has received the following additions since the last meeting: Models of a Mosque; a Nepal Temple; a Granary; and an Ekka, or Chukra Garee; a frame for making Tallow Candles, and a Wheel for grinding or cutting stone.—At this Meeting the Secretary read a paper, written by himself, on the Hindoo Drama. We can only at present furnish our readers with a few general remarks on this interesting subject. The Hindoo Drama is an object of peculiar interest in the Literature of this country. It might be anticipated, that it would at least throw considerable light on the manners and notions of the people, at a period when those had suffered no admixture from foreign influence; and would, therefore, assist materially in illustrating the past condition and history of India. From the specimens published, these anticipations have not only been confirmed, but it has been found, that the dramatic compositions of the Hindoos, are possessed of other claims upon our attention; and that in delineation of character, fertility of incident, and high poetic tone and feeling, they are calculated to afford as much entertainment as information. The specimens of the Hindoo Drama, hitherto published, are far from being sufficiently extensive to satiate curiosity, or to convey a precise notion of the character of that class of Literature, to which they belong. They indicate, however, a considerable variety in that character; and the mythological pastoral *Sacontala*, translated by Sir William Jones; the metaphysical morality of the *Prabadha Chandrodaya*, or Rise of the Moon of Intellect, translated by Dr. Taylor; and the domestic drama *Mricchhalatika*, from which extracts have at different times appeared before the public, are evidently of very different tendency and structure. The original writers on this subject, indeed, enumerate no fewer than 28 different classes of Dramas; the enumeration, it is true, multiplies species unnecessarily, and comprehends many compositions which we should scarcely consider to be dramatic: but it conveys an idea of the richness of the field, and the imperfect manner in which it has hitherto been explored. A comprehensive description of the particular varieties detailed by the Hindoo critics, is not yet in our power; perhaps it never will be, as the original works are no longer procurable; their study and preservation having been neglected, for some centuries at least, and the greater number having consequently perished. A few of the most celebrated remain, and from these possibly a sufficiently correct valuation of the whole may be formed. Mr. Wilson has it in contemplation to publish a translation of some of these, but in the mean time, it may not be unacceptable to the Society, to be made acquainted with an additional example or two of the merits of the Hindoo Drama. One of the most celebrated dramatic writers amongst the Hindoos, is Bhavabhuti; he was unquestionably prior to the 12th century of the Christian era, and most probably lived about the eighth. Of one of his dramas, the *Malati Madhava*, a brief analysis was given by Mr. Colebrooke, in the 10th volume of the *Researches*; from which it was evident, that the work well deserved a more intimate acquaintance. Another of his plays is the *Uttara Ram Charitra*, the history of Ram's family, subsequent to his recovery of Sita, and subjugation of Lanca, as detailed in the *Ramayana*,

Subjects taken from their mythological history were, naturally, of the highest interest to the Hindoos themselves. To us, however, they are least attractive, because they not only introduce us less to the national manners of ordinary society, but they require a previous knowledge of persons and things to an extent, for which the mere European reader is wholly unprepared. These are the objections to *Sacotala*, and the same prevail, though in a less degree, to the *Uttara Ram Charitra*: it is, therefore, less likely to be of general interest, than many other pieces, although it abounds, beyond most Hindoo Dramas, in poetry and passion. A play of more universal interest, the conduct of which is entirely free from mythology, is the *Mudra Racshasa*, the Seal or Signet of *Racshasa*. This Drama has been introduced to public knowledge by the late Col. Wilford, in consequence of its connexion with the *Sandrocottos*, or more correctly, as discovered by the same scholar, and by Schlegel, the *Sandroctos* of the Greeks, and *Chandragupta* of the Hindoos, the contemporary of Alexander and Seleucus, by the latter of whom Megasthenes was sent to *Chandragupta*, after his accession to the throne of *Pataliputra*. This drama is, therefore, of great historical interest. Its own date, however, is most probably comparatively modern—its age is not precisely known, but there is reason to place it about the time of the Mahommudan conquest of upper India by *Khoottub-oo-Deen*. The plot, however, is founded on much older traditions, the story occurring in several of the *Puranas*, if not in all; and the general concurrence of the Greek and Hindoo accounts, therefore, is still striking and satisfactory.—After the regular business of the Meeting was concluded, *W. B. Bayley*, Esq. one of the Vice-Presidents, read an Address, unanimously adopted by the Members of the Society, to the Most Noble the Marquis of Hastings, on the occasion of this being the last time his Lordship would occupy the President's chair. The Address expressed the feelings of sincere regret for the Members for the loss they were about to sustain; their deep sense of the liberal motives which induced his Lordship to take a personal interest in their proceedings; and their grateful acknowledgments of the punctual attention, and condescending kindness, which uniformly characterised his Lordship's discharge of the functions of President of the Society.—In replying to the Address, his Lordship expressed himself with great warmth and feeling, and regretted that he had not personally contributed any thing to the literary stock of the Society. He had, however, contemplated the execution of a work, and had made some progress in it, but more important and pressing avocations interrupted the leisure required for its full consideration. The subject related to the languages of the East, and he proposed to trace their affinity and peculiarities in India, Persia, and thence to the countries of Europe. His Lordship recommended the curious enquiry to others who could command more time for study, and took leave of the Society with an emphatic Farewell.

Agricultural Society.—A meeting of this Society took place on Wednesday, the 11th ultimo; at which several communications were read respecting the transfer of the *Tityghur* establishment, by Government, to the Botanic Garden, with a provision of a certain portion of it to experiments, in aid of the Agricultural Society. It appears, that when Major Stuart was employed in constructing boats, intended for the experiment instituted in the year 1819, that Officer engaged the premises called *Tityghur* for his operations; but the whole of the ground not being required for the purposes of his immediate duty, part of it was annexed to *Barrackpore-park*, as a garden; and one of the houses

on the land was let occasionally to individuals, to diminish the expence attendant on the boat undertaking. Considerable pains were bestowed on the portion of ground allotted as a garden, and a great number of curious plants, from all quarters of the globe; were introduced into it, for the trial of naturalizing them to the climate. The plants, thus tried, were all selected with a view to their probable utility; and with a hope, should they thrive in this country, of disseminating them among the natives. Food, manufacture, and medicine, were the objects which decided the choice. The purpose for which the premises at Tityghur were rented having ceased, it became necessary to determine whether the lease held by Government, at 400 Rupees per month, should be relinquished, or whether it should be continued for other public purposes. Government is unwilling that the gardens, from which the neighbourhood had derived considerable benefit, by the distribution of plants and seeds, should be abandoned; and the two houses on the land are so contiguous to Barrackpore-park, that it appeared obviously desirable to preserve the lease of the property at the disposal of the Government. The soil of Tityghur is, we understand, of a richer quality than that of the Botanic Garden, and consequently calculated to rear exotics, which might fail in a less fruitful spot. It was liberally proposed, therefore, that the portion of land at Tityghur, which has hitherto been appropriated as a garden, should be, with the two houses, transferred, from the 1st of July last, to Dr. Wallich, superintendent of the Botanic Garden. A portion of the ground was, at the same time, allotted for the experiments of the Agricultural Society, to which Dr. Wallich officiates as Secretary. An establishment of gardeners, cultivators, &c. has been, accordingly, proposed by W. Leicester, Esq. now in charge of the Botanic Garden, and sanctioned by Government, to the extent of 500 Rupees per month, for the improvement of the horticultural productions of Bengal, the fearing of exotics, and agricultural purposes.—A communication was read from Dr. Hare to the President, giving an account of the extracting of 10 grains of Morphia from 300 grains of Opium, the produce of the Botanic Garden.—Mr. Leicester reported that, in consequence of the lateness of the season, it would be impossible for any particular mode of culture, under the direction of the Society, to be undertaken this year.—The Rev. Dr. Marshman proposed, that a Memorial be addressed to Parliament, by the Society, respecting the duties on India Sugar.

Steam Engine.—On Friday evening, Nov. 1st, about sun-set, the beautiful steam engine, erected at Chaundpaul Ghaut, for watering the streets of Calcutta, was put in motion for the first time; and the exact fitting and operation of the machinery, do great credit to the engineer, under whose superintendance the whole has been completed. The house which contains the engine, boiler, and pumps, is a neat regular octagon, in the Doric style, of 50 feet diameter inside. The exterior has an excellent effect; and the chimney, a chaste Doric fluted column, upwards of 70 feet high, rising from the centre, gives it more the air of an ancient mausoleum than the receptacle of a steam engine. The north and south sides have a door in each; the former leading to the engine, pumps, &c. and the latter to the furnace and boiler. The remaining six sides have a corresponding number of venetians. The angles are agreeably relieved by double fluted pilastres, resting on a basement about four feet high, and supporting a chaste cornice, appropriate to the order of the building. The interior is bisected by a wall, separating the furnace and boiler from the engine, with two side doors to give access to either. The boiler is circular, the bottom concave, and the top terminating in a dome; which form has hitherto been sup.

posed the best calculated to receive full effect from a limited quantity of fuel. The engine, and in fact the whole apparatus, were made by the Butterly Foundry Company, of which Mr. Jessop, the contracting engineer in Calcutta, is, we understand, a partner; and the ramifications of the connecting pipes and fountains, are from the drawings of Mr. Henry Jessop, (now in Russia) and expressly designed for this country. The engine itself is a neat, and well fitted substantial machine, calculated for constant labour, without the ostentatious finery of secondary artists, where endless gaudy polishing is studiously introduced to catch the eye.—Its power is equal to 12 horses, according to Boulton and Watts's data, and capable of raising about 34,000 gallons of water per hour, or 3,238 butts in 12 hours. This quantity of water is raised by two pumps of 12 inches diameter, each making eight strokes per minute, with a lift of three feet, and equal to a column 96 feet high and 12 inches diameter. This stream is again conveyed by pipes leading to the principal reservoir; when it is forced up through a hollow pillar 10 feet high, surmounted with a vase, from whence it falls in a beautiful mushroom cascade, gently cooling the surrounding air. A few days longer will suffice to put the engine in full operation, and put an end to all complaints about dusty roads, to the great satisfaction of the public; and the work, which being partly under ground, possesses much more merit than meets the eye, will, with all judges, secure the engineer that consideration which to his abilities and scientific acquirements entitle him.

Atmospheric Stones.—Mr. H. Nesbit, joint Magistrate of Allahabad district, has addressed a letter to the Editor of the Calcutta Government Gazette, dated Bhittoara, Futtehpoor, District of Allahabad, 17th December, 1822, containing an interesting, and well authenticated account of a rare and extraordinary occurrence, which has recently taken place in the quarter where he resides. It is the descent of a stone from the heavens. He relates:—"The spot where this phenomenon arose, is distant from the place of my abode about five coss, in the vicinity of a town named Koorpoor, where is an out-station of police, dependent on the Court in which I at present officiate; and by the officer in charge of the post, a communication was made me, in writing, of the event. The time of the occurrence was the evening of the 1st of December, and the particulars related of it are, that the attention of the inhabitants was attracted by a noise, as of remote thunder, or distant discharges of artillery; immediately following which, the descent of the stone was observed, and was afterwards found by those at hand, and others whom the unusual sound had called abroad, deeply buried in the earth. The violence of the fall occasioned its dispersion into many fragments, of which the villagers possessed themselves; but my informant was in time to procure four of these, which I now have by me. The substance is of great gravity; within, of a light ash colour, gritty, and interspersed with shining particles, apparently of iron ore; the exterior surface is smooth, but irregular and indented as if by the action of water, of a deep black, as though stained with gun-powder; and I could fancy it to have a sulphurous smell. This I believe to correspond with the description of those stones which, by a similar accident, have appeared in Europe. The largest of the portions I have obtained weighs 5½ lbs., and three together are equal to 11 lbs. and a half. In conjunction with this phenomenon, meteors of considerable magnitude appeared, which were seen at the place where my residence is fixed, and created an illumination sufficiently strong to light up, for a few minutes, the whole heavens. An event which European intelligence fails to account for,

may be supposed to have excited no small degree of awe and admiration amongst the superstitious natives; and I understand that the fragments of the stone that have been secured by them, have been consecrated, and converted into Thakoors and Debtas. It is to be remarked, that neither throughout the day, nor at the time of this occurrence, was any thing observable contrary to the general appearance of the atmosphere at the season now prevailing. Interrogatories to the eye witnesses of this event have been transmitted by me for answer, but I doubt whether these queries will elicit much more information than that already gained; ascertaining, however, the weight of the several pieces of the stones which the villagers have retained, will lead to an estimate of its gravity when entire, which I suspect must have been very great. I have neither leisure nor ability to speculate on the nature and origin of this remarkable occurrence, therefore limit my communication to the simple narrative of the fact, and leave it to your more philosophic readers to consider and discourse of it scientifically."

Curious Phenomenon.—A curious phenomenon was observed at Calicut, on Saturday evening, the 12th of October. About 20 minutes before sun-set, appeared the brightest rainbow I ever remember to have seen. The inner and the outer bows were most clearly defined; and the firmament of clouds was such, at the moment, that the arch was perfect throughout its whole extent, even to the very horizon. Within the inner arch, leaving no interval between it, (nor also each between the other) in succession were five other bows. Of these, the order of the colors of none was inverted; the red color of each being united with the violet of its exterior one; but the breadth of each interior bow was in a decreased ratio, the whole breadth of the six bows being about thrice that of the common rainbow. It was the most beautiful and interesting sight imaginable. At the time, a small drizzling rain was falling; indeed so small, as scarcely, the hand being exposed, to be perceptible to the touch. There was not a breath of wind at the instant of observation.

Meteor.—A little after sun-set, at Allahabad, on the evening of the 30th of November, a very brilliant meteor, described as appearing nearly as large as the moon, was seen shooting with amazing velocity in a westerly direction. Although the evening was cloudy, the light it emitted was sufficient to illuminate the whole horizon. The same meteor also appears to have been observed at Hazarebaugh.

Indian Alligators.—A gentleman, subscribing himself Explorator Veritatis, has addressed a letter to the Editor of the Pinang Gazette, dated Prince of Wales Island, Nov. 20, 1822, in which he says:—"Accompanied by another gentleman, I lately went on an excursion to the coast of Quedah, opposite this island. We entered the embouchure of a deep and broad stream called Jooroo, and our attention was attracted by an Alligator, which had that morning been caught by some Malays, by a device which, I believe, is very generally employed on Continental India. A bait is laid inclosing a bit of wood disposed lengthwise—to this is tied a long rope, which is fastened to a tree, or to a float on the river. The Alligator having swallowed the bait makes off with it—and the moment he meets with a check from the rope, the bit of wood or stick fixes itself across the stomach or throat of the animal. It is then dragged on shore, its jaws are tied firmly together with rattans, and its feet are also bound tightly over its back. These ligatures deprive it of the power of getting away. The Malays informed us that they thought this Alligator was the one which had, some days before, carried down and killed a fisherman of the village. Our curio-

sity induced us to have it opened on the spot. Instead of finding any remains of a human body, the stomach of the animal contained a water-snake, some undissolved flakes, supposed to be the skin of a Buffalo, and (which it is our object particularly to notice) a quantity of gravel, and stones or pebbles of various sizes and properties. The largest of the stones might have weighed a pound; and the whole together, four or more pounds. If we are not to consider the presence of these stones as merely adventitious, it may be admitted that the Alligator, like the gallinaceous tribe of birds, requires to swallow stones in order to assist in the attrition and digestion of its food, although that is essentially different from the food of the latter. It does not seem very probable that the Alligator, as has been conjectured regarding the Pangolin and some other testaceous animals, swallows stones instinctively, in order that a supply of earthy matter may be afforded to the absorbent vessels for the formation of its scaly covering. The nature of the food it daily consumes would answer this purpose. Besides, those stones bore no appearance of having been chemically acted upon by the juices of the stomach. They seemed as if they had been scraped up at random from the bed of the stream. The Alligator of this coast is of a large and dangerous species:—they are also bold;—for it is not above a week since a large and favourite bull-dog was snatched away by one of these horrid reptiles from the side of its master, who was walking on the beach only a few paces from it. It can hardly be doubted that the gentleman owes his life to the providential presence of his dog. It is well known all over India, that the Alligator prefers dog to almost any other kind of food; a fact which has also been alleged as applicable to the Cheeta, or Leopard. All the creeks, bays and streams of this coast swarm with Alligators. It frequently happens, in sailing up a narrow and winding stream, that the people approach so closely to one, before either party are aware of it, that it cannot reach deep water but by plunging down below the boat. It is, however, afraid of large boats, and it is only when the unconscious fisherman is paddling about in his limsy shallow, or is wading in the water, that his danger is imminent. The Coast Alligator differs considerably in its habits, and I believe in its conformation, from the species which is found far inland in tanks and streams. The former is rarely seen above a few yards distant from the water, while the latter are known to make long journeys overland, from one tank or river to another. It has not, I believe, been ever proved that the Alligator of India eats its food on the dry land."

New Discoveries in New South Wales.—Mr. Hume left Appin, accompanied by Mr. J. Kennedy, Mr. Edward Simpson, John Moon, servant to Mr. Broughton, and two black natives, named Duall, and Cow-pasture Jack, for the purpose of selecting land for the county of Argyle. They passed Mr. Dungar, the deputy surveyor, who was then incamped on the farm of Charles Wright, on Thursday, 19th November. When near Mr. Jenken's establishment, they were joined by a third native, named Udaa-duck, who accompanied them to Lake Bathurst; at which place Mr. Hume suddenly left the party; and, accompanied by the natives Udaa-duck and Cow-pasture Jack, on the 25th of November, set out, on foot, with nine pounds of flour, and went to the top of a high hill some miles on the south east side of Shoal-haven river, but more than 30 from the coast at Jervis Bay! Mr. Hume left a mark of his having been there, and returned near Mr. Jenken's establishment on the 30th November, and to Appin about the day stated.—Jervis Bay, and Bateman's Bay, are 30 miles apart, and separated by a very high range of broken rocky moun-

tains; Mr. Hume's exertions must, therefore, have been wonderful, in having discovered a track, capable of being made a good road to the two bays, in so short a space of time, and with so scanty an allowance of provisions; particularly when it is a known fact, that the country from whence he set out (Cape Bathurst) is more than 2000 feet above the level of the sea, and 60 miles in a straight line to the coast at Jervis Bay; consequently, waters running down such a declivity must form a very broken country.

Philosophical Society of Australasia.—On Wednesday, the 22d of March, 1822, his Excellency the President, and Members of the Philosophical Society of Australasia, made an excursion to the South head of Botany Bay, for the purpose of affixing a brazen tablet, with the following inscription, against the rock on which Captain Cook, and Sir Joseph Banks first landed:—

“A. D. 1770, UNDER THE AUSPICES OF BRITISH SCIENCE, THESE SHORES WERE DISCOVERED BY JAMES COOK AND JOSEPH BANKS, THE COLUMBUS AND MACENAS OF THEIR TIME. THIS SPOT ONCE SAW THEM ARDENT IN THE PURSUIT OF KNOWLEDGE; NOW, TO THEIR MEMORY, THIS TABLET IS INSCRIBED, IN THE FIRST YEAR OF THE PHILOSOPHICAL SOCIETY OF AUSTRALASIA. SIR THOMAS BRISBANE, K. C. B.—F. R. S. & C. CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE, PRESIDENT. A. D. 1821.”

On this interesting occasion, the Society had the pleasure of being assisted by Captain Gambier, and several of the Officers of His Majesty's ship *Dauntless*. After dining together in a natural arbour on the shore, they all repaired to the rock, against which they saw the tablet soldered, about 25 feet above the level of the sea; and they then drank to the immortal fame of the illustrious men, whose discoveries they were met to commemorate.

EUROPE.

Progress of the Lund Arctic Expedition, under Lieut. John Franklin, R. N.—Soon after the expedition, under Lieut. Franklin, had arrived on the coast of Hudson's Bay, they proceeded from York Factory, the grand depôt of the Hudson's Bay Company, toward their wintering ground at Cumberland, the central post of the interior, a distance of about 900 miles from the coast. Lieut. Franklin, Dr. Richardson, Mr. Back and Mr. Hood, attended by the hardy Orkney men, who had engaged to man the boats in the rivers of the interior, had worked in the company's service several years, and understood the language of several Indian tribes, left the Factory on the 7th of Sept. 1819, with a fair wind, under a salute from the depôt, and amidst the acclamations of the officers and men of the Company. Of the immense quantity and variety of provisions supplied by Government for the use of the expedition, the greater part was left at the Factory: those who knew the country, and the difficulty of travelling through it, having represented the impossibility of conveying European food, which, at the Bay, receives the name of luxuries, to any considerable distance. On the third day after their departure from the Factory, the boats of the Company, which were proceeding to the various trading posts in the interior, came up with the expedition in the Steel River, distant about sixty miles from the place at which they set out. Most of the rivers in this part of America abound with rapids and falls. The rapids are generally more navigable near the banks, but they frequently extend across the stream; and then the labours of the boat's crew becomes excessive, every man being obliged to turn into the water, and assist in carrying the boat, sometimes to the distance of half

a mile, before they gain the head of one of those terrible impediments. The Company's men, upon turning one of the points of the river, observed the officers of the expedition making desperate efforts to get through the mud along the banks; some of them were up to their knees, others up to their waist, while the men were handing the boats over a most violent rapid, which though but half a foot deep, rendered it necessary that those who stood in the water should hold fast by the boat, the impetuosity of the stream being so extraordinary as not unfrequently to overturn a man in an instant, and dash him to pieces against the rocks and huge stones, which lie scattered along the bed of the river. Indeed, before the Company's boats had reached those of Lieutenant Franklin, it was suspected that the expedition had already met with more hardships than they had any notion of encountering at so early a period. Several of the tin cases, which had contained the preserved meats, were seen at the different *up-putting* places, (the spots of ground on the banks chosen for passing the nights upon;) and those miserable abodes were drenched with rain, and presented an appearance the most appalling. Two black bears were seen prowling about, and devouring some of the luxuries, which the travellers had ascertained was impossible to convey, in any considerable quantities, further up the river; and along the banks were strong symptoms of the inexperience of those who had gone forward. The traders with the North American Indians, in travelling to their posts, kindle fires of immense magnitude, upon landing to put up for the night. Every man carries his fire-bag, containing all the necessary apparatus. They proceed to hew down the trees, an office which they perform with wonderful dexterity. The fires are lighted, the tents for the officers pitched, and the only regular meal taken during the twenty-four hours, served up in as comfortable a manner as possible under the circumstances. As the travellers advanced, the mild season not having yet begun to disappear, vast herds of grey deer were observed passing the river towards the Esquimaux lands; and the Indians, who were accompanying the expedition, gave extraordinary proofs of their activity, by rushing upon the animals in the water, and striking long knives into their hearts. Lieutenant Franklin, on entering the Hill River, so called from a neighbouring eminence, the only one that presented itself between York Factory and Cumberland, had reason to express surprise that trading goods could be transported to the interior, in spite of such frightful obstructions. His men were fatigued in the extreme, and he found it indispensably necessary to request that the officers of the Hudson's Bay Company would lighten his boat of the greater part of the luxuries and instruments. This accommodation was readily given, and after the most laborious efforts the expedition reached the Rock depôt, one of the Company's posts, having devoted seven days to the exhausting toil of working up thirty miles of their journey. Upon arriving at the depôt, the officers and men of the expedition were treated with great hospitality by Mr. Bunn, the officer in charge, who entertained them with the tittimeg, a fish which they admitted was the most delicious they had ever tasted, and which was caught in God's Lake, an immense piece of water, so named from the abundance and excellence of its inhabitants. Mr. Hood, one of the draftsmen of the expedition, took a sketch of the Rock Fall and the post, which presented one of the most beautiful objects in these desolate regions, and introduced a distant view of a wigwam (an Indian tent) with its inmates. Five days after the expedition left the Rock depôt, they reached another post, having encountered numberless difficulties, similar to those which have been described. There was,

however, some relief to the painful sameness of the journey, in several beautiful lakes through which they had to pass. At Oxford-house post, which was reached four days subsequently, they were provided with *pimmiken*, the celebrated winter food of the country, made of dried deer or buffalo's flesh, pounded, and mixed with a large quantity of the fat of the animal. The officers of the expedition were not a little surprised at the difficulty of cutting their meat, but they soon reconciled themselves to the long established practice of chopping it with a hatchet. The next post at which they arrived was Norway-house; upon leaving which they entered upon Lake Winnipic, at whose further side they had to encounter the Grand Rapid, extending nearly three miles, and abounding in obstructions quite insurmountable. Here they were obliged to drag their boats on shore, and carry them over the land; or, to use the technical language, "launch them over the portage." The woods along the banks were all in a blaze; it being the custom of the natives, as well as of the traders, to set fire to the trees around the up-putting places, for the double purpose of keeping off the cold and the wolves, whose howling is increased in proportion to the extent of the conflagration. The expedition passed several other rapids and falls along a flat, woody, and swampy country, across five miles of which no eye could see. At length they reached the White Fall, where an accident took place, which had nearly deprived them of their commander. While the men were employed in carrying the goods and boats across the portage of the Fall, Lieut. Franklin walked down alone to view the rapid, the roaring of which could be heard at the distance of several miles. He had the boldness to venture along the bank with English shoes upon his feet, a most dangerous experiment, where the banks are flint stones and as smooth as glass. He was approaching the spot from which he could have taken the most accurate observation, when he slipped from the bank into the water. Providentially the water into which he was precipitated was still water. Had he lost his footing ten yards lower down, he would have been hurried into a current which ran with amazing impetuosity over a precipice, presenting one of the most terrific objects his eyes had yet fixed upon, amidst all the horrors of the journey. Lieut. Franklin is an excellent swimmer, but he had on him a sailor's heavy Flushing jacket and trowsers, heavy English shoes, and a large neck-handkerchief, the weather having begun to set in very cold. He swam about for some time, and made vigorous efforts to get upon the bank, but had to contend against a smooth precipitous rock, and was just exhausted when two of the Company's officers, who were at a short distance from the Fall, looked up and saw him struggling in the water. With the assistance of their poles, they raised him out of his perilous situation, in which he had been nearly a quarter of an hour. The moment he reached land he fell to the ground, and remained without motion for some time. His powerful constitution, however, soon buffeted the effects of the accident, and he had happily only to regret the injury his chronometer, for which he had given 100 guineas, received in the water. After a tedious journey of forty-six days, the dangers and distresses of which rather increased than diminished as they advanced, the expedition arrived at Cumberland, a post situate on the banks of a beautiful lake, and stockaded against the incursions of savages, the attacks of wolves and bears, and the more ferocious assaults of rival traders. A letter has since been received, at Montreal, from a person belonging to the expedition, on the borders of the Barren Ground, only fifteen miles from Hearn's River, in about 64 N. lat. and 100 W. long.

from Greenwich. All the members of the company were in good health and spirits, and had passed an agreeable winter, living on the flesh of rein-deer, which animal abounds in those regions, and passed the encampment of the party in great droves. The encampment was made in September 1821, when further progress became impracticable. The party consisted of Captain Franklin, and two or three naval officers, one seaman, nineteen Canadian voyageurs, and seventeen Indians, making in all forty persons. Mr. Williams, the principal agent of the Hudson's Bay Company, and dignified with the title of Governor, being resolved to prepare his visitors for some of the scenes which were to become part of their future occupation, proposed to Mr. Franklin and Mr. Richardson a wolf-hunt, in the beginning of January. These gentlemen having practised the necessary accomplishment of running with snow-shoes, were qualified to join in the hunt; and the wolf, against whom the attack was meditated, had already roused the anger of the inhabitants of the fort, by killing several of their dogs. Indeed, upon one occasion, the ferocious animal had attacked two of the Company's servants as they were crossing Cumberland Lake, with a quantity of fish, and obliged them, after having torn one of them in a desperate manner, to leave the provision behind. At the time the hunt was proposed there was a great fall of snow upon the ground, and the track of the formidable white wolf, which had so long persecuted the fort, was observed on the outside of the stockade. The thermometer at the time was 38° below Zero, and the wolf had just abandoned the lake, in despair of getting hold of any living creature with which to satisfy his ravenous appetite. The hunters set out with three dogs, and were well armed. Having followed the track of the wolf through the woods about two miles, they started him as he was devouring the bark of a tree. After a most toilsome and disastrous exertion for upwards of two hours, three of the half-breeds succeeded in destroying the wolf, which had been completely harassed by hunger and fatigue. The officers of the expedition and of the Company, who had not been in the habit of scouring the woods in snow-shoes, presented the most miserable spectacle. In their efforts to get through the thickets, their faces had been frightfully scratched, and their duffle coats and chin cloths (the latter being put on to keep their chins and cheeks from being frozen) were torn to pieces. Under these circumstances, it was found necessary to kindle a fire with all possible dispatch; and even before that could be accomplished, it was feared that the intense cold would more woefully disfigure some of the poor adventurers. The warmth of the blaze from the brambles and trees soon removed this gloomy apprehension, and the wolf was immediately skinned and drawn for the purpose of being roasted. The animal, however, was so old and weather-beaten, that not one of his hungry pursuers could put a tooth in the most delicate part of him. ---A report had for some years prevailed within a circuit of some thousands of miles, both amongst the natives and the British settlers, and the servants of the two Companies, that an Indian conjuror, named Ka-ka-wa-rente, who resided far amongst the most distant northern tribes, was revered as one of the deities by the surrounding people, and was actually capable of performing the greatest wonders, in consequence of his awful intercourse with supernatural agents. Mr. Williams, who had learned that this extraordinary person was within 500 miles of the fort, and that he had very recently foretold some remarkable calamities that soon occurred amongst the tribes, sent a messenger to him, requesting that he would, as soon as possible, appear at the fort. The conjuror gladly accepted the invitation, and reached

the post at the latter end of January, accompanied by two mortal agents, named Wappisthaw and Tappotum. Upon his arrival, the half-breeds paid homage to him, and even several officers of the Company placed implicit reliance in his power; so high was his character throughout the land, for an intercourse with the world of spirits, wagers were laid upon the effect of his magic, and the officers of the expedition were surprised at the readiness with which their ridicule was answered, by the proposal of considerable bets. In reply to a question put to Ka-ka-wa-rente, as to what he was able to do, he said, "Every thing. He could bring back a wife to a husband, or separate man and wife for ever. He could, in fact, reconcile things the most contradictory in their nature. It was in vain that attempts were made to weaken his power with his agents above or below, and as absurd to try to imprison his body as his mind." Mr. Williams said he should be content with an experiment upon Ka-ka-wa-rente's body, and the next evening was fixed for the trial. Ka-ka-wa-rente, not thinking it respectful to the invisible powers with which he communicated, to request their assistance within the walls of those who doubted their infallibility, pitched his leathern tent in the woods, within half a mile of the fort, and called upon the Governor to put him to the test. Wappisthaw and Tappotum stood at the door of the tent, the former blowing a whistle, the latter beating a drum, when the principal inhabitants of the fort sallied out, with lighted torches in their hands. The conjuror was rather struck with the preparations at first, but he soon laughed away the fears of some of his admirers, who had observed that he was not insensible to the cold. The Governor then produced a quantity of stout new ropes; and having served in the navy for several years, and placing some reliance in his own strength, undertook to imprison the conjuror in the tent. With this view, having stripped Ka-ka-wa-rente naked, he tied his arms and legs together, and put so many seaman's knots upon the ropes, that the efforts to get out of such thralldom could not but be attended with excessive pain to any one, not under the immediate care of the gods. The conjuror was then placed on his back within the tent, at the top of which was a small hole for the admission of the particular genius who was to release him. In a few moments a great bustle was heard within the tent: the whistle and drum played up, as it were, with the very spirit of inspiration; still the Governor and the officers of the expedition had such reliance upon the seaman's twist, that while others looked to the top of the tent in the expectation of seeing the ropes fly out of it, they kept their eyes upon Wappisthaw and Tappotum, in order that the magician might be under no obligation to human agency. A quarter of an hour was occupied in this manner, when a loud cry was heard from the tent, and immediately after Ka-ka-wa-rente was pulled out in a state of insensibility, pinioned as before, and frozen almost to death, notwithstanding his laborious efforts to anticipate the work of his invisible friend. The publication of this circumstance had the effect of removing from the minds of the thousands of Indians, who had placed such confidence in the power of the conjuror, all respect for his former exertion. He slunk back to his own people, but was no longer received as a superior. A few months afterwards, he was seen hunting with his companions, whose hardship he was compelled to share from the moment he was proved to be a liar. It was a wish expressed, with a great deal of fervency by Mr. Franklin, upon observing the exceeding docility of the Indians, and their contempt of all attempts at imposture, that the religious societies of England would send out amongst them some of those excellent men, who are so

easily procured to visit other countries, for the purpose of giving religious instruction, where it would be most gratefully received: a wish in which we most cordially join. The hardy adventurers were to commence during June their passage down Hearn's River; and we are happy to learn, that accounts have reached the Admiralty of their safe return to the coast where they disembarked, and that Capt. Franklin, with Dr. Richardson, and the two midshipmen that accompanied the party, were in perfect health. The discoveries which they have made are, we understand, highly gratifying and important.

North-West Expedition.—The following letter has lately been received by a gentleman of Liverpool from his brother, an officer engaged on the voyage of discovery to the Arctic regions. The intelligence which it conveys is the first that has been received from the expedition, since the vessels entered the ice.—“*Hudson's Straits, 16th July, 1821.*—The day after the Transport left us, we entered these Straits, which we found choked with ice. We entered them, nevertheless, and at first made considerable progress; but, as we expected, were at length beset: or in other words, the floes of ice having coalesced on all sides, we found ourselves firmly impacted in the midst of it. Ever since we have been moving to and fro with it, at the rate of five miles an hour, according to the flux or reflux of the tide. Sometimes the ice dividing, would allow us to push on a few miles, and again uniting, incarcerate us for days. By this mode of progressing, we have contrived to advance about 70 miles in the Straits. When I wrote by the Transport, I think I expressed an opinion, that we had left England much too early. This has been verified, not only by the difficulties we have met with, but also by the circumstance of the Hudson's Bay traders having overtaken us. These vessels did not leave the Thames until the end of May. They go on to the Company's settlements, and return immediately. Although the conveyance is not very direct, I cannot help availing myself of the chance, to let you know that all is well, and that we are on the point of making a more rapid progress. The ice, by dint of rain, attended with a tolerably warm sun, has been dissolving daily, and we have this day bored through ten miles. We expect, daily, some Esquimaux visitors. I regret that these vessels have joined us so soon, for I should have been glad to have had something novel to communicate. I expect this letter will find its way to you about November; and when you see it, you will at once conclude that the expedition has returned. However glad I might be to see you again, I cannot help wishing that it may be, at least, two winters before I may have that gratification.”

New Antarctic Land.—Respecting this country, the Edinburgh Philosophical Journal has obtained some interesting accounts. They occur in the notice of a second voyage, under E. Barnfield, master of the *Andromache*, who was dispatched in the brig which originally visited New Shetland, (the *William*) in order to ascertain the truth of the statements brought by Mr. Smith and his crew. The writer says:—“We sailed from Valparaiso on the 20th December, 1819, but did not arrive on cruising ground till the 16th January, 1820, having been almost constantly harassed with baffling winds and calms, till we arrived in a high southern latitude. On that day, however, we had the good fortune to discover the land to the south-eastward, extending on both bows as far as the eye could reach. At a distance its limits could scarcely be distinguished from the light white clouds which floated on the tops of the mountains. Upon a nearer approach, however, every object became distinct. The whole line of coast appeared high, bold, and rugged; rising abruptly from the sea in perpendicular

snowy cliffs, except here and there where the naked face of a barren black rock showed itself amongst them. In the interior, the land, or rather the snow, sloped gradually and gently upwards into high hills, which appeared to be situated some miles from the sea. No attempt was made to land here, as the weather became rather threatening, and a dense fog came on, which soon shut every thing from our view at more than a hundred yards distance. A boat had been sent away in the mean time to try for anchorage; but they found the coast completely surrounded by dangerous sunken rocks, and the bottom so foul, and the water so deep, that it was not thought prudent to go nearer the shore in the brig, especially as it was exposed to almost every wind.—The boat brought off some seals and penguins, which had been shot among the rocks; but the crew reported them to be the only animated objects they had discovered. The latitude of this part of the coast was found to be 62° 26' S., and its longitude to be 60° 54' W.* Three days after this, we discovered and anchored in an extensive bay, about two degrees farther to the eastward, where we were enabled to land, and examine the country. Words can scarcely be found to describe its barrenness and sterility. Only one small spot of land was discovered on which a landing could be effected upon the main, every other part of the bay being bounded by the same inaccessible cliffs which we had met with before. We landed on a shingle beach, on which there was a heavy surf beating, and from which a small stream of fresh water ran into the sea. Nothing was to be seen but the rugged surface of barren rocks, upon which myriads of sea-fowls had laid their eggs, which they were then hatching. These birds were so little accustomed to the sight of any other animal, that, so far from being intimidated by our approach, they even disputed our landing, and we were obliged forcibly to open a passage for ourselves through them. They consisted, principally, of four species of the penguin; with albatrosses, gulls, pintadoes, shags, sea-swallows, and a bird about the size and shape of the common pigeon, and of a milk-white plumage, the only species we met with that was not web-footed. We also fell in with a number of the animals described in Lord Anson's voyage as the sea-lion, and said by him to be so plentiful at Juan Fernandez, many of which we killed. Seals were also pretty numerous; but though we walked some distance into the country, we could observe no trace either of inhabitants, or of any terrestrial animal. It would be impossible, indeed, for any but beasts of prey to subsist here, as we met with no sort of vegetation, except here and there small patches of stunted grass, growing upon the surface of the thick coat of dung which the sea-fowls left in the crevices of the rocks, and a species of moss, which occasionally we met with adhering to the rocks themselves. In short, we traced the land nine or ten degrees east and west, and about three degrees north and south; and found its general appearance always the same, high, mountainous, barren, and universally covered with snow, except where the rugged summits of a black rock appeared through it, resembling a small island in the midst of the ocean; but from the lateness of the season, and the almost constant fogs in which we were enveloped, we could not ascertain whether it formed part of a continent, or was only a group of islands. If it is insular, there must be some of an immense extent, as we found a gulf nearly 150 miles in depth, out of which we had some difficulty in finding our way back again. The discovery of this land must be of great interest in a

* Within a few minutes of the first discovery.—Ed.

geographical point of view; and its importance to the commercial interests of our country, must be evident from the very great numbers of whales with which we were daily surrounded, and the multitudes of the finest fur-seals and sea-lions with which we met both at sea and on every point of the coast, or adjacent rocky islands, on which we were able to land. The fur of the former is the finest and longest I have ever seen; and from their having now become scarce in every other part of these seas, and the great demand for them both in Europe and India, they will, I have no doubt, become, as soon as the discovery is made public, a favorite speculation amongst our merchants. The oil procured from the sea-lion is, I am told, nearly equal in value to that of the spermaceti whale; and the great number of whales we saw every where near the land, must also be an important thing to our merchants, as they have lately been said to be very scarce to the northward. We left the coast on the 21st of March, and arrived at this place on the 14th of April, having touched at Juan Fernandez for refreshment."—It is a singular coincidence, that the biography of Capt. Cook closes (by way of summary) with the declaration, that the illustrious navigator had decided two great problems—namely, that there was no antarctic land, and no passage into the arctic polar sea. These unlucky assertions are, by a strange chance, both negatived in the same year.

Entomological Society.—A new society is about to be formed, under highly auspicious circumstances, for the encouragement and promotion of the study of Entomology. Embracing upwards of one half of the organized beings which clothe and animate the earth; comprising the most varied, and frequently the most beautiful forms of the animal creation; and rendered still more interesting, by the important and instructive habits of many of them;—this pleasing and useful department of natural history, seems fully sufficient to occupy the undivided attention of one society, instead of losing the importance it justly merits by being sparingly diffused among an immense mass of other matter, highly valuable undoubtedly in itself, but which, from that very value, and the extent of the subjects it includes, condemns, of necessity, the entomologist to utter exclusion, or at most to an admission so partial and uncertain, as to be nearly useless. The high rank in this, as in other branches of natural history, assumed by our neighbours, who, as though Britain possessed no native talent equal to the task, are daily describing from our cabinets their new and interesting contents, arises principally from the encouragement afforded to their cultivation, and to those frequent and important opportunities for mutual information and assistance, which result from their numerous societies and unreserved intercourse.

Aërolites—A large aërolite fell in June last, at a village in the department de l'Ardèche, in France, of which some very curious details have been given. It fell about four o'clock P. M. The atmosphere being perfectly clear, a loud rumbling noise was heard for a few minutes; in the course of which, four distinct detonations took place. The report was heard at Nismes, and still further off. Several individuals at Nismes, St. Thome, &c. observed a brilliant fire in the air; and they all agree in saying it appeared like a burning star, and slowly descended in the N. W., and on its disappearing, it left behind a long train of smoke. Several foolish reports were circulated concerning the noise and fire; however, in the course of a few days, two peasants, of the village of Juvinas, (who were working within a few yards from the spot where the aërolite descended) said they heard a most dreadful noise, and turning round, observed an enormous ball of fire fall about

five yards distance from them, tearing up the ground, and emitting a great smoke. Being rather disconcerted at the circumstance, they retreated; and would not, at first, mention the circumstance. Shortly afterwards, however, several persons became acquainted with the fact; and on examining the place where the fire descended, they found, at the depth of five feet, a great stone, weighing very little short of 200 cwt. The countrymen having by this time recovered from their fright, supposing from its bulk and size that it contained gold, could not be prevented, either by arguments or promises, from breaking it into pieces. A few of the fragments have been preserved by several gentlemen at the place. From the appearance of the stone, it was composed of two substances. The outside is covered with a thin coat, somewhat like the glaze the common brown earthen ware is coated with. It is rather hard, but does not strike fire with steel, nor is it acted upon by nitric acid. In another account, given by M. L. A. D'Firman, it is stated, that a stone, of much smaller dimensions, fell within a short distance of the spot where the former one descended. A gentleman who was looking toward the place where the fire first appeared, showed it to some of his workmen; and comparing the time it took in its descent with the motion of his pulse, found it occupied about five seconds. He also observed a misty train left in the air after the fall of the meteorolite. It separated before the stone reached the ground, and was not emitted afterwards.

Singular Instinct.—In June last a nest of full fledged sky-larks was taken near Loughborough, and carried to Mr. Adams, druggist, of that town, where every possible art was had recourse to for the purpose of feeding them, but all in vain. At length they were put into a cage, along with a fine cock canary, which, in a little time, began to nurture them as its own; and it is now so much occupied in feeding them, giving them water from its own beak, and performing other little parental offices for them, that it has totally ceased its usual melodious notes, as if they were incompatible with this new avocation.—Equally singular is the circumstance, that in the same month, Mr. Torr, of Riby, near Brigg, had a hen brooding three fine kittens. This astonishing perversion of natural instinct took place at the time the hen was sitting. A cat having kittened in an empty nest adjoining, she immediately forsook her eggs, in order to brood the young strangers; which she has continued to do upwards of a month, the cat being only allowed to approach them occasionally.

Rose Trees.—There is a classical custom observed, time out of mind, at Oakly, in Surrey, of planting rose-trees on the graves, especially of the young men and maidens, who have lost their lovers; so that the church-yard at that place is now (June, 1822) full of them. It is the more remarkable, since it was anciently used among the Greeks and Romans, who were so very religious in it, that we often find it annexed as a codicil to their wills, as appears by an old inscription at Ravennah, and another at Milan, by which they ordered roses to be yearly strewed and planted on their graves.

Antiquities.—In Ireland several curious documents have lately been discovered, at the venerable residence of the Earl of Howth, by Mr. Hardiman, well known as an intelligent antiquarian, and author of the History of Galway, while making some investigations for his lordship. Many of these documents are as ancient as the reign of king John, some in the time of Henry II, and one which Mr. Hardiman stated to be anterior to the landing of that monarch, being a grant from Lawrence O'Foole, consecrated archbishop of Dublin in 1162, and afterwards canonized. This is supposed to be one of the oldest

documents in Ireland; and, with the others, was found in a leaden box, which is itself a curiosity, being some centuries old. They are all in a state of the highest preservation.

AMERICA.

*Curious instinct of the common Hog, (Sus Scrofa).—*It is customary with farmers who reside in the thinly settled tracts of the United States, to suffer their hogs to run at large. These animals feed upon acorns, which are very abundant in those extensive forests, and in this situation they often become wild and ferocious. A gentleman while travelling some years ago, through the wilds of Vermont, perceived at a little distance before him a herd of swine, and his attention was arrested by the agitation they exhibited. He quickly perceived a number of young pigs in the centre of the herd, and that the hogs were arranged about them in a conical figure, having their heads all turned outwards. At the apex of this singular cone, a huge boar had placed himself; who, from his size, seemed to be the master of the herd. The traveller now observed that a famished wolf was attempting, by various manoeuvres, to seize one of the pigs in the middle; but wherever he made an attack, the huge boar at the apex of the cone presented himself—the hogs dexterously arranging themselves on each side of him, so as to preserve the position of defence just mentioned. The attention of the traveller was for a moment withdrawn; and, upon turning to view the combatants, he was surprised to find the herd of swine dispersed, and the wolf no longer to be seen. On riding up to the spot, the wolf was discovered dead on the ground, a rent being made in his side, more than a foot in length—the boar having, no doubt, seized a favourable opportunity, and with a sudden plunge, dispatched his adversary with his formidable tusks. It is a little remarkable, that the ancient Romans, among the various methods they devised for drawing up their armies in battle, had one exactly resembling the position assumed by the swine above mentioned. The mode of attack they called the *Cuneus*, or *Capus porcinum*.

Mahogany Tree.—The Mahogany Tree in St. Domingo is tall, straight, and beautiful, with red flowers, and oval lemon-sized fruit. When this tree grows on a barren soil, the grain of the wood is beautifully variegated: upon rich ground it is pale, open, and of little value. The machineal tree also grows in this island; and its wood furnishes slabs for furniture, interspersed with beautiful green and yellow veins like marble; but the dust of this wood is of so acrid and poisonous a nature, that the carpenters are forced to work with a gauze mask to protect them from its injurious effects.

Vermont Juvenile Heroism.—A few months since, the citizens of Londonderry, having had their flocks annoyed by the ravages of bears from the adjacent mountains, turned out to hunt and destroy them. Mr. Hazen and his son, a lad about twelve years old, were among the number. A large bear was discovered by Mr. Hazen and his boy; and being wounded, passed round a rock or ledge, where it was met by Mr. Hazen, who, in attempting to disable it, was disarmed and thrown down by the ferocious beast. Hazen called to his boy in this exigency. The lad (with a presence of mind beyond his years and strength) rushed upon the bear with his axe, and so dexterously applied his blows, that he rescued his father, and they killed the bear. Mr. Hazen was considerably injured, but is doing well. As he fell, he clenched the under jaw of the bear, and though his hands were severely wounded, this circumstance probably saved

his life. A minute's delay, and perturbation in the boy, would have been fatal to the father. Courage and action like this, ought to be held up for example.—The substance of the foregoing was communicated by a respectable magistrate in Londonderry, and is matter of general notoriety in the vicinity.

Valuable Discovery.—There has recently been discovered, on Memphremagog Lake, near the northern boundary of Vermont, an inexhaustible quarry of the real Oil Stone, of an excellent quality; and a company is formed, and have erected machinery for manufacturing them. They have been introduced into Philadelphia and Boston; and are said, by good judges, to be equal, if not superior, to the best Turkish Oil Stones.

Steam Mill.—We are informed that a valuable Steam Mill has been in operation, for some time past, at Bath, in the State of Maine. At present only three saws are in operation, which cut each day, from 12 to 15 m. feet of boards, equal to any in the market. Connected with the same engine, is an excellent Grist Mill, which grinds from six to eight bushels per hour. The same engine has power sufficient to drive three other saws like those now in operation; and a gang of saws which will cut a log in passing through once, and a clapboard machine, turning lathe, &c.—The site on which it is erected, combines every advantage wished for, being on the noble Kennebec river, in Bath village, where vessels of any size can approach at all seasons of the year, and lay with safety:

Tornado.—A violent tornado was experienced in the town of Groton, Tompkin's county, on the 11th June, 1822, sweeping in a very narrow range, for about 5 miles, houses, barns, trees and fences. Four houses and two or three barns were blown down. The Rev. Mr. Chamberlin was so badly injured in the house of Mr. Perry, that he expired the next day; and two women were injured by the falling of houses, and their recovery considered hopeless.

Potatoes.—A writer in the New Haven Pilot, gives the following, as his method of raising potatoes, which he has pursued with success ten years. It is simply this: after dropping the potatoes, take a large table spoonful of unslacked lime and put on the potatoes, and cover them.—There will be more potatoes, and very few small ones among them. Rich moist land is preferred, but it will answer well on any land, and particularly on sandy dry land, which will make large mealy potatoes.

Extraordinary Egg.—An egg, weighing seven ounces, was found in a hen's nest, in Sheppardstown, a few weeks since. It contained an unusually thick shell, and had, in every respect, the appearance of another egg. It contained two yolks, and an egg of ordinary size, which was covered with a shell the thickness of another egg.)

Tortoise.—A Tortoise of moderate size, was found a few weeks since in Southampton, marked "P. K.—1786." It is supposed to have been marked by the late Phineas King, of that town, and at the time the date indicates. It had some appearance of old age, but was thought to stand a fair chance of surviving another generation. An additional mark of "1822," was put on it to denote the commencement of this new era in its life.

Pear Trees.—There is now at Bartram's Garden, over Schuylkill, a living Bell Pear Tree, which Mr. William Bartram, the celebrated botanist who resides there, recollects bearing fruit when he was eight years old. They are each of them, at present, between eighty and ninety years old, in a flourishing condition. The tree full of fruit, and the old gentleman in possession of most of his faculties,

Longevity and Deformity.—Near Sumterville, South Carolina, Mrs. Clark died in the 105th year of her age; for many years she suffered greatly from a distortion of the spine: she was literally bent double, for in walking, her forehead was within a few inches of her feet; but what is truly remarkable is, that a few days before her death, she became perfectly straight, and was enabled, for the first time for many years, to lay on her back. She has left a numerous offspring, some of whom are her great, great grand-children. The brother of this lady, Mr. Geo. Colter, died about a year ago, aged 107 years, leaving also many descendants. He was a man of regular and temperate habits, and preserved his mental powers unimpaired until the day of his death.

AFRICA.

Natural History.—Discoveries in Egypt.—Accounts have been lately received from Mr. Waddington, of Trinity-college, and Mr. Hanbury, of Jesus-college, Cambridge; who, availing themselves of the opportunity of attending the Pacha of Egypt, in a military expedition against some tribes of Arabs, have had the good fortune to see a part of the Nile's course, which had not before been safe for any European traveller to visit. They have discovered one or two interesting islands, with about thirty entire pyramids of different sizes, and extensive ruins of temples, of unequal construction; but some of them exhibiting considerable skill, and others apparently of the highest antiquity.

Travels in Africa.—It is singular that, whilst our geographers are exploring and defining the most remote and inaccessible regions of the globe, so great a portion of the continent of Africa should still present a blank upon our maps. The work of enquiry and civilization is, however, advancing from several opposite points; and in no part do the steps of our intrepid travellers seem to be pushed further, or with more flattering success, than in the southern latitudes of this immense continent. Our curiosity has been particularly gratified by the perusal of Mr. W. J. Burchell's travels in the interior of Southern Africa. This gentleman, attended by Mr. Anderson, and Mr. Kramer, two Missionaries, and by a number of Hottentots, never exceeding ten, penetrated more than five hundred miles into the interior; and found his labours amply repaid, not only by the acquisition of local knowledge, but by the discovery of many new specimens in natural history and botany. Commencing his journey in the autumn of 1810, and continuing it through the two following years, Mr. Burchell proceeded from Cape Town to Klaarwater, the residence of the Missionaries, whence he made successive excursions into the surrounding country. He continued there a considerable time, and proceeded in a northern direction as far as 26 degrees south latitude, advancing ultimately to the Maudje Mountains, which are far north of Klaarwater. Mr. Burchell's highly interesting adventures and discoveries, presented in the form of a journal, are illustrated by many coloured plates and wood-cuts, sketched, for the most part, on the spot, with his own hand.

Jackall and Field-Mouse.—The field-mouse generally takes up its abode under a bush, and has a hole on each side leading to its residence. When pursued by the jackall, it flies to its hiding place. The jackall, aware of the manner in which the mouse burrows in the earth, strikes with his tail against the one hole, to frighten the little animal, while he watches with open mouth the other, to receive him on his exit. If this artifice does not succeed, he howls to call his fellows to his assistance.

Cave near Lattakoo.—"About 10 p. m. (observes Mr. Campbell) we set off to view a great cave at the end of Reyner Mountains, about three miles to the south of the town. The cave was about half way up the mountain, in length about 300 yards, and 50 or 60 feet high. It seemed to be excavated from a range of cliffs, the roof extending outwards 26 yards. The back part was nearly perpendicular. Towards the southern extremity the roof gradually decreased in height. Many nests of poisonous wasps were attached to the roof, resembling, at a distance, swallow's nests in England; but on a more close inspection, we found that they consisted of a collection of cells, composed of a kind of white wax. Some large pieces of rock had fallen from the roof. Finding large pieces of transparent rock, the Matchappees offered to carry them home for us. Peckloo, the king's son, took a large piece, and carried it on his naked shoulder near a mile, when he said it was angry, and gave it to his servant to carry for him. By its being angry, he meant that the corners, being sharp, pained his shoulders.—Near the place where we obtained this kind of spar, we found three large excavations in a granite rock, full of rain water, which pleased us as much as if we had found a treasure; all of us being thirsty. Peckloo, observing that we examined almost every object we saw, brought, at different times, several very curious plants. On my putting some stones into my pocket, the Matchappees laughed heartily, at seeing stones treated with so much respect."

SELECT LIST OF NEW PUBLICATIONS.

ASIA.

A complete set of Jumeedaree Papers, in Bengalee, with an English translation, and explanatory remarks prefixed to each part, by a Gentleman in the Civil Service, is printing at the Baptist Mission Press, Calcutta.

Continuation of Milburn's Oriental Commerce, in 8vo. by Mr. Phipps, of the Master Attendant's Office, is nearly ready for publication.

A Memoir of the late Rev. J. Chamberlain, Missionary at Monghyr, is preparing for publication by the Rev. W. Yates.

The Lost Spirit, a poem; with Orlando, a tale in verse, by the Rev. John Lawson, is in the press.

Lately Published.

Sermons on the Divinity of Christ, preached in the Union Chapel, Calcutta, by the late Rev. James Keith, 12mo. 2 Rs.

A Defence of some important Scripture Doctrines; being a reply to certain objections urged against them in two Appeals, lately made to the Christian Public; in twelve Essays: five extracted from the works of the late Rev. T. Scott, A. M., and seven by the Baptist Missionaries, Calcutta, 8vo.

Heera, the Maid of the Dekhan, a poem, by Lieut. J. B. Henderson.

Orient Harping, by the Rev. J. Lawson, 2nd edition, improved, 8vo. 8 Rs.

Reflections on the Word of God, for every day in the Year, by the Rev. W. Ward, 2 vols. 12mo. 8 Rs.

The Friend of India, No. IX. 8vo. 4 Rs.

The Oriental Magazine, or Calcutta Review, No. I. for Jan. 1823, 8vo. 6 Rs.

ENGLAND.

The Rev. Dr. Burrow is printing, in three duodecimo volumes, a Summary of Christian Faith and Practice.

Mr. J. Banim is printing in f. cap. 8vo. the Celt's Paradise, a poem,

Archdeacon Daubeny has in the press, in an octavo volume, sixteen Sermons of the learned Bishop Andrews, modernised for the use of general readers.

Practical Reflections on the Psalms, with a Prayer added to each foregoing Psalm, will soon appear in two duodecimo volumes.

A Journal of an Expedition 1400 miles up the Orinoco, and 300 up the Arauca, with an account of the country, &c. is in the press, and will be illustrated by views.

Preparing for publication, in 1 vol. 8vo. Some Posthumous Sermons of the late Rev. Thomas Harme, author of Observations on Scripture, left by him for publication; together with the smaller pieces published by him during his lifetime, and some introductory remarks on his life and writings. By W. Youngman, of Norwich.

William Shingleton will shortly publish, Twelve Sermons upon some of the most important facts and doctrines which belong to the Christian Revelation. The design of this publication is to fasten upon the minds of young persons, the peculiar and extraordinary claims which the New Testament has upon their attention and practice.

In the Press, an edition of Bunyan's Pilgrim's Progress, in two parts, with historical and other notes. By the Rev. Joseph Ivimey, with 13 elegant vignettes, and copious index.

Lately Published.

BOTANY.

Flora Scotica, or a description of Scottish Plants, arranged both according to the artificial and natural methods, in two parts. By William Jackson Hooker, LL.D. F. R. S. &c. 8vo. 14s.

BIOGRAPHY.

Memoirs of the Life of the Rt. Hon. William Pitt, to February 1793. By George Tomline, D. D. Bishop of Winchester, 2 vols. 4to. 3l. 3s.

Memoirs of James the Second, King of England, &c. &c. with a portrait, 2 vols. post 8vo. 16s.

FINE ARTS.

A series of Etchings, portraying the physiognomy, manners, and character of the people of France and Germany. By George Lewis, Part I. (containing 20 plates) imp. 8vo. 1l. 11s. 6d. to be completed in three parts.

A series of Views in Savoy, Switzerland, and on the Rhine, engraved in mezzo-tinto, from drawings made on the spot, by John Dennis. Part III. 16s.—proofs 24s.

HISTORY.

Substance of Lectures on the ancient Greeks, and on the revival of Greek Learning in Europe, delivered in the University of Edinburgh, by the late Andrew Dalzel, Professor of Greek, A. M. F. R. S. published by John Dalzel, Esq. Advocate, 2 vols. 8vo. 1l. 4s.

History of the Persecutions endured by the Protestants of the south of France, and more especially of the department of the Gard, during the years 1814, 1815, 1816, &c. including a defence of their conduct, from the revolution to the present period. By the Rev. Mark Wilks, 2 vols. 8vo. 18s.

MEDICINE AND CHIRURGERY.

A Treatise of the Hydrocephalus Acutus, or inflammatory water in the head. By Leopold Anthony Golis, physician and director to the Institute for the sick children of the poor at Vienna. Translated from the German, by Robert Gooch, M. D. 8vo. 8s.

Observations on Derangements of the Digestive Organs; and some

views of their connexion with local complaints. By William Law. 8vo. 6s.

POETRY.

Jerusalem Delivered. Book the Fourth. From the Italian of Tasso. Being the specimen of an intended new translation in English Spenserian verse. Dedicated, by permission, to her Grace the Duchess of Bedford. By J. H. Wiffen, 8vo. 5s. 6d.

Bible Rhymes on the names of all the books of the Old and New Testaments, with allusions to some of the principal incidents and characters. By Hannah More, small 8vo. 3s.

Spiritual Recreations in the Chamber of Affliction; or Pious Meditations, in verse. Written during a protracted illness. By Eliza, post 8vo. 6s.

The Thunder-Storm and the Atheist, and the Abbey; two Poems. By J. Baxter, 18mo. 2s. 6d.

THEOLOGY.

An Essay on the Evils of Popular Ignorance; to which is added, a Discourse on the Communication of Christianity to the People of Hindostan. By John Foster, author of Essays on a Man writing Memoirs of Himself, &c. second edit. 8vo. 12s.

The Christian Temper; or Lectures on the Beatitudes. By the Rev. J. Leischild. 8vo. 7s.

British Divines. Edited by the Rev. C. Bradly, No. 111, containing Archbp. Leighton's Theological Lectures, 2s. 6d.

The Church in the Wilderness; or the Encampments of the Israelites; in which are displayed the treasures of providence and the riches of grace. Designed to promote the faith and comfort of the Lord's people, in the way to the Heavenly Canaan. By William Seaton, minister of the Gospel, Wandsworth, 1 vol. 12mo.

The Support of the Christian Ministry; a sermon, by James Bennett. Third edition, 8vo.

TRAVELS AND TOPOGRAPHY.

A Journal of a Voyage of Discovery to the Arctic Regions, in His Majesty's ships Hecla and Griper, under the command of Captain Parry. By Alexander Fisher, Esq. Surgeon to the Hecla, with maps, &c. 8vo. 12s.

Travels in Georgia, Persia, Armenia, ancient Babylonia, &c. &c. during the years 1817, 1818, 1819, 1820. By Sir Robert Ker Porter, &c. &c. with numerous engravings of portraits, costumes, antiquities, &c. 4to. 4l. 14s. 6d.

The Journal of a Residence in the Burmhan Empire, and more particularly at the court of Amarapoorah. By Capt. Hiram Cox, of the Hon. East India Company's Bengal Native Infantry. With coloured plates, 8vo. 10s.

Notes on the Cape of Good Hope, made during an excursion through the principal parts of that colony in the year 1820. In which are briefly considered the advantages and disadvantages it offers to the English emigrant; with some remarks upon the new settlement at Algoa Bay, crown 8vo. 7s. 6d.

AMERICA.

We understand that the Rev. Mr. Cornelius, of Salem, is publishing a work, the scene of which is laid in the Cherokee country, and will be rendered particularly interesting, by embracing an account of the labours and services of the late venerable and lamented Dr. Worcester (his senior colleague) in the cause of civilizing and Christianizing the Indians; describing the 'Station of Brainerd,' the spot where centered the hopes and expectations of the Doctor, in regard to his

great and benevolent object, and where he finally rendered up his life. A plate engraved by Mr. Torry, of Boston, exhibits a view of the Indian settlement at this 'Station,' including in one corner of the landscape, behind a mill, the Doctor's grave.

Messrs. Myers and Smith have just published, in a neat duodecimo volume, with cuts, "A Pedestrian Tour of two thousand three hundred miles in North America, to the Lakes, the Canadas, and the New England States, performed in the autumn of 1821, by P. Stansbury." "This is a modest, unostentatious work: the sketch is rapid, as the materials of such an extensive tour were sufficient to swell an octavo volume. There are no pretensions to fine writing; no pedantic exhibitions of style; no great display of fancy; the descriptions are natural and easy, and an honest sincerity, together with a good natured complacency, runs throughout the work.—We are happy to perceive an interest excited for every thing relating to our own country; our resources are abundant; and a few popular American travels will add greatly to our stock of literature. The present journal is highly creditable to its enterprising author; there is much to admire, and little to condemn."—*New York Nat. Advocate.*

A Life of Gen. Greene, by Judge Johnson, of the United States' Supreme Court, is now in the press, and will shortly be published by Mr. Mill, of Charleston, in 2 vols. quarto, averaging 500 pages, with numerous plates—price in boards 10 dollars. The author states in his preface, that the daughter of Gen. Greene confided to him her father's original papers, containing his private correspondence; and that he was furnished with a variety of documents from various private and public cabinets, so that his materials were nearly as abundant as could be desired.

Lately Published.

HISTORY.

Two discourses containing the history of the Old North and New Brick Churches, united as the second Church in Boston: delivered May 20, 1821. By Henry Ware, minister of the second Church.

Magnalia Christi Americana, or the Ecclesiastical History of New England, from its first planting in 1670, to 1698. By Cotton Mather, D. D. F. R. S. A new edition, 8vo. 2 vols. Hartford.

Collections of the New York Historical Society, vol. III. for the year 1821, 8vo. New York.

MEDICINE.

Dissertations on Hemophysis, or the spitting of Blood; and on Suppuration; which obtained the Boylston premiums for the years 1818 and 1820. By J. Ware, M. D. fellow of the Mass. Med. Society. Boston.

POETRY.

The Maniac's Confession, a fragment of a tale. By J. W. Simmons, author of the Exile's Return, 12mo. Philadelphia.

Noah, a poem. By Paul Allen. Baltimore.

Logan, an Indian Tale. By Samuel Webber. A. M. Cambridge.

THEOLOGY.

The Beauty and Stability of the Gospel Institutions, a sermon, delivered at Augusta, Georgia. By Rev. William F. Brantly.

The Duty of Observing the Sabbath, explained and enforced. By P. Lindsly. Trenton.

A Discourse on the Evidences of Revealed Religion, delivered before the university in Cambridge, at the Dudleian Lecture, March 14, 1821. By William E. Channing, D. D. 8vo. pp. 36. Cambridge.

Sermons by the late Jos. Lathrop, D. D. new series, with a memoir of the Author's life, 8vo. Springfield.

Sermons, chiefly of a practical nature. By the late Anthony Foster, pastor of the second Independent Church in Charleston, S. C. with a memoir of the Author's life, 8vo. pp. 335. Raleigh, N. C.

VOYAGES AND TRAVELS.

Travels through Upper and Lower Canada, with an accurate description of the Niagara Falls, 8vo. 2 vols. New York.

Letters from Paris, and other cities of France, Holland, &c. written during a tour and residence in those countries, in the years 1816, 17, 18, 19, and 20. By Franklin I. Didier, M. D. of Baltimore, 8vo. Baltimore.

Religious and Philanthropic Intelligence.

Wesleyan Missionary Society.—Preparatory to the Annual Meeting of the Parent Institution, that of the *London District Auxiliary* was held at Great Queen-Street Chapel, on Wednesday, April the 24th; Lancelot Haslope, Esq. in the Chair. A Collection was made, amounting to £63. Three Anniversary Sermons were also preached—the first, at Spitalfield's Chapel, on Thursday Evening, April the 25th, by the Rev. John James, of Halifax, from Psalm ii. 6—8.—the second, at Great Queen-Street Chapel, on Friday Morning, by the Rev. Dr. Adam Clarke, from Acts xxvi. 18.—and the third, at the City-Road Chapel, on Friday Evening, by the Rev. Henry Moore, of Bristol, from 1 Cor. i. 21. The Collections at these three Sermons were £136. On Sunday, April the 28th, Sermons were also preached in various Chapels, in London and its immediate neighbourhood, to the number of Fifty-eight, after which upward of £578 was collected. The Annual Meeting of the Society took place, on Monday Morning, April the 29th, at the City-Road Chapel; Joseph Butterworth, Esq. M. P. in the Chair. The Meeting was opened with prayer by the President of the last Conference of the Wesleyan Society, the Rev. George Marsden. The Report having been read by the Rev. Jabez Bunting, one of the Secretaries, Resolutions were respectively moved and seconded—by Lord Gambier; and James Stephen, Esq. Jun.—by Edward Philips, Esq. High Sheriff of the County of Wilts; and the Rev. G. Collison, of Hackney—by the Rev. Dr. Steinkopff; and the Rev. Theophilus Blumhardt, of Basle—by the Rev. Dr. Adam Clarke; and J. H. Harington, Esq.—by the Rev. S. Lowell, of Bristol; and Lieutenant Gordon, R.N.—by the Rev. G. Marsden, of Leeds; and the Rev. H. Moore, of Bristol—by the Rev. John James, of Halifax; and Francis Morris, Esq. of Manchester—and by James Wood, Esq. of Manchester; and Richard Smith, Esq. of London. The Collection at the Meeting was about £140. Donations connected with the Meeting carried the sum up to £424.

Church Missionary Society.—*Twenty-second Anniversary.*—The Annual Sermon was preached on Monday Evening, the 29th of April, at St. Bride's Church, Fleet Street, by the Rev. Marmaduke Thompson, M. A. Chaplain of the Hon. the East-India Company, on the Madras Establishment, from John iv. 34—36. Mr. Thompson considered the causes of that joy which affected the blessed Redeemer, at the prospect of a people prepared to receive him, as arising—1st. From his zeal for the Divine glory—2d. From his own awful apprehension of the

condition of those who know not God, and his ardent desire for their salvation—3d. From his knowledge of the certain efficacy of the Gospel as the means of salvation to all who should believe. The Annual Meeting was held on Tuesday, the 30th of April, at Twelve o'Clock, in Freemasons' Hall; Lord Gambier, the President, in the Chair. His Lordship having opened the Meeting, a Letter was read from the Lord Bishop of Gloucester, expressive of regret that the triennial duties of his Diocese prevented him from attending the Anniversary. Letters to the same effect, from his Lordship, were read at the Meetings of the Bible and Jews' Societies. The Report was read by the Secretary; and the Meeting was addressed, by the Treasurer, on the state of the Funds. The receipts of the year had exceeded those of the year preceding, by about £2,000; and the payments had nearly equalled the receipts. The Resolutions were moved and seconded—by the Earl of Rocksavage; and the Rev. W. Dealtry, of Clapham—by Lord Calthorp; and the Rev. Theophilus Blumhardt, of Basle—by W. Wilberforce, Esq. M.P.; and the Rev. J. W. Cunningham, of Harrow—by John Herbert Harington, Esq. of Calcutta; and T. Fowell Buxton, Esq. M.P.—and by the Rev. John Langley, Secretary of the Shropshire Church Missionary Association; and the Rev. John Brown, late of Belfast.—A concluding Resolution of Thanks was moved by the Earl of Gosford, and seconded by the Rev. James Haldane Stewart. The Collections amounted to 389*l.* 7*s.*—of which the sum of 221*l.* 19*s.* 7*d.* was given at the Church, and that of 167*l.* 7*s.* 5*d.* at the Meeting. The Collection at the Church included two sums of £50 and £20, sent by friends who could not attend.

British and Foreign Bible Society.—Eighteenth Anniversary.—At the Annual Meeting at Freemasons' Hall, held on Wednesday the 1st of May—Lord Teignmouth, the President, in the Chair—the Report was read, in the absence, from indisposition, of the Rev. John Owen, by the Rev. W. Dealtry.—We extract some particulars.—Issues of the Scriptures within the Year:—Bibles, 118,766.—Testaments, 136,973.—Total 255,739. Forming, from the commencement of the Society, a total of nearly *three millions and a half* of copies of the Scriptures issued by the Society. Receipts of the Year, 103,802*l.* 17*s.* 1*d.* Of the receipts from Auxiliary Societies, the sum of 15,622*l.* 7*s.* 2*d.* consisted of Free Contributions: the remainder, 43,495*l.* 9*s.* 9*d.* was on moiety account; and subject, therefore, to the return of a part in Bibles and Testaments. The Receipts exceed those of the Seventeenth Year by the sum of 14,648*l.* 1*s.* 1*d.*; about one-third of which is in the Sales, and the other two-thirds in Contributions and Legacies. Payments of the Year, 90,445*l.* 6*s.* 4*d.* The Resolutions were respectively moved and seconded—by the Earl of Harrowby; and the Lord Bishop of St. David's—by the Chancellor of the Exchequer; and the Lord Bishop of Salisbury—by Lord Calthorp; and J. A. Stewart Wortley, Esq. M.P.—by Mr. Wilberforce; and Lord Sandon—by the Earl of Gosford; and the Rev. John Morrison—by the Lord Bishop of Norwich; and the Right Hon. C. Grant, M. P.—by W. Wolrych Whitmore, Esq. M.P.; and the Rev. Mr. Stephenson (of the Wesleyan Society)—and by Sir T. Dyke Acland, Bart. M. P.; and Lord Gambier. The Meeting was also addressed, by his Royal Highness the Duke of Gloucester; by the Rev. Frederic Monod, the younger, Secretary of the Protestant Bible Society of Paris; by the Rev. Theophilus Blumhardt, of Basle; by the Treasurer, John Thornton, Esq.; and by the Rev. Joseph Hughes, one of the Secretaries.

United Brethren.—Annual Sermon.—No public Meeting is held by the Brethren, in behalf of their Missions; but an Annual Sermon is now preached, in aid of the Association, formed in London, for the support of these Missions. The Sermon on the present occasion was preached, on Thursday Evening, the 2d of May, at the Church of St. Clement Danes, by the Rev. Leigh Richmond, M. A. Rector of Turvey, Bedfordshire, from 1 Thess. i. 2, 3. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father." In reference to the Brethren, Mr. Richmond pointed out the eminent manner in which their Church had displayed, in its missions, the "work of faith, and labour of love, and patience of hope." As an ancient body of Christians, always resisting the encroachments of the Church of Rome, this Church had been graced with the names, and watered by the blood of many Martyrs. In the very midst of their persecution, they had published several editions of the Bible in the vulgar tongue. While other countries were enjoying the blessings of the Reformation, the United Brethren were still, for centuries, visited with the most distressing and cruel opposition, and were often nearly exterminated: on one of which occasions, their Bishop, Amos Comenius, bequeathed the remnant of his Church to the parental care of the Church of England, as the bulwark of the Protestant Faith—a bequest, to which he trusted that Church would do justice. It was in their flight from their native Moravia, during a persecution which harassed them from the commencement of the last century, that they settled in Germany; and though a small and exiled body, they began, within a few years, to send out Missionaries to the most inhospitable regions, and the most savage and degraded tribes of the known world. They had maintained the original character of their Church through all their vicissitudes, and amidst the severe hardships which had accompanied their labours among the Heathen. Their success might chiefly be ascribed, under the blessing of God, to the simplicity and constancy with which they exhibited the Cross of Christ, as "the power of God and the wisdom of God." The extent of this success had been great: they now employed, including the Females of the Missions, nearly 170 Labourers; and numbered in their Congregations, 32,000 Converts. The increasing calls upon them for further supplies of Missionaries and of Funds, their own poverty as a people, their retired and withdrawing character, and the difficulties under which they labour, give them a claim on the enlarged support of their fellow Christians. A Collection was made, which amounted (including 11*l.* 12*s.* Donations and Subscriptions) to 70*l.* 12*s.* The Synodal Committee, at Herrnhut, who direct the concerns of the Brethren's Missions, have published the following statement of the Receipts and Disbursements for the year 1820:—Receipts of the Year 1820, 7,192*l.* 18*s.* 5½*d.* Payments of the Year 1820, 9,431*l.* 17*s.* 11*d.*

Jews' Society.—Fourteenth Anniversary.—The Rev. George Stanley Faber, B. D. Rector of Long Newton, in the County of Durham, preached the Annual Sermon, at St. Paul's Church, Covent Garden, on Thursday Morning, the 18th of April, from Isaiah lx. 1—5. The object of the Sermon, and the interpretation put by the Preacher on the text, will be seen from the title assigned to the Sermon on its publication, which has just taken place:—"The Conversion of the Jews to the Faith of Christ, the True Medium of the Conversion of the Gentile World." The Collection was 67*l.* 2*s.* 2*d.* The Annual Meeting was

held, on Thursday the 2d of May, in the Egyptian Hall at the Mansion House. The Lord Mayor, having taking the Chair, and opened the Meeting, resigned his place to Sir Thomas Baring, the President of the Society. The Report was read by the Rev. C. S. Hawtrey, one of the Secretaries; after which Resolutions were moved and seconded—by Lord Calthorpe, and the Rev. C. Simeon—by the Rev. Lewis Way, and the Rev. John Brown (late of Belfast)—by Mr. Wilberforce, and Robert Grant, Esq.—by Lord Gambier, and the Rev. J. W. Cunningham—by the Hon. Frederic Calthorpe, M. P., and the Rev. Legh Richmond—by the Rev. Daniel Wilson, and Sir Robert Harry Inglis, Bart.—and by the Rev. David Ruell, and the Rev. P. Treschow. The Collection after the Meeting amounted to 134*l.* 0*s.* 8*d.*—Receipts of the year, 11,220*l.* 2*s.* 11*d.* The Contributions of the year exceed those of the year preceding by the sum of 820*l.* 6*s.* 11*d.*—Payments of the year, 10,049*l.* 19*s.* 6*d.*

Hibernian Society.—Sixteenth Anniversary.—On Saturday, the 4th of May, the Annual Meeting was held at Freemasons' Hall; His Royal Highness the Duke of Gloucester in the Chair. The Report was read by the Rev. Benjamin Richings, one of the Secretaries, when Motions were made and seconded as follows:—by the Earl of Gosford, and the Rev. G. Clarke—by Lord Calthorpe, and the Rev. Dr. Randolph—by the Rev. J. Brown, and the Hon. C. Shore—by J. Grattan, Esq. M. P., and the Rev. G. Clayton—by the Rev. G. Noel, and J. Gordon, Esq.—and by Robert Shapland Carew, Esq. M. P., and Sir Edward O'Brien, Bart. M. P. Mr. Robert Steven and Mr. Wilberforce also addressed the Meeting: Mr. Steven entered, at some length, into the detail of his last visit to Ireland. The Collection amounted to 183*l.* 8*s.* 8*d.* Receipts of the year, 5,372*l.* 5*s.* 6*d.* Payments of the year, 6,253*l.* 9*s.* 10*d.*

Naval and Military Bible Society.—Forty-second Anniversary.—The Annual Meeting was held on Tuesday, the 7th of May, at the King's Concert Room, in the Haymarket; Admiral Lord Gambier in the Chair. Major Close, one of the Secretaries, having read the Report, Resolutions were moved and seconded as follows:—by Mr. Wilberforce; and Captain Peckett, of the Bengal Engineers—by Major Stratton, Commandant of the Oxfordshire Yeomanry; and Captain Pearson, R. N.—by the Rev. W. Terrot, Chaplain and Head Master of the Royal Naval Asylum; and the Rev. James Stratton—by Captain Hercules Robinson, R. N.; and Captain Bell, R. A.—by the Rev. Thomas Webster; and Lieutenant White, late of the 36th Regiment—and by Major-General Pritzler; and Rear Admiral Sir Josias Rowley, Bart. K. C. B. The sum of £184 was received at the Meeting, including 71*l.* 5*s.* for Donations and Annual Subscriptions. Receipts of the year, 2,040*l.* 4*s.* 2*d.* Payments of the year, 2,065*l.* 10*s.* 8*d.*

London Missionary Society.—Twenty-eighth Anniversary.—The following Sermons were preached on this occasion:—Wednesday Morning, the 8th of May, at Surrey Chapel, by the Rev. Dr Hanna, of Belfast, from John xxi. 17—the same Evening, at the Tabernacle, by the Rev. Timothy East, of Birmingham, from Deut. xxxii. 31.—on Thursday Evening, the 9th, at Tottenham-Court Chapel, by the Rev. W. Wilkins, of Abingdon, from Isaiah xxvii. 13—and on Friday Morning, at St. Anne's Church, Blackfriars, by the Rev. J. A. Stephenson, M. A. Rector of Lympham, Somerset, from Luke xi. 2. "Thy kingdom come." A Sermon was also preached, in French, by the Rev. Cæsar Malan, of Geneva, on Tuesday, May 7th, at the Poultry Chapel, from Acts xvi. 9, 10; and two in Welsh, at Gate-Street Chapel, on Tuesday Evening, May the 14th,—one by the Rev. Mr. Davies, from Rom. viii. 19—21, and the other by the Rev. Mr. Owen, from Ezek. xxxvii. 1—10.

—At the Annual Meeting, held at Surrey Chapel, on Thursday Morning, W. Alers Hankey, Esq. the Treasurer, in the Chair, Prayer having been offered, the Report was read by the Senior Secretary, the Rev. G. Burder; when Resolutions were moved and seconded as follows:—by the Rev. Dr. Bogue, and the Rev. Joseph Hughes—by Major-General Pritzler, and the Rev. J. Liefchild—by Lord Gambier, and Mr. Wilberforce—by the Rev. Timothy East, and the Rev. Casar Malan (in French)—by the Rev. Dr. Collyer, and the Rev. J. A. Coombs—by the Rev. Mr. Robertson, and the Rev. Jabez Bunting—by the Rev. John Campbell, and Lieutenant Jacobs—by C. James Metcalf, Esq., and the Rev. Dr. Waugh—and by B. Shaw, Esq., and the Rev. Dr. Winter. The Lord's Supper was administered on Friday Evening, at Zion, Orange-Street, Silver-Street, and Tonbridge Chapels. The Collections at the different places amounted to 1632*l.* 6*s.* 6*d.* The Collection at the Annual Meeting included a Benefaction of £100, "A Thank-offering to God;" with another of £50, from Joseph Trueman, Esq. State of the Funds:—The Receipts of the Year had been £29,437; which was an increase on the Twenty-seventh Year of £3,263. The Expenditure had, however, much exceeded the Income; having amounted to £40,279,—leaving a deficiency of not less than £10,842.

Baptist Missionary Society.—The public services connected with the annual meeting of the Baptist Missionary Society, were preceded this year by an open meeting of the committee, held at the Missionary Rooms, in Wardrobe-place. About 60 friends, principally ministers, assembled on Tuesday morning, June 18, at 11 o'clock; when much information respecting the affairs of the Society was communicated, and some important suggestions were thrown out.—On Wednesday morning a large congregation assembled at Great Queen-street chapel, when Mr. Jay preached from Isaiah lii. 13—15. In the evening a numerous congregation assembled at Zion Chapel, and a sermon was delivered by the Rev. Micah Thomas, of Abergavenny, from James v. 10.—A prayer-meeting was held at Eagle-street on Thursday morning, for the special purpose of imploring the Divine blessing on the Society, and its Missionaries. The venerable Dr. Ryland delivered a most suitable and animated address from Acts xxi. 28.—Soon after the prayer-meeting was closed, a very large and respectable auditory assembled at Great Queen-street chapel; and B. Shaw, Esq. treasurer to the Society, was called to the chair.—From the statement of the accounts, it appeared that the receipts of the Society in the year just closed, had been greater than in any preceding years, except the last, in which extraordinary donations and collections had been made to the amount of £2,000. The amount now received was about £11,600; exceeding the expenditure by £1,000: but as the treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, the amount of debt at present due from the Society, might still be stated at £4,000.—Among the speakers on this interesting occasion were:—Rev. J. Kinghorn, of Norwich—E. Phillips, Esq. of Melksham—W. Wilberforce, Esq. M. P. and Rev. F. A. Cox, of Hackney. The names of the other gentlemen who assisted, we regret, have not yet arrived.

Religious Tract Society.—*Twenty-third Anniversary.*—On Friday Morning, the 10th of May, the Annual Meeting was held at the City of London Tavern, at Seven o'clock; Joseph Reyner, Esq., the Treasurer, in the Chair. Resolutions were moved and seconded as follows:—by the Rev. John Clayton, Junior; and the Rev. Mr. Roberts, of Tralee—by the Rev. J. Hillyard; and the Rev. James

Marshall, of Glasgow—by the Rev. Frederic Monod, of Paris; and the Rev. Legh Richmond—by the Rev. Mark Wilks; and the Rev. George Clayton—by the Rev. Peter Treschow; and the Rev. Mr. Thodey, of Cambridge. It appeared from the Report, that the Tracts issued during the year had amounted to 5,222,470; being an increase of 388,700 on the number of the preceding year. Since the formation of the Society in 1799, the issues amount to *forty-five millions*, besides others printed abroad. The Rev. John Clayton, in moving the reception of the Report, adverted to a measure recently adopted by the committee, of printing what are called the “Dying Speeches” of the unhappy malefactors who suffer the extreme sentence of the law. By this means, instead of the trash hawked about under this title, they are enabled to put into extensive circulation, together with an instructive account of the criminal, a variety of seasonable and salutary remarks. On a recent occasion, not less than 24,000 copies of one of these papers were circulated within the compass of a few hours. In illustration of the benefits which may be derived from intimations such as those conveyed by Religious Tracts, Mr. George Clayton stated a remarkable circumstance:—A young man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres: a little boy ran by his side, and attempted to put a Letter into his hand: he repulsed the boy: but the boy persevered; and when the young man’s companion attempted to take it, the boy refused him, saying to the other, “It is for you, Sir!” He opened the paper, and read its contents: they were simply these words, “Sir, remember the Day of Judgment is at hand.” It pleased God that these words should arrest his attention: he was struck with them; he felt disinclined to proceed, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way, he observed a Place of Worship open; and though he was not accustomed to attend the House of God, he felt inclined to go in, and did so. A venerable and respected Minister, well known to most of you, was about to preach, and was then reading his text: he had chosen these words, “This is the finger of God.”—Exod. viii. 19. The extraordinary combination of circumstances (receiving the Letter and hearing these words) deeply impressed his mind: and, by the blessing of God, what he heard produced an entire change of conduct and feeling: he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian Society.—The collection amounted to 57l. 13s. 6d.—Receipts of the year, 9,261l. 3s.—Payments of the year, 9,242l. 0s. 1d.

British and Foreign School Society.—Seventeenth Anniversary.—On Wednesday Evening, the 15th of May, the Annual Sermon was preached at Great Queen-Street Chapel, by Professor Cairns, of Belfast, from Matt. x. 8, “Freely ye have received, freely give.” On Thursday the 16th, the Annual Meeting took place in Freemasons’ Hall; His Royal Highness the Duke of Sussex in the Chair. The Rev. G. Clayton, one of the Secretaries, read the Report; after which Resolutions were moved and seconded, respectively, as follows:—by T. Spring Rice, Esq. M.P., and the Rev. G. Burder—by Mr. Wiltberforce, and the Rev. Rowland Hill—by the Baron de Stael, and the Rev. Mark Wilks—by W. Evans, Esq. M.P., and the Rev. F. G. Cox—by John Randolph, Esq. (Member of the American Congress), and Mr. Joshua Van Oven—by Lord Ebrington, and the Rev. Dr. Schwabe—and by the Rev. Dr. Waugh, and the Rev. Nicholas Bull. The Expenses of the year had exceeded the Income by about £150.

The Society is in debt to the amount of nearly £6000: this sum the Treasurer, Mr. W. Allen, hoped to be able to raise by benefactions of £100 each: he had already received the names of five Contributors to that amount.—Seven of the Madagascar Youths, now under education by the Society at the expense of Government, were present: Mr. Hill bore a strong testimony to their improvement and good conduct. The Collections amounted to 75*l.* 12*s.* 9*d.* and the Donations and Subscriptions to 178*l.* 18*s.*

Missionary Deputation.—The Deputation of the London Missionary Society, to the South Sea Islands, consisting of the Rev. Daniel Tyerman, of Newport, in the Isle of Wight, and George Bennet, Esq. accompanied by the Rev. Thos. Jones, and Mrs. Jones, Missionaries, and also by Messrs. Armitage and Blossom, artisans, with their wives, who sailed from England on the 18th of May, 1821, we are happy to announce arrived safely on the 27th of September following, after a voyage of four months and seven days, without accident to the vessel, or any persons on board.

Monthly Lecture.—We are happy to inform our readers that the Ministers of the two dissenting denominations, having considered the recent rise of Christianity in Calcutta; and from that circumstance, the necessity of giving to their congregations a full display of the truths of the Gospel, that they may be furnished with a reason of the “hope that is within them,” and be able to silence objections, and meet the attacks of Infidelity and Superstition, have resolved to preach a Monthly Lecture; by which they hope systematically and clearly to define the grand truths of revelation; and that persons who may not be familiar with the theological productions of Europe and America, will avail themselves of such an opportunity to store their minds with Divine truth, and kindle, at the altar of inspiration, the sacred fire of true religion. We insert the following plan of the Lectures, for the present year:—

Date.	Place.	Subject.	Preacher.
Jan. 22.	Union Chapel	The excellency of the Gospel Dispensation.	E. CAREY.
Feb. 18.	Circular-road	The Perseverance of the Saints.....	M. HILL.
Mar. 19.	Union Chapel	The Church of God a real blessing to the } World	J. HILL.
April 22.	Circular road	The Value of True Religion.....	J. LAWSON.
May 21.	Union Chapel	Election.....	J. STATHAM.
June 17.	Circular-road	The Harmony of the Divine Attributes in } the Redemption of Man	S. TRAWIN.
July 23.	Union Chapel	The Power of God to afford Deliverance } in every Extremity; illustrated by an } appeal to facts.	J. B. WARDEN.
Aug. 19.	Circular-road	The Danger of Procrastination.....	W. YATES.
Sept. 17.	Union Chapel	The Characteristics of a Faithful Missionary	E. CAREY.
Oct. 21.	Circular-road	Regeneration	J. HILL.
Nov. 19.	Union Chapel	The Salvation of the Heathen impossible } without the Gospel.....	M. HILL.
Dec. 23.	Circular-road	.....	J. LAWSON.

Obituary.

LATE BISHOP OF CALCUTTA.

The Right Reverend THOMAS FANSHAW MIDDLETON, D. D. Lord Bishop of Calcutta, after a short but severe illness which baffled all medical skill, died in this city, at 11 o'clock the night of Monday, the 8th of July. His Lordship was in the full possession of health on the preceding Tuesday when he visited the College:—On the day of his

death, Monday, he was conceived to have passed the crises of the fever under which he had suffered during this short interval, and to be out of danger; at $\frac{1}{2}$ past 7 o'clock he was thought much better than before, but at 8 he was seized with a violent paroxysm of fever, and at 11 o'clock he expired!—The tolling of the Cathedral bell at intervals of a minute, announced the melancholy event to the community at sun-rise on the following morning. A biographical work of celebrity, published some years ago, contains a notice of him as a Literary character, understood to be from the pen of Dr. Watkins, the well known author of the life of Sheridan. From this work the following paragraphs are selected:—"Thomas Fanshaw Middleton, D. D. Bishop of Calcutta, in the East Indies. This learned prelate was educated in the Grammar School of Christ's Hospital, from whence he removed to Jesus College, Cambridge. On entering into orders, he obtained a living in Northamptonshire, where he published a periodical Essay, without his name, entitled "The Country Spectator." Through his alliance with the family of the Bishop of Lincoln, he was presented to the vicarage of St. Pancras, Middlesex, and the archdeaconry of Huntingdon. In 1812, he experienced a violent opposition in his parish, on account of the exertions made by him to obtain an act of parliament for the erection of a new Church. When it is considered that the population of St. Pancras falls very little short of one hundred thousand souls, and that the present Church will not accommodate a congregation of more than three hundred, our astonishment is naturally raised, by the knowledge of the fact, that the vicar was actually made an object of malignant hostility for his laudable efforts, and that the zeal of the sectaries was such as to defeat the friend of the establishment in this business. In 1814, Dr. Middleton was pitched upon by Government as the most proper person to preside over the new ecclesiastical establishment in British India; and he was accordingly consecrated Bishop of Calcutta, in the Archbishopal Palace, at Lambeth. The works of this accomplished scholar and sound divine, are as follows:—"The doctrine of the Greek Article, applied to the illustration of the New Testament, 8vo. 1808.—Christ Divided, a Sermon, preached at the triennial visitation of the Bishop of Lincoln, 4to. 1809.—A Charge delivered to the archdeaconry of Huntingdon, 4to. 1812.—Address to the parishioners of St. Pancras, Middlesex, on the intended application to Parliament for a new Church, 8vo. 1812.—A Charge delivered before the Society for Promoting Christian Knowledge, March 23, 1813, to the Rev. C. A. Jacobi, then about to proceed to India, as one of their missionaries, 8vo. 1815." Such is the recorded literary character of the late Right Reverend Prelate. To this we may add a few particulars connected with his residence in India:—He was President of the Society for Promoting Christian Knowledge; Chief Commissioner of the Consistory Court; one of the Governors of the Native Hospital; Patron of the Free School Institution; one of the vice-Presidents of the Asiatic Society, and Founder of a Seminary of learning on the other side of the river, on the northern boundary of the company's Gardens, from him denominated "The Bishop's College."

Coleridge, in his *Biographia Literaria*, gives us a School memento of the late Bishop of Calcutta, whose name, we know, is treasured in the fond and proud recollection of every succeeding generation, in that excellent Establishment which had the honour to nurture his younger days; and, by its sound discipline and excellent education, to lay the foundation of his future high character for virtue and learning. "I had just entered (says Coleridge) on my seventeenth year, when the Sonnets of Mr. Bowles, twenty in number, and just then published

in a quarto pamphlet, were first made known and presented to me by a *School-fellow*, who had quitted us for the University; and who, during the whole period that he was in our first form (or, in our School language, a Grecian) had been my patron and protector. I refer to Dr. Middleton, the truly learned and every-way excellent Bishop of Calcutta.

‘Qui laudibus amplis
Ingenium celebrare meum, calammumque solebat,
Calcar agens animo validum. Non omnia terrâ
Obruta! Vivit amor, vivit dolor! Ora negatur
Dulcia conspiciere; et flere et meminisse relictum est.’

It was a double pleasure to me, and still remains a tender recollection, that I should have received from a friend so revered, the first knowledge of a poet, by whose works, year after year, I was enthusiastically delighted and inspired.”

ARCHDEACON OF CALCUTTA.

The Venerable H. Loring, D. D. Archdeacon of Calcutta, departed this life about 10 o'clock on the night of Wednesday, 4th September. This is a most awful, sudden, and lamentable event. The Archdeacon was in apparent health up to 2 o'clock of the same day, about which time he was attacked with Cholera, and in the course of a few hours became a corpse. He was a most exemplary character in every respect, and was esteemed and beloved by all who had the pleasure of his acquaintance or friendship.

We cannot suffer the tomb to close over his remains, without attempting to pay some further tribute of respect and regret, which we are enable to do through the means of one who knew him better than we did. Indeed, to do justice to his character, a more intimate acquaintance was necessary than the mere occasional intercourse of Society admitted; for although that alone was sufficient to excite feelings of the most cordial esteem, his plain and unobtrusive habits, withheld from mere cursory observation those many traits, which rendered him dear to all who had the pleasure of his intimate friendship. Archdeacon Loring was in every respect, and in the truest sense of the word, amiable; it was impossible to know and not to love him. Honest, plain, and manly integrity, “doing to others as he would be done by;” unaffected humility, “esteeming others better than himself;” gentlemanly principles and manners, and sincere piety, all united greatly to endear this respectable Clergyman to the now sorrowing circle of his friends. The tenderness and goodness of his heart, and the delicacy of his feelings, are deeply engraven on hearts which have been soothed and cheered by his kind and affectionate attentions, while they were also gladdened by the innocent playfulness of his manners, emanating from the peace of a guileless heart. As a tender husband, a fond parent, a pious son, an affectionate brother and a valuable friend, he has left a chasm which nothing here below can fill. As a religious character, the Archdeacon will be judged of according to the views and feelings of those who may dwell upon his character. If any conceive that Christian faith can only be evinced, by the adoption of certain modes of thinking, and are content to view him only as an amiable man, they will be far from doing him justice; for Christianity entered deeply into his character, and influenced the conduct of his life. He regarded Religion as an awful thing, and cultivated it in humility of heart, and in faith, conscious of his imperfections and demerits, and therefore void of familiarity and presumption. His reading was in a great measure of a religious kind; and a proof of the occupation of his

mind, when sickness most probably called him from his desk to his death-bed, a little book, which always lay before him, "Doddridge's Rise and Progress of Religion in the Soul," was found turned down open to the Chapter on "The Soul submitting to Divine examination the sincerity of its repentance and faith." But the surest evidence of a truly Christian temper is *Charity*, in its true and scriptural sense: and with this grace Providence had greatly blessed him: that Charity "which suffereth long, and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; which beareth all things, believeth all things, hopeth all things, endureth all things." Sincere and honest himself, he was wholly unsuspecting of others, and was ever ready to view things as favourably as they appeared: if he differed in judgment and opinion from others, he did it with firmness, because he acted on principle, but without forgetting his own fallibility; and if he was compelled to condemn, hating to speak ill of others, he did it without asperity. His humility was evinced by the directions which he gave at an early period of his indisposition to a friend who loved him well, respecting his funeral.—The sincere regret which follows him, testifies that he was beloved; and by what we have said (and we have not, we think, gone beyond the truth) it will be seen how justly he was so. The veil of eternity is withdrawn, and he is gone to appear face to face with his Maker, when faith and hope being realized and consummated, Charity holds its blessed reign for ever.

When distinguished individuals, who fill a large space in a limited community, are cut off, in rapid succession by sudden and premature death, the frailty of our earthly tenure comes home to us with redoubled force and keenness; and though instances are daily and hourly accumulating which remind us of the uncertainty of life, the sensation is slight when compared with that which is produced by the melancholy events that have lately occurred in Calcutta. It is but the other day that the lamented Bishop of this Diocese, with a form and constitution that promised a protracted period of existence, fell a victim to a sudden and short attack of fever; and now, whilst the forcible and affecting funeral sermon, which the Archdeacon delivered on the occasion, is still sounding in our ears, we are surprized with the sad account of the death of that respected Preacher, Truly might he have said,

Even he, whose soul now melts in mournful lays,
Shall shortly want the generous tear he pays,

The death of the Bishop had embued his mind with an increased feeling of man's transitory condition, and frequent meditation on this event, and on the utter unsteadfastness of all human enjoyment, had fully prepared him for the mortal change. He died, sudden as was the visitation, in perfect composure, and with the most pious resignation. He was fully aware of the fatal character of the disease, and gave instructions about his funeral,—desired that it might be as private as possible, and that no monument should be erected over his remains. The humility of his death-bed corresponded with the amenity of his life, which was strongly marked by gentleness, domestic love, and all the milder passions of the heart.

MR. NICHOLSON.

The following letter, addressed to a Missionary in Calcutta, furnishes the mournful intelligence of the death of the Rev. W. Nicholson, Missionary from the London Missionary Society:—

“*Madras, Aug. 13, 1822.*—My Dear Brother.—The health of our brother Nicholson has for some time been very poor, baffling in a great measure every attempt which medical skill could make. At last, the Surgeon gave it as his decided opinion, that Mr. N. must leave Madras. He recommended first a month’s residence at Bangalore, but afterwards a more lengthened (indeed a permanent) removal to South Travancore. Deeply we all felt in prospect of losing so valuable and efficient a member of the mission; yet the leadings of Providence appearing to require his removal, we gave him up.—Some preliminary steps were taken, and it was agreed that a conference for final arrangements should be held on Friday, Aug. 2. At about 10 A. M. a circular from brother N. came round, informing us that the intended meeting would take place at half past 11; but within half an hour of his writing that, he was attacked by a violent vomiting; and as soon as the Doctor came, he pronounced the case to be cholera morbus. Our fears were raised by the bare mention of that dreadful scourge; nor were those fears groundless: for by four o’clock in the afternoon of the same day, we beheld him a corpse. Never did I before experience such a shock. It appeared like a dream; too bad to be true. The general impression of solemnity which it produced was remarkable; and the private circle in which he had moved became a mourning company. The dear deceased was perfectly sensible, yet spoke but little. A few expressions only were caught:—“Patience, patience for me—it is hard to bear!” Looking on his wife and friends, he said “Mine is a trial of pain, yours of faith.” He was heard to say, “Heaven after all this!” Some one asked him, if he had not something to say to us: He replied, “I can scarcely think.” His mind was calm, but the pain was so very great, that his last hour was very distressing to us. Poor Mrs. N. wept aloud, and we all uttered from the heart, “Alas! my brother!” The funeral took place on the evening of the next day; and if ever persons were desirous to evince a high but mournful respect, it was now. Foot passengers and carriages were without number. At a short distance from the burial-ground, the members of the church took the body from the palanquin in which it was carried, and bore it to the grave. We cannot find fault with this event, any more than with others; for we know that the Judge of all the earth must do right. Yet it is heart-rending, while we write upon the missionary’s tomb, “Aged 27,” to turn the eye immediately upon a desolate widow and two fatherless babes.

MR. KEITH.

In a handful of veterans occupying an important pass, or defending the last garrison of a province, as was the case with Leonidas and his three hundred Spartans, at whose fall Greece might have exclaimed, “My strength is no more!” the life of the obscurest soldier is important.—In a Society formed on the noblest principles, yet few irrit advocates, the loss of the humblest supporter is considerable: but by the London Missionary Society, which has so recently been deprived in tropical climates of so many valuable agents, the death of the Rev. J. Keith will be severely felt: and not only by that Society which patronised him, but by the Christian community at large. Could the native population of India become sensible of how sincere a friend Providence has called from labour to eternal rest, they also would deeply regret his decease.—A more zealous friend of the Heathen—a man more concerned for the welfare of the Institution to which he was attached—and a more indefatigable labourer in the vineyard of his Lord, the page of history has seldom to record.—On this occasion we adopt the

melancholy strains of Abner's dirge, and join the Royal mourner in exclaiming, "A great man has fallen in Israel!" The Rev. J. Keith had just attained the sixth year of his missionary labours in Calcutta, when the messenger of Jehovah announced the period of his departure, and dropped the veil which separates the unseen world from that which we inhabit, between him and us. During his short career he may be said, in conjunction with the Rev. H. Townley, to have laid the foundation of a mission in the metropolis of India, not very inferior in importance and magnitude to any in the world. A Church has been formed, a congregation collected, and a spacious house of worship, called Union Chapel, has been erected; in the labour of which he bore, if not the principal, yet no inconsiderable portion. He shared the duty of the English services with the co-pastors of Union Chapel, and occupied almost every evening in communicating instruction to the natives, and in pastoral visits to the flock of which God had made him an overseer. He studied with commendable perseverance, the Bengalee and Hindostanee languages, and composed various tracts which he published in each of them. He possessed so much decision of character, and perseverance in the plans which he formed, that seldom any difficulties diverted him from his object.—We wish, however, no one to imagine that the deceased was free from infirmities, and we recollect that the Rev. H. Townley, when paying the last tribute to his memory, before a numerous and affected audience, said, "Were I to affirm concerning my departed brother that he was perfect whilst on earth, he himself, from the excellent glory, would be the first to confront me with the words of the Apostle, 'If we say we have no sin, we deceive ourselves, and the truth is not in us.'"—But we desire not to descry those spots of imperfection which are lost in the splendour of his disinterested benevolence and truly philanthropic exertions, to which he became a martyr.

"My dear brother, (said one to him who was an intimate friend,) What are your prospects as it regards futurity? I hope they are good."—He replied, "I hope they are."—"Is your mind tranquil in expectation of the change which appears approaching?"—He replied, "Quite so."—His friend then said, "Does that Gospel which you have so long, and so earnestly preached to others, support your mind in the present moment?"—"Yes, it does." His partner in life entering the room, enquired of him, "Are you afraid to die?"—He replied, "No."—"Do you think you will go to glory?"—With much emphasis he replied, "Yes." Some time after, his friend said, "Are you conscious upon what subject I was speaking to you a short time ago?"—He said, "Yes, quite so."—"What was it?"—"Concerning my assurance of happiness in a future state."—"And have you that assurance, my dear brother?"—"Yes, I hope I have."—"Upon what ground, or from what authority do you derive that confidence?"—"From the word of God—for he has said, He that believeth in me shall never be confounded."—"Do your dear wife and children occupy many of your thoughts, or cause you much anxiety?"—"They do not."—"Wherefore this composure?" Here he was nearly exhausted, and his articulation very indistinct, but sufficient was audible to ascertain that he quoted Jer. xlix. 11, "Leave thy fatherless children, &c." His friend then asked him if there was any promise which appeared in particular to afford him consolation.—He replied, "Yes," and referred to some verse, but his friend could not distinguish what text it was. His friend remarked to him, that he appeared to be drawing to the close of his earthly labours, and enquired if he felt any regret!—He answered, "No, I am happy."—His friend observed, "The Apostle had said, 'for me to live is Christ,

but to die is gain', I trust you can in some measure adopt the same language?"—He replied, "I hope I can."—"What do you expect to gain?"—He replied with much emphasis, "Victory."—"Through whom?"—"Jesus Christ."—"Besides the conquest over death is there anything else you will gain?"—"Yes, life through him." A short time after, his friend reminded him that he "loved to preach Christ when well, do you find him very precious to you now?"—He pressed his friend's hand with considerable fervor, and replied, "Ah!"

These were some of the pleasing testimonials of the steadfastness of his faith, and liveliness of his hope, which dropped from his lips.—Doubtless many more would have been added, were it not that for the last three days of his illness, he articulated his words with great difficulty and pain, and was sometimes unable to speak at all. During this period, however, his reasoning faculties were sound and his affection was warm. He distinctly knew his fellow-labourers, and other Christian friends, who called to see him; and when unable, from shortness of breath, to express in words the Christian love which he felt in his heart, and which beamed in his countenance, he indicated it by the most affectionate squeeze of the hand. About an hour before his departure, his friend said to him, "If Christ be precious to you, and you are happy, let me intreat you to raise your hand;" which he did, so far as decayed nature would allow; and about 11 o'clock on Monday night, October the 7th, he fell asleep in the bosom of his Redeemer.

MR. FELIX CAREY.

On Sunday, the 10th of November, died at Serampore, Felix Carey, Esq. eldest son of the Reverend Doctor Carey, aged 36 years. The death of this individual will be considered as a great loss by those who are labouring in the intellectual and moral cultivation of India. He was the author of the following works:—A Burman Grammar.—A Burman Dictionary in Manuscript.—Part of the Burman New Testament.—A Palee Grammar, with a Sungskrit translation, nearly finished, at press.—Vidyahava-Vulee, in Bengalee, a work on Anatomy, being the first volume of a Bengalee Encyclopædia, in octavo, with plates.—A large Bengalee Dictionary in the press, edited by Mr. Carey and Sree Ram Komul Sen.—A work on Law, in Bengalee, not finished, at press.—Translation into Bengalee of an Abridgement of Goldsmith's History of England, printed at the Serampore press for the School Book Society.—The Pilgrim's Progress, translated into the Bengalee, and printed at Serampore.—Translation into the Bengalee of a Chemical Work, by Rev. John Mack, for the students of Serampore College. The work is partly brought through the press.—Translation into Bengalee of an Abridgement of Mill's History of British India, for the School Book Society, now in the press. He had also for some years been assisting his venerable Parent in various Biblical translations: for which he was peculiarly qualified; as he came out with his father to India when quite a boy, and was undoubtedly the best Bengalee scholar among his countrymen; especially in his knowledge of the idioms and construction of that language. In the midst of all these engagements for the good of India, and in the prime of life, he was cut off, and carried from the bosom of an affectionate family into eternity.

MR. HARLE.

A few months ago, Mr. J. Harle, attached to the Baptist Mission, was taken ill with a severe fever, which in about a fortnight became

remittent, and then by degrees subsided. He afterwards experienced two or three relapses, and on Monday morning the 12th of August, his valuable life terminated. During his illness his mind was tranquil and happy; and from the commencement of his sickness he received the most affectionate attentions from his Christian Brethren and friends. On the Saturday previous to his death, hearing that he was worse, two of his Calcutta friends set off for Chinsurah (to which place he had gone with the hope that a change of air would be of benefit to him) to visit him; but through various obstacles did not arrive till the following afternoon, when they found Brother Harle, though calm and sensible, almost expiring. The Physician who had tenderly watched over him, and who had administered every thing that medical skill could devise, gave his opinion, that the patient would be relieved from the contest before midnight. It was consoling to his friends, that they had not to mourn for him as for those without hope; for notwithstanding he seemed to be perfectly aware that he was engaged in the last conflict, yet he was happily blest with the consolations of the Gospel, which are "neither few nor small." He waited patiently for his change, saying with sweet composure, "I am going to be with Christ, which is far better." The brethren were obliged to return to Calcutta, and therefore took their final farewell of their dying friend. On the following Tuesday a letter was received from Mr. Pearson, by one of those who had visited him, dated Monday, in which he says:—"Dear Brother Harle expired at one this morning! He continued gradually and rapidly to decline (after you saw him), till nature being utterly exhausted, he fell asleep in the arms of his Saviour. His end was peace! He said nothing in the interim that I hear, save 'All is well.' His remains will be interred this evening." Thus has our dear brother fought the good fight, and early entered into his rest! The knowledge he had acquired of the Bengalee language, with the ease and propriety with which he spoke it—the uncommon strength of his constitution, and his zeal for the salvation of the heathen—pointed him out as one of the most valuable Missionaries in the country, whose long continuance in the vineyard seemed exceedingly desirable: but God seeth not as man seeth; and we doubt not will manifest the infinite wisdom and goodness of his dispensations in the proper season. His ways are unsearchable, and call for the exercise of humble faith. We behold him, as the sovereign Disposer of all things, remove a highly favoured servant, who but a short season before enjoyed the finest health and strength, from a sphere of great usefulness, notwithstanding his ardent love for the perishing multitudes around him, and his missionary attainments, which so well qualified him to occupy it with success. In reference to Mr. Harle's departure, a friend writes thus:—"Panchoo Christian was much affected in prayers this morning, when referring to dear Brother Harle. Speaking together of his death after prayer, he made the observation, that the fruit that is soonest ripe, is soonest gathered; so, he continued, Mr. Harle was ripe, and Christ has gathered him; but we are not ripe yet, and therefore are continued." The same Brother adds:—"I was much pleased with the remark. I felt it very keenly too with respect to myself, who was in a dying state at the very time last year, at which Bro. Harle has been removed to glory this. He was ripe, and has been gathered:—I was not prepared, and therefore was spared. Blessed be He who gives, and He who takes away; for in both cases He is equally gracious. To live in this world of sin and suffering when fully ripe for glory, would be an evil (any further than the glory of God might be concerned); so, to be

removed from a state of trial before the ends of our trial are attained, would yet be a far greater evil. What a source of consolation it is to the Christian, that our Redeemer is our Proprietor: that "whether we live, we live unto the Lord; or whether we die, we die unto the Lord; so that, living or dying, we are the Lord's." For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and the living."

MR. COLMAN.

We have again to perform the mournful duty of announcing the death of a laborious servant of Christ. Mr. Colman, American Missionary at Cox's Bazar, near Chittagong, departed this life on the 4th of July 1822, sincerely regretted by all who knew him, and deeply lamented by the Mugs, amongst whom he died. On this melancholy occasion, we cannot refrain from expressing our high estimation of his religious character—his fervour in the work of a Missionary—and his excellent qualifications for the service for which he only wished to live, and in which he died. This lamented Missionary arrived in India with the late Rev. Mr. Wheelock, in the year 1818. As soon as possible after their arrival on these Eastern shores, they joined the Mission at Rangoon. The early death of Mr. Wheelock is well known to the Christian public, and his amiable disposition and unaffected piety will be long remembered by his intimate friends. Mr. Colman, in process of time, on account of the intolerant disposition of the Burman government, judged it expedient, with the concurrence of Mr. Judson, to remove to Chittagong. He left Rangoon on March 27th, 1820, and after remaining in Calcutta a few weeks, he finally departed on May 19th; and on the 5th of June, 1820, arrived at Chittagong, where he received much attention from highly respectable individuals; and, much to his satisfaction, experienced very soon the liberality of an enlightened Government, in the reception of a regular permission to reside as a Missionary in the district of Chittagong. In this, the highest wish of his heart, (next to the conversion of the Mugs,) seems to have been gratified; and he applied himself to the great work before him with most unwearied diligence. In a letter written to a friend in January, 1821, he observes:—"For six months past I have been so engaged in missionary work, that the dear land of my nativity has occupied but few of my thoughts. A short time since, however, the "Memoir of Henry Martyn," was put into my hands; and while reading the account of his departure from England, the sad, but joyful morning on which I bade adieu to America came fresh to my remembrance, and a train of sensations were excited, of which I have often been the subject. I walked out in the verandah, and the sun was just sinking in the West. I fancied that I saw my far distant brethren, rising from sweet repose and engaging in the various duties of life;—their countenances passed before my mind; and while recollecting that I should enjoy their society no more on earth, my thoughts were quickly transported to that happy world, in which all whose names are written in the book of life shall be united never again to part. Reflections like these often cheer the hour of solitude, and produce emotions indescribably pleasant." Thus propitious were the prospects of this pious man. To be more devotedly given up to the work of God amongst the heathen, he deemed it expedient to remove from Chittagong to Cox's Bazar. An account of this movement is contained in the following letter to a friend:—"We arrived at this place Nov. 12, and since that time have been completely engaged in superintending the bungalow, which we

have now the pleasure of seeing completed. Its sides are of bamboo, its floor of boards, and its roof of straw. While it was erecting, we were under the necessity of living in a *zayat*, or public building, which we partly enclosed with mats, to secure us in some small degree from the cold and damps of the night. In this uncomfortable situation our healths were graciously preserved, although the Arrackanese around us were very sickly. Cox's Bazar is certainly a delightfully pleasant place in the cold season. I hope it will prove healthy; but imagine that it is not so during two or three months of the year. On our arrival here we were greatly disturbed by a Cingalese priest, who possesses unbounded influence, and who had determined to expel us from the place. He commenced operations by seizing my teacher by the hair of his head, and sending his followers in every direction to collect the whole of the yellow cloth fraternity, for the purpose of giving his victim a public beating. The teacher was saved by my interference, and escaped amidst the darkness of the night. This however was only the prelude. The next day a mob, which had been collected and marshalled during the night, surrounded the *zayat*, and finding their efforts to draw me from my seat quite ineffectual, they poured upon us a torrent of abuse and threats. Their minds appeared to be wrought up to the highest pitch of madness; and during a part of the time we expected that our mat partitions would be destroyed, and ourselves turned into the street. We were enabled, however, to conduct ourselves with blameness and composure, which finally had a great effect on the furious rabble; some of whom began to say, that we had arrived at a state of great perfection, and therefore it was impossible to move us. After giving us much trouble for more than an hour, they returned, and left us time to praise God for preserving mercy. Never had we been exposed to such imminent danger, and never had we experienced so much Divine support. The priests, finding themselves defeated in this attempt, turned over the vessels in which they receive rice, declaring that they would eat no more until I was expelled from the place. Our teacher was compelled to leave his house, and to take shelter beneath our protection: our servants found it impossible to procure for us the necessaries of life; and, indeed, things were at last carried to such a height, that I was under the necessity of appealing to the Judge at Chittagong. He sent down a very kind letter, accompanied by an order, which has in a great degree broken the force of the opposition.

The following extract of a letter from a gentleman of the civil service at Chittagong, contains an affectionate estimate of the character and piety of the deceased:—"It is with feelings of sincere regret, that, by desire of Mrs. Colman, I take up my pen to inform you of the melancholy demise of the Rev. Mr. Colman, at Cox's Bazar, on the 4th inst. Mr. C. had been attacked with a slight fever for a week before, and for which he had taken the usual medicines. He appeared to be much better, and no apprehension of any danger existed, till the day previous to his demise, when the fever came upon him with such force, that he lost his senses, and died in a state of delirium. His remains were interred at Cox's Bazar; and Mrs. Colman is now here with Mrs. Brown, in a very bad state of health, having caught the fever herself.—She intends proceeding to Calcutta when her state of health will admit. She is in too weak a state to write herself. Mr. Colman was a most amiable and pious man, and had gained the esteem of all who had the pleasure of his acquaintance here. He had endeared himself in a particular manner to the Mugs, who evinced

the sincerest concern at his death, saying they had lost a Father. His prospects among them were cheering, and he had already saved some souls. He is gone to his rest, and his works will follow him."

POMARE.

An event has taken place at Tahiti of a solemn description—the death of Pomare, King of that island; whose influence, for many years past, contributed so essentially to the establishment of Christianity in that island, and the adjacent regions. A few days after the above information was received, letters arrived from Mr. Jones, Mr. Darling, and Mr. Blossom, dated Tahiti, December 10th, 18th, and 19th, from which we learn that Pomare, King of Tahiti, had, for a considerable time past, been afflicted with a dropsical complaint; that he returned from the neighbouring island Eimeo, the latter end of November last, very ill; and on Friday, December the 7th, about eight o'clock in the evening, he expired. Mr. Crook was with him at the time, and had just committed him to God in prayer. On the 11th he was interred in a new stone tomb, at the upper end of the large chapel which he built a few years ago, and in which the Missionary Meetings were held. The funeral was attended by all the Missionaries of Tahiti and Eimeo, (except Mr. Darling, who was itinerating in Tairaraba) and a great number of the natives. Mr. Davies gave out a hymn, and read a portion of the Scriptures. Mr. Nott addressed the natives in their own language on the solemn occasion. Mr. Henry concluded with prayer. After which the king's guards fired several rounds. The Europeans then returned into the chapel, when Mr. Jones preached a sermon in English. A Regency has been appointed, consisting of some of the principal chiefs. The Queen with her infant son, who is about 18 months old, and according to their laws now King of Tahiti, designs to reside at Pare, near the Royal Chapel. The Deputation had interviews with the late King soon after their arrival, for which purpose they went to the island Eimeo, and were kindly received. But they had left Tahiti, December 1, on a visit to the Leeward Islands, where they designed to continue two or three months. Their letters to the Directors have not yet come to hand, having been sent by way of China. The Missionaries speak in high terms of the very kind and civil behaviour of Capt. Stavers, during the whole of the voyage, and of the uniform civility of all the officers and of the crew.

Marriages.

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| <p>Dec. 10, Andrew, J. Esq. to Miss C. Shepherd.</p> | <p>Nov. 20, Flashman, Mr. T. N. to Miss M. A. Wilson, Moughyr.</p> |
| <p>Nov. 30, Andrews, Mr. J. to Miss Cantopher.</p> | <p>Nov. 27, Floury, Mr. J. to Miss N. Paul.</p> |
| <p>Nov. 2, Bigwell, Lt. to Miss Watts.</p> | <p>Oct. 23, Gregory, Major General, to Mrs. M. Lowe.</p> |
| <p>Nov. 4, Black, Mr. W. to Miss R. Leandro.</p> | <p>Nov. 2, Hay, Ensign J. to Miss J. Porteous, Barrackporc.</p> |
| <p>Oct. 21, Bolst, Mr. to Mrs. Tulloh.</p> | <p>Dec. 20, Kennedy, Capt. to Miss C. Blair.</p> |
| <p>Dec. 10, Cock, Capt. A, to Mrs. C. Sherin.</p> | <p>Nov. 14, Macan, T. Esq. to Miss H. Sneyd.</p> |
| <p>Dec. 18, Dick, J. Esq. to Miss E. M. Dorin.</p> | <p>Oct. 19, MacLeod, Crawford, Esq. to Miss T. Campbell, Bombay.</p> |
| <p>Oct. 19, Duhan, W. Esq. to Miss Nancy Porter.</p> | |

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| Nov. 12, Middleditch, Mr. to Miss A. Rutler. | Nov. 9, Scott, Mr. G. to Miss V. Grant. |
| Oct. 28, M ^r Master, Capt. to Miss M. Munbee, Arcot. | Oct. 24, Scott, W. Esq. to Jessee Freese, Madras. |
| Nov. 4, Parry, Mr. to Miss Burgh. | Oct. 25, Trail, J. Esq. to Maria Sherman, Madras. |
| Dec. 18, Parsons, Capt. J. to Miss M. Sweetenham. | Nov. 2, Waddy, Mr. R. to Mrs. P. Green. |
| Oct. 30, Pyne, Mr. G. to Miss J. Picachy. | Dec. 9, Wall, Mr. J. to Miss Hall. |

Births.

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| Nov. 2, Anderson, Mrs. G. M. of a daughter. | Oct. 27, Fleming, Mrs. A. of a Son. |
| Nov. 8, Best, Lady of J. R. Esq. Gyah, of a son. | Dec. 21, Goate, Lady of Capt. of a Son. |
| Oct. 20, Boyle, Mrs. Chouringhee, of a son. | Dec. 8, Gonsalves, Mrs. G. H. B. Jessore, of a Son. |
| Oct. 18, Betts, lady of Alfred, Esq. of a son. | Nov. 21, Gray, lady of Capt. Chowke, of a Son. |
| Dec. 9, Brown, Mrs. of a daughter. | Oct. 29, Harrowell, Mrs. of a daughter. |
| Nov. 28, Baillie, Lady of C. Esq. Arcot, of a daughter. | Dec. 21, Howsigan, Mrs. W. of a daughter. |
| Dec. 24, Barnes, Lady of J. Esq. Howrah, of a son. | Nov. 23, Hunter, Lady of Capt. Koorunta Dhee, of a daughter. |
| Dec. 3, Bruce, Lady, of W. Esq. Bombay, of a daughter. | Dec. 15, Jackson, Lady of Capt. J. of a daughter. |
| Oct. 21, Conroy, Lady of Capt. of a son. | Nov. 25, Kempt, Lady of Lieut. Col. Baroda, of a Son. |
| Oct. 27, Cooper, Mrs. Lewis, of a son. | Nov. 25, Keys, Lady of T. Esqr. Dindigul, of a Son. |
| Oct. 25, Cavorke, Lady of C. A. Esq. of a daughter. | Dec. 14, Lindsay, Lady of Hon. C. of a daughter. |
| Oct. 26, Cornelius, Mrs. J. B. of a daughter. | Oct. 28, Low, Lady of J. Esq. of a daughter. |
| Oct. 23, Chalmers, Lady of Dr. Barrackpore, of a daughter. | Oct. 20, Martin, Mrs. Mathew, of a Son. |
| Oct. 19, Coombs, Lady of Major J. Fort William, of a daughter. | Dec. 1, Maseyk, Lady of J. Esq. Jungypore, of a Son. |
| Dec. 17, Cashman, Mrs. Serampore, of a son. | Nov. Moore, Lady of the Rev. W. Monghyr, of a Son. |
| Nov. 17, Cléveland, Lady of Lieut. Chicacole, of a son. | Oct. 21, Nott, Lady of Capt. of a daughter. |
| Dec. 6, Chill, Mrs. S. J. Serampore, of a son. | Oct. 28, Oxborough, Mrs. William, Chouringhee, of daughter. |
| Oct. 30, Campbell, Lady Dorothea, Mount Lavinia, of a son. | Nov. 21, Page, lady of Capt. Monghyr, of a Son. |
| Nov. 30, Dick, Lady of W. F. Esq. of a son. | Dec. 6, Penros, Lady of Lieut. C. of a daughter. |
| Dec. 21, D'Oyly, Lady of J. Esqr. of a Son. | Dec. 18, Pereira, Mrs. F. of a son. |
| Dec. 5, Duffin, Lady of Lieut. C. Kurnaul, of a Son. | Oct. 27, Pigou, Lady of H. Esqr. of a Son. |
| Oct. 16, Dume, Lady of the late Ensign, of a daughter. | Dec. 16, Reid, lady of Lt. of a son. |
| | Nov. 30, Robinson, Lady of Rev. T. Poona, of a Son. |

- Dec. 14, Row, Lady of J. Esqr. Cossipore, of a daughter.
 Nov. 29, Russell, Lady of H. P. Esqr. of a Son.
 Dec. 8, Schalch, Lady of Lieut. J. of a Son.
 Oct. 29, Sewell, lady of Major Gen. Arcot, of a daughter.
 Nov. 5, Shum, Lady of John Esqr. of a Son.
 Dec. 12, Stewart, Lady of Dr. Howrah, of a daughter.
 Nov. 20, Stewart, Lady of J. Jey-pore, of a Son.
 Nov. 30, Tandy, Lady of J. O. B. Esqr. of a Son.
 Dec. 20, Thomas, Mrs. Jessore, of a daughter.
 Nov. 27, Tyler, Lady of H. Esqr. of a daughter.
 Nov. 30, Wallace, Lady of Capt. N. of a Son.
 Nov. 17, Wilson; Mrs. A. Digah Farm; of a daughter.
 Nov. 18, Wilson, Lady of Capt. Nagpore, of a daughter.
 Dec. 1, Wright, Lady of N. Esqr. Agra, of a daughter.

Deaths.

- Oct. 18, Arden, Major. Saugor.
 Nov. 9, Bankhead, Rev. W. H. aged 28.
 Nov. 27, Barnard Lieut. J. G.
 Oct. 19, Beddy, Mrs. Dum Dum, aged 29.
 Oct. 27, Beek, Mr. Robert, Puddoopooker, aged 16.
 Nov. 3, Bellamy, Ass. Surgeon C. Barrackpore.
 Nov. 30, Boyce Mrs. Bombay, aged 30.
 Oct. 30, Brodie, D. Esq. aged 35.
 Nov. 18, Brooks, R. Esq. aged 28.
 Oct. 21, Brown, Capt. Thomas.
 Nov. 1, Bruce, W. Griffith, Attorney, aged 29.
 Oct. 19, Butterworth, Mrs. Telli-cherry.
 Oct. 16, Campbell, infant Son of Capt. J. Hyderabad.
 Nov. 26, Clark, Mrs. aged 27.
 Oct. 31, Clay, Cornet, Camp Deesa.
 Dec. 9, Dumsterville, lady of Capt.
 Dec. 9, Faithful, infant son of Capt.
 Dec. 11, Fergusson, infant daughter of H. Esq.
 Nov. 6, Forbes, Ensign, aged 17.
 Nov. 26, Gabrisly Mrs. Allipore.
 Oct. 5, Gracco, Mr. aged 32.
 Nov. 12, Hall, Capt. Sholapore.
 Oct. 24, Hume, Mrs. aged 27.
 Oct. 24, Jackson, Ensign, Agra.
 Nov. 14, Jones, Mrs. E. aged 24.
 Oct. 7, Keith, Rev. J. aged 35.
 Nov. 4, Keith, widow of late Rev. J.
 Oct. 4, Kemp, Capt. aged 50.
 Nov. 5, Leal, Phillip, Esq. aged 69.
 Oct. 19, Lemesle, Mr. T. aged 77.
 Nov. 6, Lobó, Mrs. E. N. Bandell.
 Nov. 14, Mullins, Mr. C. aged 39.
 Oct. 29, McGrigor, Capt. aged 39.
 Dec. 15, Middleton, Jas. Esq. aged 72.
 Dec. 5, Martin, Miss J. aged 16.
 Dec. 13, Nicholl, S. Esq. Dhee-Serampore, aged 51.
 Oct. 24, Nurenberg, J. Esq. Patna; aged 52.
 Oct. 19, O'Brien, Lady of Lieut. Fort William, aged 29.
 Dec. 5, Paul, Mr. Sulkee, aged 46.
 Oct. 21, Pauling, Mr. R. aged 39.
 Oct. 27, Pereira, Mrs. aged 32.
 Oct. 12, Pote, Mr. Thomas.
 Oct. 17, Preston, Brevet Capt. Korga.
 Dec. 15, Schalch, Lady of Lieut. J. aged 18.
 Nov. 10, Schraut, Mr. aged 48.
 Dec. 1, Scrathley, Mr. J.
 Oct. 29, Searl, J. E. infant daughter of Mr. Seringapatam, aged 4.
 Nov. 11, Smith, Mathew, Esq. Howrah, aged 58.
 Oct. 26, Spencer, Mr. G. aged 80.
 Oct. 29, Stewart, P. Esq. aged 53.
 Dec. 4, Taylor, J. Esq. aged 32.
 Dec. 12, Turnbull, David, Esq. Mirzapore, aged 54.
 Nov. 18, Wilson, infant son of Major F. W. aged 1 month.

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TO CORRESPONDENTS.

Our best thanks are due to the Gentleman who furnished us with the interesting "Extract from the Correspondence of an Indian Traveller," and to a friend who has illustrated it with Notes from different authorities. We are happy to indulge the hope of further communications from this quarter.

To "A Friend," who directed us to the *Investigator* for our first article, and to "Philanthropos," who favoured us with the valuable Extract from *Myer's Geography*, we also feel greatly indebted; and have manifested our gratitude, we are sure, in a way the most pleasing, to our Contributors and Readers, by inserting their communications in our present Number.

The length of these papers, with other articles from our regular Contributors, must plead our excuse to our friend "An Officer," for deferring the "Notes of a Voyage from New South Wales," with which he kindly furnished us, to our next.—The same apology, we trust, will be accepted by "D. S." for the postponement of the valuable "Biblical Essay" from the Coast, and "Extracts from Faber on Idolatry," with his judicious observations appended; and by "P." for the non-insertion in this Number of "Extracts from the Portfolio of a Missionary, No II." These communications, with other papers which, we know, our regular and occasional Correspondents are preparing, promise our Readers an interesting Number in July.

The promised papers on Public Affairs, have as yet been omitted; and we trust that our Readers will not deem the work less interesting, if we do not pledge ourselves with reference to this subject for the future, as we have exceeded our proposed limits by 24 pages in the first number, and by a still larger surplus in the present.

The assistance of Gentlemen residing in the East, on Medical, Scientific, and Literary subjects, is particularly desirable. Their communications will find a ready insertion in our pages.

Trusting that the "ASIATIC OBSERVER" will be considered beneficial in its tendency, and the Contributors being themselves disinterested in its management, we respectfully solicit the assistance of our Readers in *extending its circulation*. The present sale of the Work, though we acknowledge with gratitude to be very encouraging, is too limited to do much more than pay the expense incurred by its publication; and of course, till it be enlarged, we shall be unable materially to assist in the promotion of those benevolent Institutions, to which its profits are devoted.

The kindness of our friends will render needless any apology for the delay in the publication of the present Number, which was occasioned by the new regulations of the Indian Press, requiring a Government license for such publications.

* * * All communications are requested to be addressed to the Editor, care of Mr. THACKER, St. Andrew's Library.

Persons at a distance becoming Subscribers, will be pleased to refer our Publisher for payment to some House in Calcutta.

THE
ASIATIC OBSERVER.

—
APRIL, 1823.
—

*Memoir of the Right Hon. Sir JOSEPH BANKS, Bart.
G. C. B. F. A. S. &c. &c. &c. President of the Royal
Society of London.*

THIS celebrated naturalist is said to have been originally descended from a noble Swedish house, though he could not trace his pedigree higher than to an ancient and a respectable English family, seated at least since the reign of Edward III. in Lincolnshire and Yorkshire; several of its members having represented in parliament different cities and boroughs of those and the adjacent counties. Amongst these was a Joseph Banks, of Raisby, Esq. the grandfather of Sir Joseph, who was more than once returned for Peterborough, and who served the office of high sheriff of the county of Lincoln in the year 1736. His second son, William, who had assumed the surname and arms of Hodgkinson, of which family was his maternal grandfather, (in order to succeed, during the life time of his elder brother, Joseph, to an estate at Overton,) was the father of the subject of the present memoir, whose mother was Sarah, daughter of William Bate, Esq. He was born at Reresby Abbey, in the county of Lincoln, on the 13th of December, 1743, and at the proper age was sent to Eton, and thence removed to Oxford, where at the age of eighteen, he was left in possession of an ample fortune, by the death of his father in the year 1761. Soon after this period his mother removed to Chelsea; and resided there for many years in a house near the College, and fronting the river. There she obtained the gratitude and esteem of the neighbouring poor, to whom her charities were at once liberal, extensive, and judicious. What progress Mr. Banks made in his collegiate studies we are not able to state; he appears not, however, greatly to have distinguished himself in them, and indeed his entire devotion of the chief energies of his mind, and the ample resources of his fortune, to the pursuits of natural history, to which he manifested a decided predilection at an early period of his

residence at the University, will abundantly excuse his not having done so. On his occasional visits to his mother, during the vacations, the neighbouring botanical garden of the Apothecaries' Company, and the gardens and nursery grounds of Messrs. Lee and Kennedy, at Hammersmith, afforded him abundant specimens of cultivated plants and flowers, for the successful pursuit of his favorite study—whilst for those of wilder growth, and oftener of fairer hue, he extended his researches over the neighbouring hills and dales, and to more distant woods. In one of these scientific excursions, while botanizing in a ditch, he was rudely seized on by a body of constables, who finding him busy, or, as they fancied concealed, among nettles, briars, and thorns, concluded that he must be the robber for whom they were making diligent search. Accordingly, without heeding his remonstrances or protestations, they pinioned and handcuffed their breathless prisoner, and, *volens volens*, dragged him before a neighbouring magistrate; but on searching his pockets, great, we may imagine, was the surprise, not only of these harpies of the law, but of its sage administrator,—when instead of money, and watches, and jewels, and pistols, and picklocks, they found his pockets stuffed to the full with plants, and roots, and wild flowers, of different species, which he earnestly requested to have returned to him; as was of course done on ascertaining his rank and pursuits, with many apologies for the mistake which had placed him in so awkward a predicament. This extraordinary adventure had no effect, however, in damping the ardour and avidity with which he followed up his practical researches in his favorite science. To these he added a great fondness for angling, which he frequently indulged on Whittlesea Mere, an extensive sheet of water in the neighbourhood of his paternal seat. Whilst there engaged in his pleasure-boat, trolling for pikes, casting the net, or watching the motions of the line, during the livelong day, a kindred devotion to this rural sport introduced to his acquaintancé the celebrated Lord Sandwich, afterwards first Lord of the Admiralty; who, spending all his leisure hours on the water, formed an intimacy with the subject of this memoir, more beneficial, it is to be apprehended from the infidel and licentious character of this nobleman, to the prosecution of his scientific pursuits, than either to his morals or his principles. In company with him, during their residence in London, Mr. Banks passed whole days upon the Thames; and even at night, when fish are said to bite more readily, were often to be found in a punt at their

accustomed post and sport. Whilst they luxuriously quaffed their champagne and burgundy—for nothing could divert or lessen the devotion of my Lord Sandwich to his wine—their rods were regularly ranged round the boat, with bells affixed to the extremity of each, whose tinkling sounds gave notice of that most important incident in a patient angler's life, a nibble at his hooks. When summoned thus to watch the uncertain conversion of those nibbles into bites, and of bites to the capture of the prize, the sportmen were so eagerly bent on their pursuit, that the morning has often dawned upon them at their labours. We are no anglers, and are indeed so little sensible of the delights of this diversion—without any disrespect be it spoken to those who are,—that when watching one of their tribe intent upon the slightest motion of his float, on asking what he has caught, or how many bites he may have had, we have been told nothing, but some capital nibbles for four, five, or even half a dozen hours,—we have been tempted to consider the definition of one of their number given by Swift, 'a stick and a string, with a worm at one end and a fool at the other,' though somewhat severe, but half a libel. In the case before us the diversion had, however, its incidental use in procuring for Mr. Banks the important patronage of his brother angler, who, on all occasions, forwarded his schemes for the advancement of his favorite study, and eventually, most materially assisted him in their progress. Possessing facilities for following up his chosen pursuit, denied to many a votary of science as ardent but not as rich, that gentleman confined not his inquiries to the study or to books, but on quitting the University in 1763, crossed the Atlantic, to visit the Coasts of Newfoundland and Labrador, with the sole purpose of examining their productions in the various departments of natural history. His enterprising spirit was rewarded by the accumulation of much practical knowledge, and of many rare and valuable specimens for his cabinet. In the year 1768, an ardent desire to increase his information, and to add to the riches of his collection, induced him to join the expedition then about to sail under Lieutenant, afterwards Captain Cook, on a voyage of circumnavigation and discovery, particularly in the Southern Seas. The English government, at whose order and at whose expense this important expedition was undertaken, through the instrumentality of his friend, Lord Sandwich, readily furnished to our scientific adventurer every facility for the prosecution of his inquiries, and for rendering his situation as comfortable

as possible during a long and a perilous voyage. He however was ready, on his part, to contribute largely out of his private fortune towards the general purposes of an expedition, which had for its object the promotion of the cause of science; he accordingly engaged, at his own expence, a most desirable *compagnon du voyage* in the person of Dr. Solander, a learned Swede educated under Linnæus, and generally supposed indeed to have been his favourite pupil. He was, at this time, assistant keeper of the collection of natural history in the British Museum; a situation which he had obtained chiefly on the credit of the letters of introduction which he brought with him to England, from his illustrious tutor. The scientific attainments of this gentleman, and his zealous devotion to the same pursuits, rendered him peculiarly eligible to direct and to assist the inquiries of Mr. Banks, who also took with him two draftsmen, one as a delineator of views and figures, the other of objects in natural history. Besides these, he was attended by a secretary, and four servants, two of them negroes. He also provided himself, at a considerable expence, with the scientific instruments necessary for his extended observations; with every convenience for preserving such specimens as he might be able to collect of natural or artificial objects; and with a variety of articles of our domestic manufacture suitable for distribution in the remote, and, in many cases, the savage regions which he was about to visit, for the improvement of the condition of their inhabitants, and the introduction among them of some of the comforts of civilized life.

On Friday, the 26th of August, 1768, the Endeavour, the only vessel employed in this important expedition, sailed from Plymouth; and before its arrival off Cape Finisterre, on the fifth of the following month, the two celebrated naturalists who had attached themselves to it, had observed and accurately examined several species of marine animals hitherto unnoticed by their predecessors, though several of them were found in great abundance within twenty leagues of the Spanish coast. Few individuals had, indeed, hitherto traversed the seas, either willing or able to describe the thousand varieties of animal and vegetable life floating on their mighty waters: we need not, therefore, be surprised that comparatively little was known of their forms and habits. Amongst those which Mr. Banks and his companion first introduced to the notice of naturalists, from these regions, was a new species of *Oniscus*, found adhering to the *Medusa Pelagica*, and a new genus of marine animals, to which they

gave the name of *Dagysa*, from the resemblance of one of their species to a gem. These latter were sometimes taken adhering together for the length of a yard or more, and shining in the water with very beautiful and variegated colours. To another animal, excelling these in the beauty and vividness of its hues, they gave the name of *Carcinicum Opalinum*, from its brightness equalling that of the opal. At a distance of about ten leagues from Cape Finisterre, several birds were caught amongst the rigging of the ship, of a species undescribed by Linnæus, and supposed to come from the coast of Spain. To these Mr. Banks gave the name of *Motacilla velificans*, because, as he good humouredly observed in doing so, none but sailors would venture themselves on board a ship that was going round the world. In the passage from Teneriffe to Bona Vista, these active naturalists saw several flying fish, appearing from the cabin window, glittering in a splendid variety of colours beyond imagination, their sides having the hue and brightness of burnished silver. They did not, however, succeed in catching any; but a few days after Mr. Banks went out in the boat, and caught one of those very curious and beautiful fish, the *Holothuria Physalis* of Linnæus, a species of the *Mollusca*, called by seamen Portuguese men of war. It is a kind of bladder, of about seven inches long, very much resembling the air-bladder of fishes, with a number of bright blue and red strings descending from the bottom, some of them from three to four feet in length, and which, on being touched, stung like a nettle, but with much more force. On the top of the bladder is a membrane, marked with black coloured veins, used like a sail, and turning to receive the wind, whichever way it blows; whence, no doubt, the seamen's name. Three days afterwards he shot the black-toed gull, then undescribed in the Linnæan system, to which he gave the name of *Larus Crepidatus*. In the evening of the 29th of October, the adventurous voyagers were gratified by a sight of that luminous appearance of the sea, so often noticed by preceding navigators, and by them ascribed to various but erroneous causes; the true origin of these flashes of light, bearing an exact resemblance to lightning, and emitted from the sea so rapidly that sometimes seven or eight were seen at the same moment, having been satisfactorily traced by Mr. Banks and his companion, to a luminous animal of the *Medusa* species, a great quantity of which was brought up in their nets, and when laid upon the deck, had the appearance of metal violently heated. With these were

also taken some small crabs of three different kinds, but each giving as much light as a glow-worm, though none of them so large as that insect by nine-tenths. Upon examination, they were all found to be of a species entirely new to the naturalist.

On their arrival at Rio Janeiro, the absurd jealousy of the Portuguese viceroy prevented their making those discoveries, which they had expected in a country so fruitful in productions of the earth, then but little known. Not only was permission refused to Mr. Banks to go up the country to gather plants, but neither he nor Dr. Solander were allowed to land; for when they attempted to leave the ship, to visit the viceroy, they were stopped by a guard boat, the officer of which informed them, that he had particular orders, which he durst not disobey, to suffer neither officer nor passenger to go on shore, or even to pass his vessel. Conduct like this can scarcely be thought surprising in the agent of an absolute and jealous government; who was so little likely to be interested in the pursuits of science, that on being told that the English expedition was bound to the southward, to observe a transit of the planet Venus over the sun, he could form no other conception of such a movement, than that it was the passing of the north star through the south pole. Captain Cook and Mr. Banks memorialized the governor against the absurdity and injustice of his conduct, but without effect. The servants of the latter did, however, contrive to steal on shore at day-break, and to remain there till dark, when they secretly returned to the ship with a quantity of plants and insects, which they had collected. Encouraged by this success, that gentleman himself, four days afterwards, found means to elude the vigilance of the soldiers in the guard-boat, and got on shore, where the people round the town—for neither his pursuits nor his inclination led him into it—treated him with great civility; which was evinced also in the behaviour of those in the town to his companion, Dr. Solander, who, on a request for the assistance of a surgeon being sent on board the *Endeavour*, easily obtained admittance, in that character. But the jealousy of this unconscionable government was awakened by these visits. Captain Cook received intelligence the next day, that search was making for some people who had been on shore without the viceroy's permission; and Mr. Banks and his associate thereupon wisely determined not to venture any more, lest their zeal in the cause of science should pro-

cure them an unpleasant and an indefinite lodging in a Brazilian gaol.

On the 7th of December, the ship left this inhospitable port and its illiterate governor, and on the sheering off of the guard-boat which had hovered round them, (an unwelcome companion from the first moment of her arrival to the last of her stay,) our indefatigable naturalist hastened to avail himself of its departure, for the examination of the neighbouring islands; in some of which, particularly in one at the mouth of the harbour of Ranza, he gathered many curious plants, and caught a variety of insects. For the latter pursuit this was, indeed, a fruitful clime, for we find that for three or four days the air was so loaded with butterflies,—and those of Brazil we know are the richest in the world,—that thousands were in view in every direction, and the greater part of them but just above the ship's mast head. Whilst off the Brazilian coast, scarce a day passed in which some one or more fish of a new species was not brought to him. Immediately after leaving Rio, the navigators observed a singular phenomenon in the sea, which was covered with broad streaks of a yellowish colour, several of them a mile long, and three or four hundred yards wide; and on taking up some of the water thus curiously coloured, it was found to be full of innumerable atoms of a yellowish hue, pointed at the end, but none of them more than the fortieth part of an inch in length. In the microscope they appeared to be *fasciculi* of small fibres interwoven with each other, not unlike the *nidus* of some of the *phyganeas*, called caddices; but whether they were animal or vegetable substances, whence they came, or for what they were designed, neither Mr. Banks nor Dr. Solander could guess. The same appearance had however been observed, when the circumnavigators first reached the continent of South America. In a bay, to which they gave the name of Vincent's Bay, in the Strait of Le Maire, they found some curious sea-weeds, over some of which fourteen fathoms, or eighty-four feet, had been sounded; but as they made a very acute angle with the bottom, they were thought to be at the least as long again. The leaves were four feet in length, and some of their stocks, though not thicker than a man's hand, one hundred and twenty: the foot stalks were swelled into an air vessel; and our naturalists very appropriately gave to so large a plant the characteristic name of *Fucus Giganteus*. Landing on the adjacent shore in four hours, they collected above an hundred different plants and flowers, all of them wholly unknown to the inhabitants of Europe. Early on the next day, accompanied

by the surgeon of the ship, an astronomer, three attendants, and two seamen to carry their baggage, they set off with a view to penetrate as far as they could into the country, near the coast of Terra del Fuego, intending to return at night; but after passing through a thick wood and swamp, the weather, which had hitherto been fine and bright as an English May-day, became suddenly gloomy and cold. Though assailed at every step of their progress, by piercing blasts of wind and falls of snow, they pushed forward for the top of the rock, which from the lower hills they had conceived to be but about a mile before them. It proved however to be further; but at length the greater number of the party—for some were left behind with Mr. Buchan, the draftsman, who had been seized with a fit—reached the summit, where, as botanists, their expectations were amply realized, in finding a great variety of the alpine plants of this southern hemisphere. But whilst busily occupied in collecting them, the day was far spent, the cold became more intense, the snow blasts more frequent, and, satisfied of the impossibility of reaching the ship, they were compelled to pass the night on this barren mountain, or rather on the naked rock; but such was the intensity of the cold, and the difficulty of keeping the party from sleep, which, from the torpidity it brought on, was almost certain death, that it was not without extraordinary exertion and resolution on the part of Mr. Banks, that most of the party were got to a spot where a fire could be kindled; even Dr. Solander, who had warned his companions against the imminent danger of not keeping in motion, having been unable to contend with the strong tendency to sleep: but on giving way to it for five minutes; he lost the use of his limbs, whilst the muscles were so shrunk in so short a time that the shoes fell off his feet. Near that fire they passed the night, in a dreadful situation; for they had no provisions left, except a vulture which they had shot in their journey, which they divided amongst them, and cooked as each thought fit; obtaining thus about three mouthful of food a piece. Liquor they had none; for the sailors—who were left behind in that part of the mountain where Dr. Solander fell asleep with Richmond, Mr. Banks's black servant, who was so fatigued that though warned that his going to sleep would be instant death, he asked but permission to lie down and die,—had made free with the only bottle of rum which they had brought. The sleet continued to fall in considerable quantities, though it was then the midst of summer in that part of the world; and when the morning

dawned they saw nothing around them but snow and icicles, collected as thickly on the trees as on the ground; and the blasts of wind followed each other with such rapidity, that they found it impossible to commence their journey to the ship. At six o'clock, however, they described the place of the sun in the heavens, and about eight, a small regular breeze sprung up, which, with the gradually increasing influence of the solar rays, cleared the air, and brought on a thaw, but so slowly operative, that it was ten o'clock before they set out upon their return, when, after a tedious walk of three hours, they were greatly surprised to find themselves upon the beach and near the ship, at a time when they thought themselves at a considerable distance from it. But they returned with the loss of the poor black, and one of the sailors, whom they left dead on the mountain, having fallen sacrifices to their inability to contend against the torpidity produced by the extreme cold.

Undeterred by this dangerous adventure, three days after its occurrence, the naturalists went on shore again, and collected many plants and shells, several of them till then unknown; paying also a visit to an Indian town, lying about two miles up the interior, where they were kindly received by the rude inhabitants, who seemed, however, to have been previously visited by other Europeans. On the 12th of April 1769, the expedition reached Otaheite, the great object of its lengthened voyage; and on landing there on the following day, Mr. Banks was honoured with some advances on the part of the Tomio, wife of one of the chieftains, not exactly according with European ideas of female delicacy, and which he did not, therefore, meet with all the complacency which the lady seemed to expect; though, on his return to Europe, this, and a somewhat similar episode on the voyage, which will hereafter be alluded to, formed a fruitful subject of harmless bantering to his friends, and even of some satirical lampoons by Peter Pindar and others, to whom this title could not properly be applied.

Two days after their arrival, in taking their first excursion into the interior, he so thoroughly surprised and alarmed the natives by firing at some ducks, and killing three of them at a shot, that they fell suddenly to the ground as if they had been shot themselves, though they soon recovered from their panic. The accident, however, nearly produced more serious consequences; for one of the natives remaining behind at the English encampment, taking the report of the gun for a signal of a breach of the peace, hastily snatched a

musket from the sentinel, when the men left in charge, at the direction of the officer in command, fired in amongst a hundred of them, and killed the thief, without, however, either slaying or wounding any of the others. It was with some difficulty that confidence was restored after this unhappy event; but it was at length completely so, and in a great measure through the conciliatory conduct of our naturalist, whose prudent advice and suavity of manners were frequently very serviceable to the commander of the expedition, during a stay of three months amongst the islands of the Southern seas. This was especially the case in checking the dishonest propensities of the natives, and procuring back the articles they pilfered, amongst which was the quadrant fixed on the sands for astronomical observations, which, after a pursuit of several miles, he recovered from the thief, at whom, however, he was first obliged to present his pistols,—and with it, several articles previously stolen from the tent, which the ship's company had pitched upon the shore. Upon this, as upon all occasions, to avail ourselves of the language of the historian of this voyage, “he declined neither labour nor risk, and had more influence over the Indians than any of the other persons attached to the expedition.” To him, indeed, they always applied in every emergency and distress; and generally acting as the market man of the company, when any misunderstanding had arisen between the inferior officers and sailors and the natives, his mediation was highly important in soothing the offended Indians into a grant of a supply. Increasing however at length in confidence and familiarity, they gave Mr. Banks the name of Tapane, to Dr. Solander that of Terano, and to Captain Cook the nearer synonyme of Toote. Towards the first, in particular, they carried, indeed, their kindness and politeness rather too far, as several of the Otaheitean belles made advances to him, and gave him proofs of their regard of a nature, and attended with ceremonies not only inconsistent with European notions of decorum, but with that native modesty, as we are apt to call it, of the sex, which most assuredly had no existence here. Amongst these ladies was Oberea, queen of the island, who honoured Mr. Banks with a very marked share of her regard, though it was not by any means confined to him. Determined to acquire as accurate a knowledge as possible of the manners of so singular a race, this enterprising naturalist witnessed one of their funeral processions, on the only condition on which he could be permitted to do so, that of taking a part in it, in the fantastic and half

naked guise of the native mourners, to resemble whom the more closely, he was stripped of his European dress, and smeared over with charcoal and water, from the top of his head to his waist, until he was as black as any negro. Previous to leaving the island, he planted in it the seeds of water-melons, oranges, lemons, and other shrubs and trees which he had collected at Rio Janeiro; having before distributed a liberal supply of each species to the natives, which they had sown with success, the plants appearing in a very flourishing condition when they left the island; and the Indians being so pleased with their growth, as to be very importunate for a further stock, which, to the extent of his means, was granted them. From Otaheite, which they left on the 13th of July, the adventurers sailed for the neighbouring isles; and in a vain attempt to land at one of them, Mr. Banks was exposed to the attack of the natives in attempting to board the boat in which he was embarked, a design they were only deterred from executing by the discharge of fire-arms over their heads, which induced them immediately to leap overboard, and swim to shore, one of them being slightly grazed by a musket ball before he reached it. Accompanying the party who first landed in New Zealand, as, indeed, he did all parties of discovery, he wounded with small shot a native who had snatched away the hanger of the astronomer, and who was afterwards killed by a musket ball fired by one of the officers of the ship; others of this hostile and warlike band being wounded with small shot, as they advanced, evidently with no friendly purpose, towards the English visitors. At Gable-end Foreland, on another part of the coast, they effected, twelve days after, a peaceable landing, were kindly received by the inhabitants; and ranging the bay without interruption, our naturalists found many rare plants, and also some birds of exquisite beauty; but in returning to their ship at night, in one of the canoes of the Indians, through not knowing how to manage it, they were upset in the surf, but neither they nor their companions, six in number, sustained any other injury than a thorough ducking, the natives very kindly undertaking their safe conduct to the ship. In various other botanical excursions, made from time to time in different parts of these coasts, they succeeded in collecting a great variety of plants altogether unknown to Europe. Mr. Banks, in his quality of general chapman, bartered also with the natives for specimens of their clothes and arms, now preserved as curiosities in the British Museum, for which he chiefly gave them paper, an article they seemed highly to prize. Land-

ing on the 29th of November, in a bay a little to the westward of Cape Bret, both he and Dr. Solander took an active part in the affray occasioned by the manifest disposition of the armed natives, assembled to the number of some hundreds, to attack the party from the Endeavour, each of them discharging their guns loaded with small shot, by which some of the Indians were wounded, though they did not disperse until the ship's broadside fired a few cannon shot over their heads. At Queen Charlotte's Sound, the former of these gentlemen received from one of the natives the fore-arm of a man, whom he and some of his cannibal companions had lately devoured as an exquisite repast, seven of their enemies having been killed in battle, and all of their bodies thus brutally disposed of. One of their heads, that of a boy of about 17, he afterwards purchased, the brains only being eaten, though the owner disposed of it with much reluctance, and could not, by any temptation, be prevailed upon to part with a second trophy of the prowess of his tribe. Human bones, the flesh of which had been eaten, were afterwards offered to be sold in great abundance. In his botanical pursuits on these savage coasts, Mr. Banks and his companion were not unsuccessful, discovering, as they did, several plants entirely new to them. Just as they were taking their departure from the sound, he observed also several mineral substances, which led him to conclude that, on a minute examination, some valuable ores might be found on these coasts. The great quantity of plants obtained by the diligent and continued researches of the naturalists who had voluntarily attached themselves to the expedition, on the east coast of New Holland, induced its commander to give to it the name of Botany Bay; little imagining at the time, that the spot inhabited by a savage tribe, who fled from their approach, would in forty years, become a populous colony of Europeans, most of them banished from their country for engaging in pursuits very different to the peaceful ones of science. The neighbouring woods, the trees of which were luxuriant and large, abounded with birds of exquisite beauty, particularly those of the parrot tribe. Crows similar to those of England were also found here; and about the flats of sand and mud, at the head of a most convenient harbour, were abundance of water-fowl, most of them altogether unknown in Europe, the most remarkable being a large black and white one, much larger than a swan, and in shape resembling a pelican. Landing on other parts of the island, they found the true mangoes of the West Indies, and in their branches many

nests of a remarkable kind of ant as green as grass, who, when the branches were disturbed, came out in great numbers, and gave the offender a sharper bite than he liked to feel. Ranged upon their leaves, side by side, like a file of soldiers, twenty or thirty together, they saw also small green caterpillars in great numbers, their bodies thick set with hairs which, when they touched them, were found to sting like a nettle, giving a more acute, though less durable pain. Here also was found a tree yielding a gum like the dragon's blood, though contradicting, by the comparatively small quantity of gum upon them, the generally received opinion that the hotter the climate the more gums exude. The large birds seen at Botany Bay were also still plentiful, especially those supposed to be pelicans, though they were so shy that they could not get within gun-shot of them. From the sea, which seemed to abound with fish, they dragged up amongst other shell-fish a large proportion of small pearl oysters, which led them to hope that a pearl fishery might hereafter be established here, with very great advantage. They caught also, not far from shore, where the water was too shallow for other fish, a vast number of crabs; some of them, in several parts of their body, coloured with the brightest hues imaginable; and two of their species, at the least, entirely new. In a climate so fruitful in the productions of nature, they found also, upon the branches of some of the tree, ants' nests, made of clay, as big as bushels, inhabited by myriads of white insects of this tribe, of a most diminutive size. Millions of butterflies meanwhile filled the air, which was, indeed, so crowded with them, that they were seen in inconceivable numbers in every direction, whilst the neighbouring branches and twigs were covered with others not upon the wing. In places quite dry, they discovered also a small fish of a singular kind, about the size of a minow, having two breast fins, by the aid of which it leaped along as fast on land as upon water, for neither of which elements it seemed to have a preference—or, if for either, for the land. Where stones stood above the surface of the shallow water, so as to oppose its progress, it chose rather to leap from stone to stone, than pass through the water; several of them being seen to cross puddles in this way till they came to dry land, when bounding like a frog, they leaped away.

In the passage from Trinity Bay to Endeavour River, the ship struck on a rock, and sprung a leak, which, after the crew had been kept in a state of the

most dreadful anxiety for near two days, was providentially stopped by the incessant exertions of every hand on board, in which Mr. Banks bore his part. Whilst she staid to re-fit, this indefatigable naturalist made several excursions along the country adjacent to the river, shooting some exceedingly beautiful pigeons; and making other additions to his valuable collection, which, however, after all the labour he had bestowed, all the risks he had run in obtaining it, had nearly been lost to the world; for on heaving up the ship to repair her bottom, his collection of plants, which he had removed into the bread-room for greater security, were found to be under water. By his indefatigable care and attention, and that of his intelligent assistant, most of them were, however, restored to a state of preservation, though others were irreparably spoilt and destroyed. A little way up the country he found several nests of the white ants of this country, the most pernicious insects in the world; they were pyramidal in their forms, very much resembling the supposed druidical stones of England. Along the shore, on the opposite side of the harbour to that in which the ship was laid up, he discovered also innumerable fruits on the beach, many of them such as no plants which he had seen in the country could have produced. These, and all the vegetable productions which he found in the same place, were incrustated with marine productions, and covered with barnacles; sure signs that they must have come far by sea. On a hunting party in the interior, he saw in the woods several strange animals, some of them of the wolf kind; but could not succeed in killing or catching any, though a few days after Lieutenant Gore was so fortunate as to kill one, hopping upon two legs, the most curious they had seen, and which proved to be the kangaroo.

Before the ship left New Holland, some of the natives, enraged because they were not suffered to take away from the vessel a turtle which they wished to have, set fire to the grass in the neighbourhood of a tent of Mr. Banks's upon the shore, which he reached but in time to save it from a destruction which, if it had been threatened but a short time before, must have been dreadful in its effects, as the powder of the ship had been removed from it but a day or two; and the store tent in its neighbourhood, with the many valuable things it contained, had been on board but a few hours. In a tedious navigation, along a dangerous coast, the Endeavour had nearly been cast away; and her crew had many perils to encounter, and hardships to endure, from which, of course, Mr. Banks could not be exempt. Arriving, however,

in safety, at length, in an opening, not improperly named Providential Channel, our intrepid naturalist landed on the neighbouring shore, to follow his favorite pursuits; and was gratified by the collection of many curious shells and *mol-lusca*; beside several species of coral, and amongst them the rare and valuable one called *Tubifera musica*. On the whole, his visit to New Holland, and especially to the eastern coast of it, named by Captain Cook, New South Wales, very materially increased his collection; and so accurate were his observations, that he was enabled to furnish, for the account of the voyage afterwards communicated by authority to the public, a very full description of the natural history of the country. On landing with the Captain and boat's crew on New Guinea, Mr. Banks had to bear his part in resisting the unprovoked attack of the natives, who darted their lances at them from a kind of ambush; and were only driven back by the fire of balls from the muskets, whose discharge of small shot seemed neither to alarm nor deter them from the continuance of their hostility. Prevented from landing here, the expedition proceeded to the other and more civilized islands of the Indian Archipelago; and on that of Java, Mr. Banks was laid up at Batavia, with a tertian fever, caught in his humane attendance, in the isle of Kuyppor, or Cooper's Island, on Tupia, an Otaheitean chief, who had accompanied them thus far on their voyage; but who fell a victim to the disease, which in this unhealthy climate attacked several officers and men of the expedition; and deprived those engaged in it of their surgeon, when most they needed his assistance. The recovery of Mr. Banks and Dr. Solander, who was attacked before him, was very slow; and would not, in all human probability, have been effected at all, but by their removal into the interior, where they could only procure attendance, by buying each of them a Malay woman for a slave; the tenderness of the sex making them, even under such untoward circumstances, good nurses, where nothing could procure attention from the male inhabitants, bond or free. To the unwholesome, stagnant, and putrid air of this ill-constructed town, and ill-managed region, seven of the crew fell victims; and when the Endeavour weighed anchor to leave it, forty of her company were in a very feeble condition, from the sickness they had contracted there. Their unavoidable continuance here for between ten and eleven weeks, afforded opportunities, however, of which our naturalists failed not to avail themselves, to procure a description of the productions of the island; which the more recent, and more

extensive and accurate works of Sir Thomas Stamford Raffles, and Dr. Horsfield, have entirely superseded. In their passage thence to the Cape of Good Hope, the seeds of disease imbibed in this pestilential clime appeared with most threatening symptoms, in dysenteries and slow fevers. The subject of this memoir was again amongst the sick: for some time no hopes were entertained of his recovery; and the condition of the crew soon became so truly deplorable, that the ship was nothing better than an hospital; in which those who were able to crawl about at any rate, were too few to attend the sick, who died so rapidly, that scarce a night passed without a dead body being committed to the sea; and ere they reached the Cape, their number was further decreased by the loss of twenty-three, amongst whom was Mr. Banks's painter in natural history, and another of his retinue. By the attention which he received here he himself recovered, however, so completely, that on their arrival at St. Helena, he improved a stay of three days to refresh, by making the complete circuit of the island, and visiting the most remarkable places upon it. On the 10th of June, 1771, they discovered the Lizard Point of their native land; and about three o'clock in the afternoon of the 12th, came to anchor in the Downs, precisely a year, nine months, and sixteen days, from their departure from the English shore. The official papers connected with the voyage were immediately given to the Lords of the Admiralty, by whom the compilation of a regular narrative of its incidents and discoveries was intrusted to the celebrated Dr. Hawkesworth. To him Mr. Banks freely communicated the accurate and circumstantial journal which he had kept of the events of the voyage, containing a great variety of incidents which had not come under the notice of Captain Cook; with descriptions of the countries and people which they had visited, their productions, manners, customs, religion, policy, and languages, much more full and particular than could be expected from a nautical man. He furnished also many practical observations on what he had seen and learnt, besides permitting such of his drawings, taken by the artists, as were thought the most striking and important, to be engraved, for the illustration of the voyage, published with the journals of those previously performed under the successive direction of Commodore Byron, Captain Wallis, and Captain Carteret, in 3 vols. 4to. in the year 1783. He appears not there, however, in any case as the narrator of the incidents of the last of these four voyages; but waving all claim to distinction, on account of the material assistance

furnished by his communications to the compiler of the narrative, he permitted the whole to be related in the person of Captain Cook. It is but justice, however, at once to his modesty and his merit, to transcribe the sentence with which, after informing the public of the nature and extent of its obligation to Mr. Banks, Dr. Hawkesworth, the editor of these volumes, —generally, but erroneously, called his voyages,—closes his preparatory remarks: “It is, indeed, fortunate for mankind, where wealth, and science, and a strong inclination to exert the powers of both for purposes of public benefit, unite in the same person; and I cannot but congratulate my country upon the prospect of further pleasure and advantage from the same gentleman, to whom we are indebted for so considerable a part of this narrative.”

We have thus minutely extracted from the extended memoir of the important discoveries of Captain Cook on this lengthened voyage, whatever related to the personal conduct and pursuits of Mr. Banks, in order that our readers might be enabled to form an accurate judgment of the labours and privations which he underwent in the cause of science, and of the services which they enabled him to render to it—points on which justice has seldom been done to him, nor indeed, can it be, but by such an investigation. On the extensive collection of specimens illustrative of every branch of natural history, which he made during an absence of nearly three years from his native isle, in regions, many of them never visited before by civilized beings, and nearly all of them now, for the first time, laying open their abundant stores to the researches of the philosopher, it is not easy to set too high a value. At the time his merits were duly estimated; for on his return to England, Mr. Banks was received in every circle with the respect and kindness due to the man who had rendered, at such eminent personal risks and privations, essential service to the cause of science. On the 10th of August, about two months after his arrival, both he and Dr. Solander were introduced by Sir John Pringle, then President of the Royal Society, to his late Majesty, at Richmond, and were honored with an interview of some hours' length. On this occasion they presented to their sovereign many seeds of rare and unknown plants, collected in the course of their voyage, for the royal garden at Kew; and which, as might be expected from the urbanity that so eminently distinguished our late lamented monarch, and the delight which he always took in whatever was curious or new, especially in the vegetable kingdom, were most graciously received.

Nor ended his services to that branch of science to which he had specially devoted himself, by actual observations on the natural history of foreign countries, here ; for after but a very short stay at home, he began to make preparations for accompanying his old companion, Captain Cook, in an expedition fitted out in the beginning of 1772, to attempt to reach the Southern Continent, so long supposed to exist, though vainly sought for by navigators, until chance seems lately to have thrown its discovery in the way of a much humbler individual. His establishment was formed upon the most extensive scale ;—Zoffany, the painter, was to accompany him, under the express patronage of his Majesty ; and for their accommodation, and that of the rest of Mr. Banks's suite, orders were given by the Admiralty for fitting the ships out with every convenience that could possibly be furnished to them. Those orders were scrupulously obeyed, but the *Resolution*, the ship commanded by Captain Cook, having sailed from Long Reach for Plymouth on the 10th of May, was found so very crank, even in the smooth water of the river, from the additional upper works with which she had been furnished, that she was obliged to be taken into Sheerness to have her extra cabins cut away, and such alterations made in her fittings-up, as were necessary to render her sea-worthy. These alterations totally deranged Mr. Banks's plans ; taking from him, as they did, the room and accommodation necessary for the establishment he had formed : but so anxious was government still to secure his valuable services, that his friend, Lord Sandwich, the first Lord of the Admiralty, and Sir Hugh Palliser, another of the board, went themselves to Sheerness, to superintend the alterations in the ship ; and, if possible, to render it still convenient for the reception of the naturalist, his companions, and attendants. This being found incompatible with the safety of the vessel, and the success of the geographical objects of the expedition, our enterprising philosopher most reluctantly abandoned his intention of accompanying it ; though he did not finally do so, until the early part of June, on the 11th of which month, the Messrs. Foster, father and son, were appointed the scientific attendants of the expedition, upon a much smaller scale of preparation, to which, however, the subject of this memoir gave all the assistance in his power ; and the experience he had gained in the former voyage rendered that assistance, and the judicious advice by which it was accompanied, peculiarly valuable. Unwilling, however, to be inactive, or have made such extensive preparations in vain, he chartered

at £.100 per month, a ship for Iceland, and embarked in it for the purpose of examining the productions of a country, at that time scarcely known to the rest of Europe, in company with his former companion, Dr. Solander, and Dr. Van Troil, Captain (then Lieutenant) Gore, one of the former officers of the Endeavour, another Lieutenant in the navy, and the late Dr. James Lind, of Edinburgh, whom he prevailed upon to be one of a party, whose charges, together with those of the whole expedition, he entirely defrayed. Nor could those charges have been slight; for in addition to the persons already named, he was accompanied by three draughtsmen, and two writers, whom he had engaged for his projected South Sea expedition, and seamen and servants, to the number of forty in the whole. In their way, the scientific voyagers visited the western isles of Scotland; and were the first to describe to the world those singular columnar stratifications of Staffa, which, great as is the curiosity they have since excited, were, at that time, unknown to the geologist. In these wild regions of the British isles, of which Englishmen knew little more than they now know of the least frequented ones of the Southern Seas, or the Indian Archipelago, they examined also several other natural phenomena, which had escaped the notice of ordinary observers. On reaching, on the 28th of August, their ultimate destination, and the chief object of their voyage, their expectations of new and abundant stores for gratifying their thirst after fresh discoveries in the various kingdoms of nature, were fully realized; and accurate observations of various arctic plants and animals, the volcanic mountain, the boiling fountains, and the siliceous incrustations of Iceland, materially enlarged their knowledge, and enabled them to add much to the general fund. Their journey to Mount Hecla occupied them twelve days, the distance from Basstedr, where they anchored, being considerable, and between three and four hundred miles of it lying over an uninterrupted track of lava. On the 24th of September, they reached the summit of this celebrated volcano; theirs, in all probability, being the first human footsteps that from the creation of the world had ever been imprinted there. Attempts to reach the height had hitherto been prevented, partly by superstition and want of curiosity in the natives; and in part, by the extreme difficulty of ascent, which a late eruption of the mountain had, in some measure, diminished. One singular phenomenon which they observed in this portion of the then *terra incognita* of the world, deserves to be noticed;—their having experienc

ed, at one and the same time, a high degree of heat and cold; for when at the summit of the mountain,—a spot of ground about twenty yards in length, and eight in breadth, entirely free from snow, though its sandy soil was wet from recent melting of the ice,—Fahrenheit's thermometer stood constantly at 24° in the air, though when placed upon the ground, it suddenly rose to 153° . After completely investigating every thing curious in the island, our voyagers set sail for Britain; and arriving at Edinburgh in November, immediately proceeded to the metropolis. Of the singular caves of Staffa, (of the island, indeed, itself,) Mr. Banks, on his return, published a brief, but interesting, account; as did his companion, Van Troil, some curious letters upon Iceland.

This was the last voyage in which Mr. Banks engaged; the remainder of his days being spent in England, chiefly at his seat in Lincolnshire, and his house in town; though he occasionally passed a short time with his friends, who were numerous, not only in the scientific world, but amongst persons of fashion and of rank. Elected a member of the Royal Society, some time previous to his voyage to the South Seas, he was a constant attendant at its meetings; and during the long course of years in which he was connected with that institution, he contributed several interesting and valuable papers to its memoirs. Still ardent in the pursuit of science as ever he had been when he encountered such dangers in her cause, he opened and kept up an extensive correspondence with some of the most illustrious of the foreign philosophers, especially with those who had made any of the branches of natural history their more immediate study; and whilst his house in London, the noble library which he had collected there, (the catalogue of which filled four octavo volumes,) and a most extensive cabinet of whatever was curious in nature, or ingenious in art, were thrown open with the utmost facility of access to every scientific man at home, we cannot be surprised, that both in England and abroad, Mr. Banks speedily became distinguished as one of the first naturalists, and most liberal patrons of science, of the age. His high reputation in these points procured him, as we have already stated, the honour of an introduction to our late lamented and venerated king, who ever after his first acquaintance with his merits as a philosopher, and his character as a man, exhibited towards him a partiality, as well founded as it was flattering; took great delight in his society; and, on all occasions, most

zealously promoted his interests and his views. He particularly consulted him on the subjects of gardening and farming, pursuits to which he is known to have been extremely attached; and would often send for him to give his advice on these points, keeping him in conversation upon them for three or four hours at a time, walking, as he did so, in his gardens, and the adjacent country, many miles. This distinguished countenance was not, we may be assured, without its influence in advancing the subject of this memoir to the presidency of the Royal Society, on the resignation of Sir John Pringle, in 1777; in consequence of a dispute on the relative merits of pointed and blunt conductors of the electric fluid; when his warm adherence to the reasoning of Dr. Franklin upon the subject, most unaccountably exposed him to the marked displeasure of the royal family, and more especially of its then illustrious head, who unhappily either could not, or would not, distinguish the support of a theory of the American philosopher, from an approval of the sentiments of the American republican, or—as His Majesty ever held Dr. Franklin to be—one of the most active and determined of the American rebels. The seat of his successor was far, however, from being an easy one; for though by his devoted and successful pursuit of an extensive, if a particular department of science, he was, perhaps, as well qualified for the high station to which he was elevated, as the distinguished physician, and medical philosopher, who retired from it; whilst his liberality and zeal in furthering the pursuits of science, and the dedication of his ample fortune to these objects, gave even the advantage to his claims, it is not to be dissembled, that too much of favoritism and court influence were apparent in an election, which would otherwise have not only been unobjectionable, but peculiarly proper. It was some time, however, before the smothered discontent burst into a flame; but the marked, and, therefore, the imprudent, preference given in the meetings of the Society under the new president, to papers on natural history, heaped up additional fuel on materials already sufficiently combustible; and in Dr. Horsley, bishop of St. David's, afterwards of Rochester, the malcontents, whose leaders were chiefly, if not entirely, mathematicians, found a person every way fitted to fire the train. Under him, therefore, a regular and rancorous opposition to the president was commenced, and continued for some time, in a spirit most unworthy the men of letters, and the philosophers who engaged in it. So high, indeed, was the dispute at one

time carried, so warm the language which those embarked in it employed, that at one of the meetings of the Society, Dr. Horsley publicly asserted, that "science herself had never been more signally insulted, than by the elevation of a mere *amateur* to occupy the chair once filled by Newton." In another speech, delivered whilst the object of his merciless attack himself filled the chair, in threatening a division of the Society, he thus repeated and enlarged upon this indignant vituperation: "Sir, we shall have one remedy in our power, if all others fail; for we can, at last, secede. When that fatal hour arrives, the president will be left with his train of feeble amateurs, and this toy upon the table (pointing to the mace), the ghost of that Society, in which philosophy once reigned, and Newton presided as her minister." Previous to the delivery of the last severe philippic, the original breach had been widened by the dismissal of Dr. Hutton, professor of mathematics in the Royal Military College at Woolwich, from the office of secretary for foreign correspondence, on a charge of neglect of duty, which was not substantiated, at least to the satisfaction of his friends; and as his dismissal certainly originated in party feelings, it most probably had little, if any, foundation in truth. The opposition party in the Society, of which he, as one of its most eminent mathematical members, had been a leader, succeeded, indeed, in carrying a vote of thanks to him for his services. A similar resolution was moved in favor of the president, but violently opposed by some of the leading and most eminent men in the society; amongst whom Dr. Hutton, Baron Maseres, and Mr. Glennie, distinguished themselves by the very strong terms in which they expressed their dissent. In bitterness as in eloquence, they were, however, far excelled by the bishop of St. David's, who, upon this occasion, delivered a speech replete with the virulent invective and unbridled indignation, of which we have just given a specimen. They failed, nevertheless, in their object; the president, once firmly seated in the chair, could not be driven from it: and in the course of a few years, by his suavity of manners, liberality, and gentlemanly conduct, he succeeded in calming the storm, and allaying even the appearance of discontent.

On the 29th of March, in the year 1779, he altered his condition, by espousing Dorothea, daughter and co-heiress of William Weston Hugesson, Esq., of Provencher, in the parish of Norton, Kent, a lady by whom he had no issue, and who still survives him. This union occasion-

ed not, however, any alteration in his habits, in as far as the patronage of science was concerned. His house in Soho Square was still thrown open to her votaries, and he became every year more and more decidedly the centre round which were attracted the philosophers of his native country, and those whom the spirit of research brought there from foreign lands. The latter, especially, always met with the most hospitable reception in his house, in which a weekly *conversazione* was regularly held during the sitting of parliament and of the Royal Society; where new discoveries of every kind were communicated and discussed; rare and curious specimens of the various productions of nature, and the ingenious works of art, exhibited; and plans suggested and arranged for the general diffusion of scientific information. Then, as at all times, his unique collection of books and specimens, illustrative of the various branches of natural history, were open to the inspection of the curious in those departments of science, who had never any difficulty in procuring access to these copious and invaluable sources of information.

There is one feature, however, in these scientific parties, which, highly useful as we admit them to be in the diffusal of knowledge, we should be abandoning our principles were we to pass it over in silence, or without the reprobation which it merits. They were uniformly held on the evening of the Sabbath; and were regarded, there is every reason to suppose, by many of their attendants, merely as an agreeable method of killing time, which hung heavily on their hands, when the law closed to their access the theatre and the opera house; and the decencies of life would not permit the majority to finish the day, began by a formal attendance at Church, at the card-table, or the dance. But even where this was not the case, the subjects discussed were not of a nature to fulfil, but, on the contrary, directly to violate the command of Him, who has hallowed the Sabbath to himself, and who will one day make strict inquisition as to the manner in which its sacred hours have been spent. Whilst the titled, the learned, and the rich, spend a large portion of those hours in their scientific *conversazioni*,—where any thing but religion is discussed; in musical parties—Sacred the selection is called, because the name of God is taken in vain upon the profanest tongues;—in riotous living, gluttonous feasts, and drunken carousals; to say nothing of their crowded gambling-houses, and private card-tables; more secretly attended—it is a farce, and worse than a farce, to

expect the reformation of the public morals by royal proclamations for the discouragement of vice, or societies for its suppression; by the prosecution of butchers, and bakers, and grocers, for opening their shops, or selling their penny-worths of goods on the Sunday; or the condemnation of tipplers in the ale-house, or loungers in the streets and the fields on that holy day. These things ought certainly to be looked to in every Christian land; but we ought not to overlook the weightier matters, and higher violators of the laws.

In the year 1781, Mr. Banks was created a baronet, and a few years after he received at the hands of his sovereign two very flattering marks of his regard, in being made a member of the Privy-council, and invested with the order of the Bath, of which he was one of the first civilian knights. These honours brought him into closer contact with the nobility and the court, and he improved his increased acquaintance with the higher orders, to enrol many of their members in the Society, at whose head he was placed; not, however, without subjecting himself to an imputation, for which there was, perhaps, some slight foundation, of preferring the claims of rank and title to those of merit. In other ways, however, he converted his influence with the great to the advancement of science, whose cause, it is extremely doubtful whether he injured by introducing to the honor of an F. R. S. some few noblemen, ranking higher in birth than in science, and having more of pecuniary than intellectual wealth. Thus was formed, in a great measure by his instrumentality, the African Association; a society instituted for the purpose of encouraging researches in a quarter of the globe in which the discoveries made within the last twenty years, important certainly as they are, have been dearly purchased by the loss of Ledyard, Houghton, Lucas, Mungo Parke, Pedder, Ritchie, Grey, names to their country and to science dear. This society more immediately originated with a Saturday's club, meeting at the St. Albans Tavern, and of which, besides himself, the late Earl of Galloway, our late Governor General, General Conway, Sir Adam Ferguson, Sir William Fordyce, Mr. Pulteney, Mr. Beaufoy, Mr. Stuart, the late Bishop of Llandaff, Lord Carysfort, and Sir John Sinclair, were members, who, on the 4th of June 1788, formed themselves into a society for the purpose above mentioned, subscribing five pounds each for three years. Sir Joseph Banks was on the same day elected one of the first committee of four; and at one of their earliest meetings, he introduced to them the enter-

prising adventurer, Ledyard, then just returned from his bold and perilous attempt to cross the Russian dominions, and Kamtschatka, on foot; for which purpose he had been liberally supplied with pecuniary means by Sir Joseph himself, through whose introduction he soon became the first agent of the new association. The favourable ear which government would naturally lend to a person thus connected, and honoured with the distinguished favour of the sovereign, enabled him also to render essential services to our colonies, into several of which, in the West Indies, he got the bread-fruit tree of Otaheite introduced, and it bids fair to surpass, both in nourishment and utility, the plantain of those tropical climes. The establishment of an English settlement in New South Wales, was owing, in a great measure, to the earnestness with which he urged the fitness of the spot for the purposes which government had in view; and through life, he took a deep interest in its welfare. At his recommendation also, the extensive shores of New Holland were explored with considerable advantage to the country, whose enterprising navigators first bestowed particular attention upon it, and to the progress of science, which first conducted his footsteps to its distant, and then unfrequented shores. Nor did he limit the exertion of his influence to the benefitting of his own country: soon after his return from Iceland, he made representations to the Danish government, in consequence of which a very material amelioration took place in the political and social state of the population of that island. In 1796, he exhibited another proof of his acting on the liberal and philosophical principle that science is of no country or clime, in powerfully and successfully supporting the claims of the republican government of France, to a collection of objects of natural history formed by Labillardie, in the expedition under D'Entrecasteaux in search of La Perouse, but which had fallen into the hands of the English government, by whom it was honourably restored. The zeal with which the president of the Royal Society had pleaded for the restoration, did not go unrewarded; for as soon as the return of peace opened a communication between the two countries, he was chosen a member of the French Institute—an honour the more gratifying, as he was the first foreign associate elected by that body. Of this honour, Sir Joseph Banks was not a little proud; and the very warm terms in which he acknowledged, as “the highest and most enviable literary distinction which he could possibly attain,” his election as an associate of what he termed “the first Literary Society

in the world," gave great offence to some of the members of the Royal Society, and even to his royal patron himself; to whom neither the republican appellation of citizens, with which the president's letter is commenced and concluded, nor the esteem which he professes in it to have entertained for the French nation, "even during the most frightful convulsions of her most terrible revolution," were phrases likely to be peculiarly gratifying. His old inveterate opponent, bishop Horsley, gladly availed himself of what might fairly be considered an excess of gratitude, to address, under the signature *Miso-Gallus*, to the new associate of the Institute, a letter, at any rate, not remarkable for its mildness, as in it he accused him of servility; disloyalty, irreligion, and falsehood; and characterised the Institute, into which he was so proud of being admitted, as an embryo exotic academy of robbers and revolutionary philosophers. The ferment, however, soon subsided, and Sir Joseph Banks continued, without further interruption, to the period of his death, his liberal patronage of every plan for the promotion of science and the improvement of his countrymen.

Of the Board of Agriculture he was a zealous member; and so attentive was he to the objects for which that board was framed, and so well skilled in them, that his late majesty intrusted him with the chief management of his favourite breed of Merino sheep. By the drainage of the fens in Lincolnshire, which he very warmly promoted, he doubled the value of his estates in that county; and he was so much of a practical agriculturist, as to be enabled, soon after the great scarcity of 1801, to write a very sensible pamphlet on the cause and prevention of blight in wheat, to which that scarcity was mainly attributed. In 1804, he was very active in forming the Horticultural Society, to whose transactions he was a contributor of several papers, explanatory of his mode of cultivating several scarce but useful productions, particularly the American cranberry, the paper upon which, in the first volume of their Memoirs, gives an interesting description of the garden and orchard at his sub-urban Villa of Spring Grove, on Smallberry Green, a country residence which he took on lease about the time of his marriage, as a convenient retreat, now that unremitting attention to the duties of his station would not permit his spending much time at his distant seat in Lincolnshire. He proposed, also, to conduct at this place his horticultural experiments, with more convenience to himself and advantage to the public. For thirty years, he also employed, at his own expense, a

draughtsman, whose sole business it was to make sketches and finished drawings of all new plants that perfected their flowers and fruits in the royal gardens at Kew; and this artist he continued in this employment, on a salary, left as a legacy in his will, of £300 per annum. To the Caledonian Horticultural Society he was also a valuable contributor, by his purse, his influence, and his pen.

During the latter years of a life thus assiduously devoted to the service of science, the subject of this memoir suffered severely from the gout, whose paroxysms were for a while relieved by a recourse to the celebrated *Eau Medicinale*, but which soon failed in its effects. Ginger, in large quantities, had previously been resorted to for some years, until, to use his own phrase, he "had fairly exhausted all its virtues." His life was now speedily exhausting, though he continued to exist for some time, with a body nearly bent to the ground, and so tortured by disease, that he could take no exercise at home but in a Bath-chair, and was carried to his coach on a cushion suspended by strings, supported by two footmen. From this undesirable state of existence he was released by death, at his house in Soho Square, on the 9th of May 1820, having attained the eighty-first year of his age. By his will, he has left his library and valuable collections in natural history to the British Museum, after the death of his present librarian, Robert Brown, Esq., to whom he gave the use of them for life, together with an annuity of £200., subject to the conditions of his making the library his chief place of study; assisting in the superintendance of the Royal Botanical Gardens at Kew; making London his principal residence; and undertaking no new charge that might otherwise employ his time. Dying without issue, he willed his estates, after the death of lady Banks, to the Hon. James Hamilton Stanhope, Sir Henry Howley, and Sir Edward Knatchbull, Baronets, distant relatives of his own, or of his wife. His personal property was sworn to be under £40,000 in value.

In his earlier days, Sir Joseph Banks exhibited a manly form; he was tall and well-built, with a countenance expressive of dignity and intelligence, and an eye that beamed with kindness. His manners were courteous, frank, engaging, unaffected; his conversation was replete with instruction, without levity, yet sufficiently vivacious. His information was extensive, and he knew how to use it to advantage. In private life his character was highly respectable; his charity was diffusive, and his condescension great. We fear, how-

ever, that he was too much linked in with the disciples of the new school of philosophy, to have known as much as we could wish him to have known of vital Christianity.

A large subscription has lately been set on foot to erect a statue to his memory in the British Museum: and even in New South Wales, the memory of his ardour and generosity in the pursuit of science has been perpetuated by the Philosophical Society of Australasia*.

[For the ASIATIC OBSERVER.]

On the Tendency of the Calcutta School-Book Society, and similar Institutions, to promote the cause of Christianity in India.

There cannot be any doubt, among those who are sincere in their belief of the divine origin and authority of the Christian Scriptures, that every benevolent institution is to be valued in proportion as it tends to promote the establishment of the Kingdom of Christ upon earth. Though every attempt to promote merely the temporal welfare of his fellow-men will meet with the good wishes and hearty support of a Christian, yet he will value as much more, and support with as much greater zeal, an institution calculated to benefit immortal souls, and to be in any measure instrumental in preparing them for the enjoyment of an infinite happiness throughout eternity, as the soul is of more value than the body, and eternity of greater importance than time. In order to see, therefore, what strong claims the Calcutta School-Book Society has upon the esteem and support of the Christian public, it is necessary to inquire, how far it contributes to realize that object which, next to the salvation of his own soul, is of paramount importance to a Christian, viz. the conversion of the world unto Christ. It is evident of itself, that the labours of this institution do not directly, and immediately, tend to make men savingly acquainted with the Gospel of Christ; for by the third fundamental rule the preparation of religious books is expressly excluded from the objects of the Society; and upon a strict adherence to this rule the efficiency, and the very existence of the Society, as at present constituted, essentially depends. But it is easy to shew, that this institution has a very powerful mediate tendency to prepare the natives of India for a believing reception of "the truth as it is in Jesus." Though he, with whom all things are possible, might at once effect, by a mere act of his will, whatsoever he

* See No. I. p. 90.

pleases, yet he chooses, in his infinite wisdom, to bring about his purposes gradually, and through the instrumentality of second causes. Thus he acts, not only in his works of nature, but also in the operations of his grace. He spent no less than 4000 years in preparing the world for the visit of his only-begotten Son. By the directions of his providence the greatest part of the civilized world was subjugated by the Romans; the Jews had made many proselytes in all provinces of the Roman empire; and the Scriptures of the Old covenant were circulated in the Greek language, a knowledge of which was very general throughout the whole empire, in order that thus the way might be prepared for preaching the glad tidings of the ratification of the new covenant, and for bringing "all nations unto obedience to the faith." And whenever an Apostle came into a city where the Gospel had not been preached before, he went first into the Jewish synagogue; and his first converts were generally Jewish proselytes. When the light of the Gospel had been obscured and nearly extinguished through the errors and abominations of Popery, did God at once dispel the darkness by which Christendom was covered; or did he at once purify his visible Church from the erroneous doctrines and practices by which she was polluted? No; in order to bring about his gracious purpose, he proceeded in a way, which, to short-sighted and impatient man, might appear a very tedious and circuitous road. He brings a barbarous, and hitherto unknown nation, the Turks, from behind the Caspian Sea; and after subduing many nations before them, he finally gives the capital of the Greek empire, Constantinople, into their hands, and puts thereby an end to this renowned monarchy: the barbarism and cruelty of the haughty conquerors compel the Greek scholars, the depositaries of the learning of ancient Greece, to flee out of the country of their forefathers; they find an asylum in Italy, the very seat and citadel of the man of sin; they become instrumental in producing a revival of sound learning and classical literature in the West of Europe; and thus the way was prepared for the religious regeneration of Europe through the glorious Reformation of the Sixteenth Century. Seeing, therefore, that God has in all ages executed his designs of mercy in a gradual manner, and by the instrumentality of various preparatory measures, the benevolent mind, which pants for the speedy emancipation of the natives of India from their spiritual thralldom, ought not to be grieved, nor discouraged, because the ultimate object of his prayers and exertions, the actual conversion of great multitudes, has

not yet been accomplished ; but ought to rejoice in the consideration, that God is doing so much which is evidently preparatory to the universal and permanent establishment of Christ's Kingdom in India, and to consider this as a pledge that he will surely, ere long, bring "the fulness of the Gentiles," in this country also, into the pale of the Christian Church.

As one of the most important of such preparatory measures, the formation of the CALCUTTA SCHOOL-BOOK SOCIETY is undoubtedly to be considered. Before we can reasonably hope that the Hindoos will be converted unto Christ, it is necessary that they should be capable of understanding the literal meaning, at least, of what the Missionary preaches to them ; (I say, the literal meaning ; for it is a matter of course that the spiritual understanding thereof can be the effect only of the omnipotent influences of the Holy Spirit ;) it is also requisite (though, it must be confessed, not indispensably) that they should be able to read and understand the Holy Scriptures, and tracts explanatory of the facts, doctrines, and precepts contained therein. It is also reasonable to suppose that, before the Hindoos will be "delivered from the power of darkness, and translated into the kingdom of the Lord Jesus," those chains will be somewhat slackened by which Satan has bound them fast. Now all these objects are most effectually promoted by the labours of this Society. By providing all the materials which are requisite for the instruction of the Native population, it at once facilitates greatly the establishment of Schools (for it is a fact, that * before the formation of this Society, many respectable individuals had been compelled to relinquish their plans for the establishing of Native Schools, solely from the deficiency of suitable elementary books ; and many Bengalee Schools, under the superintendence of Europeans, were at a stand from want of this essential article ;) and it makes these Schools much more efficient than they would otherwise be, by introducing into them, through the instrumentality of its publications, a judicious system of instruction. As, therefore, in consequence of the formation of this institution, a multitude of native children have been and will be efficiently instructed, who otherwise would remain destitute of this incalculable benefit, it opens to Missionaries access to many thousands, who have thus acquired the ability of understanding his preaching, and of reading with profit the Bible and other Christian books. Moreover, as the publications of this Soci-

* See Report of the Provisional Committee of the Society, p. 4.

ety will lead the Hindoos to cultivate their mental faculties, and to exercise their judgment, and diffuse among them sound notions on astronomy, geography, history, natural philosophy, psychology, morality, logic, &c. they cannot but secretly and gradually, yet effectually undermine the fabric of the present system of Hindoo idolatry, whose chief prop is a complete renunciation of the use of their own understanding, on the part of the generality of the Hindoos—a servile submission to a set of self-interested deceivers—a lamentable ignorance and grossly corrupt notions on such subjects also as are naturally known. In fact, all false systems of religion are more or less founded upon false reasonings, and upon ignorance and error in matters of history, natural philosophy, &c. But Christianity, the only true religion, bears, and even challenges, the most accurate and minute scrutiny of the most acute philosophers—the most learned historians—and the most sagacious critics; nay, its evidence derives additional force from all well-conducted disquisitions of any science which are made to bear upon it. The more therefore true knowledge is diffused among the natives of India, and the more they are taught to make good use of their own reason, the more they will be necessarily prepared to forsake the false system of religion to which they are respectively devoted, and to embrace that doctrine, which, as it is the only true one, is alone able to guide men to everlasting life.

Such being manifestly the beneficial tendency of the CALCURTA SCHOOL-BOOK SOCIETY, we cannot be mistaken when we hail it as one of the harbingers of the manifestation of our Lord in Hindoostan—one of the most effectual instruments by which the way of Jehovah is prepared in this moral wilderness, and a highway is made straight for our God in this spiritual desert; by which valleys are exalted, and hills are made low, and the crooked are made straight, and the rough places plain, in order that the glory of the Lord may be revealed in India, and all her numerous tribes see it together, and join with us in adoring God manifested in the flesh for the redemption of the world.

[For the ASIATIC OBSERVER.]

On the Certainty of a future Judgment.

For the investigation of almost every subject, it is necessary that certain opinions be admitted as indisputable facts. These are called common principles, and form the basis of all reasoning. Without such principles, it is impossible to carry forward a train of argumentation; for reasoning is at an end, when a man has no principles in common with you. If these principles be certain, the conclusions justly drawn from them must be certain;—if they be only probable, the conclusions can be only probable;—if they be false, dubious, or obscure, the superstructure which is built upon them must partake of the weakness of the foundation.

In order to elucidate the subject of this article, let it be admitted, that there is one Supreme Intelligent Governor of the universe, who has a sovereign and an unalienable right to the services of all creatures. Such being the acknowledged principle, we observe, that it is a most satisfactory and indubitable corroborative evidence of the authenticity of Revelation, that conscience when most enlightened, and reason when most improved, do then best illustrate and confirm the doctrines which it contains.

Many things are admired, because they are little known; and the more we know, the less we admire them. Systems of Philosophy, both natural and moral, have been formed with labour, and defended with virulence, and received with unsuspecting confidence, which a few additional discoveries have proved to be futile, and a few additional years have seen generally abandoned. Adorned with the embellishments of genius, supported by the arts of sophistry, and enforced by the magic powers of eloquence, they have captivated by their novelty, and enchanted by their apparent sublimity: but truth, which some bold innovator on human science has developed, like the sun-beam which penetrates the captive's dungeon, has displayed the nakedness of their walls, and the dreariness of their aspect. But discoveries in science, and improvements in ethicks, and a general advance in knowledge, only elicit new beauties in Revelation, and illustrate its allowed truths. To no subject do these remarks become more forcible in their application, than to that which treats on the certainty of a day of future retribution.

“The testimony of conscience,” says a modern writer, “is that verdict which every man returns for or against himself, upon the question, whether his moral character has kept pace with his moral judgment.”

Now conscience must have something which invests it with its authority. There is a certain pungency in the stings of conscience, which the most callous are made to feel, and the most obdurate constrained to acknowledge. This power cannot be derived merely from human legislation; since it not unfrequently takes cognizance of actions which are not punishable by human laws; indeed, a glimmer of this principle will be found even where no law exists. "Their conscience also," says the Apostle Paul, "bearing witness, and their thoughts the mean while accusing, or else excusing one another." Were it vested with this authority by the laws of man, it is obvious, that those who are convicted by it would, when free from that which gave it power, be free also from the inquietude of which its accusations are productive. But facts prove the reverse; for even sovereigns, who have been subject to no human law, have felt and confessed the power of conscience; by which they have proved their belief in a higher power, to whose laws all are amenable, and at whose bar all must stand.

The writings of the ancients, whether Philosophical, Poetical, or Historical, bear ample testimony to the general credence which has, among a people who were guided merely by the internal operations of their own mind, been yielded to the certainty of a day of judgment. By the majority in every rank of society it has been admitted, and unfeignedly believed by persons in every stage of mental improvement. The savage and the sage; the learned and the illiterate; the assassin and the philanthropist; the tyrant and the patriot, have all looked to its approach with feelings either of dread or of anticipation.

That which conscience here dictates, reason fully approves. That man is a moral agent, or a being in possession of those faculties which involve responsibility to the will of a superior, is too obvious to require proof. All laws, both human and divine, are formed upon this principle; and necessarily suppose, that those to whom they are given are in the free possession of the ability to obey. Hence arises the merit of obedience and the demerit of transgression—and hence also the propriety of penal sanctions, both of reward and of punishment. But a cursory observation will be sufficient to convince us, that these sanctions are not, in the present state of existence, bestowed with a minute and impartial exactness, corresponding with the quantity of good which has been performed, or of evil which has been perpetrated. Nay, in some instances the very reverse is ap-

parent, and the language of David is too frequently and too inconsiderately adopted: "Verily we have cleansed our heart in vain, and washed our hands in innocency; for all the day long have we been plagued, and chastened every morning." In confirmation of this sentiment we need make no reference to those acts of villany, which so frequently elude the sentence of the law: but will refer rather to those against which no human law exists, or which conceal themselves under the semblance of virtue, or lie buried in those dark recesses of the human mind which nothing but the eye of Omniscience can investigate.

Among the various crimes which degrade our nature, few appear to be of greater turpitude in the sight of God than hypocrisy. Every act of transgression is opposed to one or more of the attributes of Deity. This impeaches his wisdom, and that his equity; this denies his authority, and that insults his power: but hypocrisy combines all these acts in one, and has for its object, not a perfection, but the existence of God. Yet dark and sombre as is the aspect of this iniquity, it does and ever will remain beyond the reach of human jurisprudence.

To designate one of the most degraded and abandoned of our species, we require no other epithet than that of an ungrateful man. Every feeling of our nature revolts at such a character, and the Spirit of inspiration has placed him beneath the lowest, and what are deemed the most stupid and the most senseless of the irrational tribes. "The ox knoweth his owner, and the ass his master's crib; but an ungrateful people doth not know, it will not consider." Yet how rare are the instances of nations which have instituted laws for the punishment of ingratitude!

Were atheism to be subject to human jurisdiction, the sacred rights of conscience, it might justly be feared, would be violated, and the liberty of the soul destroyed; but can we depict horrors more dreadful or more diabolical than the legitimate offspring of that crime?

The low and degraded thoughts which men have of the Divine excellence, the unhallowed principles of disaffection to the Divine government, and the secret pollutions of the heart, which though never displayed in the deportment, still corrupt the human mind, and render it an unfit residence for the Deity, with many other sins of a similar nature, are directly opposed to the honour of God; but suffered with impunity by the laws of man.

Some crimes are of a perpetual nature, and extend from parents to children, from ancestors to posterity, and from

time to eternity. The vicious propensities of a father are infused into the minds of his offspring, either directly, by tuition in evil principles, or indirectly, by the almost resistless power of evil example. Thus the sin is perpetuated from age to age, and the whole amount of its guilt can be computed only when its effects are brought to a close.

The crime of the Arabian impostor is not to be estimated by the thousands and ten thousands who sunk beneath the edge of his conquering sword—nor by the cities in conflagration, whose homeless inhabitants were brought to crouch before that monster of impiety, and to find, by fatal experience, that even his tender mercies were cruelty—nor by the number of Christian altars which were demolished, and of Christian temples which were rased to their foundations—nor by the pure streams of Revelation which were polluted at the fountain, and like the river of Egypt converted into blood. The wide-spreading contagion does not cease with the life of its author. He has poisoned the source, and generations which are yet unborn will drink death from its streams. He has given to iniquity not merely the sanction of his own example, but has invested it with the awful power of a religious motive, by constituting impurity the bliss of heaven.

The same may be said of their crimes, who having prevented the promulgation of the Gospel by the persecution and martyrdom of its harbingers, have impeded the waters of life, and permitted whole regions to perish in their sins. As the souls of succeeding generations, laden with iniquity, pass into the eternal world, the guilt of their murderers enlarges its dimensions, increases its turpitude, and deepens the tinge of its horror. The magnitude of such crimes can be ascertained only by the extent of their evil: and as the latter is progressive, so will be the former; every individual who is injured being a new link in that indissoluble chain of crime: and as the whole extent of evil must be fully known before the sentence of condemnation can be accurately passed, it becomes expedient, as well as reasonable, that there should be a day of future retribution.

Others are protected from the arm of justice by the shield of power; or a gift blindeth the eye, and iniquity is exalted, and the innocent are oppressed.

An inhuman monster, panting for fame, has marched at the head of an army, whose destructive rout might be delineated by villages in flames, and cities in ruins, and vineyards in desolation, and plains strewed with the carcasses of the slain: or like death on the pale horse, as described in the Apo-

calyptic vision, hell and destruction have followed in its train. Babes have become orphans, and parents childless, and the wives of youth, widows; the shrill cry of suffering humanity has pierced the skies, and the deep groans of its blood, like those of Abel's, have been heard from the ground. Do you look for the agent in all these calamities, and expect to find him languishing with disease? do you anticipate for him a life of ignominy, as the reward of his atrocity? or do you expect that, though he has escaped the violence of the storm, some deadly viper, as the minister of vengeance, will be found to have fastened on his hand? The reverse will meet your attention. You will see him seated on a royal throne, flattered by fawning menials, attended by myriads of servants, and guarded by hosts of veterans.

The argument is equally forcible, if it be drawn from the nature of virtue. Many of those dispositions and actions which constitute the brightest ornament of man, expose him, in the present state of existence, to scorn, reproach, and ignominy. Humility, which, in the estimation of God, is so lovely that to its possession he has attached the distinguished honour of his own presence, is frequently stigmatized as the offspring of a mean and dastardly spirit, which exposes its possessor to the insult of the base, and "the proud man's contumely." Meekness often lays the bosom bare to the envenomed shaft of calumny; and oppression, with an unblushing countenance, says, "Bow down thy body, that we may go over." Integrity is not unfrequently the road to poverty, and shame the reward of fidelity; whilst artful intrigue rolls in affluence, and servile flattery is loaded with favours. The noble army of martyrs, whose spirits beneath the throne of the Eternal still cry for vengeance, "were tortured, had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." If we search for their crime, we shall discover no fraud, no violence, no tumults;—no rapine, no murder, no incest;—no intrigue, no sedition, no treason;—no anarchy, no sacrilege, and no blasphemy. But "they feared God rather than man."

Now what is the inference which reason deduces from all these circumstances? The events themselves are contrary, nay, revolting to reason. That vice should ride in triumph, whilst virtue sits in tears; that oppression should be exalted,

whilst innocence is debased; that we should every where behold "the prosperity of the wicked, for there are no bands in their death, but their strength is firm: they are not in trouble as other men; neither are they plagued like other men: therefore pride compasseth them about as a chain; violence covereth them as a garment; their eyes stand out with fatness, they have more than heart could wish:" whilst the people of God return to him, "and waters of a full cup are wrung out to them;" are facts which, upon any other principle, than that which considers the present merely as a state of probation, and the future of rewards and punishments, are perfectly irreconcilable with the government of a Supreme and Righteous Being.

All the perfections of Deity are incontestable proofs of the certainty of that day. In the existing state of the world the wisdom of God is charged with folly; his justice is impeached with partiality; his power is insulted, and his omniscience denied: whilst the fool saith in his heart, "There is no God." But at the day of judgment the Almighty will lift up the veil which conceals the splendour of his attributes, and in the presence of an assembled universe will appear "glorious in holiness."

Intelligent beings are the eye of the universe. They are capable of investigating the principles, and appreciating the excellency of the moral government of God; and a great part of their felicity is derived from the order and beauty and wisdom which are therein displayed. But at present there are many things which are calculated to diminish their joy, and prevent that burst of praise which a full disclosure of the mysteries of providence will produce, when the whole hierarchy of heaven shall exclaim, "He hath done all things well." Then it will probably appear, why an Alexander or a Cæsar was permitted to conquer a world—a Nero to persecute the church—the man of sin to exalt himself above all that is called God—angels of light to become fiends of hell—and man, who was made in the image of God, to defile the temple of the Lord, and cause him to abhor his own inheritance. And as this display will justify the Divine administration, and unfold the intricacies of providence, and thereby give a higher tone to the felicity of all holy intelligences; so will it aggravate the condemnation and multiply the misery of the rebellious, among whom "every tongue will be stopped, and all will become guilty before God."

At present we are as children, who view the mere outlines of a vast and complicated plan of a skilful architect; but then the edifice will be erected, and the plan completed,

and the grandeur and sublimity of its aspect, the symmetry and beauty of its parts, and the matchless glory of the design, will be visible; and the angels and the spirits of the just made perfect will unite in ascribing "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto God for ever and ever."

To insert the numerous passages in Revelation which directly and explicitly mention a day of judgment, would occupy too much room. From Enoch down to him who closed the volume of inspiration, this doctrine has been expressed. "Behold," says Enoch, "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him."—Daniel saw it in vision, and says, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." And John, in the book of Revelation, says, "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works." Many other passages of a similar import might be adduced, but these are amply sufficient to shew, that the doctrine occupies a prominent station in the word of God. To it the Patriarchs and the Prophets, the Apostles and the Martyrs, looked forward. They "had respect unto the recompense of reward;" when, amidst the rapturous accents of applauding myriads, they should be invited to enter the kingdom which was prepared for them.

To the Editor of the Asiatic Observer.

“ SIR,

“ Considering the sentiments expressed by Mr. Myers, in his introduction to the 2nd volume of his “*Modern Geography*,” on “the Influence of Protestant Missionary Establishments in developing the Physical and Moral Condition of Man, and elucidating the dark Regions of the Globe,” highly important, and deserving of general perusal, I beg leave to solicit for the accompanying extract from that paper a place in your next number, if, as I doubt not, you agree with me in opinion, on perusing it, that its insertion will be generally acceptable to your readers.

“ Your’s truly,

March 13, 1823.

“ PHILANTHROPOS.”

Influence of Missionary Establishments, on the advancement of Geography.

“ WHILE the Christian attentively traces the twilight of ancient Geographical knowledge gradually expanding into the comparative splendour of the present day, he will perceive many broad dark spots amidst this general brightness, which all efforts of civilized man have not yet been able to remove. To point out the means which Divine Providence is developing for the illumination of these, by the diffusion of knowledge and truth, is the object of the present Essay.

“ No sooner had mankind spread themselves over a part of the habitable globe, intersected by rivers, and separated by seas, than the study of Geography became an interesting topic. A difference in the climate and situation of countries, gave rise to variety in their productions; and the desire of possessing a more diversified share of these, than a single district afforded, was early felt, and almost as early manifested, in the simple traffic of the primeval ages. Under these circumstances, almost every step in the advancement of geographical discovery, either disclosed new enjoyments, or created new wants. The inartificial raft, which had hitherto been employed, merely in procuring a daily subsistence from the watery element, was now converted into the more noble bark, in which the votaries of interest launched themselves upon the mighty deep. Seas were navigated, and distant regions explored, to promote her views, and fill her coffers. Thus commerce sprung from primitive traffic; and Tyre, Carthage, Venice, Britain, afford striking illustrations of its power in developing the knowledge of the globe.

“ While Interest was thus sedulously engaged in promoting individual aggrandizement, Ambition could not long remain dormant. Communities were formed, and, circumstances favouring the inherent desire to rule, individuals soon raised themselves to the head of their respective tribes.

“ Here ambition found its element, and those who had ascended the highest pinnacle in the fabric of their respective commonwealths, cast their extended glance around, to scrutinize the weakness and the wants of adjacent states. Every fresh accession of power gave a new impulse to its views ; and as these soon became opposed to each other, hostile feelings arose, which were artfully transferred from the individual to the community, and the introduction of war was the necessary consequence. The influence of this mighty agent on the progress of geography, is illustrated by a thousand examples ; but it will be sufficient to refer to the acts of Sesostris, the conduct of Alexander, and the transactions of the Romans. Ambition and interest were thus among the first and most powerful motives, by which the enterprise of man was stimulated to seek an acquaintance with distant regions ; while war and commerce were the means by which that knowledge was chiefly obtained. Like most of the other human passions, however, they involve in their very nature, a principle of self-destruction, which prescribes limits to their effects. Selfishness is the basis of each ; and ambition envies only wealth and grandeur. The country, which no labour could render productive, and whose inhabitants no period could make slaves, invites not to conquest ; and when allurements no longer prompt, ambition ceases to soar, and knowledge to advance. Commerce, too, must be limited, not only by the desires of man, but by his ability to obtain what she has to transfer ; and where these do not exist, a barrier is placed to her enterprising spirit—a line of demarcation is drawn, and all beyond it retains its primitive obscurity. But when ages had rolled on, and the intellect of man began to grasp at something more than the mere satisfying of his wants, or the gratification of his passions, the promotion of science became a powerful motive in directing both his mental and physical energies ; and knowledge, no longer considered as an attendant in the train of ambition or interest, was pursued for her own sake. The obstacles that opposed the enterprising mind ; at almost every step towards exploring the dark regions of the earth, only served to rouse its latent powers, and call its self-born energies into redoubled action. Experience soon evinced the insufficiency of individual exertions, and societies were formed for accomplishing what the most strenuous, but unassisted efforts could not effect. These form new eras in the history of discovery, and will appear as gems on the wide-stretched wings of *Time* ; while they waft the very remembrance of more sordid enterprises to oblivion. Interest was no longer the pole-star that guided the movements of these associations, nor ambition the power that impelled them to action. The scene was reversed. Zeal for the promotion of science supplanted the one, philanthropy banished the other. *Noble* however, as was the design, experience soon proved, even here, that their utmost powers were unequal to the task. The numbers that could be engaged in such enterprises were small ; while the worst passions of human nature were arrayed against them, aided by climates scarcely to be supported by the most robust constitutions.

“ If, however, we still continue to follow the march of time, and attentively survey the scenes as he presents them to our view, we shall not fail to behold the grand scheme of Providence gradually unfolding itself, and knowledge, truth, and goodness, attending its progress. In this developement, man is not only considered as a rational and intelligent being, designed to exist a few years amidst the varying scenes of the present life, and then to drop, like a faded leaf, into his native dust ; but as a moral agent, and an heir to immortal existence. This last consideration places him in a new light, raises him in the scale of being, and renders a communication between the civilized and the barbarous—the pious and the pagan—parts of creation infinitely important. It is this, and this alone, which stamps upon *Missionary Societies* the highest character of *Benevolence* that human efforts are capable of sustaining. Their object, which is the diffusion of knowledge, morality, and religion, through the various countries of the Pagan world, is at once the noblest, and the most comprehensive that can occupy the mind of man ; and wealth, talent, piety, and devotion, are engaged, under the sanction of Divine Providence, in its accomplishment. The means employed, are the translation of the Holy Scriptures, the preaching of the everlasting Gospel, the distribution of religious tracts, and the establishment of schools for the instruction of the natives in their vernacular tongues.

“ Although these are the grand objects of such institutions, they cannot be effected, or even attempted, without producing many collateral benefits. It was, some time ago, justly and emphatically remarked by an eminent statesman of the present day, that, ‘ If ever the interior of Africa be explored, it will be by Missionaries ; ’ and the assertion is daily confirmed. If we take the experience gained in Southern Africa, as the ground of our confidence, we shall find that ‘ the hallowed name of a Missionary of Jesus has travelled across the desert with honour, ’ and procured a friendly reception for the heralds of salvation, even among those tribes with whom the very appearance of a white man was lately the signal for immediate destruction. He, therefore, who now approaches them with the benevolence of Christianity in his heart, and the milk of human kindness on his tongue, has nothing to fear. If, too, we take our stand on the western shores of that continent, and stretch the mental vision towards the depths of the interior, we behold the same interesting spectacle.

“ The sacred cause is proceeding—the ambassadors of the cross are welcomed—and the very men, whom the cupidity of commerce had taught to traffic in their countrymen, are showing themselves amenable to the ‘ law of kindness ! ’ What are these, but the harbingers of that day, when the venerated name of Missionary shall be a passport from the mouth of Gambia to the banks of the Nile ; and from the shores of the Mediterranean to the Colony of the Cape ! Thus shall Christianity accomplish what every other motive has failed to effect !

“ Not a wind that blows but swells the sails, and wafts on its way, some vessel that brings us intelligence respecting regions which were before unknown, or that corrects our notions relative to those with which we were previously acquainted. Nor does this information merely relate to rocks and rivers, woods and mountains, the physical structure of the country, and its inanimate or irrational productions. No, the spread of knowledge, the march of intellect, the dispersion of ignorance and error, and the fitting of the immortal spirit for its final destiny, are the leading objects. Benevolence, too, is now added to all the other powers that were previously engaged in exploring the unknown recesses of the terraqueous globe;—benevolence, which knows no limits but those which bound the wants of man, or circumscribe the countries he inhabits. Deserts, islands, continents, are the theatre of its enterprising exertions—this life is the period of its conflict and toil—the next, the era of its reward. It is not the places where Babylon and Nineveh reared their proud walls, where Thebes and Carthage flourished, or where Balbec, Palmyra, and Persepolis stood, that are so much the objects of the Christian’s inquiry, as where the cross has been planted, and the banners of the Gospel unfurled. It is not the precise point where Alexander crossed the Granicus, or Hannibal the Alps—where Cyrus triumphed, or Cæsar bled—that is so interesting to him, as where the army of our Missionary martyrs are gaining daily conquests over Sin and Satan—where our Marsdens, our Careys, our Buchanans, and our Martyns are fertilizing the moral wilderness, and securing for their country the veneration of millions, which neither her arts nor her arms could ever reach. It is not with half that intensity of feeling that the merchant lays his finger on the globe, and says, Here grows the fig, there the olive, and there the vine, which the real Christian enjoys as he points to the spot where blooms the tree of life, whose fruits are righteousness, joy, and peace!

“ In subordination to these grand designs the zealous labours of Missionaries are producing effects, too, that extend both the fame and the interests of Britain. As civilization widens its sphere, industry is increased, and the wants of a new condition of existence are created. The illumination that enables a savage to appreciate knowledge, binds him to the men, and through them to the country, that impart it; and thus a conquest is achieved, and an interest gained, beyond the power of arms to effect. The knowledge of British manufactures is also introduced at a thousand points which it could not otherwise have reached, and the labours of the New Zealander, the Otaheitan, the Esquimaux, and the Hottentot, are thus rendered tributary to the artizan of Britain.

“ By these exertions of benevolence a new interest is imparted to a survey of the globe. Geography, which, in its modern acceptation is a noble and delightful study, receives increased value from its association with Christian benevolence. The knowledge of the globe, its inhabitants and products, which was formerly confined to commercial or scientific purposes, has been exalted by philanthropy, and con-

secrated by religion. We no longer gaze upon the map of the world merely with a view of fixing the sites of battles, tracing the courses of rivers, the directions of mountains, or the forms and outlines of countries. In these researches the mind is employed in nobler pursuits—man has become more peculiarly the object of study. The establishment of Missionary Societies, and other benevolent institutions, has called the attention of thousands to the subject, who are occupied in tracing the diffusion of instruction, the growth of morality, and the increase of vital piety, in the dark parts of the earth. This renders a graphical illustration of the professed religions of mankind, accompanied by a sketch of the progress which *Christianity* is making through the world, peculiarly appropriate in a work like the present, where *man* forms a more prominent feature than in previous systems.

“ In presenting the sketch to the attention of our readers, it will be necessary to take a brief view of the principal Societies engaged in the great work of evangelizing the world, as well as of the stations they have established, and the means they have employed, for carrying it on.—It is now nearly a century since the first effort was made in that grand cause; and the honour of being the first to engage in the glorious work is due to a few zealous men among the *United Brethren*, frequently called *Moravians*. In the year 1732, they became deeply impressed with the accounts of so many millions of the human race who were sitting in darkness, and held in bondage by Sin and Satan, and they formed themselves into a small society for endeavouring to convey the benefits of Christianity to heathen nations. At first their beginnings were very small, but they have now increased to more than thirty settlements, employing about one hundred and fifty Missionaries. This society pursued its way in the most unostentatious and silent manner for about sixty years, before any others of a like nature were formed. In 1792, a few Baptist Ministers, and other pious Christians, in the midland counties of England became impressed with similar views, and established the *Baptist Missionary Society* for the same purposes. From small beginnings this institution is now marching boldly on in its glorious career of diffusing light and truth through the eastern world.

“ About three years after this period, the *London Missionary Society* was instituted, ‘ the sole object of which is to spread the knowledge of Christ among the heathen and other unenlightened nations.’ At the first annual meeting of the Society in 1796, it was declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinion among serious persons,) but the glorious Gospel of the blessed God to the heathen.’ Such were the liberal principles upon which it was founded; and it has been well remarked by the Directors, at the commencement of their Report for 1821, that ‘ it arose amidst the tumults of widely-extended war, to disseminate principles which will ultimately secure the peace of the world. It arose amidst the heat of intes-

tine divisions, in a spirit of union and kindness which, in some era, will bind together the whole human race in one harmonious and affectionate brotherhood. It arose during a period of infidelity and blasphemy, which had no parallel in the annals of any preceding age, to convey to the barbarous and remote nations the blessings of the Gospel, which were contemptuously rejected, even in the very centre of Protestant Christendom. For many years its stations were few, its success small, its disappointments numerous, its disasters sometimes severe. Thousands whose hearts glowed with the most lively hope, when the first Missionaries embarked for Otaheite, had soon to learn that patience also was a duty. But after the faith and patience of its supporters had for a time been severely tried, they were cheered and encouraged with the intelligence, that it had pleased the Great Ruler of all human events, that partial success should smile upon their efforts. Its elevated and liberal principles naturally accorded with the views of those individuals, whose sole object was to convey to Pagan nations the pure and essential blessings of the Christian faith. Each revolving year now brought the most satisfactory proofs of its utility and success; every Anniversary witnessed an enlargement of its operations, and a corresponding accession to the number of its supporters, and to the amount of its fund; till it has now established fifty Missionary stations, containing about one hundred and forty labourers, who are all actively engaged in cultivating the moral desert of the world.

“A few years after the formation of the last-mentioned institution, the *Church Missionary Society* arose in the bosom of the Establishment, and has proceeded in its career of glory with a vigour worthy of the noble cause in which it is engaged. During the 21st year of its existence, the expenditure in its pious labours was about £32,000; and the Committee in their report observe, ‘The number of labourers now employed is upwards of 200—more than 10,000 children are under instruction—printing presses are established in various places—Churches have been erected—many thousands hear the word of God—and many hundred devout communicants attest that the God of all grace has blessed the labours of his servants.’

“Whilst the members of the Establishment, and other denominations of Christians, were thus zealously diffusing the light of truth among the heathen nations, in various parts of the globe, the SOCIETY OF WESLEYANS were not inactive. They first turned their attention to the benighted districts of Ireland, in 1799, and have since extended it to other parts of the globe, particularly to those involved in Pagan ignorance and superstition in the West Indies, Africa, and India. Their stations in these widely-extended countries now exceed one hundred, and the number of their Missionaries, exclusive of Catechists, is about one hundred and fifty.

“Nor are these efforts for evangelizing heathen nations confined to England, or even to Britain. The *Scottish Missionary Society* has lately become an active body, and has entered into the cause with

laudable zeal and intelligence. The spirit of benevolence has also been excited by the friends of evangelical truth among the transatlantic descendants of Britain; and the United States have now their various institutions, not only for the instruction of the red inhabitants of their own hemisphere, but in the isles of the South Sea, in Africa, and in Asia. The Protestants of Continental Europe, too, are united in the same cause, and the centre of their deliberations is at *Basle*, where a Seminary is maintained for the qualification of Missionary labourers.

“Several other valuable institutions likewise adorn the character of Britain, as well as extend their blessings to the remote regions of the globe; and are successfully engaged in the various departments of that work by which the earth is ultimately to become the temple of the Lord. But as they do not maintain foreign stations, like the Missionary Societies, they are not so intimately connected with the development of the natural, the intellectual, or the moral world.

[To be concluded in our next.]

[For the ASIATIC OBSERVER.]

BIBLICAL CRITICISMS.

No. II.

Inquiry into the origin and originality of Language.

Next to the origin of the world, the origin of language is deemed worthy of investigation. On this, as on the former occasion, we shall quote without ceremony, those who have written on the subject, as far as we agree with them, and shall use their words in preference to attempting to pass their ideas for our own by giving them a new dress. We shall commence with the account given of this very difficult subject by Dr. Shuckford, who argues the point thus:—

First, it will, I think, be allowed, that man is the only creature in the world who has the use of language. The fables we meet in some ancient writers, of the languages of beasts and birds, and particularly of elephants, are but fables. These creatures are as much beneath speaking, as they are beneath reasoning. They may be able to make some faint imperfect attempts towards both; they may have a few simple ideas of the things which concern them; and they may be able to form a few sounds, which they may repeat over and over, without variation, to signify to one another what their natural instincts prompt them to; but what they can do of this sort is not enough for us to say they have the use of language. Man, therefore is, properly speaking, the only conversible creature in the world. The next enquiry must be, how he came to have this ability.

There have been many writers, who have attempted to account for the origin of language. Diodorus Siculus and Vitruvius, imagined that men at first lived like beasts, in woods and caves, forming only strange and uncouth noises, until their fears caused them to associate together; and that upon growing acquainted with one another, they came to correspond about things, first by signs, then to make names for them, and in time to frame and perfect a language; and that the languages of the world are therefore divers, because different companies of men happening thus together, would in different places form different sounds or names for things; and thereby cause a different speech or language about them. It must be confessed that this is an ingenious conjecture, and might be received as probable, if we were to form our notions of the origin of mankind, as these men did, from our own, or other people's fancies. But since we have a history which informs us, that the beginning both of mankind and conversation were in fact otherwise; and since all that these writers have to offer about the origin of things, are but very trifling and inconsistent conjectures; we have great reason, with Eusebius, to reject this their notion of the origin of language, as a mere guess, which has no manner of authority to support it.

Other writers, who receive Moses's history and would seem to follow him, imagine, that the first man was created not only a reasonable, but a speaking creature; and so Onkelos paraphrases the words, which we render, "man was made a living soul," and says, he was made (*ruah memallela*) a speaking animal. And some have carried this opinion so far, as not only to think that Adam had a particular language, as innate to him as a power of thinking, or faculty of reasoning; but that all his descendants have it too, and would of themselves come to speak this very language, if they were not put out of it in their infancy by being taught another. We have no reason to think the first part of this opinion to be true. Adam had no need of an innate set of words; for he was capable of learning the names of things from his Creator, or of making names for the things by his own powers, for his own use. And as to the latter part of it, that children would of course speak an innate and original language, if not prevented by education, it is a very wild and extravagant fancy. An innate language would be common to all the world; we should have it over and above any adventitious language we could learn; no education could obliterate it; we could no more be without it, than without

our natural sense of passions. But we find nothing of this sort amongst men. We may learn (perhaps with equal ease) any language which in our early years is put to us; or if we learn no one, we shall have no articulate way of speaking at all, as Psammeticus king of Egypt, and Melabdin Echbar, in the Indies, convinced themselves by experiments upon infants, whom they took care to have brought up without being taught to speak, and found to be no better than mute creatures. For the sound which Psammeticus imagined to be a Phrygian word, and which the children, on whom he tried his experiment, were supposed after two years nursing to utter, was a mere sound of no signification; and no more a word, than the noises which dumb people often make by a pressure and opening of their lips: and sometimes accidentally children make it, of but three months old.

Other writers have come much nearer the truth, who say, that the first man was instructed to speak by God, who made him; and that his descendants learned to speak by imitation from their predecessors: and this I think is the very truth, if we do not take it too strictly. The origin of our speaking was from God; not that God put into Adam's mouth the very sounds which he designed he should use as the names of things; but God made Adam with the powers of a man. He had the use of an understanding, to form notions in his mind of the things about him; and he had a power to utter sounds, which should be to himself the names of things, according as he might think fit to call them:—These he might teach Eve, and in time both of them teach their children; and thus begin and spread the first language of the world. The account which Moses gives of Adam's first use of speech, is entirely agreeable to this; *And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam calle devery living creature, that was the name thereof.—And Adam gave names to all cattle.* God is not here said to have put the words into Adam's mouth; but only to have set the creatures before him, to put him upon using the power he had, of making sounds to stand for their names. It was Adam who gave the names, and he had only to fix himself what sound was to stand for the name of each creature; and what he so fixed, that was its name.

Having thus ascertained how language came into existence, our next inquiry is, what were in the first instance its specific properties.

The original language must have been formed of very simple and uncompounded sounds. If we attend to a child in its first essays towards speech, we may observe its noises to be a sort of monosyllables, uttered by one expression of the voice, without variation or repetition; and such were, probably, the first original words of mankind. We do not think the first man laboured under the imperfection of a child, in uttering the sounds he might aim at; but it is most natural to imagine, that he should express himself in monosyllables. The modelling of the voice into words of various lengths, and disjointed sounds, seems to have been the effect of contrivance and improvement; and was probably begun, when monosyllables were thought too scanty to express the several things which men wanted to communicate to one another. If we take a view of the several languages in the world, we shall allow those to have been least polished and enriched, which abound most in short and single words; and this alone would almost lead us to imagine, that the first tongue used by mankind, before it had the advantage of any refinement, was entirely of this sort. It seems natural therefore to conclude, that the first language consisted chiefly of a few names for the creatures and things that mankind had to do with. Adam is introduced as making a language, by his naming the creatures which were about him. The chief occasion he had for it, was perhaps to distinguish them in his speech from one another; and when he had provided for this by giving each a name, as this was all he had a present occasion for, so it might be all the language he took care to provide for the use of life.

We argue, further, that simplicity of sound and structure was the great characteristic of the original language, from its being a thing essential to perfection. It is probable, that were there no sin, things would be so transparent that it would be possible for one to read the thoughts of another, or at least to understand them by some sign, which might be given instantaneously without the intervention of sounds; in which case language in the first place must have been a pleasing, rather than an absolutely necessary thing. Ignorance is entailed upon us as a consequence of sin, and one effectual means by which it is rendered permanent is the slow manner in which we receive ideas either by hearing or reading, owing to the medium through which they are communicated. Now in proportion as a language enables us to express and receive ideas in the simplest and quickest manner, it must be considered as approximating to the original, in

which nothing could be superfluous or redundant. The various appendages that have been added by the skill of grammarians, and by common use, are all so many proofs that as in our nature, so in our speech we have degenerated from our original perfection, and that sin has involved us in obliquities of a verbal, as well as of a moral nature.

There is reason to believe, that it was time and contrivance which led to the distinction of the different parts of speech, which gave to nouns their numbers, and in some languages, a variety of cases; which varied verbs by mood, tense, number, person, and voice; in a word, which found out variations for the words in use, and added different ones, to express new things, as time and circumstances gave occasion.

Having so far ascertained the nature of the original language, it naturally suggests itself as a subject of further inquiry, whether such language as we suppose the original one to have been, now exists; or in other words, out of all the tongues that are now spoken, is there any one which has exclusive claims to originality? It has been almost universally taken for granted that there is, and hence the contention of different nations for the honour, as they have supposed that this would determine their great antiquity. But after all that has been said, we conceive that no such language now exists. As a seed cast into the ground dies, and afterwards produces fruit of its own kind; so we conceive that the original language died at the confusion of Babel, and gave birth to several others, which though distinct from, still possess the principal properties of the original. From Adam to the confusion of tongues, the original flowed on like a beautiful and majestic river, 'and the whole earth was of one language, and of one speech.' But at the latter period, it appears to have branched into three principal rivers, to which all the others may be traced, as so many rivulets or smaller streams. Some of these have diverged so far, and have been so intersected or isolated, that it is impossible to trace them to their source. The languages which we consider as possessing the highest claims to be considered the three, which proceeded immediately from the original, are the Hebrew, Sanscrit, and Chinese. Their antiquity, their original simplicity, and their prolific nature, lead us to form this opinion. Let us consider how far these peculiarities are exclusively applicable to them; because, if more so than to any others, they will establish our position.

The antiquity of the Hebrew is so generally believed, that most of the learned have esteemed it to be the source of all others. The Bible, which is the oldest book in the world, furnishes a decided proof of its antiquity. Some have opposed to it the claims of the Chaldee. Cambden calls the latter the mother of all languages; and Theodoret, amongst the fathers, was of the same opinion. Amira has made a collection of arguments, not inconsiderable, in favour of it; and Myricæus, after him, did the same. Erpenius, in his oration for the Hebrew tongue, thought the arguments for the Hebrew and Chaldean to be so equal, that he gave his opinion no way, but left the dispute about the antiquity of these languages as he found it. But if any one would take the pains to examine strictly these two languages, and take from each what may reasonably be supposed to have been improvements made since their original; he will find the Chaldean and Hebrew tongue to have been at first the very same. There are evidently, even still, in the Chaldean tongue, great numbers of words the same with the Hebrew; perhaps as many as mankind had for their use before the confusion of Babel: and there are many words in these two tongues, which are very different, but their import or signification is very often such as may occasion us to conjecture that they were invented at, or since that confusion. If this observation be true, it would be to little purpose to consider at large the dispute for the priority of the Hebrew or Chaldean tongue, as in either case we are brought to the same conclusion.

The simplicity of the Hebrew is evidently seen in this, that all its words may be traced to one part of speech, and were in all probability originally monosyllables. The Hebrew nouns are commonly derived from the verbs; and this is agreeable to the account which Moses gives respecting the first inventing of the names of things. When Cain was to be named, his mother observed, that she had gotten a man from the Lord; and therefore called him Cain, from the verb, which signifies *to get*. So when Seth was to be named, she considered that God had appointed her another, and called his name Seth, from the verb, which signifies *to appoint*. When Noah was to be named, his father foresaw that he would comfort them, and so named him Noah, from the verb, which signifies *to comfort*. And probably this was the manner in which Adam named the creatures: he observed and considered some particular action in each of them, fixed a name for that action, and from that named the creature ac-

ording to it. This is the only hypothesis on which we can account for the fact, that in the most ancient languages, all the words are to be traced to verbal roots. Many of the nouns, which are derived from the verbs, consist of the very same letters with the verbs themselves; probably all the nouns did so at first, and the difference now in some of them, is owing to alterations since made in the language.

All the verbs of the Hebrew tongue, at least all that originally belong to it, consist uniformly of three letters, and were perhaps at first pronounced as monosyllables; for it may be the vowels were afterwards invented, which dissolved some of the words into more syllables than one. I am the more inclined to think this possible, because in many instances the same letter dissolves a word, or keeps it a monosyllable, according as the vowel differs, which is put to it. אָן *aven*, is of two syllables, אָוּר *aour*, and אָוּת *aouth*, are words of one; and many Hebrew words now pronounced with two vowels, might originally have but one. בָּרַךְ *Barak*, *to bless*, might at first be read, בָּרַךְ *Brak*, with many other words of the same sort. There are indeed several words in this language, which are not so easily reducible to monosyllables; but these seem to have been compounded of two words put together, and are not to be reckoned among the primitives.

The Hebrew has given birth to many other languages. The Arabic owes to it its origin, and so does the Syriac. In every part of the old world its influence may be traced. In the places nearest to its primeval seat, the plainest and most unequivocal marks of its ascendancy are to be found. In this country, in the Hindoostanee and Malay languages, abundant proofs of its priority exist; and in the north, many have been astonished at the number of Hebrew words with which the Welch and some other tongues abound. If therefore antiquity, simplicity, and extensive influence are to be considered as marks of originality, the Hebrew is evidently entitled to this palm of honour.

What has been advanced in reference to the Hebrew, may with equal truth be advanced in favour of the Sunscrit. The Vaidas are celebrated through all the world, and are to be reckoned among the first efforts of genius that were made in this language: it is perhaps not too much to suppose, that they are the oldest works in existence next to the Bible. The Sunscrit in its primitive state must have been remarkable for its simplicity. Its roots are all only of one part of speech, and are monosyllables. They generally consist of three letters, but are pronounced by one impulse of the voice,

which shews that the language, in its original state, must have been very simple, and also throws additional light on the conjecture that has been made concerning the Hebrew radicals. This as a learned language prevails through all this vast continent, and extends to the borders of China. The Bengalee, the Hindee, the Mahratta, the Orissa, &c. are immediately derived from it, and many others contain a great number of words which are to be traced to it as their origin. It would be easy to enlarge on each of these particulars in reference to the Sunscrit; but we have purposely dwelt longer on them in the first instance, in order that, by simply stating upon unquestionable authority the same properties to be equally applicable in the following instances, we might not be under the necessity of entering into detail.

The Chinese possesses the same undoubted claims to originality as either of the former. Fohi, one of the Chinese emperors, is supposed by many to have been Noah; by others he is placed about two hundred years after the flood; but in either case we learn the great antiquity of the nation. The works of Confucius, the Chinese philosopher, are well known to be very ancient. In simplicity, this language excels either of the former; and what is very singular, it has retained a prominent part of this simplicity down to the present time, whereas both the others have lost it to a great extent. The wall by which this people have surrounded themselves, and the jealous eye with which they have marked the smallest approach of strangers, have contributed greatly to this. It is impossible for us to have a stronger proof of what language must have been in its original state, than that with which the Chinese furnish us, for many of the characters by which they express their ideas, bear a strong resemblance to the objects which they define: and they have no need of any such things as grammars; since grammar has only to do with inflections, and inflections are to them entirely unknown: they supply all these by different characters, which contain in themselves a definite idea. The Chinese has not been so prolific as the two former, owing to their having confined themselves within certain bounds, and not having intermixed with other nations; but what it loses of its claims to originality in this respect, it abundantly compensates by its simplicity, and the extent of the country in which it prevails.

Since what we have here advanced respecting these three languages cannot, we conceive, with equal truth, be maintained of any others, we consider ourselves justified in supposing, that these are the three original languages into

which that spoken before the confusion of tongues afterwards branched. And it is very remarkable, that these three originals are written in three different ways; the Hebrew from right to left, the Sunscrit from left to right, and the Chinese from top to bottom: the first is Alphabetic; the second is Syllabic; and the last is Symbolic; so that taken separately, each is peculiar to itself; and taken collectively, they possess all the peculiarities of language that are known to exist.

[For the ASIATIC OBSERVER.]

*Extracts from the Correspondence of an Indian Traveller,
in the years 1821 and 1822.*

“ I can learn from your note what delight the journey I made from Odeypoor* to this place, would have given you. You would have had a noble field for your pursuits of Geology and its branches. I had long determined to cross the difficult and untrodden Alpine re-

* *Odeypore.*—The district of Odeypoor, is a Rajpoot principality of the highest rank in the province of Ajmere, of which it occupies the southern extremity, and is situated principally between the 24th and 26th degrees of north latitude. A considerable portion of the Odeypoor territory had anciently the appellation of Mewar or Meywar: its chief is frequently styled in history, the Rana of Chitore. It is difficult to define the real extent of the Odeypoor territories, owing to their incessant fluctuation; but they may be considered generally as comprehending the districts of Chitore and Mewar. Under this point of view they are bounded on the north by the Joudpore territories; on the south by many native principalities in the provinces of Gujerat and Malwah; to the east are the territories of Kotah, Boondee, and Sindia; and on the west the large district of Sarowy, nominally subject to Joudpore. In 1818 their total area might be estimated at 7,300 square miles of turbulent and ill subdued territory.

The surface of Odeypoor is rather hilly than mountainous; and possessing many streams and rivulets, independent of the periodical rains, it produces, when properly cultivated, sugar, indigo, tobacco, wheat, rice, and barley; there are also iron mines, and abundance of fuel. Thirty miles north of the city of Odeypoor sulphur is found, but of a quality inferior to that which is procured from Surat. The country is naturally strong, and the paths wild and intricate. In 1818, Cheetoo, the Pindary, baffled every effort to overtake him in his escape from Jaweed in Rajpootana, which he effected by penetrating through a most difficult country to the south of the Mewar district, coming out by Dhar to the south-west of Oujein, where there is a very high range of hills, whence issue the streams that afterwards form the Mahy river.

The city of Odeypoor, which is situated within an amphitheatre of hills, is guarded in the approach by a deep and dangerous defile, which admits only of a single carriage passing at a time; yet so extensive is the circuit protected by this pass, that it is said at one time to have comprehended between 4 and 500 villages within its range. The cultivators are composed of Rajpoots, Jauts, Brahmins, Bheels and Meenas, and nearly the whole are of the Brahmminical persuasion. Their language is of Sanscrit origin, and the Lord's prayer, when translated into it by the Missionaries, was found to contain 28 of the roots found either in the Bengalese or Hindostany specimens. On the neighbourhood of the town of Odeypoor, which is in lat. 24° 58' N. and long. 74° 14' E. the wells, although but a small distance from the surface of the earth, are strongly impregnated with mineral particles, which flow with the water from the hills. At the emancipation of this city from the yoke of the Maharattas, it received an immediate accession of several thousand inhabitants.”

gions which line the western frontier of Meiwār,* descending from the temperature of eternal spring to the torrid sands of Marwar; a belt of mountains fifty miles in breadth where I crossed, and the most diversified you can imagine, with all the various requisites of scenery, where

“ Hills on hills, and Alps on Alps arise.”

Wood, water, and all that is delightful, were in abundance. The Jessamine in wild luxuriance clasped the forest trees. The forests were filled with Bantam fowl, and enlivened with the Cuckoo's note from a dozen quarters at once. These ranges present you with every specimen of the primitive formations—every variety of Granite and Gneiss in the chains, generally rising over slate, of which the vallies between the mountains of the declining part of the tract are formed. The slate appeared to be of every kind, and as to colours; I never saw such a variety. The pink and green are beautiful, and some temples built of the latter at Gogoondah, a dependency of Odeypoor, had a magnificent effect. In the higher tracts Quartz predominates in the vallies, and Gneiss succeeds Granite in the elevations. In the ridges of Quartz, obtruding every where through the surface, I occasionally found some good specimens in various states of chrySTALLIZATION. Having made the highest points in this wild tract, as indicated by the barometers, and still better by the object of search, the sources of the rivers which hence diverge to the east, west, and south, I commenced a descent by a pass not used since the wars of King Jehanghire of Delhi. It is doubted whether he could have ventured through it, though just calculated for the scene described by Orme, when Aurungzebe was shut up and obliged to capitulate; but the old Bigut was too wary to trust himself, and it was his son Akber, who was indebted to the Rana's clemency, (though not till he had paid dear,) in permitting him, and the chiefs of his army, to escape by one of their passes, and join the royal forces in Marwar †, Joudpoor province, with which he soon after united, and very nearly deposed his father.

* *Meyewar (Meiwar).*—A district in the northern part of the province of Khandesh, situated between the Tuptee and Nerbudda rivers; but respecting which we have very little information. It is hilly and thinly peopled, and contains many of the aboriginal Bheel tribes. The principal towns are Sultaunpoor, Bejughur, and Sindwah.

The town of Mheyashwur (Mahesh Asura) stands on the banks of the Nerbudda, and is a noted station selected by armies marching north or south for crossing that river.

† *Marwar (Marwar).*—A large and ancient division of the Ajmeer province, situated principally between the 26th and 28th degrees of north latitude, but in modern times, better known as the Rajah of Joudpoor's territories. In former times the word Marwar, as including the town and fortresses of Ajmere, became almost synonymous with the name of the province. On investigation the Missionaries found, that the Lord's prayer in the Marwar language contained 28 of the 32 words particularized in the Bengalese and Hindostany specimens. In 1811, the annual fall of rain, never over-abundant, failed in Marwar, which, in addition to the desolation caused by clouds of locusts, drove the inhabitants of that unfortunate country for subsistence to the centre of Gujerat. The misery still pursued them, for in 1812, Gujerat also experienced a failure of

As to my descent from these delightful heights, you may form a tolerably correct idea of its difficulty and danger when I inform you, that the Meena tribes, or Bheels,* who invade these districts from the south-west; to enable their cattle to descend the pass, with their daggers slay one of them, and lay the carcass at an abrupt spot as a step for the rest of the herd. After a ten mile movement through a defile winding amongst dells, and watercourses, and mountains covered with superb trees, I halted on the bank of a stream for the night. A wilder scene could not be contemplated. Not a hut was to be seen in all the ten miles travelled this day, nor in the next day's continuation of the defile of 12 miles more. The whole of this distance I had to cut my way through, and had people at work a fortnight beforehand. The mountain hordes (all vassals of the Rana of Odeypoor, and of his kin and blood, though separated by an interval of forty generations) came to see me, and escort me out of the wilds. A very short way from me were communities of the Bhomea Bheels, who hold a small quantity of land free from duty or rent. These are the only tribes independent of all superior power in India, some of which amounted to 5,000; but even with them I was on terms of friendship, and felt quite at home.

rain and consequent scarcity, which soon reduced the already half-starved emigrants to a most deplorable condition; yet they most unaccountably uniformly declined employment when tendered, even with the prospect of death, as the consequence of their refusal. The vicinity of every large town in Gujerat was then crowded with these wretched creatures, infirm, dying, dead, and half-eaten by dogs, which acquired an unusual degree of ferocity from having so long fed on human bodies. Even the distinction of caste was at length forgotten, and the Bramhan was seen selling his wife for 2 or 3 rupees to such as would receive her. At Baroda, the Guicowar's capital, the weekly return of Marwarie burials exceeded 500 bodies. Much was done by native charity; large subscriptions were raised, aided by a liberal sum from the Baroda government: but all unavailing, the extent of the calamity exceeding human power of efficient alleviation. In the mean time these unfortunate emigrants spread themselves all over the Gujerat province, from the Gulf of Cutch to Surat, and in many instances to Bombay; and there is reason to believe, that of the whole mass not one in a hundred ever returned within the limits of his native province.

* *Bheels*.—In the southern division of Malwah, the savage tribes of Bheels are found in considerable numbers, especially among the mountains contiguous to the Nerbudda and Tuptee rivers, where their chiefs are in possession of all the principal passes. These are a jungle people, and by some supposed to have been the aborigines of central Hindostan, extending west to Gujerat, where they meet the coolies, and east to Gundwana, where they come in contact with the Gonds; but the points of difference which distinguish these tribes from each other respectively, and collectively from the lower classes of Hindoos, have never been accurately ascertained. The Bheels inhabit the interior, where they subsist on the produce of a very scanty cultivation, being generally averse to agriculture, and on what they can procure by hunting and thieving; the coolies are found mostly on or near the sea-coast, where, until lately, they employed themselves by fishing and piracy. Their common points of resemblance seem to be an aversion to regular industry, and a proneness to predatory rapine, at which they are particularly expert, and were in consequence frequently employed by the native chiefs to desolate the territories of their adversaries. Some of them have recently got mounted, and serve as cavalry; but a great proportion are infantry, nearly in a state of nakedness, and armed with bows and arrows. ¹⁰

From the top of this table land, the thermometer was in the morning of the 7th of June, at 70° , but ranges still rising; and when next day I had gained the flats of Marwar, the thermometer stood at 106° in my large tent, with the breeze wafted right up the Konkan, from the south; for we have the winds but very partially in the valley of Odeypore. Then I pushed on for the Olympus of the Jupiter of central India, the celebrated Aboo*, passing through the little state Sarowy. It was in the descent to Marwar, passing over these tremendous barriers, that I had to remark, the still more powerful bar of separation to countries, the magical change of manners and speech; and what made it still more strange, these very people, not 50 years ago, belonged to the Odeypore territory. The chiefs are all of the Rana of Odeypore's blood and kin; and their manners, actions, and speech, those of the country in which they dwell. There are no circumstances to prepare the mind for the change. You plunge at once into the extremes of variety in the race of these children of the sun;—but I must say, that the scale weighed in favour of those in the low tracts of Marwar, in manners, and appearance. Much speculation might be indulged in endeavouring to discover how much of the deficiency in those points, most interesting to a philanthropist, they owe to their poverty, and the oppressions they have laboured under for nearly a century; and how much the absence of those evils to the difference of climate, and to the government of Marwar.

The ascent to Aboo was a terrific labour. I started at 4 A. M. and did not obtain a firm footing till noon. I had, however, to make many halts. The barometer at the base was 29, and our first halt was at the Temple of the God of Wisdom, perched amidst the cliffs, and where pilgrims halt to refresh from a most sulphureous spring. The barometer had fallen just 1° to the shrine, or about nine hundred feet of perpendicular height; but the road over our heads looked still hideous. Nearly another degree brought us to the first *terre plane*, and the beautiful verdant flats covered with Karoonda bushes, with as delicious a fruit as ever I ate; *that* cultivated in our gardens is not to be mentioned in comparison with it. We still continued ascending; however, I now used one of the "Heavenly Cars," with which the mountaineers trotted away with me till I came to the base of the "Saint's Pinnacle," the highest part of Aboo. I reached it after one o'clock, 10th June, thermometer standing at 70° ; but the barometers did not indicate the height to my satisfaction, owing to some cause which remains yet to be investigated, for the next morning at day break they indicated a difference of 600 feet, and on a lower peak. The thermometer was, however, at 60° !

religion they are Hindoos of the Brahminical persuasion; but in feeding addicted to many impure practices, the sacred order having never been at any pains to instruct them on the subject.

* *Aboo*.—This place is a dependency of the Sarowy Raja's, but generally possessed by some rebellious relation. Lat. $24^{\circ} 36'$ N. long. $73^{\circ} 25'$ E.—36 miles west by south from Odeypoor.

There I was, perched on the remnant of the watch-tower of the fortress belonging to the ancient Lords of the Rajpoot tribes; swimming on a sea of clouds, dashing like billows between me and the temples below. The change was great to a person in my state of health, the thermometer being 106°, and I was just eleven hours out that day, ere I obtained shelter in a small tent belonging to a worthy and wealthy pilgrim.

It was here, where the rebellious Titans* attempted to storm heaven, while they destroyed the sacrifices of the saints below. There are 12 villages on the top, with tanks, &c. Wild apricots and lemons are here, and pomegranates, growing out of the granite rocks. All the fields are hedged with the common white rose. The Champa flower is in abundance, and Jessamine and other flowers of great beauty are as plentiful as thistles. The Palmyra and Mangoe tree are common, and also a vast variety of shrubs. Amongst the birds, which are numerous, are the Cuckoo, and a bird like the Mavis in note, and which sings towards evening.

* The Usoorus or Giants are the enemies of the gods, and the offspring of Kshyapu, the progenitor of gods, giants, men, serpents and birds, by his different wives. They bear a resemblance to the Titans or giants of the Grecian Mythology, and stories of their wars with the gods abound in the Pooranus. Indru, Vishnoo, Kartika, and Doorga, are distinguished among the Hindoo deities for their conflicts with these beings. King Vulee, a giant, is worshipped by the Hindoos on their birth-days, with the same forms as are the gods.

The most rancorous hatred has always existed betwixt the usoorus and the gods, although half brothers, the former having been excluded by the gods from succeeding to the throne of heaven; and dreadful conflicts were carried on betwixt them with various success, till both parties sought to become immortal: the giants performed the most severe religious austerities, addressing their prayers alternately to Vishnoo, Shivu and Brumha; but were always unsuccessful. The gods, however, at last obtained this blessing at the churning of the sea of milk; which story is related at length in the Mubabharutu and other works:—The gods first took mount Munduru, placed it in the sea, and wrapping round it the serpent Vasookee, began to whist it round as the milk-men do the staff in making butter. The gods took hold of the head of the snake, and the giants of the tail; but being almost consumed by the poison from the mouth of the serpent, the gods privately entreated Vishnoo to prevail upon the giants to lay hold of the head; upon which he thus addressed them: ‘How is it,’ said Vishnoo, ‘that you, giants as you are, have taken hold of Vasookee’s tail?’ The gods and the giants then changed places; and the elephant Oiravutu first arose from the churned sea to reward their labours; afterwards the gem Koustoobhu—the horse Ochoeshruva—the tree Parijatu—many jewels—the goddess Lukshnee—and then poison. Full of alarm at this sight, the gods applied to Maha-devu (Shivu), who, to save the world from destruction, drank up the poison, and received no other injury than a blue mark on his throat. Next came up the water of immortality, when the 330,000,000 gods, and the usoorus without number, took their stand on each side, each claiming the mighty boon. Vishnoo proposed to divide it with his own hand; but while the usoorus went to prepare themselves by bathing in the sacred stream, the gods drank up the greatest part of the nectar; and to give them time to drink the whole, Vishnoo assumed the form of a most captivating female, with which the giants were so charmed that they totally forgot the nectar. One of them, however, having changed his shape, mixed with the gods, and drinking of the water of life, became immortal; but Vishnoo, being informed of this circumstance by Sooryu and Chundra, (the sun and moon,) cut off the head of the giant.

The head and trunk being thus immortalized, were made the ascending and descending nodes, under the names Rahoo and Ketoo.

The Jain * Temples are the grand objects in the landscape here. They are by far the richest in design and execution, though not the largest, I have seen in India. The sculpture cannot be described,—

* *The Jainas.*—The Jainas constitute a sect of Hindoos differing in so important tenets from the Brahminical, but following in other respects similar practices. The essential character of Hindoo institutions is the distribution of the people into four great tribes. The Jainas admit the same division into four tribes, Brahmins, Khetries, Vaisyas, and Sudras, and perform like ceremonies from the birth of a male until his marriage. They observe similar fasts, and practise still more strictly the received maxims of refraining from injury to any sentient being. They appear to recognize as subordinate deities some, if not all the gods of the prevailing sects; but do not worship in particular the five principal gods of these sects, nor address prayers, nor perform sacrifices to the sun or fire. They differ also from the Brahminical Hindoos in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior gods. Another doctrine, in which they materially disagree with the orthodox Hindoos, is the rejection of the Vedas, the divine authority of which they deny. In this particular the Jainas agree with the Buddhists, or Sangatas, who equally deny the divine authority of the Vedas, and who in a similar manner worship certain pre-eminent saints, admitting likewise, as subordinate deities, the whole pantheon of the orthodox Hindoos. These two sects (the Jainas and the Buddhists) differ in regard to the history of the personages whom they have deified; and hence it may be concluded that they had distinct founders, but the original notion seems to have been the same: all agree in the belief of transmigration. Jaina priests usually wear a broom, adapted to sweep insects out of the way, lest they should tread on the minutest being. In Hindostan, the Jainas are usually called Syauras, but distinguish themselves into Sravakas (Shrawuks) and Yatis, or laity and clergy. The following is a brief account of

1. *The derivation of the name Jaina or Joinu.* Jaina or Joinu, is derived from the word jinu (ji, to conquer). He who has overcome the eight great crimes, is called jinu. These crimes are, eating at night; slaying an animal; eating the fruit of those trees that give milk; tasting honey or flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions.

2. *Their origin.* This sect is said to owe its rise to Rishubhu-devu, a Hindoo, and of whom it is related that he became incarnate thirteen times. After him twenty-two persons are mentioned, as the successive leaders of the sect. The last of the Joinu yogees was Muha-veeru, who is said to have been incarnate 27 times. This yogee had many disciples, and amongst the most distinguished was Gontumu-Swamee, for whom he had a particular regard, and whom he sent, on the day of his absorption (death), to the residence Devu-suramnu, lest his mind should be too much affected. Seventeen of his disciples obtained deliverance from the body at the same hour with their master.

3. *Their Doctrine.* It is difficult to give a system which will apply to the whole sect, among whom various opinions prevail. A number of Joinus come near to the orthodox Hindoos. They acknowledge something of a deity, yet deny a Creator, and reverence in a limited sense Hindoo deities. They retain the ten ceremonies connected with progress through life up to marriage. They marry like the Hindoos—burn their dead, but observe no shraddhu. Strict Joinus are constrained to a life of mendicity. The chief Joinus were gloomy ascetics, assuming the rights of deity, and denying the authority of God. They say, that the earth is formed by nature, that is, by inherent properties existing in itself; that spirit is found in two conditions, emancipated, and enclosed by matter;—that but one spirit is individuated through the whole universe of animated existences: (although Chervvaka, a Joinu leader, denied the existence of spirit altogether)—that all human affairs are regulated by religion and irreligion, i. e. by works of merit and demerit;—that religion naturally purifies, exalts, and immortalizes its possessor; and that irreligion defiles, degrades, and ruins men; that the future births of men are regulated by present

it must be seen. These were made by the ministers of the Kings of Newahy, the Barwarrah's, a tribe of Rajpoots, of whom so much has been said. I collected all the old inscriptions which I could procure, and which may furnish materials for a future paper or two; and I have also obtained many old valuable manuscripts.

You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patun, a city in Rajpootana,—and Jesselmere, a town North West of Joudpore,—and Cambay; together with the travelling libraries of the Jath. Bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here to the subject. At Jesselmere are the original books of Baudha (Boodhu,) the Sybelline volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of Hindoo literature; for you have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for.

I am going westward in a few days to Cambay, to visit the sacred Palithanee and Sutringsah in the Peninsula, the Palestine of the Jains, and one of their seven Teeruts; thence to Bheemal, where the Pandoowas dwelt in their exile from Delhi; and thence to Bubbulpoor and Garia, ancient seats of the Rana's ancestors early in

actions; that works of merit will raise a person to one of the twelve heavens;—that for eight miles beyond the highest heaven all is darkness; that below this heaven is a heaven, in which all who obtain unchanging happiness remain, and is 36,000,000 miles long; that the inhabitants of this world occupy 1,332 cubits of these regions; that below are five other heavens occupied by ascetics somewhat less pure than the former; that lower still are twelve heavens one below the other;—that the earth is next hung in air; beneath, water; and still lower, darkness. Persons sinning in the above named heavens, become men or animals, and sink into a region of torments; while others ascend from the earth, and occupy their couches, or places of repose in heaven.

4. *Their Duties.* The Joinu bathes in the morning—shakes his garment and mat to purify them—repeats prayers to persons possessing the five qualities of Urihuntu, Siddhu, Acharyu, Oopadhyaya, and Sadhoo—makes an address to wisdom, religious light, excellent conduct, and devotion—walks round a Joinu temple three times—bows and prays to the image of a Joinu yogue carved in a sitting posture—goes to his spiritual guide, and makes his vows to him for the day—solicits alms at a certain number of houses for the food of the day—returning, he mutters incantations, to remove the sins committed in killing insects by treading on them unwittingly as he passed through the streets—eats—prays again to the persons designated as above—continues silent nearly all the day—at its close again repeats incantations, &c. Many other duties must be passed over, as too numerous, to introduce here. The person who, by practising the duties of the Joinu religion, renders himself worthy of the worship of Indru and the other gods; who delivers himself from the chains of the world, obtaining complete emancipation from matter, becomes a proper object of worship to all creatures. Passing by the festivals, &c. of this sect, we have only room to add, that at the time of a Joinu mendicant's last sickness, a disciple repeats a certain prayer to him, and rehearses the praises of the Joinu mendicants. After his death, with his body are burnt the brush with which he swept the road or his seat, that he might not destroy animal life, his staff, his beggar's bag, and a lump of wheaten paste.

There are five sects of Joinus, but the difference between them is trifling. The Digumburus, who wear no clothes—the Teru-punt'hees, the Dhooriyas, the Loonkas, and the Bouddhus.

the present era—places utterly unknown here, though familiar to me, (I exclude Suttingah.) I hope to get some accounts of Mahmoud's invasion, and details of the ancient tribes. Here I can trace the Huns of old, and the Cathæi of Alexander. The Rana's ancestors were expelled by a Parthian colony."

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To the Editor of the Asiatic Observer.

MR. EDITOR,

It is not at every period that the skill of man can decypher the signs of the times, and by present events prognosticate the future: but within the last 30 years a regular succession of events, no less remarkable than beneficial, has scattered the midnight darkness of our moral hemisphere, and tinged the edge of our horizon with colours so bold and interesting, that every attentive observer exclaims, It is the dawning of the Sun of righteousness. Although, Mr. Editor, your valuable publication is called the Asiatic Observer, perhaps you will not be reluctant to step beyond the boundaries of Asia, and glance at Europe, and behold the signs of the times there—for if in Europe a Catholic Professor can rejoice in circulating the Bible so widely, may it not indicate that the flame of his zeal will proceed from the West to the East, and that Catholics in Asia, especially in British India, will imitate his example, and become equally active circulators of the word of life? These sentiments induce me to send the following account of the Biblical labours of the Rev. Dr. Leander Van Ess, which you will oblige me by inserting in your Miscellany, together with an Address made by the same enlightened and truly Catholic Professor.

Permit me to add, that L. Van Ess has requested me to solicit of Christian Philanthropists in India Grammars, Dictionaries, and other works connected with Oriental Literature, calculated to assist his pupils in the prosecution of their studies;—and I shall feel truly happy in forwarding any such kind donations by an early and safe opportunity.

I am, Mr. Editor,

Yours, &c.

D. SCHMID,

March 21, 1823.

E. F. O. Asylum, No. 46, Circular-Road, Calcutta.

I. Summary of the account of Copies of the Holy Scriptures circulated by the Rev. Dr. Leander Van Ess, and of the sums of money received and expended by him for that purpose.

Agreeably to the account published by him in July 1818, a translation of which appeared in the Appendix to the 9th Report of the Calcutta Auxiliary Bible Society, Dr. Van Ess had circulated to June 1818,

Testaments of his own translation,	2,33,341
Ditto of Luther's translation,	2,800

Sum total of Testaments. 2,36,141

Bibles of Luther's translation,	5,334
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Since June 1818 to the end of December 1820, he had circulated, in addition to the copies which he had before disposed of:—

Testaments,	1,63,320
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Hebrew Bibles, .. .	500
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German Bibles of Luther's translation,	2,915
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3,415

Accordingly the total number of copies of the Holy Scriptures circulated by him to the end of December 1820, is

Testaments, principally of his own translation, 3,99,461
 Hebrew and German Bibles of Luther's translation, 8,749*

The total sum of money which he had received from June 1818 to the end of December 1820, is 1,18,101 Guilders. Of this sum 82,132 Guilders had been contributed by the British and Foreign Bible Society; 5035 Guilders by the Amsterdam Bible Society, and 2525 by the Russian Bible Society. Also several German sovereigns, as the King of Wertenberg, the Grand Duke of Darmstadt, the Grand Duke of Nassau, and others, had sent him contributions, for the purpose of enabling him to circulate the Holy Scriptures among their Roman Catholic subjects. This sum, added to 94,345 Guilders, being the sum of money received to June 1818, makes the total sum of money received by him for the purpose of spreading the word of God, chiefly among the Roman Catholics in Germany, amount to 2,12,446 Guilders, which is about £19,000 Sterling.

Dr. Van Ess concludes his account in the following manner:—

“Animated by the liveliest gratitude, and joyfully acknowledging what great things God our father in Christ Jesus has done, by means of pious and benevolent hearts and hands, in enabling me to circulate his eternal word, I present this account of the copies of the Holy Scriptures circulated by me, and of the sums of money received and expended for that purpose, first to these generous benefactors, and secondarily to all Christians who consider the circulation of the Holy Scriptures as a sacred duty; at the same time observing, that every six months the details of my accounts, with all vouchers belonging to them, are submitted to a number of upright men, both Clergymen and Laymen, well versed in accounts, for their examination, and signed by them. Whilst I daily praise God for the great confidence which generous friends of the Bible place in me, I beseech them, by what must lie nearest to their heart—the eternal happiness of our brethren—not to relax in their generous liberality. The harvest has been great indeed; but it may become still greater, if I am still more liberally supported in distributing this spiritual food in the wilderness, and in satisfying the desire of the souls which thirst after the waters of salvation. Let us, therefore, do good, and not grow weary; let us work, while it is called to day, looking unto Jesus, the author and finisher of our faith. He rewards gloriously and eternally what is done out of love to him, to promote his honour.

“I observe, moreover, that I have still in store a number of Hebrew, Greek, and Latin Bibles (*vulgatæ* editionis), which have been placed at my disposal by the British and Foreign Bible Society, for the purpose of disposing of them to poor students, either gratuitously, or at such a price as their circumstances may allow them to pay.

“Finally, I declare herewith that I shall cheerfully continue, till death, to devote all my powers to the circulation of the Holy Scriptures. As I have in my side God and him who has commanded us

* In his letter Dr. Van Ess informs me, that since the publication of his last public account to the end of August 1821, he had circulated 519 Bibles and 34,180 Testaments, so that the total number of Bibles and Testaments circulated by him to September 1821 is 9,268 Bibles and 4,33,641 Testaments. *Translator.*

to "search the Scriptures;" as I have on my side the unanimous consent of the most pious and learned Fathers of the Church, and the judgment of the most holy Popes, Archbishops and Bishops; as I have on my side the testimonies of the holy Martyrs, whom our Church sets forth to us on the second of January as patterns for our imitation, who, as it is said in the Roman Martyrology itself, despised the tyrannical command of the Emperor Dioclesian to deliver up the sacred books, and rather gave their bodies to the executioners than that which is holy to the dogs; as I have on my side the Bible itself, the word of prophecy contained therein, the important events of our wonderful time, and eternity, which speaks to me and all with the utmost seriousness; I say, as all these are for me, who can be against me?

MARBURG, } (Signed) DR. LEANDER VAN ESS,
January 1821. } *Professor and Christian Catholic Pastor.*

II. Address to Christian Philanthropists.

"It is well known that Catholic scholars are in general very deficient in a critical knowledge of the original languages of the Bible, and consequently very ill qualified to understand and interpret the Scriptures correctly. Perhaps in most of the seminaries for the instruction of such as are destined for the ministerial office, measures to supply this deficiency are intentionally omitted, in order to be the more successful in substituting human and ecclesiastical authority, and a blind obedience of faith, in the stead of sincere, independent inquiry and true illumination, and consequently in perpetuating a spiritual slavery, and the Romanistic, systematically unbiblical interpretation of the Bible. In addition to this, the spirit of the age has a tendency to fill most of those Catholics who have a smattering of learning, with a blind and violent zeal for Papism, Curialism, and Jesuitism, and to make this party more numerous than that which will be, and actually is, antiromanistic and truly Christian Catholic. It is well known, that all clergymen who proceed from this Roman Catholic school,* are intolerant, and believe their sect to be the only true Church, out of which there is no salvation; and that they are the most decided enemies of the universal circulation of the Holy Scriptures, and more especially of Laymen's reading the Bible. It is true, these walls of Babel are not strong enough to frustrate the divine strength of evangelical truth, and to stay the mighty progress of the word of God; and against his power who protects the Church, all the cunning of those who are formed of dust, cannot prevail any thing. Nevertheless, agreeably to human judgment, it seems to be an object of the utmost importance, and of paramount necessity, to do as much as lies in us, that from time to time a number of pious young men be trained up in the Catholic Church, who, well furnished with solid biblical learning, and with a critical knowledge of Oriental languages, and belonging to no other school but that of the Lord—the Christian

* In contradistinction to his own liberal sentiments, which Leander Van Ess calls the Christian Catholic school.

Catholic school—anointed with the Spirit and with fire, may prosecute the work of circulating the Holy Scriptures when those who have commenced this work, after having spent their strength and finished their course, will have been called away ; in order that there may be a succession of valiant and skilful warriors, who, armed with the armour of God and well instructed in this holy warfare, will courageously encounter the enemies of the universal circulation of the word of God, and conquer more and more of the hostile territory, and thus prepare the way for the coming of the Lord. It is therefore my most earnest desire to be enabled, by the liberality of Christian philanthropists, to support several pupils distinguished by their mental and bodily qualifications, of blameless conduct, endowed with many gifts of the Spirit, and with an ardent zeal for science ; who, under my direction and the guidance of truly Christian scholars, should study Christian Divinity and the Oriental languages, and afterwards travel for one year. My design herein is to make them fit for filling professorships of Divinity in Catholic Universities, yet without becoming priests, and consequently being compelled to live in celibacy. Though according to my plan they should remain Laymen, they would nevertheless be sought after for theological professorships, because on account of their superior literary qualifications they would be necessarily wanted. In this way, by training up learned Professors of Divinity, of truly Christian and antiromanistic sentiments and views, who would have the most decided influence in forming the minds and principles of the rising generation of Catholic Divines and Pastors, the reformation of the Catholic Church may be most effectually promoted. I shall be very happy to receive contributions for this purpose, and I pledge myself herewith to administer most conscientiously the funds intrusted to me with this view, and to render annually an account of my receipts and expenditure.

MARBURG. (Signed) VAN ESS, *Professor and Pastor.*

Native Music.

We doubt not that to our readers in general, and especially to those acquainted with Music, the following tune, which is very frequently sung by the Native Christians, will be an acceptable curiosity. We are indebted for the notes of the tune, the engraving on wood, and the English version to an active friend, who by his pen and his graver has added much to the interest of our publication.—Ed.

Bengalee Hymn, by Krishnu.

যে জন আপন পুঁথি দিয়া পাপী ওঁকারে
ও মন ভুল না তাঁরে.

না ভুলিও আর কর সেই সার
যিহে বুদ্ধ নাম ত্রাণের সরে.

আর সব কার্য পূরে কর তাঁর
খ্রীষ্ট পুয়বীন রাখ অস্তরে.

Free Translation.

He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not Him.

O troubled soul, forget no more
Thy chiefest good, thy richest store—
Jesus thy Lord, whose holy name
Doth save from sin and shame.
Cease, cease thy cares, thy fruitless
toil,

For Christ hath died to save the vile ;
His grace and love shall sooth the breast
That pants for endless rest.

সত্য দয়া স্বা মকলি অসীয়া
 যিহু আপন রক্ত দিয়া পাপী নিভারে.

সাবু বন্ধু তাঁরে বলি বায়েবায়ে
 যিহু নামে পায় করে আশারে.

He who is truth, and mercy mild—
 He who in death with pity smiled—
 Who shed his crimson blood abroad—
 Leads guilty man to God—

O faithful Friend, on thee I call
 By day, by night, my all in all.
 Thy name, sweet Jesus, brings relief,
 And stays the sinner's grief.

JEY JONE APON PRAN.

SLOW.



Jey jone a - pon pran - o dee - a pa -



pee oo - dha - rey O mon bhool - o na ta - rey



Na bhoo - lee - o ar ko - ro sey - ee saar....



Na bhoo - lee - o ar ko - ro sey - ee saar .. Ee -



soo Bruh - mo nam..... tran - eyr - o to - rey



O mon bhool - o na ta - rey Jey jone a -



pon pran - o dee - a pa - pee oo - dha - rey



O mon bhool - o na ta - rey

Poetry.

ODE TO MY SISTER.

What is a dream ? 'Tis human life condens'd,
 Summ'd up in abstract, gleaming then extinct ;
 A glow of beauteous clouds yielding to night,
 A passing thought—a melancholy joy,
 Now bright, and now no more !

The poet dreams of golden circles pale,
 Dancing reflected 'neath some solemn bridge,
 Where silent waters glide from the broad light
 Of day, snatching a solitary beam
 To yellow the wide vault ;

While talking Echo mutters each deep sigh
 Of oozing winds, or answers to the call
 Of the clear gushing wave and low-bent rush,
 With voice faint whispering as the curling splash
 Purls over the green stone.

Not as those circles which with boyish gaze,
 I watch'd, and thought of angels' sparkling crowns,
 (So heavenly did they glisten on the arch)
 Not as they shone inconstant, are my thoughts
 Of thee, Maria lov'd !

O ever lov'd, yet never more beheld !
 Come to my musings—let a sister's form,
 Though in imaginations, solace now
 With purest feeling, him who far from home
 Is present still with thee !

From home !—ah no !—an exile hath no home,
 That was a dream—a part of human life—
 Sweet spot of April sunshine—a fair glimpse
 Most bright, yet transient—vanished, yet impress'd,
 To live through years of thought.

The pillow rests my aching head, and night
 Brings back the past as though 'twas day again,
 While each delicious hue breaks through the gloom
 Confus'd at first, them beaming into forms
 That smiled upon my youth.

Thy smiles, Maria, oft have cheer'd my dreams
 Of other times, when bow'd with weariness
 My clos'd eyes have beheld a mental show
 Of cloud and rainbow, wrought in magic lines
 Till darkness teem'd with light,

And long fled images resumed their play,
 Fresh as the morning of blest infancy,
 And innocent as was a sister's sweetness,
 Rosy, and gay, and thoughtless as she roam'd,
 Companion of my heart.

O then with thee how mild the yellow fields
 Look'd, as they seem'd a distant sea of gold,
 So thick did stand the buttercups, with stars
 Of thousand daisies white, and wedg'd between.
 Now stoop thee, love, and pluck !

Then saw we, stretch'd on the warm sloping hills,
 The reddening blush of clover patches, lov'd
 By roving girls and boys for nectar drops
 Concocted where the trumpet warbling bee
 Rifles the fairy draught.

On further still the hills were dimly blue,
 As long we gazed intently, yet could scarce
 Descry the shepherd with his scatter'd flock
 Sprinkled like white spots o'er the level down,
 As on the ravished ear

Fell the calm tinkle of the lonely bell,
 Heard if you listen while the lark doth soar
 With dying voice among the clouds, now seen
 By the gold sun-beam on its russet breast,
 Now lost in azure heavens.

Around us the brown linnets on some twig
 Pip'd amidst solitary heaths, full lung
 With crowded bloom of gorse, where oft at noon
 The bramble, with her tempting berries, fill'd
 The basket held by thee.

Weep not, Maria ! but to meet in heaven
 Be all our anxious hope, our constant care,
 Where other lyre shall please thine angel ear,
 And other theme inspire eternal joy,
 When this poor harp unstrung

Shall wail no more, and o'er thy brother's grave
 Not one pale flower, the offspring of the earth,
 Shall blossom, nor the wren's lone voice be heard ;
 And all his frail memorial shall be this,

“ He was, and he is not.”

THEBON.

Review.

Sermons by the late REV. HENRY MARTYN, B. D. *late*
 ° *Fellow of St. John's College, Cambridge, and Chaplain*
to the Hon. East India Company. Svo. Calcutta, 10
Rupees.

IN estimating the intrinsic value of pulpit discourses, we cannot adopt a safer criterion than their comparative tendency to accomplish the principal ends for which the Gospel ministry was instituted. These, though susceptible of minor ramifications, are reducible to two:—the conversion of unbelievers, and the edification of the Church. In discharging the solemn responsibilities of his office, as the Ambassador of Christ, should a minister content himself with aiming at inferior ends, though he succeed ever so extensively in amusing the speculative, and in arresting the attention of the vain, he will in all probability fail to derive any solace to his own mind from the result of his labour, and prove an unavailing instrument in the renovation of a lost world. Other sermons may be imposing through the originality of conception, propriety of arrangement, strength of imagination, and exuberance of fancy which they may display;—they may please men of refinement by their beauty of diction; and, to a certain extent, carry conviction to the mind by their force of argumentation; may abound in all that the rules of human eloquence can prescribe;—and yet resemble “the trumpet, giving an uncertain sound, by which no man can prepare himself for the battle.” And as the ends of the Gospel ministry are explicitly ascertained, so also are the means of carrying them into effect; and if ministers would enlighten the understanding of their hearers, carry saving conviction to the conscience, and reclaim the disordered affections of the heart to God, it must be by the presentation of those truths which are sanctioned by the example and authority of the great Head of the Church and his apostles. The main purpose of Apostolic preaching being to produce “repentance towards God, and faith in our Lord Jesus Christ,” they appear never for a moment to have lost sight of those few fundamental principles upon which the mediatorial dispensation was evidently founded. The total and universal depravity of man,—the infinite demerit of sin,—the glory of the Redeemer’s person,—the plenary

satisfaction of his atoning death, and the salutary consequences suspended upon his resurrection and intercession;—justification by divine grace, through faith in the death of Christ;—with obligations to universal holiness, were almost the exclusive topics that occupied the hearts and inspired the tongues of these great harbingers of Gospel truth:—on these they, every where, and amongst every class of hearers, insisted with unsparing fidelity and unwearied perseverance. The result was, that “multitudes were obedient to the faith.” The chief of the apostles, Paul, who laboured more “abundantly than they all,” deprecates the idea of making any thing the subject of his preaching, save “Christ and him crucified.” And let us hear with what ineffable joy he could reflect upon the effects of his exertions: “Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish: to the one we are a savour of death unto death; and to the other a savour of life unto life.”

If we carefully review the varied successes of Christianity through the progressive stages of church history, we shall find that men have been regenerated, and professors of the Christian faith have flourished or decayed in all the “beauty of holiness,” in almost exact proportion as the public ministry of the Gospel exhibited and enforced the truths above alluded to. It is common indeed to attribute the success of the Apostles in converting the world, to the power of working miracles. But we have the strongest reason to doubt the truth of such a conclusion. Miracles were important, and in some sense, essential to the establishment of the Christian dispensation. If these had not been supplied, the New Dispensation had wanted its CREDENTIALS. They were indispensable, as a “*sign* to unbelievers;” but it was not their province to *convert* the soul “from darkness to light, and from the power of Satan to God.” The miracles of Jesus were greater than any which had preceded his advent, and were, by an eye-witness, affirmed to be so numerous as to surpass the possibility of their being recorded; and yet they were so far from producing numerous conversions, that they often served to enflame the malice and confirm the enmity of the human heart. To sap corruption and impiety at the foundation; to dissolve the proud and rebellious into ingenuous penitential grief; to bring

the sinner to filial alliance with his Maker, and transfer his affections and his hopes from a present and perishing, to a future and immortal world;—was an honour reserved to the promulgation of “Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness; but to those who believed, Christ the wisdom of God, and Christ the power of God.”

As long as these simple and vital elements of truth formed the basis of ministerial addresses, and Christian morals were inculcated, and enforced by a lively and affectionate statement of the obligations and motives which legitimately flowed from them,—so long the Gospel sped its benign course, and the hands of Jews and Heathens waxed feeble before the servants of the Son of God:—but in process of time, as the ministers of the Gospel departed from the simplicity that was in Christ, and assimilated in their style with heathen philosophers;—the Holy Spirit, grieved at the insult offered to the Saviour of the world, retired from the scene, and left them to plough upon the barren rock. Satan began to recover his strong holds, and pride and duplicity invading the sanctuary, schism and infidelity, superstition and profligacy held degraded Christendom in chains until the blessed dawn of the Reformation;—until the same great truths, which were “mighty through God” in the days of the apostles, preached by the Reformers in Britain and on the Continent, restored the tone of sentiment and morals; and caused Europe, which for centuries had been a “waste howling wilderness,” to assume new beauty, and to flourish as the “garden of the Lord.” The most eminently useful preachers during the last century in England and America, were doubtless those who made Christ and him crucified the principal theme of their preaching. This sufficiently appears from the examples of John and Charles Wesley, and the apostolic Whitefield. Every one must be aware, that the astonishing extent of their success in the conversion of sinners, which in all probability has never been equalled since the days of inspiration, can be attributed to no other cause, under God, than their constant and spirited exhibition of those truths, which formed the substance of the Gospel ministry in the times of the first evangelists and apostles. Others, cotemporaries of these great men, their equals in talents, and many of them, by far their superiors in human accomplishments, occupied their respective spheres in the Church; but neglecting too much

in their discourses those truths, which are to Christianity all that constitutes it a *saving* dispensation, procured few or no seals to their ministry; and as they lived, and preached, and wrote, rather to gratify men's taste than to save their souls from death, they died unlamented beyond their immediate circles, and their lives and labours have terminated together. This will not be surprising to any who consider, that between the preaching of the Gospel and the realizing of those important results which a faithful minister anticipates, the intervention of a Divine influence is indispensable, and is graciously ascertained in the *promises* of the Gospel. Though the Holy Spirit be a sovereign, free agent, in the economy of redemption, he works in subordination to Christ, "the Mediator between God and man," and makes application of those truths to the souls of men, which are essential to his mediatorial work. "He shall take of mine," says Christ, "and shall shew it unto you;" and he, that is the Spirit of truth, "when he is come, shall convince the world of sin, of righteousness, and judgment to come: of sin, because they believe not on me," &c. This, therefore, being the office of the Spirit, in renewing the world and conducting the regenerate to glory, it would not be reasonable to expect that his vital and sanctifying influence should follow the labours of those who make not his divinity, atonement and intercession, with the consequences involved in them, the subject of their ministry.

The volume before us, affords a gratifying specimen of the character of Mr. Martyn's public labours, and we doubt not will be read with much profit by all who can appreciate the value of evangelical sentiments; and by all who knew him personally, and can readily associate with the sentiments and language of these sermons, whatever was most interesting in his pulpit addresses, they cannot fail to combine with whatever is edifying, a considerable degree of interest. Being perused in connection with his Memoirs, they supply much additional pleasure and instruction; as they shew us the close and indissoluble union between Christian truth and the highest attainments in Christian virtue. In reading his life, we admire his deep humility, and the perfect simplicity of his motives and pursuits. His exalted piety, ingenuous love, his ardent zeal, unwearied and disinterested labours, and heavenly-mindedness, reflect a glory upon the Christian name; and must force upon the minds, even of the dissipated and sceptical, convictions as

poignant as those which compelled a heathen to exclaim, "Almost thou persuadest me to be a Christian." We have an opportunity of informing ourselves, by the perusal of these discourses, to what such eminence was owing; and in what he delivered for the instruction and consolation of others, we see the elements from which his own moral character was constructed. In this volume there will be found little to amuse the light and trifling reader, who will take up a religious book on the sabbath with the same view he will peruse novels and romances six days of the week; nor are the fastidious, or the formal, likely to feel much complacency in the salutary but humbling sentiments with which these pages are stored. But serious inquirers after truth may find solid information: those who, awakened to a just sense of their moral condition, ingenuously cast themselves upon the free mercy of God for salvation, and are desirous of devoting themselves to God in all the duties of humble obedience and cheerful piety, will meet with, what is of such importance in the commencement of a religious career, a plain and very affectionate exposition of the method of salvation through the mediation of the Son of God.—The judicious Christian, of whatever standing in the ways of God, will meet with incentives to higher attainments and more unreserved devotedness to his God and Saviour, urged as the legitimate consequences of strictly *evangelical* sentiments;—and here too, the lovers of pleasure and the votaries of the world, may see the deceitfulness of the heart and the vanity of sublunary good detected, and as the result of serious conviction and deliberate choice, may be led to relinquish the pursuits and fugitive enjoyments of a life of sin, for the reasonable service of Christ on earth and the pure interminable joys of the heavenly world.

All the subjects are treated in a practical style, and being of a moderate length, are highly calculated to be useful in families, a circumstance of some importance in this country, where from frequent indisposition, or distant residence, so many are often detained from public worship.

We shall now proceed to give a few extracts from several of these sermons, which may serve as a sample of the rest.

The first sermon in order is upon that prime article of the Christian faith, "Sacrificial Atonement;" and after attempting the removal of those subterfuges to which the unrenewed mind so commonly has recourse, our author

proceeds to establish the doctrine of the substitutionary appointment of a Divine person to accomplish a propitiation for human guilt.

“ Upon the whole then, it appears that neither God’s mercy, nor our repentance, nor our good works, can be the way of pardon. *By these there is no remission.* Yet since it is undeniable that sins may be forgiven, we are compelled to adopt the only supposition that remains. If it is indeed necessary, for the sake of the truth and justice of God, that sin should be punished, and salvation consists not in our suffering, it immediately follows that some one must suffer for us. There seems no possible way of reconciling mercy and justice, grace and truth, but this. Yet here again, when we search for an atonement, not for one sin, but for all the sins of all the human race, reason, not informed by revelation, must despair of succeeding in its search: for sin is an infinite evil:—an offence against a fellow-creature, an equal, a superior, a king—or again, against a friend, a brother, a father, is in every step more aggravated; since the offence increases always in proportion to the dignity of the person whom we offend, and the obligations we are under to him. Hence it must be concluded, that since the dignity of God is infinite, and the obligations we are under to him infinite, the wickedness of sinners against him is also infinite; therefore if we suffer for sin in hell, no finite time of suffering can be a sufficient punishment for sin; it must be for an infinite time,—for eternity. On the other hand, if our sins are to be cancelled by an atonement, that atonement must be of infinite value, in order to be equivalent to the evil of sin; and if the atonement be a person, that person must be of infinite dignity. But infinite dignity belongs only to God. In this dilemma the book of Revelation appears for our information and relief, and teaches us that the Deity exists in three persons, all equal; that the second of these in love consented to become the atonement required, and the Father accepted it. But as an atonement for sin implied suffering for it, and the Deity is incapable of suffering, not on account of any imperfection, but of his absolute perfection, it was necessary that he should assume a nature that was capable of suffering. This might be the nature of angels or of men. It was more proper to assume the nature of men than of angels, because the words, *Thou shalt surely die*, respect the human nature: therefore it was necessary that the nature which had sinned should die. From this time then, preparation was made for the coming of the Son of God into the world; and the promise of his incarnation from the seed of the woman, was given immediately after the fall. About this time also, it appears that God, in order to teach man in what way he would save such, namely, *not without shedding of blood*, instituted the observance of sacrifice. It is not indeed expressly said in the book of Genesis, that God commanded this rite, but it seems extremely evident; for Abel offered a sacrifice, and was accepted in preference to Cain.”—Sermon I. pp. 11—13.

The important fact, that the rite of sacrifice was co-eval with the fall of man, and in all probability co-extensive with the world itself; and that in *that* nation of all others, in which the Divine revelations were deposited, sacrifices should be of greater number and variety than

in any other,—and that in all nations there should be such striking co-incidences in their *modes* of offering, as are found in reality to exist, are proofs, taken collectively, that constitute an irrefragable argument in favour of the Divine appointment of substitutionary atonements. That rites, merely human, should obtain very extensively, may be easily accounted for, and is what has actually occurred; and that rites of *Divine* institution should grow into neglect, or be perverted from their original intention, is also readily admitted;—but that any rite whatever should be literally of universal extent, and continue through successive ages, must be allowed to involve the adversaries of this doctrine in inextricable difficulty; while candid men must readily grant, that the doctrine of atonement, as held by the vast majority of the Christian world, derives from the above circumstances a weight of accumulated evidence, which defies all resistance.

After proving the necessity of sacrifice in order to remission, and of an infinite one in order to its being proportionate, and briefly noticing the early intimations collected from revelation in the previous dispensations of the church, Mr. Martyn observes, respecting the great truth in question,

“ These considerations respecting sacrifices, receive considerable strength from the consideration of the acknowledged universality of the practice; from the sameness of the manner in which the whole world offered these sacrifices; and from that merit and expiation which were constantly supposed to be effected by them. The practice has been so general, that it is probable, not a single people can be found upon earth, among whom it has not prevailed at one time or other: nay, it is surprising to observe how general was the practice of human sacrifices, unnatural as it is. The ancient Egyptians, Cretaus, Arabians, Persians—the inhabitants of all the Greek and the Asiatic islands—the Romans—the people of Gaul and Germany—all the inhabitants of the north, of whatever denomination—the Scythians, the various nations upon the Baltic, held it as a fixed principle, that their happiness and security could not be obtained, but at the expense of the lives of others. These accounts are handed down from a variety of authors in different ages, many of whom were natives of the countries which they describe. They would not therefore have brought so foul an imputation on the people, in favour of whom they were writing; nor could there be that concurrence of testimony, were not the history in general true. The practice, we full well know, was prevalent in our own island in ancient times, when the forests were stained with the gore of men dying under the knife of the Druids. In modern times, it is seen to prevail. It was found in Mexico and Peru, and most parts of America. In Africa it is still kept up in the inland parts; and in this heathen country it has been the custom, from time immemorial. There are particular directions given in their sacred books, for the ceremonies to be performed at the sacrifice of human victims. It is within ten years,

or less, that the sacrifice of children was prohibited by the government; and little doubt can be entertained, that many are yearly sacrificed in the forests of Bengal."

We have already suggested, that these sermons lay little claim to any thing original in point of thought, or in the manner in which the subjects are discussed. Respecting the latter circumstance, though it must be confessed to be of minor importance, we have felt a degree of disappointment. Matter easily resolved into simple *textual* method, when it might combine much additional force, consistency and beauty, is cut up, and attached to the different clauses, or words of a text, and loses almost all that effect which it would naturally produce, if brought to the attention of the hearer, in any thing like order, and unity of design.* This remark, we believe, will be found applicable to several of the sermons before us, but to none more justly than to the second, where the text is taken literally to pieces, and though there is no paucity of excellent ideas, they are so disassociated from the drift of the passage, that they may be applied to other texts with as much propriety as to the one under discussion. The introduction to this sermon is, however, ingenious and striking; but being desirous of noticing some of the succeeding discourses, from which we shall give a few extracts, we are unable to quote it.

The sermon upon the "Rich Man and Lazarus," contains much that is highly calculated to carry saving conviction to the conscience, to moderate our love of the world, and to awaken us to a solemn concern about eternity.

"It will tend to reconcile us to the seeming inequality of the situations in which they (the Rich Man and Lazarus,) were placed by Providence, if we survey their still more different states in the invisible world.

* Having mentioned the subject, we shall here transcribe a few lines that dropped from the pen of a very experienced and able preacher, on the necessity of maintaining unity of design in the composition of a sermon.

"The following reasons have induced me to hold this opinion. 1st. The human mind is so formed as to delight in *unity*. To divide the attention, is to weaken, if not destroy it. President Edwards's Sermons, though in some respects not proper for imitation, yet, in this, are worthy of notice. They all hold up some one great leading truth; and that truth is the spirit of his text, and serves for the title of his sermon. Look over the table of contents to his *thirty-three Sermons*, and you will find the title of each sermon throw an amazing light upon the text. The sentiment expressed in the text he calls the doctrine of the sermon; and all he says is to *illustrate, establish, or improve it*. It might be of use, if in the composition of sermons, we were to oblige ourselves to give titles to them. Many of what are called sermons would be found to require three or four titles to answer to their contents, which at once proves that, properly speaking, they are not sermons." Fuller's Works, Thoughts on Preaching, vol. iv. p. 418.

"The rich man died, and was buried, and in hell he lifted up his eyes, being in torments. Hell! does it not exist only in the thoughts of fanatics? Alas! we need not doubt; for here our Saviour shews us one of our fellow-creatures, who found himself there: he closed his eyes in death, and when he opened them again he was in flames! Hear his piteous cry: *Father Abraham, have mercy upon me; I am tormented in this flame.* What a change had ensued! To pass from the warm precincts of life to the cold chambers of the grave, is appalling even in thought to human nature. But to exchange the soft pillows of ease for a bed of fire—the enjoyment of sumptuous banquets, for the want of even so much as a drop of water to afford a moment's ease—to find friends and acquaintances all gone, and himself left alone with infernal fiends—what a transition for a votary of the world! No amusements, no employments, no rest, no hope, but irremediable agony and endless despair! Abraham replied to the rich man's request, that the difference of the situation in which he and Lazarus were, was occasioned by what had happened to them both on earth. *Remember that thou in thy lifetime receivest thy good things!*—Remember! Had he remembered on earth, he would not have been called to remember in hell. It is for the want of remembering that people perish. They must not be reminded of death: such topics must be carefully excluded from conversation, lest they should induce melancholy. Thus they are forgotten till the remembrance of them returns in hell. *Remember that thou in thy lifetime receivest thy good things.* He was not to blame for being rich, for wealth honestly gained is God's gift: but he valued those things more than any thing spiritual. He called them *his good things.*" Sermon IV. pp. 61, 62.

"Our Saviour, you will observe, has taken the two extremes of earthly felicity and of woe. The instance of the former, was one who was healthy, and rich, and young, blest with friends, respectable connections, a large fortune, and all that riches can bring of the comforts and elegancies of refined life. This is a case, the most in point of any that can be supposed: for regal dignity is quite out of the question, and the honours of the state are attainable by so few, that they do not often enter into the schemes we form of earthly bliss, except perhaps in very early youth: but the advantages and comforts expected to be derived from riches, are so suited to the state of all men, and so probably within the reach of all men, that the case supposed by our Saviour, is peculiarly apposite as a general example." p. 74.

While sermon IV. is calculated to correct our extravagant attachment to present and temporary good, sermon VII., from the view it gives us of the wisdom and benignity of the Divine government in the present afflictive vicissitudes through which the most devoted of God's people are conducted to their final rest, is calculated to increase the patience of the genuine believer, and to urge him forward with accelerated swiftness to the attainment of eternal happiness.

"Another use of tribulation is to make us heavenly-minded. Flesh and blood cannot inherit the kingdom of God, neither will the carnal mind find aught to gratify it in heaven. It is a spiritu-

place, and its enjoyments are fitted for pure spirits; we must, therefore, acquire a taste for spiritual pleasures before we can be fit for the kingdom of God. This taste cannot be found unless we meditate upon them with frequency and affection; we cannot meditate on them till we cease to idolize earthly things: and this, alas! it is to be feared, we shall not cease to do till the world is embittered to us in some way or other. But when we have learned by mournful experience the vanity of the creature, then the soul which has been quickened with Christ by regeneration, and raised up with him to sit in heavenly places, launches far away in contemplation to the glories of another world. O how ardent its faith! how strong and vivid its desires! how does it breathe after God, and struggle to escape from the entanglements of time and sense, that it may breathe a purer air, and hold communion with God. *O that I had wings like a dove,* says the persecuted Psalmist, *then would I flee away and be at rest.*" Sermon VII. p. 131.

In his sermon from Revelation xxii. 17, one of the most interesting in the volume, on the phrase, "The Spirit and the bride say, Come," Mr. Martyn observes:

"By this we are to understand, either that the Holy Ghost calls on the Son of God to come to judgment; or else, that by his influences in the hearts of the elect, he awakens their inward powers to long for his second coming. The latter interpretation is confirmed by the eighth chapter of Romans, ver. 26, where it is said, *We know not what we should pray for as we ought, but the Spirit maketh intercession in us,* (or speaks for us); *and he that searcheth the hearts knoweth what is the mind of the Spirit:* and here he declares what that Spirit is saying in the hearts of his people. An instance of this silent eloquence, unnoticed by men, but acknowledged by God, may be observed in the fourteenth chapter of Exodus, ver. 15. *The Lord said unto Moses, Wherefore criest thou unto me?* Now Moses had said nothing, but the voice of his heart was so loud and powerful, that it ascended to the distant heavens, and was heard at the throne of God. It is a language of the same sort that the Lord heareth from the bride; and the import of it, according to his declaration is, that he would hasten his second coming." Sermon X. p. 182.

We must be permitted here to make one additional extract from this sermon.

"III. A gracious invitation: *Let him that is athirst come, and whosoever will, let him take of the water of life freely.* By the water of life is signified a glorious immortality. As in the garden of Eden, the tree of life was a sign or pledge of happiness to Adam, if he had continued in innocency, so the water of life, flowing through the paradise in heaven, is an emblem of that eternal glory which Christ, the second Adam, has secured for all who believe. This seems to be the meaning of the figure as used in the Revelation. In other parts of scripture it may represent more directly those gracious influences of the Spirit, which prepare us for glory, and are the foretaste of it: as in the seventh chapter of St. John, ver. 39, the living water is thus interpreted, *this he spake of the Spirit.* In which ever sense it be taken it is indifferent, for grace and glory mean the same in kind; it is manifest that whatever can be conceived necessary to carry on and consummate the happiness of man, beginning with pardon and ending

with glory, must be looked for amidst the streams of the water of life." p. 192.

Sermon XI. from 2nd Cor. v. 17, contains many just and useful ideas, stated in a lucid and forcible manner.

• "II. What are the proper evidences of our having made the transition from ourselves to Christ? 'If any man be in Christ, then he is a new creature; old things are passed away; behold, all things are become new.'

"Here is a two-fold evidence; there has been a *divine operation upon him*, and an *universal change in him*.

"1. There is a *divine operation upon him*, for he is a new creature, or, as it is in the original, a new creation. Creation is the work of God: he only can call into being that which had no previous existence, and bid that be which before was not. Religion in the heart is not the effect of our own reason acting by itself, or the consequence of moral persuasion; but it is a work wrought by the immediate supernatural power of God the Holy Ghost. We call it supernatural, because it is not one of those effects which God works upon all in the natural course of things, nor does it resemble God's natural gifts bestowed equally upon all, but it is peculiar to those that are in Christ, and takes place on their union to him." p. 207.

"One or two instances may be added, to illustrate the change that has taken place in the new-created heart. Persons of strict and serious piety are often asked, why they abstain from most of the amusements to which the world are so attached, and they are called upon to shew the harm of them. Without undertaking to prove the unlawfulness of them, the Christian can always reply, *When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.*" p. 216.

The only sermon in the present volume which Mr. Martyn designed for the press, was the one entitled "*Christian India*," preached with a view of awakening the sympathy of the British inhabitants of Calcutta in favour of the nominal Christians in different parts of India. The sermon being preached upon a set occasion, and designed for publication, it displays more talent than either of the preceding discourses. In the former part of the sermon there are some very judicious remarks upon Christian benevolence, stated with precision and force; but candour requires us to acknowledge, that the pleasure we derive from reading the former part of the sermon is materially diminished by the method he felt it needful to adopt, in applying the doctrine of his text to the object of his discourse. Upon the duty of benevolence Mr. Martyn has the following observations, which are worthy of remark.

"Of the duty of doing good unto all men, we have heard a great deal more than enough of late years, under the name of philanthropy, or universal benevolence. There is certainly something imposing in the idea of an ardent charity, which, disclaiming the narrow limits of personal relation, is impatient to have its energies felt at the extremities of the system. But the misfortune is, that it is but

an idea, the nature of things presenting an insurmountable barrier to its ever being realized in practice. For the world is evidently so constituted, that we cannot act upon things remote, except through the medium of that which is near; indeed, it is impossible to conceive how any being of limited powers can act immediately upon any thing but that which is contiguous to it. Our experience at least is entirely against the probability of the existence of such a power; every thing that we see being a system, each part of which can act only upon its neighbour. In the human frame, in the body politic, in the material world, effects are for the most part produced by a process; an impulse is given to one part, which is communicated to the rest in succession, and then comes out the result. And though this mode of operation appears tedious to those who cannot keep more than one end in view at the same moment, it is wisely appointed by God; for in this way all the parts of his vast system come into their use in their turn, and nothing is so insignificant as that it may be dispensed with.

“Such then, being the constitution of things, it is trifling to talk about doing good to all men, if the nearer relations in which we stand to others are overlooked; and if such be all that is meant by philanthropy, it is worse than bigotry. The bigot does do good in his little circle; but the philanthropist, by attempting too much, does nothing.

“From these observations it will be seen how properly the Apostle has qualified the precept of universal beneficence. ‘As we have opportunity, let us do good unto all men.’ With equal accuracy is the great Christian precept expressed, ‘Love thy neighbour as thyself;’ since it directs to that which is really practicable in the theory of universal benevolence, and to no more. For who is our *neighbour*? every one that comes within the sphere of our action, our observation, our knowledge; all beyond are as though they were not. If there be any thing of which we form no idea, we cannot be affected with love or hatred to it.

“It may be here allowed us to remark, that human systems of morality, constructed on a plan apparently more large and liberal than that of the Gospel, deserve very little attention: for what is really to the purpose in them was found in the Gospel long before.” pp. 402--404.

All the above observations are made in conformity with the design of the text; which, while it inculcates upon Christians a diffusive benevolence, describes its primary objects to be those of the “household of faith.” Who the *household of faith* are, Mr. Martyn very justly describes in the following passage:

“The *household of faith* means, all those who believe in our Lord Jesus Christ, and are baptized in his name. All these are one, united to one another in him, as the Lord hath said; *I in them and thou in me, that they may be made perfect in one.*” In this their united capacity, they are often compared to a body, of which Christ is the head; sometimes to a building, of which he is the foundation; but here to a family, of which God is the Father.” p. 412.

Mr. Martyn having given this truly evangelical description of the “household of faith,” proceeds:

“Only two things, therefore, remain to be considered; first, where is this family to be found? and secondly, what can be done for them?”

The first question we have already answered; you need not go out of India to look for the family: they dwell in the land, and are natives of it: and the only favour we ask for them is, the present of a Bible." p. 414.

• The members of this family, as existing in India, are then ranged into four classes, according to their respective languages, viz. those who speak the Portuguese, Tamul, Malayalim or Malabar, and Cingalese languages. The number of these Christians in Ceylon, various parts of the Coast, and on the Continent of India, are calculated to amount to 900,000. Yet many of these are stated to be "relapsing fast to idolatry, and are already indeed little better than heathens." And in proof of the above statement, in the note subjoined to this part of the sermon, it is asserted, upon the authority of the Reverend Dr. Buchanan, in a letter from the Coast, that there was, *at one time, and place*, an assimilation of *ten thousand* of these Christians with the heathens in a gross and horrid festival; and their professed spiritual guides tacitly consenting to, if not fully approving, the deed.* The case of these ten thousand is evidently noticed

* The note referred to above being so awfully expressive of the actual condition of this class of people, we shall here transcribe it at length.

"At Aghoor, near Trichinopoly, there is a union of Romish ceremonies and Pagan superstitions. They have their ratt, or car. I examined the ratt. It is built in the usual manner, with their cables to pull it; only that instead of the Hindoo devices, it has got hell and the devils on the lower part, heaven and the blessed in the higher, and above all, the pope and cardinals. The priest is so ignorant, that he did not seem conscious of any impropriety in having the ratt. I asked him how many thousands of Christians attended the festival. He said generally about 10,000, which number corresponds with the report of the Collector of the district.—At Manaar I embarked in an open boat for Ramisseram. A storm arose, and I went on shore at a fishing village, situated near the north-west extremity of the island Manaar. They were all Romish Christians, and I slept in their church. The priest was absent, and his catechist had never heard that there was such a book as the Bible. My own boatmen were Christians, but had never heard of the Bible.—The ratt is attached to the church of Tutycorin, as at Aghoor. The priest told me he walked before it in procession. In the Hindoo temples it is usual to ring bells and strike gongs, the moment the idol is unveiled. In analogy to this, bells are rung and drums beat at Tutycorin when the Virgin Mary is unveiled." *Reverend Dr. Buchanan's Letters from the Coast.*"

The following extract from a joint letter addressed by the American Independent Missionaries at Bombay, to their Society at home, dated 1st July, 1821, is corroborative of the same statement with respect to these people:—

"Some account of these people was communicated in our last letter. About four years ago, when they were visited with the cholera morbus, they set up the worship of devils, like the heathen, in order to avert the calamity. For this their padree (priest) required penance and heavy fines. The people refused to comply with either; and under the management of artful and influential leaders, the whole village, amounting to more than 4,000 people, by a violent convulsion, went off from the Catholic community. Several other villages on Salsette, and near Basseen have followed their example, and more recently the same scene has been exhibited at Bombay. When the cholera made its appearance in this region, about four months ago, it first lighted on that people. In a few days, one hundred

for the purpose of fairly representing the moral condition, more or less, of the nine hundred thousand. Now by whatever names the different portions of this mass of people may be called, the matter of fact is, they are, for the far greater part; absolutely idolaters, both in principle and morals: and yet in pleading for their spiritual relief, the whole stress of the argument is rested upon their being of the "*household of faith*," or, "*believers in our Lord Jesus Christ*." To shew the incongruity of this, it is enough to enquire, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

Should it be said, that these nine hundred thousand persons are not here pleaded for, as *believed to be in very deed Christians*, but as *professing to be such*, and in a *judgment of charity*;—it is sufficient to reply, that the whole drift of the former part of the sermon precludes our having recourse to such an explanation; Mr. Martyn having described the *household of faith* to be composed of those "*who believe in our Lord Jesus Christ, and are baptized in his name*."—"All those who are one, united to one another in him," &c. We are told that we need not go out of India for them, that all *these people* are a component part of this *very community*;—and as to *charity*, in expressing our sentiments respecting others, in this and similar instances, it should always be remembered, that *Christian truth* is the sovereign rule of Christian charity, and in proportion as we disregard this relation, our charity becomes spurious, and its effects not unfrequently pernicious. Respecting rules of judging in these cases, we concur with what Mr. Martyn remarks in page 404, of systems of morality: that a rule of charity which is "*apparently more large and liberal than that of the Gospel, deserves very little attention*."

and twenty persons died. The heart-sickening scenes which were exhibited during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is, the disease, would be driven from them; while men and women, in the midst of a great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust them, and pay well for the supposed benefit. It seemed impossible to avoid the impression that they were given up to "believe a lie, that they might be damned" Lamentation and woe have been in their dwellings, but they have not turned unto the Lord. The disease is gone from them; but instead of thanksgiving to Jehovah, it is given to dumb idols."

We are far from a desire to insinuate, that the numerous thousands above alluded to are not fit objects of Christian sympathy; and we readily concede, that their having assumed the Christian name, gives them a primary claim to the benign exertions of a Bible Society.—What we object to, is the *principle* upon which that claim is attempted to be enforced; that, instead of pleading for them, as a deluded miserable portion of the human family, who, though they have the name of Christ upon their lips, are nevertheless idolaters in practice, and equally with such, are in danger of being cast into the “lake of fire,” they are represented as already *members* of the *family of faith*, where there is “*one body, and one spirit; as they are called also in one hope of their calling,*” &c.

This manner of handling divine subjects we believe to be replete with injurious consequences to the cause of truth: and by robbing the Gospel of all that is discriminating, it impairs its efficacy; and instead of awakening the mind to a salutary concern about its eternal condition, is calculated to impart to it a fallacious security. For, if idolaters are capable of being represented as of the *household of faith*, why may not every class of profane persons, as sabbath-breakers, drunkards, and adulterers, and many others, who having been initiated, like these people, into the profession of Christianity, and making often a great proportion of the congregations in professed Christian countries, be entitled to be so denominated? for these persons and idolaters are similarly classed, and sentenced in the language of inspiration. And, this being the case, to whom can the invitations of mercy and the denunciations of wrath contained in the Gospel be, with propriety, addressed?

Surely, in advocating the cause of suffering and degraded humanity, we should never do it at so great a hazard of misleading the judgment of our hearers, and lowering the standard of truth. We join the friends of God and man in hailing all efforts auxiliary to the cause of the British and Foreign Bible Society, and hope its mighty and prosperous career will never terminate, until every human being shall possess the “Word of Life.” Yet we have often had occasion, in reading the reports of meetings, and speeches delivered in favour of that noble institution, to notice attempts in its advocates to represent all as *Christian* and almost *DIVINE*, that bears favourably upon its designs. Amongst institutions of human origin there is none of equally extensive and just celebrity with *this*; but between the *unbounded*

praises of its sincere friends, and the unlimited censures of its bigoted and senseless opposers, some just medium of sentiment and expression ought surely to be regarded. We may safely say, with Mr. Martyn, in a former part of this sermon, "to avoid extremes is the part of wisdom. *A child may lay his hands on the ends of things, but to find the middle requires reasoning.*"

In closing our remarks upon this volume of excellent sermons, we may observe, that the strain of remark and exhortation insisted upon in the closing part of this last discourse, against which we have felt it our duty to except, is the more surprising, from its forming so decided a contrast to the general strain of all the preceding sermons; where doctrinal, experimental and practical religion are explained and enforced in such perfect coincidence, that we could almost wish this sermon had been spared from a place in the volume, and some other of his manuscript sermons substituted in its place.

But whatever degree of concurrence our readers may feel in the above observations, we are sure they will feel no hesitation in considering the Christian community in India under obligations to the surviving friends of the amiable and pious Author of these discourses; who, in giving them publicity, while gratifying their feelings of personal attachment to their brother and beloved "companion in tribulation and in the kingdom and patience of Jesus Christ," have conferred so sensible an obligation upon the church of Christ in this part of the world.

A Guide to the Commerce of Bengal; or a Continuation of Milburn's Oriental Commerce, by Mr. John Phipps, of the Master Attendant's Office. Calcutta, 1 vol. 4to. pp. 500.

Amidst all the ports to which the ships of England trade, perhaps there are none which claim the interest of the commercial world equal to those of British India; whether we consider the intimate relation of a political nature that exists between them and Great Britain, or the immense revenue which is carried into the coffers of Government, derived from the import of oriental produce from, and the export of British manufactures to, this part of the world:—yet intimate as their connection is with

Great Britain, and valuable as are and have been the benefits derived from the commerce of Bengal, very little knowledge of the existing regulations of the Ports has, in many instances, been possessed by those, who in their official capacities, have had to conduct business relative to the entry and clearance of ships resorting to the river Hooghly: hence much delay and inconvenience has occurred. It is, therefore, with satisfaction that, as Observers, we notice the above-mentioned publication; for amidst the paucity of works of a commercial nature in Bengal, we cannot but hail, with sincere pleasure, the appearance of a work of such extent, and apparent usefulness, undertaken, persevered in, and finally executed entirely in this country.

The Author in his preface informs us, that "the work, which was at first intended as a continuation of Milburn's *Oriental Commerce* (principally as it respects Bengal), has attained to its present size by reason of the many valuable and useful documents which, as the work advanced, presented themselves to him, and were of such an extent and nature as to induce him to admit them, notwithstanding his desire to compress the work into as small a size as possible."

We congratulate Mr. Phipps on his determination; as a work of this nature cannot possibly be too full in its details; as oftentimes a knowledge of the most prominent features of commercial regulations is rendered void by an ignorance of some minor particulars: it is with these ideas that we consider the Appendix as particularly interesting.

The body of the work before us is divided into three parts, with an appendix, an addenda, and copious index.

The first part, under the title of "Port Rules and Regulations," we conceive will be found very useful, as well to nautical men as others, owing to the copious detail it gives of the Bengal Marine Establishment in all its branches, as well as the orders, or instructions, issued to Pilots, &c. and as it contains much valuable information not generally known. We are glad to observe, that at the end of this part, the author has taken an opportunity of vindicating that respectable and useful part of the Marine Establishment, the Pilots, from several unfounded assertions made by those who, he observes "May have agitated the subject without having had an opportunity of ascertaining the real merits of the question;"—and as a proof that this branch of the service is conducted in a way and manner creditable to those engaged in it,

he adds, "During the last five years, no less than 3799 ships and vessels, from 100 to 1200 tons burthen, have been piloted up and down the River, and only five of them lost whilst in charge of Pilots; and in only two of these cases were the Pilots found culpable. From 1797 to 1808, 22 ships and vessels were lost 'while in charge of Pilots.—From 1809 to 1817 only six were lost, which proves the losses have greatly decreased."

The 2nd part, under the head of "Shipping," we consider more interesting than the preceding, as furnishing authentic information of the progress of the noble art of ship-building in the port of Calcutta, as likewise at Chittagong, Rangoon, Bombay, and other places: and in reviewing this part of the work, we are led to contemplate the rapid stride which this branch of science has taken in Bengal; for, as the author observes, "previous to the year 1780, Bengal was almost entirely dependent on Surat, Bombay, Demaun, and Pegue for shipping." In 1801 the first regular Calcutta-built ship, the *Nonsuch*, was produced. In 1818, Messrs. Kyd and Co. launched the *Hastings*, a 74 gun ship, which proved a superior vessel in every particular; and so great has been the improvement since that period, that Bengal ships, built of teak and saul, are preferred to any other for durability and wear. This is fully attested by the numbers lately built and readily disposed of; although, owing to the depression of trade, the numbers have of late decreased. From the statements of Imports and Exports of Shipping to and from Bengal, we extract the following:

"The Exports of tonnage from Calcutta to Great Britain, from 1801 to the opening of the Free Trade, say to the end of 1814, was, in 14 years, 421 vessels—281,582 tons; and in the following seven years the exports to the same place amounted to 567 vessels—289,804 tons; being 8,222 tons more than double that of the preceding years. The Imports also from Great Britain kept pace with, and indeed considerably exceeded the Exports; from 1815 to 1821 they amounted to 617 vessels,—330,140 tons. To Foreign Europe the Exports, during 14 years, 1801 to 1814, were 83 vessels—tons 39,459; seven Years, 1815 to 1821, were 156 vessels—tons 72,582. To the Isles of France and Bourbon, during 14 years, 1801 to 1814, were 149 vessels—tons 41,093; seven years, 1815 to 1821, 207 vessels—tons, 60,396—and it would appear that the trade to the Brazils, South America, Cape of Good Hope, Canton, Macao, Penang, and other places Eastward, the West Coast of Sumatra, New South Wales, &c. &c. has increased in nearly an equal proportion; and that the Exports, during the last seven years (1815 to 1821) from Calcutta to all parts, have on an average, exceeded those of the fourteen years preceding by no less than 30,170 tons annually—and the Imports in like manner, by 32,374 tons annually."

From these statements, we have an indubitable proof of the benefit resulting from a free trade; and however this measure may have been opposed, or condemned, by men possessing much knowledge of mercantile affairs, yet we consider the plain matter of fact statements contained in this work, will in a great measure remove false prejudices from the minds of many, who may have indulged them. For us to enter into the gain accruing to this country and to individuals, through all the various channels, in consequence of this increase of trade; by the employment of shipping, the exportation of produce, and the importation of Europe and other merchandize, duties paid to the Hon. Company, &c. would be to extend our observations beyond what we contemplated; we shall, therefore, refer our readers to Mr. Phipps's work, where they will find some materials for reflection upon the advantage of liberal measures. A monopolizing system in every sense, may seem to answer the purpose of some for a time, but the final result will generally prove that such policy is founded in error.

Mr. Phipps, under the head of "Shipping," has given various useful information, such as the cost of building ships at Calcutta and Bombay; prices of various materials used in ship-building; wages of Native artificers; comparative expence of manning with Europeans and Lascars, &c. &c.

The 3rd part of this volume affords very extensive and interesting information under the head of "Commercial Statements." The annual average of the last 8 years' importations of merchandize and treasure, is Sa. Rs. 49,435,532—and of Exportations Sa. Rs. 54,844,477; and the duty paid on the Imports by private Traders in the year 1820—21, is Sa. Rs. 1,159,155.—There appears to be separate tables of the Imports and Exports, (describing the various articles) from every Port trading with Calcutta. Tables of Imports by the East India Company from 1812—13 to 1821—22. Tables of the Sale proceeds of various goods imported by the E. I. Company. Ditto of Exports of the E. I. Company 1812—13 to 1821—22. Ditto of Exports of Private Traders 1813 to 1821. Statement of East India articles imported into London 1818 to 1821. Remarks on Cotton, Indigo, Opium, Pepper, &c. &c. &c. and the Appendix comprises Port Rules and Regulations, with details and statements relative to the Shipping and Commerce of countries connected with British India and China.

Having gone through the whole contents of Mr. Phipps's volume, we have no hesitation in saying, he deserves much credit for the labour bestowed in collecting and arranging the extensive information contained therein. We were on a first, and cursory view of its contents, inclined to consider it less interesting and useful than we do now that we are more intimately acquainted with it.

We observe that Mr. Phipps, in many of his statements, has pursued, in a great measure, the plan of Milburn in his *Oriental Commerce*, and we consider this volume as in every respect meriting the title of a "Continuation" of that valuable work.

To merchants, who from local residence and long practical knowledge, are acquainted with the general nature and extent of the trade to and from Calcutta, this work may not be of very extensive usefulness; but, it will be an authentic record of the commerce of Bengal; and, it can scarcely be doubted, will afford information to all on some point or other. To nautical men, and others trading to India, who have not the opportunity of acquiring that information which a fixed residence would afford, we conceive this work will be found very serviceable. We therefore hope to learn, that the commercial community of Calcutta, as well as of other parts trading to India, will duly appreciate the labours of Mr. Phipps, that himself and others may be encouraged still to exert themselves in this or in similar respects for the public good.

Philosophical and Literary Intelligence.

ASIA.

Asiatic Society.—On Wednesday evening, the 8th of March, a Meeting of the members of the Asiatic Society was held at their apartments in Chouringhee, W. B. Bayley, Esq. Vice President, in the Chair.—The Honorable J. H. Harington was elected a Vice President, and Dr. A. R. Jackson, J. Wheatley, and R. B. Francis, Esqrs. proposed at the last meeting, were elected members of the Society.—A letter was read from Mr. A. W. Schlegel, of Bonn in Prussia, acknowledging his election as an Honorary Member.—A letter from the Aulic Counsellor, Von Hammer, was read, stating that some new Mithriac monuments, still more remarkable than those hitherto known, had been discovered in Transylvania, of which he proposes to offer a description. He also acknowledged the receipt of

the 13th volume of the Asiatic Researches.—Mr. Mack communicated his thanks, by letter, to the Members of the Society, for the accommodation which they had liberally afforded him for his Course of Lectures on Chemistry.—A letter was read from Dr. Carey, inclosing one from H. Nisbet, Esq. of the Civil Service, giving an account of the Aerolite which lately fell in the zillah of Allahabad. Mr. Nisbet promises to send a specimen of the meteoric stone to the Society, to be deposited in the Museum. Six fragments in his possession weigh upwards of twenty-one pounds.—A communication was read from Mr. Moorcroft, on deputation to Chinese and Oosbek Toorkistan, dated Leh, the capital of Ladakh, May 7th, 1821, forwarding various articles for the Museum, which have been received. 1, The skin of the Lynx. 2, The skins of the Leopard, both male and female, the latter the largest. 3, The skin of the Bear. 4, The skin of the Fox. 5, The skins of a variety of the Flying Squirrel. These skins are said to differ considerably in color from the skins of the same kind of animals in other parts of Asia to which Europeans have had access.—A letter was read from Dr. Adam, Secretary to the Calcutta Medical and Physical Society, requesting, by the direction of the President and Managing Committee, the members of the Asiatic Society to grant their Apartments for the use of the Medical Society, till such time as permanent accommodation can be procured elsewhere. Permission was granted, as far as it may not interfere with the convenience of the Asiatic Society.—W. B. Bayley, Esq. presented to the Society for the Museum, in the name of B. H. Hodgson, Esq. some specimens of Woollen Cloth, of Crystals, of Metallic Ores, of Salagram Stones, of Siva Lingas, and a Prayer cylinder, from Nepal. The Woollen Cloth is the manufacture of the women of Bhote. Bhote, according to the natives of Katmandoo, is that vast mountainous tract, bounded on the East by the Indus, on the West by the Burhampooter (within the hills), and on the North by the Himalaya, or eternal snows. On the South there seems to be no natural boundary, Bhote being said to begin where those petty hill principalities, upon the ruins of which the Goorkha dynasty rose, terminate towards the north;—so that the northern frontier of those petty states is the southern boundary of Bhote. The Sheep, whose fleece affords the materials for the woollen manufacture here noticed, is a native of Bhote. It is a large, strong, and stately animal, resembling in size and figure the Leicestershire breed. It is the only beast of burden that can traverse those frightful regions, and carries commonly about fifteen seers, and is worth, in the valley of Nepal, about two Rupees eight annas. The fleece differs greatly in quality, changing with every difference of climate that is experienced throughout the extensive tract in question. It is coarsest in the most southern parts, and gradually improves in softness as the cold increases towards the north, becoming in the immediate neighbourhood of the snows, little inferior in fineness to the fleece of the Shawl Goat.—A beautiful model of a native carriage was presented to the Society, by the relatives of the late Miss Tytler, a lady who has enriched the Museum with a great variety of curious models, and whose highly meritorious acquirements in science and literature deserve a lasting record.—The two first numbers of the *JOURNAL ASIATIQUE*, published by the Société Asiatique, of Paris, were received at the meeting from the Secretary Abel Remusat. Their contents we shall take a further opportunity of noticing.—An Account, geographical, statistical, political, historical, and archæological of Orissa proper, or Cuttack, by Andrew Stirling, Esq. was laid before the meeting by the Secretary. It consists of

three parts. The first contains a general description of the province, its boundaries ancient and modern, soil, productions, geology, rivers, towns, commerce, population, revenues, political institutions, and land revenue; the second part its chronology and history; and the third part its religion, antiquities, temples, and civil architecture. In the district of Cuttack, the finest salt of all India is manufactured, and the annual net revenue of it is said to fall little short of sixteen lacks of rupees. It is remarkable for its whiteness and purity even before it has passed into the hands of the merchants, and is of the species called *pangak*, procured by boiling. The process which is rude and simple is thus described. The sea water, brought up by various small channels to the neighbourhood of the manufacturing stations, or *Khalaries*, is first mixed up and saturated with a quantity of the salt earth, or efflorescence, which forms on the surface of the low ground all around, after it has been overflowed by the high tides, and which being scraped off by the *Molunghees*, or manufacturers, is thrown into cylindrical receptacles of earth, having a vent underneath, and a false bottom made of twigs and straw. The strongly impregnated brine, filtering through the grass, &c. is carried by a channel dug in the ground to a spot at hand surrounded with an inclosure of mats, in the centre of which a number of oblong earthen pots, generally about two hundred, are cemented together by mud into the form of a dome, under which is a fire place or oven. The brine is poured into these pots, or *choolahs*, and boiled until a sufficient degree of evaporation has taken place, when the salt is taken out as it forms, with iron ladles, and collected in heaps in the open air. The heaps are afterwards thatched with reeds, chiefly the *Nul* (*Arundo karka*), and remain exposed to all the inclemency of the weather, until sold or removed by the officers of the agency. Cuttack owes much of its celebrity to the temple of *Juggernaut*. The town of that name is calculated to contain 5741 houses. Every span of it is holy ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of *Muts*, or religious establishments, built of masonry, with low pillared verandahs, interspersed with trees. The climate of *Juggernaut* is said to be the most agreeable and salubrious in India during the hot months, the south-west monsoon blowing from the sea at that season in a steady and refreshing breeze, which seldom fails till the approach of the rains. The edifices, which compose the great temple of *Bhobunsir*, stand within a square area inclosed by a stout wall of stone measuring 600 feet on each side, which has its principal gateway guarded by two monstrous griffins, or winged lions, in a sitting posture on the eastern face. About the centre, the great middle tower, *Burra Dewal*, or sanctuary in which the images are always kept, rises majestically to a height of 180 feet. Standing near the great pagoda, forty or fifty temples or towers may be seen in every direction. All the sacred buildings are constructed either of reddish granite, resembling sand stone, or of the free stone, yielded plentifully by the neighbouring hills. The elevation of the loftiest is from 150 to 180 feet. The stones are held together by iron clamps, and the architects have trusted for the support of their roofs to the method of placing horizontal layers of stone, projecting one beyond the other, until the sides approach sufficiently near at the tops to admit of the block being laid across. The famous temple of *Juggernaut*, in its form and distribution, resembles closely the great pagoda of *Bhobunsir*, and is nearly of similar dimensions. It is said to have cost from 40 to 50 lacks of

rupees. The dreadful fanaticism which formerly prompted pilgrims to sacrifice themselves under the wheels of the Juggernaut rut'h has happily ceased: During four years that Mr. Stirling witnessed the ceremony, three cases of self-immolation only occurred, one of which was doubtful, and might have been accidental; and the other two victims had long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders. The self-immolation of widows, is said to be less frequent in the vicinity of Juggernaut than might have been expected, the average of Suttees not exceeding ten per annum. There is this peculiarity, as performed there: instead of ascending a pile the infatuated widow lets herself down into a pit, at the bottom of which the dead body of the husband has been previously placed, with lighted faggots above and beneath. In 1819 a most heart-rending spectacle was exhibited. The wood collected for the fire being quite green, could not be made to burn briskly, and only scorched the poor sufferer, who must have endured the greatest agony,—but without uttering a shriek or complaint. The attendants then threw into the pit a quantity of rosin, covering the living body with a coating of this inflammable substance, which attracting the fire, the skin was thus gradually peeled off, and the miserable victim at length expired, still without a groan. The Black Pagoda on the sea shore, though in a ruinous state, is still about 120 feet high, and well known to mariners. There is a fabulous tradition among the natives of the neighbouring villages, which is said to account for its desertion and dilapidation. They relate that a *hoomba put'hur*, or loadstone of immense size, was formerly lodged on the summit of the great tower, which had the effect of drawing ashore all the vessels passing near the coast. The inconvenience of this was so much felt, that about two centuries since, in the Moghul time, the crew of a ship landed at a distance, and stealing down the coast, attacked the temple, scaled the tower, and carried off the loadstone! The priests, alarmed at this violation of the sanctity of the place, removed the image of the god, Surya, to Pooree, and from that time the temple became deserted, and went rapidly to ruin.

Agricultural and Horticultural Society.—A meeting of this Society was held at the house of the President on the 12th instant, W. Leicester, Esq. in the Chair. A letter was read from the President, communicating a paper from Mr. Piddington, at Amerpoor, near Sooksagur, dated in December last, on the method of preparing hemp from *Musa textilis*, at Manilla, accompanied by models of two machines used in the manufacture. Samples of recent hemp were produced at the meeting, made by the President from the fibres of three sorts of *Musa* and of *Yucca superba*.—It was resolved, on the recommendation of the President, that a collection of engrafted fruit-trees be ordered out from England for the use of the Society, to the amount of one hundred pounds sterling, and that a native of this country be sent home for the express purpose of taking charge of the plants from England. An opportunity at present offering itself by the immediate departure of the Ship Princess Charlotte for Liverpool, it was further resolved, that the requisite application be made to Mr. Shepherd, the Curator of the Botanic Garden at that place, and that the valuable services of Captain McKean of the Princess Charlotte, be solicited, in order that special care may be taken of the grafts after they are placed in his charge. A Committee was nominated to regulate the printing of the Society's transactions, and another to regulate

foreign expenditure, importation of fruit-trees; implements, &c. Dr. J. Adam and Mr. E. Royle were elected members of the Society.—A communication was read from Dr. N. Wallich, the Secretary, on the population of Penang, and the retail price of Opium on that island. A Census of the population of Penang and its dependencies up to the 30th June 1822, gives the following result.

Malays and Bugis,.....	19,767	Native Christians,	1,026
Acheenese,.....	454	Caffrees,	118
Batias,.....	867	Itinerants, estimated at,....	2,000
Chinese,.....	8,856	Native Military, followers,	
Choolias,.....	6,057	and convicts,	3,000
Bengalese.....	1,531	Europeans and their descend-	
Burmas and Niamese,	862	ants,....	400
Arabs.....	150		
Armenians,.....	19		
Parsees,.....	13		45,127

The number of emigrants from the Quida country to the island is calculated at 6,124. It is stated, that the population during the first six months of 1822, had increased between two and three thousand, and the increase is said to be likely to continue. Respecting Opium, it seems, that 23 chests are annually imported for the Malay and Chinese inhabitants, and a revenue of 3 or 4000 Spanish Dollars is derived monthly from the farmers, who purchase the monopoly of retailing the drug. The opium is submitted to a simple operation, by which a first and second sort of extract, called Chandoo, is made. This is prepared for smoaking, and divided into small portions for retail; each chest produces, at the rate of 6 pie per *hoon*, 9,600 Dollars, or nearly 20,000 Sa. Rs. and it is calculated, that the consumer pays between 24 and 25,000 per cent. above the prime cost. The monopoly and high price are intended to limit the sale of this drug which is used by the Malays and Chinese, solely on account of its intoxicating quality.

Calcutta Medical and Physical Society.—On Saturday evening, a Meeting of the Medical Gentlemen belonging to the Civil and Military Departments at this Presidency, was held at the Asiatic Society's Rooms, for the purpose of organizing a Society for the promotion of Medical literature. Dr. Hare, was called to the Chair, and a series of Resolutions read, and after some few alterations agreed to. The heads of resolutions were as follows:—That the Society be called the Medical and Physical Society of Calcutta, and have for its object the receipt of communications in Medicine, Surgery, Chemistry, and Natural History.—That the Medical Board be requested to become Patrons.—That the following Gentlemen be elected Office Bearers for the year: President, Dr. Hare; Vice President, Dr. Mellis; Secretary, Dr. Adams; and that in addition to these the four following Gentlemen be appointed to form a Committee of Papers, &c. viz. Messrs. Crawford, H. Wilson, Grant, and Newmarch. That an invitation be sent to the Medical Gentlemen throughout Bengal, to the Medical Boards, and to the Medical Gentlemen of the Sister Presidencies, to assist in promoting the objects of the Society, and in establishing a Library and a Museum; that the Medical Gentlemen in the King's and Company's Army, and all who have been regularly educated in the Medical Profession, be eligible as members.—That Gentlemen desirous of entering the Society be proposed and balloted for, and their elections be decided by the majority. That resident members at the Presidency, Dum-Dum, and Barrackpore, contribute 12 rupees quarterly, and non-residents a like sum half yearly, payable in advance to meet the present exigencies.—That

donations of books, medical preparations, and specimens in natural history be thankfully received.—That the Meetings be held on the first Saturday of every month at eight p. m. (by permission) at the Asiatic Society's Rooms.—The thanks of the Meeting were then voted to Dr. Hare, and the business of the evening closed.

Calcutta School Society.—The examination of the Schools of this Society was held at the house of Gopey Mohun Deb, on Thursday February 27th, 1823. The examination was conducted in the following manner:—1st. The Hindoo boys educated in the indigenous schools were examined in Bengallee; 2ndly, Some from the school at Arpoolee, in Bengallee and English; and 3dly, The pupils, the expense of whose education at the Hindoo College is defrayed by the School Society, in English. The *indigenous* Schools are those under Native masters in various parts of the city, in which the parents of the boys pay for their education, while the School Society, in order to secure their improvement, furnishes each master with a limited number of instructive books, and at stated periods examines the progress of his head pupils in a knowledge of their contents. These examinations are held thrice in the year, and according to the proficiency made the Master is rewarded with a small gratuity. Of these schools there are 86, under the patronage of the society, distributed into four divisions, according to their situation in the city, each under the immediate superintendence of a Bengallee gentleman residing in the neighbourhood. The head boys of each school have been thrice examined during the past year, and have exhibited, especially those of the north, west, and east divisions, very satisfactory proofs of their improvement. The total number of boys educated in the indigenous schools exceeds 2800: to collect such a number for the purpose of examining them, scattered as they are in different parts of the city some miles distant from each other, was not desirable, even if it were practicable, as their number would render any thing like an examination of their progress impossible in any limited time. In this annual examination, therefore, a small number of the most advanced boys from the divisions, amounting to about 150, being as many as it was supposed could be examined in the time allowed for the purpose, were selected. They were arranged in a line as they arrived, and then subdivided into four sections or divisions. The first division was examined in Reading. The second, in general Geography, with an epitome of Astronomy, and the History of Hindoostan, as contained in several numbers of the Instructive Copy Books, published by the School Book Society. The third in Spelling. The fourth in Arithmetic. Specimens of their Writing were also exhibited. Those who honored the examination with their presence could not, of course, have expected among these indigenous boys, the regularity of a school on the plan of Bell or Lancaster. Considering that they came from nearly ninety different schools, under the care of as many masters; and recollecting the difficulty of communicating to them, without great expence, any uniform mode of instruction, this could not be looked for. The Committee rather referred their visitors acquainted with Bengallee to their general improvement, and confidently hope that, in any moderate expectations they may have formed on this subject, they were not disappointed. Of the improvement of the Society's boys in the Hindoo College, it may be the less necessary to speak, since they were examined in English, and all the visitors could judge for themselves. It is but proper, however, to remark, that the attainments of the elder youths have procured for some of them during the past year, situations of great respectability

and comparative emolument. Among them one is engaged as a translator in a respectable office, and another as principal writer in the Cutchery of the Collector of Nattore; while others have entered, or are qualified to do so, upon similar situations. Amongst all, it is gratifying to remark a generous desire to impart the advantages they have received. Some who have left the school, and others who are yet in it, have established evening schools, at which they gratuitously instruct other youths in the English language. This is a fact, which as evidencing the great extent to which the usefulness of the Society is being carried by the pupils it has educated, cannot fail to give lively pleasure to its friends and supporters. At the conclusion of the examination, valuable Prize Books were distributed to all the boys according to their respective merit.

Hindoo Literary Society.—On Sunday the 16th February, a Meeting was held at the Hindoo College, at 8 o'clock p. m. of which the following is a native account: With a view that a Society be formed, concerning the learning and improvements of the Natives of this country, several of the intelligent and respectable inhabitants of this city were invited to attend, and the names of those who appeared at the appointed time, and the conversation that passed among them, are given as follows:—Shreejoot Ramjoy Turkalunker, Shreejoot Omanundun Thakoor, Shreejoot Chunder Coomar Thakoor, Shreejoot Dwarakanath Thakoor, Shreejoot Radamadub Bundopadhaya, Shree Prusunno Coomar Thakoor, Shreejoot Caushee Kaunt Ghosaul, Shreejoot Causeenauth Turkupunchanun, Shreejoot Gourmohun Vidyalunkar, Shreejoot Lukheenarain Mookhopadhaya, Shreejoot Sheevuchurn Thakoor, Shreejoot Visshunath Mutteeloll, Shreejoot Tarachund Chuckrobutty, Shreejoot Bhavaneechurn Bundopadhaya, Shreejoot Ramdoolall Day, Shreejoot Radhacaunt Deb, Shreejoot Kalachaund Bose, Shreejoot Ramchunder Ghose, Shreejoot Ramcomul Sein, Shreejoot Causeenath Mullick, Shreejoot Veerashur Mullick, Shreejoot Russomoy Dutt, and many other learned persons. After they were seated, Radhacaunt Deb moved, that Ramcomul Sein will act as a chairman of this Meeting. Oomanundun Thakoor seconded the motion. Ramcomul Sein thus addressed the Meeting,—“Sirs, an address has been prepared, showing the disadvantages under which we labour for want of a Society, and the benefits that may be derived from an institution of it. Should it be permitted the above address may be read.” This being unanimously agreed to, Gourmohun Vidyalunkar Bhuttacharya read the introductory address to the meeting. After attending to it, almost every person expressed their opinion, that it would be beneficial to our country, if a Society should be formed; and, it being a commendable object, proposed to give his consent to it. Shreejoot Radhamadhub Bundopadhaya asked, “What was the original cause of our not having had a Society for so long a time?” To which several persons gave different answers. Shreejoot Russomoy Dutt said, “If it be the object of the meeting to introduce improvements in the way of literature, I would interest myself in it; but should the meeting have any political views, or offer any defence to an abusive exposure of our religion, I would have nothing to do with the society.” Shreejoot Causeenauth Ghosaul was of the same opinion. Oomanundun Thakoor said, “That should any one publish any work abusing our religion, a defence must be offered thereto.” Radhacaunt Deb seconded this expression. Shreejoot Ramdoolall Deb offered his opinion, “That the introductory address of the meeting be printed and circulated every where, that every

person may offer their opinion after a consideration." Shreejoot Bhabanee Churn Bundopadhyaya said, "It ought to be considered how prosperous it would be when this Society shall have been fully instituted: even to-day we felt very happy from meeting together and conversing with each other." Ramjoy Turkulunkar and Causeenath Mullick approved of this expression. After all the discourse was over, Ramcomul Sein asked, who was to be appointed Secretary to the Committee? Radhacaunt Deb said, that Ramcomul Sein be appointed Secretary. Oomanundun Thakoor supported this opinion. Ramcomul Sein then observed, that "It was his intention that Prosunno Comar Thakoor should be nominated Secretary." It was afterwards resolved, that they both should hold the Secretaryship. Resolved, that the Introductory Address which was read, be printed and published with an account of this-day's meeting, in the form of a pamphlet; and another Meeting should be held on Sunday next, and rules for managing the affairs in view should be laid down.

Rope Bridges.—The ingenious fabric erecting on the Esplanade, immediately opposite the General Post Office, seems to excite a good deal of speculation.—It is however nothing more than a laudable attempt to introduce Hempen, or Coir Rope Bridges, on the principle of Suspension, with the view of eventually throwing them over some of the mountain torrents, and rapids, which intersect the great North-west road to Benares, and which now check the progress of our public mails, from ten to twenty hours during the height of the periodical rains, when no boat or raft can attempt to cross until the waters subside. We have seen the small working Model constructed by the Post Master General; and as far as we are capable of judging, we believe the plan to be entirely new.—If it succeeds, and we heartily wish it may, the advantages, in giving celerity to the public mails at a very inconsiderable expence, are too obvious to need any comment. The Model is constructed on a scale of eighty feet only, but the experiment now making is, we are told *one hundred and sixty feet* between the standards, which require no pier heads, being placed back at a safe distance from the banks of the Nullah, over which the Bridge is intended to be thrown. It is a particularly dangerous torrent, about 80 miles from Calcutta, and within 20 of Bancoorah, on the Benares road. The tread way, constructed of split Bamboo, is eight, or nine feet wide, over which foot passengers, and light cattle, may pass in safety; and perhaps the scheme may be improved for carriages, especially where the span is within one hundred feet. The whole machinery is so constructed, as to render it easily portable on carts, elephants, &c. It may also be taken down and housed during eight months in the year, while the rapids are dry, which will greatly tend to its durability. We hope hereafter to give a more satisfactory description of this Rope Suspension Bridge, when the experiment is completed. In the meantime we shall only add, that all the component parts have been prepared, fitted, and put together at the General Post Office, under the personal direction and inspection of the Post Master General, who is indefatigable in his exertions to improve the important department under his management and control.

Ruins of Raj-Mahal.—“On my way up the Ganges, my boat anchored below the ancient palace of Raj-Mahal. In the cool of the evening I sauntered within its ruined walls. This habitation of a race of mighty princes, is desolate indeed, perfectly overgrown with long rank grass, and scarcely presents one monument of its former magnificence. It must have been a building of great extent; one balcony

over the river is in pretty good preservation, some of its black marble pillars being still entire; but this, too, will soon become dust, like its former possessors. There is a number of names of travellers written on the walls; and I observed some verses composed by a private of the European artillery, setting forth the vanity of all human grandeur—it was a fit spot for such meditations:

—————“ In the shade
Of ruin'd walls that had survived the names
Of those who rear'd them.”

“ The portico of this building was occupied by a lean sorry *Tattoo*, which put me in mind of “ Old Mortality's” grey poney. There are some tombs of Europeans within the area of the palace, and one recently erected to the memory of an officer's wife. How times are changed! the ashes of the Christian and the followers of the crescent mingle in one common mass. Raj-Mahal is now an insignificant village, presenting no vestige of a populous city having been there once. I cannot say much for the morals of the present generation; at least I imagine they are not very ascetic, judging from the great quantity of liquor I saw for sale, and the number of people paying their devoirs to Bacchus.”

Subterraneous Bath.—In the Province of Bundelcund there is a subterraneous Bath. It is situated in the vicinity of a large and well populated village, named Gurhourah, said to belong to the Raja of Dutteah. The entrance to it is through a square building above the surface of the earth, with an arched roof, having steps leading to its entrance. On the top of this building, in the front, are two small domes, one at each corner, supported by stone pillars. The descent to the Bath is by a large flight of stairs, of a construction not dissimilar to the Ghauts on the river side. A short way down these steps is a partition wall, with an arched passage leading to an octagon well, about 18 feet in diameter. On each side of this well is a recess admitting travellers through covered staircases of small width, to a narrow passage on the projecting side walls, which extend to the whole length on both sides, and at the further end joins another partition wall, having covered stairs on each side of greater breadth than those connected with the first partition wall; the staircase to the left leads to the open plain, while that to the right admits the visitor to an apartment appropriated as a temple for a Hindoo god, whose figure carved in stone stands upon a square pedestal with four or five steps. From this apartment is a descent to a lower terrace exactly above the well, the approach to which can only be effected by retracing one's steps, and going down the principal flight of stairs though the first arched passage. The well is not more than 4 or 5 feet deep. Many sparrow's nests were seen in the apartment of the deity, from which it may be concluded that the place is not much frequented for the purpose of bathing. The whole length of this elaborate work of art is about 190 feet, the breadth about 18, and the depth from the surface of the earth to the bottom of the well, probably not more than 57 feet. It was built by Roonj Koomar, daughter of Bursing Daib, one of the ancestors of the Dutteah Raja. It is constructed of hecon, granite cemented with limestone. Some remains of the plastering are seen on the outside of the entrance, but whether the like preservation was adopted with the interior, in its former grandeur, cannot be ascertained.

Ruins of Bisnagore.—There is something melancholy though grand in the contemplation of the extensive ruins of the ancient city of

Bisnagore :—her line of streets and palaces—her ancient towers and ivy-mantled walls “embattled high”—her forsaken and ruinous pagodas, and the scattered march of her ruins, embowered amid a dark green foliage, the growth of years; the wildness of her scenery, added to the tall range of hills rising up on every side, breaking the blue expanse of sky behind, piled with broad and rugged masses of granite that bear the rust of ages, their sides overrun with a wild jungle, clothed in lively patches of green, and increasing to the view till they fade, and mingle with the blue distance; it was lovely to see them illumined with the crimson glare of departing day, and the varied tints they took, till they sunk into a pure and purple haze. Close to her site the wild Tumboodra, rolling o’er her rocky bed, cleaves a passage through channelled rocks, which increases the noise of her rushing waters,—tufts of Areca-nut trees, that quiver with the breeze—russet brakes, and green knolls grow on her margin, and stand reflected in her bright mirror—the dark and shelvy rocks throw their shades along in frowning mood upon the troubled surface of her deep; the varied coloured birds, rich with “the hues of Paradise,” pour forth their song “at evening from the tall Pagodas’ top,” and from every spray, and combine to render it a truly interesting scene.—Mantled amid her fringy wilds, and green bowers, a grey temple stands, fashioned in all the rude array of native sculpture; its large and massy flags and pillars of solid stone are blended into an infinite variety of figures and ornaments: ’twas here that revelry, and show, and the sprightly chord of instruments were heard of old, but the spirits of its “grisly Kings” have vanished, and the flowing creeper twines her ringlets round the rough mass, and sports her crimson tassels, like beauty to old age; a murky gloom pervades the whole ruin, that the workings of the imagination might brood upon, and incline one to pity the ravages that time as well as man had made. What multitudes have flit around to sport their season, and be seen no more! have spread their “motley wings” with the going down of noon, and have left us, silent witnesses of their haunts! “Pageantry and dance, and feast and song” have fled—their holy places tenantless, sleep embosomed ’mid wild and overshadowing foliage and the rank society of weeds, clouded in the dim vapour of mystery;—the sun that pours its rays down upon the “blue grey” solitudes, gazed awhile of old as radiant upon their surfeited landscapes,—the vast hum of multitudes bustling about nought, is settled into a death-like silence—the sombre ruins now “thrill to the music of the shade,” and all the ostentatious pageantry of her times past, lives, in transient monuments of a mistaken zeal, and an industry mispent.—Surely these scenes are worthy the contemplation of a pilgrim.—*Mysore Division, 1823.*

Earthquake.—The shock of an Earthquake, a very rare occurrence in this part of India, was felt in the Peninsula, on Sunday afternoon the 9th Feb. It appears to have been very slight at Madras, though noticed by several persons: while sitting on a chair and reading at the time, we felt an undulatory motion, very slight indeed, and which lasted only a few seconds, but so uncommon, that we were induced to note the time; which we found was about 10 minutes past one.—This earthquake was felt at the Neilgherry Hills, as appears by the following communication which we have just received, and it would seem to have happened there earlier than at Madras, though the exact time at the Hills, remains somewhat uncertain:—*“Cotagherry, February 10, 1823. Two distinct shocks of an Earthquake were felt in my Bungalow yesterday; I had not the means*

of immediately ascertaining the exact time, but it must have been within a few minutes of one o'clock—a party of nine persons were assembled; one was standing, two were sitting on a couch,—the others, nearly in a line, were on chairs. The person standing, and those on the couch did not experience any shock; the others did, and the sensation was accompanied by a sudden nausea.—A small book which I had placed on its end on the floor, was thrown down.—The interval between the shocks I judge to have been about two minutes.—The last was the most violent.—I have not heard that any bad consequence has followed, and to my own sensations, the motion was slight on both occasions. The place where this occurred is on a small hill, near the village of Cotagherry, rather a high spot on the eastern edge of the table land of the Neilgherry Hills.

Earthquake felt at Colombo.—On Sunday last, about three minutes after one P. M. (mean time) two distinct, though slight, shocks of an Earthquake were felt at Colombo, following each other in the course of half a minute. No damage has been sustained either here, or in the several other places in the island, where it was also felt. We have accounts of the occurrence from Kandy and different places in its neighbourhood, Batnapora, Matura, Hambantotte and Negombo. The phenomena as described, seem to have been nearly the same every where; and were accompanied by a rumbling noise as of heavy ordnance moving along the ground. It appeared to move in a direction from North-west to South-east. Though our correspondents have given us the times at which they observed the occurrence at different places, yet as they have not always distinguished whether the time was solar or mean time, and as the accuracy of watches at out-stations is not always to be relied on, we do not think the data in this respect, are given with sufficient accuracy, to be useful. The sky was clear, but no greater heat, or other difference of temperature observed from what is usual at this period of the year.

Mr. Moorcroft.—From a letter written by this enterprising gentleman, dated Leh in Ladakh, September 14, 1822, it appears that he was on the point of setting out for Kashmeer, having already engaged the horses necessary for his journey, and proposed commencing his march early in October. Among the interesting acquisitions already made by Mr. Moorcroft in his progress through these elevated and imperfectly known regions, the following are particularly worthy of enumeration. 1st. The discovery of vast resources of timber suited to ship-building, and sufficient in quantity to supply all the demands of ship-builders in India for years to come.—2nd. The discovery of a whiter and more productive kind of wheat than any variety yet known in Britain.—3rd. The discovery of several sorts of Barley, all more productive, and several containing more valuable properties for malting than those hitherto cultivated in England.—4th. The discovery of a plant that cures the Rot in sheep, of which disease the late Mr. Bakewell asserted that some hundreds of thousands died every year in Britain.—5th. The discovery of a hardy variety of Hay, with which even the waste moors and heath-covered commons of England may be cultivated, so as to afford winter-food for at least an additional million of sheep, while the quality of this food is such as to fatten them in half the time they would require to fatten on any other known forage at present in use.—6th. The discovery of a breed of mountain sheep, of which every cottager in England not receiving parochial relief, may keep three with more ease than he can maintain a cur dog: so that every little farmer may keep a small

flock of them on the present waste produce of his farm. This breed is secured, and arrangements are made for keeping a stock of them for the next three years.—If the remainder of Mr. Moorcroft's journey be as productive of advantage to his country, as the former portion of it is likely to be, there are few Travellers who will be able to enumerate greater public benefits resulting from their labours than this enterprising individual.

Introduction of Silk into Europe.—It was in the reign of Justinian that the silk-worm was first introduced into the western world, previous to which it was confined to China. Virgil is the first author who mentions silk-worms. In the reign of Tiberius, the use of silk clothing was condemned as an effeminate luxury. Till 200 years after, the age of Pliny, silk as an article of clothing was confined to the female sex. In the reign of Aurelian, a pound of silk was sold at Rome for 12 ounces of gold, or about £51 English. The caravans which brought this precious product, performed a journey of 243 days from the Persian merchants, who frequented the fairs of Armenia and Nisibis; the merchants of Samarcand purchased it directly from the Chinese, and sold it to the Persians for the use of Rome. It was from the town of Shen-si in China, that this valuable commodity was principally produced. At the capital of this country, the adventurers who came to it for silk, were looked upon as the suppliant embassies of tributary kingdoms: the journey from Shen-si to Samarcand occupied from 60 to 100 days. After passing the Jaxartes, they entered the desert, and were exposed to the attacks of the wandering hordes of robbers who infested it. The caravan to avoid these dangers, traversed the mountains of Thibet, descended the Ganges, or the Indus, and waited in the ports of Guzerat and Malabar, for the annual fleets of the west. In process of time, as silk became better known, the Emperor Justinian saw, and lamented, that the Persians possessed the monopoly of this valuable article, and solicited the aid of his Ethiopian allies to prevent the wealth of his subjects from being drained by a nation of enemies and idolaters. Christianity had been introduced into India; a Bishop governed the Christians of St. Thomas on the coast of Malabar, and two Persian monks had resided for a long time in China, where their attention could not but be directed to the common dress of the Chinese, the manufacture of silk, and the myriads of silk worms, the education of which was once considered as the labor of queens.—They soon found that it would be impossible to transport the insect, but that in the eggs a numerous progeny might be produced and multiplied in a distant climate; they made a journey to Constantinople, imparted their project to the emperor Justinian, and were liberally rewarded by his gifts and promises. At this time the price of silk in Rome was an equal weight of gold. “To the historian of that prince,” says Gibbon, from whose most excellent and elaborate treatise on this subject the principal circumstances here stated are gathered, “a campaign at the foot of Mount Caucasus has seemed more deserving of a minute relation than the labors of these missionaries of commerce, who again entered China, deceived a jealous people by concealing the eggs of the silk-worm in a hollow cane, and returned in triumph with the spoil of the East.” Artificial heat was applied to hatch them; they were fed with mulberry leaves; they became productive in a foreign climate; the moths propagated the species, and mulberry trees were planted to support the rising race of the worms; and in the following reign, it was admitted by the Sogdoric Embassadors, that the silk of Rome was equal to that of China. To come nearer to our own times, the

silk-worm was introduced in 1130, by Roger, King of Sicily, into his dominions. Louis the 11th brought them to France in 1470; and lastly the manufacture was introduced into Great Britain in 1600 by William Lee. Such, according to the concurrent testimony of historians, are the circumstances of the introduction of this elegant article into Europe. Long before this it had been known to the Hindus and the Indian Islanders. The most intelligent writer of the present day is of opinion, that the latter derived their knowledge of it from the former, and they again from the Chinese; and when we reflect, that caravans conveying it from China to Persia passed through the country of the Hindus, and that the article is known throughout the Archipelago by a Sanscrit name, Sutra, it must be owned that this hypothesis appears highly probable.

New South Wales.—Destruction by Caterpillars.—The caterpillar has been threatening destruction to the next year's crop of wheat. About three weeks since, the lands in the interior, particularly cultivated parts, became suddenly invaded with hosts of this devastating insect. A respectable farmer at Castlereagh has given us an account of the manner in which they take possession of the field; they extend to a great length in equal line, and thus in myriads regularly march forward, carrying all before them. The leaf is first devoured, and then the stem down to the surface of the ground. What is most astonishing in those destroying creatures is, that they disappear as suddenly as they come forth; they become buried in the earth, and no more of them is perceived. In about April 1819, the fields were ruined for some months, no herbage was left for the cattle; but, in that season of the year, the effects could not be so serious as is contemplated at this juncture; the mischief that may be done with the wheat, if we are not blessed with a few heavy showers, it is feared will be incalculable.

Remarks on the progress and propagation of the Caterpillars above mentioned.—The caterpillar alluded to, when full grown and at rest, is about an inch long; and, when travelling, increases its length nearly half an inch. Its body is smooth, dark coloured, with white and yellowish streaks; has twelve circular membraneous rings, and moves with sixteen feet. These Caterpillars burst from their eggs early in September, and towards the middle of the month many had acquired their destructive growth; and though numbers were seen feeding on the leaves of the wheat in the day time, yet they appeared of little account when compared with the myriads which issued forth from under the clods and rubbish, as night set in, and fed on the wheat until day-light; this nocturnal exhibition characterising their species to be that of the moth. The devouring ravages of these caterpillars were so great, that every sufferer was anxiously looking for rain to destroy them; and, when the wished for rain came, what was the disappointment, that, in lieu of destroying them, it seemed to have opened the hitherto sun-parched ground, and added millions of young ones, not much larger than maggots, to the former clusters. Hence it appeared, that moderate rain, in this temperate season of the year, only added to the evil. On the evening of the 8th of this month, a heavy hail storm fell along the course of the Nepean, and destroyed vast numbers. After this, the first swarms being full grown and fed, formed cones and cells in the light loose mould, among the remaining bladeless stalks of wheat; there they acquired the pupa state, in which they remained for eleven days, when the author of these remarks discovered numbers of them to have been metamorphosed into a drab-coloured moth, with one per-

fect black dot, and a number of very small ones on each wing. From this period, the vast numbers which sheltered under the surface of the earth, to undergo transmutation to the harmless crystalis, or pupa state, so far exceeded the increase, that few are to be seen at the present time. However, like every thing else, they have their reason and cannot exceed it. I observed they had their enemies too, for I never before saw such swarms of a fly called the ichneumon; it has four reddish-coloured wings, a long thin dark-coloured body, and a three forked bristly tail. These formidable insects were unceasingly employed piercing and depositing their eggs in the backs of the largest caterpillars, feeding on the wheat in the day time; and the flies in this class are indebted for their birth chiefly to the caterpillar, upon whose vitals they prey until they come to maturity. Thus Divine Wisdom guards against the destructive consequences which might result from every pupa of the caterpillar bringing forth a moth capable of propagating its species, in perhaps sixteen hundred fold. Beneath the surface of the ground, where tracts of wheat suffered from the caterpillar, is now thickly planted with them in their incrustèd state; and if one-third their numbers have escaped the ichneumon fly, and bring forth moths, the deposit of eggs, for the continuance of the brood of caterpillars, must be alarming indeed. Insects seem to possess that intuitive knowledge, not only to lay their eggs in those situations which afford the best prospect of their hatching safely, but promise a convenient supply of suitable food for the young brood. Hence the moth, which produced the destructive caterpillar in question, selected the negligently cultivated tracts of wheat, situate on light sandy soils, for the deposit of their eggs. Where maize stalks were heaped round stumps, or remained strewed over the surface of wheat ground, the hollow cones of the stalks afforded security for the myriads of the eggs deposited therein. Weeds, and all manner of rubbish, so slovenly left on the young sown wheat fields, proved convenient depositories for expeditiously hatched caterpillars from the eggs. Besides, the moth does not appear insensible to the capability of such light sand soils, of hatching its eggs, through the vivifying influence of the sun, in seasons of drought. The caterpillar alluded to, can survive many days wet in a mild state of the atmosphere; but the egg, from whence it is to be hatched, is easily destroyed by wet, or moisture; consequently, the want of timely rain, in the spring, too reasonably accounts for the visitation of those vermin many have suffered from, owing to the quality of the soil and negligent cultivation herein suggested. It appears that the ravages of the caterpillar, throughout the Colony, have been mostly confined to wheat growing on light sandy soils; and most especially where it succeeded maize crops, and where the ground was left foul, with the stalks and other rubbish. It may have been observed, that wheat, growing on new cultivated ground, even on light sandy soil, was free from the caterpillars, unless it was near foul-sown crops, already infested with them; so that it appears that wheat, growing on a description of soil in seasons when the caterpillars visit, the superstrata of which is sandy, red, or white clay, entirely escaped them. This may be accounted for by such ground seldom growing maize, or even producing much rubbish; and by the intuitive discernment of the moth, not depositing its eggs on a surface that would retain water a sufficient time to destroy them; and the hard and tenacious quality, unsuited for the caterpillar, undergoing its numerous succession of changes. The low, but rich alluvial banks of the Hawkesbury, forced the growth of the wheat so luxuriantly, in most

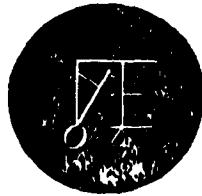
places, that it outgrew the destructive powers of the caterpillar. But the lofty and considerably worn-out tracts of light sandy ground, on the banks of the Nepean, suffers materially; more particularly, owing to the slovenly cultivation previously described. It may be apprehended, from the light sandy quality of the soil in several of the interior districts towards the Cowpastures, that the wheat crop has suffered material injury by the caterpillar. However, the late providential rains we anticipate will yet recover much, which a short time ago promised no return. It must be allowed, that many acres of wheat have been irrecoverably destroyed by the caterpillar; but still the crop is extensive, and promises a large supply. Besides, the first alarm gave a stimulus for the cultivation of a very increased maize crop. If we have not heavy rain between January and March next, it is incumbent on us to use every exertion to destroy the myriads of eggs which the moth of the late caterpillar will continue, for some time, to deposit in stock-yards, rubbish, and the light sandy soils before stated. Therefore, the stubble of the wheat, and all foul vegetable rubbish or weeds, ought to be burnt off, and rollers kept ready to use over the spots they are seen issuing from. In autumn they have not the wheat crop to keep them at home, and they will force their course over our pasturage with the similar destructive ravages to those of 1819, to which the present caterpillar bears a strong resemblance; nor are those, like the former, at all nice as to the quality of their food; for when removed from the wheat, they feed on clover, grass, or herbage, with apparently equal taste.

An Australian Monster.—A powerful sensation has lately been created in the town of Liverpool, by a report of a dreadful monster having been seen in its vicinity; and to satisfy the mingled feelings of alarm and incredulity which had spread among the inhabitants, two men came before the Magistrates, and voluntarily made affidavit, that they had seen in a bush, about two miles and a half out of town, a tremendous snake, which, to the best of their belief, was at least forty five feet in length, and three times the circumference of the human body!!! The man who first beheld it, thinking it might be dead, threw a stick at it, when it reared its monstrous body five feet from the ground. A third person, who also had witnessed this frightful spectacle, offered to corroborate, on oath, the depositions laid before the Court; but it was judged that two affidavits formed a testimony quite sufficient. Actuated at once by curiosity and alarm, a party of respectable Gentlemen, with attendants, went in quest of this extraordinary object; but succeeded only in finding its track, which exhibited the impression of immense scales, and fully confirmed the reports concerning its tremendous dimensions. Some have conjectured that it must be a species of crocodile, from a mark in the earth fourteen inches long, which appeared to have been indented by a portion of its jaw. We are informed that every exertion is now making to find out this fearful monster, and to put an end to its horrid existence. For the satisfaction of public curiosity, we shall feel obliged by communications from any of the Gentlemen residing on the spot.

Bees in Australasia.—We congratulate our readers upon the complete establishment of that most valuable insect the Bee, in this territory. During the last three weeks, three swarms of young bees have been produced from two hives, the property of D. Wentworth, Esq. purchased by him from Captain Wallace, of the *Isabella*, and placed at his estate at Homebush, near Parramatta. The fragrant

shrubs and flowers of Australasia are thus proved to be peculiarly congenial to the increase of this insect; and we trust that in a few years we shall be able to add honey and wax to our other numerous productions.

Scripture Illustrated.—Exodus xxviii. 9—11. “And thou shalt take two onyx stones, and grave on them the names of the children of Israel; six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.” Dr. Clarke obtained at Larneca, in the island of Cyprus, an onyx, which there is every reason to believe one of the Ptolemies used as a signet. It contained a very curious monogram expressing all the letters of the word ΠΤΟΛΕΜΑΙΟΥ, according to the manner here represented.



The use of such instruments for signature is recorded in the books of Moses, 1700 years before the Christian æra: and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this kind. The Romans, Greeks, and Egyptians had the same custom: indeed almost all the ancient intaglios were so employed. In the 28th chapter of Genesis, it is related that Tamar demanded the signet of Judah: and above 3000 years have passed since the great Lawgiver of the Jews was directed to engrave the names of the children of Israel upon onyx stones, “like the engravings of a signet;” that is to say, if we may presume to illustrate a text so sacred (with reference to a custom still universally extant,) by a series of monograms, graven as intaglios, to be set “in ouches of gold for the shoulders of the ephod.”—That the signet was of stone, set in metal, in the time of Moses, is also clear from this passage of sacred history. [*Dr. Clarke's Travels in Greece, Egypt, and the Holy Land.*]

EUROPE.

Electric Light.—Professor Memackle, of Halle, has succeeded in producing a brilliant illumination by means of electric lights, and the aid of an artificial air inclosed in glass tubes. As the electric sparks propagate themselves to infinity, the Professor thinks it will be possible to light up a whole city with a single electrifying machine, at a very trifling expence, by the adoption and probable improvement of the apparatus he has already invented.

Magnificent Nursery and Hot Houses.—Among the curiosities of the Messrs. Loddige's celebrated Nursery at Hackney, and which mainly consists of valuable plants and flowers from every part of the world, is one of many extensive glass hot-houses, in which some

of the trees rise in the ignited air of the place to the height of 40 feet. Among them is a species of the Palm, with its stately stem, and wide and pendant branches, filling the memory with classical recollections, and the imagination with its beauty. But in addition to this novelty, sufficient in itself to excite unusual admiration, the spectator absolutely becomes enamoured, of the scene, and the pleasure rises almost to a degree of enchantment when, at the instant it is desired, and by touching a spring, water is heard, and seen showering over the plants throughout the hot-house, pattering upon and dripping from the leaves, as in a sudden rain in a grove on a calm summer day. It is from this grand Nursery that the selection is made from which Mr. G. Cooke is engraving the flowers for that beautiful monthly publication, called the Botanical Cabinet.

Gigantic Elks.—A pair of the beautiful, and gigantic nondescript Elks, known by the Indians of Upper Missouri (where they have been lately discovered) by the name of Wapetti, arrived at Liverpool on their way to London. These noble animals are of the size of the horse, with immense spreading horns. Their form is the most perfect model of the strength of the race-horse, with the lightness and agility of the greyhound. They are capable of drawing a carriage or carrying a person more than 20 miles an hour with ease. They are perfectly domesticated, and of the most amiable disposition.

Domestic Telegraph.—By this invention it is intended to supersede the use of bells, by conveying orders to servants, which they can instantly execute, without the usual loss of time in going to receive a verbal command. Mr. Pearson, the inventor, (a resident of Boston in America) conceived the possibility of surmounting the difficulties that walls and distance opposed to his success, and of preventing the necessity of speech. The master is obeyed as promptly as possible, and the servant, certain of understanding his orders, need not fear the effects of want of memory. Mr. Pearson's telegraph consists of two dials, divided in the same manner; each of the needles is subject to the same movement at the same time, and over the same space. The communication of the movement from one needle to the other, was the only difficulty in this mechanical problem; this obstacle has been ingeniously surmounted. One of the dials is placed in the master's room, and can be made an elegant decoration; the other in any situation most convenient to the servants. Every one of the divisions, which can be multiplied at pleasure, represents an order by an understood sign or figure; the master points the needle of his dial to the sign or command he wishes to be obeyed, and that instant the signal is repeated on the dial fixed up for the servants' use. This telegraph is easily constructed, and of very trifling expence.

Animal substances preserved.—A few years ago, in working to establish a new communication between two shafts of a mine at Fahkin, the capital of Delicartia, the body of a miner was discovered in a state of perfect preservation, and impregnated with vitriolic water. It was quite soft, but hardened on being exposed to the air. No one could identify the body. It was merely remembered that the accident by which he had been thus buried in the bosom of the earth, had taken place about 50 years ago. All enquiries about the name of the sufferer had already ceased, when a decrepid old woman, supported on crutches, slowly advanced towards the corpse, and knew it to be that of a young man to whom she had been promised in marriage more than half a century before. She threw herself on the corpse, which had all the appearance of a

bronze statue, bathed it with her tears, and fainted with joy at once more beholding the object of her affections. It is easier to conceive than trace the singular contrast afforded by that couple—the one, buried above 50 years ago, still retaining the appearance of youth; while the other weighed down by age, evinced all the fervency of youthful love.

A few days ago the perfect bodies of a cat and a rat, the former in a watchful position over the rat, which was cringing in a corner, were found in a hollow part of one of the buttresses of St. Olave's Church, Southwark, which is now repairing; these animals were quite dead, but in the highest state of preservation. They are supposed to have been there some centuries, from the aperture where they must have entered into the buttress having been stopped up when that part of the edifice last went under repair. Both the cat and the rat are now in the possession of Mr. Roberts the architect, and are considered great curiosities.

Deaf and Dumb Amateur.—It seems that the deaf and dumb are not excluded from the pleasures arising from music. A remarkable proof of this is related of an artist of the name of Arrowsmith, who resided some months at Winnington, about the year 1816, exercising the profession of a miniature and portrait painter. "He was," says Mr. Chippendale of Winnick, who relates the anecdote, "quite deaf. It will scarcely be credited, that a person thus circumstanced should be fond of music; but this was the case with Mr. Arrowsmith. He was at a gentleman's glee club, of which I was president; and as the glees were sung, he would place himself near some article of wooden furniture, or a partition, door, or window-shutter, and would fix the extreme ends of his finger nails, which he kept rather long, upon the edge of some projecting part of the wood, and there remain until the piece being performed was finished; all the time expressing, by the most significant gestures, the pleasure he felt in the perception of musical sounds. He was not so much pleased with a solo as with a pretty full clash of harmony; and if the music was not very good, or rather if it was not correctly performed, he would not show the slightest sensation of pleasure. But the most extraordinary circumstance of the case is, that he was evidently most delighted with those passages in which the composer displayed his science in modulating the different keys. When such passages happened to be executed with precision, he could scarcely repress the emotion of pleasure which he received within any bounds, for the delight he evinced seemed to border on extacy. This was expressed most remarkably at one club when the glee was sung with which we often conclude; it is by Stevens, and begins with the words, "Ye spotted snakes." In the second stanza, on the words, "Weaving spiders come not here," there is some modulation of the kind above alluded to, and here Mr. Arrowsmith would be in raptures, such as would not be exceeded by any one who was in immediate possession of the sense of hearing.

Steam Carriages.—Mr. Griffith, of Brompton Crescent, will very shortly introduce to the scientific and commercial world, carriages which can be propelled by steam upon common roads, and employed for the common purposes of conveyance. Under his inspection a carriage has been completed at the Pimlico manufactory: it is 27 feet in length, including 7 feet for the fire, boiler, cylinders, and the mechanism connected with the driving wheels. The weight of the carriage, which is in the form of a caravan) and the whole apparatus,

may be calculated at half a ton; it is destined to carry three tons of merchandise, making a total of $4\frac{1}{2}$ tons, upon wheels conformable to the regulations established by law, and subject to the usual restrictions. The velocity with which the carriage may be made to move, depends upon the quantity of steam conducted into the cylinders. About five miles an hour will be the general speed of this carriage.

AMERICA.

Native Copper.—The appearances round Green Bay, particularly near the rivers which it receives from the chain of mountains in which the Ontanagon rises, indicate very decidedly that copper abounds in the angle between lakes Superior and Michigan. A brilliant specimen of native copper, ten or twelve pounds in weight, was brought to Mr. Schoolcraft by an Indian, who related that, passing in his canoe during the afternoon of a beautiful summer's day, across Winnebago lake, when the sun was just visible above the tops of the trees, and a delightful calm prevailed over the face of the waters, he espied at a distance in the lake before him a beautiful form standing in the water. Her eyes shone with a brilliancy that could not be endured, and she held in her hand a lump of glittering gold. He immediately paddled towards the attractive object, but as he came near he could perceive that it was gradually altering as to its shape, and complexion; her eyes no longer shone with brilliancy—her face lost the hectic glow of life,—her arms imperceptibly disappeared; and when he came to the spot where she stood, it was a monument of stone, having a human face, with the fins and tail of a fish. He sat a long while in amazement, fearful either to touch the superhuman object, or to go away and leave it; at length, having made an offering of the incense of tobacco, and addressed it as the guardian angel of his country, he ventured to lay his hand upon the statue, and finally lifted it into his canoe. Then sitting in the other end of the canoe with his back towards the miraculous statue, he paddled gently towards the shore, but was astonished, on turning round to find nothing in his canoe, but a large lump of copper, “which I now present to you.”

A Fossil Tree.—The second work of Mr. Schoolcraft contains an account of a phenomenon, which is certainly of rare occurrence. The above work is entitled a “Memoir on the geological position of a Fossil Tree discovered in the secondary rocks of the river Des Plaines.” The Fossil is thus described: “This extraordinary species of phytolites occurs imbedded in a horizontal position in a stratum of newer floetz sandstone, of a grey color, and close grain. There are now fifty-one feet six inches of the trunk visible. It is eighteen inches in diameter at the smallest end, which appears to have been violently broken off prior to the era of its mineralization. The root end is still overlaid by the rock and earth in the western bank of the river, and is two feet six inches in diameter at the point of disappearance; but circumstances will justify the conclusion that its diameter, at the concealed end, cannot be less than three feet. The trunk is straight, simple, scabrous, without branches, and has the gradual longitudinal taper observed in the living specimen. It lies nearly at right angles to the course of the river, pointing towards the south-east, and extends about half the width of the stream. Notwithstanding the continual abrasion to which it is exposed by the volume of passing water, it has suffered little apparent diminution

and is still firmly imbedded in the rock, with the exception of two or three places, where portions of it have been disengaged and carried away; but no portion of what remains is elevated more than a few inches above the surface of the rock. It is owing, however, to those partial disturbances, that we are enabled to perceive the columnar form of the trunk,—its cortical layers—the bark by which it is enveloped, and the peculiar cross fracture, which unite to render the evidence of its ligneous origin so striking and complete. From these characters and appearances, little doubt can remain that it is referable to the species *juglans nigra*, a tree very common to the forests of the Illinois, as well as to most other parts of the immense region drained by the waters of the Mississippi. The woody structure is most obvious in the outer rind of the trunk, extending to a depth of two or three inches, and these appearances become less evident as we approximate the heart. Indeed, the traces of organic structure in its interior, particularly when viewed in the hand specimen, are almost totally obliterated and exchanged, the vegetable matter being replaced by a mixed substance analogous, in its external character, to some of the silicated and impure calcareous carbonats of the region. Like those carbonats, it is of a brownish grey colour, and compact texture; effervesces slightly in the nitric and muriatic acids; yields a white streak under the knife, and presents solitary points, or facets, of crystals resembling calc spar. All parts of the tree are penetrated by pyrites of a brass yellow colour, disseminated through the most solid and stony parts of the interior,—filling interstices in the outer rind, or investing its capillary pores. There are also the appearances of rents or seams between the fibres of the wood, caused by its own shrinkage, which are now filled with a carbonat of lime, of a white colour and crystallized.

SELECT LIST OF NEW PUBLICATIONS.

ASIA.

The *Lost Spirit*, a poem; with Rowland, a tale in verse, by the Rev. J. Lawson, in one vol. 8vo. is nearly ready for publication.

The *Union Chapel Hymn Book*, being a selection of Hymns from the most approved Authors, intended for the use of the congregation at Union Chapel, Dhurumtula, is printing at the School Press.

Lately Published.

A *Guide to the Commerce of Bengal*; for the use of Merchants, Ship-Owners, Commanders, Officers, Pursers and others, but particularly of those connected with the Shipping and Commerce of Bengal. By Mr. John Phipps, of the Master Attendant's Office, Calcutta, 1vol. 4to. 32 Rs.

Original Bengalese Revenue Accounts, accompanied by a translation, together with a few explanatory remarks. By D. C. Smyth, Esq. of the Hon. Company's Civil Service. 8vo. 16 Rs.

Fifth Annual Report of the Bengal Auxiliary Missionary Society.

Sixth Annual Report of the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge.

The *Oriental Magazine*, and *Calcutta Review*, Nos. II. III. and IV. 5 Rs. each.

The *Friend of India*, No. X. 4 Rs.

First Annual Report of the Calcutta Bible Association.

As. Ob. No. II.

ENGLAND.

Lately Published.

ASTRONOMY.

A Celestial Atlas, comprising a Systematic Display of the Heavens, in a series of thirty maps (beautifully engraved by Neele and Son), illustrated by scientific descriptions of their contents, and accompanied by Catalogues of the Stars and Astronomical Exercises. By Alexander Jamieson, A. M. Author of a Grammar of Logic and Intellectual Philosophy. royal 4to. half-bound, 1*l.* 5*s.* plain. 1*l.* 11*s.* 6*d.* coloured.

EDUCATION.

Elements of Thought; adapted to the Use of Schools, and especially designed to aid the Studies of young Persons who wish to supply the Defects of a common Education. By Isaac Taylor, junior. 12mo. 4*s.* 6*d.*

MATHEMATICS.

Euler's Algebra, translated from the French, with the Notes of Bernoulli, &c. and the Additions of M. de la Grange. By the Rev. John Hewlett, B. D. F. S. A. &c. To which is prefixed, a Memoir of the Life and Character of Euler, by the late Francis Horner, Esq. M. P. 8vo. 15*s.*

MISCELLANEOUS.

The Inquirer; a Collection of Essays, Reviews, and Intelligence on Subjects connected with the Improvement of Society, and the Interests of Mankind.

THEOLOGY.

The Village Lecturer: a Series of original Discourses adapted for Village Congregations and Families. By A. L. 12mo. 4*s.*

Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners; collected from the most celebrated Writers and Travellers, ancient and modern. Designed as a Sequel to Oriental Customs. By the Rev. Samuel Burder, A. M. late of Clare Hall, Cambridge; Lecturer of the United Parishes of Christ Church, Newgate Street, and St. Leonard, Foster Lane. 2 vols. 8vo. 1*l.* 10*s.*

A Necessary Doctrine and Erudition for any Christian Youth; set forth in a Series of Sunday School Lectures, with a Catechism, or Preaching Conference, on the Doctrines and Principles of the Church of Christ, adapted to each Lecture; to which is prefixed, a View of Popular Education from the Reformation to the present Time. By the Rev. J. Trist, A. M. Vicar of Veryad, Cornwall. 4 vols. 12mo 1*l.* 4*s.*

The Rev. Thomas Scott's Commentary on the Bible. A new and stereotyped Edition, with the Author's last Corrections and Additions. 6 vols. 4to. 8*l.* 8*s.*

TRAVELS AND TOPOGRAPHY.

Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. during the Years 1817, 1818, 1819, 1820. By Sir Robert Ker Porter, &c. &c. With numerous Engravings of Portraits, Costumes, Antiquities, &c. Vol. II. 4to. 4*l.* 14*s.* 6*d.*

A Geographical and Commercial View of Northern Central Africa; containing a particular Account of the Course and Termination of the Great River Niger, in the Atlantic Ocean. By James M'Queen. With a Map and Two Charts. 8vo. 10*s.* 6*d.*

The Narrative of an Expedition from Tripoli, in Barbary, to the Western Frontier of Egypt, in 1817, by the Bey of Tripoli; in Letters to Dr. Viviani, of Genoa. By Paolo Della Cella, M. D. Physician

attendant on the Bey. With an Appendix, containing Instructions for navigating the Great Syrtis. Translated from the Italian by Anthony Aufrère. Esq. 8vo. 10s. 6d.

AMERICA.

Lately Published.

A Discourse on the Life and Character of Samuel Bard, M. D. LL. D. late President of the New York College of Physicians and Surgeons. By Samuel L. Mitchell, M. D. LL. D. New York.

The Life of William Penn, the settler of Pennsylvania, &c. &c. By M. L. Weems, Philadelphia.

Rudiments of Geography, on a new plan, designed to assist the memory by comparison and classification; with numerous engravings of manners, customs, and curiosities; accompanied with an Atlas, exhibiting the prevailing religions, forms of government, degrees of civilization, &c. By William C. Woodbridge, assistant instructor in the American Asylum; accompanied with a system of Ancient Geography. By Mrs. E. Willard. 18mo. Hartford.

An Elementary Treatise on Astronomy, in two parts. By John Gummere, Fellow of the American Philosophical Society, and Corresponding Member of the Academy of Natural Sciences, Philadelphia. 8vo. pp. 98. Philadelphia.

Lessons for Schools, taken from the Holy Scriptures, in the words of the text; without note or comment. In three parts. Compiled by Stephen Grelet.

A Search of Truth in the Science of the Human Mind. By Frederick Beasley, D. D. Philadelphia.

Elements of Logic, with additions. Third edition. By Levi Hedge, Professor of Logic and Metaphysics. Cambridge.

Lectures on Moral Philosophy. By the Rev. John Witherspoon, D. D. LL. D. late President of the College Princeton, N. J.; carefully revised and freed from the errors of former editions. To which is added, an Address to the Students of the Senior Class, &c.

Religious and Philanthropic Intelligence.

Calcutta Bible Association.—The first Anniversary of the Association was held in the Town Hall, on Friday evening the 3rd January 1823,—when the Rev. D. Corrie was called to the Chair.—The report of the Committee was read by the minute Secretary of the Association, the Rev. J. Statham, which fully detailed its operations in Calcutta and its environs.—The first step taken by the Committee, it appears, was to divide Calcutta into districts, to each of which a visiting Collector has been appointed;—and from extracts from the reports of these Collectors, which were inserted in the Report, it is apparent that much good has been done. The Book of God has been distributed in the remotest lanes of this populous city; and many persons, by the visits of the Collectors, have been called to remember that sacred volume which had lain unheeded for years.—A Marine Sub-Committee has also been formed for supplying Sailors with the Sacred Scriptures.—The Hebrew New Testament has been distributed amongst the Jews; and even Ships manned by Lascars have engaged

the attention of the Committee.—The number of copies of Bibles, Testaments, and portions of the Holy Scriptures distributed from June 1822, to January 1823, by means of the Association was 1578.—The Subscriptions and Donations to the same period, amounted to 5907 Rs. 11 As. the balance of which was remaining at the close of the year, was paid over to the Calcutta Auxiliary Bible Society. After the Report had been read, the Rev. Thomas Thomason was elected President of the Association, in the stead of J. W. Sherer, Esq. who is gone to Europe; and the Rev. S. Trawin, chosen Cash Secretary in the place of the Rev. W. H. Bankhead, deceased. The Meeting was one of those which leave a pleasing remembrance behind: the cordiality and union that prevailed, the zeal elicited, and the successful progress of the Association, all combined to excite feelings of love and gratitude in the minds of those present, whose efforts have aided the Bible cause; and to awake the zeal of those who hitherto have been mere spectators of the extension and increase of religious knowledge in the populous city of Calcutta. In proposing and seconding the several Resolutions, the following gentlemen took a part, and much attention and interest was excited by their different speeches, &c. Rev. Messrs. Crawford, Dr. Marshman, E. Carey, J. Hill, M. Hill, J. B. Warden, and J. Statham, Messrs. Newton, Sandys, Gogerly, Ray, and Penney. After the Meeting some ladies and gentlemen present evinced the interest the Meeting had excited, by entering their names as subscribers in the most liberal manner.

Bengal Auxiliary Missionary Society.—The fifth Anniversary of this Society, was held on Wednesday evening, January 22, 1823, in Union Chapel. After the chair had been taken by G. Money, Esq. and prayer offered by the Rev. S. Trawin, the Report of the Committee was read by the Rev. James Hill, one of the Secretaries. It commenced by a detail of the Society's proceedings during the past year, commencing with Calcutta; with gratitude announces the arrival of new labourers in the Lord's vineyard, the Rev. Messrs. M. Hill, J. Hill and J. B. Warden; with sorrow recapitulates the loss which the Mission has sustained by the death of Mr. and Mrs. Keith, and Mr. Bankhead, and by the removal of the Rev. H. Townley to Europe; it then states the call of the Rev. J. Hill to the pastoral charge of the congregation meeting in Union Chapel; the building of a School Room and Vestry adjoining the Chapel; and concludes by a pleasing account of the labours of the different Missionaries amongst the Heathen.—In the appendix is an interesting Journal of some of the Brethern during an Itinerary in the cold weather, which exhibits some very interesting traits of native character, and an increasing desire amongst the natives to be-informed of the Christian Faith.—The various resolutions were proposed and seconded by the Rev. Messrs. W. Yates, M. Hill, J. Statham, J. B. Warden, E. Carey, S. Milton, J. D. Pearson, and S. Trawin; R. M. Thomas, and B. W. Marshman, Esqrs.—The meeting was well attended, and a deep interest seemed to be excited for the perishing Heathen. At the close of the meeting a collection was made which amounted to Sicca Rupees 668—8.

Chinsurah Free School.—*Report of the Committee for the first year, 1822.*—The Committee having to lay before you an account of their proceedings respecting the Free School re-established by your kind co-operation, and which was opened on the 8th of April last, will begin by stating, that their primary endeavour was the procuring of a competent Teacher; in pursuance of which, John Vogel, an inha-

bitant of this Colony, was appointed Instructor of the Pupils, and has hitherto performed the duties of his station to the general satisfaction of the Committee. The School began with 20 Boys belonging to the Portuguese population of this Colony, which number soon increased to 30. The Committee likewise thought fit, at the recommendation of one of the principal Subscribers, to admit two young Hindoos of the Brahminical cast, who have behaved remarkably well, and by their application and regular attendance, have set an example worthy of imitation to their fellow scholars. During the past year the scholars have, as was first proposed, been taught English reading, writing, orthography and arithmetic: besides which they have received regular instruction in the principles of Christianity through the means of an easy Catechism, as well as the reading of such parts of the Sacred Scripture as suited their understanding, and which were in a simple manner still further explained to them. It could scarcely be expected that the progress of the Children during the first year should be very great, considering that the beginning of such undertakings is generally attended with many difficulties; being like a barren soil, which before it can be duly cultivated, must previously with much care be cleared of the briars and thorns wherewith it is encumbered: and besides, every one who is acquainted with the natural disposition of the pupils, will easily conceive that without unremitting patience and perseverance, no endeavours for the improving of their minds will ever succeed.—However it is a matter of great gratification to the Committee to state, that some of the pupils who at the time of their admission into the school scarcely knew the alphabet, have improved so much in the space of six or eight months as to be able to read with tolerable fluency; and among those that were more advanced, a few likewise have made such proficiency that they are now able to write a good hand, and that pretty correctly, and one of them works sums as far as the *Rule of Three*. It is also a cause of no small pleasure to the Committee to say, that in what respects religious instruction, most of the scholars have taken a peculiar interest in it, and seem to have felt more or less the importance of this best of all sciences. The Committee having taken into consideration that the knowledge of Bengalee reading and writing might be of great utility to the pupils in their future course of life, in July last appointed a competent Native to teach both those parts in the Free School, in which he has proved very successful, as several of the boys have in the short time of six months made astonishing progress in the study of the Bengalee language. The Committee, wishing to extend the usefulness of the School as much as possible, have turned their attention toward the female children belonging to professing Christians in this Colony, and have resolved that they shall be admitted into the Free School, which was effected in September last. The number of girls who have been admitted amounts hitherto to 15, and they are taught reading, &c. and also needlework;—it is purposed to teach them Bengalee; as to needlework, a woman has been engaged to instruct them regularly two hours a day in all that belongs to that department. Some of the girls have made pretty good progress both in the mental and manual parts of instruction. This is a brief sketch of what has been done during the past year respecting the Free School of this Colony. It is certainly but little;—however we may hope, by the blessing of God, that what has been done shall prove the beginning of greater things; and

it is the hearty prayer of the Committee, that the endeavours which have thus been made for the purpose of improving both the hearts and minds of the pupils, may be the means of making them become better and more useful members of Society and of the Church of Christ, than has hitherto been the case with their fathers.

Netherland Auxiliary Missionary Society.—Second Report.—(Translated from the Dutch.)—To the Members and Friends of the Netherland Auxiliary Missionary Society, and all who have been pleased to honour this meeting with their presence. As it is generally and most reasonably the wish of every person contributing to any benevolent Institution, to know in what manner the gifts he has bestowed are laid out, the Directors take this opportunity, being the anniversary of the Netherland Missionary Society, to give a short account of what has been undertaken by them in the course of the past year at this place, and the Coast of Coromandel, in order to fulfil the designs of the Society at home. The Directors had already last year the satisfaction of mentioning to you the arrival of two Missionaries, viz. Messrs. Kindlinger and Lacroix, who were sent out in 1820 by the Parent Society at Rotterdam. These two Brethren came to this country, via London, with one of the Directors, Doctor Vos, on board the ship Prince Blucher, Captain Johnston. It gives us great pleasure to be able to state, that the Netherland Missionary Society was first established by the late Reverend Doctor Vander Kemp, as the reader will have observed in his Mémoire, which we published in the 1st number of the Asiatic Observer for January 1823.—The former was by a visible direction of Providence placed at Pulicat, and to the latter this Colony was assigned as the field of his labours. The news which at different times has been received from Mr. Kindlinger is of a very encouraging nature, and leaves no room to doubt but the blessing of the Lord is resting upon his work. At the arrival of Mr. K. at Pulicat, that Colony was in the most deplorable state as it respects religion and morals.—The Christian inhabitants, having been for about 27 years deprived of religious instruction, were as to the main part sunk into all kinds of vice, and the grossest superstition; and the Tamul converts, amounting to 200 or 300, were for want of the same means almost entirely gone back to their former Idolatry. It has, however, pleased God to bless so visibly the endeavours of our Brother, that already much good has been done by him in that settlement.—He has lately succeeded in recognizing the former Tamul Church community, consisting as before stated of 200 or 300 men, women, and children.—Those people, who lived in a most wretched and abandoned state, now attend regularly Divine service, and the Children are regularly instructed in the principles of the Christian Religion, and every thing which is likely to prove useful to them in their future life, at a school which Mr. K. has erected in his own house. On sabbath day Divine Service is held twice in the Dutch, once in the Portuguese, and once in the Tamul languages.—The two last services are performed by two Catechists under the superintendance of our Brother: besides this, Mr. Kindlinger visits regularly twice or thrice a year the Dutch Settlement of Sadras, in order to preach the Gospel, and to administer the Sacraments to the Christian inhabitants of that Colony.—As the labours of Mr. K. are increasing daily, he requires the assistance of another Missionary, whom the Directors have most earnestly requested the Society at home to send

out as soon as circumstances shall allow.—Mr. Kindlinger found at first many difficulties in obtaining a healthy dwelling-house, which at the same time would suit him for his various occupations.—Having at last met with one possessing those qualifications, he rented it, and had lived therein but a very short time before the proprietor of it died.—The house being then offered for sale, the Directors took upon themselves to allow Mr. K. to make the purchase of it, in the name of the Netherland Missionary Society, which was accomplished for the sum of 455 Arcot Rupees.—In order to obtain the pecuniary means requisite for the purchase of the house, Mr. K. was advised by some friends at Madras to open a Subscription list, which answered his purpose above expectation; as the collection at Madras, Pulicat, Sadras and Chinsurah, amounted to not less than A. Rs. 602. We shall now proceed to communicate to you something about the endeavours of the Society in this Colony; much cannot be said on that subject, as the time of our Missionary at this place has been chiefly taken up by the study of the native language, without the knowledge of which nothing, or but very little, can be done in this country among the heathen. It is, however, a great gratification to the Directors, that they are allowed to state, that by the blessing of God, Mr. Lacroix has made such improvement in the Bengallee language as to have been able already for some time to address the natives. May we not look upon the good success of our brother as a visible sign of the blessing of the Lord upon the first attempts of the Netherland Missionary Society in this country?—The Directors have also turned their attention towards the establishment of Native Schools, which branch Mr. Lacroix having taken upon himself in the month of March, he opened a Bengallee School in the neighbourhood of this town, where about 40 children are receiving Christian instruction.—It was with much satisfaction, that the Directors witnessed, a few months ago, (by the generous co-operation of some inhabitants of this settlement) the former Free School re-established, for the support of which the Directors have also subscribed a monthly sum in the name of the Society; and it is very agreeable to them to state, that Mr. Lacroix is sparing no trouble to make that establishment flourish, by providing every thing which tends to the scientific improvement of the youths, as well as by paying the greatest attention to the improvement of their religious and moral character. The Society has in the course of the past year lost two of its subscribers in this settlement; but we add with pleasure that the number of them has increased on the coast.—The number of subscribers to the Netherland Missionary Society in this country is as follows: at Chinsurah 14—Pulicat 20—Sadras 1—Total 35. It is not in the power of the Directors here to give a full account of the financial state of the Society. It deserves, however, to be made known, that during the last year the Society's expences have been very much increased on account of the erection of a Missionary Seminary, the sending out of numerous Missionaries to several parts of the world, and also by the printing of tracts, which branch of usefulness belongs likewise to the Missionary Society, as there does not exist in the Netherlands a separate Society for that purpose; you will, therefore, conceive that very considerable funds are required in order to defray these numerous expences. It was however a matter of great delight to one of the Directors here present, and who visited Europe some time ago, to witness that the zeal for the Missionary cause is much increasing in the Netherlands; and that not only the rich, but also the poor, and even servants, are contributing eagerly

what is in their power to the support of the Institution, which is such a chief mean of propagating the Gospel among those who are deprived of the knowledge of it at home and abroad. The Directors, therefore, trust that being convinced of the usefulness and great importance of this Society, you will generously continue to support it according to your ability; and hope at the same time, that those who have not yet come forward to contribute to it, will feel themselves incited to co-operate in this great and useful work. The Directors feel sorry to say, that through want of direct communication from Holland, they are not able to communicate to you any thing about the Society's labours in other parts of the world. This is a short account of what the Netherland Missionary Society has been able to perform in this country during the past year. It is certainly little; but we hope that the Lord, who does not despise small things, will in his mercy make what has been done the beginning of greater events, which may tend to the advancement of his glory, and the temporal, and eternal welfare of our fellow creatures.

Calcutta Religious Tract Society.—We have much pleasure in presenting our readers with the following intelligence respecting the formation of a Tract Society, so desirable in the metropolis of British India: especially as a letter directed to the Rev. H. Townley (recently departed for England) has just been sent us by a friend, the design of which is to urge upon the Philanthropist the necessity of establishing a Tract Society in Calcutta, and also offering efficient aid from the Parent Society, in case of an auxiliary being formed in this city.

To the Editor of the Asiatic Observer.—Sir, Union has power.—It has been demonstrated, that from the various combinations of 24 letters only, there will arise above thirty five thousands of trillions of variations; and that a thousand millions of men, in as many years, could not write out all those different transpositions of the alphabet. Never in the history of the world has the importance of combination in philanthropic efforts been so decidedly and extensively felt as it is in the present day. The deadly weapons of bigotry are now to an unparalleled extent abandoned; or if some of them are still preserved in the archives of the Church, they are like the sword of Goliath being deposited in the temple, only to remind us that the monster has been brought prostrate to the ground, and that now all that remains of him is

“A headless carcase, and a nameless thing.”

“It affords me pleasure, in corroboration of the above statement, to inform you of the formation of the “The Calcutta Religious Tract Society,” which took place among various denominations of Christians in this city on March 1st. The want of a concentration in this important branch of Missionary labour has long been felt and lamented by the different denominations. The necessity of a duly qualified Committee to investigate tracts before they are committed to the press; the many opportunities which might be embraced of interesting efficient agents in the interior provinces, and employing them in diffusing small publications, if applied to by one who should consider as his peculiar province to exert himself in this department; and the urgent demands which objects still more strictly legitimate have on the funds from which the expence of publishing tracts has been hitherto drawn, combine with many other important considerations to render the measures which have at length been adopted at once most desirable and encouraging; and we trust that this institution will become a last-

ing blessing to the community of India. Subjoined is a list of tracts,* any of which may be obtained by application at my residence in Park-street, where also all manuscripts for publication, or pecuniary contributions, will be thankfully received.

April 8th 1823.

(Signed)

J. B. WARDEN, Sect."

^o To Rev. H. Townley, D London, Sept. 17th. 1822.

"I have now to enclose you a Bill of Lading of paper voted for Calcutta, by the Religious Tract Society. Having no information from you on the distribution of tracts, or the situation of your Society at Calcutta, I follow only on the present occasion the former grant of the Society, and fear least the occasion may not be alike pressing. In

* List of Tracts in the Depository of the Calcutta Religious Tract Society.

I. ENGLISH.

A large supply on hand, lately received from England.

II. HINDOSTHANE.

- 1 A Dialogue between Ramhurree and Shaddho.
- 2 _____ a Durwan and Malee.
- 3 Parables of the Lord Jesus Christ.
- 4 Christ's Sermon on the Mount.

III. ANGLO-HINDOSTHANE.

- 1 A Dialogue between Ramhurree and Shaddho.
- 2 _____ a Durwan and Malee.

IV. BENGAL.

First Series.

- 2 Memoir of Phutick Chand.
- 6 Mental Reflection, and Enquiry after Salvation.
- 12 Christ's Sermon on the Mount.
- 15 Harmony of the Four Gospels, Part III.
- 16 _____ Part IV.
- 17 _____ Part V.
- 18 _____ Part VI.

Second Series.

- 2 Life of William Kelly.
- 4 Dialogue between a Durwan and Malee.
- 6 History of Christ, the Saviour of the World.
- 9 Dialogue between Ramhurree and Shaddho.
- 11 On the Nature of God.
- 13 Dialogue between a Scotchman and a Native Gentleman.
- 15 Extracts from the Gospel Magazine, No I.
- 16 _____ No II.

School Series.

- 1 Reward Book for Schools.
 - 2 Scripture Extracts—Parables.
 - 3 The Picture Room.
 - 14 Catechism, First.
 - 19 _____ Second.
- Watts's First Catechism.

V. ANGLO-BENGAL.

Gospel Magazines, Nos. 1 to 24.

VI. HINDUWEE.

- 1 Memoir of Potumber Singh.
- 6 Miracles of Jesus Christ.

VII. SANSKRIT.

- 6 Christ's Sermon on the Mount.

VIII. CHINESE.

A few Tracts in this character.

looking at India with some of our most active friends of the Tract Committee with us, it has appeared more desirable that a Committee should be formed at Calcutta, comprehending our friends in the Establishment, as well as other distinctions with you, on the same footing, that the Society with us stands, (which you have in our Report an outline of) which would enable a Committee to select from time to time what suited the circulation of Missionary Labourers, which the Societies here, connected with the different Missions, would aid, as well as the Tract Society, should the occasion require this. Europeans in India would also be contributors, as well as circulators. I may confidently hope, if this measure is tried, that you will not want means for the most extended circulation through India. This will call into activity other talents; the writers as well as circulators of tracts, for which I cannot doubt but a provision is already made, and which the occasion will call forth. I cannot but notice that with us our largest Institution, which in the last year exceeds one hundred thousand Pounds, is more indebted to the penny per week Societies than to the larger donations of the rich; more than sixty thousand Pounds of the above sum is, I believe, drawn from thence."

Sydney Auxiliary Missionary Society.—On Monday evening the 30th of September, 1822, the second Anniversary meeting of the Wesleyan Auxiliary Missionary Society of that colony was held, agreeable to advertisement, in the Macquarie-street chapel. The Chair was taken at half past six by the Reverend Mr. Hassall, of Paramatta, who opened the business of the meeting; when one of the Secretaries, the Reverend Benjamin Carisso, Wesleyan Missionary, read the Report. Among other pleasing intelligence embodied in the Report of the past year's proceedings, it was interesting to learn, that about £230 had been contributed by the Australian public towards the furtherance of the Gospel cause, which testifies, that their liberality has not become less than that of last year, if it has not increased. The grateful thanks of the meeting were publicly expressed towards the patron of Morality and Friend of Religion, the excellent Governor of the colony, Sir Thomas Brisbane, for his kind assistance to this Institution, and for his repeatedly avowed declarations to promote the Missionary cause in the most effectual way that could be devised. Some Gentlemen, high in rank, very handsomely aided the funds of the Society. We much regret that it is not in our power to enter into a full account of this lively Meeting, so respectably and numerously attended; but there is no doubt every Christian friend will be fully gratified with an ample statement elsewhere. On the platform were two Christianized Aborigines; thus the "day of small things" has commenced with this important Mission. Such a circumstance as this only, it is hoped, will keep alive the feelings of liberality in the momentous cause. The Meeting did not break up till about 11 o'clock; and the collections that were made on that, and the preceding evening, amounted to upwards of £20. The speakers were, the Rev. Messrs Carisso, Mansfield, Walker, and White, Wesleyan Missionaries;—Messrs. B. S. Hall, Forbes, Scott, Josephson, Hyndes, Terry, Thompson, Reily, and Howe. The assembly manifested much pleasure at the simplicity, sincerity, and warmth of affection displayed throughout the evening by its worthy and Reverend Chairman, for whose protection and usefulness to the ministry all hearts devoutly prayed.

Bethel Flag hoisted at Sydney.—On Sunday afternoon the 29th April 1822, on board the Brig Lynx, for the first time in Australasia,

took place the regular preaching of the Word of God to sailors, on their own element. Service commenced at three o'clock, to which all the seamen in the harbour were invited by the novel and attracting circumstance of beholding the Bethel star triumphantly displayed at the main top-mast-head of the Lynx. We believe that there was not a crew but manifested a regard for their best interests, in giving prompt attendance; and a number of about 100 seamen were supposed to be present, exclusive of many respectable persons from the shore, who were drawn thither by an advertisement issued the week before. Captain Siddins had succeeded in gratifying the congregation beyond its most sanguine expectation, in the comfortable and tasteful way the main deck was fitted up. The Reverend Mr. Erskine, Wesleyan Missionary, preached on the occasion: the words of his text were, "Prepare to meet thy God." The word seemed to be attended with that energy which alone can possibly render it successful; and though some may have gone for the sake of novelty, and thus gratified curiosity, it was apparent, by the deep seriousness resting on every countenance, that those impressions were effected, which only require cultivation to bring forth the fruits of righteousness.—May the impressions never be obliterated! By some, who care nought for the appearance of even heathen morality, it is known that these things are, and ever must be, systematically condemned; but that should not prevent us from bearing testimony to the intrinsic value of every noble undertaking; and it must be pronounced, that it is equally important that the souls of sailors should be saved, as those of landmen; ergo, it is as necessary that a place of worship should be established for the former as for the latter. Subscriptions were entered into to provide a floating Chapel; and from the energy and zeal then manifested, we have little reason to doubt that the example of the Christian Public in English ports, Calcutta, and elsewhere, will be followed, and a Bethel be seen to float even in this remote quarter of the globe.

Liverpool Religious Tract Society.—The annual meeting of this Society was held in Lime-street chapel, on the 9th of September 1822. Nicholas Hurry, Esq. in the Chair.—The Rev. Dr. Raffles read the Report, which was full of interesting statements of the apparent success which had attended the efforts of the Society.—The number of tracts distributed in the past year was—377,931—Total number distributed since the formation of the Society, in seven years and a half—2,059,688.—Many Hawkers, and others, who had been in the habit of vending immoral, and obscene publications, had been induced to exchange them for religious tracts, and found they sold more, and that their gains were greater.—A new and interesting scene of labour had presented itself, in the Liverpool Seaman's Friend Society, and Bethel Union; and the appendix contains many pleasing anecdotes of sailors receiving the tracts with gratitude, and instances of the beneficial effects produced by their distribution.—One of these anecdotes is as follows:—"A vessel upwards of 400 tons, was freighted from this port (Liverpool) for a trading voyage up the Mediterranean sea. I was intimately acquainted with the captain's nephew, an accomplished young man, of handsome person, but alas! a willing victim at the shrine of pleasure; he had shipped himself for the voyage as steward. When leaving Liverpool I put into his hand a small bundle of tracts; and, in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some among the ship's company: not an individual, from the captain to the cabin-boy, had the least sense of religion, nor do I believe they had a bible or testa-

ment on board. On the return of the vessel, about twelve months afterwards, as soon as my young friend could step on shore, he paid me the first visit. On my saluting him with "Well! what cheer, my lad?" he answered, (at the same time the tears trembling in his eyes) "Through the mercy of God, I am well, and the whole ship's crew." Surprised at hearing a strain of pious gratitude flow from those lips which formerly were seldom opened except to pollute them with profane conversation, I said, "William, what has produced this change in your look, your address, your language? How is it that you acknowledge it is of the Lord's mercies you are not consumed?"—"Sir, (said he,) I will relate the particulars.—You recollect on my taking leave of you, you placed in my hand a small parcel of tracts, and I promised to read them; this I have done. On leaving the port, we had a favourable wind through the channel, the wind then chopped round direct in our teeth. We had to contend with light contrary winds till we entered the Gut of Gibraltar: during this part of our voyage, I had little or no opportunity to read the tracts. I did, on the first Sabbath, turn them over, and put a few in my pocket; and, occasionally taking one out, gave it a sneering glance, and then handed it to one of the boys or men, with a smile of ridicule. On passing the Gut, we had a tedious, though pleasant voyage to Smyrna. Having much time upon my hands, I now and then looked at a tract to pass away time. One evening, (I well remember the evening,) about an hour before sun set, scarce a breath of air, we had spread all the canvass we could, which lay flapping idly against the mast; the men on board, some sitting on the fore-hatch, others lolling over the windlass, now and then whispering a curse instead of a prayer for a breeze; a boy sitting athwart a gun; the captain in the cabin smoking his segar, with his allowance of grog before him; the wide and beautiful expanse of water smooth as glass, bounded by a clear and serene sky; the smoke of Mount Vesuvius just visible in the horizon, bearing E. N. E. every object hushed into silent solitude; and not a sound heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel;—I was looking over the ship's side, viewing the calm and peaceful close of another day, and this brought to my recollection the scenery and calmness of the evening when I took my last farewell of my friends at home. It was at sun-set on a lovely evening in July. Musing thus of home, my mind had acquired a tint of melancholy; I just then put my hand into my jacket pocket, and feeling some paper, took it out, and it proved to be a tract, "The Swearer's Prayer." I read it aloud in the hearing of the whole of the crew, and I suppose much of the tincture of my feelings was mixed with my tone of voice. When I had read it, a curious kind of silence ensued; not one of us felt inclined to raise his eyes from what they were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way, and one man said, "Mr. William, I never heard or thought of this before; this kind of reading has made me feel very strange; I'm all over trembling; I don't think I shall like to swear again; shall you, Jack?" turning short to a seaman alongside of him, who looked him full in the face, and burst into tears. The shedding of tears ran like a contagion through the whole of us,—even to the boy across the gun. After weeping in silence with our faces hid in our hands, one man said, "Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had

more learning than we, you can make a prayer." Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence of grief. With his arms across his breast, and the tears of penitential sorrow rolling down his manly cheeks, he cried out, "O God, who made our souls, have mercy, and pardon the miserable and damned crew on this deck." Not a heart but what responded, "Lord, hear this prayer, and forgive." But not to enter too long into detail, the Lord was pleased to work a change in the whole of the ship's company. One circumstance I must not forget to mention. The captain, a drunken, swearing character, thought his men bewitched: on the following morning he came on deck, and, as usual, was giving his orders mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them; they would obey his orders with more comfort to themselves without it. Indeed, the captain remarked to a person on his return, that he was obliged to refrain from swearing, it began to appear on board so singular."

American Society for Suppressing Slavery.—A public meeting was held at the Marlborough Hotel on Tuesday evening, by invitation of the Managers of the Society for the Suppression of Slavery, for the purpose of discussing and explaining the principles and designs of the Association. A large number of respectable gentlemen assembled on the occasion. The Hon. Daniel Webster was chosen Moderator, and Mr. Lewis Tappan, Secretary. An interesting discussion arose, in which several gentlemen took a part, of which we regret that we have not room at present to give a sketch. The Moderator stated the objects of the meeting, after which Dr. Hale stated briefly the history of the proceedings in forming the Society, which had originated in the application of the American Colonization Society for the formation of an Auxiliary branch of that Society here; and explained in general terms, the views of the gentlemen who have formed the Association in not acceding directly to the proposition of becoming a branch of that Society. On the Motion of Mr. Blake, the report of the Committee and the constitution of the Society, were read. The meeting was then addressed by Bradford Sumner, Esq. George Blake, Esq. the Hon Samuel Dano, the Rev. Mr. Palfrey, Mr. Genley, the Agent of the Colonization Society, Mr. W. Sturgis, Colonel Pickering, and Mr. Webster. The gentlemen who spoke, concurred in general with the views of those who had framed the Society, and in the opinion that the object is important, and well deserving of the aid, and encouragement of this community. Mr. Sturgis, however, had less confidence in the utility of the institution, believing that it was not necessary for the purpose of aiding in the punishment of any violations of the law against the slave trade, committed within the reach of our courts of Justice, and that the attainment of the other objects proposed would be impracticable. The discussion being closed, it was voted that Subscription papers should be handed about to receive the names of those who chose to enrol themselves as members of the Society, or as donors.—To these papers a respectable number of names were subscribed, embracing many of the most respectable Citizens.

Mr. Joseph Wolff, Missionary to the Jews at Jerusalem.—In the year 1818, an English Gentleman travelling in Roue, became acquainted with a converted Jew of the name of Wolff, at that time a student in the College of the Propaganda. This Jew was a native of Germany, and being born of parents very zealous of the traditions of their fathers, he was exceedingly well versed in the Hebrew

Scriptures, and in all the learning of the Rabbies. He became at length dissatisfied with what he had been taught under his father's roof; and desiring to make further enquiries into the subject of religion, he applied to some Protestant Clergymen in his neighbourhood, who were, like himself, natives of Germany, but who had received education in Switzerland. The object of his research was the promised Messiah; and he wished to ascertain what reasons the Christians had, for believing Jesus of Nazareth to be that Messiah which was sought for by his nation. He found, however, that the Clergymen he had applied to, entertained ideas of the Lord Jesus Christ, far below what he had himself conceived of the Messiah. He found, in short, that their views of the person of Messiah, of the atonement for sin, and of the fall of the human race, were far inferior to his own; and he became, in consequence, more than ever prejudiced against the Christian religion. Shortly after this, he became acquainted with Count Stolberg, well known in Germany for his genuine piety, and for his able theological works. Count Stolberg informed him, that he had been unfortunate in the Clergymen to whom he had addressed himself for instruction; for that all those who were true Christians, of whatever nominal sect they might be members, had views of the Lord Jesus Christ far different from those generally entertained by the present Swiss Clergy. The subject was discussed at large between them; and, by degrees, the testimonies which Count Stolberg laid before him, were effectual for the conversion of his heart, and he was led from the law of Moses to the Gospel of the Lord Jesus Christ, whom he at length acknowledged as the only, and the true Messiah, his Lord, his Saviour, and his God. Driven by his conversion, from his own nation and from his father's house, his whole wish was to go unto the dispersed of Israel, to announce unto them that he had found Him, of whom Moses and the prophets did write: and, with a view to prepare him as a missionary, Count Stolberg procured him admission into the College of the Propaganda at Rome, where he received deacon's orders. His extraordinary talent for acquiring languages was here brought fully into action; and in the course of a few months' residence at the Propaganda, he became capable of reading the Scriptures in Chaldee, Syriac, and Arabic. He also learnt to speak Italian with the fluency of a native. Latin, Greek, Hebrew, and French, with his native German, he knew already. Having learnt his religion only from the Word of God, and not from human writings; and having been led to reject the traditions of his own church, it was not probable he should become the blind adherent of any other system. He accordingly tried, by the test of Scripture, all things which were set before him, whether by prelates or cardinals, or even by the Pope himself, to whose notice he was specially introduced as a deacon of much promise; but this did not suit the persons by whom he was surrounded. The English Gentleman above mentioned saw him at this time, and perceived very clearly that he could not long remain at the Propaganda; and observing also his great knowledge and zeal, and hearing a most excellent character of him for morals and for piety, from persons who knew him intimately, he gave him his address in England, desiring him, in case he quitted the Propaganda, to write to him. In a short time afterwards, the Cardinal at the head of the Propaganda, finding Mr Wolf by no means inclined to receive as infallible, every dogma of the Holy Church, sent him away into a convent in Germany as a punishment. From this convent he was taken to another, and from thence he made his escape, and came to London, according to the

invitation he had received: and he has remained in England about a year and a half, or nearly two years; during which time he has acquired a very competent knowledge of the English language. His earliest desire after his conversion was, to go forth as a teacher to his brethren, and to any place in which the largest body of Jews might be found. This wish had been wisely seconded by the heads of the Propaganda; and Palestine, Syria and Ethiopia, were pointed out to him as the most appropriate sphere of his future labors. He adopted this view himself; and his object in coming to England, was to find some one who would assist him in setting out upon his long projected journey, to which he was ever looking forward with the most earnest desire. The English Gentleman, before alluded to, recommended him to the London Society for promoting Christianity amongst the Jews, upon an expectation, and an understanding, that he should be sent to Palestine with as little delay as might be. The Directors of that Society, however, sent him to Cambridge, to qualify him for his missionary labors; and the course of academical study which they assigned to him, became too protracted to accord with his inclinations. Books of scholastic divinity and controversy, and the principles of mechanics and of logic, by no means commended themselves to a mind, which had long been used to seek knowledge and understanding only in, and from the oracles of God; and hence it was that he urged the fulfilment of their engagement, for sending him to Jerusalem, with less delay than was agreeable to the society; and thus, discussion ensued, which terminated in his taking a friendly leave of the society, and seeking protection and support at the hands of the English Gentleman who had introduced him to them. He entreated that Gentleman to supply him with daily bread only, that he might set out for Jerusalem. Funds have accordingly been provided, and to Jerusalem he is gone. And indeed it is not easy to imagine a man better qualified to preach at Jerusalem the Gospel of the Lord Jesus Christ, than a converted Jew, of zeal so unbounded; careless even of life itself, so as he may save some of them; master of all the languages of the different people with whom he is likely to meet; and, moreover, well skilled in the traditions of the Jews, and in all the glosses of the Papists.

Correspondence of Mr. Wolf.—"Gibraltar, 13th June, 1821." The ship does not yet sail, on account of the contrary wind, and I continue therefore my conversations with the Jews at Gibraltar. The 10th of June, I read with Mr. Gabay the work of the Portuguese Rabbi Netto, who was Doctor of Madeira, and High Priest of the Jews at London, and died in the year 1727; he wrote his work in the Spanish tongue,—it is a refutation of the principles of the Koraité Jews, who deny the authority of tradition. Rabbi Netto must have read Bellarmia, and Thomas Aquinas, for he proves the necessity and divine origin of tradition, just in the same way as those champions of Popery did. The learned Jews at Gibraltar study the works of Rabbi Solomon Isaac, Aben Esra, Rabbi Levi, Ben Gason, Rabbi David Kimchi, Abrabanel, Prime Minister of the King Fernando V., the Book Zohar. The most learned Jews at Gibraltar are, 1. Rabbi Joseph Elmaleck.—2. Rabi Shalom.—3. Rabbi Judah Bives.—4. Joseph Ben Saken.—I distributed the following quantity of New Testaments, not those of my own, but of Dr. Parker's:—1. One New Testament to the respectable Jew Ben Aba.—2. To Isaac Levi, a nice young man of talent and property.—3. The excellent and serious Jew Sananes.—4. I gave one to an Anonym.—5. Cohen, a gentleman by principle and education.—6. To Mr.

Ben Aruz, respected by all the officers of the regiment, as an honest man and a gentleman; he is a man of property: he desired Mr. Cohen to lend him the New Testament; being informed of it, I went to him with Mr. Cohen, and gave him one. I shall soon mention the interesting conversation I had with him.—7. Ben Sachar, a merchant, and a man of education.—8. Ben Saken, jun. a rich Jew.—9. Sbe-mai Uziel.—10. Benadino.—11. Belis.—12. Judah Aboah.—13. Mr. Messiah, a young gentleman-like Jew, who understands Latin French, Spanish, and Hebrew, and who has read Buchanan's Researches, and believes himself to be of the family of King David.—14. Anonym.—15. Ben Jamin.—16. Simon Uziel.—17. Judah Benaim.—18. Sarphat.—19. Casetti.—20. Anonym.—21. Anonym.—22. Anonym.—23. Anonym.—24. To Mr. Gabay two for contribution.—25. Haguz Hazalcot.—26. Menahem Gomez.—27. Joseph.—28. Kamkit, a school-master. I came just to Mr. Gabay, when he intended to lend Mr. Kamkit his own New Testament for reading it, I made him therefore a present with that which I had with me. Many desired to pay for it, but I received no money, after the advice of Dr. Parker. When I came last Saturday to Mr. Gabay, I met there with five or six Jews, who read with Mr. Gabay the New Testament. And on Saturday in the afternoon I met Mr. Gabay with Mr. Casetti at Dr. Parker's, expecting me; they were reading the New Testament together with great eagerness indeed. I have given three New Testaments to three other poor Jews, who understand Hebrew very well indeed.

Conversation with Mr. Ben Aruz.—"I was introduced on the 12th of June, 1821, by Mr. Cohen to Mr. Ben Aruz. *Ben Aruz.* I am very much obliged for the New Testament; I say always to my friend Cohen that Mr. Wolff is a very sensible man, of great talent, who gains much money, and eats well, and drinks well, and believes in his heart what he likes; all the Jews at Gibraltar are a parcel of fools, who argue with you about the prophets and the law.—I was in the world, and know the world very well; I have done all this myself, what you, Mr. Wolff, do—I did go about with Bishops arm in arm, I lived many times in convents, therefore I was the *galant homme* of all the ladies, but in the midst of all those things my heart was a Jew—and thus you are, Mr. Wolff,—but you are right! —*I.* It is sorrowful indeed, that you know so little of the spirit of the law of Moses and the Prophets, so that you think that a man may be a *hypocrite*, and nevertheless be a Jew. If you, Mr. Ben Aruz, have acted thus in your youth, for a little meat and drink, you have acted wrong; and I tell you that you have not been happy that whole time. And do you think that I should be such a fool to deny my God, my Saviour, for money, for meat and drink? There will be a day of resurrection, a day of universal judgment, and if I should then be in such a state, as you suppose, my wretched soul would be in an awful condition. But no, no; but I believe rather with all my heart, all my soul, in Jesus Christ, my Saviour, my Redeemer! Mr. Cohen did go away, and I was a little while alone with Ben Aruz.—*Ben Aruz.* Mr. Wolff, I am a man of honour, a man of secrecy, and I assure you with an oath, that I will not betray you,—but tell me sincerely, do you believe in Jesus Christ?—*I.* In Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—in Jesus Christ, my Lord, my God—the heaven above is my witness, and the earth beneath.—*Ben Aruz.* What use is the Son? we have the Father, and in him we believe!—*I.* Do you believe in the Father?—*Ben Aruz.* I believe.—*I.* And all what he commands!—*Ben Aruz.* And all what he commands I am obliged

to fulfil.—I. The Father commands. “*Kiss the Son!*”—*Ben Aruz*. I tell you this only, Mr. Wolff, you will cry out at your death, “I have sinned, I have committed iniquity, I have done wickedly.”—*I*. Yes, you are right; I shall cry out indeed, “I have sinned, I have committed iniquity, I have done wickedly;” but at the same time I hope to add, “I hope in thee, Jesus, my Lord, and my Redeemer, and my God!”—Jews of respectability entered the room of Mr. Ben Aruz, and saluted me in a very kind manner; I began to talk about the divine origin of the law of Moses and the Prophets, and the malice of the Rabbis. It was the first time I attacked their prejudices. They listened with all attention, and shewed me the greatest respect. I visited, after that conversation, the Rabbi of Jerusalem, who received me with the greatest kindness, and told me that he was sorry that Jonas was so unpolite. He told me that he has the intention of visiting London before his departure for Jerusalem; I asked him whether he would take with himself some letters for you to London? He replied, “With great pleasure.” He will come to London after a month, and bring for you some letters; I am sure you will receive him kindly. 13th June, 1821.—Mr. Gabay attacked me again with the word עלמה (Isa. vii.) and said, it is true that עלם signifies to *hide*, but I will shew you that עלמה may signify something else; but he desired first of all my strict proofs that עלמה signifies Virgin, —*I*. 1. Proof by the origin of the word itself. 2. By the eldest translators. 3. By the citation of the New Testament.—1. Origin עלם *hide*, עלמה a woman hidden, after the manner and custom of the East, until she is ripe for marriage. 2. The Greek Translat. one hundred and eighty years before Christ, translate it Virgin. 3. The Evangelist Matthew would have not been so bold to translate it Virgin, if the Jews had not generally understood *Virgin* under עלמה. 4. Other passages prove it.—*Gabay*. I will prove to you by Kimchi's Dictionary, that עלם must have another original signification beside *hide*. He opened Kimchi and shewed me עלמי which Kimchi translated חוטא *sinner*, but Gabay did not read through Kimchi's interpretation.—*I*. Mr. Gabay, go on! go on! go on! (I never was in such a fire!) Gabay was obliged to continue, and we found that Kimchi mentioned the reason why עלמי has the signification of *sinner*, for he (says Kimchi) acts in secret places.—The above mentioned Ben Aruz, who is the friend of Mr. Gabay, with whom he travelled ten years, entered the room,—he used the same arguments he did the day before; I was able by the grace of the Lord, to tell him again that I set my only hope in Jesus my Lord!—*Ben Aruz*. You must confess the name of Christ!—*I*. Yes, you are right, I must confess the name of Christ, compelled by the grace of the Lord!—*Ben Aruz*. For all your present welfare depends upon this profession.—*I*. All my present and future happiness and welfare depend upon it!—*Ben Aruz*. Courage, Mr. Wolff!—*I*. Which Jesus Christ my Lord will give me!—*Ben Aruz*. Hold him fast.—*I*. I will by his grace hold him fast.—*Ben Aruz*. Or you lose yourself.—*I*. Or lose myself for ever!—*Ben Aruz*. You are a great talent. *I*.—I am a poor weak creature, a sinner, who hopes to be saved by Christ Jesus, by his blood!—*Gabay*. He neither slumbers, nor sleeps, the Watchman in Israel! (He said this in Hebrew.)—*I*. He neither slumbers, nor sleeps, the Watchman in Israel! (*I*, in Hebrew.)—*Gabay*. Hear, Israel, the Lord our God is one Lord! (in Hebrew again.)—*I*. Hear, Israel, the Lord our God is one Lord—and Jesus is the

Messiah! (*I, in Hebrew.*) Tears stood in the eyes of Gabay, and Ben Aruz became more serious. No Jew has seen me by the grace of the Lord, I hope, in a trifling spirit. They can always observe my whole heart in my countenance. My love to Mr. ———, his Lady, and children. My kindest compliments and thanks to all the members of the Jews' Society. Your's,
JOSEPH WOLFF.

"Mr. Bailey is my greatest friend at Gibraltar; I had seldom a friend who took such a lively interest in my pursuits as he does. I should be very much obliged, if my journal would be printed, and copies of it sent to Gibraltar, in order that the Jews may see that I have neither *added* nor *taken* away from all the conversations I had,—and that they may see that I have faithfully stated the facts. I must observe this, that no Christian could use other and better weapons than the greatest part of the Jews at Gibraltar do use against me; they use the weapons of *love* and *arguments*, for their defence against me—the most respectable and the richest among them shake hands with me. Mr. Nahum desired that I should dine with him,—he is considered as the richest Jew after Ben Oliek. Doctor Parker wishes that I should return to Gibraltar after a year, and visit Portugal and Spain, where many Jews, and especially many rich baptized Jews are, whom I might encourage for the Society. At Portugal lives Mr. Miranda, Nuovo Christiano, and Judge at Lisbon. Lieutenant Bailey could give you all the information you desire; he is a man of great energy, zeal, and piety; write to him. Mr. Cohen, a true gentleman, knows how to break off every conversation about religion; he will not give offence to any body. I should wish if a large portion of my journal would be sent to Lieutenant Bailey, who will take care that they shall be distributed among the Jews. Hon. Vernon shall speak with you about this excellent Officer.—Send him the reports of the Continental Society."

"Gibraltar, 13th June, 1821.—Sir, Mr. Wolff, previous to closing this letter, has requested me to write you a few lines, to give you my opinion of his conduct here;—which I the more readily do, on account of his zeal, and exertion that he has shown: since his arrival, he has resided with me; consequently I may venture to say more than many can relative to him;—he has certainly caused an inquiry amongst the Jews that never existed before, and which I trust may ultimately open their eyes;—some of them are warned particularly so; but in all, and every conversation Mr. Wolff has had with them, he has come off the conqueror:—his manners are amiable in the extreme, and his simplicity must win the heart:—amongst the Jews he is respected, more so, than I had reason to expect he would have been;—he has met with some trifling insult, but not of any consequence. My paper obliges me to conclude. If I can in any way be useful to you, or the Society in England, I beg you to command me; and believe me to be, Sir, your's faithfully,

JOHN WILLIAM BAILEY."

"Gibraltar, 15th June, 1821.—It is a fact, that the rich and learned Jews at Gibraltar are more liberal, more candid, more ready to hear and to argue about the truth of Christianity than those among them who are poor, both in *knowledge* and in *money*; they try only to cover their bodily poverty, but do not mind, neither do they know their spiritual poverty; and for this very reason they cannot be blessed of the Lord, and the kingdom of heaven cannot become their's. As long as I had to do here with Jews of property, respectability, and learning, I had much comfort and pleasure; they listened to me, argued, and received New Testaments

from me, and the Rev. Mr. Croscombe, and I myself observed them reading it in shops, and in their houses, and arguing about it among themselves.—They wrote (as for instance, the excellent Mr. Messiah did, who is quite a gentleman) their remarks upon the tracts I gave them; asked me (as for instance, Nahum, one of the Presidents, and the learned Gabay) to dine with them;—challenged me to write about the subject; but as soon as I began to distribute New Testaments, and Hebrew Psalms of David among the poor Moorish and Barbary Jews, I am sorry to say I met with pieces of the New Testament, and even of the Psalms of David, in the street, burnt and torn in pieces, notwithstanding I gave only to them who asked for it; they shewed me afterwards, they themselves, what they had done with it. As soon as I offered the Book of books, the Word of Life, to those wretched and bodily poor sons of Abraham, I was disappointed;—I heard blasphemies against Jesus, my, Lord! Mr. Messiah told me, therefore, he himself is a strict Jew, “You are very wrong, Mr. Wolff, that you give books to those wretched people, who will only abuse you for it.” I said, “Friend, I must, as a Christian, offer the way of salvation, even as well to the most wretched as to the most respectable;—some exceptions must be made.” The Jew, Casetti, a Moorish Jew, reads every day the New Testament I gave him.—The ship intended to sail yesterday; Mr. Gabay, therefore, wished to have an hour’s conversation before my departure;—I promised to call on him, and I said to him, “Dear friend, I beg you to read diligently the New Testament; and you may believe me, friend, that I believe in Jesus Christ, and find, every day, more peace in this belief.” He promised me solemnly to read the New Testament with attention.—I called on him, and found the New Testament on his table, marked with a paper in it, that I saw he has read it till to the Gospel of St. Luke. He said to me, “If you would have remained longer at Gibraltar, we would have read together portions of the New Testament, and I myself would have translated portions of it into a more elegant Hebrew.”—When I said to him that I shall embark at six o’clock, Gabay said to me, “You will see me on board; I do not therefore take leave of you.” All my Christian friends at Gibraltar have been touched with the affection of that strict Jew towards me.—I have given him a letter for the Rev. Mr. Owen, for he has the intention of translating the Bible into the South-Arabic language; as he was many years in Morocco, he is perfect master of that dialect. I beg of you to press upon the Society to send to Gibraltar for twelve months, the Rev. Mr. Solomon; but as he is a man of *solidity*, and unquestioned sincerity, they must give him power to act with independency and liberty, nobody at Gibraltar should prescribe him rules. It would be very well, as Gibraltar is a dear place, if Mr. Solomon would live in the house of Lieut. Bailey, resident agent for transports, in whose house I have lived gratis more than four weeks, and who told me that I should make his house for my house, as often as I return to Gibraltar. He is a great friend of the cause; he ran with me about to the most respectable people of Gibraltar, introduced me to Ben Abel, and so on.—I intended to preach here publicly in the street before my departure;—Lieutenant Bailey determined to stand on my side, and protect me against the insult of the mob, especially the Catholics, which I had to expect. Yesterday came to me Signor Enrico Chare della Santissima Trinita, a converted Jew from Spain. I asked him why he turned Catholic? He said, “For he saw by the grace of God that Jesus was that Messiah whom the Jews expect.” I introduced

him to Dr. Parker, who gave him a Spanish New Testament.—He told me of *Losmentes*, alla Casa Nuovo at Cadiz, who is a converted Jew residing in Cadiz, and who is very rich. I am sure that there would be much to be done in Spain and Portugal among those Jews whose ancestors have been compelled to Christianity. The Jews at Gibraltar, the honest Ben Oliel, President Sekerri, and Mr. Cohen, told me that “those Jews, descendants of those compelled Christian-Jews, are now quite Catholics, and know nothing more of Judaism, but this is only the case in Spain.—In Portugal, on the contrary, they are Jews by sentiment, for they enjoy liberty of conscience.” The only *Miranda* who is Judge at Lisbon, seems to be a Christian by principle, and Juan Joseph Heydeck, at Madrid, Professor of the University. He was Rabbi near Cologne, in Germany, and was convinced by the fifty-third chapter of Isaiah.—He has written many books on Christianity. All those Jews could be made useful for the Bible Society, as they are men of respectability and influence in Spain, they might do great things. Although I do not know them personally, and never was in correspondence with them, I know the disposition and feeling of a Jew so well, that I am sure that no Jew can be such a bigot Catholic that he should not feel respect for the promoters of the Book of Moses and the Prophets, —I mean the Bible Society. I have written to Juan Joseph Heydeck, to Madrid, that he should write to you. If you should see Carthosa, from Gibraltar, at London, recommend him that Missionary who will be sent to Gibraltar, to his attention. Five or six Catholic priests asked me two days ago to go with them to their house; they brought me to a dark room—nobody looked in my face—their manner of arguing was rude.—They began to talk about the Pope.—We used the Latin tongue.—I told them I loved Pius the Seventh very much, on account of his liberality.—One of the priests told me, unasked for, that he was at Rome in 1817 (just when I was in the Propaganda), and knew well Cardinal Litta.—I said to him, that I have received, after my departure from Rome, a very affectionate and interesting letter from the very Cardinal Litta.—We began to argue about the Pope’s infallibility.—*I. Ecclesia Gallica non credit Papan esse infallibilem.—Capucin. Ecclesia Gallicana credit minus quam debet.—I. Quomodo probas?—Capucin. Papa est caput ecclesie, ergo infallibilis esse debet.—I. Verbum digito Domini scriptum non dicit hoc.—Capucin. Nec tibi nec mihi sacra scriptura data fuit, sed ecclesie.—I shewed them my indignation about such an answer, and left that horrid company. I would rather join in prayer with Mahometans than with those Baal’s priests.—I confess that I was not easy at all in their company, and was glad to come out from them.—They shewed me by their countenance that they hated me, and they had most surely consigned me to the Inquisition if it had been in their power. Some of the Protestant Christians here fear that my life is not safe among the Jews; but the following fact may prove the contrary:—I went two days ago out of the gate of Gibraltar; in returning to Lieutenant Bailey I mistook the road and came into a solitary place;—I met some Jews, they smiled, and brought me in the right way.—I go alone into their houses, and to their synagogues, and they shake hands with me;—I show myself very serious to them, in order to keep up that respect which is necessary to me among them. If I should not want so much as ten pounds per month, I will apply it at Jerusalem, by establishing an institution for the Jews, and maintain a schoolmaster for them who understands the Lancaster or Pestalozzy’s system.*

JOSEPH WOLFF.”

(To be continued.)

Obituary.

SIR HENRY BLOSSETT.

The death of this distinguished character took place about 9 o'clock, Saturday evening, the 1st of February 1823.

The bell of the Cathedral, which is tolled only on the death of persons of distinction, announced this event to the inhabitants of Calcutta early on the Sunday morning; and in the course of the day cards were issued, stating that the interment of his remains would take place in the Church Yard of the Cathedral, at a quarter past seven on the morning of Monday; when the corpse was conveyed with every mark of honor and respect that could be shewn to the remains of the deceased, from the Court House to the Church Yard of St. John's Cathedral. Minute guns were fired during the ceremony of interment, and volleys of small arms were discharged over the grave, the procession to which was attended by a vast concourse of persons, desirous of paying this last tribute of respect to the name of one, who though but yet little known in our society, was known only to be esteemed.

The age of the deceased is stated to have been 47 only, though his appearance when living indicated a more advanced period of life. The disease of which he died, was ascertained by dissection after death to have been of long standing, and not connected with the effects produced by the climate of this country, it being founded on a general ulceration of some of the interior parts of the body, the fatal consequences of which no medical skill could obviate.

Of Sir Henry Blossett's professional character we know but little:—but it cannot fail to be highly estimated when we state, that short as the time is since he first landed in India, (scarcely two months,) he had in that brief period impressed all the professional Gentlemen in the Court with the most favourable opinion of his abilities as a Lawyer, and his highly eminent character as a firm and impartial Judge.

In his private relations of life, we know still less of Sir Henry Blossett, than in his professional capacity; but we have learnt from a private source, an account of his sublime and impressive death, which of itself is a sufficient pledge that his life was upright, just, and honourable.

A few hours only before his dissolution, having necessarily become acquainted with the dangerous nature of his case, he sent for his Medical Attendants, intimating his wish to speak a few words to them in private. One of the Physicians in attendance, soon after this, approached his bed-side. Sir Henry, who then lay with his eyes closed, took this Gentleman's hand, and telling him he was aware of his danger, desired earnestly to know to how many hours his earthly duration might probably extend. His Physician answered that, painful as such a communication must necessarily be, if he earnestly desired to know, he should but ill discharge his duty if he withheld from him the true state of his case. He was then informed, that the circulation having ceased at his extremities, and his pulse being no longer sensible, many hours could not transpire before his dissolution. He received this communication with that composure which bespoke his perfect preparation for the awful event; and after returning his thanks in the most impressive manner to his Medical Attendants and Friends, for the care and attention they had shewn during his illness, he poured out his soul in fervent prayer, expressing the content and resignation with which he should render up his spirit to God that gave it, and imploring the blessing of Heaven on the Hindoo world; trusting that the Almighty in his own good time would bring them to the knowledge of the true religion, and call them from darkness to light. After this last effort of piety, benignity, and love, which proved his end to be in charity with all mankind, he died in peace, leaving an example of manly fortitude and holy resignation, as sublime in its nature as it must be consolatory and beneficial in its influence on those who may be struck by so noble an example, and strive so to live that so they may also die.

At the Cathedral on the following Sunday, Feb. 9, the Rev. Mr. Crawford preached a sermon illustrative of the Christian character of the late Chief Justice, Sir Henry Blossett, from the 37th Psalm and the 37th verse. "Mark the perfect man, and behold thou upright; for the end of that man is peace."

The Communion Table, the Pulpit, the Pews of the Clergymen, and that appropriated to the Judges, were hung with black on the occasion.

“ Multis ille bonis flebilis occidit.”

Mr. Crawford began by adverting to a passage in Isaiah, where it is said, “The righteous perisheth, and no man layeth it to heart; and the merciful men are taken away, none considering that the righteous is taken away from the evil to come:” and after commenting on the necessity of paying earnest attention to the dispensation, and feeling humbled under the bereavement, proceeded to the consideration of the melancholy event which a wise, yet inscrutable Providence, has caused to happen lately among us. The Chief Justice of British India, a man, who setting aside religion—from the high office which he held, from his solid knowledge, and eminent talents, and unceasing industry, from the remarkable sweetness of his disposition, and manners,—was respected and venerated by all who approached him. All sensible reflecting persons, he continued, are enabled duly to appreciate these endowments; but this was not the brightest feature in his character. He was in very deed a faithful humble servant of the crucified Saviour; one who “worshipped God in spirit and in truth,” one who was a perfect and upright man. Mr. Crawford was convinced, that so much of the worth of his character had been in various ways already displayed by him, that few of his hearers would not concur in laying to heart his loss: and though there was here no father or mother, no brother or sister, to weep from the feelings of natural affection over his grave, yet sorrow as deep as that felt from the ties of blood, and tears as bitter as those which brethren shed, were excited by the loss of such a man, whom to know was to love. On his death-bed he blessed God most heartily for the happiness, for the honor, of being descended from a pious mother. She had led him by the hand into the path of life, and had anxiously pointed out to him the way of salvation. At that awful moment he felt the unspeakable value of her instruction, and that with his latest breath he should thank and bless her for them. He was unremittingly diligent in searching the Scriptures. His Bible gave the most unequivocal evidences that the law of the Lord was his delight, that day and night he meditated therein. The pages were not of spotless white, and the binding fresh and fragrant as others might be; for the former were filled with notes and comments springing from his own reflections, and the latter was worn and soiled by constant use. It was thus that he obtained a knowledge of God's holy will. Let those who surrounded his death-bed, witness, what an affectionate anxiety he evinced for their souls. He often addressed them, impressing upon their minds the importance of being truly religious; he wished them to learn from his own case the great goodness of God. On the morning before he died, when in extreme weakness, he desired the two last chapters of the Book of Joshua to be read in the presence of all assembled. He explained afterwards that as he, like Joshua, was going the way of all the earth, he wished to declare that he died in the faith and fear of the true God, beseeching those around him to do the same. But not only those around him, not only for his near relations and friends, not only for his own nation, did he feel this tender interest; he loved, he prayed most earnestly for the souls of the wretched Hindoos—wretched because they know not the true God. Mr. Crawford, who came from England with him, and had the best opportunities of knowing his character fully, said that he could bear ample witness to the intense interest he took in the salvation of these people, which, when not aware how soon he would be called away, he determined to promote by every means in his power. He knew what death was—it had a sting, but to him that sting was taken away. His conversation was full of peace; peace was in all his thoughts; and such was the state of his mind—amidst much that would naturally have the effect of grieving, distressing, and terrifying, (being far away from those most dear to him who would have soothed his sorrows to the utmost, tired by much weakness and violent pain,)—that this perfect and upright man, said Mr. Crawford, possessed his soul in peace, and in perfect peace commended his spirit into the hands of the God of truth, who had redeemed him.

By this dispensation it has pleased Him, who doth all things well, to deprive us of one distinguished member of Society, to whom, as an instrument in the hand of God, all Missionary Societies engaged in the work of evangelizing India, and that of the Church of England especially, might have looked up for

warm encouragement, and unceasing support. The streams of Sir H. Blosset's benevolence have long abundantly flowed forth in aid of the Missionary cause in Europe; but he was not allowed to do all that was in his heart for this country, so short was the time allotted to him here, before he was summoned to appear before God. The following very brief memorial of a man so justly entitled to the esteem and love of all friends to religion, will not, it is hoped, be unacceptable. He was descended from eminently pious parents, and his mother, who long survived her partner, inculcated with the most unwearied diligence, the principles of genuine piety in the mind of all her children; and to her endeavours success was granted through the divine blessing in every instance. With regard to Sir Henry it must be confessed, that the ensnaring influence of the world, at his first entrance into public life, did, for a little season, draw away his heart from God; but the principles which a mother gave him were never wholly eradicated from his breast; and when through the preaching of a faithful minister of the established Church in London, he was awakened from sin, they soon flourished with increased vigour. Being ashamed, yea even confounded, because he did "bear the reproach of his youth;" he fled with repentance and faith to the Divine Saviour's cross, from whence he never afterwards wandered. The university to which he belonged, is Oxford. Having finished the usual course of education there, he chose for his profession, the noble study of the law. With what pleasure do we add his name to that long list of distinguished lawyers, who have rendered splendid talents still more illustrious by extraordinary piety; and thus refute the malicious remarks of ignorant men, who connect, as of necessity, the practice of the law with an irreligious turn of mind. Much need not be said in proof of his possessing illustrious talents: for the circumstance of his being appointed Chief Justice of this province, must shew how highly they were estimated by those in authority; and not only by those, but all who became acquainted with him; for the writer of this well remembers how gratified the inhabitants of Cambridge were at having him, although educated in a different university, as their Recorder; and how eagerly the assistance of his professional talents were sought after throughout the whole Norfolk circuit, which he frequented. As a natural consequence of such talents, improved by unwearied industry, and adorned with the most winning sweetness of manners, he rose gradually to the highest honours of his profession. At length the noble post of Chief Justice of British India being vacant, it was offered to him and accepted. It may not be amiss to declare here, what were his motives for accepting it. It is asserted with the fullest confidence, that they were not pecuniary. It had pleased God to crown his labours with abundant increase of riches, still further enlarged by the fortune of a relation bequeathed to him. But when riches increased, "he set not his heart upon them;" his bounty was ever as profuse as his means were large; his thoughts were ever not for himself, but for others; and remembering who was the giver of all that he possessed, he therefore rendered unto him again in acts of mercy and charity a large portion of that which he had received. It is not surprising that to such a person every thing connected with the endeavour to spread the Redeemer's gospel should be an object of interest; and that all such exertions should be encouraged by him to the utmost, and such Societies supported largely by his bounty. This they were indeed. Among the various regions of the earth to which his attention was directed, as spots where Missionary exertions were making, none seemed so intensely interesting to him as India. He loved, he pitied, he prayed for the people of India, if possible more than other heathens. When therefore this appointment was offered to him, and an opening seemed to be made for his doing some good in that very land, so long the object of his attention and prayers, he did not hesitate to resign a very lucrative practice, to quit for ever, (as he himself presaged) his native country, and giving up for the benefit of others, that which he had acquired in England, came hither for the purpose of doing good by every means in his power; and especially by using that influence, which his rank and fortune would give him here, to promote the spiritual, as well as the temporal welfare of the Hindoos.

The season of a sea-voyage, to most persons tedious, and to some intolerable, was to him a refreshing season of enjoyment. Being now relieved from the cares and ceaseless hurry of business, he set himself to study more diligent-

ly than ever the sacred Scriptures; this he managed to connect also with the study of Eastern languages, in which he made so good a progress, that although labouring without a preceptor's aid, and at the moment of his leaving England quite ignorant of them, before he landed in India he was well versed in Hindoostanee—possessed a competent knowledge of Persian,—and was making considerable advances in Sanscrit. In Hindoostanee, indeed, he became the preceptor of others, who will long remember his condescension and patience in teaching them. With respect to European languages, his knowledge was prodigious. He was perfect master of French, Italian, German, Latin, Greek, with some knowledge of Spanish. The sacred tongue (Hebrew) he was familiarly acquainted with, and often spoke of it with delight. How beautifully he spoke and wrote in his mother tongue thousands can witness! When we remember that all these attainments were added to a profound, solid knowledge of the law, (which alone is the labour of a life to many,) we must be filled with admiration at his unwearyed diligence and brilliant talents.

Such is the man whom it pleased God to preserve safe through the dangers of the mighty deep; to bring him to the land where his presence was most anxiously desired, and where he himself longed to be; to give him just a sight of those things in which his heart rejoiced, as the beginning of good to this benighted land; and then on a sudden he was called away to meet his God. "How mysterious are the ways of the Lord, and his thoughts past finding out!"

Our loss seems irreparable.—Where shall such a man be found to supply his place? These and a thousand other thoughts and questions arising from unbelief, are apt to spring up in our hearts; but let us be still, and know that it is God. He has done it, and He hath done all things well.

An obliging friend having translated for the Asiatic Observer the following extract from the "Somachar Chondrika," a Calcutta Native Weekly News paper, it is with much pleasure subjoined to the above account, as containing the expression of Native feeling under a loss so universally felt as that which we now deplore. Making every allowance for Asiatic style, &c. we have not lately seen a paragraph from the hand of a native which has pleased us more. After announcing the death of Sir H. Blossett, it is added:

"Hearing of this most distressing intelligence, we are at once overwhelmed in a sea of grief. Amongst the multitudes which God has created, we apprehend there will be found but few persons possessed of such distinguished excellencies—so wise—so merciful—so condescending—so zealous in repressing the wicked—so kind a protector of the poor and upright!—Reflecting on his generosity and firmness of mind, his depth of wisdom, and the whole tenor of his deportment, we are pierced even to the heart! and though assured that he now enjoys with God immeasurable happiness, in the abodes of bliss, yet seeing that as to us he is taken away, whenever his words of mercy recur to our remembrance, our pain is renewed. The wound inflicted by a sword of steel may in time be healed, and done away;—not so as it respects the wound of which we are speaking;—rather, as long as life shall remain, and those sounds shall continue to vibrate on our ear, so long, like as the fire which for ever exists in the midst of the ocean, shall not this sorrow cease to exist within our hearts!—Alas! alas! wherefore did the Great Disposer of all things ordain it thus! Doubtless were man composed of materials hard as stone or iron, by such a sorrow, he must needs be consumed; wherefore seeing that he yet endures, he must needs be of a harder make than these! Whilst writing these lines the instruments made use of refuse to perform their office; our pen ceases to write; the paper is moistened with our tears, and therefore we conclude."

REV. W. WARD.

In the death of this excellent Christian and laborious Missionary, the Brethren of the Serampore Mission are called to mourn over one of the most afflictive dispensations with which they have ever been exercised. Mr. Ward had been associated with them in their various and successful labours for nearly twenty-four years; therefore his removal by death almost without warning must have occasioned them a poignancy of grief, which, although chastened by the supports of the gospel and a humble acquiescence in the decision of Infinite Wisdom,

cannot soon be alleviated. Since his return from Europe, his Leath had been in general pretty good, but latterly the complaint with which he was so much afflicted before his departure for Europe, appeared to be returning upon him; but by proper attendance to diet, exercise, &c. his health was so much preserved as to give reason to hope his life might be spared for many years. On the Sabbath preceding his death, he was engaged in the performance of his ministerial duties at Calcutta, and preached in the evening there from "Lead us not into temptation" in so searching a manner, as to attract particular notice. He also attended the Monthly Prayer-Meeting held on Monday evening at the Lall Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved. Tuesday morning March 4th, he returned to Serampore in the boat with Mrs. Marshman. On the way he read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his mind. He appeared in good health the whole of that day, as well as on Wednesday, when in the evening he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected that in the course of his sermon, while exhibiting Christ as the only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done—

and to impress it more firmly on his audience, he repeated the verse a second time. The earnest affection, with which he prayed for the salvation of his own children in his last prayer, was particularly remarked. About 5 o'clock on the morning of Thursday, he felt himself affected with a bowel complaint, which caused him to return to his bed for an hour, instead of riding out according to his custom. He went into the printing office at about 10 o'clock, and among various letters on business, wrote to the Missionaries at Cuttack; the following extract from which was sent to his afflicted family in a letter from Mrs. Peggs, dated 14th March, the day after they had received the melancholy tidings of his removal. "In his last note to us, dated March 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we chuse, 'Jesus with all thy saints above?' or 'Jesus, I love thy charming name?' Mr. P. adds, 'We see by this note what a happy frame of mind he was in just before he was taken ill.'" He had indeed been really ill of the Cholera many hours before he wrote the note, although he was scarcely aware of it. Mr. Ward continued in his labours in the printing office till past 12.—After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he had been constrained to desist, and to retire to his own room. During the rest of the day and the succeeding night, he felt inclined to doze, and sometimes considerable hopes were entertained of his recovery: but on Friday at 12 o'clock his pulse declined so as to take away all hope; and about 5 o'clock in the afternoon, he ceased to breathe, in so imperceptible a manner, that for some moments his afflicted brethren and sisters assembled around him, were scarcely aware that his happy spirit had left its tenement of clay. Thus in the 54th year of his age, and the 24th of his Missionary labours at Serampore, departed one of the most faithful, disinterested and arduous labourers in the vineyard of his Glorious Redeemer, that India had ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. Numerous friends from Serampore, Barrackpore, and Calcutta attended the funeral, which took place on Saturday

evening. Dr. Carey addressed the congregation at the grave, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th March, Dr. Carey preached a funeral sermon at the Lall Bazar Chapel. The place was crowded to excess, which amply testified that "the memory of the just is blessed," the text chosen by the venerable preacher. On Wednesday evening the 19th Dr. Marshman preached a funeral sermon in the Mission Chapel, Serampore, which was numerously attended; and on the Lord's day following Dr. M. preached a funeral sermon also at the Union Chapel; and we understand that this sermon, with some particulars respecting the deceased, will be shortly published.

MARRIAGES.

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| Mar. 15, Aitkeen, Mr. J. R. to
Harrison, Miss Henrietta. | Feb. 3, Kennet, Mr. C. Madras, to
Thomasfield, Miss C. |
| Jan. 25, Anley, W. Esq. to
Row, Miss Marianne. | Apr. 8, Lovelace, H. P. Esq. to
Cleveland, Miss Louisa. |
| Mar. 15, Bayley, Capt. to
Ricketts, Miss L. Madras. | Feb. 16, Mackintosh, Mr. James, to
Walmsley, Mrs. Sarah. |
| Jan. 6, Bell, Lieut. J. H. Madras, to
Jarmy, Miss Maria. | Feb. 22, Manly, Mr. C. to
Dick, Miss Eliza. |
| Feb. 22, Brightman, H. G. Esq. to
Nuthall, Miss Mary. | Feb. 4, Morris, J. Camac, Esq. to
Cherry, Miss Rosa. |
| Jan. 20, Brown, J. Esq. Tirhoot, to
Dowling, Miss C. Calcutta. | Jan. 17, Nichol, Lieut. Col. James, to
Jeffreys, Miss Harriet. |
| Jan. 16, Buckley, Capt. Fred. to
Cox, Miss Jane. | Jan. 13, Palmer, Wm. P. Esq. to
Law, Miss Temp. Sophia. |
| Feb. 1, Colberg, Capt. A. H. to
Colebrooke, Miss Caroline. | Feb. 5, Parr, W. Esq. Madras, to
Pownay, Miss Mary. |
| Mar. 1, Crockett, Capt. J. Bombay, to
Longdon, Miss Caroline. | Jan. 15, Pryce, Capt. F. Quilon, to
Arnott, Miss Margaret. |
| Feb. 6, Cuxton, Lieut. R. C. to
Smyth, Mrs. Mary. | Mar. 12, Russ, Mr. Thomas, to
McCow, Mrs. Jane. |
| Feb. 8, Davidson, Thos. Reed, Esq. to
Paton, Miss Helen Eliza. | Feb. 10, Sandon, Mr. J. H. to
Vass, Miss Maria Bridget. |
| Feb. 12, Dickinson, Qu. Mast. Serj. to
Price, Miss Mary A. C. | Jan. 8, Sargent, Henry, Esq. to
Palmer, Miss Fanny Jane. |
| Feb. 1, Donald, Ensign A. to
Hackett, Miss Eliza. | Feb. 5, Shaw, James, Esq. to
Andrews, Miss Marian. |
| Feb. 19, Eastgate, W. Esq. to
Smith, Miss Lydia. | Jan. 20, Shouldham, Capt. A. B. to
Delamain, Miss Charlotte. |
| Jan. 2, Elphinstone, Hon. J. R. to
Abbott, Miss Clementina. | Jan. 30, Smith, Mr. Samuel, to
Morris, Mrs. Eliza. |
| Jan. 31, Exshaw, Lient. J. to
Twentyman, Miss Louisa. | Mar. 11, Souter, Ensign, to
Uvedale, Miss Harriet. |
| Jan. 14, Fraser, Mr. George, to
Davis, Mrs. Matilda. | Jan. 23, Stainforth, Lieut. F. J. to
Fraser, Miss Elizabeth. |
| Jan. 20, Gager, Mr. G. C. Madras, to
Macdoland, Miss Mary. | Mar. 7, Swiney, Major G. to
Haig, Miss Maria Arabella. |
| Mar. 27, Gardner, Mr. J. B. to
Wright, Miss E. Calcutta. | Mar. 10, Spiller, Capt. Bombay, to
Morris Miss Hannah. |
| Mar. 6, Gisborne, M. Esq. to
Brown, Miss Anne Frushard. | Apr. 5, Strong, F. P. Esq. to
O'Brien, Miss. |
| Feb. 22, Hosmar, Mr. G. Havel, to
Phipps, Miss Catherine. | Jan. 9, Terranau, Lieut. W. H. to
Christiana, Miss Sophia. |
| Feb. 10, Johnston, Serj. Major W. to
Ford, Miss Sarah. | Jan. 21, Wilson, Mr. John, Madras, to
Fallowfield, Miss Sophia. |
| Mar. 1, Jones, Mr. C. to
Beek, Miss Eliza. | Apr. 9, Wilson, Rev. H. to
Cooke, Miss M. A. |
| Feb. 8, Jones, Rich. Eastis, Esq. to
Jones, Mrs. Margaret. | Jan. 21, Woolley, Jas. Esq. Googry, to
Maxwell, Miss Mary. |

BIRTHS.

- Mar. 11, Ballard, Lady of G. Esq. of a son.
 Jan. 20, Bathgate, Mrs. J. of a son.
 Feb. 1, Bean, Mrs. C. of a daughter.
 Jan. 4, Beatty, Mrs. Kurnaul, of a son.
 Feb. 10, Beeby, Lady of W. T. Esq. of a son.
 Feb. 16, Bird, Lady of W. W. Esq. Cawnpore, of a daughter.
 Jan. 1, Black, Lady of A. Esq. Cutchee Cottah, of a daughter.
 Jan. 14, Blackburn, Mrs. C. C. of a son.
 Feb. 17, Boyce, Mrs. C. B. of a son.
 Mar. 6, Broenger, Lady of H. C. Esq. Hooghley, of a daughter.
 Feb. 16, Campbell, Lady of Major, Rammad, of a daughter.
 Mar. 15, Casement, Lady of Capt. G. Mhow in Malwa, of a son.
 Feb. 6, Cantopher, Mrs. R. of a daughter.
 Jan. 4, Carbry, Mrs. C. of a son.
 Mar. 20, Campbell, Mrs. William, of a daughter, Agra.
 Feb. 12, Cave, Lady of Capt. J. H. Cawnpore, of a daughter.
 Mar. 21, Christian, Lady of H. G. Esq. Cawnpore, of a son.
 Jan. 27, Clark, Lady of Tredway, Esq. of a son.
 Feb. 26, Cliffe, Mrs. Howrah, of a daughter.
 Mar. 1, Collier, Lady of G. Esq. Garden Reach, of a son.
 Feb. 21, Corbett, Lady of Licut. S. Barrackpore, of a son.
 Feb. 7, Creighton, Lady of R. Esq. Moorsheadabad, of a daughter.
 Mar. 16, Campbell, Lady of Dr. H. M.'s 87th, of a daughter.
 Jan. 31, Delanongerede, Mrs. L. of a son.
 Mar. 27, Doucett, Mrs. C. of a son.
 Jan. 8, Elliott, Mrs. H. A. of a son.
 Mar. 29, Ellis, Lady of E. S. Esq. of a daughter.
 Mar. 3, Faithfull, Lady of Major W. C. Sultangunge, of a daughter.
 April 1, Fendall, Lady of Capt. of a son.
 Jan. 15, Fleming, Lady of R. Esq. of a son.
 Feb. 5, Fleming, Mrs. Robt. of a daughter.
 Feb. 1, Forth, Mrs. S. of a son.
 Mar. 11, Frisby, Mrs. of a daughter.
 Jan. 29, Galloway, Lady of Captain, Ishapore, of a daughter.
 Feb. 2, Gomes, Mrs. P. of a son.
 Mar. 10, Goldtrap, Lady of Captain, Colabah, of a daughter.
 Feb. 3, Grant, Lady of E. Esq. Surat, of a son.
 Mar. 21, Gray, Lady of Jas. Esq. Bankipore, Patna, of a son and heir.
 Mar. 28, Heberlet, Mrs. A. of a son.
 Jan. 4, Hessmen, Lady of Colonel, Bombay, of a daughter.
 Jan. 26, Heyman, Lady of Capt. of a daughter.
 Feb. 16, Higgins, Lady of G. Esq. of a daughter.
 Feb. 16, Hill, Lady of Rev. James, of a daughter.
 Feb. 3, Horne, Mrs. E. W. of a daughter.
 Jan. 17, Ingle, Lady of Lieutenant H. Bareilly, of a daughter.
 Feb. 27, Lindeman, Mrs. P. of a son.
 Jan. 5, Lindstedt, Mrs. C. W. of a daughter.
 Feb. 15, McMahon, Lady of Col. Sir T. Bart. of a daughter.
 April 10, Mundy, Lady of Rev. G. Chinsura, of a daughter.
 Feb. 4, Nash, Lady of Capt. J. Nuscrabad, of a daughter.
 Mar. 7, Onslow, Lady of Major, H. M. 4th Light dragoons, Bombay, of a daughter.
 Feb. 16, Palin, Lady of Captain J. Bombay, of a son.
 Jan. 5, Painc, Mrs. W. H. of a daughter.
 Mar. 1, Patterson, Lady of Capt. F. Arrungabad, of a daughter.
 Mar. 6, Pereira, Mrs. E. of a son.
 Mar. 12, Phillby, Wife of Qr. Master Serjt. 5th Lt. Cavalry, at Muttra, of a daughter.
 Jan. 30, Playfair, Lady of Garrison Surgeon, Chunar, of a daughter.
 Jan. 24, Pogson, Lady of Capt. W. R. Muttra, of a son.
 Mar. 31, Poole, Mrs. of a son.
 Feb. 1, Purkis, Mrs. J. Buxar, of a daughter.
 Feb. 5, Radcliffe, Mrs. J. Dacca, of a son.
 Jan. 9, Ranney, Lady of W. P. Esq. Colabah, of a son.
 April 2, Rebeiro, Mrs. of a son.
 Feb. 1, Ross, Mrs. Howrah, of a daughter.
 Jan. 18, Seymour, Mrs. of a daughter.

- Mar. 28, Shawe, Lady of Lieut. Col. Ghazee-pore, of a son.
 Jan. 23, Smith, Lady of J. Esq. Puneah, of a daughter.
 Feb. 9, Smith, Mrs. R. of a daughter.
 Jan. 2, Spence, Mrs. E. of a son.
 Feb. 19, Steven, Lady of W. S. Esq. Cuttack, of a daughter.
 Feb. 16, Swinloc, Lady of T. B. Esq. of a son.
 Jan. 13, Templeton, Lady of J. Esq. of a son.
 Feb. 21, Thomas, Lady of Dr. Barrac-pore, of a son.
 Feb. 2, Trower, Lady of Charles, Esq. of a daughter.
 Mar. 31, Turquand, Lady of W. J. Esq. of a daughter.
 Jan. 5, Van Hart, Mrs. W. Chinsura, of a daughter.
 Mar. 3, Vibart, Lady of T. G. Esq. Monghyr, of a son.
 Jan. 6, Webb, Lady of G. Esq. of a daughter.
 Mar. 25, Wilkinson, Lady of Capt. E. of a daughter.
 Jan. 3, Worrall, Lady of Cornet, Bally Gunge, of a son.

DEATHS.

- Mar. 8, Annosett, Mr. J. F. Serampore, aged 28 years.
 Jan. 24, Barfoot, Mrs. E. aged 50.
 Mar. 25, Black, Mrs. J. jun. 24.
 Feb. 18, Botelho, Mrs. Bow-bazar, at the advanced age of 120!
 Mar. 8, Broders, J. Esq. aged 85.
 Mar. 11, Baxter, Mr. James.
 Feb. 20, Cooper, Lady of Capt. G. 47.
 Mar. 9, Charles, Thomas, son of Capt. Robert A. Muttra.
 Jan. 16, Davis, Lady of W. D. Esq. Madras, aged 27.
 Feb. 20, Douglas, Ensign W. N. 18.
 April 3, Eaton, William, Esq. aged 42.
 Jan. 19, Faith, Capt. Tranquebar, 44.
 Feb. 6, Gibson, Mr. Rob. aged 65.
 Jan. 17, Gilbert, Lieut. J. Colaba.
 Jan. 25, Good, S. T. Esq. aged 44.
 Feb. 11, Gordon, Lieut. G. Chunar.
 Jan. 11, Graham, Lady of Capt. J. W. Bombay.
 Feb. 21, Hewet, Lady of T. Esq. 22.
 Mar. 27, Hodgkinson, Mrs. M. A.
 Feb. 8, Huston, Lieut. A. K. Berhampore.
 Jan. 20, Jameson, Dr. James.
 Feb. 22, Logan, Mr. John.
 Feb. 10, Macleod, Major Alex. Madras.
 Feb. 10, Mainwaring, Lieut. Ed. Trichinopoly.
 Mar. 2, Major, Lieut. Alex. of H. M. 41st Regt.
 Mar. 4, Muirson, Lieut. B. J. C. of H. M. 67th Regt. Sholapore.
 Mar. 6, Neild, Capt. C. B. Hamer-poor.
 Jan. 20, Park, Mungo, M. D. Trichinopoly (son of the celebrated African traveller,) aged 23.
 Mar. 29, Penrose Eliza, Infant daughter of Lieut. 27th Native Infantry.
 Jan. 14, Phillips, Mrs. Rose Mary, Bombay, aged 25.
 Feb. 5, Poole, Mr. W. Morrison, 34 years.
 Mar. 29, Race, Mrs. Maria, aged 60.
 Feb. 1, Raynor, Mrs. Mary, aged 22.
 Mar. 16, Russ, Mr. Thomas, aged 38.
 Jan. 2, Sempill, Hon. Francis, ag. 29.
 Jan. 9, Sequiera, Mrs. Helena, ag. 78.
 Mar. 13, Seppings, Capt. J. Barrack-pore.
 Jan. 3, Templeton, Mr. D. aged 59.
 Jan. 20, Thompson, Serj. Maj. W. Madras.
 April 3, Thomas Henry, Barrackpore, aged 6 weeks.
 Mar. 24, Waller, Lady of Capt. Conway, aged 35 years.
 Jan. 18, Wills, Mrs. Charlotte.

ERRATA IN No. I.

P. 27. line 7 fr. m bottom	— For	<i>Musselmen</i>	read	<i>Musselmans</i>
27. 1. 23.	—	<i>one be</i>	—	<i>one may be</i>
70. . 30.	—	<i>two following notices</i>	—	<i>following notice</i>
80. . 9.	—	<i>brother</i>	—	<i>brethren</i>
— . 23.	—	<i>reflects</i>	—	<i>reflect</i>
— . 32.	—	<i>receiving</i>	—	<i>reviewing</i>

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TO CORRESPONDENTS.

The commencement of a correspondence with the Author of the *Missionary Manual* affords us great pleasure, as we anticipate a succession of well written papers on so interesting a subject.

Our friend to whom we are indebted for No. I. of the *Gleaner* will, we trust, pardon us for having so long exercised his patience, and also for suggesting that, although we shall ever be obliged by his gleanings, yet we think he will confer on the work a greater obligation by original productions, since inferior talents with a good share of discrimination, can glean with acceptance.

A Friend has put us into a good humour by the amusing yet instructive satire contained in his piece on *Cryptogamus plants*.

To S. V. V. we present our thanks for two pieces of poetry; yet we think that poetry breathing less the atmosphere of *Juvenile Gaiety* more calculated to enrich and instruct the mind of the present generation.

Our grateful thanks are due to the gentleman who favoured us with a paper containing an account of the discovery of an ancient stone; we apologize, however, to that gentleman for not inserting it, as the antiquity of the discovery bears so great an analogy to that of the inscription found on the stone. The paper would otherwise have been invaluable to us: at the same time we assure him we shall feel most happy to insert any future communications if of a more recent nature.

We must apologize for having omitted our regular series of *Biblical Criticism*, to make room for one on the word לחיי communicated to us by a correspondent from the western coast, to whom we take this opportunity of acknowledging our obligations.

THE
ASIATIC OBSERVER.

JULY, 1823.

Memoir of GRANVILLE SHARP, Esq.

[*Extracted from the Enquirer.*]

MR. THOMAS SHARP, the first of the excellent ancestors of Mr. Granville Sharp, mentioned in these memoirs, was a respectable tradesman at Bradford in Yorkshire. During the war between Charles the First and the parliament, "he rose into notice from the particular degree of favour in which he stood with General Lord Fairfax, who held his head-quarters at his house at Bradford." Thomas Sharp had a son, who became archbishop of York in 1689, and was justly distinguished for his learning and piety. The youngest of this prelate's sons was made archdeacon of Northumberland in 1722. He was the rector also of Rothbury in the same county, and kept up at his own expense five different schools, at convenient distances, for the instruction of the children of the poor. It is particularly honourable to his character, that "the children of Roman Catholics, and of all other sects, were equally admitted into his schools, and that very strict care was taken not to give offence to them, or their parents, about the difference of religious opinions." This venerable man had two daughters and seven sons, the youngest of whom is the subject of these memoirs.

Mr. Granville Sharp was born at Durham in 1735, and, at a proper age, was bound apprentice to a linen-draper, a Quaker, on Tower Hill. On the death of his master, he was turned over to a person of the independent denomination; and, when his apprenticeship had expired, he entered the service of a Catholic, an Irish factor in Cheapside. It was during his apprenticeship that he made his first advances in learning; and it is curious to trace the motives which appear to have first induced him to prosecute his studies. That he might successfully contend with an Unitarian who lodged in

the same house, he entered on the study of the Greek; and the better to combat a Jew, also living with him, he applied himself to the study of the Hebrew.

In 1757, he took up his freedom of the city of London in the company of Fishmongers; and in 1758, he left trade for a situation in the Ordnance Office. While employed there, he made an extraordinary proficiency in the sacred languages; but to do this, he was obliged to snatch his hours of study from sleep.

In 1765, he engaged in a literary controversy with Dr. Keenicot, in which, having been previously so well prepared, he displayed a superior accuracy in Hebrew and biblical learning.

In the same year, he took up the cause of Jonathan Strong. This person had been a negro slave, and brought to England by Mr. David Lisle, a lawyer of Barbadoes, who used him so cruelly as to render him unserviceable, and then turned him adrift in the streets of London. In about two years afterwards, Strong recovered; when Lisle, happening to see him, had him kidnaped, and lodged in prison, with a view of taking him back to Barbadoes. It was by the merest accident that Mr. Sharp became acquainted with the case. He was, however, so struck with the circumstances of it, that he resolved to interfere. He accordingly rescued Strong from prison by a law process; but a suit was in return immediately instituted against Mr. Sharp. It was then the belief of our West India planters, backed by the joint opinions of the attorney and solicitor general, York and Talbot, (in the year 1729), that a slave coming from the West Indies to Great Britain or Ireland did not thereby change his condition. In consequence of this opinion, it had been a practice with West India masters to bring slaves with them as servants to England, and to oblige them, by main force, to return home as slaves. The London newspapers of these times were frequently stained by advertisements offering rewards for the apprehension of persons of this description who had run away, considering themselves free, and being unwilling to go back into slavery. Such was the state of things when Mr. Sharp was called upon to defend the action by Mr. Lisle. But never had any person a more difficult task to perform. The opinion of York and Talbot was considered of such high authority, that he could not find a lawyer in his favour. But he was a man not to be deterred in a righteous cause. He was a man who hold the

doctrine that labour and perseverance could overcome every obstacle. He determined to give his time night and day to the study of the English law, to enable him to do justice to this oppressed race of men. Two years of intense study enabled him to produce his celebrated pamphlet "On the Injustice and dangerous Tendency of tolerating Slavery; or even of admitting the least claim to private property in the persons of men in England." This he circulated among his friends, but particularly among the members of the legal profession. The arguments contained in it were irresistible; and he had the satisfaction of stemming, in some degree, the torrent of legal opinion which had opposed his exertions. The lawyers of Lisle himself were intimidated; and the man, rather than go on with the cause, submitted to pay treble costs for not bringing forward the action. Just at this time, a book printed in America in 1762, found its way to London, written by the virtuous Benezet, and containing "An Account of that part of Africa inhabited by the Negroes, and of the Slave Trade." Mr. Sharp immediately republished this book as an auxiliary to his "Injustice and dangerous Tendency," &c. just mentioned. The former was to satisfy the gentlemen of the law upon the question, the latter was to interest the public feeling in favor of the African race, and consequently in favour of Jonathan Strong, whose cause he had undertaken.

In the year 1768, a new case occurred, though not entirely of the same complexion as the former. Mr. Sharp was induced to take up the cause of Hylas, an African, whose wife had been kidnapped by one Newton, in the streets of London, and sent to the West Indies, and sold there as a slave. The cause was tried before Lord Chief Justice Wilmot on the 3rd of December 1768: The decision was in favour of Hylas. Damages were given; and Newton was bound under a penalty to bring back the woman, either by the first ship, or at furthest within six months.

In the year 1770, Mr. Sharp had occasion again to exert himself in behalf of an unfortunate African, Thomas Lewis, who had formerly been a slave of a Mr. Stapylton, then residing at Chelsea. Stapylton, finding him in the neighbourhood, waylaid him, and, by the aid of two watermen whom he had hired for the purpose, seized him in a dark night, and dragged him into a boat lying in the Thames, at the bottom of a garden belonging to a Mrs. Banks, where they tied his legs, and gagged him. Having thus secured him, they rowed him to a ship bound to Jamaica, whose

commander had been previously engaged in the conspiracy, and delivered him on board, to be sold as a slave on his arrival there. This infamous act, though perpetrated in the dark, did not escape unnoticed; for the cries of Lewis were heard by the servants of Mrs. Banks, who, on being apprized of the circumstances, communicated them immediately to Mr. Sharp, who began to be publicly regarded as the protector of the persecuted Africans. Mr. Sharp lost no time in obtaining a warrant, and sent it down to Gravesend, where the ship lay, for the delivery of Thomas Lewis. The captain, however, refused to obey it, and sailed directly for the Downs. On receiving this intelligence, Mr. Sharp was only roused into fresh activity; he procured, and sent off a writ of Habeas Corpus, signed by two Judges. The officer, who carried it arrived at Deal just in time to see the vessel getting under weigh; he instantly procured a boat, overtook her, and delivered the writ to the captain. At this time poor Lewis was found chained to the mainmast, and bidding his last adieu to the land. He was, however, now delivered into the hands of the officer, and brought on shore. A bill was instantly preferred against Stapylton; but the case was removed to the Court of King's Bench, and brought before Lord Mansfield on the 20th February 1771. Here Mr. Dunning was ready to have defended Lewis, on the broad ground, that "a negro in England, whatever might have been his condition before, was as free as any other man." It appears that even this great luminary of the law had been instructed by Mr. Sharp; for holding up in his hand the tract before mentioned, "On the Injustice and dangerous Tendency of tolerating Slavery in England," to the view of the whole court, he said triumphantly, "I am prepared to maintain, that no man can be legally detained as a slave in England." Lord Mansfield, however, fearful of the consequence of deciding such an important case hastily upon so broad a ground, settled the matter in favour of Lewis by showing, that Stapylton could bring no evidence that Lewis had ever been even nominally his property.

Thus was Mr. Sharp happily successful in his noble efforts to rescue three African slaves, Strong, Hylas, and Lewis, in whose favour he had been instrumental in obtaining separate verdicts. These verdicts, however, were dependent upon peculiar circumstances in their respective cases. Their general right to freedom in England was still a question. This essential point still remained to be decided; and it was necessary to put it to rest. A case was therefore selected,

among those which occurred in the beginning of 1772; at the mutual desire of Lord Mansfield and Mr. Sharp, for this purpose. It was the case of James Somerset. This man had been brought to England by his master, Mr. C. Stewart; but, in process of time, Somerset had left him. Stewart at length found an opportunity of seizing Somerset, and caused him to be conveyed privately on board the *Ann and Mary*, Captain Knowles, in order to be carried to Jamaica, and there sold as a slave.

The case was brought into court by Mr. Sergeant Davy on the 24th January 1772, before Lord Mansfield, who, after some conversation, fixed the hearing of it for that day fortnight. In the meantime, Mr. Francis Hargrave, then rising in reputation at the bar, generously offered his assistance, and was added to the counsel. On the 7th of February, the cause was opened by Mr. Sergeant Davy, on the broad ground, "that no man at this day is, or can be, a slave in England." Mr. Sergeant Glynn followed with equal ability on the same side; after which, Lord Mansfield ordered that the matter should stand over till the next term.

There being now a respite for a while, Mr. Sharp employed it in preparing himself and counsel for further operations. He availed himself also of this occasion to write a letter to Lord North, then prime minister, on the monstrous injustice and abandoned wickedness occasioned by slave-holding. His language was respectful, but resolute. He said, among other things, that no grievance required more immediate redress: "I say immediate redress; because to be in power, and to neglect, (as life is very uncertain,) even a day in endeavouring to put a stop to such monstrous injustice and abandoned wickedness, must necessarily endanger a man's eternal welfare, be he ever so great in temporal dignity or office." This was bold language from a clerk in the Ordnance department to the prime minister. But Mr. Sharp always dared to do what he believed to be religiously right. Dependent on the government for his maintenance, he nevertheless presents his remonstrance without restraint.

On the 9th of May, the second hearing came on. The pleadings were opened by Mr. Mansfield, after whose luminous speech the cause was further adjourned. On the 14th, it came on again. Mr. Hargrave began, and Mr. Alleyne closed the proceedings, in behalf of Somerset; after which the counsel were heard in part on the other side, when Lord Mansfield proposed an adjournment to that day seven-night. On the 21st, the opponent's counsel were heard again, and

Sergeant Davy in reply. Nothing now remained but to give judgment. Lord Mansfield, however, put it off, on account of the importance of the decision, to another day. At length, on Monday the 22d of June, this great cause was decided; and decided in favour of Somerset, on the broad ground, "that no property could exist in England in any slave; or that every slave, on coming to England, became free." Thus ended the great cause of Somerset, by the issue of which Mr. Sharp, after laborious and anxious exertions for seven years, became *the great author of freedom to Africans in England*—an event of which our history will be proud, and for which posterity will be grateful. The poor slave, who now reaches our shore, is no longer hunted in our streets as a beast of prey. Though the roof under which he sleeps may be miserable, he sleeps in security. Our public papers are no longer polluted by hateful advertisements of the sale of the human species, or of impious rewards for bringing back the poor and helpless into slavery. There were some circumstances, in the course of this trial, peculiarly gratifying to Mr. Sharp. Dr. Fothergill, then an eminent physician resident in London, and one of the religious society of the Quakers, offered to relieve him of a part of the heavy burthen of his law expenses, incurred on these different occasions. This offer was peculiarly honourable and gratifying; for Mr. Sharp had been opposed to the doctor in a controversy, though conducted with extreme delicacy, on the subject of the religious worship of the Quakers. They had, in fact, been literary adversaries in private; but good men do not suffer little differences of sentiment to diminish their mutual esteem. It was highly gratifying to Mr. Sharp, that all his counsel refused their fees for pleading in this righteous cause.

The account of the trial of Somerset, as it produced great joy in England, so it excited similar sensations when made known in the American colonies. The name of Granville Sharp became the emblem of charity in both countries. The most cordial intercourse began now to take place between him and many of the Americans, but particularly among the Quakers, who had been alike labouring in behalf of the African cause. On the memorable day which terminated the cause of Somerset, Mr. Sharp received the first offer of correspondence from that revered philanthropist, if not father of the abolition of the slave trade, Anthony Benezet of Philadelphia, whose work, entitled "An Account of that Part of Africa inhabited by Negroes, and of the Slave

Trade," we have before mentioned to have been reprinted by Mr. Sharp in 1767, and the distribution of which had been of so much service in exciting the compassion of the public towards the persecuted objects whose cause he was espousing. This little work had affected Mr. Sharp deeply, and was instrumental in preparing him to become a philanthropist on a larger scale. He could not but see, that if there had been no slave trade, the cases which he had been called upon to patronize never could have existed. The cause of Jonathan Strong, which came but accidentally before his notice, led, as we have seen, to the happy and glorious decree in the case of Somerset; and now the little tract in question led, and qualified him to become an instrument for obtaining a still more glorious decree in the English parliament for the abolition of the slave trade.

But while Mr. Sharp was thus employed in the cause of the oppressed Africans, he was not inattentive to what was going forward in the world. Common things he allowed to pass with but common observation; but if any thing occurred which appeared to him to be unconstitutional, or unjust, it arrested his attention, and frequently occasioned his interference; and it did not at all matter whether the parties whose cause he advocated were rich or poor, or whether they were known to him, or not. Thus we find him writing to the Hon. Henry Seymour Conway, relative to matters stated to have taken place in West Florida. We find him again drawing up an address to Brass Crosby, Lord Mayor of London, (who had been sent to the Tower by the House of Commons, for having committed a messenger of that house, when executing his errand in the city,) in which address he shows the illegality of the Lord Mayor's imprisonment, and states his conduct to have deserved the gratitude of his fellow-citizens. We find him again taking up the cause of the Duke of Portland. An attempt had been made by ministers to diminish this nobleman's influence in parliamentary elections, by an unexpected reclaim by the crown of some lands, which, in consequence of a grant from King William, had been quietly enjoyed for more than seventy years by the duke's family. Ministers had founded this reclaim on the old doctrine of "nullum tempus," which Mr. Sharp proved to have no weight against positive law. Mr. Sharp wrote to the duke from time to time on this subject, and gave him his advice under the signature of Amicus: in a subsequent letter he avowed his name. His conduct was the more noble on this occasion, because he himself held a place under the

government; and the nobleman in question was then in opposition. "Although," says he, in one of his letters to the duke, "I am a place-man, and indeed of a very inferior rank; yet I look on myself to be perfectly independent, because I have never yet been afraid to do, and avow whatever I thought just and right, without the consideration of consequences to myself; for indeed I think it unworthy of a man to be afraid of the world; and it is a point with me never to conceal my sentiments on any subject whatever, not even from my superiors in office, when there is a probability of answering any good purpose by it." The same noble sentiments may be found in a letter which he wrote afterwards to Lord Carysford, but on a different occasion. "This," says he, "is the compendium or sum total of all my politics, so that I include them in a very small compass. I am thoroughly convinced, that right ought to be adopted and maintained on all occasions, without regard to consequences, either probable or possible; for these, (when we have done our own duty as honest men,) must, after all, be left to the disposal of divine Providence, which has declared a blessing in favour of right. 'Blessed are the keepers of judgment, and he who doeth righteousness, at all times.'" We find him also exerting himself on another, though very different occasion. The French, when they ceded the Island of St. Vincent to the English government, took the liberty of ceding with it the original inhabitants, and the only true owners of the soil. The English adventurers who bought the cultivated lands of the French, perceived, after they had taken possession, that the most fertile districts of the island were in the hands of the Caribs; and they applied to their own government to dispossess them. Orders were accordingly issued by the Board of Treasury for the survey, and disposal of the lands possessed by the Caribs, for which, however, they were to receive a recompense. Now it happened that the Caribs did not choose to sell their land. At length, two regiments were ordered to embark for St. Vincent to join others there; and a report was current, at the time alluded to, that it was the intention of our government to extirpate them. Mr. Sharp could not but be affected by such monstrous injustice; and as Lord Dartmouth, then His Majesty's secretary of state for the colonies, was a nobleman of high character, he addressed a letter to his lordship, from which we extract the following passage: "But let me add," says he, "that even a victory in so bad a cause will load the English government with indelible shame and dishonour. The credit

of our ministers must sink to the hateful level of politicians, whose principles are baneful to human society, and must necessarily, therefore, be detestable before God and man. The blood that will probably be spilt on both sides must be somewhere imputed: for open and avowed injustice and wilful murder cannot be vindicated before God by any deceitful sophistry about the necessity of such measures to produce the nation's good, or to maintain the prosperity of our colonies; because good and evil can never change places, and because we must not do evil that good may come. These are the first and most fundamental principles: so that statesmen and politicians who thus venture to dispense with them, ought to be reminded, that such measures not only accumulate a national, but a personal guilt, which they must one day personally answer for, when they shall be compelled to attend with common robbers and murderers, expecting an eternal doom; for the nature of their crimes is essentially the same, and God is no respecter of persons."

We have now brought the history of Mr. Sharp's life up to the year 1773. It will be remembered, that he had published a work on "The Injustice and dangerous Tendency of tolerating Slavery, or even of admitting the least claim to private property in the persons of men in England." This work had been sent to America, and had been circulated there by Anthony Benezet and the Quakers: it had made a deep impression there: it had first caused Mr. Sharp's name to be revered in that quarter of the world; and his success in advocating the causes of Strong, Hylas, and Lewis, and lastly, of Somerset, had occasioned it to be revered still more, and himself to be looked up to as the great person to be consulted in all cases of negro oppression. The state of Virginia and others, having proposed to apply to the British parliament for an amendment of their laws with regard to the importation of slaves into the colonies, Mr. Sharp was written to for his advice: his opinion was, that they ought to address none but the king and his council, for that the British parliament had nothing to do with the internal laws of their respective states. This doctrine was received as constitutional; and the method which he had advised was adopted, as the true constitutional rule for proceeding in regard to all circumstances of the slave trade. But in this, as in other things, the principle on which Mr. Sharp grounded his actions was so extensive as to embrace much more than its immediate object; and hence, when the dispute arose between England and America, which began much about this

time, on the subject of taxation, the same doctrine was forcibly brought forward on all points, and applied to the constitutional independence of the American assemblies with respect to the British parliament; and the whole resistance of America to England was afterwards placed on the same foundation as that which Mr. Sharp had laid down for the regulation of their slave laws. Copies of his letter, therefore, were circulated every where rapidly: they were read with the greatest avidity. Every body looked up to him as the friend of the civil rights of the Americans, as well as the defender of the natural rights of the negroes. A considerable correspondence followed, (for his opinion was eagerly sought after,) which brought him to the knowledge of those who made afterwards the most distinguished figure in the American revolution. Mr. Sharp would never retract the doctrine of no taxation without representation; and thus, though one of the most loyal subjects, he was insensibly led to become a partaker in the great political strife which afterwards took place between the two countries.

In the year 1774, he was promoted in his office: he succeeded the second clerk in the Ordnance department, and became entitled to an additional salary. His promotion, however, did not prevent him from exposing what he conceived to be monstrous injustice on the part of his own government towards his fellow subjects, the Americans; and accordingly he published in this year "A Declaration of the People's Right to a Share in the Legislature," which he considered to be the fundamental principle of the British constitution. He gave Dr. Franklin two hundred and fifty copies of this work, which were sent to America on the same day,—"at the very time," says Mr. Sharp, (in some manuscript notes which he left behind him,) when "the British government had most fatally determined to enforce its unconstitutional and unjust pretensions, and thereby incurred an extraordinary national punishment—even the forfeiture of all the colonies which they had intended to oppress, together with an immense loss of lives, and a most ruinous expense. Such are the baneful effects of yielding to the false political suggestions of the prince of this world and his spiritual agents! The providential effect of the wicked notions which, through a fatal delusion, have prevailed in the cabinets of princes, is completely contrary to their political expectations; for they conceive that there is what they call an imperial necessity, or a political expediency, for adopting illegal and unjust measures: but they are not aware that such measures always

produce the very mischiefs which they hoped to prevent by them, and draw down the divine vengeance declared in the 64th psalm : ‘ They imagine wickedness, and practise it ; but God shall suddenly shoot at them with a swift arrow ; yea, their own tongues shall make them fall ; and all men that see it shall say, This hath God done ; for they shall perceive that it is his work ! ’ ”

In the year 1775, his principles were put to a most severe trial ; for news having arrived of the battle of Charlestown, between the king’s American subjects and the British forces, Mr. Sharp was called upon to execute a large government order for sending cannon and ammunition thither. He did not, however, hesitate a moment as to what course he was to pursue. He declared his objections to being concerned in such an unnatural business, and was advised by his superior in office, (Mr. Boddington,) to ask leave of absence for two months, as the Board would take it more kindly than an abrupt resignation. Leave was accordingly granted him. Before the expiration of it, he wrote a letter to Boddington, which begins thus :—“ As the term of my leave of absence will expire in a few days, and there is not yet any change of public measures respecting America, I now begin to be anxious about my own particular situation ; for as my opinions on that subject are established, I cannot return to my Ordinance duty whilst a bloody war is carried on unjustly, as I conceive, against my fellow subjects ; and yet to resign my place would be to give up a calling which, by my close attendance to it for eighteen years, and by my neglect of every other means of subsistence during so long a period, is now become my only profession and livelihood.” The Board, unwilling to lose his services, granted him three months further leave of absence ; and again, at the end of this period, extended it to six months longer : but there being then no hope that the differences between the two countries would be amicably adjusted, Mr. Sharp called on Sir Charles Cook, and resigned his office. What a noble example does this furnish us of the purity and integrity of Mr. Sharp’s heart—to give up his livelihood, and place himself in a state of poverty, for conscience sake ! Mr. Sharp had expended the remains of his paternal inheritance, and the fruits of his employment, in acts of bounty ; and the protector of the helpless now stood himself in want of sustenance. But how seldom do the upright lose their reward ! At this time two of his brothers, who lived in London, had arrived at a comparative degree of opulence. The cordial attachment of

his brothers, now so prosperous, brought them instantly round him; they revered that obedience to conscience which had deprived him of his competency; and they strove to compensate his loss by every act of respect and kindness. He was accordingly received into the house of his brother William. The two brothers joined afterwards in making him independent; for they gave him a capital, the interest of which was sufficient for a respectable support.

In this year, Omai, a native of Ulaietea, one of the South Sea islands, was brought to England in his Majesty's ship *Adventure*. Mr. Sharp was no sooner apprized of the circumstance, than he expressed a desire of communicating to him a knowledge of the sacred scriptures. He not only felt a concern for the individual proselyte, but hoped to find in him an instrument for the diffusion of Christian light over a new race of men. Notwithstanding that Mr. Sharp had only an opportunity of seeing him fifteen times, he taught him the use of English letters, and made him sound every combination of vowels and consonants of which letters are capable. He gave him also instruction in the doctrine of the Christian religion: but Omai was so constantly taken up with engagements in high and fashionable life, that his preceptor had but few opportunities of realizing his wishes.

In the same year, Mr. Sharp published four works—"The Law of Retribution;" "The just Limitation of Slavery in the Law of God; with a Plan for the gradual Abolition of Slavery in the Colonies;" "The Law of passive Obedience;" and "The Law of Liberty."

He was consulted also, in the same year, relative to the colliers and salters in Scotland, by one of the advocates for the amelioration of their condition; and several letters passed from him on this subject.

In the year 1776, many sailors had been impressed in the city, for the purpose of the new war. This roused the attention of Mr. Sharp, and produced a little tract from him, called, "An Address to the People of England; being the protest of a private person against every suspension of law that is liable to injure or endanger public security." He contended in this address against the measure of impressing seamen, as a violation of the constitution of the realm; and accused judge Foster, in particular, of having prostituted his pen by asserting, "that it was not inconsistent with any statute." He was aided on this subject by his friend the late virtuous General Oglethorpe, the founder of the colony of Georgia, and the promoter, (like his contemporaries Hanway

and Howard,) of every thing that was good. The general had before written "The Sailor's Friend;" and now he published "A Memoranda on the Illegality of pressing Seamen." Mr. Sharp added remarks to this work. It was circulated as a common concern; and both of them interested themselves with the common council and magistrates of the city, to get rid of what they considered to be monstrous iniquity, in suspending the laws of England, to the prejudice of one particular class of subjects, whose only crime it had been to have been bred to the sea. The effects of their exertions were soon visible; for three lieutenants of the navy and a midshipman, who had impressed men in the city, were taken up, in consequence of a warrant backed by Alderman Harley, and committed to Wood-street Compter.

In 1777, the impress service continuing, one Millachip, a waterman, and a freeman of the city, was seized, among others, and sent on board the Tender lying off the Tower, from whence he was very soon conveyed to Portsmouth, and put on board the Monarch of seventy-four guns. Mr. Sharp lost no time in this affair. The common council of the city, instigated by him, took up the cause of Millachip; and the result was, (but not till after much legal dispute in the courts, in which Mr. Sharp's arguments prevailed,) that the poor man was brought by the city marshal from the ship, and returned to his home.

While Mr. Sharp thus nobly exerted himself in defending the rights of English citizens, he continued to view with sorrow the disastrous contest which was going on with his brethren in the American colonies. All those who took a leading part there, and who were rising to political influence by opposing the claims of the mother country, were by this time well acquainted with his character. They had their eyes fixed upon him. They even courted his interference. They caused it to be made known to him, that the United States of America, notwithstanding their late declaration of independence, were still inclined to a re-union with England, even under the crown, provided his Majesty's ministers would give them a proof of their sincerity in treating with them; or, in other words, if terms of reconciliation, constitutional, and consistent with their natural rights as British subjects, were tendered to them within three months from that time, this would be so unquestionable a proof of the sincerity of the English government in its professions of redress and amity as would be most gladly accepted by the Americans; but that, after the expiration of six months from that time, no

terms short of independence could or would be accepted. Mr. Sharp lost no time in laying a proposition so congenial to his heart before those who, he conceived, had the power of promoting it. He corresponded with Lord Dartmouth, the Duke of Richmond, and others on the subject. He made even offers of his own personal services on the occasion. His proposition, however, was over-ruled by the ministers of the day. It is remarkable, that though Mr. Sharp took so conspicuously the part of the Americans during the war, he was so much respected by all parties, that no one ever questioned his loyalty to his king, and attachment to his country.

His efforts to suspend the mutual bloodshed of the two countries having failed, he returned, in the year 1778, with increased energy, to the subject of African slavery. He determined to address himself to the prelates of the land. He considered that this righteous cause belonged peculiarly to them, on account of the sacredness of their office. By the close of the spring, 1779, he had held conversations with twenty-two out of the twenty-six archbishops and bishops; and finding none who differed with him in opinion as to the evil, he began to cherish a hope that his cause was making a glorious progress.

In the year 1780, the evils of the American war began to be most severely felt in England. Mr. Sharp knew that his efforts for peace had produced no good. He saw that parliamentary opposition to the will of the minister, however reasonable, was vain. He found, moreover, that the people began now to perceive the errors of their government, but that their voice was not attended to. He conceived, therefore, that there was no help for the nation, either in the present or in any future distress, but in a public reform, by which the House of Commons should be brought more under the controul of the people. Under this persuasion, he published a tract called, "Equitable Representation necessary to the Establishment of Law, Peace, and good Government." This was a collection of legal documents respecting a constitutional representation in parliament. To this he added three other tracts concerning annual parliaments. Soon after this, the public burthens became so great, and the hope of obtaining the object of the war so distant, if not gone, that associations began to be formed in various counties of the kingdom, (of which Yorkshire was the head,) to bring about the very event which Mr. Sharp had recommended. Mr. Sharp, seeing himself seconded in this manner, entered into a correspondence with

all these associations. Unwilling, however, that any false opinion relative to the English constitution should go forth uncorrected, and anxious to prevent any innovation there, and, moreover, labouring always to do what he conceived to be right, he stated to them boldly, that though he united with them most closely in their object, he differed with them in their means. He set his face against their doctrine of triennial parliaments, being convinced, from his researches into the English law and customs, that annual parliaments were the original and constitutional parliaments of the land. He protested also against the right of universal suffrage; but he agreed entirely with the associations, that it was contrary to the English constitution that placemen and pensioners should sit in parliament: and therefore, when Mr. Powys and Sir Joseph Mawbey took up this subject in the House of Commons, he furnished them with legal documents, which were never answered, to assist them in their discussion of it.

While Mr. Sharp was thus employed, he received information which led him to suspect that it was the intention of France to take a part in the war. He communicated his intelligence immediately to his Majesty's ministers; not only as became a good subject, but because he thought, that if France interfered, America would be lost for ever to the mother country. With the same view, he introduced Mr. Laurens, late president of the congress, who was then in London, to many members of parliament; and he also waited upon several of the bishops. His object was, that terms might be yet offered to the Americans. Finding, however, that all his efforts were vain, and that France would undoubtedly interfere, he proposed armed associations, "by which people of all denominations might have an opportunity of acquiring the use of arms for their common defence." He turned also his attention at this time towards the affairs of Ireland. He entered into a correspondence with Lord Carysford, in which he affirmed the right of Ireland to legislate for herself, and approved the resolutions passed by the representatives of the great body of volunteers in that country, "that the claims of any body of men other than the king, lords, and commons, to make laws to bind that kingdom, were unconstitutional and illegal."

Mr. Sharp began now to enter upon a new scene of action. Foreseeing that America would be ultimately victorious, and that she would one day legislate for herself, he was anxious about her religious destiny. He was anxious that

she should adopt episcopacy, with toleration, however, to others.

Brought up as a member of the church of England, and versed in scriptural researches, he considered episcopacy to be according to the primitive church of Christ. He had published a tract in 1776, entitled "The Law of Retribution," in which an account was given of "the apostolical and primitive catholic church of Christ, which always maintained the natural and just right of the clergy, and people of every diocese, to elect their own bishops, for above five hundred years after the establishment of it, until the church of Rome began its baneful exertions to invade and suppress that just and important right." It may now be observed, that this tract had been circulated in America, and that it had made such an impression there during the war, that a motion had been made in congress for establishing episcopacy as the national religion; but the further consideration of the motion was deferred till the time of peace. As soon, therefore, as peace was made, and the independence of America was acknowledged, Mr. Sharp renewed his efforts in that quarter. He brought forward also his tract "On congregational Courts;" to which was added another, "On the Election of Bishops." He sent many copies of these to America. Seeing, also, that there were two great obstacles towards the realization of his object, his next endeavour was to remove these. In the first place, bishops could only be consecrated by bishops; but there was then no bishop in America. In the second place, the episcopalian clergy of that country had always come to England for ordination; and it was not likely that they would think of going any where else for that purpose: but the English act of uniformity forbade the ordination of any student, unless he took at the same time the oath of allegiance. But what American, after the acknowledgement of the independence of his country, could take the oath of allegiance to the king of Great Britain? These then, were great obstacles to the introduction of episcopacy into the United States. Mr. Sharp, however, lost no time in applying to the two archbishops for a remedy; and he urged the matter with them so strenuously, that a bill was carried through parliament, which enabled the bishop of London to ordain students from these parts, and to dispense with the oath of allegiance; but it enabled him to give no higher ordination than that of deacon and priest. The point, therefore, was only half gained. The inferior clergy of the United States might be ordained in this country,

but where were the Americans to get their bishop? Mr. Sharp was now intent upon this point: he proceeded with his usual activity. In the course of letters and interviews, he convinced Dr. Moore, then Archbishop of Canterbury, that no act of parliament was necessary for the occasion, and so interested him in favour of his object, that he was authorized to write to "the convention of the episcopal clergy at Philadelphia," to inform them, that the archbishops were inclined, and the government also, to permit them to consecrate, as bishops, proper persons, if sent over. In consequence, two American bishops were elected, Dr. White for Pennsylvania, and Dr. Prevost for New York; and notice was given of this event by the "convention" itself, to the Archbishops of Canterbury and York, with an application that these, and also others, might be consecrated. But the matter had proceeded thus far, when the archbishops received information, that an alteration had been made by the American clergy in the liturgy of the church of England. These new obstacles were communicated to Mr. Sharp; and, to remove them, he found himself obliged to enter upon a new correspondence with Dr. Rush, Dr. Franklin, and many others. From inquiry, it appeared that, though the convention made an alteration in the liturgy of the church of England, it had yet preserved the great and essential articles belonging to it. The archbishops, being now satisfied, wrote to the convention; and in consequence, Dr. White and Dr. Prevost came over to England, and were consecrated. Soon after this, Dr. Maddison arrived from Virginia, and was also consecrated. There being now a sufficient number of bishops in America, according to the laws of episcopacy, to consecrate bishops, no further application to England for this purpose was necessary.

Thus Mr. Sharp considered himself as the author of protestant episcopacy in that quarter of the world.

We cannot close this account without observing, that Mr. Sharp, after this period, and at different subsequent times, received acknowledgments for the services which he had rendered to the Americans, in a civil and religious point of view, as well from individuals as public bodies—from Franklin, Adams, Jay, Rush, and many others, and from the college of Providence in Rhode Island, which admitted him, at their public commencement, to the degree of doctor of laws, the only distinction which America had thought fit to establish for public merit. The example of the college of New Providence was followed by the university of Cambridge in the province of Massachusetts, and by that of Williamsburg in

Virginia. He received the thanks also of the Pennsylvania Society for promoting the abolition of slavery, and the relief of free negroes unlawfully held in bondage. He was presented also with the most grateful acknowledgments of the acting officers of the African church at Philadelphia. The following is a copy of their address :—

“ *Worthy and respected Sir,*

“ We want words to express our gratitude to you for all your labours of love to our afflicted nation. You were our advocate when we had but few friends on the other side of the water. We request you to accept our thanks for all your kind and benevolent exertions in behalf of the people of our colour, and in particular, for your late humane donation to our church.

“ Our prayers shall not cease to ascend to the Father of mercies, and God of all grace, for your health and happiness in this world, and for your eternal happiness in the world to come.”

On the Study of Cryptogamous Plants.

It is remarkable, that while India has been for so many years delighting the botanists of Europe with the most magnificent display of her flowers, and while botanists in these regions have immortalized their names by their most indefatigable labours, in exploring tracts and forests till lately inaccessible to the footsteps of science, one important class in the vegetable kingdom has been, if not totally neglected, yet honoured but with a passing glance from the scientific eye, too apt to fix on objects imposing from their grandeur, or interesting from their general appearance; while the retiring thousands of Cryptogamous Plants, from the supposed difficulty which attends their study, are overlooked, as though they could not delight by the splendour of their colours, the delicacy of their formation, and the amazing distinctness of their character, merely because the lens of the microscope only can fully display to us their wonders.

It is my present object to speak a few words in praise of a study so much neglected, and endeavour to show, that it would most liberally remunerate with pleasure, all who might take the trouble to look for the minute beauties of the vegetable world. It is true, the above observations are not applicable to the first order of the class Cryptogamia, known by the name of *Filices*; for the ferns of this country, from their size, and from the beauty of their foliage, have obtained a considerable share of respect from the gentlemen of the court of Flora. Having premised the above, I shall proceed

in order, to express my sentiments on a study at once so unpopular and so pleasing, circumstances which may be employed as the strongest arguments in its favour.

§.—The study of Cryptogamous Plants is an indescribably pleasing one. In this good city, the generality of its inhabitants are seeking perpetually for the proteus-formed, phantom-like thing called pleasure; and as various as are the forms of the hunted apparition, so various are the tracks of pursuit chosen by its votaries. Hence the *city of palaces* boasts of her histrionic excellence—her musical science—her mechanical wonders—her epicurean delicacies—her devotion to the pleasures of the field—the turf—the gaming table—the cockpit—and, (my pen had almost written,) the *ring*; for, to complete the list of real felicities, it was lately and gravely proposed, that for want of something to do, or of something more to enjoy, the community should at once indent to Europe for a supply of pugilists, that we might no longer be so unhappy as to be ignorant of the best way of knocking each other down, or of killing a neighbour without committing murder. Let us rejoice, then, that we may confidently look for the *finishing-stroke* to the happiness of our existence, and the number of our rational pleasures, when these fanciful gentlemen shall bless the shores of India with their presence, and, by merely stretching out a hand, give to us at once a weight of enjoyment, perhaps too great for human nature to bear! But whither have I hurried? Yet this rambling has served in some measure to convince me that *all* the above mentioned pursuits cannot, from their nature, give pleasure to the human mind; and that, after all, poor man is indeed but *miserably* pleased, if to see the spectacle of one fellow creature very scientifically sending another into the presence of the Judge of all things, can give him pleasure.

However, it is not for such that these thoughts are committed to paper. We cannot be so sanguine as to expect that such sublime pleasures as some of the forementioned ones, should be abandoned, for those to be found in the gloomy walks of the moping botanist. But come with me, all ye who love those beauties of Nature which retire from common observation—ye who love the solitary walk, far from the bloom and profusion of the parterre, smoothed out and patted into order by the diligence of your bronzed *mawley*! Come with me, and let us experience for ourselves the quiet pleasure of examining the forms, structure, hue, and habits of unnumbered plants, which will crowd thick upon your attention, without the trouble of laborious research. Look at the tapering cocoa-nut tree, and on the north side of its trunk you shall be gratified with the sight of curiously scolloped patches of the light grey greenish Lichen. Its fronds are nearly as perfect as those which so beautify the rocks of northern regions. These fronds are sometimes embossed with knobs of different colours, called shields, and frequently hollowed out into cups and saucers, as though a pigmy table were spread for a feast of the fairies. Look also at the bright green or yellow patches of powdery dust on the trunks of many trees in the shade, take a small

portion of it on the point of a needle, and place it under your microscope, and you shall see a picture of golden apples, or chains of golden beads, threaded and displayed more gracefully than ever was the case with works of art. This powdery plant is called a *Lepraria*. Now, if you please, split up the green bamboo that has been lying in a damp situation for some time, and you shall see abundance of small, but long running patches, or blotches, of a deep iron rusty colour, which, if gently removed, will discover another tint, bright as the purest gamboge: the former, under the microscope, will exhibit a most beautiful display of long and tender filaments, equal in elegance to any of the finest *Confervas*; and the latter will present you with thousands of bunches of grape-like particles, which had been lying in ambush under the mass of ferruginous filaments. You cannot examine half a dozen specimens without acquiring a taste for this interesting study. Tumbling down once on the terrace of a house in this city, and in the height of the rains, I looked, (as people generally do on such occasions,) very indignantly on the spot where the catastrophe happened, and saw that a dirty, slippery, green production, had caused the disaster; and, scraping up a little of it, I immediately placed it under a strong lens, and found it to be a most interesting specimen of *Conferva*, all the filaments of which were hollow and jointed; and, to increase my gratification, I observed amongst the filaments, matted together like a wilderness, many animalcula, resembling the polypus, attached to the *Conferva*, and stretching out their necks like trumpets, and searching with the utmost vigour for food. It was singular to see, that at the mouths of these trumpet-like, gelatinous processes, there should be whirlpools, turning round with the greatest velocity, and doubtless occasioned by the breath of the little animal; for they answered the purpose of bringing by suction every small particle of substance within its influence to the mouth of one of the trumpets: and some of these substances were eagerly swallowed, as you might with ease watch their progress down to the stomach of the transparent creature; and others were rejected with disdain, and cast out into the whirlpool, as not worth the trouble of eating. It should be remembered, that all the above important transactions took place within the precincts of a drop of water; with a little of the green *Conferva* diluted in it, and that beautiful silver eels also in abundance, were swimming about at ease amongst the intricacies of the wilderness, making a motion by jerks, which caused them to assume the shape of the letter S.

Wherever there are bamboos cut up, and used for making fences, posts of sheds, &c. you may see, if you please to look, especially in the wet season, hundreds of pale scarlet or vermilion-coloured processes, like pins stuck into a pincushion to within the eighth of an inch of their heads. This pin-shaped plant is more plentiful toward the joints of the bamboo, and is perhaps as common as any plant in India. It is called by the botanists *Clathrus*; or *Trichia*. It is a pleasing subject for the lens, and consists of a capsule, or head, full of the coloured fluid which makes it so red, and which it often-

times discharges on the bamboo, causing the appearance of a patch of fleshy red paint. At other times, when several grow close to each other, all the heads seem to unite, and form a sort of little scarlet table, with divers legs, and which might well accomodate the elfin tribes before mentioned, that is, if there are any in India. If a small portion of this colouring matter be put into a drop of water under the microscope, thousands upon thousands of seeds, oval or round, according to the species, will stream out from the general mass. There are several species of this plant every where to be found. These old bamboos will also furnish you, at different seasons of the year, with several specimens of the lateral fan-shaped *Agarics*. These will afford much pleasure, as some of them are remarkably handsome, from the pure whiteness of their pileus, like a flake of driven snow, and also from the regularity of the flesh-coloured gills beneath, having all the symmetry of an opened fan. On the bamboo also grows a fine specimen of a plant called the *Boletus lachrymans*. It is of a bright sulphur yellow, when young and fresh, and will grow over whatever wood is at hand to support it. In short, the bamboo is an host in itself, and produces as many parasites in one season as will sufficiently employ the pencil and pen of him who wishes to paint and describe them. You can scarcely lean upon the bamboo railing in your garden without soiling your clothes; but examine the sooty little patches of black powder, which universally discolour old mats and bamboos, and you will find, that the slightest portion of this soot, in a drop of water, will exhibit, under the microscope, an ocean, with innumerable bushy entangled trees floating about, with their branches formed of myriads of globes, ranged in bunches or attached like beads; and each globe is nearly transparent, and of an olive or bottle green colour. While contemplating this picture, it should not be forgotten that each of the globes themselves, invisible to the naked eye, is a capsule, or seed-vessel, filled with countless seeds. No wonder this plant spreads rapidly, and in every direction; and thus we are enabled to account for the dingy appearance of old bungalows and huts.

Should you be indisposed to brave the dampness of your garden in the wet season, you may even cultivate your own specimens within doors; and, by placing a piece of bread on the ground, especially beneath an almirah, in twenty-four or forty-eight hours, you may congratulate yourself as the possessor of a field, containing as rich a harvest, in respect to number of plants, as ever a clover-field can boast of in England. The flower thus manufactured to your hand is a beautiful *Mucor*, and will well repay you for an hour's labour at the microscope. An interminable forest can scarcely furnish you with so superb a display of wonders, as nature, in the present instance, exhibits in the compass of an inch. Look, and see for yourself! Behold a wild silvery wilderness of plants, in every stage of growth, and all of them as transparent as the clearest chrystal. In the first stage of growth, the plant is a simple stalk, with a small globe at the top of it. In the next stage, it is much higher, and the globe or

capsule somewhat larger, and growing rather opaque. In the third, it is higher still—the head enlarged, and more opaque. In the fourth stage, the capsules are much larger, and their colour changed from yellow to a greyish blue; after this, the heads burst, and seeds by thousands come forth, of a deep chocolate brown, round, and hanging down in clusters from the capsules to the stalks of the plants. The courteous reader must now be apprized, that all this piece of work is about a bit of mouldy bread. Damp old bread may often be seen with a sort of white cottony mouldiness upon it: that is the first stage of the plant. When the bread becomes yellow, grey, green, or blue, and, finally, of the colour of chocolate, the various stages of the growth of the plant, by these colours, have been indicated. The capsules bursting, the winds are laden with seeds; and thus mouldiness is propagated throughout the world, by these innumerable embryos settling upon those substances, and in those situations congenial to their nature, where they vegetate in all the pride of a Norwegian forest; and, deriving life from death, nourishment from decay, and vigour and beauty itself from perishing matter, they renew their ephemeral existence, and, from age to age, preserve their characters as individual species, with as much distinctness as may be observed in the greatest favourites of the green-house. Other specimens of *Mucor*, found on different kinds of fruit, placed for the purpose in damp situations, present you with a great variety of forms and colours, some simple, and others endlessly ramified; particularly the capsules, which, while they preserve their shape, hue, &c. in a single species, are totally different in all other species; so much so, that a single glance will be almost sufficient to enable you to determine whether you have obtained a new species or not.

The lover of this study need be at no loss for subjects. It will add considerably to his pleasure, that every inch of his garden is productive, and that what the vulgar call disorder and confusion, indicates to him the plenitude of his resources, especially too, as he may omit the formality of paying a *mawley*, who will do but little work, or who perhaps, in his anxiety to please, may turn whole fields, plantations, and forests, out of your compound, for the sake of making your patches of flowers look neat and clean. All the old rotten sticks of herbaceous and other plants, huddled up into some unfrequented corner, will be found to supply you with more than you can well study before they perish. Here may be obtained a species of *Spheria*, a plant that grows in little black grains, with an orifice at the top of each. These grains might be almost mistaken for gunpowder strewed on a piece of stick; and from that resemblance, the plant is called the *Spheria Bombardica*. In shady places, on each side of your gravel, or rather soorkey walk, you may observe many of the plant named *Clavaria*—a club-like genus. One sort is of a deep black, and looks much like old dry horse-bean pods. This, on examination, is found to have its entire surface pierced with pores: in each pore is a capsule; and each capsule is filled with a black kind of ichor, resembling writing ink. The least portion of this fluid in a drop of water,

under your lens, will exhibit a very astonishing accumulation of thin spicular seeds; and these seeds, as they are separated from the mass by the action of the water, will appear to be attached together in bodies, diverging like the rays of a star. The seeds being thus contained in vessels situated under the whole surface of the plant, the botanists have been not a little puzzled to determine whether the plant is a *Clavaria* or a *Spheria*, as it partakes of the character of both. So little, it should seem, does Nature regard the classifications of philosophers, upon whom she doubtless looks with much the same feelings oftentimes with which we ourselves behold our children stringing together the spotted bird's-eggs, according to their size and colour. But I should swell this paper to a very disproportionate bulk, were I to say what exquisite forms, what singular apparatus, what splendid colouring, and what admirable contrivance, have been developed by the powers of the microscope, to the enraptured gaze of those, who love to *search out* Nature where she retires from the obtuse view of the gaping multitude, to build her unrivalled structures, and revel, in all the profusion of beauty, in the secret solitudes of minuteness. Let me then proceed to my next persuasive to this study.

II.—The study of Cryptogamous Plants has been very unpopular, and much neglected. That it has been neglected is an important reason why it should be so no longer, unless good reasons can be produced to warrant that neglect. It must be granted, that the Cryptogamous Plants have received but a very small portion of that attention which they deserve, both from the satisfaction which the study of them is capable of affording, and from the numerical magnitude of this department of botany. While such men as Hedwig, Hooper, Dillenius, Withering, and many others, have devoted themselves with the utmost diligence to bring into more prominent view a neglected branch of science, they have met but with few who have glowed with their zeal in the same cause. Indeed, in looking over the libraries of the botanists, you will generally find the last volumes of any extensive work on botany with their leaves uncut, and their subjects left a prey to the very mouldiness which they describe.

The two great reasons of this indifference are these, namely—the study now recommended is said to be *useless* and *difficult*. To obviate these objections will be now the aim of the remaining part of this paper. To decide at once respecting the uselessness of a proposed study, and source of enjoyment, argues a prematurity of judgment not favourable to the objector. It is droll enough to hear a young man, with his gun, his puppies, his bushy head, and stiff neck—his scented linen and sparkling fingers, gravely ask, as he beholds you at your microscope, “What good is it? What is the use of it?” But this is very excusable in him, as such a study might perhaps overpower his capacities; and by this means, he might become utterly useless himself, and society might be deprived of the benefit conferred on it by so ornamental a member. But it is with seriousness that we express

our astonishment at the same questions, when they proceed from the lips of botanists themselves. Are they then convinced of the inutility of the study? No; for the same process of reasoning by which they might bring themselves to such a conclusion, would, if they were consistent, compel them to abandon the science altogether. Or do they measure their love to a class of plants by the bulk of its individual specimens. This would be indeed a curious exemplification of the precept, that "the weightiest of matters should obtain the first attention." This cannot be the reason; and we are at a loss to discover, amongst men of science, the real cause of the neglect complained of. As for others, who cry, "What use is it?" and who at the same time will botanize with considerable effect on a cabbage or cauliflower, we can only pity them, and do not in the least degree envy the distinction which they may have obtained as men of *taste*.— In giving my sentiments on the uses of this study, I shall confine myself to three particulars.

It is of use as a recreation. And surely even my opponents cannot object to this; for if as a mere recreation they study their cabbages, and other luxuries of the kitchen-garden, and thus make eating a sort of pastime, regardless of the *quantum sufficit* with which nature is best pleased, these eaters in botany cannot complain of those who, more moderate, choose only to *look*, as a recreation, especially as this will allow them to pursue their favourite *course* with less danger of a scarcity. The recreation of a garden has been allowed by the wisest and best of men to be one of the finest; and certainly the pleasure to be derived from a well managed garden, must be abundantly increased by a knowledge of the names, shapes, and qualities of that class of plants which waits on your walls, and fences, and sheds, to be seen and to be loved. I am perfectly alive to the beauties exhibited in the more open walks of Flora, and think there is nothing so magnificent as the crimson stain of the Peony, hiding in the seclusion afforded by its own pale-green leaves,—the snowballs of the profuse Guelder Rose,—the sparkling eyes of the common garden Polyanthus,—the powdery velvet of the deepest tinted Auriculas,—the stately rows of a dozen varieties of the Hollyhock, growing behind the paling of the cottager's garden in England; nor am I lost to the superb productions of this country, but view with indescribable pleasure the yellow blossoms of the Champa tree,—the cowslip-looking tufts which hang down from the slender branches of the *Asclepia odoratissima*,—and the noble, deep-red, gigantic flowers of the Cotton tree, which, before the time of the putting forth of the leaves, cheer the first approaches of the spring in India: but those are greatly mistaken, who are content to remain in ignorance of the fact, that the prototypes of these greater beauties embellish and charm the fairy gardens and the miniature shrubberies of an almost invisible world. In using the word prototype, I mean to convey the idea, that however the flowers before mentioned are distinguished by their brilliance from the surrounding landscape; so, in fields open to view through the intervention of the microscope, as lovely charms

are to be found, and as distinctly relieved by a back-ground of humbler vegetables. Is there not then an unbounded field placed before us, and full of objects, not the less wonderful, nor the more mean, from their being amongst the minutia in God's creation? And one would think we should not run the risk of encountering the frowns of our fellow citizens, for innovating upon their rights, by saying, that the amusement and recreation attending these pursuits, are vastly superior to the drowsy delights of the hookah, and the comforts of that repose, where even the feet assert their claims to recreation, and are generally found enjoying themselves where the head ought to be. I have dwelt the longer on this part of our essay, because the inhabitants of this great city are well known to hold the opinion, that recreation is one of the indispensable requisites of human life.

It is of use in directing our minds to God, who has so liberally scattered his bounties, that perhaps a single inch does not exist upon the surface of the earth that does not teem with animal and vegetable life. Is it saying too much, when we assert, that an infinitely wise God did not create such hosts of existencies that they might never be seen by intelligent beings, who alone in the vast creation possess those powers of intellect which enable them to appreciate such specimens of his workmanship, and which fit them to adore a God whose works are infinitely *great*, whether considered in the vastness of the orbs which roll in interminable space, or in the particles of vegetable life existing in a drop of water; for with him "the nations are as a drop of a bucket, and are counted as the small dust of the balance." It is written respecting Solomon, the wisest of men, that "He spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." It is supposed that the word translated hyssop, must mean some very *minute* plant, if not of the cryptogamous class, which makes the contrast with the mighty cedars of Lebanon the more striking and perfect. Our adorable Saviour, one infinitely greater than Solomon, directs us to draw consolation from the simplest flowers of the field; and in one of his tenderest exhortations, soothes the anxieties of the troubled mind, by assuring us, that he who clothes the fields with verdure, and attends to the forms, colours, and situations of vegetable organization, even in its lowest circumstances, will not forget his children who cry unto him day and night. Bloomfield, the sweetest of rural poets, writes,

" Above
Gleam'd the fair, sunny, cloudless peak
That simple strangers ever seek.
And are they simple? Hang the dunce
Who would not doff his cap at once
In extasy, when, bold and new,
Bursts on his sight a mountain-view!"

The same feelings must be experienced by a view of minute works constructed by the same hand, and displaying equal greatness, equal wisdom, and equal goodness. A celebrated American divine has the following beautiful passage:—"Observe the sun-beams that shoot

by stealth into a darkened room. There you will see myriads of playing motes. Can there be any importance in these? Indeed there can: indeed there is: too much for any, except God, to manage. One of these may overthrow an empire, give the world a shock, and extend its influence into eternity. One of these motes may fall on some part of the human lungs, bring on consumption, and death in consequence. It may fall on the lungs of some monarch, and occasion great revolutions in his dominions. It may light on the eye of a David, a Solomon, a Cyrus, an Alexander, bring on an inflammation, which may spread to the other; produce a mortification, first, of those parts, and then of the whole body. The consequences of the death of such elevated characters might extend to every quarter of the world. Is it not desirable, then, that every mote that plays on the sun-beams should be *particularly* attended to, and conducted in all its motions, by the unerring eye and Almighty hand of God?" And what God himself attends to, cannot be unworthy the notice of man. If such importance can be attached to mere atoms that float in the sun-beam, what importance may not be attached to combinations of atoms, presenting us with endless varieties of organization? Therefore that mind must indeed be torpid and senseless, that can receive no impulse of adoration and praise in contemplating such vestiges of divinity.

It is of use in the application of its results to the purposes of convenience in common life. On this ground, perhaps, I may gain converts from amongst those who may have thought that I have not proved my point from the foregoing particulars. It must be of the utmost advantage to become acquainted with the causes of certain injuries to agriculture and commerce, which, from their extent, may well be denominated national calamities. While ignorant of the causes of such calamities, how can we rationally expect to find a cure? I allude now to the dry rot in ships, &c. and to the smut in wheat. The former is the rapid growth upon timber of the plant called *Boletus Lachrymans*, and which has destroyed fleet after fleet of the navy of Great Britain: and the man that should spend his whole life in such an attention to this plant as to enable him to prevent its depredations, would be hailed by posterity as one of the great benefactors of the human race. The latter, which ravages and lays waste whole harvest-fields, and introduces sometimes the distresses of scarcity, is the *Uredo Segëtum*, lurking like soot under the cuticle of the parts of fructification. An effectual remedy for this disease, and easy of general application, would doubtless bring upon the head of its author the grateful benedictions of "those who were ready to perish." The *Xylostroma Giganteum* also is common in our ships, and is known by the name of the Oak Leather Rot. A species of *Agaric* is well known as a favourite at our tables, either as stewed, or in a sauce called ketchup. Another of the *Agarics* possesses the power of poisoning flies and bugs, and of heightening the spirits, and accordingly is eaten by some nations, as opium is eaten by others. Some of these productions are so similar in shape, colour, &c. and yet so widely

different in reality, that many have been poisoned because of their ignorance, who perhaps would have thought themselves insulted had they been recommended to pay any attention to toadstools and devil's caps. Your lovers of the grape may perhaps be induced to lean towards a sort of admiration of this study, when they are informed, that the luscious crust which gives the genuine flavour to their full-blooded beverage, and which so much adds to the renown of their chosen vintner, is nothing more than a species of *Fibrillaria*, creeping and luxuriating over pipes and hogsheads, buried in a vault, and vegetating without the light of the sun or the smell of fresh air, on purpose, to be sure, to please those who, after the perusal of this essay, must imbibe a relish for the study of Cryptogamous Plants with every future potion they may quaff. In fine, who can say that the millions of seeds with which this class of plants impregnates the air, especially in low places, and in the neighbourhood of forests, do not occasion various diseases, the origin of which seems involved in mystery? And who can calculate the blessings which may yet result from a more general study of this class, in the discovery of unnumbered substances, which shall enlarge our *Materia Medica*, and be useful as dyes, acids, &c. in our arts and manufactures?

I am now left to encounter the objection, that *this study is difficult*; but am so confident of the ground on which I stand, that I propose adding only a few words. I assert, therefore, at once, that there are far greater facilities in this study, than in the study of any other branch of natural history. If birds and beasts form your favourite recreation, you must spend a fortune to keep an extensive collection. If conchology be your pursuit, you must go to the sea-shore to pick your shells, or purchase them one by one, mutilated as they are, at the bazar, or pay an exorbitant price to obtain possession of a well-stocked cabinet. If entomology be your chosen relaxation, you must hunt for insects in the sun, with your nets, &c. at the risk of your health, before you can get acquainted with them. You must then oftentimes feel every pang you inflict on them, while impaling them upon your needles—and, after all, you will subject yourself to endless vexations by the assiduity of living insects, which seldom fail to carry off the dead ones; and thus it is rendered necessary for you to begin your work over again. But in the study now recommended, wherever you may be, you will not fail to be surrounded with specimens of rare plants; and you may with great ease become the discoverer of new genera, and see for yourself what nobody has ever seen before, and enjoy the satisfaction of believing that you are walking in an almost untrodden path. The very beams of your house will sometimes afford you a beautiful fungus, which, while it may indeed give you a slight sense of uneasiness from the idea that the timbers of your habitation are rotten, will nevertheless abundantly repay you by the elegance of its form. Your walls, if you live in a damp house, shall be clouded and patched with a sea-green vegetable of exquisite structure. The legs of your benches in your garden, and the stumps of felled trees, shall obtrude to your view several species of the trembling jelly-like

Auricularia. The roots of your trees shall present you with hundreds of the *Peziza*, shaped like little conical cups, and filled with lentil-formed seeds, which will remind you of the Spanish nuts measured out to you by some old woman from a wooden tumbler, when you were a boy. Yea, your very shoes, if not worn for a day or two, shall be a fruitful garden, as full of labyrinthic scenes of silvery forest and grotto work, as ever you saw your sash windows in England on a frosty morning. Nothing more is necessary to add to the above remarks, besides the following description and engraving of a Cryptogamous Plant, which afforded the writer some amusement during the rains of the last season.

PILOBOLUS *urceolatus.*

The Pitcher-shaped Pilobolus.

CRYPTOGAMIA *Fungi.*

GEN. CHAR. *Fungus* on a capillary stem, inflated and watery at top, with an hemispherical head, elastically ejecting the seeds.

SPEC. CHAR. Yellowish, head roundish, black.

SYN. *Pilobolus urceolatus.* *Turt Linn.* 1966, p. 1843.

Mucor urceolatus. *Withering's 4th vol. 4th ed. p. 394.*

M. urceolatus. *Bolton Tab. 133. Fig. 1.*

Hydrogera Crystallina. *Dickson Crypt. 25.*

Withering's description of the above Plant is as follows:—

MUCOR urceolatus.

GEN. CHAR. Seeds naked, or in transparent capsules at the end of the stem.

SPEC. CHAR. Soon fading; stem above bellying, transparent, like a dew-drop: head roundish, elastic, black.

GENERAL REMARKS.

Stem yellowish, changing to a pellucid watery blue, bellying upwards. *Head* spherical, but depressed, black, shining, when ripe thrown off with an elastic force. *Dickson.* This plant having the property of ejecting the seed-vessel in the same manner that the *Lycoperdon Carpobolus* does, and the head, which is blackish grey, appearing to be replete with seeds like that, should the former be made a distinct genus, this might associate with it. The structure of it is clearly a membrane surrounding, and enclosing the capsule in form of a round ball at the top of the stem, which, when ripe, is exploded to some distance. This membrane is not fugacious, like the *Mucors*; a specimen now six or seven years old, still shows the

remains of the collapsed membrane, though the capsules are fallen into powder, and gone. *Stem*, after the explosion of the head, loses its bellying appearance, becomes cylindrical and crooked, in which state it will remain for years, if kept in a dry place. *Mr. Woodward:* On horse dung; to be found early in the morning.

Mr. Bolton, in his history of Fungusses growing about Halifax, has the following description of this plant.

MUCOR urceolatus.

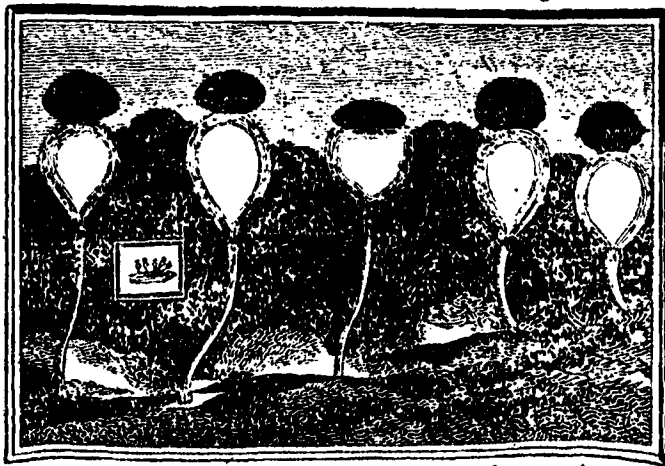
Pitcher-shaped Mucor.

Stipitatus fugax, stipite superno ventricoso pellucido rorido capitulo subrotundo elastico nigro.

GENERAL REMARKS.

This is about two lines in height; the stalk, or ascending part, is of a dusky yellowish hue, and contracted near the base, but towards the top is swelled, so as to give the stem a lengthened urn shape. This upper part is pellucid, and seems as if filled with dew. The head is globular, sometimes a little depressed, sometimes compressed; it is of a dark shining olive colour, surrounded with a membrane at first, but which breaks, and the head afterwards is of a greenish hue, and appears downy. The seeds adhere to elastic filaments.

Found in horse's or cow's dung early in the morning.



Description of the Plant in the above wood-engraving.

PILOBOLUS urceolatus.

Found August 23rd 1822, early in the morning, growing plentifully on cow dung, near Calcutta.

The stem of this plant is beautifully transparent; the slenderest part of it is bent a little, apparently with the weight of the swollen

part, which is oval, and sometimes pear-shaped. As the plant perishes, it begins to lose the shape of the perfect oval, or pear, and gradually becomes flat at the top. This flatness is occasioned by the capsule's sinking down by its own weight into the swollen transparent stem; and in this state it exhibits a perfect goblet-shaped appearance. The black head, or capsule, is a sort of depressed globe, the under part of which is often curved concavely towards the swollen stem. Some specimens seemed tinged with a brown orange fluid, or ichor, nearly all over the transparent bladder-like part; in others, the coloured fluid was settled more densely, just under the bladder, and sometimes at the narrow base of the stem, or in both places. The black capsule was full of brownish translucent roundish seeds, inclining to oval. The whole plant perishes in a very short time, so that a good drawing can scarcely be obtained without many specimens. The drawing from which the engraving was made at the head of this article, was obtained by the assistance of a very powerful microscope. The square in the back ground shows the real size of the plant.

N. B. In subsequently examining many more specimens of the *Pilobolus urceolatus*, the preceding description was fully confirmed. In addition to this, it was observed, that in the freshest specimens, the black capsule approached much nearer to the globular shape; and the lower half of it was discovered to be brown, and not opaque, like the upper half. Another capsule presented the appearance of a sharp angular projection, exactly at the division of the two hemispheres, being the edge where the lid of the capsule opens to eject its seed. This opening process I have not had the pleasure of observing.

A FRIEND.

Influence of Missionary Establishments on the Advancement of Geography.

[Concluded from page 169.]

After giving a circumstantial account of the various stations where the light of civilization and the power of truth are diffused, and a knowledge of the dark parts of the earth collected in return, by means of missionary exertions, the author proceeds:—

“There is no period, perhaps, in the history of the world, (with the exception of one,) and certainly none in the annals either of Britain or of Europe, so big with important events, as that which many of the present generation have witnessed. It does not require a wide stretch of memory to embrace the era when it appeared as if *Astræa* had a second time ascended to the skies, and anarchy usurped her domain. Europe was not only politically, but morally convulsed. Empires and institutions, alike venerable from age, and sacred from principle, were overthrown, and trampled under foot, while the demon of infidelity, and the goddess of reason, *sacred* to triumph amidst the hallowed ruins. The predictions of the politician, the anticipations

of the philosopher, and the fears of the philanthropist, were all outstripped by the march of crime. But Providence did not slumber, nor was the storm permitted to rage undirected, or to spread its fury in vain.

“When surveying the annals of mankind, we find few states that do not present some period, or some event, in the contemplation of which the native may feel a kind of sacred pride in acknowledging his country; but, in addition to this, there are periods to which a Briton can point as a refutation of that sophism, which represents ardent patriotism and pure philanthropy as incapable of residing at once in the same breast. Without referring to distant ages or remote events to prove the existence of these virtues, a single glance at that to which we have already alluded will be sufficient. When the generosity of Britain was allowed to have done so much for the liberation of Europe, and when the sovereigns and warriors who had been the chief instruments in effecting its emancipation, hastened to this speck in the ocean, to do homage to her bounty, and receive the congratulations of a liberal public, was there an individual who, on that occasion, would have exchanged his birthright as a *Briton*, for that of an inhabitant of any other country? While, however, the British annals are crowded with events that fan the blaze of patriotism sufficiently to stimulate surrounding nations, they are not less prolific in those which maintain the purer flame of philanthropy, and cause it to encircle the globe. Here the patriot may kindle that torch which he is anxious to exhibit for the salvation of his native land; and here, too, the philanthropist may light and feed that lamp by which he would illuminate the world.

“Whatever, therefore, may be the feelings with which the patriotic Briton may survey the progress, or the termination, of late political events, or with whatever ardour he may exclaim, with the poet,

“England, with all thy faults, I love thee still;”

the British philanthropist, with still more cause for exultation, refers to the number and variety of those institutions expressly formed, and voluntarily supported, for relieving the distressed, instructing the ignorant, and diffusing the blessings of civilization, and the light of truth, over the dark regions of the earth. Many of these institutions, so noble in principle, and so benevolent in design, were not only established when Britain was either contending singly against the combined powers of Europe, or defending her rights in one hemisphere, and raising her courageous arm against unbounded tyranny in the other; but owe their very existence to men whose patriotism was never doubted, and whose names will adorn and enrich the pages of her history to the end of time. Thus they derive additional importance, both from the period of their formation, and the character of those by whom they are still supported; and whatever diversity of opinion there may have been, relative to the means employed for carrying their purposes into effect, or the success that has attended them, it has always been considered, and justly too, as

bordering upon either folly or sacrilege, to withhold the meed of praise due to purity of intention.

“It is neither our business, nor our inclination, to investigate the comparative merits of institutions of this kind, or to scrutinize their individual defects. All that have the welfare of man for their object deserve support—all that “point to heaven, and lead the way;” shall be crowned with success; but the very nature of one class of these establishments, confines our present attention more particularly to them. No object can be more animating to the enlightened mind, than that which Missionary Societies have in view, and which is no less than that of diffusing the knowledge of Christ and his salvation among *all* the unenlightened nations of the earth. In reference to this, it has been beautifully remarked: “No project can be imagined so sublime or so interesting. It bears directly upon the great purpose for which the earth itself, with all its kingdoms and inhabitants, is continued in existence. It is to assist in building the temple of the Lord, whose strong foundations shall rest on the summits of the mountains, and whose glory shall rise above the hills, *and all nations shall flow unto it.* To this magnificent and stupendous design, all the movements, both of the natural and of the moral world—all the power and revolutions of empire—the advancement of civilization—the inventions of science—the progress of the arts—the researches of literature—the diffusion of knowledge—the discoveries of navigation, and the intercourse of commerce, are merely subsidiary.” With these views of the subject, it is cheering to behold, (even after the lapse of nearly 1800 years from the day on which the success of the first Christian Missions to the heathen was reported to the Apostolic Council at Jerusalem,) the Christian World of the present age recognizing its duty, as legibly written in the condition of the Pagan. Nor is this duty merely acknowledged; we behold in our day, men—ah, and women too—renouncing all the comforts of civilized life, and embracing one of hardship, toil, and, not unfrequently, of disappointment, to discharge it—leaving the tranquillity of their native land—performing voyages equal to half the circumnavigation of the globe—and, like the dove of the ark, carrying the Christian olive over the world of waters.

“Although in times past, like their divine Master, they had to preach to the deaf, and exhibit their works to the blind, and it was the will of Infinite Wisdom often to put their faith and patience to a severe trial, it has now pleased that Power who called them to the work, and supported them in its execution, to cause a brighter day to dawn upon their labours. Within a few years, many unknown parts have been explored, and many dark regions illuminated, as already noticed in the progress of these pages. In this place, it will be sufficient to refer to our enlarged acquaintance with Western and Southern Africa, New Zealand, and many of the Polynesian isles. Within this short period, too, more objects have been gained, and more noble conquests achieved, than any that can attach to a development of the physical features of the globe. The South Sea islanders, who were proverbial for their superstitions, their cruelties, and their cannibalism,

have, by the power of the everlasting gospel, been induced to renounce their idols, abandon many of their vicious habits, and embrace the profession of Christianity, as the religion of present peace, and the harbinger of future glory. The sable African has not only been released from the shackles of slavery; but, taught by the precepts of the gospel, he has been disentangled from the chains of his own superstitions, and made free indeed. The Brahmin, too, has renounced his caste, the Ascetic his austerities, the Mussulman his prophet, and the Pagan his idols; while all rejoice together in the faith of the cross. The demon of slavery has lately fallen on the mountains of Madagascar; and the Hindoo and the Otaheitan, the Negro and the New Zealander, the Esquimau and the Hottentot, can now unite in devout aspirations of praise to one common Saviour.

“In contemplating the past, or anticipating the future, we should never lose sight of the thousand difficulties which are inseparably entwined with the commencement of all great undertakings. Here they were vast in number, appalling in magnitude, and formidable from duration. All was new, and all was difficult. Superstition was to be encountered—prejudice to be overcome—the effects of climate to be endured—the language to be learnt—manners and customs to be observed—habits investigated—the lethargic to be roused—the ignorant to be instructed—and, in short, the mind was to be taught to think, to reason, and to adore. Well might the experience of the early Missionaries induce them to exclaim, with all the intensity of feeling which the expression indicates, “Lord, who is sufficient for these things!” Knowledge, faith, patience, and perseverance, the four cardinal virtues of the Missionary character, were never more necessary; and never more tried, than at the outset of these Christian labours. The result was experience; and that experience, under the divine blessing, has, in many instances, been crowned with success.

“Among the various means employed for accomplishing this grand object, which judgment approves, and time has sanctioned, are the instruction of the rising generation, and the supplying the wants thus created with suitable intellectual and spiritual food, through the medium of the press. Wherever, therefore, a new station is established, the institution of a school for the instruction of the native children, in their vernacular tongue, is the first care of the experienced Missionary; and the wisdom of the plan needs no comment. Few can misapply the new powers this gives them; and the number of excellent men who annually sink beneath the influence of climate, demonstrates the importance of substituting native teachers, whose constitutions protect them from such casualties. Before Africa, for instance, can be evangelized, legions of native instructors must be employed; but this is a measure that has already had its commencement.”

Mr. Myers then proceeds to give an account of the superior schools and colleges, designed for the education of native teachers, which have been erected in different parts

of the world, and closes his Essay with the following impressive sentiments :—

“ It has been observed by the poet, and admitted by the philosopher, the Christian, and the philanthropist, that

“ The proper study of mankind is MAN.”

And if this be true, no nation has contributed to its advancement so liberally as *Britain*—no labours have surpassed, nor will any ultimately equal, *missionary* exertions. Her fleets visit every shore—her merchants reside in every region—her travellers penetrate into every country—her Missionaries labour in every field; and the knowledge they acquire, the information they gather, the experience they gain, are liberally poured into her lap. The world is her study; but man is the great object of her solicitude. Sensible that nothing can repair the ruins of the fall—nothing remove the moral maladies of the mind—nothing soothe the anguish inflicted by the tyranny of human passions, but the remedy which Infinite Wisdom has provided in the Revelation of his will, she is anxious to pour this balm of consolation into the wounds of suffering humanity.

“ In reference to her efforts in this glorious cause, one of the most eloquent advocates of her benevolence has observed: “ Great in arts and arms, standing on a tower of strength, which her adversaries assail in vain, she is still greater as the *Missionary of the world*. The ‘ angel with the everlasting gospel,’ is ‘ flying through the midst of heaven,’ and Great Britain is that angel! Armed with a double commission, she bears in one hand a sword, to chasten oppression, and in the other, a branch of that Tree of Life, which grows fast by the river of God, the leaves whereof are for the healing of the nations, and thus takes a flight, encircling the globe, and tracing the course of the sun from the rising to the setting day.” In these momentous labours, it is not a national spirit—it is not a sectarian principle—it is not a bigotted fanaticism, that animates her hopes, directs her toils, and supports her exertions. In these labours of love—these efforts of benevolence—she is consulting the interests of ‘ all nations, and people, and languages, and tongues;’ and though in this glorious career, it is yet but the twilight, she has the consolation of knowing, that ‘ it is not the twilight of evening, which is still darkening unto midnight; but it is the twilight of morning, every moment yielding to increasing day; that objects, now indistinctly seen, will soon become visible; that the rising sun even now appears above the horizon; and that, when he touches the point of his meridian, he shall never go down—no midnight, no twilight can follow.’ ”

[For the ASIATIC OBSERVER.]

Remarks on the true Import of the Words יהוה אלהיך, "Jehovah thy Elohim."

[By a Missionary engaged in revising the Tamul translation of the Old Testament.]

An attentive reader of the Bible will have felt that the words "the Lord thy God," so frequently occurring in the Old Testament; are used with a peculiar emphasis, and must have been designed to express a great deal more than would at first sight appear; but their full import, I conceive, has not been hitherto properly understood. It affords me, therefore, much pleasure to be able to give such a view of their import, as throws light upon many passages and chapters, the force and beauty of which, it appears to me, have not been fully perceived before.

My attention was with particular force directed to this subject, when I was engaged in revising the Tamul translation of the 4th. chapter of Deuteronomy.

The Hebrew words יהוה אלהיך, "the Lord thy God," have been uniformly translated in Tamul, nearly in the same manner as in English, by *உவ வரவரவுடை உபபு*. My Tamul Moonshée had already several times pointed out the impropriety of the Tamul translation of these words, when they occurred in the preceding books of Moses; for it conveys no proper meaning, and makes such passages appear to contain a mere tautology. This is more particularly striking in the above mentioned chapter, in which this expression so frequently occurs, and is evidently used in such a way as indicates some particular intention in designating the Almighty by the combination of these two names. By considering the subject, I was led to form the following view of the import of these words.—

In this chapter, the God of the Jews is evidently opposed to the gods of the heathen. Most remarkable events are enumerated, which the God of the Jews had caused to come to pass, but which no god of the heathen nations had ever been able to bring about. Both the God of the Jews and the gods of the heathen are designated by the word אלהים, Elohim, the same word by which, in Genesis i. 1. the Creator of heaven and earth is designated. Our first parents and their descendants till Moses, seem to have known the Creator only by the name Elohim; and when the nations apostatized from God, and established a creature of their own fancy and hands in the place of the Creator, who is blessed for ever, they still retained the name of the true God, but applied it to that imaginary being which they considered as their god, and

thus profaned that holy name. Thus we find a Baal Elohim, an Ashtaroth Elohim, a Nebo Elohim, &c. &c. The law of Moses, and the whole dispensation which was introduced by him, was evidently intended to prevent an universal apostacy from the knowledge and worship of the true God. Accordingly, in order that the true Elohim might not be comfounded with the false Elohim of the heathen, he was pleased to adopt another name whereby he would be known and adored; and this name is יהוה, Jehovah. The occasion on which he declared that he would be known by this name throughout all generations, is related in the third chapter of Exodus. When God, appearing to Moses in a bush burning with fire, near the mount of Horeb, informed him, that he had appointed him to bring forth the children of Israel out of Egypt, Moses said unto him: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, 'What is his name?' what shall I say unto them?" verse 13. Whereupon God said unto Moses, "*I am that I am,*" and commanded him to say unto the children of Israel, "*I am* hath sent me unto you;" and immediately after, he added: "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." verse 15. Subsequently God said unto Moses: "I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *God Almighty*; but by my name *Jehovah* was I not known to them." Exodus vi. 2, 3. From these passages it appears that God appropriated to himself the name Jehovah, when he separated the children of Israel from the other nations of the earth, in order that he, as the true Elohim, might be duly distinguished from the false Elohim of the heathen. Elohim, accordingly, means in Holy Scripture as much as divinity, deity, whether the true God or an imaginary godhead, the being which an individual, or a family, or a nation, looks upon as their guardian and benefactor, and consequently as the object of their adoration. On the other hand, Jehovah is the proper name of the Elohim of the Jews, in as far as he is the only true Elohim: it is a name which is not only never applied to idols, but by which the only true and living God is designated, for the very purpose of contradistinguishing him from all deities which are merely the creatures of man's fancy. And the combination of "*Jehovah, the Lord,*" and "*Elohim, God,*" with a pro-

noun *my, thy, his, &c.* affixed to the latter, designates the immortal, eternal, sovereign God, as engaged in a covenant with a soul or a nation, as its friend and protector, and as the object of its trust and adoration, in opposition to the Elohim of other individuals or nations, who were unable to bestow the least benefit upon their worshippers.

If, in reading the Holy Scriptures, this be kept in mind, many passages and whole chapters will be found possessed of a beauty and force which were not perceived before. I shall shew this in a few instances, more particularly from the above mentioned chapter in Deuteronomy.

Deut. iv. 7. What nation is there so great who has an Elohim, (a being which they have chosen as their Elohim,) so nigh unto them as Jehovah, our Elohim, is in all things that we call upon him for?

24. For Jehovah (who is) thy Elohim, is a consuming fire, even a jealous Elohim, (not as are the Elohim of other nations; their Elohim are unconcerned about their worshippers, and suffer every one to do as he pleases, because they are no true Elohim.)

27—30. And Jehovah (the true Elohim) shall scatter you among the nations, and you shall be left few in number among the heathen whither Jehovah (not an impotent Elohim) shall lead you; and there ye shall serve Elohim (which are not Jehovah, but) the work of men's hands, &c. But if from thence thou shalt seek Jehovah, thy Elohim, (the true God,) thou shalt find him, &c. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to Jehovah thy Elohim, and shalt be obedient unto his voice; for Jehovah thy Elohim is (not, like the other Elohim, a hard and dumb idol, but) a merciful Elohim; he will not forsake thee, (as other Elohim invariably forsake their worshippers, because they are lifeless idols,) &c.

33—35. Did ever a people hear the voice of an Elohim (which they adored) speaking out of the midst of the fire as thou hast seen, and live? Or hath an Elohim (which is worshipped by any other nation) assayed to go and take him a nation from the midst of another nation, by temptations, by signs, &c. according to all that *Jehovah your Elohim* did for you in Egypt before your eyes; (no nation can say that their Elohim has done such things for them as you yourselves have seen that Jehovah, the true Elohim, whom you acknowledge as your Elohim, has done for you.) Unto thee it was shewed, that thou mightest know that Jehovah he is the Elohim, (the maker and preserver of heaven and earth, Genesis i. 1.) There is none else beside him; (all other Elohim are merely imaginary beings, have no real existence.)

39. Know therefore this day, and consider it in thine heart, that Jehovah he is the Elohim in heaven above and upon the earth beneath, (and not the Elohim of the Egyptians, or Nebo, or Baul, or Ashtaroth, or any being besides Jehovah, which is acknowledged by a nation as their Elohim;) there is none else.

To these numerous instances, illustrative of my view of the true import of the words, "Jehovah Elohim," which are to be found in this single chapter, I shall only add one more, which appears to me particularly striking.

Isaiah xxv. 1. "O Jehovah, thou art my Elohim." These words, I conceive, may be paraphrased thus: "Other men have Elohim which are not true Elohim, which cannot hear, nor see, which possess no life, nor power of action; and which, accordingly, cannot care for me, nor protect me; but thou, O Jehovah, art *my* Elohim; thou art my guardian and benefactor, by virtue of the covenant which thou hast made with me; and thou art indeed able to care for me, and to protect me, inasmuch as thou art the true and living God, the Creator, Preserver, Lord, and Governor of the universe."

These passages appear to me to be sufficient for illustrating the view which I have given of the peculiar import of these two names of God, "Jehovah" and "Elohim," and of the difference which exists between them. A serious reader of the Holy Scriptures will find great advantage in keeping this distinction in mind, whilst reading the Old Testament.

Those who are engaged in translating the Bible into the languages of nations who worship false Elohim, as f. i. the Oriental languages, should endeavour to translate these words so as to convey to the mind of the native reader the idea of this distinction. The languages of the East possess, in this respect, advantages of which the English and other European languages are deprived. In the latter we find hardly any terms which are equivalent to the words "Jehovah" and "Elohim," i. e. a term which designates only the true God, as "Jehovah," and another which is promiscuously applied both to the true God and to false gods. In the English and German translation of the Bible, the term Jehovah is translated by "Lord," "Herr,"* and "Elohim" by "God," "Gott." But the word "Lord," or "Herr," does by no means express the idea implied in the name "Jehovah," inasmuch as it is a title which is promiscuously applied both to God and men. How faulty this translation is, appears more particularly from such passages as this: Isaiah li. 22, where God is thus designated, יהוה אלהינו, "thy Lord" (master) "Jehovah," which has been translated in the English version "thy Lord, the Lord." This is a

* Herein Luther and the English translators probably followed the seventy Greek translators of the Bible, who have translated Jehovah by Κυριος, because, out of that superstitious regard which, as Jews, they had for the name Jehovah, they did not like to pronounce or transcribe the same.

defect in the European translations of the Bible which perhaps can never be remedied. But in the Oriental translations, it may either be avoided, or it may easily be remedied, if it has been already introduced. Thus, in the Tamul language, the word பரபரண (Parabaren) corresponds exactly to "Jehovah," since the term "Parabaren" is never applied to an idol, or to any merely imaginary deity, but is invariably used so as to denote the only true God. As for Elohim, the word தேவன (Deven) exactly corresponds to it; for though this is a title which the Hindoos also apply to their false gods, yet it is also used to denote the true God; and it is never used so as to be equivalent to the term idol. Accordingly, Jehovah thy Elohim may well be translated in Tamul by உண் தேவனெய பரபரண*. This translation conveys a clear and very good sense to the Hindoo; so much so, that, when I first proposed to my Moonshee, (a learned and sensible man,) to translate "Jehovah thy Elohim" in this way, he was quite delighted by this suggestion. The same expression occurs in some books published by the former Tranquebar Missionaries. It would have been well if they had always used this expression for "Jehovah thy Elohim;" but they have usually translated it by உண் பரபரனெய கர்த்தர், which by no means expresses the meaning of the terms used in the original: for the term கர்த்தர், (Cartar,) by which Jehovah is translated, means "Lord" and is also applied to men; and the term பரபரண, by which Elohim is rendered, denotes only and solely the true God, though the Hebrew word is also applied to false gods.

I would observe, in conclusion, that these two names, whether they stand singly or be joined together, ought invariably to be translated in the same way, as is sufficiently apparent from the above cited instances.

A few additional Remarks by a friend of the Author of the preceding Essay.

As for some time past I have been acquainted with the view of the true import of the words "Jehovah Elohim," which has been stated by my friend in the preceding essay, I have been fully convinced, by my own experience, of the truth of his remark, that, "If in reading the Holy Scriptures the import of these words, as elucidated in this essay, be kept in mind, many passages and whole chapters are found pos-

* Every Tenoogoo scholar will see at once that the expression "Jehovah thy Elohim," may be rendered in Tenoogoo in a manner exactly corresponding to the Tamul translation here proposed.

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 sessed of a beauty and force which were not perceived before." In fact I have been often struck and delighted by the new light which is thrown upon many passages by this view of the import of the words Jehovah Elohim. But I must dissent from my friend in the two following points, which, however, do not affect the argument of the essay.

I. There is clear evidence to prove, that from the earliest ages, God was known to men by the name Jehovah. I cheerfully grant that Moses might have used the word Jehovah, in relating the history of the ages which preceded his appointment as the deliverer of the Israelites from the Egyptian bondage, though it was for the first time revealed to him, *when he himself is the speaker*. But he could not use the word Jehovah in relating the speeches of persons who lived before his time, unless this name of God had been actually pronounced by them. It is true, it has been assumed by Clericus and others, that in such passages it had not been the intention of Moses to record the very words spoken by the persons whom he introduces speaking, but only to relate in his own words the substance of their speech. But to this it must be objected, that it is more consistent with the regard to which the Bible is entitled, to believe that the persons who are introduced speaking by Moses, actually spoke the very words which he says they have spoken, than that they spoke merely to that effect. This is more especially the case with such passages, in which much depends upon the very words which were used. Thus we are compelled to believe that Eve, when she had brought forth Cain, spoke the very words which are ascribed to her by Moses, Genesis iv. 1: "I have gotten a man from Jehovah;" as the name יְהוָה is derived from יָקַם, "I have gotten." Thus also in the blessing which Noah pronounced upon Shem and Japheth, and the curse which he denounced against Canaan, the son of Ham, every word is evidently of such moment, that we must necessarily believe that Noah spoke the very words which are contained in the narration of this event, Gen. ix. 23—27, and that accordingly he actually pronounced the word Jehovah when he said: "Blessed be Jehovah the God of Shem." Thus also, when God solemnly renewed the promise which he had given to Abraham that he would give the land of Canaan to his descendants for a possession, he spake thus, Gen. xv. 7: "I am Jehovah who brought thee out of Ur of the Chaldees to give thee this land to inherit it." The promise which God confirmed in these words, is of such importance, and the oc-

casation on which he renewed it, so solemn, that we cannot but believe that God actually spoke the very words recorded by Moses. But there is more particularly one passage, by which it is placed beyond all doubt that the name Jehovah was already well known to Abraham. When Abraham with his son Isaac ascended the mountain on which he was ready to offer him up as a burnt-offering to God, Isaac said to his father: "Here is the fire and the wood; but where is the lamb for a burnt-offering?" To which Abraham answered: אלהים יראה לו, "God will see (look out) for himself a lamb for a burnt-offering," &c. Now when God, instead of suffering Abraham to offer up Isaac, had seen (looked out) a ram for a burnt-offering, Abraham called the name of that place יהוה יראה, "Jehovah will see;" and to this the remark is added, that at the time when this history was written, this mountain had still the same name, with this difference only, that in consequence of an alteration of the vowel points in the word יראה, it was now called the mount, "Jehovah will be seen," (in allusion probably to the temple of Solomon, which was built on Mount Moriah, and in which God was pleased to be seen, or to appear to his people.) From this passage it is quite evident, that the name Jehovah must have been known to Abraham.

If it be objected to this, that God plainly declares in Exodus vi. 2, 3, that he appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, but that by his name "Jehovah" he had not been known to them, and that therefore we must have recourse to the hypothesis of Clericus, I reply: 1st, This passage cannot set aside the evidence which Genesis xxii. 14, contains, to prove that the name Jehovah was well known to Abraham; and, 2ndly, If God had first made known to Moses his name "Jehovah," the latter would not have introduced this name in the sayings of persons who lived in the preceding ages, so as to contradict his narration in Exodus vi. and to confound his readers.

"But how is Exodus vi. 2, 3, to be understood, if it does not mean that the name Jehovah was not known to the patriarchs?" In the following manner, I conceive. As the word Jehovah, being composed of the present, past, and future tenses of the word יהי, "to be," means literally, (as it is explained in Revelation i. 8.) "He who is, and who was, and who will be," it implies the notions of self-existency, eternity, unchangeableness, and faithfulness. Moreover, it is well known, that in Hebrew the word "name" has not only the meaning which it has in English, but that it also signifies of-

ten the person himself who bears the name, his nature, qualities, virtues, &c. Accordingly the passage in question may well be thus explained: "I am Jehovah," (the self-existent, eternal, unchangeable, and faithful God;) "and I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God," (who, as such, was able to fulfil the promises which he gave them;) "but by my name Jehovah," (as the unchangeable and faithful God, who keeps the covenants which he makes, and fulfils the promises which he gives,) "I was not known to them;" or, in other words: "Abraham, Isaac, and Jacob knew me well as the Almighty God, who was able to perform what he promised, from many proofs of my omnipotence which I had given; but they did not live to see those proofs of my unchangeableness and faithfulness which I am now going to give; they did not see me carrying my promises into execution." This interpretation agrees admirably with the context; for God declares in the following verse that he had promised to the patriarchs that he would give them the land of Canaan, in which they lived as strangers, for a possession. (However they all died, not having received the promises, but having merely seen them afar off, Hebrews. xi. 13.) But now he was also going to perform what he had promised; for, continues he in the 5th and following verses: "I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel," &c.

This interpretation of Exodus vi. 2, 3, is quite consistent with the view of the import of the words, "Jehovah Elohim," which has been given by my friend in the preceding essay. For God could assume the name Jehovah as his proper name, whether it had been already known to our first parents, and their descendants till Moses, or whether it was first revealed to the latter. The fact seems to be this: Though God was known by the name Jehovah since the beginning of the world, yet, through an especial direction of his providence, this name was never applied by idolaters to their false deities. Accordingly, when he was going to separate the Israelites from the other nations of the earth, and to take them for his peculiar people, he commanded that he should from henceforth be called by the name Jehovah, partly in order to distinguish himself from all the false deities of the heathen, who, like himself, were denominated Elohim, and partly in order to signify thereby that he was now going to prove his unchangeableness and faithfulness, by

fulfilling those promises which he had given to their forefathers.

II. The second point on which I disagree from my friend; is the following: He seems to take it for granted that the name Jehovah ought to be translated; and he says accordingly, that the want, in the European languages, of a term which corresponds to the word Jehovah, produces a defect in the translations of the Bible into these languages, which perhaps could never be remedied: But I am persuaded, from the following two reasons, that the word Jehovah ought to be retained, into whatever language the Old Testament be translated.—1st, It is not an appellative, but a proper name, as appears from Exodus iii. 15, and other passages, where the name Jehovah occurs. Now as no proper name is ever translated, though its meaning be well known, (as f. i. none will ever think of translating the name “Jesus,” though it is well known that it means God the Saviour;) so also the proper name which God has been pleased to assume, ought to be left untranslated. Thus the great defect which at present appears in the European translations of the Scriptures, would be easily and fully remedied. 2ndly, Though in the Eastern languages there are terms by which the word Jehovah might be translated, so as to answer one of the purposes for which God has been pleased to assume this name as his proper name, viz. in order to distinguish himself from all imaginary beings which are falsely called gods, yet it is impossible to find a term by which the full meaning of the word Jehovah, his self-existency, independency, eternity, unchangeableness, and faithfulness, would be expressed.

I would remark, in conclusion, that whilst in translating the Old Testament, the name Jehovah, in my judgment, ought to be sacredly preserved: it ought *not* to be replaced in such quotations from the Old Testament, contained in the New, in which that name is used in the Hebrew, as Dr. Campbell, I conceive, has satisfactorily shewn in the conclusion of the 1st part of the 7th preliminary dissertation, prefixed to his translation of the four Gospels. This learned and judicious divine observes well, that as the writers of the New Testament, in quoting from the Old, have adopted the method of the Seventy, who, probably from the superstitious opinion above mentioned which had arisen among the Jews relative to the name Jehovah, have thought fit to render it always *Κυριος*, Lord; it is not suitable in the translator of the New Testament to shew a greater nicety than the inspired penmen have done. “It belongs rather to the commentator,”

says he, "than to the translator to mark such differences. The translator ought faithfully to represent his original, as far as the language which he writes is capable of doing it." The practice of replacing the word Jehovah, in translating the New Testament, wherever, in a quotation from the Old, that name is used in Hebrew, is also attended by this disadvantage, that those who read the New Testament in such a translation only, are prevented thereby from seeing the force of the evidence in favour of the supreme divinity of the Lord Jesus and the personality of the Holy Spirit, contained in such passages, in which the writers of the New Testament themselves apply the term *Κυριος*, Lord, to the Lord Jesus, or to the Holy Spirit, in the same sense in which they express by this word the proper name of the Supreme Being—Jehovah.

Notes of a Voyage from New South Wales to Madras, in the Ship Speke, by the late Lieut. Gordon, H. M.'s 82nd Regt. Foot.

[Communicated by an Officer.]

Sailed from Port Jackson on the 6th day of August, 1821, and after a severe gale of wind, passed Wreck Reef Shoal in safety, ten days after our departure. This dangerous island lies in 22° 11' 23" South Latitude, and 155° 18' 50" East Longitude. A few days afterwards, we made the easternmost part of the reefs, on entering Torres' Strait. Previous to our making the strait, we made Cato's Bank, a very dangerous shoal, where a ship of that name struck some years ago. This shoal lies in lat. 23° 6' South, and in longitude 155° 23' East. The first intimation we had of the ship being near coral reefs was our seeing the eastern fields at a great distance, the water over them being quite green for many miles in extent. We gave them a wide birth, and next day made the Pandora's Entrance into Torres' Strait, in latitude 9° 54' South, 144° 42' East. We ran this day until we made Murray's Island, all high, and then hove the ship too for the night, about half way between Port Cork's Reefs, and the Barrier Reef. We passed a very anxious night, in consequence of being surrounded by coral reefs, and a strong gale blowing from the south east, with rain, and thick weather. We kept the ship under a press of sail all night, to keep her to windward of the Barrier Reef, in which we succeeded very well. Next morning at day-light, we put the ship before the wind, Murray's Island being in sight. We steered for Murray's Island; and near it we found two channels, one immediately opposite to the island, and the other about four miles to the northward. We preferred the one to the northward, and steering for it, passed through about ten o'clock in the morning. It is about three quarters of a

mile wide, and carries 20 fathoms water all through it. Its breadth is not more than one mile. Before you come to this passage, there is a white dry sand discernible to the southward of it, about two or three hundred yards, and certainly is a very good mark to make this safe and excellent passage through so dangerous a reef as the Barrier.

The distance of this passage from Murray's Island is about six miles, bearing nearly E. N. E. from the largest island. The island bearing about S. S. W. westerly, passed Murray's Islands. The highest hill on the largest island lies in latitude $9^{\circ} 54'$ South, longitude $144^{\circ} 2'$ East.

There are three islands here. The two smallest appear to be uninhabited, and nothing but barren rock on which no plant can grow. There is however a few trees on the southermost one; but the one to the southward and westward is nothing but rock. The largest island is no doubt fit for cultivation, as there appeared a great number of cocoa-nut trees on the sides of the hills. The island is covered with wood; and the huts of the natives appeared to be particularly neat. They were built on the sea shore, close under the hill, and apparently well sheltered from the scorching sun, with which this region is for ever tormented. They have no respite whatever; yet the people appeared to be remarkably strong and athletic. We had a good opportunity of seeing them, as we went within a mile of the shore; and with a good glass they were quite distinct. They had a great many canoes, made nearly like those we afterwards saw at Timor. They made many signs to us to come on shore; but having a fair wind and a very fine day, we could on no account remain—a circumstance I most particularly regretted, as it deprived me of making any observation on the manners and habits of a people very little known to Europeans. There is no part of the habitable globe less frequented than Torres' Strait; and of course its inhabitants, or rather the inhabitants of the different islands in the Strait, are as little known as the navigation of the Strait itself, which is the terror of the very best seamen—indeed they have very great reason to dread it; for a more intricate, dangerous, or appalling navigation cannot be. Very few ships ever come this route to India: they generally go round Van Dieman's Land, or through Dampier's Strait, between New Guinea and New Caledonia. There is a constant trade-wind blowing here. From April till November, the south east trade-wind or monsoon blows; and from November till April, the north west trade or monsoon blows hard, sometimes I believe with rain. The coral has a most singular appearance under water. The colour of the water over the reefs is quite green, and has a most beautiful effect. The extent of these reefs is very great, some of them extending for more than 70 miles, with a dreadful surf over them. This passage has been discovered for many years, and is totally distinct from that discovered by Captain Cook, and called by him Endeavour Strait. The colour of the Indians on Murray's Island appeared to us from the ship to be of a dark chocolate: they also appeared to be quite naked. About noon we made Darvey's

Island; and about one o'clock we appeared to pass through a channel about half way between these two islands. At this time we were entirely surrounded by coral reefs. Having a fresh breeze at E. S. E. we ran at the rate of eight knots an hour, with all sail set. We followed the chain of reefs that extended to windward as far as the eye could distinguish; and in the afternoon we saw several low islands. We lost sight of Murray's and Darnley's Islands: the latter is much larger than the former, and I understand is inhabited by a robust and treacherous race of the Malays, who many years ago surprised and murdered a boat's crew belonging to a ship bound from Norfolk Island to Bengal, as well as two officers of the New South Wales Corps, who were passengers in the ship, and who had the curiosity to go on shore in the boat. About four o'clock we made Half-way Island; we kept on our course until we came abreast of this island, when the second mate at the mast head called out eagerly to keep the ship away; which order being immediately complied with, we escaped a sunken shoal that the ship's bow touched in veering, and had a most providential escape. Had we struck, there was no chance of our being saved, as there were upwards of one hundred and sixty persons on board; and indeed, could the boats have carried us, the ship, had she struck, would have gone down immediately, as she was then running at the rate of nine knots.

This reef is not laid down in any chart whatever. Flinders even does not mention it. It lies to the southward, and abreast of the island about ten miles. We then anchored for the night in sixteen fathoms water, with the best bower and chain cable. About twelve o'clock we let go the other anchor. It was blowing strong; and there was a strong tide running. There is an excellent safe strait to this little island, and good anchorage about a mile and a half from it; and as the monsoon blows constant, it would be advisable to anchor on the lee side. It appears to be no more than a mile in circumference, with some trees upon it.

The morning of Friday 24th August, we anchored off Half-way Island. It was after nine o'clock before we could get up both anchors. We then made all sail for the York Islands, the first of which we made after passing between two dry sand banks. We passed Mount Adolphus, or Flat Top, within six or seven miles, and steered for Wednesday Island, which we made about four o'clock in the afternoon. It lies in lat. $10^{\circ} 30'$ South, and $142^{\circ} 18\frac{1}{2}'$ East Longitude. We intended to anchor here; but the afternoon being very fine, with the south east trade blowing strong, we determined to proceed. We saw the same large stones, in the shape of sentry boxes, which are described by Capt. Flinders, on the top of the hill. The island appears fertile, and fit for cultivation, cocoa-nut trees appearing in abundance, and a thick verdure spreading over the island. There is very good anchorage at Wednesday Island, with either the S. E. or N. W. trades. About six o'clock in the evening, we made the east end of Good's Island, and passed by a very remarkable rock off the east end of the island. It stands about a mile from the

shore; and there certainly is a passage between it and the shore: but we went outside, and at sunset anchored in ten fathoms, in a bay about two miles and a half from the rock. Here we found the tide very strong; but the ship rode very well after she brought up. Heavy squalls and rain all night. Next morning at day light, I went on shore with some of the other officers in the gig. We found the country beautiful, much resembling the best part of New South Wales, with all the birds common to that country; long grass up to our knees, but no trace of inhabitants, though the country no doubt is inhabited, as the moment we anchored, fires were made in every direction on the hills. There appears to be a cluster of islands, under the name of Good's Island. The one we anchored off, lies in latitude $10^{\circ} 32' 58''$ South, and in longitude $142^{\circ} 30'$ East. The bay where we anchored is safe with almost all winds, as there is a very large sand bank to seaward, between Good's Island and another island, which I believe is not named. This sand bank is very dangerous; and ships ought to keep close to Good's Island, in mid-channel at least. When we tried to make the ship on leaving the shore, the tide carried us a mile to leeward; and we were compelled to row on shore again, and pull for upwards of three miles, before we were able to fetch her, and even then but with the greatest difficulty. The tide ran most rapidly; and we ascertained that its course was for nine hours to the eastward, and but three to the westward. We procured some very fine specimens of coral, the best part of which was broken in the boat in getting on board. This was the very first time I had ever seen the coral under water; and it undoubtedly was one of the most superb sights I had ever witnessed. All the beautiful colours of the rainbow, apparently arranged with the regularity of a panorama, strike the imagination with an idea of grandeur and magnificence, rarely, I confess, ever equalled, but certainly never surpassed. It excites strongly in the mind the extremes of curiosity, surprise, and disappointment. You are anxious to find out from what this astonishing substance is raised—surprised at its wonderful beauty, and the seeming regularity with which it is formed; its variegated rays surpassing, if possible the diamond, the ruby, and the amethyst. On taking up large pieces from the bottom, its colour fades in an instant, and all its beauty vanishes. I dived, and brought up some stars that appeared similar to those worn by the knights of the Bath, and just as brilliant under water; but on exposing them to the air, all their beauty faded in an instant. We sailed from Good's Island about 10 o'clock in the morning, and steered for Booby Island, which we passed exactly at half past twelve o'clock, bidding farewell to Torres' Strait. This dangerous passage we completed in the very short space of eighteen hours and half under sail, from the time we entered through the passage in the Barrier Reef, until we passed Booby Island. I should think ours was as short a passage as was ever made by any ship. We certainly anchored two nights; but that will be found unavoidable by any ship coming this route. I should think the very best

anchoring stations to be Half-way Island first, and then Wednesday Island. I mention Wednesday Island in preference to Good's Islands, as there is a bay free from any tide, and perfectly safe in the S. E. trade. Should a ship get under way early in the morning from Half-way Island, with the wind at S. E. she can easily clear Booby Island by sunset, if she is any sailor at all, and get into a fair track. There is a very extensive groupe of islands called Prince of Wales' Islands, extending from Mount Adolphus to the farthest of Good's Islands, which you leave to the southward in coming from Half-way Island to Booby Island, keeping to the northward Mount Earnest of Captain Bligh, a high peaked hill.

We left Booby Island about half past twelve o'clock on the 25th August, and steered west by compass, and a fine breeze. We had now every prospect of making an excellent passage to Madras; but in two or three days it became a dead calm; and the ship lay for fourteen days, a mere log on the water. During this time, we caught a great number of sharks; and some of them, it was allowed, were the largest that had ever been seen by the oldest sailor on board. Two in particular measured twelve feet long. There was the most manifest difference between the breadth of these two fish. The female fish was of an immense thickness round the paunch; but the male, though not particularly the contrary, was not more than half the size. The liver taken out of this monster, was more than a man could carry in two large buckets; and a very large quantity of good oil was made from it. We supposed, and indeed I think with a good deal of justice, that these very large fish were some of those who feed on turtle at Wellesly Islands, in the bottom of the Gulph of Carpentaria, described by Captain Flinders, in that gentleman's last voyage on the north coast of New Holland. We preserved the jaws of several; and after drying them, they went round a moderate sized man's body. We found large pieces of turtle undigested in their stomach, but no other kind of food. We saw also a great many turtle, but were unable to get any, in consequence of the noise made in the ship previous to our getting up to them. There appears to be a great number on this coast. After fourteen days calm, we got a fair wind that carried us to the coast of Timor, the very high land of which we made on the 3d of September 1821; and, after another calm, we made the land close in; and our bread proving bad, we determined to proceed to Cupang, the Dutch settlement on the west end of the island, to get any thing as a substitute we possibly could. We made the south west point of Timor on the 10th of September, (this point lies in 10° 22' South Latitude, 123° 29' East Longitude,) and immediately got into the Samon Strait, leaving the Island of Rotte on our larboard. After passing the point, from which there is a reef projecting out upwards of two miles, we hauled up by the Island of Samon and the main land of Timor. This strait extends more than twenty—and is perfectly safe for a ship of any size. Owing to our having a calm during the night, we did not get into Cupang Bay until eleven o'clock next morning, the 11th of September. On

making the bay, we saw the Dutch flag flying, which, with the appearance of a few white houses, was the only indication we had of their being a town there at all. We anchored about one mile off Fort Concordia, and our latitude and longitude next day appeared to be 10° 18' South, 123° 35' 46" East. As soon as the ship was snug, we waited on the governor and burgomaster, Hazait, who told us, that so far from being able to give us any supplies, he was in want of rice and other articles himself, for the use of the troops, who were at that time up the country, preparing for a campaign against some of the native chiefs, who were at war with the Rajas, who were allies of the Dutch, and whom it appears they considered themselves bound to support. I do not suppose there could be a hundred of these soldiers altogether, as they left some 20 or 30 to garrison the Fort, as it was so termed. It certainly was on a level with the town; for a more miserable *tout ensemble* could not be conceived in caricature, than this said Cupang and Fort Concordia. They have very little or no trade; and they are solely dependant on Batavia and Amboyna for their supplies. Ships come once or twice a year from these places with what may be wanted. Their troops are all natives of Amboyna, and apparently very expert fine young men, resembling a little the Hindee Sepoy of India. Amboyna being the capital of the Dutch settlements in the Malacca Islands, I fancy Cupang, (for the Dutch have no jurisdiction beyond a very few miles from Cupang,) is dependant on that settlement.

There appears in the harbour one very fine vessel, upwards of a hundred tons, which was called the governor's ship of war, that is to say, the ship he always went in, when there was a war amongst the natives at the other side of the bay. He had also a great number of very large prows, capable of containing 50 or 60 men beyond their crews, if it should be required, with sufficient room for stowing their provisions and water for a short voyage.

The aboriginal inhabitants of this island occupy the mountains, to which the Malays drove them in former times; and these enterprising people have settled on the sea coasts, and have the very best part of the island. The Chinese again, have come and intermixed with the Malays, and carry on the whole of the little trade there is in the colony, in bees-wax and honey, with their characteristic knavery and impudence. The Portuguese had formerly several establishments on these islands; but I believe Diely and Lessaw only now remain. I saw a person who had very lately been at Diely, and who informed me it was a fine flourishing settlement, and that they expected 150 Portuguese troops from Lisbon immediately. These two Portuguese colonies lie on the north side of the island, and are totally distinct from the Dutch.

The sandal wood of Timor is very fine, and is exported to China in very large quantities, and at a very high price. The Chinese, as well as the Malay natives, chew the beetle nut, mixed with a small quantity of chunam, which to strangers has a most disgusting effect. It renders their teeth as black as it is possible to make them; and

the habit in the women is particularly horrid: yet the Malays are as well proportioned, and as finely and robustly made, as any people I ever saw. The Chinese and Malays appeared to be industrious. They navigate these seas in their prows with exceeding dexterity and boldness; and though we might suppose them ugly, mis-shapen things, it was surprising to see how well they sailed, and what large cargoes they carried to and from the different islands in the neighbourhood. They employ a great number of men on board these prows, where they constantly lived. The town of Cupang is not built with any degree of regularity; and, with the exception of two or three, there are no good houses in it. The government house was burnt by lightning one or two years ago; and they have not built another in its place. There are the ruins of several good houses at the back of the town, with gardens attached, which I suppose had been burnt or destroyed by the natives in some of their incursions on the Dutch. There formerly was a considerable trade carried on here by the Malays from Macassar, in the Islands of Celebes, who came here to fish for trepany, a fish much used by the Chinese in its preserved state. The Malays sold it to the Chinese at Timor. There are two kinds of trepany: the black, called *baatoo*, is sold to the Chinese at 40 dollars the picol; the white, or grey, called *kora*, is worth no more than twenty. It was told me, however, that at Canton the trepany sold as high as forty dollars for the grey kind, and sixty for the black, giving the Chinese a profit of cent. per cent. for Cupang and Macassar to China. The prows in which the fish are caught are from sixty to sixty-five tons burthen, and carry twenty-five men.

The trepany is the marine animal called bech-de-mer, or sea-cucumber, which are seen in great abundance in the Gulph of Carpentaria. The Malays get the trepany by diving, in from three to eight fathoms water; and where it is abundant, a man will bring up eight or ten at a time. The mode of preserving it is this:—The animal is split down one side, boiled, and pressed with a weight of stones; then stretched open by slips of bamboo, dried in the sun, and afterwards in smoke, when it is fit to be put away in bags, but requires frequent exposure to the sun. A thousand trepany make a picol, of about 125 Dutch pounds; and one hundred picols make a cargo for a prow. A piral is one hundred and fifty-six pounds and a quarter; a Dutch pound, one pound and a quarter English. We had a great deal of traffic with the natives of Timor, who came alongside the ship in their canoes, and sold us various articles in exchange for old clothes, and above all, cotton handkerchiefs, of which they appeared particularly fond; and, to say the least of it, we generally had the best bargain. They were however very hard to deal with; and we had to stand out for a whole day before we could lower their prices, which, after a great deal of difficulty, we effected. We sailed from Cupang Bay on the 14th of September; and, after a very long and tedious voyage, arrived at Sadras, a Dutch settlement on the Coromundel coast, 30 miles below Madras, on the 22nd of October.

THE GLEANER.

No. I.

To the Editor of the Asiatic Observer.

SIR,

It has often struck me very forcibly, that one of the principal reasons why so many important truths which have been brought to light, remain comparatively unknown even to literary men, and so many errors which have been clearly proved to be such, still continue to prevail, to a very great extent, is this, that the statements and reasonings relative to these truths or errors are contained in books of a very large size, or written in an unpleasant style, in consequence of which they are perused by few students. It appears to me, accordingly, that a great service may be done to the cause of science and literature, by publishing extracts from large works containing such important matter, in a manner in which they are likely to be read by great numbers who would never look into the bulky volumes from which they are extracted. Induced by this consideration, I intend, if it should meet with your approbation, Mr. Editor, to communicate to you from time to time, extracts of this description for insertion in your Miscellany; and I trust that these communications, though not, strictly speaking, original, will yet convey much new and important information to many of your readers, and will be found no less useful and interesting than most of the original pieces which are communicated to you.

I shall commence this series of communications with a few extracts from Faber's work on the origin of Pagan idolatry. However the learned may differ in their opinion respecting the truth of the principal idea which the learned and acute author endeavours to establish in this work, viz. that all Pagan idolatry has arisen from a deification of Noah and his three sons, on this subject there can be but one opinion, that the work contains a treasure of the most laborious, learned, and sagacious researches, and of the most important and interesting information. However, as the work consists of three large volumes in 4to. it is to be feared that it will be far from being so generally perused as it deserves, particularly in this enervating climate; and that, accordingly, the important results of his researches will remain comparatively unknown, unless measures are taken to present

them to the public in a less appalling form than three large quarto volumes present.

The extract which I send you at present, relates to the triads of Paganism. It is well known that many learned Trinitarians consider these triads of the mythology of various Pagan nations as a perversion of the scriptural doctrine of the Trinity; and these triads are even not seldom mentioned as a circumstantial evidence in favour of this doctrine, as f. i. by Maurice, in his *Indian Antiquities*. This is more particularly the case with regard to the Indian Trimurti, Brahma, Vishnou, and Shiva. However, as all such assertions, if they cannot be substantiated, are calculated to do much harm, particularly if such conclusions as that above alluded to are drawn from them, in as much as Antitrinitarians will take occasion from them to represent us as conscious of the weakness of our cause, because a few Trinitarians have made use of such weak and inadequate arguments and illustrations in defending the fundamental doctrines of Christianity, it is of great importance to form a correct opinion on this subject; and every impartial inquirer will doubtless be greatly assisted herein by perusing attentively the following extracts from Faber's above-mentioned work.

In the first volume of his work, page 107, after shewing that Paganism has originated from a corruption of that true knowledge of God and the history of mankind which was possessed by the patriarchs, Faber proceeds thus:—

“It may here be inquired by those who espouse the opinion that the triads of Paganism were all equally corruptions of the Trinity, why, upon my system of origination, I do not feel myself *ultimately* compelled to adopt the same theory? It may be asked, since I esteem Gentilism a perverted transcript of Patriarchism, since I myself adduce the notion that the Deity successively became incarnate in the person of each re-appearing great father, and since I thence draw the conclusion that the worship of the Godhead in unity was blasphemously transferred to the great father, as viewed in unity; it may be asked, why, on the same principle, I should hesitate to suppose that, as the worship of *Jehovah in unity* was transferred to the great father in unity, so the worship of *Jehovah in trinity* was transferred to the great father, considered as triplicating himself? It may be added, that, if the one opinion be adopted, analogy seems imperiously to require the adoption of the other; for if the Pagans confounded Jehovah with the great father, they would scarcely overlook so inviting a resemblance as that of the twice-told three sons, or, (as they mystically termed them,) emanations of the great father to the three persons of the Holy Trinity. Thus, although by a more circuitous route, we should at length find ourselves brought to the hypothesis, that the various triads of the Gentiles, which

exhibit their chief god as being three, and yet but one, were all ultimately corruptions of the mysterious doctrine of a triad of persons in the divine unity.

I should be most happy to adopt this theory, if I could see it cleared from certain difficulties, with which at present it appears to me encumbered. I do indeed derive Paganism from Patriarchism; but in the course of such a derivation, though Paganism may superadd many *inventions* of its own, it certainly can *borrow* nothing from Patriarchism, except what Patriarchism itself *already* possessed. Hence it is manifest, that, before we can admit the hypothesis in question, we must have it shewn to us, that the doctrine of a plurality of persons in the divine essence was known to the early patriarchs; for if it were *not* known to them, they plainly could not communicate what they never had. That they were ignorant of the doctrine, I shall not take upon me to affirm; but I can discover no evidence, at least no scriptural evidence, for believing that it had been revealed.* The first intimation of any plurality that I have been able to find, occurs in the intercourse of God with the family of Abraham. We then begin to perceive a person spoken of under the name of the *Angel*, or *Messenger of Jehovah*; or, if we choose so to render the original expression, under the name of *Jehovah the Messenger*. This person, as his very title indeed implies, is represented as being *sent* by Jehovah: yet divine worship is invariably paid to him, without any censure of the worshipper; and, in one place, he is expressly declared under his official appellation of *the Messenger*, or *Angel*, to be the God of Abraham, Isaac, and Jacob.† But the God of those patriarchs is perpetually denominated *Jehovah*: therefore the Messenger whom they adored, must also have been *Jehovah*. If then *Jehovah* be a Messenger, he must be sent by some one, otherwise how could he be a messenger? Accordingly he is described both as acting from *Jehovah*, and as being sent by *Jehovah*.‡ This Messenger-God is the person who wrestled with *Jacob*; § who appeared so frequently under a human form, during the period of the Levitical dispensation; || who was the Deity and allegorical husband of the Mosaical church; ¶ who is announced as the divine Messenger of the covenant, that, sent by the Lord, should suddenly appear in his temple; ¶¶ and who, in fulness of time, became incarnate in the person of the man *Jesus*.** Here then we have two beings, each of whom is called *Jehovah*, and each of whom is exhibited to us a proper object of adoration; while yet there is declared to be but one God. The patriarchs, therefore, of the Hebrew nation must have been acquainted with the existence of at least a duad in the essence of the Deity: and, since it is thus clear that a plurality of persons

* I cannot thoroughly understand the writings of the Hutchinsonian school on this subject: they seem to me to *assume* the very thing which they ought to have proved.

† See Gen. xlviii. 15, 16. ‡ See Gen. xix. 24, and Zechar. ii. 8—11.

§ Compare Gen. xxvii. 24—30, with Hosea xii. 2, 5. ¶ Isaiah lxi. 9.

¶¶ Malachi iii. 1. ** John i. 1—14.

had been revealed to them, and since afterwards frequent mention is made of a third divine being under the name of the *Spirit of Jehovah*,* the presumption is, that they were not ignorant of the precise number comprehended within that plurality. But I find not any hint given, that the same knowledge had been communicated to the patriarchs before the time of Abraham; consequently, if neither Adam nor Noah possessed it, the apostates of Babel could not have borrowed their doctrine of a triad in the great father from the doctrine of the Holy Trinity.

“ Perhaps it may be said, that long anterior to the days of Abraham, God had plurally expressed himself: *Let us make man in our image after our likeness*; and yet more remarkably: *Behold the man is become as one of us*: whence it seems necessary to infer, that a plurality of persons in the Deity was not unknown even to the earliest patriarchs.

“ I certainly think, that this peculiar phraseology implies a plurality in the divine essence; and I am the more confirmed in my opinion by observing the painfully fruitless attempts of the apostate Jewish Rabbins to elicit tolerable sense from such expressions on the *exclusively* unitarian scheme:† but that is not precisely the question. God *did* indeed employ this language; and I believe that it was not employed without meaning: but, unless it can be shewn that the early patriarchs actually *knew* that it had been used by the Supreme Being, we shall find ourselves no further advanced in our inquiries. That they were acquainted with many particulars relative to the creation, which seem to have been revealed to Adam, and which were afterwards revealed afresh, and perhaps more fully to Moses, is sufficiently clear from the correspondence of the Gentile cosmogonies with that of the Hebrew legislator: but whether the plural phraseology used by the Deity formed a part of the *earliest* revelation, we cannot positively say; nor, so far as I can judge, have we any means of determining the point. It might have been revealed *both* to Adam and Moses, or it might have been revealed to Moses *alone*: we *know* that it was revealed to the one; we have no *authority* for asserting that it was revealed to the *other*. Hence, I think, we have not sufficient ground for building an hypothesis on a mere opi-

* In one remarkable passage, we have the three divine persons mentioned conjointly: Jehovah, the Messenger, professes himself to be sent both by God and his Spirit. *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and his Spirit hath sent me.* Isaiah xlvi. 16. Here a person, who had existed from all eternity, and who by the style in which he speaks is manifestly Jehovah, yet declares that he is sent by the Lord God and by his Spirit.

† I say *exclusively*; because the title *Unitarian*, as assumed by the modern Socinian, is improper. It implies, that *he alone* believes in the unity of God, and that *all others* disbelieve it. Now since this most assuredly is not the case, the fitness of a title which involves such an idea cannot be recognized. He is *exclusively* unitarian indeed, that is to say, antitrinitarian; but he is not *solely* unitarian, and therefore ought not to have assumed the name as a distinctive appellation.

nion, which *may* be erroneous, and which can never be *proved* to be well founded.

“The writers of the Hutchinsonian school, in the absence of more conclusive arguments, have maintained, that the cherubims were symbols of the Trinity in Unity, and that, from their station at the gate of paradise, as well as from their subsequent position in the holy of holies, they silently declared that important doctrine to fallen man.

“Now, even supposing that this conjecture had been more satisfactorily established than it *has* been, we should still in addition have to require a proof, that the discovery of certain ingenious men in the eighteenth century of the Christian era, was a matter well known to the early patriarchs: for, unless this point can *also* be demonstrated, it will be of little avail towards determining the question, to have shewn, even with the clearest evidence, that such was the import and intent of those compounded hieroglyphics. It is here that the Hutchinsonians especially fail. They are right in saying that the Gentiles venerated a triad; they are right also in saying that that triad was a material one, though they err in treating of it as if it were *solely* a material one: but they, far too confidently, perhaps likewise somewhat too dogmatically, assume, without any sufficient proof, that this material triad was a perverted copy of the Trinity, that the doctrine of such a plurality in the Godhead was fully known from the earliest ages; and that it was expressly and allowedly taught, together with the future incarnation of the second person, by the mysterious configuration of the cherubic symbols.

“I have only to add, that, whenever it can be proved that Adam and Noah worshipped a Trinity in Unity, I will cheerfully subscribe to the opinion which *ultimately* derives the triads of the Gentiles from the patriarchal adoration of a trine God: until then, I do not feel myself warranted in the adoption of it.”

To this statement respecting the triads of Paganism in general, I subjoin Faber's opinion respecting the origination of the Hindoo triad of Brahma, Vishnou, and Shiva, which is contained in the second volume of his work, page 283—285. After shewing that these three gods of Hindoostan are often confounded with each other, and that each is represented as the same with Brahma, the great father of the universe, Faber proceeds thus:—

“Thus it appears that the great gods of Hindoostan, when viewed severally, are mutually the same as each other, and that they are equally the universal father; but, when viewed conjointly, they exhibit a somewhat different aspect. They then constitute a triad emanating from a fourth, yet older divinity, who, by a mysterious act of self-triplication, becomes three, while yet he remains but one, each member of the triad being ultimately resolvable into the monad. What we are to understand by this phraseology, which has most unhappily been thought to have originated from some traditional know-

ledge of the doctrine of the Holy Trinity, is best ascertained by the declarations of the Hindoos themselves, and by the legendary histories of their three great gods.

“ Their doctrine is, that, at the commencement of every new mundane system, Brahma and the three subordinate divinities appear on earth, under a human form, in the persons of Menu and his three sons; that this transmigration regularly takes place at certain great intervals; that, at the end of every revolving period, the world and all its inhabitants are destroyed by a flood of water; that the universal father, comprehending within himself a triad, and existing in eight forms, then alone remains, floating in a state of deep meditation, or death-like sleep, on the boundless ocean; and that, when the deluge retires, and a new world emerges from beneath the waves, he awakes from his slumber, and manifests himself as the Menu of the renovated system, the father, first of three sons, and afterwards, through them, of the whole human race.

“ One might think, that so plain an account as this could scarcely be misapprehended. The evident purport of it is, that the triplicated god of Hindoostan is Noah at the head of his three sons, viewed as the parent of the present generation of men, and Adam, similarly at the head of his three sons, viewed as the parent of the antediluvian race of mortals. Of these, the former monad and triad are deemed a transmigratory re-appearance of the latter monad and triad; and, as the succession of worlds is fancifully maintained to be endless, because one world has really been succeeded by another, the same monad and triad are exhibited, and the same events occur, at the commencement of each new system.

“ Such is the doctrine of the Hindoos, which, so far as I can judge, contains not the slightest allusion to the scriptural doctrine of the Trinity, but which wholly relates to a succession of mere human triads, each springing from a yet anterior monad: and with their doctrine, the history of their triplicated god will be found exactly to correspond. When viewed as the three sons of Noah, or Menu-Satyavrata, who (we are literally told) was preserved with seven companions in an ark at the time of the general deluge, Brahma, Vishnou, and Shiva, are declared to be Shama, Chama, and Prajapati, and are each severally represented as having floated on the surface of the waters, either in a ship, or in certain vehicles which are positively asserted to be symbols of that ship. But, when viewed as the three sons of Adam, or Adima, or Menu-Swayambhuva, the same three deities appear at the commencement of the antediluvian world, with every characteristic of Abel, Cain, and Seth. One of them murders his brother at a solemn sacrifice, and is doomed to be a wanderer upon the face of the earth. In consequence of this event, the first race of men is described as springing only from two brethren; the third, although fabled to be half restored to life, being so debilitated as to be incapable of producing children, until he appears again in renovated vigour at the beginning of the present mundane system. On the whole, nothing can well be less ambig-

ous than the origination of the Brahminical triad ; and I cannot but lament, that learned and ingenious men should have advocated the groundless conceit of its having sprung from a corrupted primeval tradition of the Holy Trinity.

On the Historical Character of Christianity.

[For the ASIATIC OBSERVER.]

It is one of the peculiar features of the Christian religion—and a feature which seems not to be sufficiently kept in view, both by its teachers and its professors—that it is entirely of an historical character. It is but too common to treat Christianity, both in books and in oral discourses, as if it were a philosophical system, and not, according to its real character, as a history of the fall and restoration of mankind. And yet, whether we look at the records or at the fundamental doctrines of our faith, we see Christianity wearing a decidedly historical aspect.

As for the records of our faith, the Holy Scriptures ; the most cursory view of its contents shows, that the groundwork thereof is history and prophecy, (and what else is prophecy but a prospective history ?) and that the doctrinal and experimental pieces contained therein, are but a small portion, in comparison with the historical part. And it is impossible truly to appreciate the adorable wisdom which God has displayed in the Bible, unless we consider it in the light of a retrospective and prospective history of the work of redemption. If we read the Bible merely with a view to find in it *dicta probantia* of the doctrines of our theological system, many parts of it will appear to us comparatively unimportant and useless, and we shall hardly know what to do with them. But if we study the Holy Scriptures with a view of becoming acquainted with the way in which God has carried, and will carry on the work of redemption, till this glorious building shall have been finished, and the headstone brought forth with shoutings, crying, “ Grace, grace unto it,” then we shall be able fully to appreciate the value of every part of the Holy Scriptures ; and we shall clearly see, that from the words, “ In the beginning God created the heaven and the earth,” to, “ He which testifieth these things saith, I come quickly,” &c. they form one strong and beautiful chain, out of which no single link can be taken without breaking the whole.

As the records of our faith bear altogether an historical character, the religion which they teach must necessarily

be of the same nature. And this we shall find to be the case, if we consider the truths which they propose to us as objects of our faith. We shall find that all the doctrines of the Gospel are either themselves facts, or at least founded upon, and intimately connected with facts. Thus it is a fact, that in the beginning God created the heaven and the earth—that man had been created in the image of God—that he lost this image by the fall—that, since that time, all men are by nature spiritually dead—that God, immediately after the fall, promised a Saviour unto mankind—that all those who, with sincere repentance, and by a lively faith, embraced this gracious promise, were justified by their faith—that God spent about 4000 years in preparing the way for the coming of Christ—that in the fullness of time he sent his Son, made of a woman, made under the law, that he might redeem mankind from the curse of the law—that by his perfect obedience, and by his expiatory sufferings and death, he reconciled a guilty world unto a just and holy God—that God raised up Christ on the third day after his death, and exalted him with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins—that Christ poured out his Holy Spirit on the Apostles on the day of Pentecost, and by their preaching established his church on a rock, so that even the gates of hell shall not prevail against it. Thus it will finally be found a fact, that Christ will come again on the last day, with all his holy angels, to judge both the quick and the dead—that he will send the wicked into hell, and will take all the righteous with him into heaven, and that all his enemies will be put under his feet, and that then the Son will deliver up his mediatorial kingdom unto God the Father, and will himself be subject unto him, that God may be all in all. Seeing, therefore, that the Gospel is partly a history of facts which have already come to pass, and partly a prediction of facts which still will come to pass, it is evidently wrong to divest it of its distinguishing historical character, and to metamorphose it into a metaphysical system; and this the more so, because thereby the design for which God revealed his will unto mankind in this form, is in a great measure frustrated: for God has revealed the Gospel in the form of a history, because men of the slenderest capacities are able to understand a history, whereas comparatively few are able to comprehend a philosophical system, in order to make the same adapted to the capacities of the poor and illiterate. If we therefore represent it under any other form, in such discourses and writings

as are intended for general use, we act contrary to the method which infinite wisdom has employed.

This truth has been acknowledged by many divines, who were eminently qualified to clothe the Gospel in a philosophical garb. Thus that acute American metaphysician, President Edwards, was so much impressed with this truth, that, towards the end of his valuable life, he, renouncing his inclination to abstract and philosophical reasonings, planned and composed, according to these ideas, that excellent body of divinity which he denominated, "A History of the Work of Redemption;" and his heart was so much set on executing this plan, that he was considerably averse to accept the presidency of Princetown Collège, lest the duties of that office should put it out of his power.

S.

MISSIONARY MANUAL.

To the Editor of the Asiatic Observer.

SIR,

When a Missionary from Europe arrives in a heathen country, to make known the message of mercy from God to man, it is presumed that he is already in possession of a mind competently stored with the blessed truths of the Holy Bible, as well as a heart touched with a feeling of special compassion towards those who are sitting in the regions of darkness and spiritual death.

After his arrival, he has of necessity to pay a vigorous attention to the language of the people among whom he is to labour; as without a competent knowledge of this, he cannot communicate unto them the golden truths which have enriched his own soul, and which are the power of God to the salvation of every one who receives them. Having at length acquired a knowledge of the native tongue sufficient for practical purposes, the Missionary soldier enters the field of holy conquest, unfurls the banner of the cross, and with his spiritual weapons assumes the attitude of a dauntless and overpowering attack. No sooner, however, does he commence his operations, than he finds that there is a third kind of knowledge absolutely necessary to render him a "workman that needeth not to be ashamed." In the progress of his work, scarcely can he make a single advance without eu-

countering a variety of doctrines, as much opposed to the dictates of right reason as to the whole tenour of scripture, and objections plausibly urgèd against Christianity in particular, which he never had occasion to refute, and consequently not thoroughly to consider, in the favoured land of his nativity. As, for example, he finds it asserted and maintained, with all the apparent earnestness of a thorough conviction of its truth, that the soul of man is a part of God, and not a creature distinct from the Creator,—he finds it objected as a powerful argument against the divine authority of the Gospel, that it allows those who embrace it to eat the flesh of bullocks, and other things which they are accustomed to regard with religious veneration, or abhor, as being productive of what they call moral defilement. A multitude of such like doctrines and objections, seldom or never agitated in Christian countries, meet him in every effort to bring the natives to the Saviour; so that he feels a knowledge of the most concise and effectual mode of refuting them to be of great advantage for securing the success of his cause.

As he proceeds in his work, he more and more discovers, that the false religion he opposes is in some parts peculiarly weak, and incapable of defence, and that an attack in points thus especially vulnerable, may be often made with good effect; as, for example, the doctrine of the Ved, which is still admitted, and vindicated by the Hindoos at large, that those who worship idols, and attend to ceremonies, will only enjoy heaven for a limited period, after which they will be constrained to re-assume mortality, and again suffer its calamities, and thus spend their existence in the alternate change of misery for happiness, and happiness for misery. This furnishes an obvious point of attack. The absurdity of such a plan as constituting salvation, can be proved to the Hindoos upon common principles of reason universally admitted. Thus when they are plainly told that they are, upon their own shewing, as much without salvation as one affected with an intermitting fever is without health, they cannot deny it, and are usually very much confounded.

The practical result of these observations will be anticipated; namely, that it is highly desirable to collect together the various arguments employed by idolaters, Musselmans, and others, misled into the paths of false religion, both in favour of their own religion, and against Christianity, and to point out the most effectual modes of exposing such as are weak and untenable, by providing such arguments on the Missionary's side as are found to be most effectual, both for

establishing the truth of Christianity, and shewing the fallacy of every other system of religion; and, in addition, such hints and cautions as may be deemed of use to the Christian Missionary in the other parts of his arduous undertaking:

A few years ago, it was in contemplation by some friends of the missionary cause, to begin a periodical work, embracing the above objects, to be denominated, "The Missionary Manual." They were only deterred from commencing, by a consciousness of their own weakness, and apprehensions lest they should be unable to proceed with that degree of vigour necessary to ensure success. The annunciation of the *Asiatic Observer* was, however, hailed with delight, as encouraging the hope that the commencement of the *Missionary Manual* need be no longer postponed; and should you, Mr. Editor, be of the same opinion, you are requested to insert this paper in the pages of your work, or to give publicity to the object it proposes in any way you deem proper. Should my wish be complied with, I shall, as far as Providence and my own slender qualifications permit, from time to time furnish papers in furtherance of the design. But I am thus bold, Sir, in suggesting the commencement of the *Missionary Manual*, from the confident hope that all the experienced Missionaries and intelligent private Christians now living, who have extended intercourse with the heathen, will be induced to come forward and enrich the fund with their accumulation of knowledge.

How painful is the thought of such valuable treasures being lost by the death of the possessor of them; and what substantial advantage would they indeed be to the young Missionary, just buckling on the harness! How highly would he prize them! Had an undertaking like the present been commenced but twenty years ago, and all Missionaries, and others connected with missionary work, forwarded their accumulated mass of missionary knowledge to its conductors, what a pearl of great price would it have now been to all their coadjutors or successors! It is unnecessary to enlarge upon a train of thought so obvious, as well as important. It is rather necessary to bring the latent principle into immediate action, by the adoption of such measures as may prevent the continuance of an evil which is, by many, so much deplored. It is time to entreat every experienced Missionary to impart his knowledge to the young and unexperienced, before he departs from the conflict to the crown. Let not this remark, however, be construed into an intimation that communications from younger Missionaries and

Christians will not be esteemed. Far from it; they are especially entreated, in their intercourse with the heathen, to note down day by day, and transmit what occurs, suitable for being recorded in this department of the Asiatic Observer.

I remain, &c.

H. T.

The following original specimens may serve to shew our Missionary Correspondents the nature of those communications which will find a place in the Missionary Manual.

Praying in the Street.

A Missionary had stood in a conspicuous place at the corner of a street, and there engaged in prayer, previous to addressing some Hindoos, who assembled around him. After the service was closed, one of the congregation, partially acquainted with the New Testament, started an objection, which led to a conversation, of which the following is the substance.

Hindoo. Sir, what you have been doing, is condemned by your own Shastre.

Missionary. How do you prove it?

Hindoo. (Alluding to the 6th chapter of Matthew, 5th verse,) you have been praying standing in the corner of the streets. Now your own Shastre says, "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the corner of the streets."

Missionary. Friend, I am pleased to see that you have read the Sacred Scriptures with some degree of attention. However, as it respects the passage you have just now quoted, you have missed its true meaning. It refers to an individual offering up his private prayers, and not to a public minister praying with a congregation; and it especially is intended to censure those who offer up their prayers with great outward show, in order to gain the applause and admiration of those who see them. That this could not have been my motive, is sufficiently plain from this consideration, that, instead of meeting with applause, it is well if I do not get laughed at, and deemed half crazy. But, friend, I am not altogether displeased at what you have advanced; for it shews that you have read the books formerly given you; and I therefore now beg your acceptance of another.

The man took the book, and went his way, seemingly pleased with the present, and satisfied with the answer.

H. T.

Visible Appearance of the Deity.

To the Editor of the ASIATIC OBSERVER.

SIR,

A respectable Hindoo youth, in a letter to a Missionary, intimated that he was employed in reading the Old Testament, and that he inferred, from the account given that "the Lord appeared to Abraham," that God must have some bodily form.

The Missionary made the following reply:—

"I rejoice that you are employed in reading the Holy Bible; and my heart's desire is, that it may abundantly administer to your present and everlasting happiness. Permit me, however, to intreat of you that you will accompany your perusal of it with prayer to God, to enable you to ascertain, both whether it be his word, and what are the doctrines it inculcates. And also let me intreat you to strive against the commission of sin, in all its forms, in thought, in word, and in deed. Attention to these two things is a grand preservative against making mistakes in matters of religion.

"You mention, that from the expression in Genesis xii.,-7, 'the Lord appeared unto Abraham,' you infer God must have a bodily form. This inference I apprehend is incorrect. God is infinite, that is, without bounds or limits; and a bodily form is finite, and has dimensions: consequently a bodily form is a creature, and not the Creator. In order to reveal his will to man, God may make use of a bodily form, and by the organs of that body, speak to man, and in other ways make himself known; and when this takes place, it might of course be denominated an appearance of the Lord. Not that the essence of God can be seen by the eye of the body; for God in his essence is a spirit, invisible to the bodily eye as is the wind."

I am, &c. Z.

Prophecy.

To the Editor of the ASIATIC OBSERVER.

SIR,

I have been told by a Missionary living far up to the north of India, that in his intercourse with Mahommedans, he has found them peculiarly perplexed to answer his objection that Mahommed was no prophet, for he has given no prophecies. This argument seems to me well worthy of attention; and I shall be happy, should this paper come to the notice of the Missionary I refer to, if he would kindly amplify the thought, and communicate, as he is well able to do, a number of valuable arguments on the Mahommedan controversy.

I am, &c. N.

Heber's Missionary Hymn.

The following hymn, composed by the Reverend Reginald Heber, recently elevated to the see of Calcutta, breathes such a spirit of genuine piety, is so rich as a specimen of real poetry, and is so full of those sentiments which bear so cheering an aspect towards the nations of these dark parts of the earth, now full of the habitations of cruelty, that we cannot refrain from inserting it here.

We are indebted to a lady in England for this communication. From her letter, received by the last arrival, we extract the subjoined paragraph:—

March 5, 1823.

“The Rev. Reginald Heber is appointed Bishop of Calcutta, in the room of the late Bishop. He is highly esteemed as a literary character, and has generally favoured Bible and Missionary Institutions. A hymn, which he composed for the purpose of being sung in Whittington church, Shropshire, (in which parish a Missionary Association was formed on Sunday, April 18th, 1820,) I have copied and enclosed.”

May the best wishes of this distinguished divine be most abundantly realized. Such feelings of commiseration for those who are perishing, and such undisguised acknowledgments of the obligations of Christians to promote the spread of the Gospel in heathen countries, being in such perfect conformity to the revealed will of God, reflect not more honour on the possessor of them, than they augur favourably for the future welfare of India.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from Error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile ;
In vain with lavish kindness,
The gifts of God are strown ;
The heathen in his blindness
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny ?
Salvation ! oh ! Salvation !
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name !

Waft, waft, ye winds, His story,
And you, ye waters, roll,
'Till, like a sun of glory,
It spreads from pole to pole ;
'Till o'er our ransom'd nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Poetry.

ELIZABETH.

O, who can view a smile so sweet
 As runs along thy cheeks,
 Inspiring as an English sun,
 When summer morning breaks,
 Nor feel his own lips smile
 And his heart with fondness move,
 And bid heaven bless thy sunny looks,
 Elizabeth, my love ?

O gently as a rippling stream,
 Thy course of life flows now,
 And the joy that comes from heaven
 Is beaming on thy brow:
 And may thy hours of future life
 As sweet and placid prove,
 As those which view thee smiling now,
 Elizabeth, my love !

And if the vast Atlantic's waves,
 Which roll so deep and strong,
 From those who love thee best of all
 Divide thee far and long:
 The sight of years shall never from
 Their hearts thy smile remove
 As thus you sweetly smile on them,
 Elizabeth, my love !

But as the star the seaman marks
 When roars the angry wave,
 When shattered is his compass
 And loud the night-winds rave —
 With joy as Noah welcom'd home
 His olive-bearing dove,
 Thus we shall dwell on thy sweet smile,
 Elizabeth, my love !

S. V. V.

THE EVIL EYE.

It is not in those wretched hours
 Which all at periods know,
 Nor when disease has struck the frame
 With certain and appalling aim,
 The evil eye exerts its powers
 To smite death's prey more low.

But when the bridal train sweeps by,
 And laughing voices sing
 Joy to the maid, who glides along,
 The Venus of the starry throng,
 The flashes of the evil eye
 Pierce through the festive ring.

It is not when the night-winds sigh
 The evil eye prevails,
 It smites not from the funeral pall;
 But in the gay and crowded hall
 Its penetrating glances fly,—
 Its influence never fails.

And when the mother o'er her child
 In rapturous fondness bends,
 And traces years of future fame
 For him who bears the much-lov'd name,
 The evil eye its twinkle wild
 Darts, and her day-dream ends.

S. V. V.

 REDEMPTION.

Source of wisdom, God of love,
 Pour thine influence from above,
 Tune our hearts to sing thy praise;
 Aid devotion's solemn lays.

Such as through heaven's arches roll'd —
 Such as prophecy foretold —
 Such as swell'd the psalmist's song,
 These the strains we would prolong.

Though Isaiah may have seen
 Deity his throne assume;
 Yet a more mysterious scene
 Bids us visit Joseph's tomb.

Pale with death the Saviour lies,
 Pierced his heart, and sealed his eyes;
 He who ruled the starry fires,
 Wan and bleeding now expires.

He whom highest heavens ador'd,
 Dies to save a guilty race:
 He whom angels hail'd as Lord,
 Suffers in the traitor's place.

Lo! his hands that rein'd the world,
 And each rolling planet hurl'd,
 With sepulchral fetters bound,
 Sunk in weakness now are found.

Shall not soon arrive the hour
 When the bellowing thunder's roar
 Bursting o'er the murderers' tombs
 Shall proclaim "th' Avenger comes?"

Finish'd are the Saviour's pains;
 Short the triumph Satan gains;
 For the dragon scowls below,
 Conquer'd by his falling foe.

On the third appointed day,
 Flitting, changing, pass away
 All the horrors of the scene,
 Fraught with infamy and sin.

Lo! from heaven angelic might
 Rob'd in everlasting light,
 Swift descending rolls the stone
 Backward from the opening tomb.

" See, he rises !" angels cry :
 " See, he rises !" all reply :
 " Rises — re-ascends his throne—
 " Claims dominion as his own."

Opening graves the deed proclaim :
 Waking dead assert the same :
 Frighted guards, where'er they turn,
 This amazing truth confirm.

High exalted he shall sit,
 Till his enemies submit—
 Till dominion to him given,
 Spread o'er earth—extend through heaven.

See, the time approaching near !
 Lo ! the prophecies appear
 Now fulfilling ; for his name
 Echoes with unbounded fame.

Hark ! his willing converts sing,
 Numerous as the morning dew :
 Lo ! his adversaries bring
 All their honours as his due.

Contemplation—calm, serene,
 Come, survey the alter'd scene !
 Earth resembling heaven above,
 Fill'd with harmony, and love.

Lo ! before your eyes appear,
 Prowling wolf, and savage bear,
 Lion, leopard, calf and kid
 Feeding peaceful o'er the mead.

Now the noise of fierce alarms
 Terminates, nor war, nor arms
 Vex contending nations more,
 Or oppose Messiah's power.

Men forget their bloody strife :
 See, the spear, a pruning knife !
 Rage retires, and murderous storms,
 Whilst the sword, the ploughshare forms.

Reign Messiah, ever reign,
 O'er the hearts — the lives of men !
 Be thy power by all confessed ;
 Be thy name for ever bless'd !

Blaze ye worlds ! destruction come—
Suns and systems, meet your doom !
Perish all, earth, air, and skies :
Still Emanuel's fame shall rise.

Hail Messiah, all divine !
Majesty and might are thine :
Heaven and earth shall pass away,
But thy praise can ne'er decay.

THE CITY OF PALACES.

O sun bright city, opulent, and proud !
Thy palaces uprise as doth a dream
Of northern snowbergs, whose tall peaks do gleam
Refulgent, when the sun without a cloud
Lights up their silver summits as they crowd
White on the blue of heaven. Thy mid-day beam
Illumes thy stateliness, as steeples seem
To pierce the sky, and arches grandly bowed,
Bold giant lions, and the sable dome
Reveal the pomp of wealth. But sadly rise
(The long-forgotten dead to immortalize)
Each black mausoleum, and each solemn tomb,
On whose aspiring points, like moveless stone
The ancient crane doth stand, all mute, gloom-struck, and lone.

THERON.

WITCHES.*

What ails the night ? I know not—but the star
Though unobscur'd shines not with half its light—
And that, discoloured, sickens on the sight.
Who comes that way ? I know not—yet there are
Bad things abroad. O hide thee from her stare !
The Daina's look is like a deadly blight ;
'Twill curdle thee to madness, and her spite
Will sap thy blood to stain the blessed air.
See now the dugged witch doth shake her head,
And her lean sisters come with sudden haste
When her loath'd voice doth croak upon the blast.
Thou canst not hear their footsteps, for they tread
As if on nothing, while they hurry past
And on the noiseless earth their hurtful shadows cast.

THERON.

* " Many persons in Bengal are called Dainus, or witches, whose power is exceedingly dreaded: they are mostly old women. Amongst other things, it is said they are able, while sitting near another, imperceptibly to draw all the blood out of his body, and by a look, to make a person mad. If a dainu shakes her hair in a field at night, it is said, that a number of dainus immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power." See Ward's View, &c. 1st vol. page 166.

Review.

History of the Propagation of Christianity among the Heathen, by the REV. W. BROWN, M. D. 2 vols. 8vo. Edinburgh, 1814.

THE subject of the volumes before us will ever challenge a primary interest in the hearts of genuine Christians. The consequences which result to every human being upon his acquaintance with the gospel, are so momentous, and of such extended duration, that they utterly defy indifference. Either men must be too weak, or too indolent to think at all upon the subject,—or, they must contemplate it with feelings of positive aversion, or ardent desire.

Persons sometimes betray an aversion to the dissemination of the gospel from having miscalculated its consequences. This is the case with those, who instead of viewing it as a divine expedient for the redemption of men's souls from sin and death, confound it with questions of civil and political economy, and then attribute to it effects foreign and altogether fictitious. It has also not unfrequently been the case with those who have formed erroneous ideas as to the means necessary to be adopted. When, instead of confiding in the results of efforts purely moral and suasive, they imagine the interposition of secular power to be in some degree requisite; and conceive that to diminish the force of deep rooted prejudices, and to detach men from superstition, involves a process similar to what would be required in the reduction of a revolted province, where all is effected by dint of physical strength. These individuals are too prone to assimilate the triumph of the Saviour of the world with the achievements of worldly conquerors, whose struggles are accompanied with "*confused noise, and garments rolled in blood;*" and after investing the subject with a fearfulness which has no existence but in their own misapprehensions, they decry the promulgation of the gospel as the undoubted precursor of civil discord. These persons have expressed, and we doubt not, in many instances have actually felt, greater hesitancy as to the expediency of "turning men from darkness to light, and from the power of Satan to God," than many politicians have discovered in subverting states and sacking an empire. As missionary operations have now been prosecuted with increasing ardour for the last thirty years,—since they have reached

almost every accessible part of the habitable globe, have been pursued under almost every aspect of Providence, every form of human government, and every variety of moral predicament in which human beings can be found, from the North American savage to the devoted Hindoo;—and since every community of Protestant Christians, how dissentient soever upon some points of doctrine and discipline, have thought it incumbent to embark in the same work, such scruples and suspicions are rapidly vanishing, and, it is probable, will soon be forgotten,—as the morbid terrors of the nightmare are displaced from the mind when the eye meets the beamings of solar light.

In this pleasing anticipation, we are not merely borne out by the experience of the human mind, which is generally found to adopt or reject, or modify opinions upon different accessions of light, on the prevalency of custom; but are happy to say, by the concurrence also of incontestable facts. It cannot but be grateful to the friends of religion to reflect, that upon the fuller development of missionary plans, the objectors to them, upon grounds of *inexpediency*, have within these ten years diminished to a degree that exceeds all expectation. While the agents of Mission Societies pursue their labours in a spirit of wisdom and love, keeping aloof from party interests and political broils, proving the only object of their warfare to be the counteraction of sin and misery, and that the weapons of this “warfare are not carnal, but mighty through God,” it is reasonable to suppose that men of candour and good sense will cease to censure, if they do not openly applaud.

Another class of objectors yet remain, perhaps by far the most numerous. These are not so much to be argued with as commiserated. They are those whose morals and sentiments being equally hostile to the purity and genius of the gospel, naturally meet with repugnance every attempt to facilitate its progress. The gospel, wherever it is competently known, is found to be incompatible with neutrality of feeling:—it must either be yielded to, and acted upon with complacency; or, if it be rejected and treated with neglect, the increasing contrariety of our own hearts and lives to the will of God, will naturally excite and ripen our enmity against that which so legibly bears his impress. Hence it is, that men of deistical principles, and those of dissolute lives,

hear of the advancement of divine truth with mingled fear and aversion; and instead of hailing the approach of their Saviour with *hosannas in the highest*, resemble but too nearly the first sinner of human kind, who upon hearing the voice of the "Lord God, hid himself amongst the trees of the garden."—This temper discovers itself in different persons in a variety of ways: sometimes it is evidenced in a professed indifference to the subject. Their conceptions of the excellency of the gospel revelation are professedly so meagre, that they intimate, it can be but of slight importance whether men follow Mahomet, Krishnoo, or "Christ the Lord."—The only thing not, very unfavourable with respect to this class of persons, is, that their professed indifference precludes their becoming avowedly opposed; but with respect to their *own* salvation, there are few people whose religious condition is more fearful. Much as the ebullitions of misguided zeal are to be dreaded in their effects upon others, yet, on their *own* account, an indifference to the gospel is more sincerely to be deprecated. Gallio's caring "for none of those things," was in the end more fatal to himself, than breathing, "out threatening and slaughter, and making havoc of the church," was to Saul of Tarsus. Others, again, exhibit opposition to the spread of the gospel, by alleging, it to be *visionary* to attempt the conversion of heathen and Mahometan countries. "That the views which men have inherited for many generations upon the subject of religion, a subject about which the human mind is more tenacious than any other, should be materially altered;—and that the immemorial practices of nations should be relinquished by the simple annunciation of new truths, however good in themselves, and however well accredited, is chimerical." To repress the force of such objections, it is sufficient that the sober Christian acquaint himself with the nature of the gospel dispensation, and he will rest in the full persuasion, that, as truth and love are perfections in the character of the Deity, it must ultimately *and universally* triumph over whatever has usurped dominion in the souls of men. Prejudices of this description, however, are often too deeply rooted in the *heart* to be easily dislodged from the *head*; but where they are not already matured into settled conviction, we cannot but persuade ourselves that the candid perusal of these volumes will tend in no ordinary measure to dissipate mistake, and convince those, who frequently take but too partial a view of the

question, that Missionary efforts are authorised by the divine command, urgently required by the condition of the moral world, and their efficiency ascertained by results already realized.

It is a subject of pleasing reflection, that the design of evangelizing the heathen occupied the minds of some of the principal Reformers, and that at so very early a period after the church of Christ had begun to shake itself from the dust, and emerge from the darkness of popery, efforts should be contemplated of diffusing the light of truth to dark and distant regions. They originated in the Geneva Church, a church pre-eminent in the history of the Reformation. But little information appears to be extant as to the measures pursued, and the success attained by the labours of the Missionaries sent forth upon this occasion. The notice which Dr. Brown takes of this first mission, and of the missions undertaken by the Swedes, and after them by the Dutch, is also very brief; but as extended, probably, as they could justly be deemed entitled to. These attempts, especially those made by the Dutch, appear to have been prosecuted, from first to last, upon an anti-evangelical principle, that of proselyting, rather than converting the heathen. Hence the actual acquisition to the cause of Christ is, as might naturally be expected, of trifling importance. Upon this plan of Christianizing the heathen, the numbers are vast who are quickly prevailed upon to change their name; but, if to change the heart, and consecrate the life to God, be any part of the design of promulgating the gospel, we shall find, after the lapse of many years, and the exhaustion of vast resources of both men and money, all the work yet remains to be effected. Hence, though hundreds of thousands are crowded upon the page that professes to record the triumphs of the gospel, they in reality tell nothing to the service or the honour of the Church of God.—After glancing at the state of Christianity on the Island of Ceylon, Dr. B. observes:

“ On the whole, however, the state of religion in Ceylon is at present very low. The Dutch ministers who remained on the Island after it was taken by the British, have almost all either died or left the country; and thus the people are now in a great measure destitute of religious instruction. A vast proportion of those who are called Protestant Christians have no occasion to return to heathenism; for though they have been baptized in the name of Christ, they never were any thing else but Pagans, worshippers of the idol Budhu.”

In a work professedly narrating the progress of the Christian faith during the space of two hundred years

and upwards, it was not to be expected that the accounts of every Society that has existed for this purpose, should be detailed very minutely, or at very considerable length. It seems to have been the design of this judicious and candid author, to collect from the periodical accounts of all existent Societies, the relation of those particulars only by which the reader may form a correct and adequate idea of all that has, in any country, been effected in conformity with the genuine principles and spirit of the religion of the New Testament. It is a circumstance highly pleasing in itself, and of material consequence to the cause of Divine truth, to observe from the contents of these volumes, that, though labours have been made during the period above mentioned, to spread the gospel amongst many different nations, and by Christians of every denomination in the Protestant community, yet in every case in which they have been prosecuted with success, they have been persevered in under the influence of strictly similar principles, by men of like spirit, and, that the effects which have followed have been, though not of the same amount, yet invariably correspondent in their kind. The few extracts we shall give from these pages, will be selected chiefly with a view of illustrating these points, as this may answer the purpose of increasing our admiration of the *glorious Gospel of the blessed God*; by shewing its adaptation to the condition of a fallen world; and at the same time, afford the best testimony to the intrinsic value of our author's performance as a religious history.

Dr. Brown, observing all the brevity which was necessary in a work intended to embrace such a vast variety of interesting matter, has shewn great judgment in culling from the numerous volumes of Missionary intelligence such information, and such only, as should throw into prominent light those topics which are contemplated with equal interest by Christians of every name; while he has passed over in silence, or regarded in the concisest manner possible, all such particulars relating to different individuals and communities, which he deemed peculiar to a party, and not relative to the vital interests of Christianity itself. He has therefore cited from the printed journals of the principal Missionaries, such portions as he deemed requisite to exhibit in a just point of view the more decisive traits of their characters, and so much of their experience and deportment under the most trying vicissitudes of Providence, which he deemed desirable

to display the power of that religion upon their own hearts and conduct, which they had gone forth to proclaim amongst distant tribes. During the last two centuries there have been persons going forth in this *service* of the *Gospel*, from various parts of America, from Great Britain, and from almost every nation on the Continent of Europe;—amongst these were included persons of almost every persuasion: Episcopalians, Presbyterians, Lutherans, Independents, Moravians, Baptists, and Methodists; yet in the great work of Missions, it is delightful to see how great a *unity of spirit* has been evinced. In reading through this work, we appear to meet with a competent fulfilment of that petition of our Redeemer in his parting prayer for his disciples: "That they may be *one*, as thou Father art in me and I in thee; that they may be made perfect in one."

The principal characteristics which distinguished these eminent servants of Christ, were, zeal for the glory of God, and love to the souls of men, leading them to every species of self-denying persevering labour;—a patience and magnanimity of spirit that wore down the most obstinate resistance to their benevolent labours, and bore them triumphantly through all the power of the *Adversary*. Mr. Eliot is the first bright example of these transcendent graces, and as Abraham was the father of the faithful, he may almost be looked upon, as the father of Missionaries.

"In the year 1646, the General Court of Massachusetts past the first act, encouraging the propagation of the Gospel among the Indians; and it was recommended to the elders of the churches to consider the means by which it might best be accomplished. One of the first to comply with this order was Mr. Eliot, who not having been allowed to keep School in his native country, had retired to New England, and was now minister of Roxbury, a place in the neighbourhood of Boston. He had for two years past been applying to the study of the Indian language, with the assistance of a young ingenious native who understood English, whom he hired for this purpose; and notwithstanding the enormous length of many of the words, the harshness of the pronunciation, and the want of affinity with the languages of Europe, he was now able, not only to understand, but to speak it intelligibly." vol. 1, page 25.

"Though he (Mr. Eliot) still retained the pastoral charge of the church at Roxbury, yet he usually went once a fortnight on a missionary excursion, travelling through the different parts of Massachusetts and of the neighbouring country, as far as Cape Cod, and preaching the gospel of the kingdom to as many of the Indians as would hear him. Many were the toils, many the hardships, many the dangers he encountered in the prosecution of this important work. In a letter to the Hon. Mr. Winslow, he says, 'I have not been dry night nor day from Tuesday to Saturday, but have travelled from

place to place in that condition; and at night I pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy: 'Endure hardness as a good soldier of Jesus Christ.' Such sufferings as these, however, were the least of his trials. When travelling in the wilderness without a friend or companion, he was sometimes treated by the Indians in a very barbarous manner, and was not unfrequently in danger even of his life." vol. 1. p. 32.

"Notwithstanding these discouraging circumstances, Mr. Eliot persevered in his labours among the Indians, as long as his health and strength would permit; but being, at length, worn out with the infirmities of age, he was scarcely able to visit them more than once in two months, instead of every fortnight, as had been his usual practice. Even at Roxbury he was no longer able to perform the duties of the pastoral office to his own satisfaction; and, therefore, he very disinterestedly importuned his people to call another minister, because he could not die with comfort till he saw a good successor settled among them. 'It is possible', said he, 'you may think the burden of maintaining two ministers too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now Brethren, you may fix it on any man whom God shall make your pastor.'" vol. 1. p. 41.

"Being, at length, attacked with some degree of fever, he rapidly sunk under the ravages of his disorder, combined with the infirmities of old age. During his illness, when speaking about the evangelizing of the Indians, he said: 'There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant it may live when I am dead. It is a work I have been doing much and long about. But what was that word I spoke last? I recall that word, *My doings*. Alas! they have been poor, and small, and lean doings, and I will be the man who will cast the first stone at them.' One of the last expressions which were heard to drop from his lips were those emphatic words: '*Welcome Joy*.' He at length expired in the beginning of 1690, in the eighty-sixth year of his age, and has since been known, by the honourable, yet well-earned title of *The Apostle of the Indians*." vol. 1. p. 43.

The next of those worthies who dedicated his life to this work, was a Mr. Sergeant, a man too eminent to be past over, in our notice of this excellent work, in entire silence.

"The zeal of Mr. Sergeant," it is recorded, "for the conversion of the heathen was not unknown, as he had freely declared in conversation, he had rather be employed as a Missionary among the Indians, than accept of an invitation from any English congregation; and long before he had any prospect of being engaged in that capacity, it had been a petition in his daily prayers, that God would send him to these unenlightened Pagans, and render him instrumental in turning them from the error of their way to the wisdom of the just. He had already finished his course of study at Yale College, and was now employed as a tutor in that seminary; but no sooner was he invited to go as a Missionary among the Housatunnuk Indians, than he consented to the proposal, cheerfully exchanging the pleasures of a college life, which to him was no small sacrifice, for a residence among a savage and barbarous people.

"I should be ashamed," said he, "to call myself a *Christian*, or even a *man*, and yet refuse to do what lay in my power to cultivate humanity among a people naturally ingenious enough, but who, for want of instruction live so much below the dignity of human nature, and to promote the salvation of souls perishing in the dark, when yet the light of life is so near them." vol. 1, p. 72.

In pursuing his account of the American Missions, Dr. Brown has given a few very striking extracts from the life of David Brainerd.

"Many were the fatigues, the dangers, and the distresses which Mr. Brainerd endured in the course of his frequent journeys among the Indians, and no less singular were the faith, the patience, and the self-denial he manifested under trials of this description."

The reflections which he makes upon a peculiarly trying occasion are strikingly demonstrative of the extreme ardency of his piety.

"I have been frequently exposed, and sometimes have lain out the whole night; but hitherto, God has preserved me. Such fatigues and hardships serve to wean me from the earth, and, I trust, will make heaven the sweeter. Formerly, when I have been exposed to cold and rain, I was ready to please myself with the hope of a comfortable lodging, a warm fire, and other external accommodations; but now, through divine grace, such things as these have less place in my heart, and my eye is directed more to God for comfort. In this world, I lay my account with tribulation; it does not now appear strange to me. On meeting with difficulties, I do not flatter myself it will afterwards be better, but rather think how much worse it might be with me; how much greater trials many of God's children have endured; how much greater, perhaps, are yet in reserve for myself. Blessed be God, he makes the prospect of my journey's end a comfort to me under my sharpest trials: and instead of allowing the thought of my dissolution to excite terror or melancholy, he often accompanies it with exquisite joy." vol. 1, pp. 110, 111.

"I saw so much of the excellency of Christ's kingdom, and the infinite importance of its extension in the world, that it swallowed up every other consideration, and made me not only willing, but even rejoice to be a pilgrim or a hermit in the wilderness to my dying moment, if I might by this means promote the interest of the Redeemer. The language of my heart was, 'here am I, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in thy service, and to extend thy kingdom.' At the same time, I had as strong and lively a sense of the value of worldly comforts as ever I had, but only I saw them infinitely overmatched by the worth of Christ's kingdom, and the propagation of his gospel. The quiet settlement, the certain place of abode, the tender friendship I had the prospect of enjoying, appeared as valuable to me as ever before, considered absolutely in themselves, but, comparatively they seemed as nothing, they vanished like the stars before the rising sun. I was constrained, yea chose to say, 'Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it: Adieu, adieu! I'll spend my life to my latest breath in caves and dens of the earth, if the kingdom of Christ may thereby be advanced.' Oh!

with what reluctance did I find myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the service of God, and extending the kingdom of Christ to my latest, my dying moment." vol. 1. p. 143.

^a Bartholomew Ziegenbalg was the founder of the Danish Mission at Tranquebar. There is a peculiarly interesting account of the manner in which he conducted his ordinary labours as a Missionary, in the first volume (pp. 184, 185) of this work, but it being too long for insertion in this notice, we shall only transcribe the following paragraph, which exhibits the tranquil and happy state of his mind in his dying moments.

"About six months before his (Ziegenbalg's) death, he was seized with excruciating pains in his bowels, and with a troublesome cough; but notwithstanding these distressing complaints, he did not desist from the ordinary duties of his office. By degrees he became extremely weak, and was much afflicted with a hypochondriac disorder, which had affected him even before he left Europe; yet still he continued to labour, as far as his strength would permit, in translating the Old Testament into the Tamulian language. For a short time before his death he seemed somewhat better, and on the very day he died, he rose early in the morning, and united with his wife in prayer to God. But he quickly grew worse, and about nine o'clock the symptoms of his approaching dissolution were perfectly visible. When Grundler, his fellow labourer, suggested to him, that the apostle of the Gentiles desired 'to depart and to be with Christ, which was far better,' he replied with a feeble voice, 'Truly, that also is my desire. May God grant, that being washed from my sins in the blood of the Redeemer, and clothed with his righteousness, I may pass from this world to his heavenly kingdom.' When he was in the agonies of death, he was reminded of the following words of the same apostle: 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me at that day, and not unto me only, but unto all them that love his appearing.' To this he answered: I will persevere in the contest, through Jesus Christ, that I also may obtain that glorious crown." Shortly after he said, 'I am scarcely able to say more. May God render what I have spoken useful, I have daily committed myself to the will of God. Christ says, 'Where I am there also shall my servant be.'

"Thus died Bartholomew Ziegenbalg, in the thirty-sixth year of his age, a man who possessed, in no ordinary degree, those qualifications which exalt and adorn the character of a Christian missionary. Sincerity, zeal, indefatigability in propagating the gospel among the Heathen, shone conspicuous throughout the whole of his conduct. No service appeared to him too arduous, no sacrifice too great, if it might contribute to this noble end. His numerous trials, instead of shaking his resolution, only confirmed him in the purpose of living and dying a missionary among the Heathen. Amidst accumulated cares and labours, he preserved the most singular equanimity; his mind was always serene and tranquil, a circumstance which rendered his intercourse with others highly agreeable. With these qualifications, were combined respectable talents, singular prudence, and a happy turn for the acquisition of languages. His discourses were judicious and

affectionate; his patience in instructing the Pagans was invincible; his love towards them was so pure and fervent, that it kindled a corresponding affection in their breast, and disposed them to receive his instructions with a ready mind. Such, indeed, was the attachment of the natives to him, that the Pagans, as well as the Christians, bewailed his death with many tears." vol. 1. pp. 200—202.

It would be easy to multiply instances of such exalted virtue from the notices of Missions conducted under the direction of other Societies, who have pursued their operations in different parts of the heathen world. When we acquaint ourselves with the transcendent character of Vanderkemp, sacrificing all the prospects of honour and emolument which his elevated talent might have commanded, for a life of obscurity, destitution, and contempt; despising, not the delicacies only, but even the necessary comforts of life; relinquishing for ever what others hold dear to him, and exposing himself to all the severities and outward wretchedness of uncivilized life; and becoming literally a living sacrifice for the purpose of reclaiming perishing souls to God; we are led back to apostolic days, and read with new interest that celebrated passage which Paul, in apology for his own principles and conduct, addressed to the church of Galatia: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, *who loved me and gave himself for me.*"

The scenes of arduous labour, disappointment, and suffering, which the united Brethren passed through in the course of their Missions in the wilds of America, the West India Islands, the deserts of Africa, and the frozen regions of the north; and the temper they evinced under the innumerable ills that befel them, display an assemblage of amiableness and greatness perhaps without a parallel in the annals of history.

But Dr. Brown's work is not only highly valuable from the display of character which it contains, but, also as shewing the means which God has employed, and rendered effectual for the conversion of mankind. The errors into which the human heart has been betrayed in the progress of its apostasy from God are infinitely various in different countries.—Objects and modes of worship have been as dissimilar, as numerous, and often as opposite as the climates and natural productions of the regions which men have inhabited. Error is versatile in all its productions, but those to which it has given rise upon the subject of religion, are, for number and contrariety, such as to jade the understanding and afflict the heart. But for all the

maladies of the moral world, God has ordained but one sovereign remedy, and that is the gospel. It is remarkable to observe, how universally accommodate it has proved itself to the condition of degenerate man in every age and nation; and to reflect, that wherever it has been effectual, the results have been essentially similar. Between the inhabitant of North America, the West Indian slave, the more than half-brutalized Greenlander, and the proud superstitious Asiatic, we may trace almost every conceivable variety in the moral and social character, and every discordancy in religious sentiment and ceremony to be found amongst unchristianized people upon the face of the globe; but the history before us sufficiently proves that the gospel, which alone is capable of restoring the *least* depraved of the human species, is also equal to *the renovation of the whole mass.* Were it not that the word of God is itself explicit upon this point, and that facts and universal experience concurred with the language of inspiration, we might be ready to conjecture that a course more circuitous was required, in weaning men from idolatry, than the mere promulgation of the gospel would imply; but the experience of eighteen hundred years has shewn, that where every thing else has failed, this expedient has triumphed; but where this has been neglected, nothing besides has ever proved efficient.

The following is an extract from the history of the Greenland Mission, highly illustrative of the above assertion :

“ In the following year, 1740, a remarkable change took place in the Brethren’s manner of instructing the Greenlanders, and it was attended with such singular effects, as to merit particular notice. Hitherto, they had been accustomed, in the first instance, to direct the attention of the Pagans to such truths as were of a preliminary nature, as the existence of God, the creation of the world, the fall of man, &c ; a mode of instruction which appears, *a priori*, not merely the most rational, but even the only plan they could have pursued with the smallest prospect of success. It is worthy of observation, however, that reduced to practice, it had proved not only almost entirely ineffectual, but even seemed a bar to the conversion of the heathen. Now, however, they began to adopt a different method, and directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, his life, and especially to his sufferings and death. In discoursing of these things, the Brethren themselves were often so much impressed, that they spoke in a manner entirely new ; the subject so warmed and animated their own hearts that the words flowed from their lips with wonderful fervour and affection, and they were even astonished at each others powers of utterance. Happily, this was attended with correspondent effects

on the poor Greenlanders. It illuminated their darkened understanding, melted their stubborn hearts, and kindled in their cold icy breasts the flame of spiritual life. This, therefore, may be considered as a new era in the history of the Greenland Mission." vol. 1, pp. 363, 364.

The Compiler of this history has a note upon this subject, which we deem too pertinent to be omitted. He remarks:

"This observation certainly deserves the particular attention of Christian Missionaries. It was the result of the experience of the United Brethren, not only in Greenland, but in most other places where they have established Missions, as well as of other Missionaries in different parts of the world. We are far, indeed, from supposing that a Missionary should confine his instructions to this subject; but yet, as the death of Christ is the foundation of the Christian system, we certainly think it should hold a prominent place in all his discourses to the Heathen. This observation of the United Brethren accords, in a remarkable manner, with the conduct of the Apostle Paul, and places in a new and more forcible light some of the declarations of that illustrious man: 'The Jews,' says he, 'require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness.'—'When I came to you, I came not with excellency of speech, or of wisdom. For I determined not to know ANY thing among you, save JESUS CHRIST, and him CRUCIFIED.'—'God forbid that I should glory, save in the CROSS of our Lord Jesus Christ.' It is probable the Apostle Paul made the death of Christ the principal subject of his preaching, as not only on account of the important place which it held in the Christian system, but because it was the grand mean of the conversion of the Gentiles." vol. 1, pp. 364, 365.

In the 5th Article of the Form of Agreement entered into by the Baptist Missionaries, soon after their establishment at Serampore, which Dr. Brown has reprinted in his History, we have a passage which shews what they intended making the main theme of their preaching among the Pagans of this country, and in the course of twenty years' experience, we believe every instance of success they have met with in the work, has justified their sentiments upon this important particular.

"In preaching to the Heathen we must keep to the example of Paul, and make the great subject of our preaching, Christ the crucified. It would be very easy for a missionary to preach, nothing but truths, and that for many years together, without any well grounded hope of becoming useful to one soul. The doctrine of Christ's expiatory death, and all sufficient merits, has been, and must ever remain, the grand mean of conversion. This doctrine, and others, connected with it, have constantly nourished and sanctified the Church. Oh! that these glorious truths may ever be the joy and strength of our own souls, and then they will not fail to become the matter of our conversation to others. It was the proclaiming of these doctrines that made the Reformation from Popery, in the time of Luther, spread with such rapidity. It was these truths

which filled the sermons of the most useful men in the eighteenth century. It is a well-known fact that the most successful Missionaries in the world at the present day, make the atonement of Christ their continued theme;—we mean the Moravians. They attribute all their success to the preaching of the death of our Saviour. So far as our experience goes in this work, we most freely acknowledge, that every Hindoo among us who has been gained to Christ, has been won by the astonishing and all-constraining love exhibited in our Redeemer's propitiatory death. Oh! then may we resolve to know nothing among Hindoos and Mussulmans, but Christ, and him crucified. vol. 2, p. 219.

The evident and astonishing effects which followed upon the labours of the pious David Brainerd, are strongly corroborative of the sentiments contained in the preceding extracts. The diaries he kept of his own experience, and of his labours amongst the barbarous Indians, sufficiently testify upon what principles he conducted those labours, what were the leading subjects of his addresses, and what powerful impressions were left upon the hearts of his hearers.

“One day after a sermon on the new birth, by which a general and deep impression was made on the minds of the Indians, many of them followed Mr. Brainerd to his lodgings, and begged to be further instructed in the way of salvation; but he had not spoken long, when they were so affected with what he said, that they filled the house with their cries and groans. Almost all whom he apprehended in an unconverted state, were seized with concern for their souls; it seemed as if none, whether old or young, would now be left. No pen can describe the interesting scene. Numbers might be seen rejoicing that God had not taken his Holy Spirit from them, and delighted to behold, so many of their countrymen ‘striving to enter in at the strait gate.’ Others, both men and women, both young and old, might be seen dissolved in tears, some of them so overwhelmed with anguish, that they seemed like malefactors on the way to execution. The whole scene exhibited a striking emblem of the day of judgment; of heaven and hell; of infinite joy and of inexpressible misery.” vol. 1, p. 131.

In the Missions to Africa by the London Missionary Society, the same means were efficacious in producing the same results. In noticing the labours of Messrs. Vanderkemp and Read, the following instance amongst others, is recorded of the success of their ministrations.

“Amidst their various external trials, the Missionaries had often no small pleasure in witnessing the fruit of their labours among the heathen. Many of the poor Hottentots were brought under deep concern for their souls, and appeared to be the subjects of divine grace. Of some of these it may not be uninteresting to give a short account.

“Cupido, previous to his conversion, was, perhaps as notorious a sinner as ever was known. He was infamous for swearing, lying, and fighting, but especially for drunkenness, which often laid him on a sick-bed, as he had naturally a feeble constitution. On these occa-

sions; he often resolved to abandon that insatiating vice, and to lead a sober life; but no sooner did health return, than he was again led captive by it. Sometimes, however, he was afraid of the anger of God, and being apprehensive that his wickedness would at length prove the ruin of his soul, he enquired of all he met with, by what means he might be delivered from the snare of drunkenness, imagining, that after he had abandoned that, it would be an easy matter to forsake his other sins. Some advised him to apply to the witches and wizards; but these proved miserable comforters, for they told him, that his life was not worth a farthing. Others prescribed various kinds of medicines to him, but though he eagerly took them, they also proved of no avail. He was at length providentially led to Graaf Reinet, where he heard Vanderlingen declare in a sermon that Jesus Christ was able to save the guilty from their sins. On hearing these glad tidings he said to himself, "*that is what I want; that is what I want.*" His convictions of sin were afterwards greatly increased by a discourse of Dr. Vanderkemp's. All his evil deeds seemed now to rise up in array before him; every word of the sermon, he thought, was directed to him. At first, indeed this only excited in his breast a violent animosity against an old woman with whom he had lived, and by whom, he imagined, his character had been made known to the landrost's wife, and through means of her, to the Missionaries. This apprehension, however, was not of long duration, for as he continued to attend on the means of grace, the secrets of his heart were still farther manifested, and he was, at length, obliged to exclaim, 'This is not of men, but of God.' It was often no small pleasure to the Missionaries, to hear him recommend Christ Jesus, as the only Saviour from sin, one who could destroy it, both root and branch, as he could testify from his own experience." vol. 2, pp. 427, 428.

It is interesting to trace the progress of Christianity among different nations, with a view of ascertaining its actual influence on social life. There are few, it is believed, who admit the truth of the Gospel, but will attribute to it some degree of importance as to the relation it professes to bear to the happiness of the individual who sincerely receives it. To ease the conscience of guilt, and deliver it from the forebodings of utter and eternal suffering; to make a soul, once torn with conflicting passions, rankling with enmity against God, and agitated with the fear of his wrath, at peace with itself, happy in the divine favour, and resigned or triumphant in the prospect of changing worlds;—that these are things of importance; and that these are things which the Gospel is destined to confer, few rational men will deny.—But if they can be shewn to be of salutary effect in promoting social order and virtue, every philanthropist will feel it incumbent on him to pray, "Let thy kingdom come, and thy will be done on earth, as it is in heaven." In almost every instance, then, where Missionary efforts have been prosecuted, it appears that very essential improve-

ments followed in the domestic economy and relative habits of the people, and that a vast accession was made to their temporal enjoyments. It is true, Christians have not proceeded upon the principle that they must needs civilize people in order to make them Christians; but their primary indispensable object has been to Christianize; and having realized by this means a radical change of character, a degree of intellectual improvement, and the blessings of external order and peace have been added with a facility and to an extent not before anticipated.

The savages to whom Mr. Eliot preached, after they had shewn a sincere concern about the Gospel, in the year 1651, united together in a considerable number in building a town, which they called Natick, on the banks of Charles River, about eighteen miles south-west from Boston.

“ This village consisted of three long streets, two on this side of the river, and one on the other, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion; for as the former were neither so cheap nor so warm, nor yet so easily removed as their wigwams, in which not a single nail was used, they generally retained their own mode of building. As soon as the Indians had formed this new settlement, they applied to Mr. Eliot for a form of civil government; and as he imagined the Scriptures to be a perfect standard in political as well as religious matters, he advised them to adopt the model proposed by Jethro to Moses in the wilderness: ‘ Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.’ Agreeably to his advice, they chose one ruler of a hundred, two rulers of fifty, and ten rulers of ten, the rulers standing in order, and every individual going to the one he chose. Having adopted this form of government in their little town, they utterly abandoned polygamy, which had formerly prevailed among them; they made severe laws against fornication, drunkenness, sabbath-breaking, and other immoralities; and they began, at length, to long for the establishment of the order of a Christian Church among them.” vol. 1. page 34.

All acquainted with the missionary operations of the Moravian, or United Brethren, admire the external economy which they observe, and the civil improvements which they generally effect among the converts of all the different nations among whom they labour. The following extracts are so gratifying, and so much in point that we cannot withhold them from our readers.

“ The settlement of the Brethren at Bavian’s Kloof was now an object of general curiosity in the country, particularly to the inhabitants of Capetown, many of whom came thither as to a place of fashionable resort, and were no less pleased than astonished to see

the vast improvement which had been effected on the character and habits of the Hottentots, whom they had been accustomed to consider as among the most degraded of the human race. Among these visitors was Mr. Barrow the traveller, who has given us the following interesting account of the state of the settlement about the end of the year 1797.

"Proceeding up the valley through which the Endless River meanders, we halted late in the evening at a place called Bavian's Kloof, where there is a small establishment of Moravian Missionaries. Early next morning I was awakened by some of the finest voices I had ever heard, and on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns. A sight so very different from what we had hitherto been in the habit of observing with regard to this unhappy class of beings, could not fail of proving grateful, and at the same time it excited a degree of curiosity as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them.

"The missionaries have succeeded in bringing together into one Society, upwards of six hundred Hottentots, and their numbers are daily increasing. These live in small huts dispersed over the valley, to each of which was attached a piece of ground for raising vegetables, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chose to learn the respective trades of the missionaries, were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry, and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

"On Sundays they all regularly attend the performance of divine service, and it is astonishing how ambitious they are to appear neat and clean. Of about three hundred that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep skin dresses; and it appeared on enquiry, that the former were the first who had been brought within the pale of the Church; a proof that their external circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons, not only added much to the comforts of life, but was one of the greatest preservatives of health, and that the little trifle of money they had to spare, was much better applied in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessities, that they might justly be considered as the most pernicious evils." vol. 2, pp. 102, 103.

It appears also that improvements to equal extent, had been effected by Messrs Vanderkemp and Read, in the external circumstances of the Hottentots whom they were instrumental in gathering at Bethelsdorp. Great improvements in agriculture had been effected, and a few hundreds of people exercised themselves in no less than

eighteen different trades. The passage is too long for insertion, or we would give the account at length. It is found in vol. 2, pp. 437, 438.

It is evident, therefore, that the dissemination of the Gospel, while it is the sovereign antidote to moral evil, is of unquestionable efficacy in counteracting every species of disorder, degradation, and suffering, incident to man as a fallen creature. Every other expedient for civilizing or reforming the human race, however imposing in theory, must be elaborate and circuitous.—It may prove of some account in taming the more rampant vices, and effecting some degree of improvement in the external deportment, but as the change is effected by means extraneous to the individual, so the effects will generally be partial and of short duration. The Gospel, on the other hand, proposes to educate the heart as well as elevate the intellectual faculty, and by arraighing him at the tribunal of awakened conscience, makes every man his own reformer, and the world is necessarily the better for the change.

In taking leave of Dr. Brown's "History of the Propagation of Christianity," and recommending it to the perusal of our readers, it is due to the Author that we notice the candour he has displayed throughout the performance. This is the first piece of ecclesiastical history we have seen, in which the author has sufficiently controuled his own mind, as to rise above the predilections of party, and do ample justice to his subject. It is often to be regretted in works of this class, that the writer appears to have made his own views of truth, and the distinguishing tenets of the party to which he pertains, a sort of centre, and whatever he cannot bring to revolve round it, is too often passed over in silence, or adverted to only for the purpose of proving it to be eccentric, and accumulating unmerited odium upon a sect. The present work will be read with equal pleasure and confidence by Christians of all denominations, for, to the best of our knowledge, it contains nothing that can provoke the prejudices, or wound the feelings of any. The design of the author, has evidently been to report upon the progress of substantial vital Christianity, and not to raise or depress any particular body of its professors.

As several years have now elapsed since this valuable work issued from the press, it is to be fervently hoped Dr. Brown will resume his labours and bring forward the history of Christian Missions up to the present period.

Plans of missionary operation have been pursued to a much wider extent, during these last ten years, than in any former period; many additional labourers have gone forth, especially from the London and Church Missionary Societies; and the materials for interesting narrative are proportionably augmented.

Philosophical and Literary Intelligence.

ASIA.

ASIATIC SOCIETY.

On Wednesday, the 7th of May, a Meeting of the Members of the Asiatic Society took place at the Society's Apartments in Chouringhee.

In consequence of the departure for Europe of the Marquess of Hastings, the late President, the Members proceeded to the election of a successor, when the Honourable J. H. Harington, Esq. one of the Vice Presidents, was unanimously chosen President of the Society.

Mr. Henry Cooper was elected a Member, and Mons. Remust, Secretary to the *Société Asiatique* of Paris, and Mons. Gotthelf Fischer, Secretary to the Imperial Society of Naturalists at Moscow, were elected Honorary Members of the Society.

A letter was read from the Reverend T. Thomason, presenting to the Society in the name of the Revd. J. Yaul, one of the Chaplains at George Town, Port Dalrymple, New South Wales, two boxes containing curious specimens of Fossils, &c. collected in that country. Mr. Yaul has liberally offered to transmit other specimens, that may happen to fall under his notice, in that interesting part of the world.

Several curious articles were presented at this meeting by Dr. Robert Tytler, viz. two Lingams, with Sculptures; a number of large and small Images; views of the Taj and Kutub Minar; a Native Portrait of Noor Juhan; two small dried Alligators; two human skulls with singularly diversified sutures; several curious Salagrams, and one of the Aerolites which fell near Futtehpoore on the evening of the 30th of November, 1822, weighing four pounds and five ounces. The indefatigable zeal and activity of Dr. Tytler, in the collection of materials for antiquarian and philosophical research, are deserving of much praise.

A box of Minerals from the Giant's Causeway, Ireland, was presented by Mr. Skipton, Surgeon to the Artillery;

A letter was read from Mr. Gibbons, presenting a Chart of the variations of the Thermometer, for 1822.

The Secretary read the translation of an Inscription from Gurrah Mundela, by Captain Fell. The Inscription contains a genealogical enumeration of fifty-two Princes, which, we understand, exceeds that of any Hindoo Inscription yet discovered. The document is worth preserving, in case any of the same Princes should be found in other records or inscriptions, with which this list may furnish a useful point of comparison. *Sundari*, the consort of *Hridayeswara*, the fifty-third Prince of the race described, erected the Temple upon which the inscription was placed, for the worship of Vishnu, Seva, Ganesa, Durga, and the Sun. This genealogy, the Inscription adds, was framed by the learned *Jaya Govinda*. The Temple was built by the

skillful architects *Sinhesahi Daya Rama*, and *Bhagiratha*, and the Inscription written by *Sadasiva*, in the year of the Sumbat æra 1724, (A. D. 1667) on Friday the 11th day of the bright fortnight of the Moon of the month of Jeshtha, and engraved by the above artists. If we deduct from the year 1667 the reigns of fifty-two Princes at 20 years to a reign, 1040, the family must have begun to flourish, A. D. 627.

The Secretary laid before the meeting a paper on the building stones and Mosaic of Akberabad, by W. H. Voysey, Esq. the Geologist attached to the Trigonometrical Surveyorship of India. From this paper it appears that the stones composing the main structure of all the buildings at Agra, or in its vicinity, are of two kinds. Sandstones and crystallized limestone and marble. The Fort, the greater part of the Mausoleum of Akber at Secundra, the Jumma Musjid, the gateway, wall, basement and Musjids of the Taj, are built of the sandstone. The Taj Muhal, or tomb of the favorite wife of Shah Jehan, the Motie Musjid, and some buildings in the interior of the Fort, are built of marble. The marble of Agra resembles the Carrara marble of Italy in the purity of its white, and its containing grey streaks. The stones used in the Mosaic of the Taj and of the other buildings are of twelve kinds, including the different species of Calcedony. 1, Lapis Lazuli. 2, Jasper. 3, Heliotrope. 4, Calcedonic Agate. 5, Calcedony. 6, Cornelian. 7, Sardè. 8, Plasma or Quartz, and Chlorite. 9, Yellow and striped marble. 10, Clay Slate. 11, Nephrite. 12, Shells, Limestones yellow and variegated. The *Lapis Lazuli* seems to be a foreign stone, Mr. Voysey not having found it in India, and it is said to be brought from Ceylon and Thibet. The *Jasper* is blood red, and of the kind found in the basaltic trap and wacken rocks of Hindoostan, and in the beds of rivers issuing from them. The Calcedonic Agate, Calcedony, Cornelian, and Sardè, are generally very beautiful and of various shades of red, white, and yellow.

The Cornelians and Sardies remarkably fine. The Soane, the Nerbuddah, and Godavery rivers are said to produce them in abundance. The Plasma is frequently found in the basalt and amygdaloid rocks of the Deccan. It is used in the Mosaic to vary the shades of the leaves of the flowers. The yellow marble is seen principally in the tomb of Etemad ad Dowlah. His sarcophagus and that of his wife are formed of solid blocks of this stone which is said to come from Guzerat.

The whole of the precious stones and marbles used in the structures at Akberabad are understood to have been the produce of commuted tribute, or to have been received as gifts from tributary powers, but the labour bestowed on polishing, and giving the exact shape to such hard materials, must have been immense, and this forms the distinguishing feature of the magnificent works at Agra. A single flower in the screen around tombs, or Sarcophagi, contains a hundred stones each, cut to the exact shape necessary, and highly polished, and in the interior alone of the building there are several hundred flowers each containing a like number of stones.

A letter was read from Jacques Graberg de Hemso, his Swedish and Norwegian Majesty's late Consul at Morocco, and now appointed to Tripoli, transmitting to the Society several publications in French, Latin, and Italian, of his own composition, viz. *Theorie de la Statistique. Leçons elementaires de Cosmographie et de Statistique. Precis de la Litterature Historique du Mogh'ribel-Aksa. Saggio Istoricò su gli Scaldi o Autichi Poete Scandinavi. Annali de Geografia, e di Statistica.* 2 vols. *De Natura et Limitibus Scientiæ ejusque in Italia hæc nus fortuna. Lettera sulla Peste di Tange i negli anni*

1818. 9. La Scandinavie Vangée de l'accusation d'avoir produit les Peuples barbares qui détruisirent l'Empire de Rome.

In the latter work the author has performed a patriotic and meritorious task, and zealously endeavours to exonerate his country from the stigma of having produced the barbarous people, who subverted the Roman Empire, and destroyed the monuments of science, letters, and the fine arts. He conceives that he has demonstrated the local and historical impossibility of Scandinavia being the nursery of the barbarians of the middle age, showing as he does the introduction of a colony of Asiatics into Scandinavia towards the end of the fourth century of our era, which he thinks conclusive in favor of his argument.

AGRICULTURAL SOCIETY.

A meeting of this interesting and useful association took place at the House of the President, Mr. Leycester, in Chowringhee, on Wednesday evening the 14th of May. Owing to a sudden attack of indisposition, we are sorry to have to notice, the absence of Dr. Carey, to whose exertions the Society has hitherto been so greatly indebted. The Rev. Dr. Marshman, being senior member, was called to the chair, and some curious specimens of twine made from the fibres of different species of Musæ were presented to the meeting by the Secretary Dr. Wallich.

Dr. Tytler submitted specimens of the Artificial Wax, made into candles, which has lately been invented by Mr. John Tytler, Garrison Surgeon of Monghyr. This singular substance, is formed from vegetable oils, particularly castor oil, and we are happy to learn is considered by the Agricultural Society as comprehending a very curious discovery, capable of application to several of the most useful domestic purposes.

The same gentleman also brought to the notice of the meeting, specimens of the terrible disease affecting the barley of the last harvest, by which a very considerable quantity of that important grain was destroyed in the Upper Provinces, and by means of which we learn that a large quantity of barley is annually ruined, and rendered unfit for food. Dr. T. likewise submitted samples of vitiated rice, and of the poisonous *otto* made from mixtures of the *Kun*, or inner rind of this grain, with farinacious substances. The observations of this gentleman, whose exertions in almost every branch of science are so well known to the Indian community, were, we understand, deemed of such importance to their interests, that the Society with a degree of liberality which confers upon them the highest credit, have requested Dr. T. to submit an account of the observations made by him upon the subject of the diseases and vitiation of grain, with the view of their being recorded in the volume of their transactions which is expected to be laid in print before the world. We are gratified by also learning that this most useful institution is on the increase, and that Mr. Ainslie, and several other gentlemen, have lately been admitted members.

ELRPHANT SHOOTING.

On a recent Elephant shooting party at Ceylon, Captain Gambier and Mr. Hay, of the Royal Engineers, had separated from their companions, and were following a large female Elephant: when pretty close to her, she suddenly and unexpectedly turned upon them; escape appearing impossible, they both fired but with little effect.—The animal immediately charged, knocked Captain G. down, and pursued Mr.

Hay, who fell; Captain G. having revived, and observing the imminent danger of Mr. Hay, gallantly ran with another gun to his assistance.

The Elephant, on perceiving Capt. G's. approach, turned round, seized him with her trunk, and raised him from the ground with as much ease as if he had been a straw: she then knelt down and laid him on his back, still retaining her hold; she now began gradually to lower herself, and he already felt the pressure, which appeared the forerunner of certain destruction, when most unaccountably the animal suddenly rose and retreated, leaving him without other injury than a severe bruise on one knee, which he probably received when she first knocked him down in pursuing Mr. Hay.

So providential a rescue from apparently certain death, may perhaps be accounted for by the Elephant having been confused by the firing, or by her alarm at becoming so far detached from the rest of the herd.

TIGER HUNT.

(Extract from a letter, dated Malwa, May 19, 1823.)

"Capt. R. of the 27th, and another Officer, came out four marches from Saugor in this direction, with two elephants, about two months since, in search of tigers. They met with one;—R. ordered his Mahaot, to take his elephant up to the spot where he was lying, on the banks of a small river, under some bushes,—that he might get a fair shot at him. On his elephant coming within a few yards of the tiger, the latter rushed out and charged; and just as he was about springing, R. fired and wounded him, which drove him back to his den. The tiger then tried to retreat across the river, when R. fired another ball into him, which made him fall back under the bushes. The Mahaot now thought the tiger was dead, as he saw him lying at full stretch; he told R. of it, but all the latter could say, would not persuade the Mahaot, that the tiger far from being dead, was only "shamming Abraham." The Mahaot persisted in pushing the elephant close up to the tiger, who got up, and before R. could fire, sprang upon her head, got his fore paws on the howdah, pulled it all on one side, and wounded the Mahaot on his thigh, pulling the elephant down at the same time; when out flew all the guns from the howdah, except the one that R. had in his hands. The poor Mahaot was so much alarmed, that he got off the elephant, and ran away into the jungle. In this state R. managed to get the muzzle of his gun against the tiger, and blew him off the elephant. She instantly got up, when the tiger again laid hold of her by one of her hind legs, and mangled it. He then quitted her, and was going away to the jungle, when he met the unfortunate Cooly belonging to the elephant coming up. The tiger ran at him, and wounded him so severely, that he died a few days after. The poor fellow did not see the tiger until close upon him. However R. got the Mahaot to come back to the elephant, went up to the tiger again, and at length killed him. He commenced the battle with the tiger at 2. P. M., and did not kill him before sun set! The elephant's head and proboscis were much torn. The tiger had 13 balls in him.—A harder tiger fight, I'll be bound to say, has seldom occurred. What will your Calcutta Sportsmen say to it? and the gallant female elephant that behaved so well! His fellow-sportsman could give him no assistance; but why, we have not heard,—probably he was engaged elsewhere."

DIFFERENCE BETWEEN THE COLLOQUIAL DIALECT AND THE WRITTEN LANGUAGE OF CHINA.

A correspondent, from Malacca, informs us that such is the difference between the colloquial dialect, and the written language of

China, that many of the boys who are taught in the Schools, can read a whole volume from beginning to end, without comprehending the sense conveyed by a single sentence which it contains. The same Gentleman also informs us of a laborious Missionary, who committed to memory twelve sermons in the written language, and that after all his toil, he found that not a single Chinese in the streets of Malacca could understand one sentence. Hence, he says; after a Gentleman coming to this place has obtained a knowledge of the written character, he has to begin afresh, and acquire, according to the colloquial mode, what he had already obtained by the written character.

EUROPE.

BRISTOL PHILOSOPHICAL INSTITUTION.

By way of beginning in the formation of a Museum, a beautiful specimen of organic remains, cut from the face of a rock at Lyme, in Dorsetshire, was presented to this Institution. It is the skeleton of a wonderful fish, between the porpoise and the dolphin, having paddles or fins, it is not determined which. It is about five feet long, and is, perhaps, the best and most perfect specimen of the kind in the kingdom. It is believed that it is that description of Fossil which some mineralogists call *Proteothaurus*, others *Ichthyosaurus*. It is imbedded in blue lias.

CHEMISTRY.

The course of Lectures which has just been commenced at the Surry Institution, by Mr. Gurney, seems to promise an unusual degree of attraction and interest. In the second Lecture, delivered on Tuesday, 12th Nov. 1822, the Lecturer made the first public announcement of, and in some measure explained and developed, an entirely new theory of Crystallization; in which the various objections which have been successfully urged against the existing attempts at a theory on this most abstruse subject, were openly met, and seemed to be entirely and satisfactorily disposed of. The theory announced by Mr. Gurney is perfectly simple and intelligible; and he has invented a most elegant and ingenious little instrument for the purpose of illustrating it. In the present stage of the enquiry, and merely from a *viva voce* explanation of the matter, we are not prepared to say whether the new theory is capable of meeting all the facts connected with the subject in question. But, if it be capable of so doing, we have no hesitation in saying, that the discovery is one of the very highest importance to science, and one which is in fact entitled to rank with the most brilliant that have attended the progress of modern chemistry.—We have only space at present to mention that the theory of crystallization offered by Mr. Gurney, is founded on another theory which is now universally recognised, so far as it has hitherto been examined, and developed; namely, that of *Definite Proportions*. Admitting that the elementary atoms of matter are capable of uniting with each other only in definite proportions, Mr. Gurney professes to shew, to a mathematical demonstration, that the forms in which certain compounds are found to crystallize, are the necessary results of those laws, and that they can crystallize in no other. He shews, for example, that, supposing the elementary atoms of matter to be of a spherical form, compounds of those atoms of one to one, if they take any *regular form* at all, cannot by possibility take any other than *the cube*: and in point of fact, those compounds that are known to be of the above description, *do crystallize in cubes*. By this theory, Mr. Gurney is enabled to form the rhomboid of calcareous spar, and the hexagonal prism,

without having recourse to the spheroids and oblong spheres of Hook, Wollaston, &c. It seems almost needless to add, that this theory, if finally established, must lead to the most important results. At all events, it cannot fail, immediately on its publication, to engage the attention of scientific men throughout Europe.

THE STRICKEN STORK.

On the 21st of May, 1822, a Stork was shot on the estate of Count Von Bothmer, on the coast of the Baltic, not far from Wismar, in the Duchy of Mecklenburg. This Stork had an arrow, which was probably discharged at it by some African savage, sticking perpendicularly in its neck. The arrow was two feet ten inches in length, of black wood, with an iron head of rude workmanship, which was fastened to the wood with a string. It projected by nearly a third of its length above the head of the Stork, and the lower part about as much below the breast. It was observed that several other Storks vainly endeavoured to free their companion from this troublesome ornament, which it doubtless brought from its winter abode in Africa. A draughtsman of the name of F. Lenthe made a drawing of it on stone; it was afterwards stuffed and is preserved in the museum of the University of Rostock.

LITERARY ANTIQUITIES.

A letter has been received from Mr. Salt, dated at Cairo, in August 1822, with the following curious information;—A roll of Papyrus, measuring about 11 inches in length, and five in circumference, has been discovered in the island of Elephantina, and purchased for Mr. Banks. It is found to contain a portion of the latter part of the Illiad, very fairly written in large capitals, such as were in use during the time of the Ptolomies, and under the earlier Roman Emperors. The lines are numbered, and there are Scholia in the margin. A copy is to be made from this valuable MS. at Cairo, that it may serve as a duplicate in case of any accident in its voyage to England. The person who procured this treasure for Mr. B. is a young man, who has been in his employ for some years to explore such parts of the antiquities and geography of the East, as were left unascertained by Mr. B. himself.

ANCIENT COINS.

About 60 English gold and silver coins of various denominations, belonging to the reigns of Henry V. and his immediate successors, were found, a short time ago, in an old cop upon Cockey Moor, near Bolton. They were deposited in a cow horn, and were probably hidden during the wars of legitimacy between the houses of Lancaster and York. One of the silver ones (a double great piece) is of Henry V. and nearly as fresh as it came from the mint, except that the edges are clipped in two or three places.

METEORIC APPEARANCES.

Several luminous globes, in the direction of the South, were lately visible at Bourg. Four luminous globes followed each other; one only attended by a train of light, and the first of the apparent size of the moon, with a rotatory motion, and an opacity in the centre.

EGYPTIAN HIEROGLYPHICS.

The three systems of writing the Hieroglyphic, the Meratic, and the Demotic, according to the recent communication of Mou-

Champollion, jun. to the Royal Academy of Sciences, are purely idiographic; that is to say, they represented ideas, and not sounds or pronunciation. Their general process (*marche*) was, however, very analogous, or rather it was modelled on that of the spoken Egyptian language. But since the three systems of Egyptian writing did not express the sounds of the words, it was important to know by what means the Egyptians could insert in their writings the proper names and words belonging to foreign languages, which they were often forced to mention in their idiographic texts, principally during the various periods of the subjection of Egypt to kings of a foreign race. It is this question, so interesting to history and philology, that I have attempted to solve, and of which I shall give a concise epitome. The demotic text of the Rosetta inscription, compared with the Greek text, has led us to perceive that the Egyptians made use, in this third system of writing, of a certain number of idiographic signs, which, throwing aside their real value, become accidentally signs of sounds, or of real pronunciation. It is with signs of this order that the names of Kings, Alexander, Ptolemy; of the queens, Berenice, Arsinoë; and those of private persons, Actes, Pyrrha, Philinus, Areia, Diogenes, and Irene, are written in the demotic text of the Rosetta inscription. Another demotic text, we mean that of a MS. on papyrus lately purchased for the cabinet of the King, which is a public document of the reign Ptolemy Euergetes II. contains also in its protocol, of which we have attempted a translation, the names of Alexander, Ptolemy, Berenice, Arsinoë, and likewise those of Cleopatra and Eupater; lastly, the names of Apollonius, Antiochus, and Antigone; which are those of public officers or private individuals. The comparison of these names with each other has fully confirmed what the demotic text of Rosetta had already told us—the existence in the popular idiographic writing of an auxiliary series of signs, destined to express the sounds of proper names, and of words foreign to the Egyptian language. We have given to this auxiliary system of writing the name of Phonetic writing. The several names written according to this method, as well on the Rosetta Stone, as in the public document on papyrus, being compared together, have shown us the certain value of all the characters which form together the demotic alphabet, or rather syllabical. The use of phonetic being once distinguished in the demotic or popular writing, it was important to discover whether there was not also in the hieroglyphic writings a series of signs likewise phonetic, employed for the same purpose; because the discovery of this species of alphabet must produce, by its application to the numerous hieroglyphical inscriptions of which we have accurate copies, newer and positive results, highly interesting to history. The hieroglyphic text of the Rosetta inscription might alone have decided this curious question, and have given us also a nearly complete alphabet of phonetic hieroglyphics, if the text had come to Europe entire. Unfortunately, the stone contains only the last fourteen lines of this text, and the hieroglyphical name of Ptolemy, inclosed; like all the hieroglyphic proper names in a kind of cartouch, is the only one, of all those mentioned in the Greek text of the inscription, which has escaped total destruction. This name is formed of seven or eight hieroglyphic characters; and as the Greek name ΠΤΟΛΕΜΑΙΟΣ contains ten letters, we could not fix any certain relation between the value of the one and the others, nothing besides authorising us formally to consider the hieroglyphic name of Ptolemy as composed of phonetic signs. A new monument has at length removed all uncertainty in this respect, and has led us in a certain manner to most numerous, and we may say the

most unexpected results. The Egyptian Obelisk brought to London by Mr. Belzoni, from the island of Philæ, was connected with a base; bearing a petition, in the Greek language, addressed by the Priests of Isis, at Philæ; to King Ptolemy Euergetes II., to Queen Cleopatra his wife, and to Queen Cleopatra his sister. I distinguished, in fact, in the hieroglyphic inscriptions which cover the four faces of this obelisk, the hieroglyphic name of Ptolemy, precisely similar to that in the hieroglyphic text of Rosetta; and this circumstance led me to suppose that the second cartouch (or scroll) placed on this obelisk near that of Ptolemy, and the last characters of which (that terminate also the hieroglyphic proper names of all the Egyptian goddesses) are the idiographic signs of the feminine gender, contained, conformably to the Greek inscription on the base (or zocle,) the name of Queen Cleopatra.

If this were really the case, these two hieroglyphical names of Ptolemy and Cleopatra, which in the Greek have some letters the same, might serve to institute a comparison between the hieroglyphic signs which compose them both; and if the corresponding letters in the two Greek names were expressed in both the Egyptian scrolls by the same hieroglyphic, it then became certain, that in the hieroglyphic writing there existed, as in the demotic, a series of phonetic signs, that is to say, representing sounds or pronunciations.

This hypothesis has become certainty by the mere comparison of these two hieroglyphic names, the second, third, fourth, and fifth characters of the scroll of Cleopatra KAEQIIATPA, and which represent the A, E, O, and II are in fact perfectly similar to the fourth, sixth, third, and first hieroglyphic characters of the name of Ptolemy, which in like manner represent the A, the E, or the diphthong AI the O and the II, of the same proper name ΠΤΟΑΕΜΑΙΟΣ. It then became very easy to infer the value of the characters which differed in the two names, and this analysis gave us the greater part of a phonetic hieroglyphic alphabet, which it only remained to verify by applying it to other scrolls and to complete by this verification. It is thus that our hieroglyphic alphabet has progressively increased, and the general alphabet has been obtained.

AMERICA.

NATURAL CURIOSITIES; OR, TWO SCENES IN VIRGINIA.

On a lovely morning toward the close of spring, I found myself in a very beautiful part of the Great Valley of Virginia.—Spurred onward by impatience, I beheld the sun rising in splendour, and changing the blue tints on the tops of the lofty Alleghany mountains into streaks of purest gold, and nature seemed to smile in the freshness of beauty. A ride of about 15 miles, and a pleasant woodland ramble of about two, brought myself and companion to the great *Natural Bridge*.

Although I had been anxiously looking forward to this time, and my mind had been considerably excited by expectation, yet I was not altogether prepared for this visit. This great work of nature is considered by many as the second great curiosity in our country, Niagara falls being the first. I do not expect to convey a very correct idea of this bridge, for no description can do this.

The Natural Bridge is entirely the work of God. It is of solid limestone, and connects two huge mountains together by a most beautiful arch, over which there is a great waggon road. Its length from one mount to the other is nearly 80 feet, its width about 35, its thickness 45, and its perpendicular height over the water is not far from 220

feet. A few bushes grow on its top, by which the traveller may hold himself as he looks over. On each side of the stream, and near the bridge, are rocks projecting ten or fifteen feet over the water, and from 200 feet from its surface, all of lime-stone. The visitor cannot give so good a description of this bridge as he can of his feelings at the time. He softly creeps out on a shaggy projecting rock, and looking down a chasm of from 40 to 60 feet wide, he sees, nearly 300 feet below, a wild stream foaming and dashing against the rocks beneath, as if terrified at the rocks above. This stream is called Cedar Creek. The visitor here sees trees under the arch, whose height is 70 feet; and yet to look down upon them, they appear like small bushes of perhaps two or three feet in height.—I saw several birds fly under the arch, and they looked like insects. I threw down a stone, and counted 34 before it reached the water. All hear of heights and depth, but they here see what is high; and they tremble, and *feel* it to be deep. The awful rocks present their huge butments, the water murmurs and foams far below, and the two mountains rear their proud heads on each side, separated by the impetuous stream. Those who view the sun, the moon, and the stars, and allow that none but God could make them, will here be impressed that none but an *Almighty* God could build a bridge like this.

The view of the bridge from below, is as pleasing as the top view is awful. The arch from beneath would seem to be about two feet in thickness. Some idea of the distance from the top to the bottom may be formed from the fact, that as I stood on the bridge and my companion beneath, neither of us could speak with sufficient loudness to be heard by the other. A man from either view does not appear more than 4 or 5 inches in height.

As we stood under this beautiful arch, we saw the place where visitors have often taken the pains to engrave their names upon the rock. Here Washington climbed up 25 feet and carved his own name, where it still remains. Some, wishing to immortalize their names, have engraved them deep and large, while others have tried to climb up and insert them high in this book of fame.

A few years since, a young man, being ambitious to place his name above all others, came very near losing his life in the attempt. After much fatigue he climbed up as high as possible, but found that the person who had before occupied his place was taller than himself, and consequently had placed his name above his reach.—But he was not thus to be discouraged.—He opened a large jack-knife, and in the soft lime-stone, began to cut places for his hands and feet. With much patience and industry he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him. He could now triumph, but his triumph was but short, for he was placed in such a situation that it was impossible to descend, unless he fell upon the ragged rocks beneath him. There was no house near, from whence his companions could get assistance. He could not long remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below and dashed to pieces. Not so with himself. He determined to ascend. Accordingly he plies himself with his knife, cutting places for his hands and feet, and gradually ascended with incredible labour.—He exerts his every muscle. His life was at stake, and all the terrors of death rose before him. He dared not to look downwards lest his head should become dizzy; and perhaps on this circumstance his life depended. His companions stood at the

top of the rock exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not yet forsaken him. His course upwards, was rather obliquely than perpendicularly. His most critical moment had now arrived.—He had ascended considerably more than 200 feet, and had still further to rise, when he felt himself fast growing weak. He thought of his friends and all his earthly joys, and he could not leave them. He thought of the grave, and dared not meet it. He now made his last effort, and succeeded. He had cut his way not far from 250 feet from the water, in a course almost perpendicular; and in a little less than two hours, his anxious companions reached him a pole from the top and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the top, and it was some time before he could be recovered!

It was interesting to see the path up these awful rocks, and to follow in imagination this bold youth as he thus saved his life. His name stands far above all the rest, a monument of hardihood, of rashness, and of folly.

We staid around this seat of grandeur about four hours; but from my own feelings I should not have supposed it over half an hour. There is a little cottage near, lately built; here we were desired to write our names as visitors of the bridge, in a large book kept for this purpose.—Two large volumes were nearly filled in this manner already. Having immortalized our names by enrolling them in this book, we slowly and silently returned to our horses, wondering at this great work of nature; and we could not but be filled with astonishment at the amazing power of Him, who can clothe himself in wonder and terror, or throw around his works a mantle of sublimity.

About three days ride from the Natural Bridge brought us to a little place called Port Republic, about twenty miles from the town of Staunton. Here we prepared ourselves to visit another curiosity. The shower was now over, which had wet us to the skin—the sun was pouring down his scorching rays—the heavy thunders had gone by; we threw around our delighted eyes, and beheld near us the lofty Alleghany rearing his shaggy head. The south branch of the Shenandoah River, with its banks covered with beautiful trees, was murmuring at our feet—a lovely plain stretched below us as far as the eye could reach; and we, with our guide, were now standing about half way up a hill about 200 feet high, and so steep that a biscuit may be thrown from its top into the river at its foot—we were standing at the mouth of Ware's Cave. This cavern derives its name from *Barnet Ware*, who discovered it in the year 1804. It is situated near *Madison's Cave*, so celebrated, though the latter cannot be compared with the former. It would seem as if in this mountain nature had strewed her beauties with a hand so prodigal, that it creates not only pleasure, but astonishment also.

There were three of us, besides our guide, with lighted torches, and our loins girded, now ready to descend into the cave. We took our lights in our left hands, and entered. The mouth was so small that we could descend only by creeping, one after another. A descent of almost twenty yards, brought us into the first room.—The cave was exceedingly cold, dark, and silent, like the chambers of death. In this manner we proceeded, now descending thirty or forty feet—now ascending as high—now creeping on our hands and knees, and now walking in large rooms—the habitations of solitude. The mountain seems to be composed almost wholly of limestone, and by this means

the cave is lined throughout with the most beautiful incrustations and stalactites of carbonated lime, which are formed by the continual dripping of the water. These stalactites are of various and elegant shapes and colours, often bearing a striking resemblance to animated nature. At one place we saw over our heads, what appeared to be a *water-fall*, of the most delightful kind. Nor could the imagination be easily persuaded that this was not in reality a water-fall; you could see the water dashing and boiling down—see its white spray and foam, &c.—but it was all solid carbonated limestone. Thus we passed onward in this world of solitude—now stopping to admire the beauties of a single stalactite—now wondering at the magnificence of a large room—now creeping through narrow passages, hardly wide enough to admit the body of a man, and now walking in superb galleries, until we came to the largest room, called *Washington-Hall*. This is certainly the most elegant room I ever saw. It is about 270 feet in length, about 35 in width, and from between 30 and 40 feet high. The roof and sides are very beautifully adorned by the tinsels which nature has bestowed in the greatest profusion, and which sparkle like the diamond while surveyed by the light of torches. The floor is flat, and smooth, and solid. I was foremost of our little party in entering this room, and was not a little startled on approaching the centre and by my small light seeing a figure as it were, rising up before me out of the solid rock. It was not far from seven feet high, and corresponded in every respect to the common idea of a ghost. It was very white, and resembled a tall man clothed in a shroud. I went up to it sideways, though I could not really expect to meet a ghost in a place like this. On examination, I found it was a very beautiful piece of the carbonate of lime, very transparent, and very much in the shape of a man. This is called *Washington's Statue*—as if nature would do that for this hero, which his living country has not done—rear a statue to his memory!

Here an accident happened which might have been serious. One of our party had purposely extinguished his light, lest we should not have enough to last. My companion accidentally put out his light, and in sport came and blew out mine. We were now about sixteen hundred feet from day light, with but one feeble light, which the falling water might in a moment have extinguished. Add to this, that the person who held this light was at some distance viewing some falling water. "*Conticuère omnes, intentique ora tenebant.*" We, however, once more lighted our torches; but had we not been able to do so, we might at our leisure, have contemplated the gloominess of the cavern, for no one would have come to us till the next day. In one room we found an excellent spring of water, which boiled up, slaked our thirst, sunk again into the mountain, and was seen no more. In another room was a noble pillar, called the *Tower of Babel*. It is composed entirely of the stalactites of lime, or, as the appearance would seem to suggest, of petrified water. It is about 30 feet in diameter, and a little more than 90 in circumference, and not far from 30 feet high. It would appear as if there must be many millions of stalactites in this one pillar.

Thus we wandered in this world within a world, till we had visited twelve very beautiful rooms, and as many creeping places, and had now arrived at the end—a distance from our entrance of between twenty-four and twenty-five hundred feet; or, what is about equal, half a mile from the mouth. We here found ourselves exceedingly fatigued; but our torches forbade us to tarry, and we once more turned our lingering steps towards the common world. When arrived

once more at Washington-Hall, one of our company three times discharged a pistol, whose report was truly deafening. It was as loud as any cannon I ever heard, and as its sound reverberated and echoed through one room after another till it died away in distance, it seemed like the moanings of spirits. We continued our wandering steps till we arrived once more at daylight, having been nearly three hours in the cavern.—We were much fatigued, covered with dirt and cold sweat; yet we regretted to leave it. From the further end of the cave I gathered some handsome stalactites, which I put into my portmanteau, and preserved as mementos of that day's visit.

In comparing the Natural Bridge and the Cave together, as objects of curiosity, we find the comparison difficult. Many consider the Bridge as the greatest curiosity; but I think the Cavern is. We look at the bridge with awe; at the cavern with delight. At the bridge you stand, and look, and feel, as if petrified with astonishment; at the cave awfulness is lost in beauty, and grandeur is dressed in a thousand captivating forms.—At the bridge you feel yourself to be *looking* into another world; at the cave you find yourself already *arrived* there. The one presents us a God who is very “wonderful in working;” the other exhibits the same power, but with it is mingled loveliness in a thousand forms. In each is vastness. Greatness constitutes the whole of one; but the other is elegant as well as great. They are both certainly very great curiosities. Of each we must retain very lively impressions; and to witness such displays of the Creator's power, must ever be considered as happy moments of our lives. While viewing scenes like these, we must ever exalt the energy of creating power, and shrink under the thoughts of our own insignificance. These works of nature are admirably well calculated to impress us deeply with a sense of the mighty power of God, who can separate two mountains by such an awful channel, or fill the bowels of a huge mountain with beauties, that man, with all the aid of art, can only admire, but never imitate.

ANTIQUITIES.

Near Brownsville, a town on the Monongahila, in the western part of Pennsylvania, a storm lately tore up a large oak. By its fall with its roots, the surface of a sand-stone work was laid bare about 16 feet square. On the smooth surface of this work several figures are engraved, among which are two of the human form, a man and a woman, with a tree between them; the woman has fruit in her hand; figures of deer, bears, turkey-cocks, &c. are also carved on it. The oak was at least from 500 to 600 years old, consequently their figures must have been carved long before the discovery of America by Columbus. Similar discoveries have likewise been made in other parts of the United States. In the countries about Ohio several hills have been already discovered, which are certainly the work of human hands, and must have required the labour of thousands.—On a journey through them, I saw, among others, one of these hills whose perpendicular height was 75, the circumference at the base 540, and at the summit 120 feet. On the sides and on the summits grow large oaks, apparently from 400 to 500 years old. Near the mouth of the river Muskingum, 183 miles below Pittsburgh, there is an ancient fortification occupying about 40 acres of ground. Round it are several longish quadrangles of 140 to 200 feet in length, surrounded with ramparts from 10 to 30 feet in height, on which there are also very old oaks. On each side are three openings at equal distances, the

middle one about 30 feet in breadth, and 22 in height. The whole is surrounded by a mound of earth, the base of which is from 36 to 40 feet, and its height about 10 feet. According to all appearance, these works have been abandoned for many centuries. But by whom they were erected is unknown. The oldest Indians say that they existed at the arrival of their forefathers. In digging cellars and wells, are also occasionally found petrified implements and utensils, which indicate a degree of civilization unknown in any of the Indian nations.

Religious and Philanthropic Intelligence.

CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Tuesday evening, 10th of June, at the new Chapel, Circular Road.—After the Rev. S. Trawin had prayed, the Rev. W. Yates, was called to the chair, and the Report was read by the Rev. J. Lawson, one of the Secretaries.—It stated the conversion of a Brahmin to Christianity, who has continued to walk as becometh the Gospel; and several encouraging circumstances connected with the evangelizing of the Heathen were related.—The several Resolutions were moved and seconded by the Rev. Messrs. J. Hill, Statham, M. Hill, Schmid, Warden, and Edmonds. The Rev. E. Carey closed with prayer.

NEW CHAPEL AT HOWRAH.

On Sunday, the 27th April last, a neat and commodious place of worship, of the Corinthian Doric order, was opened at Howrah: the Rev. J. Statham, who has been appointed minister of the Chapel, began the services by reading and prayer, the Rev. S. Trawin preached from Psalm li. 18—"Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." In the evening, the Rev. J. B. Warden read and prayed, and the Rev. E. Carey preached from Psalm xviii. 25. "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."—The service was concluded with prayer by the Rev. J. Statham. It was a day which will be long remembered.—The anxious desires of the people were realized in beholding a house of prayer completed in a village which, but till a few years ago, knew nothing of the sound of peace, and good will to men. The Building has cost, with the ground, &c. about 10,000 Rupees; most of which sum has been collected, and hopes are entertained that the remainder will shortly be realized.—The Building reflects the highest credit on Messrs. Anderson and Wallace, the architects.

BOMBAY AUXILIARY SCOTTISH MISSIONARY SOCIETY.

A meeting of the European inhabitants of Bombay was held in the Scotch Church, for the purpose of Instituting an Auxiliary Scottish Missionary Society at that Presidency.

John Stewart Esq. at the request of the meeting, took the Chair.

The Reverend James Clow explained the object of the meeting. He stated that the Scottish Missionary Society has established a mission under that Presidency for the purpose of promoting the intellectual,

moral, and religious condition of the Natives.—That one of the means of effecting these objects, which every real Christian must consider in the highest degree important and desirable, is the erection and improvement of Schools: another, not less so, is the preparation of tracts in the native languages, for the purposes of distribution; that as the Missionaries sent out by the Parent Society are men of liberal education, who mingle daily with the natives, and make these objects, together with the preaching of the Gospel, the principal business of their lives, no Schools are likely, for the present at least, to be more flourishing and efficient than those under their superintendence, nor any book more judiciously and correctly prepared than those which they publish, that as these objects, which are so desirable, and which Missionaries are generally so well qualified to accomplish, cannot be effected without the Society's incurring very considerable expence; it is the duty of Christians in this country to unite with their brethren at home, in contributing towards the attainment of them; and that in order to afford to individuals so disposed, a regular channel through which to contribute, he proposed that this meeting do now constitute itself into an Auxiliary Scottish Missionary Society. This proposal having been seconded, was unanimously agreed to, and the following were adopted as the Laws of the Society.

1st.—The name of this Society shall be the Bombay Auxiliary Scottish Missionary Society.

2d.—The object of this Society shall be to aid the Parent Institution in its operations relative to India.

3rd.—Persons subscribing Five Rupees, or more, annually, and every benefactor making a donation of not less than a Hundred Rupees, shall be members of the Society.

4th.—The business of the Society shall be under the management of a Committee, consisting of a Vice President, a President, a Secretary, a Treasurer, and six Directors, who shall be chosen annually from among the members of the Society. The Committee shall meet for the transaction of business every quarter, viz. the first Tuesday of Feb. May, August and November, and oftener, if necessary; three of the Committee shall constitute a quorum. The Committee shall have power to choose, as corresponding members, such a number of Subscribers residing at out stations as may be judged by them expedient; and such corresponding members shall be authorized to receive subscriptions, and have the privilege of attending the meetings of Directors.

5th.—A general meeting shall be held annually, on the first Tuesday of March, and oftener if necessary, to choose the office bearers, to receive reports and accounts, and to deliberate on what further steps may best promote the interests of the Society, all matters proposed shall be determined by a majority of the members present. The President for the day shall sign the minutes of the proceedings.

6th.—The funds, when collected, shall be lodged in the hands of the Treasurer, who shall be authorized to issue any part of them on receipt of an order from the Secretary, acting by direction of the Committee, who shall have power to lay out all, or any portion, in promoting the objects of the mission in India, without previously consulting the Parent Society.

7th.—Donations and subscriptions shall be payable either to the Secretary or Treasurer of the Society, or to any of the Directors.

The Society next proceeded to the election of office bearers, when the following Gentlemen were unanimously chosen.

John Stewart, Esq.—*President.*

John Leckie, Esq.—*Vice President.*

<p>The Rev. Joseph Lawrie. James Farish, Esq. George Ogilvy, Esq.</p>	<p>Capt. White, 20th Reg. W. M. Nicol, Esq. and Crawford MacLeod, Esq.</p>	<p>} <i>Directors.</i></p>
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The Rev. James Clow, *Secretary.*

Messrs. Forbes and Co. *Treasurers.*

The Secretary was directed to transmit a copy of the minutes of the meeting to the Parent Society; and also to prepare a subscription paper for circulation.

SCHOOLS.

France.—In the year 1821, there were 1,070,500 boys from five to fifteen years of age, that attended the primary schools in France; there were 27,528 schools under the care of 28,945 masters, situated in 24,124 communes. About 500,000 girls attended the public schools. From the old method of teaching, and the little assiduity of the pupils, two-thirds of the people of France could neither read nor write.

In *South Travancore*, at Quilon, the principal town, where the ignorance of the population is deplorably distressing, measures have been taken for the establishment of several Schools. Subscriptions have been raised, and a convenient house has been purchased for 1000 rupees, into which several boys have been admitted for instruction. In the capital of Travanderum, a school has been established, which will be followed by others in that district. There are four schools at Nagurcoil; viz.—the South Travancore Seminary,* the Girls' School, the School of Industry, and the Bazar School, all of which are stated to be in prosperity. The school of Industry has been found to give the means of subsistence and the advantages of a Christian education, to some of the children who were likely to have been brought up in ignorance and vice. Some are orphans, some have been redeemed from slavery, and others are the children of industrious parents. They learn in school part of the day, and are taught to work the other part. They will be taught by natives, most of whom are Hindoos of Caste, who have been engaged to instruct all descriptions of Castes.

At *Bellary*, the number of schools is seventeen, containing about 800 children. The Scriptures are read in them, and many of the scholars have committed to memory fourteen or fifteen chapters of the Gospels. There are numerous applications for establishing additional Native schools, which the want of adequate funds prevents from being carried into effect.

Ceylon.—Many of the schools here have been established for about three years, in which time about 2000 Children, from among the mass of the population, have been instructed in Christian principles. A considerable number of young men of superior abilities are rising up among the pupils, whose views and dispositions fit them for the situation of schoolmasters among the natives. The advantages of education begin to be duly appreciated, especially when the course of instruction embraces the English language; as several who have been instructed in these schools, and under the superintendance of the Missionaries, have been qualified for Government situations, which they now fill with credit to themselves and their instructors.

* The Languages taught in this Seminary are the English, Sanscrit, Tamil, and Malayalim.

The total number of schools in the different stations is 16, the number of teachers 133, and the number of children taught in them about 5000. In some of the schools, the elder boys are employed in translating tracts, which have been sent out from England as rewards for the children; and these little useful books, which are read with so much interest and profit by children and others in England, are now getting into general circulation in the Singhalese language. The Children read and write both English and Singhalese, and commit to memory large portions of the Scriptures in both languages.

North America.—In the city of Philadelphia, schools on the British system have been established for about four years, during which period about 8000 children have partaken of the benefits of this mode of instruction. The last Report of the Directors states the number of children to be 1624 boys, and 1345 girls, distributed in seven distinct schools. The sum expended for the support of the schools, during the past year, was 11,714 dollars; which, as it includes every expense, keeps the cost of education within the maximum limit of four dollars per annum, for each child taught, as originally proposed to be accomplished. The whole amount drawn by the Controllers from the County Treasury, during the year was 19,264 dollars; which has been applied to the support of the schools, and education in other branches.

At New York, the number of children belonging to the different Free Schools of the Society, admitted during the year, is 2607; and of those discharged within the same period 2323. These are contained in four distinct schools. A new brick building, 90 feet by 45 feet, for the accommodation of 1000 children, was in progress, and expected to be opened for the reception of scholars before the close of the year. The Trustees have lately published an edition of "Scripture Lessons," selected from the old and New Testaments, embracing the most important precepts and injunctions. In order to render this permanently valuable as a school-book, and for general circulation, a set of stereotype plates has been prepared for the work, by means of which they will be enabled to publish editions of any number, at the moderate expense of about twenty cents a copy half bound, for a duodecimo volume of 237 pages.

A School for girls has been established at Newark (New Jersey), and two large schools, for the youth of both sexes, will speedily be organized there.

A new School house has been built at Halifax (Nova Scotia), which contains upwards of 400 children of both sexes, under the sanction of the Council and members of the House of Assembly, who voted £600 towards defraying the expenses. The necessary measures have also been adopted for introducing the system into the city of St. John (New Brunswick.)

South America.—At Buenos Ayres, the central School for boys contains upward of 400, and that for girls above 100 scholars.

At Santiago, Chili, a central school is established in a large building, being part of the university. The system is also to be introduced among the military in the barracks, as it was the desire of the Commander that every soldier should be taught to read.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This venerable Society has published a Report of its proceedings to April 1822. Its concerns we rejoice to perceive are in a thriving state, and its exertions re-actively vigorous. The subscribers amount to more than 14,000; its income to nearly £60,000; and the distribution to considerably more than a million articles. Its labours extend

to the whole of our ecclesiastical establishments in the East, in North America, and the West Indies. At home, in addition to parochial libraries, which it institutes or assists, and a shop lately opened in Fleet Street for the sale of its publications at cost prices, Diocesan District Committees are rapidly forming throughout the kingdom; in the manner of the auxiliaries of the British and Foreign Bible Society.

COMPENDIUM OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

A Compendium, or brief abstract of the Society's proceedings is issued annually. We shall here state the chief points of difference between the Compendiums of 1821 and 1822.

Number of Societies.—From 270 auxiliaries, and 412 branches, making a total of 682, the number is now increased to 291 auxiliaries (including 13 which contribute only a portion of their funds to the Society) and 438 branches, forming a total of 729.

The Continental European Societies are 56, with a great number of auxiliaries and branches; of these, the Hanover Society has 23, the Prussian 38, the Wurtemberg 44, the Paris and the Netherlands each upward of 50, the Sleswig Holstein 118, and the Russian 196.

Issues of the Scriptures.—The Foreign Societies, aided by the British and Foreign Bible Society, have increased their issues, from 739,045 Bibles to 880,955; and from 721,376 Testaments, to 861,377: these make a total of 1,742,332; and show an increase, in the course of the year, of 141,910 Bibles, and 140,001 Testaments.

An addition of more than 20,000 copies of the German New Testament has been made to the 480,000 copies before issued by two Roman Catholic clergymen on the Continent.

The total number issued on account of the Society at home and abroad, has increased from 1,307,044, Bibles, to 1,433,829; and from 1,963,118 Testaments, to 2,130,151—making an increase, during the year, of 128,779 Bibles, and 167,033 Testaments, and a total of 3,563,974 copies.

In addition to the foregoing, the Society has granted about £38,000 for distributing by societies and confidential agents, in various parts of the Continent, Bibles and Testaments in French, German, Swedish, and Danish, the number of which cannot be ascertained exactly, but may be fairly estimated at upward of 250,000 Bibles and Testaments.

From these data, it will be found that the issues of the year, at home and abroad, in connexion with the Society, have amounted to 610,723 copies; being 268,689 Bibles, and 342,034 Testaments; and that the total issue from the beginning has been no less than six millions, fifty-six thousand, three hundred and six copies.

Total Expenditure.—The expenditure of the eighteenth year has been 90,445*l.* 6*s.* 4*d.*, and that of the preceding year, 98,248*l.* 10*s.* 6*d.*; the total, up to the end of the eighteenth year, has been 998,693*l.* 16*s.* 10*d.*

COLONY OF SIERRA LEONE.

Sir Charles Mac Carthy, the governor, arrived at Freetown, on his return from his visit home, on the 28th of November, and resumed, without delay, his active attention to the Colony, in all its departments. On the Monday after his arrival, he rode to the negro towns of

Kissey and Wellington; and on Tuesday, to those of Gloucester, Regent, Bathurst, Leopold, and Charlotte. On these visits many gentlemen of the Colony accompanied the Governor, who was everywhere received with the warmest affection. Of his reception at Gloucester and at Regent's Town, the following account is given in the Colonial Gazette.

"As the Governor approached Gloucester, the inhabitants, with their rector the Rev. H. Daring at their head, greeted His Excellency on entering the town. As he advanced, he was met by the most affectionate cheers of welcome, and in a moment was surrounded by hundreds eagerly striving to shake the hand of their common father and benefactor. The worthy rector afterwards collected his flock in the Church, where they all joined in the national anthem of 'God save the King,' in a manner truly affecting to every one present. Sir Charles and the party next moved on towards Regent's Town. On His Excellency's crossing the large stone bridge adjoining the town, he was met by a band of young school girls, modestly and neatly attired, and decorated with flowers.

His Excellency remained among his affectionate Negroes for a considerable time, when their excellent rector and superintendent, the Rev. W. Johnson, led them in a body to the Church, where they joined in hymns of thanksgiving to the Almighty."

Sir Charles Mac Carthy afterwards inspected the various establishments in the Peninsula: the following is an account of his reception at Waterloo.

"As the path lay through a thick wood, the party had to grope their way in the dark: indeed so impenetrable was the barrier against light, that they could not discern one another, much less observe a small pocket compass with which one of the gentlemen was furnished. Led on by a Negro child six years old, the party moved forward through woods and wilds; and what was worse through mangrove swamps, which occasionally taking them above the middle, made them think seriously of swimming, till about nine o'clock, when the noise of distant voices indicated their approach to Waterloo. A shout or two from the party soon set the inhabitants in motion; and in a few seconds the village and its environs were entirely illuminated with torches. His Excellency was actually borne on the shoulders of the crowd, from the point where he was met, to the house of the Rev. Mr. Wilhelm, the rector of Waterloo. Firing, shouting, huzzaing, singing, and clapping their hands (their strong demonstrations of joy,) did not cease for many hours.

"What a scene for the philanthropist to contemplate! In the midst of woods, in which, scarcely more than two years ago, existed the dens of the leopard, are now to be found the peaceful habitations of man.—Where, instead of the growl of the tiger, and howl of the hyæna, the ear is saluted by the hum of the busy cottage, and the solemn peal of the Missionary bell, summoning to the praise of their Omnipotent Creator whole flocks of beings, on whom the light of the Gospel has lately been shed; and who, from a conviction of the spiritual change which has been wrought within them, are to be heard rending the air with acclamations of gratitude to those generous individuals by whose agency they have been thus fostered and taught."

CIVILIZATION OF THE NORTH AMERICAN INDIANS.

By a Report which has been laid before Congress, of the expenditure made under the Act to provide for the civilization of the Indian

tribes, it appears that the aggregate sum paid to different societies, to assist in promoting this important object, was 16,605 dollars. Of this sum 14,000 have been applied through the different Missionary establishments of the Moravians, the American Board for Foreign Missions, the United Foreign Missionary Society, the Baptist Missionary Societies, and the Synod of South Carolina and Georgia. The sum of 14,338 dollars was paid for the instruction of Indian youth at the Mission School in Cornwall; to the Baptist Mission School at Great Crossings, Kentucky, 400; and the further sum of 780 for Rev. Dr. Morse's visit of observation and inspection.—

MR. WOLFF.

(Concluded from last Number.)

"Gibraltar, 16th June, 1821.—Sir, I must apologize for troubling you so often as a stranger; but Mr. Wolff having made me promise him before his departure to write to you will, I hope, plead my excuse in this instance; he left me this morning at five o'clock. I saw him off, and poor fellow, he was much affected; his last words were, 'Write to my protector Mr. ———, and tell him all you know about me, and my conduct at Gibraltar. Tell him I go to Jerusalem with a fervent heart in the service in which he has sent me—tell him,' again he said, 'I will never deceive him in the most trifling instance; he them bade me adieu. May the Lord Jesus Christ bless and protect him for ever! He is, I am persuaded, a sincere Christian, and has the cause at heart on which you have sent him. On my return home, I found a letter addressed to me from him, which I think I cannot do better than sending for your perusal a copy of it—viz,

'Dear Friend, I am now going, and not able to express the inward feelings of my heart; you and your lady received me with kindness and hospitality equal to that of the Patriarchs of old. I hope that the Lord will enable me to remember you and your lady before a throne of grace; and should we not see each other here again upon this earth, I trust by the infinite mercy of God, to see you and your lady before the throne of the Lamb, where no separation takes place. I am sure you will pray for me while I shall be upon the great waters, admiring the wonders of the Lord. Dear Sir, although I hope that I labour not for the praise of man, but for the glory of the Lord, I nevertheless would wish that my friends in London should exactly know what I do; allow me, therefore, to address you with the following petition, namely, that you would be kind to write by the land post to Mr. ———, about the acquaintance I formed with Emanuel Hassan, who may become useful by your's, and Dr. Parker's directions, and that I gave you the name of Don Juan Joseph Heydeck, professor of Oriental Languages at Madrid, a converted Jew, who may become useful to the Bible Society in Spain. Mention also that I have distributed upwards of fifty copies of the New Testament, as also some Psalters, and upwards of one hundred Tracts, amongst respectable Jews at Gibraltar. I know the joy this news will give to Mr. ———, and Mr. ———, and to the whole of the Jew's Society, and it would induce them to send other labourers into the vineyard of the Lord.

'Never; no, never will I forget the more than brother and sister-like kindness you and your lady exhibited towards me—and that the Lord may give you an exceeding great abundance of his heavenly peace.'

(Signed)

JOSEPH WOLFF.

“ Believe me, Sir, I have not sent this from vanity ; I love the writer of it, and thought it only justice to send it to you whom it more concerns than any other. His observations are correct, and I do think it would be a most desirable thing for a man of sound learning and caution, to be sent out here amongst the Jews. He ought to be a Jew himself, and well acquainted with the Hebrew language, as it is very well understood amongst them here. I much fear the situation of Gibraltar is not duly appreciated by any of the Societies in London. It is a point that cannot be too much considered ; more particularly from the present state in which Spain is. An inquiry is daily made, and the Scriptures distributed in that language are considerable. This I pointed out to the Hon. G. Vernon, a few days since, who I believe thinks as I do ; should you see him, I shall be thankful if you will mention how anxious I am to receive the supply of Bibles in all languages, he was kind enough to say he would get sent to me— Spanish Bibles particularly. Permit me to ask your kind assistance in this respect also. I have the honour to subscribe myself, your very faithful and humble servant.

JOHN WILLIAM BAILEY.”

“ *Gibraltar, 21st June, 1821.*—Sir, I trouble you with this at the request of Mr. Joseph Wolff, who has been sojourning here for a short time, and who, when I objected that I was altogether unknown to you, replied that he had mentioned my name in a late letter to you. I therefore cheerfully comply with his wish, and feel much pleasure in assuring you, that his conduct here, with regard to his poor benighted brethren the Jews, has been such as amply to justify the confidence which you and other well-disposed persons have placed in him. May your hopes and expectations be finally realized through the divine favour, is my humble prayer ! I can with truth add, that the genuine Christian piety evinced by this gentleman, his ardent zeal in the cause of God, and especially in behalf of his brethren after the flesh, and his child-like simplicity of manners, have rendered him an object of peculiar interest to several persons here capable of appreciating his worth, and have left an impression with them, and I would hope too amongst those to whom his visit was more particularly directed, which will not speedily be effaced. He sailed from hence for Malta on Monday last, the 16th. I am, Sir, your most obedient servant,

JOHN PYNE.”

DESTRUCTION OF ALEPPO ;

Communicated by Mr. Barker, Agent to the British and Foreign Bible Society in that place.

WITH a heavy heart I take up my pen, to trace anew in my dejected mind the most dreadful of all events. The wounds of affliction must bleed afresh, when I recall to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands, running naked from place to place, imploring the protection of the Almighty ; or, with their feeble hands, trying, amidst the falling ruins, to extricate themselves and their relations.

On the night of the 13th of Aug. 1822, about $\frac{1}{2}$ past nine o'clock, Aleppo, the third city of the Ottoman empire, built entirely of stone,

was, in the space of a few seconds, brought down to its foundations. I was at that time asleep on the terrace of my particular friend, Mr. Maseyk, who, by the help of the Almighty, was mercifully saved, with all his family. About half an hour previous to the great shock, a light one was felt, when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch, and, without waiting to dress myself, fled into the house, which I found falling on all sides. To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous. I recommended my soul to God, and embraced the latter resolution. In consequence, I descended the back stairs of Mr. Maseyk's house, by the Almighty's guidance, for the great staircase fell at the same time. The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from preceiving the stones and rubbish on the stairs, which had fallen from a part of the house, and consequently I was precipitated into the court-yard on a dead body.

How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterwards learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him, and killed him.

I quitted that melancholy spot, and like a man deprived of his senses, ran amidst the falling walls to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms; mangled bodies lying under my feet; and piercing cries of half buried people assailing my ears; Christians, Jews, and Turks, were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge him.

After a great deal of trouble and fatigue, running among the ruins, I arrived exhausted at the gate of the city, called *Babelfanige*, the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch, to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked, but the great iron bars that went across the folding-doors were bent by the earthquake, and the little strength I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

I fell again on my knees before the Almighty, who alone could save me from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, "Alla! Alla." Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives and those of so many individuals who were continually perishing before us.

The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

A new and affecting scene was now exhibited. A great concourse of people rushed out, and with one accord fell on their knees, to render thanks to the Almighty for their preservation; but, when the first transports of joy were over, the thought of having left buried, or in danger of being buried, in the city, their friends and relations, made them pour such piercing lamentations, that the most hard-hearted person would have been penetrated with grief. I crept, as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead with cold, and with the pain from my sores.

Two or three of those people who recognised me in that miserable condition, immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described. The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me, people wounded, others lamenting the death of their relations, others having before them their dying children taken from under the ruins, preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

Early the next morning, I was conveyed by some charitable people on an ass to the nearest garden, to profit by the shade of the trees. I did not remain long before Mr. Derehe, the French dragoman, joined me, and gave me the agreeable news that all the European Christians, excepting a little boy, had been saved; but many, like myself, were greatly bruised.

Of the European Jews, the Austrian consul, Mr. Esdra de Piccinateo, and a few others, were crushed to death; and many thousands of native Christians, Jews, and Turks, perished with them. I have now the satisfaction to know, that my brother and family had escaped from a similar danger at Antioch; which place has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pacha-lick of Aleppo.

Of the interior, as yet, we have had no news. All those who have made their escape out of the city are encamped in the gardens. I remained four days without being able to move, from my bruises and sores, having only a sheet to screen me from the scorching rays of the sun. I am now, thank God, much better, and begin to walk a little, but with great pain.

When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French consul, Mr. Lesseps, who afforded me every possible assistance.

I cannot too greatly admire the conduct of this worthy gentleman, in the critical and afflicting position he is in. A father could not shew more affection to his children than Mr. Lesseps manifests to his countrymen, as well as to all those who are in want of his advice or assistance. The next day, my friend Mr. Maseyk came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

ESQUIMAUX INDIANS.

Extract of a letter from the Rev. Mr. Kohlmeister, one of the Missionaries of the United Brethren.

The present season has proved very unpropitious to our people. Having been unable to lay in a sufficient stock of provisions for the winter, most of them are in a very destitute condition; indeed some have no store at all. But it is a pleasing feature in the character of our converts, that those who have proved more successful in their exertions to collect some provision, share it with their poorer brethren, as long as they have anything left themselves: and, notwithstanding their state of destitution, several came to us entirely of their own accord, offering to make again a contribution for the Bible Society from the little stock they possessed; but considering that they had scarcely so much as would suffice for the support of their own life, we felt compelled by a sense of duty, for this present time, to refuse their gift; whilst at the same time we promised them, that should they be more successful next year, we should most gladly collect their contributions, and forward them to those kind friends, who paid such benevolent attention to the highest interests of their immortal souls, and had undertaken to convey to them the precious words of God without money and without price. It really cost us some pains to persuade them not to send their contributions in the present year; and we observed some of them leaving us with countenances expressive of deep regret and sorrow. Not long after, a woman came to us, belonging to our congregation at Nain, and brought twenty eggs, (of Eider ducks) accompanying her present with these words; "As my husband could catch so few seals this year, that we have no blubber to spare, but has found some eggs in the islands, I determined to send part of them to those friends, who so greatly love us, that they have printed for our benefit those writings which contain the comfortable words of Jesus, and freely sent them to us." She added, with tears flowing down her cheeks: "The delightful words of Christ, that he loves sinners, are the most precious and savoury nourishment for our souls." I promised to comply with her wish, and accepted the eggs, which quite cheered and comforted her mind; but being unable to send these eggs themselves, I sold them, and added to my annual subscription the further sum of two shillings as the value of them.

Obituary.

THE REV. JOHN OWEN, M. A.

Late, one of the Secretaries of the British and Foreign Bible Society.

We quote the following character of this Gentleman from a minute prepared by Lord Teignmouth, and recorded in the monthly extracts of correspondence published by the British and Foreign Bible Society.

The President stated, that he had now to discharge the melancholy duty of reporting to the Committee the death of their Secretary, the Rev. John Owen, which took place on Thursday, the 26th of September, at Ramsgate.

In adverting to the afflicting dispensation, which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near his heart, his time, his talents, and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic History of the Origin of the British and Foreign Bible Society, and of its progress during the first fifteen years of its existence, in which the characters of truth and impartiality are throughout conspicuous; while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

But this eloquence was entitled to a higher praise: it was the effusion of a heart in which candour and liberality ever predominated: it was characterised by that suavity of disposition, which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in public meetings an harmonious feeling of mutual regard among all who has had the privilege of attending them.

In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the Institution; but also, for the purpose of visiting the Bible Societies in France and Switzerland.

Of his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the Institution of which he was the representative, and to cement that happy union which had so long subsisted between the British and Foreign Bible Society and its continental associates; and that his advice and experience were eminently useful, in forming arrangements for the establishment of new Societies, or for rendering those already existing more active and efficient.

The Committee, while they deeply lament, individually, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, so far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause

must, in a great measure, be ascribed that indisposition, which has so fatally terminated.

DR. JENNER.

We have to notice the death of this distinguished physician. Dr. Jenner was a fellow of the Royal Society, &c. and was in his 74th year. If any man ever existed who possessed an original, and we might almost add, an intuitive claim to the pretensions of a natural Historian and Physiologist, Dr. Jenner was that claimant. Nature had given him great genius, vast sagacity, much inclination, and great ardour in the prosecution of the subjects of Natural History, Physiology, and Pathology. His researches were consistent and connected. At an early age he was destined to the study of one department of the medical profession, Surgery. In the commencement of his studies, he was associated and connected with some late eminent characters, Dr. Parry, of Bath; Dr. Hickes, of Gloucester; and Dr. Ludlow, of Corsham, near Bath; but besides these, he was honoured with the peculiar friendship and patronage of the late Mr. John Hunter, of whose name it is nearly superfluous to mention, that it stands highest in the rolls of the surgical and philosophic reputation. Mr. Hunter, well aware of the extraordinary talents of Dr. Jenner, then a pupil, offered to him patronage, connection, and employment, in his profession and physiological pursuits. Dr. Jenner, however, preferred a residence at his native place, Berkley; here he acquired not merely high local reputation, but from the public observations and discoveries which he promulgated, great estimation in the superior ranks of philosophers and medical professors. After some less important communications to the Royal Society of London (of which he was early made a member) he imparted to them a complete natural history of the Cuckow, of which bird the laws and habits were previously unknown, and were involved in obscurity: the singular ingenuity of this paper, and the acute powers of observation which it developed in the observer, enhanced Dr. Jenner's reputation in the philosophic world. Dr. Jenner also communicated to his youthful friend and colleague, attached to him by congenial feeling and similarity of pursuit, the late highly gifted Dr. Parry, of Bath, his discovery of the internal diseased structure of the heart, which produces the disease called Angina Pectoris, and which was before unknown and conjectural. Dr. Parry, in a treatise on the subject, not only most honourably recorded Dr. Jenner's original detections of the cause of the disease, but confirmed its accuracy by subsequent and ingenious investigation. After a long and arduous inquiry into the disease termed cow pox, which is a common complaint in Gloucestershire and some other counties, and which to those who receive it from the cows in milking, appears from long existing tradition, to confer complete security from the small pox, either natural or inoculated, Dr. Jenner determined to put the fact to the test of experiment, and accordingly inoculated some young persons with the matter taken from the disease in the cows, in 1797. From the proof which these experiments afforded of the power of the cow pox inoculation to protect the human being from the small pox contagion, Dr. Jenner was induced to bring this inestimable fact before the public in 1798. That this was promulgated with all the simplicity of a philanthropist, and with all the disinterestedness of the philosopher, every candid contemporary and observer will admit, and will unite in admiring his just pretensions to both characters. The first medi-

cal professors in the metropolis allowed, that had Dr. Jenner kept his discovery in the disguise of empirical secrecy, he would have realised immense emoluments; but the pure and liberal feelings which Dr. Jenner possessed, spurned and rejected such considerations; and his general remunerations, even including the sums voted by Parliament, were well known to his confidential friends to be moderate in the extreme.

Marriages.

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| June 3, Aitchison J. B. Esq. to Miss Ann Eliza Isabella Trotter. | June 6, Johnson, D. Esq. to Miss Sophia Crabley. |
| June 4, Binns, O. T. Esq. to Miss Ellen Lyons. | May 9, Marrett, Capt. to Miss Matilda Daly. |
| May 14, Buckland, Mr. P. to Miss Mary Magdalene Borgonha. | June 9, Peard, Philip Esq. to Miss Louisa Mary Campbell. |
| June 10, Corrie, Ensign Albert, to Miss Emily Jane Bathurst. | June 1, Preston, Mr. W. Junr. to Mrs. H. A. Lawrence. |
| May 29, Crofton, Capt. to Miss Summerfield. | May 29, Ricketts, Henry, Esq. to Miss Jane Carpenter. |
| May 12, De Monte, Mr. Thos. to Mrs. Joanna Rodrigues. | May 27, Ricketts, Poynty, Esq. to Miss Margaret Maria Clark. |
| June 7, Francis, R. B. Esq. to Mrs. B. Turner. | July 9, T. B. Smith, Esq. to Mrs. C. Smart. |
| June 24, Genive, Mr. H. to Miss F. La. Valette. | May 12, Thompson, Mr. Jacob, to Miss Delphina De Rozario. |
| July 2, Green Mr. John, to Miss Agnes Bristow. | June 6, Tydd Mr. W. H. to Miss Jessy Cordelia Anderson. |
| May 24, Hindar, Mr. Joseph, to Miss Mary Marco. | June 14, Wood, Mr. Thos. to Miss Roza Maria Young. |
| May 20, Houston, Mr. Conductor, to Miss A. E. N. Coatrill. | |

Births.

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| May 28, Aitcheson, Lady of Lieut. Colonel, of a Son. | June 6, Ingels, Mrs. of a Son. |
| July 1, Bason, Mrs. W. of a Son. | May 22, James, Lady of Lieut. Henry, 5th Regt. N.I. of a Daughter. |
| June 21, Boyd, Lady of Lieut. Colonel M. of a Daughter. | May 2, Langley, Lady of E. A. Esq. 3rd Regt. L. C. of a Daughter. |
| July 1, Brae, Mrs. Thom. Junr. of a Son. | June 5, Lindstedt, Mrs. C. W. of a Daughter. |
| July 1, Clark, Lady of Languerville, Esq. of a Son, who died a short time after the Birth. | June 21, Loring, Lady of the late Archdeacon, of a Son, at the Cape. |
| May 30, De Courcy, Lady of Rich. Esq. of a Son. | June 1, Medicott, Mrs. Conductor J. of a Son. |
| July 5, Dore, Lady of Lieut. P. L. H. M. 24th Regt. of a Daughter. | June 1, Murray, Mrs. J. of a Daughter. |
| June 27, Fergusson, Lady of Burgamen, Esq. of a Son. | July 4, Newman, Lady of P. H. Esq. of a Son. |
| May 28, Heatly, Lady of Captain, H. M. 47th Regt. of a Daughter. | July 9, Newton, Lady of Capt. Thomas, of a Son. |
| June 3, Hutchins, Mrs. of a Son. | |

- June 2, O'Halloran, Lady of Lieut. H. M. 44th Regt. of a Son.
 June 5, Paine, Mrs. W. H. of a Daughter.
 Mar. 3, Philips, Lady of Governor W. E. of a Son.
 June 23, Robertson, Lady of W. T. Esq. of a Son.
 June 21, Siloa, Mr. E. D. of a Daughter.
 June 19, Smith, Lady of Lieut. Colonel, N. I. of a Son.
 June 7, Squire, Lady of Captain, 44th Regt. of a Daughter.
 May 10, Taylor, Lady of Major John, of a Daughter.
 May 16, Trawin, Lady of Rev. S. of a Son.
 June 5, Vanthart, Mrs. W. of a Daughter.
 June 1, Van Mispelaar, relict of the late Mr. of a Son.
 May 31, Warden, Lady of Rev. J. B. of a Daughter.
 June 6, Webb, Lady of George, Esq. of a Daughter.
 June 6, Wood, Mrs. of a Daughter.

Deaths.

- Feb. 13, Agnew, Wm. Lieut. Colonel, 22nd Regt. N. I.
 June 15, Baddiley, Infant Son of Mr. James, aged 1 year 1 month and 29 days.
 May 16, Base, Wm. youngest Son of the late Major P. aged 18 years.
 May 24, Baxley, Miss Kezia, aged 26 years and 9 months.
 June 26, Bogaarott, Benjamin, Esq. aged 18 years.
 May 19, Brooks, S. wife of Mr. Thos.
 May 9, Browne, widow of the late Mr. John.
 June 19, Corbett, J. S. E. Infant Son of Lieut. 20 Regt. N. I., aged 4 months.
 May 30, Clark, Alice, wife of Mr. Conductor, aged 26 years.
 June 16, Clark, Joshua, Son of Thos. Esq. aged 5 years and 8 months.
 May 2, Dekaymond, C. A. Esq. aged 28 years 3 months and 22 days.
 June 9, Fraser, A. F. infant Daughter of Capt. Alexander, aged 17 months and 13 days.
 May 26, Faulkner, wife of Mr. Wm. aged 34 years.
 June 4, Guthrie, J. C. Major-H. M. 44th Regt. of Foot.
 June 16, Hog, Thomas, Esq. aged 36 years. H. C. S. Royal George.
 Mar. 31, Imlach J. on his pasage to Singapore.
 July 5, James G. the fifth Son of Major, aged 11 years.
 June 5, Jebb, N. Esq. aged 86 years.
 May 20, King, Lieut. Brevet Captain, Quarter Master H. R.
 June 24, Knight, Ellen, wife of Sergeant, aged 32 years.
 May 27, King, Emily, widow of Lieut. Brevet Captain.
 May 19, Levade, C. J. Captain, 1st Batt. 3 Regt. N. I.
 May 16, Longland, J. F. Mr.
 May 21, Mathew, E. D. eldest Daughter of Mr. D. P. aged 10 years.
 Mar. 26, Marinals, Lady of Lieut. Colonel.
 May 24, Midigan, Lady of Lieut. J. H. M. 46th Regt. aged 32.—
 June 7, Mc Kenzie, Esq. late of the James Drummond.
 May 12, Paterson, Lady of Major J. H. M. 13th light Dragoons.
 June 4, Phillips, B. Esq.
 May 21, Portner, Mrs. aged 26 years.
 June 5, Sarjant, Lieut. Wm. H. M. 44th Regt. of Foot.
 June 2, Sarkies, Mr. aged 32 years.
 Smart, Jas. M. aged 19 years.
 June 10, Skipton Infant Son of G. Esq. aged 10 months.
 April 8, Tavel, K. S. Esq. aged 68 years, 11 months, 27 days.
 May 15, Taylor, Anne, Infant Daughter of Mr. James Taylor.
 May 21, Top, Miss C. aged 34 years, Madras.
 June 16, Weatherall, Capt. M. T. aged 54 years.
 May 10, West. C. A. Esq.

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TO CORRESPONDENTS.

We acknowledge the receipt of an excellent paper on the observance of the Sabbath, from a Correspondent for whom we entertain the highest respect, and beg to assure him that his Essay will find a place in the succeeding number.

Our friend *Perambulator* will perceive that we have availed ourselves of his kind permission to make use of his "Journal of a Tour through some of the Upper Provinces." We thank him for the promise of similar communications.

We are constrained to call forth the patience of a Correspondent for not having inserted his "Family Discourse," and hope the pressure of matter from which we have selected the present number will be a sufficient apology; but at the same time, should he favour us with future communications of that nature, we would suggest the propriety of curtailing their limits, as people generally have no less aversion to read than to hear long sermons.

A paper on "The influence of Example" has not been inserted, as we hope that some of our Essayists will take up so excellent a subject in a more extended form.

A. B. has been attended to,

Should, "A Rambler" continue his periphrasings, he has a most extensive field before him, and we wish him success. We love satire when under the influence of good nature and religious principle.

We are obliged to S. for his thoughts on *ἔγω εἶμι* and assure him that a strong recommendation of his paper is, the candour which pervades it, combined with the absence of that acrimony so generally conspicuous in polemical compositions.

Our acknowledgements are due to the writer of the Review of Dr. Dwight's system of Theology, and we trust it may introduce that admirable work to the notice of Divines and pious families, who may not yet be acquainted with its merits.

We thank "A True Patriot" for his Essay on Prayer for Rulers, and pray that its influence may be felt throughout British India.

An able Essay on the religious character of Milton has been received, and will find a place in our pages.

THE
ASIATIC OBSERVER.

OCTOBER, 1823.

Memoir of GRANVILLE SHARP, Esq.

[*Concluded from our last.*]

WE return now to the year 1783, beyond which time we had stopt to concentrate Mr. Sharp's labours in promoting Episcopacy in the United States. In this year, a tragical event occurred at sea, which obliged him to renew his benevolent endeavours in behalf of African slaves. It took place on board the ship *Zong*, the captain of which, aided by the officers and crew, had thrown alive into the sea one hundred and thirty-two of the slaves, to defraud the underwriters. This case having been recorded in most of the early publications written for effecting the abolition of the slave-trade, and having been repeated in many others for the same purpose, even to the present day, we feel it unnecessary either to take up the time, or to harrow up the feelings of the reader by detailing it. We are bound, however, to mention it; that Mr. Sharp's labours may be duly appreciated on the occasion.

His determination was to prosecute, if possible, the captain and those concerned *for murder*. To prepare himself for this prosecution, he attended a trial at Guildhall, which took place between the owners and the underwriters of the vessel; and that no fact, connected with his view of the subject, might be lost or misrepresented, he took with him a shorthand writer into court. But, alas! the persons thrown overboard were then considered only as horses, mules, or cattle, few people at that time of day interesting themselves in their cause as human beings. He had the misfortune to hear the counsel for the owners of the vessel make use of the following words:—"There is, (said the counsel to the judges,) a person now in court, (at the same time turning round, and looking at Mr. Sharp,) who intends to

bring on a criminal prosecution for murder against the parties concerned ; but, (said he,) the blacks are *property*. So far from the guilt of any thing like a murderous act, or so far from any show or suggestion of cruelty, there was not even a surmise of impropriety in the transaction ; and to bring a charge of murder against the persons concerned, would argue nothing less than madness in him who should bring it." He had the mortification also of hearing Lord Mansfield himself uttering nearly the same ideas. " The matter left to the jury," said his lordship, " was, whether it was from *necessity* ; for they could have no doubt, (though it shocked him very much,) that the case of slaves was the same as if horses had been thrown overboard. It was a very shocking case."

After such exclamations, and by such persons, in a public court of justice, Mr. Sharp perceived that he should have more difficulties to encounter, than, in his simple and Christian views of right and wrong, he had imagined. He was determined, therefore, to appeal to persons in authority to assist him in the case in question. He wrote, therefore, to the Duke of Portland, then first Lord of the Treasury, to implore his interference in this case ; but receiving no answer, he addressed himself to the Lords of the Admiralty, and sent them an attested copy of the whole trial. He addressed himself, he said, to them, persons whose province it was to inquire concerning all murders committed in British ships on the high seas ; but here also he was again disappointed. Finding therefore that his efforts were ineffectual, he determined to give to this horrible transaction the utmost publicity in his power. He first sent a detail of it to the public papers. He then handed about manuscript copies of the minutes of the trial to the bishops, then to certain members in both houses of parliament, and lastly to benevolent individuals of character and influence in private life. By these means, this tragedy became a subject of conversation, and there began with it a rising abhorrence of the slave-trade. In short, the providential interference of Mr. Sharp on this occasion may be considered as one of the great events, which shook the foundation of the slave-trade in this country, and which led to the formation, only four years afterwards, of a society for its abolition.

In the year 1786, notwithstanding the decree in favour of Somerset, there were individuals in London audacious enough to attempt to violate it, under the hope, no doubt, that they should escape discovery. A miscreant of this sort had seized

Harry Demaine, a negro, and forced him on board a ship at Gravesend, to be taken to Barbadoes, and sold there as a slave. But it was no easy thing to elude the vigilance, or to ourstrip the activity of Mr. Sharp. No sooner was he informed of the transaction, than with an incredible celerity he procured a Habeas Corpus, and rescued him, as he had done Thomas Lewis, just as the vessel was getting under weigh to leave the Downs. A few minutes longer, and he had been too late.

About this time the decree in favour of Somerset began to be productive of a serious evil, which Mr. Sharp considered himself bound to correct. This led him into circumstances which occasioned him to become a benefactor in an entirely *new department*, and where his benevolence will be seen burning again with equal lustre as before. Though this decree might have been once or twice secretly eluded, it had yet given protection to the great body of Africans who were then, and who since that time had arrived, in England. The consequence of this was a great accumulation of black people in London, who had been slaves, and, (as these had no masters to support them, and no parishes to go to for relief,) a great accumulation of black beggars in the streets. They were seen there in such numbers as to become a nuisance. As Mr. Sharp was their known patron, they all flocked to him. His purse was open to their wants, as far as it would go; but it required a large purse to relieve so many. In this situation, he formed a scheme, by which he conceived that he should relieve the public, and at the same time provide for their *permanent* support. He determined upon sending them to some spot in Africa, the land of their ancestors, at his own expense, where, when they were once landed under a proper leader, under a judicious code of laws, and with implements of husbandry, and suitable provisions for a time, they might, by moderate industry, gain their own livelihood. Just at this time Mr. Smeathman, who had lived for some years at the foot of the Sierra Leone mountains, and who knew the climate, and nature of the soil and productions there, and who had formed a plan for colonizing those parts, and substituting a natural trade in the produce of the country in lieu of the slave-trade, was in London, inviting adventurers, but particularly the black poor, to accompany him on his return to his ancient abode. Mr. Sharp was very soon informed of Mr. Smeathman's plan; for the black people came to consult him, being unwilling to trust themselves with Mr. Smeathman with-

out his special advice and consent. He accordingly had several meetings with Mr. Smeathman; and being convinced of the uprightness of his intentions, and of the practicability of his plan, he adopted it for his black orphans, and consented that Mr. Smeathman should become their leader; but he reserved to himself the power of drawing up a code of laws, which all of them should be bound to follow. Things having been thus settled, Mr. Sharp began to take down the names of all such as were willing to embark in the expedition, in order that he might know how large a vessel he was to provide; and in the interim he allowed every individual a weekly allowance out of his own pocket: but their number increasing daily, he found he had undertaken a task to which his own purse, consistently with his other engagements, was inadequate. He applied, therefore, without hesitation to his Majesty's ministers; and these, knowing that the poor people in question had become a public nuisance, very willingly assisted him. They promised him transports to convey them to the destined spot. They ordered also, to the persons going out, a small weekly allowance from the Treasury, in addition to what Mr. Sharp gave them, to support them till they should embark. While the transports were getting ready, Mr. Smeathman was taken ill of a fever, and died in three days. This unhappily retarded the sailing of the expedition for several weeks; for a proper successor to Mr. Smeathman was to be found. At length Mr. Irwin was appointed agent-conductor; and, all things having been now prepared, the little fleet, consisting of the *Belisarius*, *Atlantic*, and *Vernon*, transports, sailed on the 22d of February 1787, from the Thames, under convoy of his Majesty's sloop of war *Nautilus*, Capt. Thomson, with about 400 black people on board, to found a free colony at Sierra Leone. Soon after they had left the Downs, bad weather commenced, which dispersed all the vessels. They were collected, however, in Plymouth Sound on the 19th of March. Some of the settlers having gone on board in a diseased state, and others having drunk up their whole allowance of rum at once, which should have lasted them the whole day; and all of them being too much crowded between decks, and particularly during such a succession of stormy weather, a mortality took place, which carried off more than fifty of them before they reached Plymouth. Twenty-four were discharged there for mutinous behaviour, and twenty-two ran away. The remainder, accompanied by a few recruits of the same colour and description,

left the Sound on the 8th of April. A further mortality was experienced on the passage, and a still greater after they had reached the promised land; for the vessels having been delayed so long in consequence of the death of Mr. Smeathman, the settlers did not arrive till the rains had set in,—the very season which it had been a most important object with Mr. Sharp to avoid.

On their arrival at Sierra Leone, Captain Thomson made a treaty with the native chiefs, of whom he purchased twenty miles square of land for their use, lying along the banks of the river. He then fixed upon an eligible spot for their town, and assisted them, as far as he could, in raising their huts. Their number at this time had been reduced to 276. Unable to do more for them, he took his departure, and left them to their fate.

Being now left to themselves, it may be proper to take a short view of the government which Mr. Sharp had given them, and under which they were to live. In the first place, they were to be prohibited, *this being a fundamental law* of the settlement, from holding any kind of property in the persons of men as slaves, and from selling either man, woman, or child. No monopoly was to be allowed in land, but a division was to be made of it according to a plan proposed; and a reservation made for public services in each township, &c. The managers of the expedition were to have no absolute authority as established governors or judges over the people, but were to be considered only as overseers of the Society's property, and paid accordingly. The defence, legislation, public justice, government, and subordination of the settlement, were to be kept up by following as a pattern the ancient Anglo-Saxon government of frankpledge, in *tythings* and *hundreds*, and by an *annual election to offices by the people*. Under this form of government all public works, such as entrenchments, fortifications, canals, highways, sewers, &c. were to be performed by a *rotation of service*, in which the value of attendance was to be estimated, that defaulters might bear their share of the burthen: and watch and ward, or military service, was to be defrayed in the same manner; by which means no debt would be incurred for the defence of the state, and rich funds might be obtained for the credit of a public exchequer, without any perceivable burthen to the community, by a general agreement to punish *by fines or mulcts*, in due proportion to the wealth and possession of the delinquents; increasing these by *repetition* for all offences, except *murder, rape, and unnatural*

crimes, which, by the laws of God, were unpardonable by any community. The trials for offences were to be conducted under juries, and the legal process in all courts to be carried on in the king's name. The settlers also were bound, though they appointed their own civil officers internally, not to refuse to admit a governor or lieutenant of the king's appointment, with limited authority from the regal power, according to the constitution of England, whenever the Privy Council should think proper to send one.

Under this government, then, the settlers were to live. They began to act upon it as soon as they were landed. They chose Richard Weaver to be their chief in command, and others to the station of captains over tens and hundreds. They had marked out the streets of their town, and also above three hundred and sixty town lots of land, by the 12th of June 1787. The next object was to clear the land. It appears that their system of government was quite efficient for their situation, and that most probably they would have done well, had things turned out favourably in others respects: but unhappily they had not arrived at Sierra Leone, on account of the delay of the expedition in England, and the subsequent storms which separated the vessels, as has been before observed, till after the rains set in. This was a calamity for which no provision could be made, and no remedy could be found. Not having got up their huts in time, they had no sufficient shelter from the weather. Sickness ensued: Mr. Irwin, the agent-conductor, soon died. Mr. Gesau, the town-major, and Mr. Riccards, the gardener, following him. Mr. Fraser, the chaplain, would have shared the same fate, had he not retired to the English factory at Bence Island. In this appalling state of things, it was discovered that the seeds of the vegetables which they had sown for their future support, had all failed. Their provisions too, which they had brought from England, were lessening every day; and they had no money to replace them, by purchasing either rice or poultry of the natives. In addition to this, the slave-merchants had succeeded in setting some of the natives against them. King Tom had seized two of them, and actually sold them, and threatened to sell more. The prospect became now so terrific, that many of them left the colony. Some of them having been invited by the agents of the slave-factories in the neighbourhood to come into their employ, embraced the offer, rather than submit to the hazard of starvation and massacre. Others escaped in vessels, not even excepting slave vessels, which touched at the spot; so

that by the end of the rainy season, not more than a hundred and thirty remained in one body.

Mr. Sharp received the disastrous account now mentioned, by means of letters written to him by Weaver, Elliot, Reid, and others ; so that he had no doubt of the facts. It struck him that the total breaking up of the colony was a probable event, and that all the public and private expense which had been bestowed upon it, was in danger of being lost, together with the tract of land itself, and all the opportunities of good on which he had so ardently counted. His impression was, that he ought to send out a small vessel immediately with a few other settlers, and provisions for their relief. But a difficulty of no ordinary magnitude occurred, viz. who was to find the funds for such a purpose : he was already suffering under the pecuniary weight of the first expedition. Just at this time Mr. Whitbread, a gentleman well known at that period for his munificent charities, sent him one hundred guineas for the use of the poor settlers at Sierra Leone. It would be difficult to describe the effect which this kind present had upon Mr. Sharp's spirits. It turned the scale : he no longer wavered. He no longer remembered his burthen ; and, regardless of future expense, he chartered the brig *Myro*, of 160 tons, Captain Taylor, to sail to Sierra Leone. He provided clothes, arms, bedding, tools, implements, and provisions for fifty new settlers : he put also on board spruce beer and live swine to kill upon the passage ; and, to obviate any future difficulties with respect to live provisions in the colony, he engaged Captain Taylor to touch at the Cape de Verds and take in fowls, pigs, goats, sheep, and a few bullocks. Towards this latter expense government had given him from the Treasury 200*l.* The two expeditions had now cost him 1735*l.* 18*s.* 8*d.* At length fifty settlers came on board ; but, several leaving the ship afterwards, thirty-nine only remained to perform the voyage. With these the *Myro* set sail on the 6th of June 1788. Captain Taylor, however, did not perform that important part of his contract which engaged him to call at the Cape de Verds, but proceeded direct to Sierra Leone, where he arrived, after having lost thirteen persons on the voyage. Small, however, as the number of recruits was, the articles sent out proved a great and most welcome relief, for which the settlers testified their gratitude to Mr. Sharp. There were at this time not many of them on the original spot : some had left it, and gone among the natives. The desertion had been so great, that at one period only forty of them remained toge-

ther. They who remained had made some little progress in clearing the land; but they had not built permanent houses, nor church, nor court-house, nor prison. On the arrival of the *Myro*, the news of which was immediately spread through the country, the dispersed settlers returned. Some of the settlers had died; but, taking in the survivors and the few recruits who were landed, one hundred and thirty were once more collected on the old spot. To these Captain Taylor delivered a letter from Mr. Sharp, which was addressed, "To the worthy Inhabitants of the Province of Freedom on the Mountains of Sierra Leone," and which contained advice for their future guidance. One of the first things which Captain Taylor did, was to repurchase the land which had been paid for by Captain Thomson of the *Nautilus*. This was considered prudent, because some of the chiefs had refused to sign the former deed of purchase; and as these, therefore, considered themselves to have still a claim upon the land, it was thought better to repurchase it than to leave any person of this description dissatisfied. A deed was accordingly prepared, and signed by all the chiefs. This produced something like amity, or a friendly disposition on the part of the natives, towards the settlers; and the latter having been supplied with provisions and implements of husbandry, and also with articles, both of convenience and even comfort, affairs began to wear a new aspect in the colony. In fact, the sending out the brig *Myro*, was *the salvation of it*.

Mr. Sharp began now to enjoy the hope that his labours would be ultimately crowned with success; but many months had not elapsed after the return of the *Myro* to England, when he was informed by subsequent dispatches of new disasters. Two slave-traders having committed acts of violence on two different occasions, the settlers had seized them, tried them, and fined them. The first result of this was, that six of the settlers were kidnapped and taken off into slavery. The second was a combination on the part of the slave-traders to cut off the colony itself. This, however, was a very difficult task, so long as the members of it kept together in one body. The plan, therefore, was to detach by degrees the cleverest men from among them. Accordingly the agents of some of the slave factories in the neighbourhood offered to employ them at high salaries; and the consequence was, that the three principal persons among them, Tacitus, Estwick, and Collins, men who had been but just sent out in the brig *Myro*, accepted these wages of iniquity,

and entered into the slave-trade. This news affected Mr. Sharp most deeply: he deplored their ingratitude, he deplored their want of principle. It was, however, some consolation to him to find that the rest of the settlers condemned the conduct of their deluded brethren, and that they promised to keep together. They seemed to think that they should be able to keep their ground, if he could gratify their wishes in two particulars. In the first place, hundreds of their letters to Mr. Sharp, which had been sent by the slave vessels to England, had been purposely withheld from him, and they had scarcely any way of writing to him but by such vessels. They wished, therefore, that some small packet might be established between London and Sierra Leone, by means of which there might be a regular and safe communication between them. In the second place, they wished to have a small sloop, which they said they had plenty of seamen to man, by means of which they might go up and down the rivers, and furnish themselves with provisions, and open trade in those productions of the country which were articles of lawful commerce. This intelligence could not fail of securing the attention of Mr. Sharp. He saw in it something like a commercial spirit rising up among them, which might be highly advantageous to themselves, and something like a fixed determination to continue in the place.

After having given the subject due consideration, he waited upon several merchants of his own acquaintance in London, to try to engage them to enter into a trading connexion with the settlers. He applied also to Government to give him a small sloop out of those which had been taken and condemned in the smuggling trade. His application was seconded by Mr. Wilberforce. The result was the donation of the little vessel *Lapwing* of about forty tons burthen. He then called a meeting, at the King's Head in the Poultry, of the mercantile men whom he had before visited. Here it was resolved to establish a trading concern, which should go under the name of the *St. George's Bay Company*. His next step was to petition the king, which he did in his own name, to give to this Company a charter of incorporation. In this manner things were going on to his entire satisfaction, even indeed to joy, when the most disastrous news arrived from the colony again, which would have damped the spirits and broken the heart of almost any other man. Captain Savage, of his Majesty's ship *Pomona*, to avenge an outrage committed on the crew of a slave-vessel, had burnt a town belonging to one of the native chiefs in

the immediate neighbourhood; and the natives, by way of retaliation, had burnt the town of the settlers, the consequence of which was, that the settlement was broken up. It appeared that about 70 of the settlers, though they had been driven off, had returned, and tried to keep themselves together on the very ruins of the place. As to the rest, some went to the slave-factory at Bence Island, others to Rohanna under King Naimbanna, and others to other towns in the neighbourhood. Mr. Sharp was greatly afflicted at this news. He saw in a moment, that unless assistance was immediately sent out, the colony would be irrecoverably lost, and that assuredly an opportunity would never occur again of getting such a number of persons together, so inured to the climate, and ready on the spot to support the free laws of British government on African soil. The poignancy, however, of his sufferings had only the effect of increasing his energy. He assembled immediately his mercantile friends before mentioned. It was resolved by them, that they would not wait for the charter of incorporation, but send out the *Lapwing*, as quickly as she could be fitted out, to afford the settlers a small temporary relief; to collect them, if possible, once more into a body; and to inform them of the progress made in establishing a trading Company to supply their future wants. The *Lapwing* sailed accordingly, under the direction and command of Mr. Falconbridge, an experienced person, and one who had the good of the colony at heart. She arrived safe; Mr. Falconbridge found the settlers nearly all gone. He went, however, in quest of the others up the river, and presently collected 60 of them, whom he brought back and settled in a town in Fora Bay, which he called Granville Town, in honour of Mr. Sharp. After this, the arrival and the errand of the *Lapwing* becoming known in the country, others joined their former companions in Fora Bay, till at length nearly the whole of them returned; and thus the prompt arrival of this little vessel *was the salvation of the colony again.*

Soon after this, the completion of the charter took place under the name of the Sierra Leone Company. Twelve Directors were chosen, among whom was Mr. Sharp. The late reverend and lamented Henry Thornton, Esq. M. P. was chosen to be the chairman. It is due to the memory of Mr. Sharp to detail his undaunted courage, and his unwearied patience and perseverance, and to show that *to him alone is due the formation of a colony, which will one day be the means of spreading the benefits of civilization and Christi-*

anity through a considerable part of the vast continent of Africa. Certainly without him the Sierra Leone Company would not have been formed; and had he not supported this colony, when it so often hung, as it were, by a thread, till the formation of this Company, all had been lost. It was he who collected the black poor, the original settlers; men who would have had no confidence in Mr. Smeathman, and who would never have ventured to trust themselves to the land of slavery, but on the faith of Mr. Sharp's word. It was he who sent out the Myro, and who kept them together when ready to fall asunder. It was he, finally, who sent out the Lapwing, and collected the different remains, after their dispersion, into one body.

Having now followed Mr. Sharp in his arduous task of African colonization, from about the beginning of 1787 to the beginning of 1792, (that we might have an uninterrupted view of his labours there,) we must go back to the former of these periods, in order that we may not pass over other of his transactions worthy of record.

In the year 1787, Mrs. Oglethorpe, widow of General Oglethorpe, mentioned in the former number, died at her seat at Cranham-hall, in Essex, and left Mr. Sharp the manor of Fairstead in Essex, with a recommendation to settle it in his lifetime to charitable uses after his death. Mr. Sharp was no sooner in possession of the estate, than he began to think of the best manner of fulfilling the will of the donor. His first idea was to promote "a general asylum in London, as a means of uniting more effectually and usefully some of the established charities." This plan, however, he gave up, after mature consideration, for another: he thought it preferable to establish a reform in the London Workhouse. This reform was to be "for the encouragement of voluntary labourers there; that a due distinction might be made between industrious people, when they cannot find employment, and the idle and vagrant poor, who are the proper objects for Bridewell Hospital; but more especially for the protection and employment of honest and industrious females, women-servants out of place, and poor girls." Having digested his plan, he made an offer of the Fairstead estate, after his decease, to the corporation of London, provided they would put it into practice. Many interviews took place between him and a committee of the common council on the subject; but the committee, considering that it would cost the corporation a considerable sum of money to add those buildings to the London Workhouse which were

peared to be necessary for the completion of the object, and that they should get no adequate profit from the estate till after the decease of Mr. Sharp, refused the offer; though he, Mr. Sharp, offered them an annual portion of the rent in the interim.

Having failed of success in this quarter, he proposed next to give the estate to the Bishop of London, and other Trustees, for the charity lately established "for the Conversion and religious Instruction and Education of Negro Slaves in the West Indies." He proposed, however, *to make a reservation of a few acres of the estate for another purpose, which cannot be better explained than by quoting his own words in a letter to the bishop on the subject.* "I wish," says he, "to create a small charge upon the estate, to provide *for the instruction of poor children in the parish of Fairstead itself, in reading, working, and spinning, as a mere matter of justice to the poor labourers of the soil from whence the revenue arises; for it would seem a gross partiality to send away the whole revenue of the little district for the instruction of foreigners, and exclude the poor natives of the manor from the same advantages.*" I wish to reserve, under the same trust, about fourteen acres of land, to be distributed or let from time to time in small portions, among the poor cottagers of the parish, for gardens or potatoe-ground, under particular regulations which I have to propose, while they hold no other land; *for without such small portions of land, mere labourers in agriculture can scarcely subsist, since they have been deprived of the benefit of common land.*

It appears that the Bishop of London accepted the estate in trust; but he was obliged ultimately to give it up on account of the laws of mortmain; so that the attempt of Mr. Sharp to settle the reversion of it agreeable to the humane views of the testatrix became then impracticable.

Mr. Sharp began now to realize what he had suggested to the bishop relative to a small portion of the estate. He says in a letter to a friend: "I have already disposed of a few acres of the land. It is laid out in small lots *as cottage land; some lots consisting of one acre and a half, but mostly of one single acre only; which lots are let to a few farmers' labourers, (those who have the largest families in the parish,) at a low rent; the income of which is expended in the instruction of all the poor children in the parish, whose parents cannot afford to pay for their schooling. The number of children in general has been from 15 to 20, and the cottagers are perfectly contented, and pay their rents most thankfully.*"

Such was the conduct of Mr. Sharp, in the capacity of landlord, to the poor labourers upon the Fairstead estate; a conduct which it becomes us to stop for a time and eulogise, not only because the principles which led to it, would, if put into practice, be vitally efficient at all times in agricultural concerns, but because they would be particularly so at the present day, when our poor-rates have assumed a most awful appearance, and when the spirit of independence of our labourers is broken. Mr. Sharp conceives that there are duties due even from the proprietor of the soil, though he be not the farmer of it, to those who cultivate it, upon the principle that he obtains his revenue through their means; but more particularly since they, the cultivators, have been deprived of their ancient rights and privileges by the division of commons; a division, no doubt, which has frequently taken place to their detriment, and which, in our opinion, has been one, though not the greatest, of the great causes of the increase of our poor-rates. These duties, according to Mr. Sharp's notions, ought to be fulfilled in two ways:—by attending to the temporal comforts of the labourers themselves, and by the education of their children; under which ideas are evidently included both their *temporal* and *eternal* interests:—and mark how he himself attempted to realize these desirable objects. In the first place, he gave to each of his labourers, who had large families, *an acre of land* for gardens and potatoe-ground at a *low rent*. This proved so beneficial to them, that, notwithstanding a rent-charge, they were all *contented and thankful*. In the second place, he *reserved the rent* arising from these gardens as a *fund* for the instruction of their children, and it was efficient for this purpose. Here, then, we see, under this admirable system, the poor *not only comfortable* in their circumstances, but actually enabled to *educate* their own children *themselves*: and to our minds nothing is more evident, than that a *spirit of independence* was either generated among them or preserved; for these labourers were no more obliged to Mr. Sharp for his kindness in admitting them to become farmers, than a common farmer to his landlord, only that the former had their land at an easier rate. We mean to be understood to say, that the payment of a rent took off, to a certain extent, from the weight of obligation. Such an example as this ought to be followed on every large farm in the kingdom; and though we might still hear of agricultural distress, we should hear of but few complaints from the labourers. An acre of good land, (and none but good land should be selected for their use,) one half to

be planted with wheat, and the other with potatoes, and *vice versa* each succeeding year, would give, including two pigs which might be reared, nearly half-a-year's solid subsistence to a family of five persons. It would be strange if their wages would not supply the rest. The united sources of the produce of their land, and of their wages, would render their situation comfortable, and not only comfortable but independent. A plan precisely similar to this, *i. e.* of letting an acre of land to a poor family, and of introducing upon it the culture now described, has been adopted at the village of Terrington, in Norfolk, with the most signal success. The labourers there, for whose benefit it has been put in force, are not only comfortable and happy, but their spirit of independence, which had been broken, is restored. These, but three or four years ago, were *constantly resorting to the parish for relief*; but since the introduction of this plan, they have made no application there; and the consequence has been, that the rates have been much diminished. We cannot therefore too much admire the justice, the benevolence, and the wisdom of Mr. Sharp on the occasion now related. It is of a piece with his other good works, produced by the same spirit, and producing the same effects. No subject seems to have come before Mr. Sharp, to which his mind was not equal, and which did not prosper in his hands. The truth is, that he never undertook any thing in which there was not commixed with his plan, his duty to God and his fellow creatures. Hence every thing which he undertook seemed, both in its beginning and in its progress, to have been the result of the most consummate wisdom:—but what indeed is true wisdom, as distinguished from that which is only specious, but the effusion of intellectual light tempered and limited by religion?

In this year (1787) the society was formed for the abolition of the slave-trade. Mr. Sharp having diffused so much light on this interesting and important subject, and having rendered himself so conspicuous by his persevering efforts in the cause of Somerset; by his publication of the tragical circumstances of the ship *Zong*; and by his meritorious interference in behalf of the black poor, and his subsequent attempts through their means to introduce colonization into Africa, was not only invited to become a member of the committee of that society, by those who were concerned in forming it, but was unanimously called to the chair. Here a wide field presented itself for the renovation of his labours. It can scarcely be necessary to say, that Mr. Sharp realized

here; as elsewhere, the opinion which had been formed of his zeal and labours in that righteous cause. He lived to see the execrable Slave Trade abolished by the British Parliament; and when the news of this glorious event was brought to him, he fell immediately on his knees in devotion and gratitude to his Creator, and this in the deepest retirement of his soul. Probably that interval was the most awful and happy in his whole life; an interval in which the pleasures arising from adoration and thanksgiving to God, must have been heightened by an ecstasy of joy which no other earthly object could have given.

Having now done justice to the public life of Mr. Sharp, we shall look at him for a few moments as an individual. Mr. Sharp is said to have possessed an even cheerfulness of temper. Though always serious, he never assumed the appearance of rigour, and abstained from the common recreations of the world. He was delighted with young children, and took great pleasure in amusing them. He was fond of the animal creation, which he had studied with great care from his youth. When young, he had usually a jackdaw, or a bat, or a lizard, or some other living creature for a companion. It is said of him, that he never refused or neglected a charitable application. His sensibility in this respect increased with his years, so that in the latter part of his life, when he took rooms in the Temple, the doors of his chambers were beset from morning till night by a crowd of beggars. To do good more extensively, he became a member of many societies. He was well known at the hospitals of Bridewell and Bethlehem. He assisted at the African Association, African Institution, and Palestine Association. He was a member also of the Bible Society, Hibernian Society, Female Penitentiary, and other excellent institutions. Humility and meekness were very leading features in his character. He was peculiarly delicate in his conduct towards others: and yet humble, meek, and delicate as he was, he never lost the independence of his mind, to whomsoever he wrote, or with whomsoever he conversed, on any occasion. He had no respect of persons in forming his judgment. The mandate of a king could not have biassed him. In judging of constitutional matters, he referred to the constitution, and of human conduct to the New Testament, as the test for his decision. His religion was without ostentation. He was attached in a most extraordinary manner to protestantism, and to the Established Church as a part of it. He was constant in his attendance on divine worship. He avoided all

secular business on the Sunday. He fasted frequently, according to the rites of the church. He was accustomed to read in his family the morning and evening prayers from the liturgy. Notwithstanding all this, he lived in habits of friendship and intimacy with men of all religious persuasions; for he did not consider the highest human virtue as exempt from error. He was friendly to all literary pursuits, but particularly to those which related to pious researches into the Holy Scriptures,—a study which perhaps few men ever carried so far as himself. His doctrines of the Greek article and the Hebrew conversive *vau*, and of other particularities of the Hebrew language, though not unknown to some profound scholars before his time, had all the merit of discovery, and more than that merit in the valuable use which he made of them. His employment in reading, writing, and study, must have been both incessant and intense. He printed no less than sixty works, many of which indeed were but of a small size; and it is remarkable that only four of these were printed for sale. The rest he gave away. It is added of Mr. Sharp, that never was there a more loyal subject to the king, or a firmer friend to the constitution.

It was a maxim of Mr. Sharp, that human life ought to be a state of continued active preparation for the service of God, both here and hereafter. Acting upon this, he became fitted for the awful change which was approaching. His health and strength declined gradually. The first symptom of this decline was a partial loss of memory, which was visible in something like an inability to connect his sentences, when he spoke both at the African Institution and at the Bible Society. On the day preceding his death, he breakfasted, as usual, with the family. His weakness after this was very sensibly increased. He was several times compelled to lie down on his bed in the course of the afternoon. He appeared often to labour for breath. Night, and partial repose, came on. In the morning his countenance was changed—in colour only; in expression it remained unaltered. About four o'clock in the afternoon, he fell into a tranquil slumber, in which, without a struggle or a sigh, on the 6th of July 1813, he breathed his last, in the 79th year of his age. The talents, which had been intrusted to him as a steward, had been then faithfully disbursed, and were returned to the bosom of the Giver.

The news of his death immediately drew forth marks of the highest respect from some of the public bodies with

which he had been connected. The British and Foreign Bible Society adopted a most suitable resolution on the occasion, which they inserted in the public papers, expressive of their gratitude and their grief. The African Institution sent a deputation of some of their choicest members to attend his funeral to the church at Fulham, where his remains were deposited in the family vault ; but, not conceiving that they should acquit themselves of the debt of gratitude due to Mr. Sharp for his assiduous and unceasing efforts in the cause of the abolition of the slave-trade by this measure alone, they paid a more permanent tribute of respect to his memory, by erecting to it a monument in Westminster Abbey. The work was executed by Mr. Chantrey, and exhibits in the centre a medallion of Mr. Sharp : on one side, in low relief, are a lion and a lamb lying down together ; and on the other an African in the act of supplication. To these devices a most beautiful inscription, written by William Smith, Esq. member for Norwich, was added.

ESSAY ON SELF-KNOWLEDGE.

— e cœlo descendit : Γνωθι σεαυτον.—JUV.

Man know thyself, all wisdom centres there.—YOUNG.

To know ourselves is not less difficult than it is important. The variety of objects which surround us, and the multiplicity of cares which daily press upon us, excite our attention, and lead us to investigate things that are foreign, while we continually forget to reflect upon ourselves. Hence it is, that we frequently find men, acquainted with almost every other science, ignorant of themselves. They can tell the names, the distances, the dimensions, and the revolutions of the heavenly bodies ; they can describe the causes that produce those effects which are visible in the works of nature ; and yet after all this, know scarcely any thing of themselves : nay, some who have been capable of doing these things, have denied the immortality of the soul, which is one of the most important branches of self-knowledge. And if men thus cultivated often know so little of themselves, may we not conclude, that it is still more difficult for the lower classes of society to acquire this knowledge, since they are always loaded with a multiplicity of cares, which divert them from serious reflections. The majority of our fellow creatures pass away their lives without considering what they are, or whither they are tending : enjoying very little of the

advantages of education in youth, they grow up in ignorance, and when they have arrived at maturity, so numerous are the concerns which press upon them, that they are generally satisfied with providing for their temporal wants, without ever reflecting on their future destiny. Indeed such is our natural aversion to self-examination, such the weakness of our penetration; and such the nature of the world in which we live, that it must be considered extremely difficult for us to know ourselves. But is it to be considered as less important or less necessary on account of its being difficult? Certainly not, but rather as more important, since objects always rise in their value in proportion to the difficulty with which they are acquired. And though it is difficult, yet it is essential to the happiness of every individual to obtain a knowledge of himself.

Various are the points of light in which we should know ourselves. Dally has written a volume on this subject, in which he confines it entirely to anatomy and philosophy; and in these respects, it is certainly very pleasing, and very useful to know ourselves; but we chuse rather on this occasion to consider it in a moral point of view.

We ought to be acquainted with what we are as rational and intelligent creatures, and to know what is the design of our existence. We are possessed of bodies that must die, and of souls that must survive the stroke of death; of bodies that must soon return to their original dust, but of souls that must exist for ever, either in the presence of God, or in a state of final separation from him.

We should consider ourselves as dependant creatures. And as we are possessed of powers that are capable of knowing, loving, and serving God, we ought to consider ourselves under the strongest obligations to devote all that we possess to his glory.

We should reflect upon ourselves as fallen and depraved creatures. Without a conviction of our depravity, we shall never be likely to seek the favour of God through a crucified Redeemer, and consequently shall never be likely to obtain any true felicity. As fallen creatures, we should consider the peculiar sins to which we are most addicted, the temptations to which we are most frequently exposed, and the unreasonable prejudices which too often operate within us.

We should know ourselves also as social creatures, that are capable of communicating and receiving happiness from mutual intercourse. For want of properly considering this,

how many formed for promoting the happiness of society, have dooined themselves to perpetual solitude, and have thus injured both themselves and the world.

We should likewise study to find out what are our particular talents and capacities, and how we can best exercise them for the benefit of others, with what subjects we are best acquainted ; of what we are most ignorant ; and the ways by which we can best promote the improvement of our minds.

But we should especially reflect upon ourselves as accountable creatures, and consider, that for all we say and do, we must give a strict account at the judgment seat of Christ.

We should frequently reflect upon ourselves in these various points of light ; but we should know, not only what we are, but what is the design of our existence, and for what end we are placed in a world like this. Is it that we should gratify our sensual appetites, and indulge ourselves in sin ; that we should eat, drink, sleep, consume the fruits of the earth, and then return to our original dust ? Some have been so ignorant of themselves, and so far deceived by the influence of sin, as to affirm this ; but if we impartially consider the subject, we shall find that this is not the case ; for then the divine Being need not have given us souls, since being possessed of souls, so far from augmenting, decreases the happiness which arises from sensual and criminal gratifications. But can we charge the Almighty with folly ? Surely not ; then we must conclude that we are formed for higher pleasures than those of sense, and for a world very different to that in which we now live ; which ought to lead us to this most serious inquiry,—Am I prepared for that state ; and in it what is likely to be my condition ?

Having thus stated the principal things with which we ought to be acquainted relative to ourselves, we shall now proceed to consider their importance. It is important in two respects that we should know ourselves, because it will affect both our principles and practice, the state of our mind, and the conduct of our lives.

It will tend, in the first place, to promote our peace and tranquillity. The man who is ignorant of himself must derive his satisfaction from external objects, which are always changeable ; and when these fail, he must be disappointed : not so the man who is acquainted with himself ; his pleasures rise from the internal state of his mind, which is not subject to the frowns of fortune, nor the strokes of fate. In the midst of persecution and defamation, accidents and losses, prosperity

and adversity, he enjoys that calmness and constancy which are the distinguishing characteristics of the true Christian. He is like a rock, which bids defiance to the raging billows of the sea, and to time itself, which is the consumer of all things.

This knowledge of ourselves will teach us also to be humble, because it leads us to consider the vileness of our nature, the smallness of our attainments compared with others, and the vast field of improvement that still lies before us. And while it will lead us to be humble on account of our own failings, it will lead us to indulge a charitable opinion of others; to put the most favourable construction upon their actions, considering that we ourselves are in the body, that we have many times been mistaken, and that they may discover faults in us of which we ourselves are ignorant.

This knowledge of ourselves will teach us also to be moderate in our desires and aversions, in our hopes and fears. It will enable us to form proper ideas both of men and things; and it will teach us with moderation to use the enjoyments of this life.

Another great blessing which arises from it is this, that it tends to promote personal religion. The better we know ourselves, the more pious we shall be. The doctrine, that ignorance is the mother of devotion, has long since been exploded; and experience teaches us, that without serious reflection on our own characters, there can be very little religion.

And while it thus tends to promote the internal peace of our mind, it will likewise have a happy effect on our outward conduct. It will teach us to act in a manner becoming the Christian character. Into how many errors do we run through inconsideration and ignorance of ourselves, and then impute to other causes that which belongs to our own blindness! Were we but better acquainted with ourselves, our conduct would be more regular and consistent; we should be more willing to deny ourselves of sensual gratifications, and should strive with greater earnestness to promote the cause of Christ. And by so doing we should be more useful in our day and generation; we should reflect the splendour of the gospel on all around us, and we should be as a city set upon a hill, which cannot be hid.

Lastly, we should be better prepared for the hour of dissolution; for being acquainted with what we now are, we should be better capable of judging what we are likely to be hereafter; since revelation has drawn the line of demarkation

on this subject, and has informed us that our future state will take its complexion from the present. As the tree falls, so it must lie. And O how important will it be in the night of death, to rest assured that we shall rise to everlasting life, in the morning of the resurrection !

As, therefore, self-knowledge is so excellent in its nature, and so extensive in its influence, it seems necessary to enquire by what means it is to be attained:

If we would know ourselves, we must seriously reflect; we must endeavour to enter into the secrets of our own hearts; we must explore the springs of action, and try ourselves by the unerring standard of divine truth. To be sensible of our ignorance is one of the first steps towards self-knowledge: unless we are first convinced of this, we shall make no progress in this study. A man who asserts that he is as truly and as extensively acquainted with himself as is necessary, by so doing proves his ignorance: those who have studied human nature and themselves most, have been most ready to acknowledge their ignorance; and their being sensible of this has laid the foundation for further exertion, and more important discoveries.

In order to know, we must investigate the nature and state of our minds with the closest examination. We must be calm, deliberate, and impartial in our inquiries. A variety of trifling cares will press upon us to divert us from our work; but we must be firm to our purpose, and unwilling as our hearts may be, we must force them to the trial. And this is a work that should be done frequently: it is not sufficient that we should examine ourselves now and then; we must do it constantly—in the morning, when our spirits are sober, and in the evening, when we have finished the actions of the day. It was a fine piece of advice which Pythagoras gave to his disciples, that every night before they slept, they should examine what they had been doing that day, and so discover what actions were worthy of pursuit tomorrow, and what vices were necessary to be prevented from slipping unawares into a habit. In this work we should take care to guard against partiality. There is a natural inclination in us to palliate our faults, and to make the best of all our actions; we are so easily persuaded of those things that we wish to be true, and so backward to credit those things which wound our reputation and our pride.

We must not compare ourselves with ourselves or with others, for in so doing we shall not be wise; but we must try ourselves by sound reason, and by the unerring

word of God. And to urge upon our souls this impartiality, we should recollect that God sees us; that he knows the secrets of our hearts; and that if we deceive ourselves, we shall sustain the loss, for we cannot deceive him; which consideration should induce us to enter upon this work with a mind composed, and free from the perplexing cares of life.

While we thus inspect ourselves, we may rest assured that we shall be inspected by others; nor should we be entirely careless of the opinion which they pass upon us. The old maxim is still a good one: "*Fas est et ab hoste doceri.*" Our enemies often form a more correct opinion of us than we are aware. They mark our faults with a keen eye, and there is generally some ground for their virulent remarks, though all which they affirm may not be true. And if wisdom may frequently be gained from the reproach of an enemy, we may rest assured that many advantages will arise from the reproof and instruction of a wise and virtuous friend. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."

Our Lord has advised us to watch and pray, and no advice could be more important for the promotion of self-knowledge. Keep thy heart with all diligence, was the advice of Solomon; and this is very necessary, inasmuch as the stream of our whole lives will flow from the state of our hearts. If the fountain be corrupt, the streams will be so likewise. We should especially guard against those sins with which we are most easily beset, and to which we are most constantly exposed; and we should always take care that we are not deceived with the appearance of things: we should examine into their nature, endeavour to strip them of their false glosses, and not suffer ourselves to be imposed upon by that which is not real. Converse with God is an effectual means of becoming acquainted with ourselves: for then, if at any time, we lay aside all dissimulation, and confess before our Maker our true and real state, and by so doing, we effectually become acquainted with our own hearts, while that light is communicated to us, which enables us to see as we are seen, and to know even as we are known.

If these means are adopted, we shall no doubt gain an increasing acquaintance with ourselves, and we shall enjoy the beneficial effects arising from this acquaintance; and whatever we may repent of besides, we shall never regret that

we have taken too much trouble to acquire a knowledge of ourselves*.

* This essay, though original as to the composition, is not so as to a great part of the ideas, it being chiefly an outline of that excellent treatise called "Mason on Self-knowledge." To the attention of those who are desirous of seeing the ideas here suggested further enlarged upon, we strongly recommend the perusal of this work.

A MORNING WALK IN INDIA.

A rambler does not work by square or line,
 As smiths and joiners perfect a design;
 At least we moderns, our attention less,
 Beyond the example of our sires digress,
 And claim a right to scamper and run wide,
 Wherever chance, caprice, or fancy guide. COWPER.

On waking early in the morning during the rains, you feel perhaps but little disposed, after a restless, feverish night, to summon sufficient energy to prepare for the usual walk : but on looking out of the window, you cannot but feel refreshed with the coolness of the air ; for the clouds yet hanging in the distance, like the rear of a departed army, have left behind some lingering, broken masses, which continue to pour down their rains at intervals. Some of these seem to have suspended themselves in such situations in the sky, as to give, by contrast, a superior splendour to the few remaining stars that have not yet become invisible before the silent approach of the dawn. The cawing crows are beginning to shake themselves from their tree-rocked slumbers, and the more industrious of them have already commenced the daily routine of forage and plunder ; and through the long soorky road before your house, the loaded hackery screams its weary way, while the contented driver sits at ease behind the patient beasts, and whiffs with indescribable satisfaction the fumes of his beloved hookah, in the shape of a trumpet-headed tube, projecting from a smooth black cocoanut-shell. These Bengalee drivers are inimitable at the reins, or, as I should have more properly said, at the tails ; for a stranger to this country could scarcely conceive the dexterity with which the fag ends of the poor kine are pulled and curled in every direction, to quicken the speed of the astonished creatures, or to guide the grumbling vehicle with the precision of mathematics.

The lover of the early walk is now supposed to be equipped for his excursion ; and as the sleepy durwan opens the gate of his compound, the morning gun gives the usual notice that day is certainly coming. I have listened with pleasure to this thunder which the Fort so regularly ushers, that the good people of Calcutta may be enabled to maintain their character as keepers of good hours,—that they may know exactly when to awake in the morning, and when to set their watches right at night. I am an admirer of regularity myself ; but in this case, is it not a pity that this gun does not hold his peace an hour

later on the evening of the Lord's day? because I have observed that the moment his voice is heard, whether in the church or in the chapel, an universal sensation is created, and old and young draw out their watches, (to the great disturbance of the preacher,) with all the eagerness which those philosophical gentlemen manifest, who wish to ascertain with scientific precision the second in which some shock of an earthquake is felt, or the important period of the arrival of a burning stone from the volcano at Java. What can be the true reason of this anxiety to note "the flight of time," I can hardly imagine, unless it be that the old are wearied with the preacher's discourse, and the young are ready to embrace such a convenient opportunity of showing to all the world that they possess a fine watch, and a knob of seals at the end of its chain. Passing by this mark of irreverence in the house of God, I proceed to remark, that at this early hour, should the air be still, nothing scarcely can be more grand than the sudden roar of this explosion from Fort William. The sound seems to gather force as it hurries across the plain, and reverberates in successive volleys from the noble edifices of our great city, and then gradually subsides on the ear, till all seems to be more silent for the momentary disturbance which the report had occasioned. The pause, however, is not of long duration; for the busy drums seem desirous of prolonging the thunder, and the shrill fife strikes up its voluble ditty with such an air of inspiring freshness, that the most unmilitary amongst us feels the heart dancing within him 'with a new impulse, and even the cripple involuntarily shoulders his crutch, and my good Malacca cane, as Mr. Brougham has it in his speech, feels even to its fingers end, a desire to be up and doing. Verily a fife is a martial thing; and when I was a boy, I could sit by the fire for an hour, and hear the singing of a tea-kettle, or the humming of the winter blast through the key-hole of the door, because the sounds, so still and murmuring, would always bring to the ear of the mind, all the harmony of distant martial music, such as slow pealing drums—trumpets softened by an interval of a mile—the mellow tones of bugles,—and the warbling, (but that is a bad sword *,) of the very instrument that led to this solemn train of thought.

But the drum and the fife have ceased, and I am now picking my way in the driest part of the road, and have considerably advanced in my morning walk, without having described several objects which have passed me. Truly that fife is a very misleading thing. Many a poor man in the villages of England has been bewitched by its charm, and the once contented labourer has been roused from his rusticity by its arguments, and with his cockade streaming to the wind from the summit of his crownless, rusty hat, has felt all the glow of noble ardour, and all the courage of an immortal hero. Thus armed with fortitude invincible to the entreaties of his aged parents, he has deserted the cottage of his nativity, and is not heard of again, till the fate of the devoted is announced to the hamlet, by the fond but unavailing tears bitterly shed, and the scraps of mourning worn by those who once had a son, but are now childless.

* See Calcutta Journal.

May I never be influenced by a fire! No, not even in my morning walk: and yet during these ramblings of thought, (but did I not leave home on purpose to ramble?) I was somewhat in danger; for while the melody of that thing was ringing in my ears, and I had begun to think of other times, instead of describing present objects, I found myself in the midst of a herd of bullocks, which at this time in the morning you will often meet, walking slowly on, lowing as they go, as if in answer to the whoops and vociferations of their angry herdsmen. Thus awakened from my reverie, and fully delivered henceforth from all military, fire-besetirred enthusiasm, I determined to pursue a plain course, and to begin my matter of fact descriptions of whatever might fall in my way.

Look across this ditch, usually dry, but now, from the abundance of rain, nearly overflowing with muddy water. On the other side stood last evening the brown-thatched hut of a poor Bengalee family. The rising waters sapped the walls of the miserable tenement, and the whole structure of mud is demolished. But the inhabitants have borne this catastrophe with their characteristic insensibility. No lives are lost, and, perhaps, no serious inconvenience sustained. Some of the family are asleep on their red-legged quadrangular beds, covered, although in the open air, with nothing but a dirty sheet of linen. Others of them, less difficult to please, are stretched on the bare earth, like Egyptian mummies; and another, squatting upon his own heels, calmly smokes his fragrant tube, and meditates upon the devastation of the night, but is chiefly pleased that his lean cow remains uninjured; for she, amidst the "wreck of things that were," is busily employed in turning up the fragments of the old straw thatch, and picking her breakfast from the whisps, not too rotten for her unsophisticated palate. In viewing this spectacle, I could not help thinking that apathy was one of the worst traits in the character of the Bengalee; and whoever has been present at the burning of two or three hundred huts in a bazar, must have been struck with the astonishing indifference of the natives, under circumstances so calculated to rouse all the energies of human beings less enervated and degraded. On these occasions, their indifference almost amounts to a total suspension of feeling, excepting where they are "touched to their skin." If they display any activity, it is in a shameless escape for their lives, which not unfrequently involves the abandonment of an aged parent to perish in the flames, or it is chiefly exerted in hurling all their household furniture into the nearest tank. At such a juncture as this, a scene of indescribable confusion takes place. A dense cloud of smoke rolls, volume upon volume, towards the skies, and hovers over the accumulating flames below. Thousands of crows fly in every direction, with an unceasing noise, as if they were distracted. The cracking of the bamboos can scarcely be heard for the clamour of the collecting multitudes. Ranks of cocoa-nut trees stand, like black flaming torches, now and then appearing, as the wind blows away the smoke: every avenue is crowded with passengers, and among them are to be seen various poor old decrepid beings, who have scarce

life enough left to carry them away from the tumult. And now begins the busy work to which I have already alluded, and the tank is literally filled with articles of every description belonging to a native. Bedsteads, chairs, and stools, there float in pitiabie overthrow, with their legs extended on high, as if imploring from their owners a more deserving fate. Here, all huddled together, are ancient beds and bolsters, trunks and chattas, bundles of linen, turbans of every colour, and countless articles, with name and without name; some broken, some sunk, and others half burnt; for the tank itself, too crowded, affords no security from the firebrand, which is borne high into the air, and spreads destruction wheresoever it falls.

But, to pursue the thread of my discourse, passing on further, you meet with a host of anglers of every age, perched upon the edge of the muddy brook, patiently casting their lines, and waiting to entrap the small fry that escape from distant overflowing tanks. I have sometimes stopped to observe their countenances, and to witness their success. The boy, as he pulls out a poor victim, tosses back his shining ragged hair, which covers half of his bald shaven head. Inexpressible joy flashes from his large eyes; and his broad white teeth, displayed between his side-drawn lips, indicate that sort of pleasure which even the spectator participates by sympathy. But the temperament of all are not alike; for the old man sitting at my feet moves not a feature, nor is there the least change perceptible in his grave and unmeaning countenance, either at his own success or that of others. His garment is dirty, as it ever has been, and ever will be. His labours and amusements are always the same, and persevered in with the same unrelenting gravity; and if he can but procure enough for the scanty supply of his daily need, he has no wish unfulfilled. I now turn from this group to an object which, ever since my residence in India, has been an agreeable one to me. I allude to that plant which grows in such abundance all over Bengal—which is so characteristic of Indian scenery, and which Daniels, in his inimitable landscapes, has seized upon with such truth and fidelity of expression, as an accompaniment so indispensably necessary to a Bengalee picture. Botanists call it the *Arum Colocasia*; but if you ask your Khansama its name, he will call it *Kutchoo*. It is cultivated by the natives as an article of food, but may be seen almost in every place growing wild. It is of the same genus with that plant which every English child must have seen, while roving about in search of early cowslips, and which by some is vulgarly called Cuckoo-pint, by others more vulgarly still the stink-weed, and by those who prefer a more courtly language, My lord and lady; for these people of quality are to be found rolled up in the spathes of this flower, like soldiers in a sentry box, and never fail to delight the young urchins who are so happy as to discover the place of their abode. The leaves of this plant are of a very long heart shape, and of a lively green colour. One leaf generally contains a large globule of dew or rain, that rolls in its cavity like a mass of quicksilver; hence our children call it the quicksilver plant. Sometimes this globule of dew

sparkles with the light of the diamond; and looking on it perpendicularly, the green of the leaf is seen through it, when it assumes all the elegance of the clearest emerald, and in shaded situations and different lights, it mimics the dim and changeable radiance of the calcedony gem called the cat's eye. The *Arum Colocasia*, though so exceedingly prolific here, is nurtured with the greatest care in the green-houses of the florists in England, and may be often seen exhibited with other exotics at the shop windows of nurserymen, even in the crowded city of London, where they may be purchased, but at a most exorbitant price.

The sun is now making his august appearance at the skirts of the eastern horizon. His approach had been long indicated by the increasing splendour of the clouds which attend the regent of the day. While gazing towards the point where the glorious orb just peers above the dim distance of the landscape, you may, with the aid of a little imagination, conceive that the gates of heaven are opening to your view, and that one of the highest of the angelic orders, having received his commission from the Eternal, is now passing through the imperaled portals of immortality. The changing clouds are his incense-breathing horses, and the sun is his chariot: but a few moments dispel the illusion, and every thing subsides into the reality of a bright and cheerful morning in India; for the Mina birds are enlivening their retreats with noisy songs—the doves, sequestered in the shades of the orchard, utter their peculiar tones of pensive melody, and the tall trees appear as though dyed in the gold of the new-born day. At my right hand I gaze over a wide extended field, where the view is terminated in the west by a thick jungle, containing trees of different descriptions. The rounded clumps that afford the deepest shade, are formed by the mangoe, the banian, and the cotton trees. At the verge of this deep-green forest are to be seen the long and slender hosts of the betle and cocoa-nut trees; and the grey bark of their trunks, as they catch the light of the morning, is in clear relief from the richness of the back ground. These, as they wave their feathery tops, add much to the picturesque interest of the straw-built hovels beneath them, which are variegated with every tinge to be found amongst the browns and yellows, according to the respective periods of their construction. Some of them are enveloped in blue smoke, which oozes through every interstice of the thatch, and spreads itself, like a cloud hovering over these frail habitations, or moves slowly along, like a strata of vapour not far from the ground, as though too heavy to ascend, and lose itself in the thin air, so inspiring to all who have courage to leave their beds and enjoy it. The champa tree forms a beautiful object in this jungle. It may be recognized immediately from the surrounding scenery. It has always been a favourite with me. I suppose most persons, at times, have been unaccountably attracted by an object comparatively trifling in itself. There are also particular seasons, when the mind is susceptible of peculiar impressions, and the moments of happy, careless youth, rush upon the imagination with a thousand tender feelings. There are few that do not

recollect with what pleasure they have grasped a bunch of wild flowers, when, in the days of their childhood, the languor of a lingering fever has prevented them for some weary months from enjoying that chief of all the pleasures of a robust English boy, a ramble through the fields, where every tree, and bush, and hillock, and blossom, are endeared to him; because, next to a mother's caresses, they were the first things in the world upon which he opened his eyes, and, doubtless, the first which gave him those indescribable feelings of fairy pleasure, which, even in his dreams, were excited; while coloured clouds of heaven, the golden sunshine of a landscape, the fresh nosegay of dog-roses and early daisies, and the sounds of busy whispering trees and tinkling brooks, presented to the sleeping child all the pure pleasure of his waking moments. And who is there that does not sometimes recall some of those feelings which were his solace thirty years ago? Should I be wrong, were I to say, that even at his desk, amid all the excitements and anxieties of commercial pursuits, the weary Calcutta merchant has been lulled into a sort of pensive reminiscence of the past, and, with his pen placed between his lips, and his fevered forehead leaning upon his hand, has felt his heart bound at some vivid picture rising upon his imagination. The forms of a fond mother, and an almost angel-looking sister, have been so strongly conjured up with the scenes of his boyish days, that the pen has been unceremoniously dashed to the ground, and "I will go home" was the sigh that heaved from a bosom full of kindness and English feeling; while, as the dream vanished, plain truth told its tale, and the man of commerce is still to be seen at his desk, pale, and getting into years, and, perhaps, less desirous than ever of winding up his concern. No wonder! because the dearest ties of his heart have been broken, and those who were the charm of home have gone down to the cold grave, the home of all. Why then should he revisit his native place? What is the cottage of his birth to him? What charms has the village now for the gentleman just arrived from India? Every well remembered object of nature, seen after a lapse of twenty years, would only serve to renew a host of buried, painful feelings. Every visit to the house of a surviving neighbour would but bring to mind some melancholy incident: for into what house could he enter, to idle away an hour, without seeing some wreck of his own family; such as a venerable clock, once so loved for the painted moon, that waxed and waned, to the astonishment of the gazer, or some favourite ancient chair, edged so nobly with rows of brass nails,

———but perforated sore,

And drill'd in holes,

By worms voracious, eating through and through.

These are little things; but they are objects which will live in his memory to the latest day of his life, and with which are associated in his mind the dearest feelings and thoughts of his happiest hours.

But I am again convicted of rambling, and I fear I shall never be able to break myself of this vice. Certainly I set out this morning with the intention of sketching some Indian pictures. Let me then retrace

my steps, and go back to the smoke-enveloped huts—to the trees of the jungle, and, especially, to the Champa tree; for I was going to observe, (as your long talkers say, when they have nothing to say,) I was going to observe, that in this depressing, soul-subduing climate, you are glad now and then to be amused even with trifles. And my readers, (if I have any,) cannot be unacquainted with those feelings which steal upon the mind, after the pain, and almost delirium, with which a few weeks of fever are attended. The frame seems to be unstrung, and the dull eye, looking out of the darkened room, is suffused with a tear, while it gazes upon the azure of the sky, or the green and gold tops of the trees near the sick chamber. O what moments of softness are these! What sentiments of gratitude swell in the bosom, that the gracious Disposer of events has preserved our lives a little longer to our beloved wives and children! and, next to these hallowed thoughts of the devotional invalid, how do the objects of nature beam upon the yet aching sight, with a glow of colouring and effect which they seemed not to possess before! Every thing looks as though it wore a new and a fresher aspect. The sunshine seems clearer, and the foliage is more distinctly defined. It was on one of these occasions that the Champa flower seemed to me to be the most simple and fragrant thing in all the creation: and as I love to describe all that I see, my trembling hand scribbled the following apostrophe to

THE CHAMPA TREE.

O sweetest of the forest! glad I breathe
 Thy fragrant breath, and snuff thy high perfume,
 Far from thy woody brake, where full in bloom
 Thy graceful tulips brighten close beneath
 Palest green foliage, so that he who seeth
 The fair leaves that distinguish thee assume
 The liveliest stain that doth relieve the gloom
 Of the vast wilderness, must love the wreath
 That blossoms with thy yellows more than all
 The flushes of the wildest gorgeous tree—
 More than the boast of roses, flaunting free
 In Bushire's fields of red; yea, he will call
 Thy crocus-looking bud a golden blessing,
 Till the sweet thing shall shrivel with caressing.

While I am talking about these little things, I am reminded of an interview I had with a highly valued friend not long before his death. He had been a missionary for twenty years in this country. Emaciated, and worn out with labour in preaching the gospel to the heathens, he was ordered by his medical friends to take a voyage to Europe, as the last of the means which held out a faint hope of his recovery. I cannot forget the smile which beamed upon his hollow eyes, when, after he had been commended to the gracious care of Him whom he had so faithfully served, he said: "O I think the sight of the daisies in my own native fields will do me good." But a long and deep cough, which immediately followed this expression, was but too obvious a presentiment that his desire would not be realized. He sailed shortly after, but never reached the land of his birth; and he now sleeps in the caverns of the deep.

Turning from the picture which has detained me so long, the wide green plain now attracts my attention. The rains have been so abundant this season, that every hollow is filled with water, and the lower parts of the plain present the appearance of detached lakes, like sheets of the sky spread out upon the earth. These shallow lakes are the favourite resort of the gloomy crane called the *Argilla*, or bone-swallower. There they are, a hundred assembled together, up to their knees in their loved element; but what they are about, none can imagine. Were their forms remarkable for ease and elegance, we might be tempted to suspect that they are engaged in the important duties of the toilet, surveying in the mirror beneath them, the united graces of limb and costume; but they possess so much real gravity of character, that it would be uncharitable to suppose them addicted to so trifling an occupation. They seem rather to be engaged in the study of some mathematical problem never to be solved, and are not inapt effigies of certain learned meditative bookworms, always studying, but never coming to any important result. And yet, if you rouse them from their reverie, you cannot help thinking that they have discovered the lateral motion, by the flap of their wide wings, as they walk off, and with one eye gaze in silent scorn over their shoulders at those who break the thread of their thoughts. But why should I disturb them? They have an undoubted right to think as they please, provided their cogitations do not disturb the general peace. Indeed their researches, so far from being injurious, may, for aught I know to the contrary, be as much conducive to the general good as the studies and theories of their more noble citizens; for these congregated bone-swallowers, with their microscopic eyes intent in prying to the very bottom of the waters in which they stand, seem to have received a laudable impulse from the botanical essay in the last Observer; and who knows what may be the result of their investigations? And who that has noticed the peculiar sagacity of their countenances, does not anticipate discoveries worthy of their labours?

It has been announced to me that these grotesque personages have been distinguished by a singular elevation to military honours; and, doubtless, as rank goes by merit, they have deserved the title they wear; although it must in justice be confessed that, like other communities, they know how to put on a dignity corresponding with their station, and it is to admiration how they carry themselves before their inferiors and superiors. When an adjutant walks, you see self-esteem and conscious greatness in every dandyish stoop, and jerk, and motion; yea, he verily looks as if he thought that no place in this world was good enough on which to place his feet, as he measures out with his supercilious eye, every step which he takes. However, I would by no means speak to the disparagement of a peaceable society of beings. As for their frailties, why I have learnt in fact to pass them by, because a minute examination of their proportions in the looking-glasses with which the rainy season never fails to supply them, only displays a self-complacency, which is far from being a singular error in this great city. Nor is that distortion of taste which leads

them to love ugliness for itself at all peculiar to their race ; for in the society of their betters, a crane-like countenance may be viewed by its grave owner with an air of satisfaction ; and it would be well if this obliquity of taste were confined to the toilet of the fashionable world. But, alas ! it is the common failing of man. Why do the cranes admire their long beaks, and their pale crimson reticules ? Because they are their own. Why does man love vice ? Because it is his own. Why do writers on the lateral motion in aerostatics support whole systems of philosophical nonstrosities ? Because they are their own. And why do many who, on other subjects, seem to be capable of exerting the faculties of a sound mind ; when they touch on subjects connected with morals and ethics, inflexibly maintain absurdities without a name ? Because they are their own. But I fear I may offend by my prosing, and therefore, leaving these serious remarks to the consideration of all who may read them, I shall pass on to observe how often I have been amused in watching these enormous birds. Indeed, Calcutta would not look like itself without them. Sometimes they are to be seen high in the vault of the blue sky, whirling in extended circles, without scarcely giving themselves the trouble of moving a wing ; and after tiring themselves with this amusement, which is to them like taking a ride on the course, down they come, and with a mighty rush they settle upon some prominent edifice, where they stand motionless as a statue, and seem to be a part of the buildings on which they perch. It is well known that they have contracted a peculiar intimacy with the lions on the palace ; and, as if in quaint mockery of all our ideas of human greatness, they without ceremony stand, and perhaps sleep for hours, upon the head of the noble beast that has the whole world under his paw. It is interesting to watch them while they are choosing their favourite resting places for the night at the top of some tall tree. You might think they were inanimate scarecrows, did you not notice them sometimes disputing together about those vain things, seniority and precedence, while their outstretched naked necks, (for there are ladies amongst birds,) and open beaks, indicate no disposition in the parties to yield a fancied prerogative : but they have their customs and manners, like other societies ; and it would certainly be considered a mark of low breeding, did they not, in a city like this, attend to the necessary forms of etiquette.

In collecting my thoughts after this dissertation on the costume, habits, and pursuits of this singular community, I find that I have strolled into a more busy scene, and have hardly escaped stumbling over those different samples of grain spread out on cloth, to dry in the sunshine, which you so often meet with opposite the dwelling place of a Bengalee shopkeeper. What a crowded stall is here ! This man unites in himself all the occupations of the huckster, the grocer, the oilman, and the corn factor. The shop is a curious show of variety ; and Wilkie himself might find in painting it a stimulus for his happiest touches. The thatch of this habitation is covered in part with the straggling arms of a sort of pumpkin, and the white bell-shaped flower is seen looking out from the broad crumpled leaves, to

smile upon the day-light. In the back ground above the thatch, the tops of some plaintain trees are waving like prince's feathers ; for they bend with the slightest breeze. Placed in due order before the hut are various gumlas full of rice, and pulse, and grain of many kinds, some dark grey, some bluish, some brown, and some orange and white. At the side of the entrance, on the floor of the verandah, if it may be so called, sits an oiled, shining Bengalee accountant, with his long dirty book before him, and with his pen made of a reed sitting behind his ear. Before him are heaps of ccwries, and lesser heaps of copper coin. The back parts of the shop are obscured in the shade, and yet you can make out the forms of some of the inmates, still occupied in finishing their morning nap, while others are preparing for the business of the day. One of the party stoops with his brazen pot to dip up the water from the ditch that runs before his house ; and rising, he stands erect, and pours the grateful deluge upon his head, and thus enjoys his morning bath. Another squats himself as near the rill as he can, and employs himself in scouring to a superb polish his brass lota, or with a stick scrubs his ivory teeth to an enviable degree of whiteness, and chatters about the concerns of business all the while. Suspended along the top of this inexhaustible depot of necessary articles, you may enumerate green and yellow clusters of plaintains, new hookahs for the luxurious, and a parrot or two, drest in pea-green, with violet heads, squeaking, and biting their chains at the approach of every stranger. In the middle of the shop, and elevated in a commanding situation, sits the cross-legged merchant, enjoying the odour of his black and stale hookah. On one side is the coolsey of oil, which commodity he deals out to the poor customer ; and, lest a drop should be spilt, and his clean warehouse soiled, he wipes the edge of the measuring cup with his finger, and with surprising instinct and economy transfers the remainder of the shining unction to his jetty hair ; then proceeds, with all the dispatch of money-getting officiousness, to serve those who are impatiently waiting for the ingredients which shall form their first repast.

Next to this bustling shop, but at a little distance, sits an old lean blind woman, begging a trifle from the humane passengers : and as she was originally sketched in verse, I shall hang up the picture on the peg which concludes this scene of native commerce.

THE BLIND WOMAN.

Look on that spot of sunshine, where the shed
 Deserted stands upon the crumbling bank,
 And waters creep beneath the green weeds rank ;
 There sits an aged woman, and her head
 Doth shake, as o'er her swarthy shoulders spread
 Her grey hairs, and her palsied limbs are lank.
 How tottered she as o'er the narrow plank
 To seek her sunny nook some neighbour led
 And help'd her to her wonted seat ; there blind
 She rolls her white eyes to the blessed sun.
 Hark ! now her daily prayer she hath begun.
 Her reedy voice wails harsh upon the wind.
 She begs the livelong day, and scarce can find
 A sorry shelter when her fruitless toil is done.

But I feel tired. The sun is getting hot, and I must turn towards home. Home is sweet, even in India. My walk is finished. I have reached my own garden, and must now conclude this paper, by commending it to the kind regards of the Editor of the Asiatic Observer, and by expressing my thanks to the gentlemen of the Calcutta Lottery Committee for the vast improvements they have made in our roads, purposely, no doubt, to facilitate the ramblings of

A RAMBLER.

Illustration of the Expression ἐγώ εἰμι, "I am he," in John viii. 24, 28; xiii. 19 ; with some additional Remarks on 1 John iii. 16.*

It is universally acknowledged, that the expression ἐγώ εἰμι, which has been rendered in the authorized English translation, "I am he," in the three above mentioned passages, is difficult to be understood. Most interpreters assume, that in those passages an ellipsis is to be supplied, in order to complete the sense. Thus Mac-knight, in his Harmony of the Gospels, paraphrases John viii. 24, in the following manner: "If you do not believe that I am the bread of life, the heavenly manna, the light of the world, the Messiah, you shall die in your sins." But there is nothing in the whole context to which it could with propriety be referred. Some supply from the 12th verse of this chapter: "The light of the world." This explanation, however, I conceive to be quite inadmissible; because, after the Lord Jesus had spoken these words, a long conversation between him and the Jews took place, so that it would have been impossible for any of his hearers to understand the words, "I am he," in ver. 24 in this manner, and consequently it could not be his intention to express this idea. Others supply from the 23rd verse the words ἐκ τῶν ἄνω, "from above," so that the words would have this meaning: "If you do not believe that I am from above." But even these words are still too remote from the words ὅτι ἐγώ εἰμι, to admit of their being supplied here; and also the words which intervene make such an ellipsis improbable. Christ might have said with as much justice, ὅτι ἐγώ ἐκ εἰμι, "that I am not," viz. "of this world." It is evident, therefore, that there is nothing whatever in the whole context to which the words, "that I am he," could be referred. The same remark applies fully to John xiii. 19: in fact, there is still less any thing in the whole context which could be supplied, in order to complete the sense.

Some interpreters, perceiving that this expression cannot be explained in this way, assume that ἐγώ εἰμι, "I am," means by itself

* I must remark, that I am indebted for the explanation of this expression which is here given, to the work of an eminently learned and pious German divine, Dr. G. C. Storr, entitled, *An Essay on the Design of the Gospel and the Epistles of John.* 2nd edition. Tubingen. 1810.

as much as, "I am the Messiah." But there is not the least shadow of a proof in existence that these words can have this meaning. It is true, these interpreters refer to Mark xiii. 6, Luke xxi. 8, and John iv. 25, 26, as a proof of the truth of their assertion. However, it is easy to shew, that in these passages, *ἐγώ εἰμι* does not mean by itself, "I am the Messiah," but that *χριστός* is to be supplied from the preceding words. Thus it is in Mark xiii. 6, and Luke xxi. 8, as the following rendering will shew: "Many," says Christ, "will come in my name, (who am the Messiah,) and will say that I am *he*," (viz. the Messiah;) or, "Many will falsely profess to be what I really am." It is still more obvious that *χριστός* is to be supplied in John iv. 26. The Samaritan woman had said unto Christ: "I know that the Messiah cometh, who is called Christ: when he cometh, he will tell us all things." To this Jesus replied: *ἐγώ εἰμι, ὁ λαλῶν σοί*. What can be more obvious than that *μεσσίας* is to be supplied here from the words of the woman; so that the meaning is: "I who speak to thee am that Messiah." These passages, therefore, contain merely a common ellipsis, and do not accordingly in any manner prove that *ἐγώ εἰμι* by itself can mean, "I am the Messiah."

Clericus, not satisfied with these interpretations, proposes to divide the word *ὅτι*, "that," after this manner, *ὁ, τι*, "what," so that this clause would have this meaning: "Unless you believe me to be that which I am." But it is evident how forced this interpretation is. If St. John had intended to convey this meaning, he would rather have said: *ἐὰν μὴ πιστευσητε ὅτι ἐγώ εἰμι ὁ, τι εἰμι, ἢ ὁ, τι καὶ λαλῶ ὑμῖν*, "Unless you believe that I am what I am:" or, "What I also say unto you." Campbell, though he translates *ὅτι ἐγώ εἰμι*, in ver. 24, "That I am *he*," yet divides *ὅτι* in ver. 28, so, *ὁ, τι*, and translates that clause thus: "Then ye shall know what I am." But this interpretation I consider as altogether inadmissible, as the words *ὅτι ἐγώ εἰμι*, ver. 28, evidently refer to the same words in ver. 24; so that in both verses they must necessarily be understood alike. Also the reasons by which Campbell supports this translation, seem to me to prove nothing. "In this way," says he, "there is a direct reference to the question put ver. 25: 'Who art thou?'" But to this question Christ had returned already a satisfactory answer in the same verse, in the words: "The same that I told you formerly;" so that to refer again to this question in ver. 28, would have been altogether unnecessary. "It has this advantage also," continues he, "that it leaves no ellipsis to be supplied for completing the sense." But if the words *ὅτι ἐγώ εἰμι*, "That I am *he*," in ver. 24, could not be understood without supplying an ellipsis, it would not be an advantage of his way of rendering these words in ver. 28, that it leaves no ellipsis to be supplied. For an ellipsis which has been once supplied, may without difficulty be supplied a second time, if the same words occur again, particularly after such a short interval. Campbell says, finally: "And the connection is both closer and clearer than in the common version." But if the words in question in ver. 28, have referencé to the same words in ver. 24, as they

appear to me evidently to have, the common version gives the rights view of the connection which subsists between this verse and the preceding verses.

The late venerable Mr. Scott, in his notes on John viii. 24, mentions an explanation which appears to me to approach nearly to the truth. He says: "Some think that in the expression, 'I am *he*,' our Lord meant to avow himself the great '*I am*,' who spoke to Moses." Though this interpretation appears to me much preferable to those which have been mentioned before, yet it is not quite satisfactory to me, because, if this had been our Lord's intention, he would probably have said, *ὅτι ἔγω εἰμι ὁ ὢν*. For though the Seventy translated the words, "I am that I am," in Exodus iii. 14, by, *ἔγω εἰμι ὁ ὢν*; yet when God immediately after calls himself simply, "I am," they translate this, not by *ἔγω εἰμι*, but by *ὁ ὢν*. At all events, this passage, if thus understood, appears to me obscurer than if explained in the following manner:—

It is well known that in Hebrew and Arabic, the pronoun הוא, "he," is often used so as to designate "God." See Deuteronomy xxxii. 39; Isaiah xli. 4; xliii. 10, 13; xlviii. 12. Now כִּי אֲנִי הוּא in Deuteronomy xxxii. 39, and Isaiah xliii. 10, is rendered by the Seventy thus: *ὅτι ἔγω εἰμι*. If, therefore, St. John wished to express in Greek the Hebrew כִּי אֲנִי הוּא, he could not use any words which would so well convey to the minds of those to whom this translation of the Old Testament was familiar, the import of this Hebrew phrase than the words, *ὅτι ἔγω εἰμι**; and as this explanation of the words in question admirably suits the context, as I shall now proceed to prove, we have the strongest reason to believe that it is the true one.

Christ had declared in the 12th verse that he was the light of the world. The Pharisees objected to him, that, as he testified concerning himself, his testimony was not entitled to any credit. To this Christ replied, that, though he testified concerning himself, yet his testimony was entitled to credit, because he, being a divine person, must necessarily be well acquainted with his own divine nature, according to which he was come from God, to whom he would also return; whereas they, (his opponents,) being of this world, could not possess any knowledge of that world from which he was come, and to which he would return. They judged of him according to the outward appearance, as of a mere man, who, of course, could not testify concerning himself. As a mere man, in which light he was considered by them, he did not judge of any one, (consequently neither of himself;) but if he judged, his judgment was true, because he was not alone, but so closely united with his Father, that he could by no means be considered separately from him, that he could not judge of any matter without him, and that, according-

* It deserves to be remarked, that in the Hebrew translation of the New Testament, published by the Society for promoting Christianity among the Jews, these words in John viii. 28, and xiii. 19, have been rendered by those very Hebrew words, כִּי אֲנִי הוּא, to which I consider the Greek words *ὅτι ἔγω εἰμι* equivalent.

ly, he could not say any thing, neither concerning himself, nor concerning other things, which was not true. Moreover, he did not require of them that they should believe him alone. If they demanded any other testimony besides his own, they ought to recollect, that the Father had given such a testimony in the miraculous works which, through his connection with the Father, he was enabled to perform, and in the voice which he caused to be heard from heaven, when he (Jesus) was baptized. From this they could see that his testimony concerning himself was true. Hereupon his opponents asked him where his Father was, to which he replied, that they neither knew him, nor his Father; for if they had known him, they would also have known his Father, inasmuch as he was one with his Father, so that whosoever knew him, knew his Father also. As the Lord Jesus had spoken already at large concerning his divine nature in the 5th chapter, and his hearers persisted, notwithstanding, in their unbelief, he added, that, on account of their unbelief, they would die in their sins, and that they could not come to that place to which he was going. As they were turning these words into ridicule, he repeated what he had said before, that they would die in their sins, adding: "For if you do not believe that I am *he*, you will die in your sins." It is evident from this brief view of what the Lord Jesus had said before, that it agrees perfectly with the context to explain the words *ὅτι ἐγώ ἐμι*, by, "That I am God." This explanation agrees still more with that which follows. As the Jews, on account of the hardness of their hearts, did not understand what Jesus meant by the words, "That I am *he*," they asked him, "Who art thou?" to which Jesus replied, "The same that I told you formerly*. I have many things to say and judge of you, (and therefore I cannot spend my time in repeating what I have already declared at large.) But he who has sent me is true: accordingly, whatever, agreeably to the close union which subsists between me and him, I declare in the world concerning myself, must be true." The question arises now, What had Jesus formerly professed himself to be? We find this in the 5th chapter, the 17th and following verses, where the Lord Jesus declares, that he was so closely united to the Father, that all his works and words were necessarily to be considered as divine works and words, and that he was able to do whatsoever the Father did, and that consequently he was entitled to claim for himself the honour which was due to the Father. Accordingly, by referring his hearers to what he had formerly professed himself to be, Jesus himself explains the words, "That I am *he*," thus: "That I am God, one with the Father."

Since it appears, from what has been hitherto stated, that *ὅτι ἐγώ ἐμι*, in ver. 24, means as much as, "That I am God," it must have the same meaning in ver. 28, as in this verse Christ evidently alludes to what he had said in ver. 24. As the Jews would not acknowledge the divine glory of Christ, they did not under-

* This is Campbell's translation, which he has well defended in his notes on that passage.

stand that he spoke again of his union with the Father, in virtue of which all that he did or said, was to be considered as a work and declaration of God*. On this account, Jesus said again unto them: "Whoever have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Ver. 28. That is: "When you have crucified me, then you will be convinced, by the most evident proofs †, that I am indeed God, and one with the Father, so that I can do nothing separately from him, and that, accordingly, whatsoever I say, must be considered as spoken by the Father."

This interpretation of the words *ὅτι ἐγώ εἰμι*, "That I am *he*," suits as well the context of the third passage in which this expression occurs, viz. John xiii. 19. Christ had predicted, in verse 18, that one of his disciples would betray him; whereupon he proceeded thus, ver. 19: "I tell you this now before it come to pass, that, when it is come to pass, you may believe that I am *he*." But who, besides the omniscient God, can predict future things? No interpretation, therefore, of the words, "That I am *he*," can suit the context of this passage better than that which it is the design of this essay to establish. Moreover, there is such a striking analogy between this passage and several passages in Isaiah, in which Jehovah appeals to his being alone able to predict future things as a proof of his being the only true God, that we are compelled to conclude that Jesus, in this verse, meant to assert his claim to the appellation, "Jehovah, the omniscient God." The passages are too numerous to be all enumerated here. I shall therefore only mention those which are most striking. In Isaiah xli. 21—23, Jehovah challenges thus all idols to prove that they are gods, by predicting future things which actually come to pass: "Produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." In xlii. 8, he speaks thus: "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." And in ver. 9, he proves his exclusive claim

* As the Lord Jesus is so closely united with the Father, that whosoever knows him knows the Father also, (see John viii. 19,) and that whosoever saw him saw the Father, (John xiv. 9,) it is evident, that to speak of the Father means exactly the same as to speak of himself as the only begotten Son of God. Thus John xvi. 25: "To shew plainly of the Father," means as much as to declare plainly his union with the Father, from whom he was come, and to whom he was going. For the proverbs or parables which were so dark to the disciples, (ver. 17,) and respecting which they wished to ask him, (ver. 19,) regarded his person.

† The miracles accompanying his death, his resurrection from the dead, the descent of the Spirit upon the apostles on the day of Pentecost, and more particularly the destruction of Jerusalem, and all other calamities which came upon the Jews,

to this name thus : " Behold, the former things are come to pass, and new things do I declare : before they spring forth, I tell you of them." In xliii. 9—12, he speaks thus : " Let all the nations be gathered together, and let the people be assembled : who among them can declare this, and shew us former things ? Let them bring forth their witnesses, that they may be justified : or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen : that ye may know and believe me, and understand that I am *he* : before me there was no God formed, neither shall there be after me. I, even I, am Jehovah ; and besides me there is no Saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you : therefore ye are my witnesses, saith Jehovah, that I am God." Exactly in the same way in which Jehovah here declares, that, the Israelites themselves being his witnesses, he had predicted future things, which had actually come to pass, (which none but himself had ever done,) in order that they might know and believe him, and understand that he was God ; Jesus declares, in John xiii. 19, that he told his disciples now that one of them would betray him, *before* it came to pass, in order that, *when* it should come to pass, they might believe " that I am *he*." The parallelism between these two passages is so striking, that, as " I am *he*," in Isaiah xliii. 10, means " I am God," we are compelled to understand the same expression in John xiii. 19, in the same way*. The last passage which I shall mention is peculiarly striking, because, as we shall see, the same divine person is there saying of himself, " I am *he*," who uses this expression of himself in John viii. 24, 28 ; xiii. 19. In Isaiah xlvi. 3, 5, 6, 12—14, 16, Jehovah Sabaoth speaks thus : " I have declared the former things from the beginning ; and they went forth out of my mouth, and I shewed them ; I did them suddenly, and they came to pass : I have from the beginning declared it to thee ; before it came to pass, I shewed it to thee : (exactly as Jesus, John xiii. 19, says : " I tell you this now before it come to pass,") lest thou shouldest say, Mine idol hath done them, and my graven image and my molten image hath commanded them. Thou didst hear it (beforehand ;) see all this (accomplished ;) and will not ye declare it ? Hearken unto me, O Jacob and Israel, my called ; I *am* he ; I *am* the first, I also *am* the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the hea-

* It is to be remarked, that the same words which are connected with the expression in question in Isaiah xliii. 10, are connected with the same expression in John viii. 24, 28, and xiii. 19. Isaiah xliii. 10, Jehovah says, according to the version of the LXX., *ἵνα γινώτε καὶ πιστευσήτε καὶ συνήτε ὅτι ἐγὼ ἐμὶ*, which means, " That you may know, and believe, and understand that I am *he*." Thus in John viii. 24, Jesus says : *ἐὰν μὴ πιστευσήτε ὅτι ἐγὼ ἐμὶ*, If you do not believe that I am *he* ; and in ver. 28, *τότε γινώσεσθε ὅτι ἐγὼ ἐμὶ*, Then you will know that I am *he* ; and in xiii. 19, *ἵνα—πιστευσήτε ὅτι ἐγὼ ἐμὶ*, That you may believe that I am *he*.

vens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am I*: and now the Lord Jehovah hath sent me, and his Spirit." Now as he who speaks thus, professes in the last words to have been sent by the Lord Jehovah and his Spirit, it is evident that God the Son is the speaker in the words mentioned. Therefore, as Jesus, by saying in Isaiah xlvi. 12, "I am *he*," means, "I am God," we are compelled to understand in the same way in John viii. 24; xiii. 19, the words *ἐγώ εἰμι*, by which the Hebrew words אֲנִי הוּא are commonly translated by the LXX.

These remarks appear to me to throw much light upon that difficult passage 1 John iii. 16, and to clear up all the obscurity in which it is involved. In this passage St. John says, if his words be literally translated: "By this we know the love, (or what true love is,) that he (*ἐκεῖνος*) has laid down his life for us." On a superficial view, there seems to be no difficulty in understanding this verse. It is so well known that Jesus has laid down his life for us, that all Christians, when reading this verse, will immediately understand the pronoun *ἐκεῖνος* to refer to the Lord Jesus. But though it is easy to see that *ἐκεῖνος* must mean the Lord Jesus, yet it is by no means evident *how* it can designate him. Since the 8th verse, the Lord Jesus has not once been mentioned: *ἐκεῖνος*, therefore, cannot have here the usual power of a pronoun, according to which it points to a noun which had occurred shortly before, so as to make its repetition unnecessary: it must by itself designate the Lord Jesus. Now it appears from the preceding remarks on the import of the expression *ἐγώ εἰμι*, that the Hebrew pronoun הוּא "he," is often used so as to designate God. Nothing, therefore, can be more likely than that St. John, whose mind seems to have been very deeply impressed with that fundamental truth of Christianity, the divinity of the Lord Jesus, used the pronoun *ἐκεῖνος* here in the same sense in which the Hebrew הוּא is often used, intending to magnify thereby the infinite love of the Lord Jesus, who, being God, equal to the Father, emptied himself for a time of his divine glory, took our nature upon him, and in this nature suffered and died for us on the cross. It appears from this that the English translation of this verse, which is so much objected against by Socinians, though it is rather free, is yet substantially correct: "Hereby we know the love of God, because (or rather that) he laid down his life for us." For the pronoun "he" undoubtedly here means God.

There are several other passages in this epistle, in which St. John seems to use the pronoun *ἐκεῖνος* and *αὐτός* in the same sense; but I refrain from mentioning them, because it cannot be demonstrated so clearly as in 1 John iii. 17, forasmuch as in all these other passages, the word *θεός* (God) or an other name of Christ precedes, to which these pronouns may be referred.

ON THE DUTY OF PRAYING FOR RULERS.

To the Editor of the Asiatic Observer.

SIR,

If the following reflections, which were suggested by the recent arrival in this country of his Lordship, the present Governor General, should appear to you calculated to promote in your readers a greater regard than now prevails to the important duty of prayer for rulers, I shall be obliged by your inserting them in your excellent publication.

“ Order is heaven’s first law, and this confess’d,
Some are and must be greater than the rest.”

The existence of a superintending power over the civil affairs of men, is alike the dictate of necessity and the appointment of heaven. The evils which would prevail without it, are too numerous and too glaring to need recapitulation. One instance of the ill effects which must unavoidably follow from that state of society, in which every man does what is right in his own eyes, is furnished in the 19th chapter of Judges; and he who can read the history of that gloomy transaction, without perceiving a deeper tinge of horror added to the picture of human depravity, must have sunk to a depth of corruption, which can be equalled by his alone whose motto is, “*Évil, be thou my good.*”

The obvious design, then, for which some are elevated above others, is the promotion of happiness among their inferiors. “ Every ruler is raised to the chair of magistracy, solely for the good of those whom he governs. His own good he is to find in the consciousness of having promoted that of others, and in the support, affection, and respect which they render, and are bound to render him for discharging this important duty.” With such a view of the nature and design of the supreme power, how momentous must it appear, that they who are intrusted with this high deposit should be men in whose hands it shall be preserved sacred and inviolate.

That it has been often abused, it would be not only superfluous, but impertinent to attempt to demonstrate. To correct these abuses, subjects have resorted to expedients, not only the most varied, but the most desperate. Without, however, discussing the propriety of such methods, as it is our wish in this essay to avoid, if possible, disputed ground, we may venture to affirm, that the best, the easiest, and the most effectual method, of rectifying these aberrations, and ensur-

ing the good conduct of governors, has been lamentably overlooked. "I expect, therefore," says Paul, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." And it is impossible for any one who is acquainted with the Scriptures, not to recollect how much importance they uniformly attach to the performance of this duty. Following, then, in the channel which they have marked out for us, we shall endeavour to direct the current of the following remarks to the same serious termination.

The duty of praying for rulers may be urged from *the general benevolence which is due to mankind.*

Monarchs form a part of the great family of man; and it is clear, that the principle which leads us to pray for man, as man, applies with equal force to each member of the species as to its collective body: unless, therefore, we are disposed to repeat to rulers the blasphemous adulation which the Jews once employed in addressing the impious Herod, and to tell them that their voice is the voice of a god, and not of a man, they have the same claim as others on our benevolent affections. And if we should seek to persuade them, as some have done, and as they have sometimes tried to persuade themselves, that they were gods, they would soon, alas! die like men, and, long ere that event, indignantly address such fawning courtiers in the language which has been put into the lips of one of them:

"You've but mistook me all this while:
I live with bread, like you, feel want, taste grief,
Need friends."

Should it be asked, in what way we can best express our good will to them, we reply, by giving them our prayers—a blessing which every one can bestow, and which none can exceed—a blessing which is so comprehensive in its nature that it defies calculation: it is a generic blessing, and, like Aaron's rod, it swallows up and includes every other in itself.

It may be urged by *the feelings of true patriotism.*

By patriotism we do not mean that vague uncertain passion which sometimes rages in the bosom of the populace, uncontrolled by any law, or human or divine, nor that contracted principle which was cherished by the Spartans and Romans, who, mistaking sordid selfishness, modified into the appearance of a social affection, (forgetting that "self love and social are the same,") drew around them a fatal line,

which marked the boundary of their concern, and consigned all without it to infamy or destruction, and thus converted each state into an object similar to our modern temples, which are in themselves sacred and inviolate, but which are environed by literally the valley and shadow of death. By patriotism, we intend that expansive flow of soul which leads us to seek the good of our country first, because it presents the best opportunity of doing good, and because of the advantage which that country may be made the means of communicating to others—such a feeling as that which glowed in the bosom of David, when, fired with the ardour of his attachment to his country, he exclaimed: “Beautiful for situation, the joy of the whole earth is mount Zion!” Such patriotism, we doubt not, your readers wish to cherish. And who gives the best evidence of his possessing it? Not the man who leads his country’s troops to victory and renown; for the tide of their glory to-day may be tomorrow succeeded by as low an ebb—not the man who opens the channels of commerce, and pours the streams of wealth through the empire; for an untimely drought may on a sudden dry up the waters, and leave their deserted bed arid as that of Sinois or Scamander, when scorched by the power Ignipotent—not the able and upright financier, who, with unbending firmness, guards the revenue from the encroachments of rapacity and fraud; for alas! a corrupt successor, clothing his hypocrisy with the specious pretence of treading in the steps of his predecessor, but in reality plundering what he professes to protect, may repeat the conduct of the ravenous vulture, which drives off every smaller bird, only to enjoy an undivided prey. He is the only true patriot who, impressed by the defects of human agency, seeks to lose the imperfections of his governors in the boundless fulness of the Deity, and to bring down upon them that blessing which maketh rich, and addeth no sorrow.

From this principle it follows, that the claim of rulers on our prayers bears an exact proportion to their influence on the welfare of their subjects; and what that influence is, will appear from the consideration that they are the framers and executors of the law: and how much the interest of a people is involved in the nature of their laws, experience amply demonstrates. “Of law no less can be acknowledged, than that her seat is in the bosom of God, her voice the harmony of the world—that all things in heaven and earth do her homage, the very least, as feeling her care, and the greatest as not exempt from her power; both angels and men, and crea-

tures of what kind soever, though each in different sort and manner, yet all with one uniform consent, admiring her as the mother of their peace and joy."

It may be urged by *the power which the example of governors possesses in forming the principles and habits of their subjects.*

Most men are the mere slaves of opinion: few, very few, have sufficient firmness of mind to judge for themselves. Surrounded by others, who they imagine are possessed of better talents, and who enjoy more favourable opportunities for investigation than themselves, they are contented, in most cases, to adopt the decisions of their neighbours for their own. Hence, when a bold aspiring leader, who, with an imposing air, and a few recommendatory advantages, presumes to address them in the language of Gideon to his followers, and say: "Look on me, and do likewise," how enormous soever may be his injunctions, there are generally multitudes who are willing to break in pieces, not only an earthen pitcher, but all the fair forms of reason and religion. And if such is the controul which one fellow-subject may acquire over another, what must be the force of that influence which is inseparably attached to the conduct of monarchs, who, by their station, acquirements, and authority, add civil right to natural possession? They must unavoidably give the tone to the morals of their people, as well as form the model of their manners and attire—they must, by their example, operate on their country as the copious mist which watered the earth did on its productions, ere rains or rivers had been provided by its almighty Architect. From them an imperceptible influence is exhaled, which, gently distilling on the vegetative soil, insinuates itself into every pore of every plant, and imparts, by its malignant or healthful quality, a tinge and taste to every fruit.

Should a proof of the correctness of these remarks be demanded, alas! demonstration in melancholy abundance might be adduced. What is the history of the Jewish kings, but almost one unvaried comment on the mournful effects which the misconduct of rulers produces on their subjects? One instance may suffice, as no unfair specimen of what the general tenor of their history affords. Jeroboam the son of Nebat was himself one of the most abandoned monarchs that ever disgraced a throne; and the consequences of his crimes is comprised by a sacred penman in one short, but impressive declaration: "He made Israel to sin." If, then, we are desirous to counteract the evils of a bad exam-

ple, or secure the blessings of a good one in our rulers, let us not neglect to supplicate from God, that they may be made a pattern to us, in word, in conversation, in charity, in spirit, in faith, in purity.

It may be urged by *the many cares and temptations to which they are exposed.*

The attainment of supreme power forms the boundary of human ambition. To gain this object, what talents have been exhausted! what labours have been sustained! what crimes have been perpetrated! what miseries have been endured! And when the prize is obtained, alas! what does it prove? The attractive purple, which, embellished by the effulgence of royalty, seemed to the longing imagination of the beholder beautiful as the mantling cloud of the sun, which he has decked with glory for his gentle covering, has become to many little better than the fatal tunic of Dejanira, and has consumed with the bitterest agonies, the wretched victim that it seemed to adorn. And, indeed, so numerous and so weighty are the cares of princes, in their best estate, that it may be always said of them,

“ Uneasy lies the head that wears a crown.”

But there is one trial which few are accustomed to enumerate in the afflictions of royalty, and it is that which to gazing admirers forms the greatest charm of dominion. To him who is unaccustomed to consider how great a part of human happiness consists in the anticipation of good, and is derived from the well-earned approbation of superiors, the misery which is occasioned by the absence of such enjoyments is inconceivable. From both these copious sources of pleasure monarchs are cut off. Possessed of almost every good which earth can afford, and independent on the smile or frown of mankind, they have little either to hope or to fear. Hence the tears which were shed by Alexander, when he had reached the termination of his conquests—by him who among the mighty was mightiest, who was to the potentates of the earth, whatever might be their elevation, as Mont Blanc to the Alpine hills—betrayed a pungency of grief which few can understand, because it is so partially experienced.

And these cares, it should be remembered, being the necessary appendages of royalty, are incurred for the public good, and are therefore entitled to public sympathy. The sacrifices which are made by kings, in assuming the government of a nation, are finely depicted in a parable, which has ever been considered to be as beautiful as it is just:—“ The trees went

forth on a time to anoint a king over them ; and they said unto the olive-tree, ' Reign thou over us.' But the olive said unto them, ' Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees ?' And the trees said to the fig-tree, ' Come thou and reign over us.' But the fig tree said unto them, ' Should I forsake my sweetness and my good fruit, and go to be promoted over the trees ?' Then said the trees unto the vine, ' Come thou and reign over us.' And the vine said unto them, ' Should I leave my wine, which cheereth God and man, and go to be promoted over the trees ?' "

Nor are the temptations of rulers less conspicuous than their cares. Surrounded by a host of fawning sycophants, who, like so many ravenous cormorants, are basking in the sunshine of their favour, and perpetually courting their smiles by falsehood and flattery ; at the same time possessed of almost an unlimited opportunity for the indulgence of every corrupt propensity, it is no wonder that monarchs have exhibited some of the most melancholy specimens of the excesses to which our depravity can lead us. How numerous are the instances which might be adduced in support of this assertion ! We shall refer to only one. Hazael, it appears, had filled a private station with tolerable credit to himself ; and the bare rehearsal of the crimes which should stain his throne, when elevated to the dazzling height of royalty, was sufficient to provoke his horror, and it made him indignantly exclaim : " Is thy servant a dog, that he should do this great thing ?"—" and yet," (as it has been severely retorted on him,) " and yet the dog did it." And why was this lamentable change to take place in his character ? Let the prophet's reply to him explain the mystery : " The Lord hath showed me that thou shalt be king in Syria."

Such, then, are the cares and temptations of rulers ; and if the grace of God be not copiously imparted to counteract these dangerous evils, what the consequence on their subjects will be, we have already stated : and if the point needed further elucidation, it is written, alas ! too legibly in the conduct of the wretched individual to whom we have just referred. On the contrary, what blessings may be expected to flow from the king who rules in righteousness ! The personal virtues of a monarch have frequently been the stay of a sinking state : even when the throne, by some fearful convulsion, has seemed tottering to the ground, the excellencies of the sovereign have entwined around its base, and formed at once its ornament and its safety : thus it has stood, like the

hallowed shrine of the desert, whose gaping chinks have been cemented by the vigorous embrace of the tendrils which issued from its sides, and preserved for ages the mouldering pile, the object of devout admiration and reverence. How important, then, is the duty of commending to the guidance and preservation of Him, in whose hand is the king's heart, as the rivers of waters, and who turneth it whithersoever he listeth, those on whose deportment so much good or evil necessarily depends !

It may be urged by *the identity of interest which God has established between them and their subjects.*

Whatever may be the principle on which this connection is founded ; whether it be, as some have supposed, that the good or ill conduct of rulers is sometimes owing to their people, and may justly be imputed to them ; or whether, as in the case of visiting the sins of parents on their children, by making them mutually liable to the consequences of each other's actions, God intends to imprint a mutual concern and endeavour for each other's welfare ; or whether, because nations as such can be punished or rewarded according to their national character, only in this world ; or whether all these causes are combined, is a point which need not be determined : yet that there is a relation thus close and extensive is indubitable. The conclusion which may be drawn in favour of such a remark from the pathetic language in which Moses, who was king in Jesurun, so often addressed the Jews, is sufficient to establish its correctness : " And I besought the Lord, saying, ' O Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand ; for what God is there in heaven or in earth that can do according to thy works, or according to thy might ? I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.' But the Lord was wroth with me for your sakes, and would not hear me ; and the Lord said unto me, ' Let it suffice thee : speak no more unto me of this matter.' " The same sentiment is implied in the following remark respecting the impious Jeroboam : " For David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem, because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." Thus it appears, that in the body politic, as well as in the human, there exists the tenderest sympathy between the head and the members. If the vital

current should be tainted at its source, it will soon spread its contagion to the extremities of the system; or should it be contaminated in its course, it will quickly communicate its deleterious influence to the fountain from which it flows. If, therefore, we have any concern to avert the curse of God from ourselves, any generous disdain of implicating our rulers in the guilt of our transgression, any pulse that beats to our country's honour, or our country's happiness, let us abound in the duty of supplication for governors.

It may be urged by *a sense of gratitude for the advantages which we derive from their administration.*

We are not among the number of those who are so dazzled by the splendours of royalty, as to regard every thing which is done by rulers entitled to our unqualified approbation. Many of their plans, from the necessary imperfections of human arrangements, must be erroneous and detrimental. Yet we conceive, that under the worst governments there are some blessings enjoyed, for which the gratitude of their subjects is due; and perhaps no legislature was ever so corrupt in its system as not to be preferable to none at all. Upon this principle it was that the apostle enforced on the members of the Roman empire obedience to their rulers, when Nero was invested with the purple, at a period in which surely the claims of gratitude were questionable, if ever its demands were dubious. But whatever may be the obligations of subjects to a tyrannical government, none will deny the advantages which flow from a good one; and that our own, when compared with others, is pre-eminently entitled to that designation, the spirit with which every true Briton prides himself on the glories of the English constitution, is the best evidence. It must be confessed, that it is not without some imperfections; and strange indeed would it be, if it were: yet whatever may be its deficiencies, it is no perversion of Scripture to say of it: "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of the earth: the leaves whereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it."

To some, an attempt to eulogize governments is sufficient to render our motive suspected; yet we must confess, that the opposite extreme to which many proceed, of reprobating every measure of government, because it is their measure,

appears to us as injurious as it is wicked. We are not now speaking of that sober discussion on the politics of the day, to which every man is entitled alike by reason and religion, but of that spirit, which has been pourtrayed by the father of poetry, in his admirable description of Thersites :—

“ Thersites only clamour'd in the throng,
Loquacious, loud, and turbulent of tongue,
Aw'd by no shame, by no respect controul'd,
In scandal busy, in reproaches bold,
With witty malice studious to defame,
Scorn all his joy, and laughter all his aim ;
But chief he gloried, with licentious style,
To lash the great, and monarchs to revile.”

What the ultimate effects of such a spirit would be, should it ever become prevalent, it requires little sagacity to discern—a total disregard of rulers, and with them, of all the laws of which they are the framers and administrators, would be inevitable, and anarchy would form a substitute for their controul. Thus the individual who is fondly cherishing this disposition, is aiming a fatal blow at his own interests, as well as forgetting the claims of gratitude which the constituted authority prefers on him. He is like the ocean, spouting out its waters in a liquid column to the skies, there to be condensed into a stupendous cloud, and then to burst in thundering torrents on its own defenceless bosom.

How much more congenial with the meekness of Christianity is a just sense of our obligation for those numerous blessings which all are agreed that we as Britons enjoy ! And as the best expression of our gratitude, let our constant prayer ascend to God for his wisdom to be imparted to our governors, to rectify whatever may be erroneous in their decisions, and confirm whatever may be right.

It may be urged by *the indirect honour which it reflects on God.*

As the supreme ruler of the universe, Jehovah might administer, if their good required it, the affairs of his creatures without any intervening agent : but for the purpose of graciously accommodating himself to their nature, he has appointed from among themselves beings of their own feelings and character, to act as his representatives. Thus we read, that among angels there are thrones and dominions, and principalities and powers. And of earthly potentates it is emphatically said : “ Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they that

resist shall receive to themselves damnation." The inference which the apostle deduces from his premises, is corroborated by other parts of Scripture. Of similar import is the language which God addressed to Samuel, when his upright administration had been superseded by his ungrateful countrymen: "They have not rejected thee; but they have rejected me." The same consideration dictated the amiable and magnanimous deportment of David, at a period when he seemed to rise as much above himself as he had the advantage of his adversary. When Saul, unconscious of his danger, was slumbering in the midst of his men, whom he had led forth against David, it is said: "David and Abishai came to the people by night; and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him. Then said Abishai to David, 'God hath delivered thine enemy into thy hand this day; now, therefore, let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.' And David said to Abishai, 'Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless?'"

The remarks of a well known writer on this part of our subject, have been expressed with a force and fulness so peculiar to himself, that no apology need be made for our here transcribing them.—"The praying for princes is a service peculiarly honourable, and very acceptable to God, which he will interpret as a great respect done to himself; for that thereby we honour his image and character in them, yielding in his presence this special respect to them, as his representatives; for that thereby we avow his government of the world by them, as his ministers and deputies; for that thereby we acknowledge all power derived from him, and, depending on his pleasure, we ascribe to him an authority paramount above all earthly potentates—we imply our persuasion that he alone is absolute sovereign of the world, the King of Kings and Lord of Lords, so that princes are nothing otherwise than in subordination to him—can do nothing without his succour—derive from him all their power, their safety, their prosperity, and welfare; for that, in fine, thereby disclaiming all other confidences in any son of man, we signify our entire submission to God's will, and sole confidence in his promise."

To the Christian, these reflections cannot fail to commend themselves as both just and important; and if no other argument could be presented to enforce the duty of praying for rulers, this of itself might suffice. Whatever affects the

glory of God, for which all things are and were created, must, in the estimation of every good man, be important, yea, infinitely so : it is a boundless object, and, like the magnetic touch, it imparts its own quality to whatever it approaches.

It may be urged, lastly, by *the aid which monarchs are designed to render in the final spread of the gospel.*

By such an observation, we do not wish to be understood as insinuating that we conceive any measures which are in their nature hostile to the express declaration of Scripture, "My kingdom is not of this world," will be of much or any avail in the extension of Christianity ; yet that the aid of monarchs will be conspicuous in the system of means by which all nations shall be brought to the knowledge of the truth, is often stated in the prophecies with the utmost clearness and precision. Nothing can be more satisfactory than such declarations as these : "And kings shall be thy nursing fathers, and their queens thy nursing mothers." "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." "The kings of Tarshish and the isles shall bring presents : the kings of Sheba and Seba shall offer gifts."

What a mighty sovereign may be the means of accomplishing, when he is inclined to countenance and foster efforts which are made for ameliorating the spiritual condition of his subjects, has been astonishingly exhibited in the recent conduct of Alexander, Emperor of Russia ; and sorry, most sorry we are that any occurrences should have taken place that would lead to a detraction from his motives, or a suspicion, that he is a stranger to an experimental acquaintance with that religion, which he has been the means of so widely diffusing through his vast empire. And we doubt not that every Christian feels it his imperative duty to pray that this northern star, having shone so brilliantly for the illumination of others, may not at last fall from his orbit, to be extinguished in the blackness of darkness for ever.

Nor can we here overlook that modern wonder which has been exhibited in the king of Madagascar, by whose solitary influence four millions of people have been almost in a day transferred to the care and instruction of Christians. The important advantages which the missionaries in the South Seas derived from the patronage of Pomare are also fresh in our recollection : and by some will be regarded the striking expression of Metabee, king of Latakoo, to Mr. Campbell, when he begged permission for missionaries to reside in that country. "Send them," he exclaimed, (as if the words

of prophecy had been put into his lips,) "Send them, and I will be a father to them."

Thus we see that, when influenced by the Spirit of God, monarchs may be made to accomplish, by one act, what has for ages baffled the efforts of ordinary individuals. And it is not improbable, that on this account, they will have an important share in those glorious transactions, which shall cause a nation to be born in a day. How important, then, is it, that while we pray for the general diffusion of the Holy Spirit, we should especially pray: "Give the king thy judgments, O God, and thy righteousness to the king's son!" When that gracious gift shall be imparted, what blessings will ensue, the millennial day alone will fully disclose. Certain we are, that when kings and their subjects share together the influences of heaven, we may hail the event as the auspicious omen of the near approach of that period, when the knowledge of the Lord shall cover the earth as the waters cover the sea. It will be like the opening of the fourfold fountain in the midst of Eden: the streams of salvation shall be at once propelled eastward and westward, and northward and southward, till they environ the globe in their mighty circumference, and afford to every one that thirsteth, that water of which if a man drink he shall never thirst.

From all these serious considerations, we see the importance of fervent and daily prayer for the welfare of our rulers.

Should these remarks, Mr. Editor, be the means of impressing more forcibly upon the minds of your readers, the claims of a duty which is too generally neglected, and especially should they excite a greater spirit of prayer in behalf of that noble Lord, who has recently assumed the administration of this great empire, it will afford unspeakable satisfaction to

Your obedient servant,

Calcutta,
Aug. 3rd, 1823. }

A TRUE PATRIOT.

HYDERABAD.

Extracts from Notes taken during a Visit to Hyderabad, in 1817.

[For the Asiatic Observer.]

A little before we entered Chudder Ghat, my attention was attracted by the city from an eminence which had hitherto concealed it from my view, although my approach to it had been intimated by the sound of distant drums. It now burst upon my view like a vision. At the spot from which I beheld it first, it appeared to be

situated in the midst of a valley; for I could see the roofs of the houses. The Nizam's palace stands conspicuous in the centre, and is built somewhat like the superb houses in Calcutta. The other buildings seemed to be scarcely worthy of notice. Hyderabad encloses a larger space than the metropolis of Bengal. The houses are built without order, and present but a poor display of architectural skill. The streets are all extremely narrow, and are dirty beyond description, occasioned by there being no drains, and by the vast concourse of people, and the equipages of the nobility, who, with elephants, horses, and hundreds of followers with drawn swords, guns, and spears, keep moving up and down from morning till night. Some of the lanes are so very narrow as scarcely to allow of two walking abreast: others are complete puddles, exceedingly offensive, from the dirt that runs from the houses. Some parts of the city are free from such nuisances, and some of the mosques are superb, and the bazars are well stocked, and make a grand display of merchandise. The whole city is overwhelmed in one wide scene of debauchery and excess. There is not the least confidence amongst the inhabitants, and none dare venture abroad without some weapon to defend themselves, in case of an assault. Whole families maintain an hereditary hatred against each other, and frequently proceed to bloodshed and murder. Thus is the tranquillity of a populous city constantly interrupted by feuds and faction. There scarcely seems to be a police. It is true, there is a Dorogha, or superintendent of police, and an establishment of guards attached to his office; but, from the frequent instances of robbery and murder, we can form but a low opinion of the system upon which it is established. The police authorities are frequently confederated with the banditti that infest Hyderabad. There is no safety within doors to those who are not absolutely penniless; for let a man be ever so watchful, if he has money in his house, his life is in the utmost danger; for ruffians break into his house, and escape with the booty. On these occasions, if a villain should be apprehended, he usually obtains his enlargement by a bribe. The minister himself is known to let prisoners escape, upon his being paid a certain sum of money. There are no civil courts, nor any tribunal, by referring to which the injured creditor can recover his money, or the poor farmer have his grievances redressed. When a poor man is driven from the door of his creditor, and applies, but in vain, for redress, he arms himself with a dagger, and waits for an opportunity to catch his debtor alone, when, with the fury of a leopard, he springs upon him—points his dagger to his bosom, and demands payment. The result generally is, that the money is paid, and he departs in peace. His highness the Nizam has the title of king; but *his* may well be called a splendid slavery. The executive controul of his government is vested in the person of his minister, Chundoolal, a man of great political capacity. The nobility are said to be much disaffected towards him, on account of his pusillanimous submission to the dictates of foreign powers; and, were it not for the protection afforded him, his life would ere now have

fallen a sacrifice to their hatred. The Nizam never intermeddles with the affairs of government. His cares never extend beyond the limits of his palace, in which, it might be supposed, he lives free from alarm; but the contrary is the case. His cook prepares his food in his presence, and is obliged to taste of the dishes before they are put upon the royal *dusturkhan*. This is in consequence of several attempts to poison him. He seldom appears abroad: but when he does, he is accompanied with thousands of attendants, and escorted by a strong body of troops, displaying a pomp but ill suited to his poverty, and the apprehensions he is constantly labouring under respecting his personal safety. The forces of his majesty are computed at 100,000 men, chiefly cavalry. A considerable portion of the infantry are trained according to European discipline, and clothed and accoutred like the sepoys in the British service. The corps are ill supplied with arms, &c. necessary to the respectability of an effective body of men. I have seen whole detachments of two or three hundred men, with scarcely fifty useful muskets among them. Some have old tattered jackets and blunted swords: some of the muskets are without locks, others without bayonets, and some again have but part of a musket. Their caps are the identical ones given to the troops when first embodied. In speaking of the financial system of the Nizam's government, I need only say, that the minister is obliged to contract vast loans from those who may be disposed to advance money, at almost any interest. The irregular manner in which the subordinate chiefs pay their tribute, and the misplaced munificence of Rajah Chundoolal, have in a considerable measure conduced to impoverish the state. The strange and arbitrary proceedings of this man, when he is in want of money, cast a stain upon his elevated character, which will not easily be effaced from the minds of those who have at times fallen into his hands. The nobility are in the habit of maintaining large establishments, and strive to vie with each other in pomp and splendour; yet, in general, are a beggarly crew, and, when in want of money, will stoop to almost inconceivable humiliations. Each of them maintains a large seraglio, squanders away vast sums in dances and festivities, and affects universal benevolence, which virtue is exercised by them to answer some private interest. Let them have the gratification of their unprincipled desires, and this is all they want. The English resident lives at Chudder Ghat, where a superb palace has been erected for him. Here also all the Europeans reside, as they are not permitted to live in the city. A short distance from this place is Hasyn Sagur, the chief cantonments of the Nizam's subsidiary forces, where the officers have built commodious houses for themselves. During a residence of nearly two months at this place, I had ample opportunity of observing the awful state of an immense population, unaccustomed to put a bridle upon the unruly inclinations of a depraved nature, and totally unacquainted with the benign influence of the blessed gospel of Jesus Christ.

MISSIONARY MANUAL.

SINS OF THE HINDOO GODS.

In preaching to idolaters, or in conversation with them, it does not in general seem advisable to attack their gods. Such a mode usually excites a spirit of altercation, and is productive of a state of mind hostile to the reception of the gospel.

At the same time, there are moments wherein the vices of the Hindoo gods may be stated without exciting the anger of their votaries, and with the best effect. It is not the design of this paper to discuss in what particular circumstances these moments occur, but, presuming that due discretion be exercised by the missionary, to supply him with a statement of some of the sins of the Hindoo gods, as recorded in the second volume of the second Serampore edition of the Rev. Mr. Ward's highly valuable work upon the Religion, &c. of the Hindoos.

BRUMHA.—“ Brumha, Vishnoo, and Shivu, derived their existence from the one Brumha. The Hindoo pundits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brumha.” Page 29.

“ Brumha, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhurvus, yukshus, kinnurus, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Brumha, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Brumha boasted in company, that he was as great a god as Shivu. Hearing what Brumha had been saying, the latter, inflamed with anger, was about to cut off one of Brumha's heads, but was prevented by the intercessions of the assembled gods. Brumha complained to Doorga, who appeased him by saying, that Shivu did not attempt to cut off his head because he aspired to be greater than he, but because he (Brumha) had been guilty of a great crime in endeavouring to seduce his own daughter. Brumha was satisfied with this answer, but pronounced a curse on whatever god, gundhurvu, or upsura should hereafter drink spirits.

“ The above is the substance of the story, as related in the *Muhabharutu*. The *Kasheekundu* of the *Skunda-pooranu* says, that Brumha lost one of his heads in the following manner. This god was one day asked by certain sages, in the presence of Krutoo, a form of Vishnoo, who was greatest, Brumha, Shivu, or Vishnoo? Brumha affirmed that he was entitled to this distinction. Krutoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the Vedus; but those books declared in favour of Shivu. On hearing this verdict, Brumha was filled with rage, and made many insulting remarks upon Shivu; who, assuming the terrific form of *Kalu Bhoiruvu*, appeared before Brumha and Krutoo, and, receiving further insults from Brumha, with his nails tore off

one of Brumha's five heads. Brumha was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Shiru. Thus this quarrel betwixt the three gods was adjusted; and Shiru, the naked mendicant, was acknowledged as Muha-devu, the great god.

"Brumha is also charged with stealing several calves from the herd which Krishnu was feeding." Page 30, 31.

VISHNOO.—"Krishnu is deemed a special incarnation of Vishnoo. So that the Hindoos usually denominate Krishnu as being *Shoyong Vishnoo*, that is, Vishnoo himself. The following actions of Krishnu, therefore, may be considered as the actions of Vishnoo.

"He seduced the wife of Ayunu-ghosu, a voishyu, and sported with 16,000 milk-maids in the wilderness of Vrindu." Page 154.

"He closed his life with an act worthy of such a character, by destroying his whole progeny, and was at length himself accidentally killed by an arrow, while sitting under a tree." Page 154.

"*Krishnu ruining his friend, by urging him to declare a deliberate falsehood.*—In the war betwixt the family of Dooryodhunu and the Panduvus, Dronacharjyu was so mighty a warrior, that the Panduvus had no hopes of success unless they could cut him off; to accomplish which, Krishnu contrived to throw Dronacharjyu off his guard, by causing it to be reported through the army, that his son Ushwutt'hama was killed. The father refused to believe the report unless Yoodhist'hiru would say it was true. Krishnu pressed Yoodhist'hiru to tell this lie, as it would ensure success to their affairs; and in cases of extremity, the Shastru had declared it lawful to employ falsehood. Yoodhist'hiru at first positively refused, but was at length persuaded by the entreaties of Krishnu, Urjoonu, and others, who told him the assertion would not be a lie; for an elephant of Dooryodhunu's, of the same name, had actually been killed in battle. Dronacharjyu was so overcome, when he was thus brought to believe the news, that Urjoonu soon despatched him, which completely changed the face of the battle. On account of this falsehood, Yoodhist'hiru, in going to heaven, was terrified by a sight of the torments of hell. Where did Krishnu, the father of this lie, go?"

"*Theft and murder committed by Krishnu.*—When Krishnu was going to Mut'hoora to destroy Kungsu; as he approached the city, he felt ashamed of the meanness of his dress, which consisted only of some shreds of cloth, like ropes, tied round his loins; and said to his brother Bulu-ramu, All are going to this sacrifice elegantly dressed: we cannot go in this condition. Krishnu then sent his brother to a washerman, who, however, would not part with the clothes in his possession, as they belonged to king Kungsu. A quarrel ensued, in the midst of which Krishnu killed the washerman, and carried off the clothes. These freebooters next went to a shop, and stole two necklaces; and afterwards seized some sandal-wood, which a deformed woman was taking to the palace of Kungsu; but to reward her, Krishnu pulled her straight, and made her more beautiful than the upsuras. The woman asked Krishnu, since he had made her so beautiful, who should marry her. Krishnu asked her to whom she

wished to be united. She said, himself; and from that time she became his mistress." Page 159, 160.

SHEER.—"Shivu, the destroyer, has the second place among the Hindoo deities, though, in general, in allusion to their offices, these three gods are classed thus: Brumha, Vishnoo, Shivu." Page 15.

"Shivu's wife was constantly jealous on account of his amours, and charged him with associating with the women of a low cast at Cooch Behar. The story of Shivu and Mohinee, a female form of Vishnoo, is shockingly indelicate." Page 66.

"A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Shivu and Parvutee, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno." Page 25.

H. T.

ABSORPTION.

To the Editor of the Asiatic Observer.

SIR,

The following is the substance of a conversation with a Hindoo on the subject of absorption.

Hindoo. Sir, I do not wish for the eternal happiness you propose. My Shastru points out to me a road which, if I pursue it, will lead me to absorption in the Deity.

Missionary. If I were to admit such a thing to be desirable, I must at the same time pronounce it to be impossible.

Hindoo. It is not impossible, but may be illustrated by a drop of water uniting itself with an ocean.

Missionary. If this be the case, then the Shastru must be false; for it says that God is immutable, incapable of diminution or increase; whereas, in the same manner as a drop of water augments the ocean, so absorption would augment the Deity.

The Hindoo attempted to extricate himself, by maintaining that a drop of water did not increase the ocean; but he evidently neither satisfied himself nor the surrounding hearers, and felt as one who had sustained a defeat.

Z.

OBJECTIONS OF THE HINDOOS.

To the Editor of the Asiatic Observer.

SIR,

Permit me to inquire, through the medium of the Missionary Manual, what are the best answers to the following objections made by Hindoos?

I am, &c. A MISSIONARY.

We must not depart from the customs of our forefathers.
Christianity is a modern religion, recently brought amongst us.
Christians eat cow's flesh.

The Ved foretells that ultimately all will become of one cast. The success of Christianity is a fulfilment of this prophecy, and such prophecy and fulfilment prove the Veds to be inspired.

Let the Pundits and Baboos first embrace Christianity, and then we (the Soodros) will follow them.

God is the author of sin.

What is written on our foreheads, we cannot alter; and therefore we are not anxious nor responsible.

We dare not leave our Gooroos.

Many Christians lead very bad lives.

Krishno is Bromho. So are all our gods.

The soul is a part of God.

Perform a miracle, then we will believe.

Bromho has no shape; yet in worshipping him we may derive advantage from idols, which have a shape, in the same manner as the sound of the letter kaw has no shape, yet we with advantage make a figure or shape with ink, which represents the shapeless sound, and assists us.

We are to deem our own respective Gooroos to be God.

If we embrace Christianity, we shall lose our cast.

What a number of people say, we ought to agree to.

Jesus Christ is not mentioned in the Veds.

The water of the Ganges runs northward, and then southward, which shews it to be alive, and worthy of being worshipped.

Christians destroy animal life for food, which is unnecessary cruelty.

If Christianity were the only true religion, it would not have been so long before it was made known to us.

If Christianity be true, then all our forefathers must have perished.

Unless we tell lies, we cannot prosper in business.

This is Kolee Joog, when wickedness necessarily abounds, we are therefore not to be blamed.

If we embrace Christianity, we must give up worldly business.

Every man may be saved by his own religion. There are many different ways to heaven, as there are many different roads to Government House.

ACUTENESS AND SCEPTICISM OF THE CAFFRES.

To the Editor of the Asiatic Observer.

SIR,

Having read the Missionary Manual in the last number of your pleasing work, I am induced to send you the following dialogue between a Missionary and a Caffre, as apparently well suited to the design of such a department.

A FRIEND OF INDIA.

September 12th, 1823.

As. Ob. No. IV.

3 K

Extract from Mr. Shaw's Journal of an Excursion among the Caffres.

The principal man at this kraal sent off women to the neighbouring kraals, to say that we intended to preach the gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing-floor; and while we were boiling our kettle, a number of Caffres assembled round us. We desired them to ask us any questions which they thought proper, respecting the gospel, when the following conversation with a Caffre took place, to which the rest listened with attention.

Caffre. God requires men to pray all their lives, even to death: now this is too hard. If God would be satisfied with two or three days' praying, that might be done; but to pray all our lives is too hard.

Missionary. Those who pray sincerely will soon find that it is not a hard work, but a pleasure and delight: a child finds it very difficult at first to attempt walking; but it soon takes great delight in running about.

Caffre. I am now growing old: I have lived long in the world without God, therefore it is of no use for me to change now.

Missionary. You should consider it a mercy, that now, at the latter end of your life, God has sent his word to you: the older you are, the more reason there is for you to change, because you must soon appear before the judgment bar of God.

Caffre. But you say God is almighty, and can do all things: why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary. God is truly almighty; but he uses means to effect what he designs. It is the same with the soul as with the body: he can give us corn from heaven; but he gives none, until the women dig, and plant, and sow; then he sends his rain upon it, and we receive corn and pumpkins for food. Now it is just so with our souls: God sends teachers: you must hear and believe them, repent of your sins, and pray to God; and he will save you.

Caffre. Why does not God change the devil first? he is very wicked. Besides, I know that he troubles me, and pushes me on to bad things: why does not God first convert him?

Missionary. The devil was the first sinner: no person tempted him; and, as he sinned without being tempted, God cast him into hell, and there he must remain for ever. God will not have mercy on him: but it pleased God to have pity upon man; yea, he loved man so much, that he gave his only begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life.

Here the subject of redemption by Christ was enlarged upon. I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these natives occasionally display. The questions were proposed by one Caffre: the eyes of some of his companions seemed to sparkle with satisfaction,

when they thought he had asked a question which would puzzle us. The answers were given by us all three : sometimes one, and then another of us, taking up the subject, and replying to the enquiries of this shrewd man. We more than once had the satisfaction of hearing from Tzatzoe, after interpreting some of our replies : " Now he is stom," (dumb,) by which he meant that his objections were silenced.

DEFENCE FROM FLOODS.

. . . *To the Editor of the Asiatic Observer.*

SIR,

The distressing accounts of inundations throughout Bengal, Behar, and Oude, during the present season, have been perused, no doubt, by all your readers ; and as I have heard it asserted by old residents, that the like has not been known for 30 years before, and that incalculable misery has been endured by the native population, a few hints on the method of " defence from floods" may possibly be deemed not unworthy of a corner in your publication, which, it is evident, is intended to convey useful knowledge and information to the inhabitants of India. To stem such torrents which have lately inundated the country, is perhaps beyond the art of man ; but that much good might be done by greater attention to the embankments in various places, can scarcely be doubted. In common seasons, where the Ganges has risen from 16 to 18 feet, I have seen a person preserve his land uninjured at a trifling expense, compared to the value of the ground, whilst his neighbour, a few yards beyond him, grudging the outlay of a few rupees and a little trouble, has suffered the river to make such inroads as to endanger the foundation of his house. But not to occupy too large a space in your pages with my own speculations, I beg to subjoin some useful suggestions, taken from the 2nd volume of the Technical Repository for 1822.

" Gardens which are situated adjoining to rivers subject to inundation, require to be defended by a wall, or bank of earth, protected by hurdles of wicker-work. The latter, however, may be protected, even from the powerful overflowing of the sea, by a simple process, which the writer saw most successfully practised at Cuxhaven, a watering-place at the mouth of the Elbe, where the bank afterwards afforded a most agreeable promenade.

" This process consists in twisting straw into bands, and, (with an iron pin ten inches long, curved inwards at the bottom, and a wooden mallet,) driving the straw band six or eight inches into the bank, there to remain ; then withdrawing the iron pin, and at a distance of four inches, again driving in the straw ; and so continuing to affix the straw into the bank and soil liable to inundation, in direct lines, till the whole surface be covered ; thus forming a close and smooth piece of straw-work.

“ It is advisable to commence this business at that season of the year when the soil is tolerably dry, and the waters are at the lowest ; not only for the convenience of the operation, but especially for sowing the grass seeds under and within the straw bands ; as the grass soon springs up through the straw, and forms a beautiful turf, which of itself afterwards becomes a natural barrier against the waters.”

In the same work, there is mention made of a loose straw mat-work, which might likewise be useful in securing land from inundations ; but the above appearing to me the most easy of application in this country, I forbear adding more.

I am, Sir,

Yours most obediently,

A. B.

26th Sept. 1823.

ANIMAL VITALITY.

To the Editor of the Asiatic Observer.

SIR,

You will oblige me by inserting in your Miscellany the accompanying extract from the public papers, and the remarks, &c. which are appended. Trusting they may be acceptable to some of your readers,

I am, &c.

A FRIEND.

“ Accounts of animals found imbedded in the hearts of trees, and in solid rocks, have never been so well authenticated as to establish beyond question the existence of those extraordinary phenomena ; but a recent instance has come under our own cognizance, which affords distinct proof, not only of the preservation of life, but of the natural growth and progress of an animal, in a state which seems to preclude every idea but that of annihilation.

“ The history of the specimen to which we allude is short and curious. Among the woods imported into this country for veneering, and other ornaments of furniture, one of the driest, hardest, and most beautiful, is the zebra wood. In December last, in adzing the edges of an inside plank of this tree, about two inches within the edge of the plank, a species of *Cerambyx* was discovered. Its position was longitudinal with the grain of the wood, and the sides of the cavity containing it were smooth. The wood itself was perfectly dry, and had been brought to the saw-mill near Stratford, in Essex, from the London docks, where it had probably lain many years. On the 31st of December, the specimen was carried to that able naturalist Mr. Clift, College of Surgeons. It was then in a torpid state, and apparently dead ; but on that gentleman’s bringing it near the fire, it recovered its vivacity, and ate some brown sugar very greedily. Being placed in a warm situation, it lived till the 15th of January, taking very little nourishment except milk or water. It was kept upon a chimney-piece on some twigs of a tree, under a bell glass ; so that perhaps the temperature might have been too high, and its powers too much excited to allow it to live through the winter.

“ There was another specimen in the same log of wood, which was destroyed by the teeth of the saw, and led to the discovery of his more fortunate compa-

nion, who not only escaped a violent death, but has thrown a curious light upon natural history.

"The animal thus remarkably found and revived in our climate, is two inches long. The colour darker than a cinnamon brown; and what, considering his habitation, was the most wonderful, his head was armed with two delicate feelers, twice the length of his body. How these tender filaments were disposed in the hard wood puzzles conjecture: while alive, it usually carried these antennæ over its back, but occasionally brought them forward. Having ten joints in each, it had the power of folding them on its body.

"Some of our readers may remember an instance somewhat resembling the present, and which also originated under very singular circumstances. A clerk in one of the courts at Guildhall had been often staggered, if not frightened, during his labours, by the sound of something like what superstition has named the death-watch, too near his desk to bode any good to him. This old desk had been a court appendage for a number of years. The office at Guildhall had been fitted up with desks of American oak or wainscot about ten years before; and our clerk's astonishment may be surmised, when one day, his attention being peculiarly attracted by the ticking noise, he first saw a minute hole perforated to the surface from the inner wood, and soon after a portion of the insect instrument by which this operation was performed protruded. With his penknife he carefully enlarged the orifice, and ultimately succeeded in digging out an animal resembling the *Cerambyx* of the zebra wood, but of brilliant colours and smaller dimensions. This specimen was presented to Sir J. Banks, and is, we presume, still in the collection left by him.

"The inferences which may be drawn from these memorable phenomena, we leave to the natural philosopher: in a popular point of view, they are worth recording for their extreme curiosity."

On the Larva of an American Cerambyx, found in India.

On leaving the town of Poughkeepsie in North America, in the year 1812, a friend, who was by trade a trunk-maker, made us a present of a trunk. Of what wood it was made I am not able to say. It was covered with leather, and was brought in the same year to India. By some means or other, this trunk had not the honour of being stationed near my person till about three years ago, at which time my attention was attracted by a loud ticking noise in my study. What this noise could be puzzled me not a little, and many months elapsed before I discovered its cause. I cannot say that I was much alarmed, because I am not very superstitious; and yet the perpetual recurrence of this noise filled me with a considerable anxiety to find out what occasioned it. I had hoped, indeed, to find that it had been occasioned by the *Ptinus Pulsator* of Linnæus, the celebrated insect called the death-watch; for I had long wished to see the creature which had, although insignificant in itself, been the cause of incalculable dread and fear to thousands, both young and old. But the noise I constantly heard was by far too loud to be the fearful and ominous tick of the death-watch, the sound of which is best heard in the silence of the midnight hour. Several times I was drawn towards the trunk, and I fancied that I had at last found the residence of this *little unknown*; and on tapping the trunk gently, the noise would cease for a while, but soon after was heard again as usual. The trunk was minutely examined; but my reseaches were in vain, till, thoroughly persuaded that whatever made the noise must be in the wood, I pulled off some of the leather. The wood appeared sound; but on applying a penknife, a large hole was

made, which appeared to be full of sawdust. I cut the front of the trunk in several directions, and the wood appeared entirely consumed, excepting the surfaces. On giving the trunk a smart blow, out tumbled the worm in question, which was evidently the grub or caterpillar of the *Cerambyx*, or Capricorn beetle. When extricated from its confinement, it seemed not only strong and healthy, but even furious. If touched with any thing, it would almost leap from the table, by a motion which brought head and tail nearly together.



This larva was about an inch and an half long, and the third of an inch through in the thickest segment. It has thirteen segments. The head may be included in the first; and from the head, the segments gradually decrease in size to the tail. It has been said by some naturalists that it has no feet, while others assert that it has six feet. Swammerdam says: "All beetles are produced from hexapode worms." In the next page, this indefatigable entomologist adds, in contradiction to himself: "Moreover, I can show a very small beetle with its nymph, which is produced out of a worm without legs." Linnæus says: "The larva (of the *Cerambyx*) resembles soft, oblong, slender worms, with a scaly head, and six hard legs on the fore part." An interesting modern biographer says: "The larva (of the *C.*) are destitute of feet, pale, folded, somewhat hairy, convex above, and divided into thirteen segments. Their head is large and convex." Thus do great men contradict themselves and each other. Since reading the paragraph at the head of these remarks, my attention has been drawn to this subject of natural history; and I began to examine more minutely this larva, which has been preserved in spirits three years; and at first I adopted the opinion of those who maintain that the larva of the *C.* beetle has no feet; but on looking more carefully, I discovered six very minute claws, or feet, viz. two on each of the three segments next to the head. On the top of the largest segment, or head, are two pale yellowish spots. The general colour of the worm was a dirty brownish white. At the top and at the bottom of each segment are two round protuberances, or papillæ, and at the sides the usual spiracles or breathing holes. All the machinery of the mouth is of a brown black, and is very hard, as indeed must be the case, or the worm could not have produced the noise which led to its discovery. It may be objected, that the above account does not prove that the insect in question derived its existence in America, and that possibly the parent of the worm may have deposited its egg in the wood of the trunk subsequent to its arrival in India. It is granted, that to some objectors nothing can be proved; but the following reasons are offered in favour of the idea that this insect came from America.

1.—There is nothing in the physiology of insects to the contrary of the supposition: so far from it, many facts can be produced to strengthen it. The larva of the ephemera is three years before it emerges to its state of freedom. The grub of the cock chaffer, *Scarabius Moolontha*, is four years buried under ground, and a considerable part of that time to the depth of six feet. Swammerdam says, when speaking of the larva of the Rhinoceros beetle, which, when full grown, he had kept without sustenance one whole year: "Hence I conclude, that if this worm can live for a whole year, after being come to its full growth, surely the younger vermicles, or worms, that are not yet grown to perfection, must take some years to their increase before they attain this state." Mr. Baker kept a beetle alive under a glass, without any food, two years and a half, and it then escaped by accident. Kirby and Spence write of the reviviscency of the wheel animal (*Vorticella rotatoria*,) and of snails, &c. after years of desiccation. The above facts are sufficient for our purpose; and when viewed in connection with the fact that this worm ate the wood through which it bored, and that the wood is the real food of the *Cerambyx* tribe, nothing can be justly urged against the proposition that it derived its existence in America.

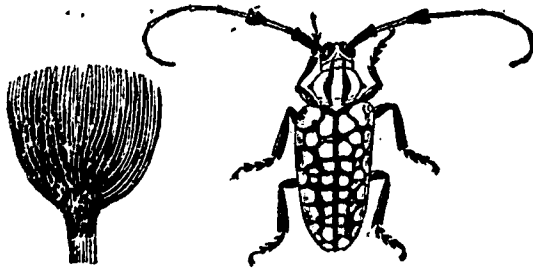
2.—Every species of the *Cerambyx* family, if we may reason from analogy, has its appropriate timber into which it burrows; and it would be contrary to the laws of nature to suppose that a *Cerambyx* of this country would forsake its own proper wood, and select for the deposition of its eggs a timber uncongenial to its larva, and of a kind that does not exist in this country.

3.—I think it may be asserted, that the *Cerambyx* chooses the living wood as the depository of its eggs, or at least wood that having been cut down, still retains a portion of its original sap, as better suited to the state of the young larva, which, as it grows older and stronger, is able to manage the wood as it hardens by age. It is well known, at all events, that one species, namely, the *Cerambyx Violaceus*, attacks no timber that has had its bark peeled off. This seems to afford a strong proof, that a *Cerambyx* here would not be easily induced to quit its own tree for a stale leather-bound slice of an exotic.

4.—In the paragraph at the head of this article, it is proved that the desk in which had been found an insect of the *C.* tribe, had been made ten years before of American oak or wainscot. The larva which is the subject of these remarks, must have been imprisoned 10 years. It would undoubtedly have attained its crysalis state, had it not been disturbed, and in process of time would have come forth to the light of day a full grown Capricorn beetle. In reviewing the whole of the above, I am obliged to come to the following conclusion; viz. that the existence of the Capricorn beetles in timber cannot be employed with much force in reference to the numerous accounts of toads, &c. having been found enclosed in marble. It is the nature of the *Cerambycidae* to burrow into wood, and to remain there for a long sea-

son; but this cannot be said of toads, lizards, &c. Therefore, although I do not disbelieve the tales of their long imprisonment, yet the fact respecting the Capricorn beetles, does not in the least degree afford any argument in favour of those remarkable instances of animal vitality.

I shall close this paper with an engraving, and a description of a beautiful Capricorn beetle, which has been very common this season.



CERAMBYX Reticulator.
The Netted Capricorn Beetle.

COLEOPTERA *Cerambyx.*

GEN. CHAR. *Antennæ* setaceous: *feelers* four: *thorax* spinous or gibbous: *shells* linear.

SPEC. CHAR. *Thorax* spinous; black: *thorax* and *shells* fulvous, the former with black lines: *shells* reticulate.

SYN. *Oliv. Ins.* 67, *Tab.* 12, *Fig.* 85.

Lamia Reticulator. *Fabricius.*

GENERAL REMARKS.

Antennæ moderate, ferruginous, the first joint black, the second clavate at the base and tip, and villous: *thorax* fulvous, with two black lines: *shells* reticulate with black, notched at the tip. *Linn.*

ADDITIONAL REMARKS.

This is a very lively insect, and flies with rapidity to long distances, with its horns gracefully bending backwards. It bites extremely hard in struggling to escape from the entomologist. The head, abdomen, legs, and the first joints of the horns, are of a deep polished black. The thorax and shells are diversified with a plush, or velvet-like black and bright ferruginous hue. The black is disposed in a manner somewhat like the meshes of a net, from which circumstance it derives its specific name. The villous tuft at the end of the second section of the antennæ, I have magnified and engraved. I have not correctly ascertained the tree on which it lives, and consequently have not seen its larva.

Calcutta, Sept. 15, 1823.

Poetry.

MISSIONARY ODE.

Ye who feel another's woe,
 Ye whose ardent spirits glow,
 Look at Sin's malignant brow
 Frowning terribly;

Ye who pity misery's tear,
 Ye to whom mankind are dear,
 See, your brethren tamely wear
 Satan's slavery.

2.

Ye whose breast ambition fires,
 Ye who flame with pure desires,
 Follow Apostolic Sires
 On to victory.

What tho' dangers threaten more
 Than the thunder's wild uproar,
 Fear not, for the lightning's store
 Flashes harmlessly.

3.

Tempests roar aloud in vain;
 Lifting to the stars the main;
 For Jehovah's voice again
 Calms them suddenly.

See the foe approaching nigh,
 Banners streaming in the sky—
 Meet him, he will quickly fly
 Vanquished gloriously.

4.

"See the front of battle low'r:
 Now's the day, and now's the hour,"
 Captives freed from Satan's power
 Sing triumphantly.

Lo! Redemption's work is done,
 Christ at length assumes his throne;
 Hark! our adversaries groan
 Low in misery.

5.

Princes, Powers, Dominions fall,
 Earth united, at his call
 Rises, hails him Lord of all
 Worshipped rightfully.

Swelling thro' Creation's bound
 Hallelujahs echo round:
 Every kingdom now is found
 Robed in liberty.

THE VISION OF JOB.

I know that my Redeemer liveth !
 Ages roll their mists away.
 Clouds of dim futurity
 Haste, and break to present day,
 Bright with full maturity ;
 As with deep prophetic gaze
 Pondering the unravelled maze
 I read the secrets of eternity.
 Thy Spirit speaks within, and speaks of thee,
 I know that my Redeemer liveth !
 Ancient of eternal days !
 He, the Mystery, dwells on earth—
 Heaven came down to chant his praise—
 Hell sank deeper at his birth—
 Time the Elder-born confest—
 Nature, when he spake, had rest.
 Red thunders crouch'd beneath th' omnific Word,
 And branded demons own'd th' incarnate Lord.
 I know that my Redeemer liveth !
 What tho' in thy passion pale—
 What tho' tears were wrung from thee—
 What tho' angels heard thy wail
 Moaning through Gethsemane !
 Tho' thy guilty foes in spite
 Crown thee while they gnash and smite ;
 Hail ! holy Lord ! in suffering great and glorious !
 Where man had fail'd ! Love wept, and was victorious !
 I know that my Redeemer liveth !
 What tho' rushing night dethron'd
 Startled day, and threw her pall
 O'er the Holiest as he groan'd,
 Lest the sun should see his fall !
 What tho' unimagi'd gloom
 Wrapt the temple and the tomb !
 'Twas Nature's homage to her awful sire—
 She turned, and hid her face in Night's attire.
 I know that my Redeemer liveth !
 Tho' his sacred head was laid
 On the pillow of the grave—
 Tho' he sought death's silent shade,
 To the dead new life he gave.
 Cold, they heav'd with kindling breath,
 Calm, they rose from icy death.
 The bursting tomb proclaim'd that he was God,
 Black Hades knew him, and obey'd his nod,
 I know that my Redeemer liveth !
 Lo ! he fills the judgment sky
 Thron'd in darkness, and in fire,
 Bridled tempests sleeping lie
 Till his trample wakes their ire,
 Voices never heard before
 Shook the heavens. Time was no more.
 Man heard his doom, and throbbing Time expir'd.
 A giant crush'd by worlds his brand had fir'd.

I know that my Redeemer liveth !
 Tho' the worms this frame destroy,
 I shall see thee in my flesh ;
 Faith no more shall aid my joy,
 But thy presence shall refresh
 Him who longs to see, and sing
 Nobler pæans than the string
 Of prophet's harp e'er woke, or thou didst own.
 On clouds of incense rising to thy throne.

THERON.

THE SUN.

When the dawn of the day stretches far
 In lines of fair purple and gold,
 And the eastern horizon is bright
 Where the clouds are like mountains uproll'd ;
 The pearly light spreads like a flood
 And the changeable radiance embues
 All Nature, late wrapt in the sable of night,
 And heaven clothes the earth with its hues.

I watch where the regent of day
 Comes forth from the clouds of his rest.—
 I hail with a shout the bright orb
 As his disc half appears in the east.
 He rolls out his deluging streams,
 And swimming clouds catch his pure fires,
 The skies are all glory, and burn with his praise,
 While his coming glad Nature inspires.

'Twas a faint revelation of heaven—
 'Twas the light of eternity's door,
 Where mortals skake off their frail dust
 And return to our regions no more.
 'Twas as when immortality dawns
 On the vision of saints in their death ;
 For the living have seen them ineffably smile
 As they mutely resign'd their last breath.

'Twas as tho' the plum'd Uriel had pass'd
 Through the portals of heaven, and his crown,
 On the incense that roll'd in his path,
 A nobler effulgence had thrown.
 For the sun was his chariot of fire,
 And the clouds were his steeds as they strode
 To the war of the spheres, and the shadows of night
 Hurried down to their nether abode.

Thus Error shall sink from her throne,
 And Truth shall resume her proud sway ;
 The light from above must prevail,
 And the darkness of hell haste away.
 The long night of the world shall recede ;
 And the demons that blacken'd her gloom,
 Like the Titans resisting the lightnings of heaven,
 Shall be blasted and plunged to their doom.

THERON.

Review.

Theology, Explained and Defended, in a Series of Sermons by Timothy Dwight, S. T. D. LL. D. Late President of Yale College.—5 vols. 8vo. £3. 3s. London, 1821.

A science which combines in its nature the stupendous designs of Creation, Providence, and Redemption, would, among Christians, it might naturally be supposed, form a prominent feature in every system of education. Were the true, rather than the relative value of knowledge to be the criterion of estimate, such a supposition would undoubtedly be realized. For how amusing soever may be the science of botany, the study of mineralogy, or a knowledge of zoology;—how useful soever the acquisition of languages, the discoveries of chemistry, or an acquaintance with the power of mechanism;—all that is fascinating in geography, enchanting in history, or dignified and ennobling in astronomy, are connected only with the lower operations of Deity, “and there is but the hiding of his power.”

Theology is the science not of matter, but mind; not of earth, but heaven; not of time, but eternity; not of creation, but the Creator. It is the golden chain which is let down from the throne by which mortals are drawn up to it. If therefore knowledge be valuable in proportion to its effects, if dignified from the dignity of its object, or if important from the magnitude and grandeur of its design, Theology, which expands, ennobles, sanctifies and renovates the soul, must claim the pre-eminence.

But notwithstanding its sublime and momentous nature, certain it is, that whilst every other science is considered essential to a finished education, and every other department of literature is minutely investigated and successfully invaded, by the human mind, this alone is almost exclusively restricted to that part of the community whose calling is inseparably connected with its vast design.

Were a General to be proved ignorant of military tactics, or a Judge unacquainted with judicature, it would be sufficient to blast his reputation, and brand his character with infamy, scorn, and derision: but a Christian to be uninstructed in his creed, a heavenly warrior to be destitute of arms, is attended with no obloquy, and exposes him to no contempt.

This circumstance is the more to be lamented as it is not an individual but a public loss; however respectable may be the talents, or however otherwise extensive and diversified the attainments of laymen, if Theology has not formed a distinct branch of their education, it can scarcely be anticipated that they will be competent to defend, explain, and enforce the duties, the doctrines, and the evidences of our holy religion. Thus is the church deprived of almost all the talents of which her members are in possession; talents, which if appropriated to her service would constitute her brightest ornament, her richest treasury, and her most invulnerable bulwark.

Christianity, by sceptical writers, has always been represented to be so intimately connected with the temporal aggrandisement of its ministers, that when they have defended the former, they have not unfrequently, though very unfairly, been charged as rather tenacious of the latter. Arguments which could not otherwise be rebutted have by these means been blunted on their edge, and rendered unproductive of effect.* But when enlightened and intelligent laymen not only support the interests of religion by their property, not only enforce its precepts by their example, but become its able advocates in the republic of letters, this calumny is without point, and they who use it being "convinced of all are judged of all, and thus are the secrets of their hearts made manifest and falling down they report that God is amongst us of a truth."

But this is not the only injury which Christianity sustains by the almost total neglect of the study of Theology: Its influence, though not immediately, yet not on that account the less powerfully, extends to the pulpit. Every minister in the composition of his sermons is influenced by the confident assurance that by far the greater number of his hearers does not possess an accurate acquaintance with the first principles of religion: this assurance must necessarily circumscribe the range of his ideas, and the selection of his subjects; for were he in the language of the Apostle "to leave the first principles of the doctrines of Christianity to go on to perfection," he would by painful experience discover, that his course, like the lightning, though seen could not be followed.

A more serious, and in India, a much more general loss to Christianity remains to be mentioned. Many persons of whose piety there is not the shadow of doubt, and whose acquaintance with the native languages is both extensive

and correct, possess such local advantages for the dissemination of religious knowledge, that, were their sentiments in divinity formed and matured even to an equal degree of accuracy with those which they have on almost every other subject, they would be among the most able and most efficient co-adjutors in the promulgation of the gospel.

In how many places where the foot of a Missionary has never trod, and the sound of his voice has been never heard, might salvation thus be proclaimed; and "the people who sit in darkness would see a great light, and to them who are in the valley and shadow of death light would spring up."

How frequently in traversing the widely extended plains of British India is the traveller delighted by meeting with hospitable, intelligent, and sometimes truly religious Society, whose situation, in a moral point of view, makes them resemble, what Israel in Egypt was in a natural, they have light in their dwellings whilst all around is impenetrable gloom. Year after year has elapsed but not a single ray of spiritual illumination has emanated from their abodes, to dissipate the horror, or alleviate that solid temperament of darkness, which broods on the thousands of immortal beings who live and die in their immediate vicinity. We say no spiritual light, for those very persons have, with advantage, taught the natives to cultivate the plants of the earth, the produce of which forms an object of so extensive commerce in this land; but of the culture of holiness, that tree of life, the leaves of which are for the healing of the nations, they have left them in total ignorance.

We are not willing to attribute this lamentable deficiency in duty altogether to the want of inclination. In too many instances we fear it would be found to arise from no other source; but in some the consciousness of inability to present an accurate statement of the doctrines of Christianity has, we doubt not, been the principal motive which conduced to inaction. Systems of divinity in the English language have generally been written with so little regard to elegance, or even accuracy of style, and with so total an indifference to the combination of delight with utility, that comparatively few have felt an inclination to peruse them. Numerous volumes generally present a forbidding aspect to persons unaccustomed to a sedentary life: but when those volumes are composed of laboured and learned criticisms, opposite and jarring theories, and long-drawn, and sometimes far-fetched in-

ferences, we need not be astonished if their perusal be exclusively confined to persons whose calling as men concurs with their duty as Christians, as an incitement to the prosecution of that particular study.

To admit the aid of the imagination, though the inspired volume abounds with the finest specimens of its efforts, which any age, or any language can produce, has by many been deemed beneath the dignity of so sublime a subject, and to cultivate the elegancies of diction to be sacrificing utility to ornament, and profit to pleasure. From these errors Professor Dwight is happily exempt; without, at the same time, subjecting himself to the more serious charge of flippancy and finery, studying more the propriety of oratory than its embellishments and garniture. His style is perspicuous, concise, and elegant. In some places, particularly in the Sermons on the Attributes, are passages which rise into sublimity; though this is by no means a leading feature in these discourses. It would however, we apprehend, be difficult to select a more genuine specimen of sublime composition than is presented in the following passage, taken from the first sermon, p. 14.

“Nor is this (says our author) a full description of his amazing agency. He works every moment in every part of this vast whole, moves every atom, expands every leaf, finishes every blade of grass, erects every tree; conducts every particle of vapour, every drop of rain, and every flake of snow; guides every ray of light; breathes in every wind; thunders in every storm; wings the lightning; pours out the streams and the rivers; empties the volcano; heaves the ocean; and shakes the globe. In the universe of mind, he formed, he preserves, he animates, and he directs, all the mysterious and wonderful powers of knowledge, virtue, and moral action, which fill up the infinite extent of his immense and eternal empire. In his contrivance of these things, their attributes, and their operations is seen a stupendous display of his immeasurable knowledge and wisdom. All these existed in the immense Eternal Mind, as in a vast store-house of glorious ideas and designs; and existed from everlasting. In them the endlessly diversified character of uncreated wisdom, beauty, and greatness, has begun to be manifested, and will continue to be manifested with increasing splendour for ever.

“What we cannot but ask must be the knowledge of him from whom all created minds have derived both their power of knowing, and the innumerable objects of their knowledge. What must be the wisdom of him, from whom all beings derive their wisdom; from whom the emmit, the bee, and the stork, receive the skill to provide, without an error, their food, habitation, and safety; and the prophet, and the seraph imbibe their exalted views of the innumerable, vast, and sublime wonders of creation, and of creating glory and greatness? What must be the excellence of him, who gives birth to all other excellence, and will improve, refine, and exalt that excellence in every virtuous mind, throughout ages which will begin for ever?”

Almost the whole of the third discourse, the subject of which is the Comparative Influence of Atheism and Christianity, is in an equally elevated strain. Under the first division, being a comparison between the views which the Atheist and the Christian take of the natural world, our Author has the following passage:—

“ The Atheist then, may with enlarged understanding, and skill, contemplate the structure of the heavenly bodies. He may, with the eye of a naturalist, explore the organization of the vegetable kingdom, may analyze the chemical principles, and combinations of plants, and minerals, and may trace, to use his own language, the hidden walks of nature, in her mysterious progress through the system. Or with the imagination of the Poet, and the science of the Astronomer, he may be fascinated with the beauty, splendour and sublimity of the landscape; or delighted with the distances, magnitudes, motions, harmony, and magnificence, of the planetary and stellary systems; still his views of all these, and all other natural objects; although in his mind the most illustrious objects which exist, will be poor and pitiable.

“ *All of them, in his opinion, owe their being to fate, accident, or the blind action of stupid matter.* They exist for no end; and accomplish none. They spring from no wisdom; and display none. They are therefore what they would have been without any purpose, or design in their creation: a vast apparatus of splendour and magnificence, assembled together for nothing;—an immense show, in which nothing was intended, and from which nothing can be gained. The mind, in surveying them, asks instinctively and irresistibly, How came this train of wonders into being? and is answered with nothing but perplexity and folly, but doubt and despair. In the same manner it inquires, Of what use will this mighty assemblage of worlds and their furniture prove? The only reply is, Of none. At all, their motions, furniture, and inhabitants, are the result, and under the controul of that iron-handed necessity which exists in the blind operations of unconscious matter, that *gloomy Fate of the Heathens*, to which they sullenly submitted because they deemed it inevitable, and which, while it showered calamities in abundance, cut off every hope, and every effort for the attainment of deliverance. To the wretch, whose mind is effectually imbued with this scheme of things, the universe is changed into a vast prison, where himself and his companions are confined by bolts and bars, forged by the hand of blind, immoveable and irresistible Destiny. Where no heart is found to pity their sufferings, and no hand to lend relief; where no eye looks with sympathy, and no ear listens with tenderness; where the walls reach to Heaven, and are hung with clouds and midnight; and where every effort to escape, conducts the miserable tenants only to the sullen cavern of Despair.

“ But when the Christian beholds the earth and the heavens, how different are his views of the same illustrious objects! To him the vast congregation of worlds is the immense and eternal empire of the self-existent and Omnipresent Jehovah; contrived by his boundless wisdom, chosen by his boundless goodness, and executed by his boundless power. This single thought, like the rising of the sun upon this benighted world, imparts to the Universe, in a moment, a diffusive and illimitable splendour, investing, explaining, and adorning all the beings of which it is composed. On all the sublime impressions of design is instamped as a living image, glowing in living colours,

The universe becomes a vast assemblage of means, directed to an immortal purpose, arranged in perfect order, adjusted with exact symmetry, and operating with complete harmony; and all from the glory of that purpose, and the perfection of their arrangement; symmetry, and operations, derive an elevation and grandeur, of which they are otherwise utterly incapable.

"God, before whom all beings are as nothing, is invested, by his perfections, with a greatness and sublimity in comparison with which, all other magnificence separately considered, becomes *less than nothing and vanity*. Eternal, Omnipresent; and Immutable Power, Wisdom and Goodness, are objects so high, so vast, that all the worlds and suns, which they have created, diminish, when compared with them, to the drop of the bucket, and the small dust of the balance. But in the view of the Christian, these worlds, and every thing which they contain, derive a glorious lustre, from being an immediate exhibition of these attributes, and of the incomprehensible Being, in whom they reside. Wherever the Christian casts his eyes, he sees all things full of God. The omnipresent, all-creating, and all-ruling JEHOVAH lives, and moves, and acts, in every thing which meets his view. In the spring he comes forth in his beauty and beneficence, clothes the naked world in the richest attire; and awakens universal life and joy. In the summer and autumn he openeth his bountiful hand, and satisfieth the wants of every living thing. In the Winter, he hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. The heavens recal to the mind of the Christian the day when God said, *Let there be a firmament; and there was a firmament*. In the sun, still remains that voice which commanded, *Let there be light, and there was light*.

"In the mean time all things, borne on, in the view of the Atheist; in a blind and relentless career by irresistible Necessity, or dancing in fortuitous and endless mazes, like the imaginary atoms supposed by him to have produced them, and therefore dark, cheerless, and hopeless, are, in that of the Christian, directed by the Wisdom, Power, and Goodness of the Creator; and are therefore, to him, full of expectation, hope, and comfort. Wherever he is, there God is. His ear is always open to his prayers; his eye, to his dangers, sorrows, and fears; his hand, extended to supply, to relieve, to comfort, and to save. An almighty Friend is every where found by him, in the crowd and in solitude, by night and by day; never absent; never forgetful; never unkind; never incumbered by any concerns which will prevent his wants from being regarded, nor surrounded by any difficulties which can hinder them from being supplied. Between this Friend and him, time and place can never intervene: he is every where, and is every where to him a God." Vol. I. pp. 43-47.

An effecting, but accurate, picture of the horrors of an Atheistical government, is drawn from the state of France when under such an administration.

"The only instance, in which infidels of any description have possessed the Supreme power and Government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France since the beginning of the Revolution. If we consider this government as established over a nation, educated for ages to the belief and obedience of many doctrines of Christianity, and retaining, as to a great majority of the people, the habits formed by that education, the state of that nation will evince, beyond a question, that all, which I have said, is true

without exaggeration. France, during this period, has been a theatre of crimes, which after all preceding perpetrations, have excited in the mind of every spectator, amazement and horror. The miseries, suffered by that single nation, have changed all the histories of the preceding sufferings of mankind into idle tales, and have been enhanced, and multiplied, without a precedent, without number, and without a name. The kingdom appeared to be changed into one great prison; the inhabitants converted into felous; and the common doom of man commuted for the violence of the sword and the bayonet, the sucking boat and the guillotine. To contemplative men it seemed for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short time of ten years, not less than three millions of human beings are supposed to have perished in that single country, by the influence of Atheism. Were the world to adopt and be governed by the doctrines of France; what crimes would not mankind perpetrate, what agonies would they not suffer?

“ Let us now turn our view from this prospect of guilt and desolation, this dark and final abyss of sin and ruin, where no solitary virtue gleams, where no ray of hope or comfort trembles through the profound midnight, and refresh the wearied sight by casting a momentary glance over the moral world of the Christian. Here at the head of the vast chain of moral being, reaching like Jacob’s ladder from earth to heaven, sits on the throne of infinite dominion the God of Abraham, the God of Isaac, the God of Jacob, the God of all, who like them believe, worship, and obey their Creator. In him, the self-existent, and infinite mind, the Christian beholds increasingly, an object of boundless sublimity, grandeur, beauty, and loveliness; commanding by the disclosure of his character, and exhausting all finite admiration, complacency, love, and praise; expanding every view, refining every affection, and ennobling every attribute. From the immediate contemplation of this glorious Being, raised to a superiority and distinction of which he could otherwise have never conceived, he casts his eyes abroad into the Universe, which that Being has created. There he beholds an endless train of intelligent minds, reflecting with no unhappy lustre, the beauty and glory of their Maker. From the pre-eminent dignity of the archangel, through the glowing zeal of the seraph, and the milder wisdom of the cherub; through the high endowments of Moses, Isaiah, and Paul; down to the humble but virtuous inhabitant of a cottage, one spirit lives, and breathes, and actuates, in all; and that spirit is divine. Each wears, and exhibits, in his own manner, and that manner a delightful and useful one, the image and beauty of JEHOVAH. All, though of different magnitudes, diffuse a real light; all are stars, *though one star differeth from another star in glory.*” Vol. I. pp. 52, 53.

But vivacity and ingenuity are much more prominent than sublimity. He does not often leave us gazing at the loftiness of his flight, or pondering the profundity of his judgment; but he captivates with his genius, and enlightens with the flashes of his imagination. His Sermon on the Sovereignty of God is replete with these ornaments, as are those also on the Degeneracy of our Nature.

To the character of an acute and a powerful reasoner, Dr. Dwight has the most unalienable claim. His Sermons on the Being and Unity of God, the Supreme Deity of Christ, and the Divinity and Personality of the Holy Spirit, are proofs of the clearest and most cogent reasoning. An argument which our author adduces in confirmation of the Divine Unity, to us is purely original, and altogether conclusive. We are sorry that our limits will not suffer us to cite it at length.

One other quotation we must request permission to insert. The subject is the Divinity and Personality of the Holy Spirit, which Dr. Dwight proves, in the following manner. The opponents to this doctrine assert that the Holy Spirit, the Holy Ghost, Spirit of God, terms of frequent recurrence in the sacred Scripture, mean nothing more than the attribute of power.

“ But this scheme (says our author) renders our Lord's account of the Blasphemy against the Holy Ghost unmeaning and incredible. An account of this is given us in various places, particularly in Matt. xii. 31. *All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.* It is inconceivable that blasphemy against God universally, and in all other forms should be forgiven; while the blasphemy against the power can never be forgiven. .

“ In the attribute of Power there is plainly nothing, which is peculiarly sacred. It is shared alike by good and evil beings; and does not contribute at all to distinguish their character, as moral beings, or to render them either good or evil. It is in no sense the foundation, nor an ingredient, of worth or moral excellence. It is not, and cannot be, the subject of love, nor praise. It is therefore incredible, and certainly inexplicable, that all manner of blasphemy against the whole character of God, particularly against his moral character, should be forgiven, and yet that blasphemy against this single, natural attribute should never be forgiven. So far as the human understanding can discern, blasphemy against the holiness, faithfulness, truth, goodness, and mercy of God would be more expressive of malignant opposition, and of guilt, in the blasphemer, than blasphemy merely against his power. St. John has declared that God is love. That is, love is the essence, sun, and glory, of his moral character, and of himself. Blasphemy against this perfection, we should, I think, irresistibly conclude to be more heinous, than against any other attribute. But according to this scheme, blasphemy against the power of God, a natural attribute, is so much more heinous than that which is directed against all the other divine attributes; nay, than that which is directed against God himself and his whole character, including this very attribute of power, together with all others; as to be absolutely unpardonable; while all other blasphemy can, and will, be forgiven. This, to say the least, is incredible.” Vol. III. pp. 3—5.

To institute a comparison between a sermon selected on any particular subject from a number not less than 173, and one on the same subject by an individual whose

claim to the character of an author, rests entirely either on that sermon, or at farthest on a single volume, would be more than disingenuous, it would be unjust.

The author of a single volume of sermons is supposed to have, in most instances, the choice of his subjects. To this he has a predilection, and therefore brings all the fire of his imagination, and all the vivacity of his genius:—to that he has been directed by the nature of his education, the course of his reading, or by the earliest, the most habitual and the most endeared association of his mind; for the elucidation of which he employs all the resources of his memory:—and personal, domestic, or public calamities lead him to a third, to illustrate which, he has only to give utterance to the emotions which are struggling in his bosom, and they will generally meet corresponding emotions in his readers.

But he who in a course of sermons attempts to develop the whole counsel of God, has no such facilities for the attainment of excellence, and ought to be subjected to no such criterion as the test of his merit. On the one hand, he has no selection of topics; and their diversity is more than sufficient to exhaust the most ample resources, on the other.

These remarks are however probably less applicable to Dr. Dwight's series of discourses than to any similar production. Instances are not wanting in these volumes, of sermons, which without disparagement, might be brought into competition with some of the most admired specimens of pulpit eloquence in the English language.

One excellence, which, in divinity cannot be too much extolled, pervades the whole. Sobriety, by which in the language of the celebrated Mr. Claude, we intend "an opposition to the effusions of those rash spirits who would penetrate all, and curiously dive into mysteries beyond the bounds of modesty," is the constant attendant of our Author's compositions. Happy would it be for religion if this excellence, for the want of which no other can atone, were more conspicuous in her advocates. Would, that the sentiment of an admired Poet were, on this subject, not so severely appropriate, "And fools rush in where angels fear to tread."

The unguarded and extravagant manner in which some persons endeavour to state and enforce the truth, might induce a sceptic to suppose that the subject was destitute of proof, and incapable of an ingenuous statement, or a rational defence. From these persons superlatives are

tame and insipid; for as superlatives derive their power from comparison, they must of necessity be destitute of energy, in those compositions where there is nothing with which they can be compared.

A still grosser violation of sobriety is apparent in the subjects which the perversity of some men's genius leads them to select, and the bold, unscriptural illustrations which their rashness prompts them to employ.

From both these glaring inconsistencies our author is equally free. His language is always perspicuous, never extravagant, and generally elegant; his topics are momentous, judicious, and tangible; and his illustrations are ingenious, but not fanciful; plain, but not puerile; concise, but not obscure.

In writing a system of divinity it must be difficult, and perhaps not either adviseable or practicable, to treat every subject in an evangelical strain. The want of this, however, we have thought, constituted the greatest defect with which this work is chargeable. The author was so much habituated to abstract studies, that we appear sometimes, in danger of losing the Divine in the Philosopher. True Philosophy, we are aware, will never be inimical to the interests of Christianity: but "the world by wisdom knew not God;" men never were and never will be philosophized into a real aversion to sin, and a sincere attachment for holiness.

A heavenly unction accompanies the writings of some of the old Divines, particularly Archbp. Leighton, which however difficult of attainment, should never be lost sight of by him "who negotiates between God and man."

The style of some of the more practical sermons, descends perhaps too much to the language of conversation to be adapted to the pulpit: and Dr. Johnston's remark on Swift will not appear inappropriate if applied to those parts to which we allude. "He says," says that incomparable critic "no court to the passions, for purposes merely didactic, when something is to be told that was not known before; this easy conveyance of meaning is the best mode, but against that inattention by which known truths are suffered to be neglected, it makes no provision; it instructs, but does not persuade."

Some grammatical inaccuracies might be noticed, and still more provincialisms, but neither of these are numerous.

Every minister and missionary would do well to make himself the possessor of this invaluable work, so pecu-

liarily calculated to retain and increase his acquaintance with those truths which must ever form the basis of an operative ministry.

We should be happy to see it in every family: especially those families which are removed from religious ordinances. To many persons it would form a library in divinity, being as much as they have inclination, or as they conceive they have leisure, to peruse. In families remote from public worship these sermons might be read successively on the Lord's Day; and many who now never smile at the approach of the sabbath, might then feel that *light is sown for the righteous, and gladness for the upright in heart.*

Philosophical and Literary Intelligence.

ASIA.

ASIATIC SOCIETY.

On Wednesday evening, the 9th of July, a Meeting of the Asiatic Society was held at the Society's Apartments in Chouringhee; J. H. Harrington, Esq. President, in the chair.

Captain Nicholson, Dr. Mundt, Mr. Ainslie, and Captain Burney, proposed at the former meeting, were elected Members of the Society. A letter was read from the Secretary of the Horticultural Society, and another from the Secretary to the Linnean Society, acknowledging the receipt of the 14th volume of the Researches.

Extracts from letters from H. T. Colebrooke, Esq. in London, dated the 5th of November, the 12th of February, and the 6th of March, announcing the preparation and dispatch of the Index to the 14 volumes of the Researches, and forwarding the prospectus of the Asiatic Society of Great Britain.

A letter was read from Mons. Casanova, offering to qualify a native to prepare casts in plaster of Paris from the specimens of original sculpture in the Society's Museum. Mons. Casanova submitted a specimen; and the thanks of the Society were voted to him. The consideration of the subject was referred to the Committee of Papers.

A letter was read from Dr. Wallich, presenting to the Museum, in the name of Professor Reinhardt, and on behalf of the Royal Museum of Natural History at Copenhagen, fourteen specimens of stuffed birds, inhabitants of the North of Europe, and proposing to send further supplies, in case the Society should consider them acceptable, and feel disposed to acknowledge them by similar presentations of duplicate specimens in Zoology and Mineralogy from their own collection. The following is the list of the birds:—1. *Picus viridus*. 2. *Lanius minor*. 3 and 4. *Tarus cristatus*. 5. *Accentor modularis*. 6 and 7. *Alanda cristata*. 8 and 9. *Loxia coccothrautes*. 10. *Turdus merula*. 11. *Charadrius marinellus*. 12 and 13. *Gallinula Torzana*. 14. *Anas histronica*.

It was resolved that the thanks of the Society be presented to Professor Reinhardt, and the Superintendent of the Museum be authorized to select any spare duplicate specimens of the description required, and forward them through Dr. Wallich to Copenhagen.

With reference to a former resolution of the Society directing a similar donation to be made to the Museum in the University of Edinburgh, and never enforced, the Superintendent of the Museum is also to take measures for carrying it into effect at earliest convenience.

A letter from Professor Fraehn of Petersburg, presenting to the Society the following publications:—

1. Description of the Potosian Cabinet of Oriental Coins. Latin.
2. An Essay on ancient Bulgharian Coins. Ditto.
3. A General description of the Cabinet of Oriental Coins in the Imperial Academy of Sciences at Petersburg. Ditto.
4. Observations on some Mahommudan Coins at Petersburg.
5. An Essay on Mahommudan Coins.
6. A catalogue of the Cabinet of Mahommudan Coins belonging to the Asiatic Museum of the Imperial Academy of Sciences at Petersburg. German.
7. Ancient Mahommudan Monument. Latin.
8. On the Khasars from Arabic authors. Ditto.
9. On the Baskers. Ditto.
10. On the Persian Coins of the early Khalifs. German.

Extracts from a letter were read from R. Jenkins, Esq. to W. B. Bayley, Esq. Vice President, containing observations on inscriptions found at Rajoo in Chutteesgurrh, and presenting copies and translations. Mr. Jenkins also transmitted a small box with three copper plates, united by a ring of the same metal, with a seal embossed. The plates and signet bear inscriptions in a character which none of the Brahmins of that part of the country are able to decypher, and which seems quite distinct from that of any other inscriptions which have been hitherto found in Chutteesgurrh. The copper plates are only lent, as the Poojaries of the temple to which they belong are not willing to part with them altogether. It appears that about forty years ago, Bimbajee Bhoosla, who then ruled in Chutteesgurrh, gave the pergunnah of Rajoo into the civil charge of a Mahratta chief named Hurwunt Rajoo Muharick; that this person coming to reside in the town of Rajoo, began to build a house there, and that some workmen employed to dig for stones to aid the building, came upon one at the depth of five or six feet, beneath which these plates were discovered. As the spot was contiguous to the principal temple of Ramchunder, generally known by the name of Rajoo Lochun, Muharick thought that the plates might be a record belonging to it, and accordingly deposited them in the temple, where they have since been preserved.

Rajoo is a town situated on the right bank of the Mahanuddsee, at the junction of the Pyree with that river, about twenty-seven miles to the south of Rypore. At the present day, it is celebrated for the temple of Rajoo Lochun, and for an annual Jatra and fair of fifteen days held in honour of that deity, commencing on the Magh Shood Poornuma, and ending on the Magh Wadh Choudamee. The image of Ramchunder, in the temple, is said to be about four feet high, of black stone, and faces the west in a standing posture. It has four arms holding the four common emblems of the Shunk, Chukr, Guda, and Pudma. Garura, as usual, faces the god in a posture of devotion; and behind him, on a separate terrace, are images

of Hunooman and Juggutpaul. Between these two figures is a door-way, beautifully sculptured with the representation of Nagas entwined together in endless folds. This door-way leads to two modern temples of Mahadco; and a third behind them is attributed to the wife of an oil-seller, respecting whom there is a popular story connected with an ancient image of Rajo Lochun, which makes her contemporary with Juggutpaul.

Two of the ancient inscriptions above mentioned are on the walls of the temple of Ramchunder. The Poojariés of the temple are called Pundehs, and state themselves to be Rajpoots of the Byse tribe, although they say that the worship of the temple was confided to their ancestors by Juggutpaul, who, according to the inscription, built, or consecrated it in 796 Sumbut, or 1084 years ago. The village of Shalmullee is mentioned in the inscription as having been assigned by Juggutpaul for the support of the temple. The ordinary annual ceremonies performed at the temple of Rajo Lochun are, according to the Poojaries, the Ootsao of the Ramnuomee, which continues nine successive days in Chyte; the Rut'hootsao, in Akhar Shood Wooj. (this is performed by the Byragees;) the Junum Ash-tumee in Bhadoon; the Parwa, or the day of the Dewallee in Kartick; and the Phool Dal in Phagoon.

The Pooranick of the temple of Ramchunder has no Kshuttre Mubhatma, sacred history of Rajoo; but he believes it is to be found at Benares. Rajoo, the Pooranick adds, is known to this day, among the Bramins of Orissa, by the name of Kumulkshuttre, and among those of Benares by the name of Pudmupoor. The three appellations of Kumulkshuttre, Pudmupore, and Rajoo Lochun, have reference to the Lotus; and the first is said to have been given by Brahma Deo.

The image in the temple is said to have been lost, and after the lapse of ages, to have been recovered through supernatural means, from a woman of the Tellee cast, who had degraded it to the purpose of giving weight to an old mill. The discovery was made in a dream to Juggutpaul; and the image is that now existing in Rajoo, as established by that Rajah.

The Ruttenpore family are generally believed to have reigned for many generations over all Chutteesgurrh, and some of the neighbouring districts. There is a Sanscrit inscription at Ruttenpore, dated 916 Sumbut, which contains a list of nine Rajahs in the order of succession from father to son, including the one by whose order the inscription was engraved.

Mr. Jenkins has transmitted a list of all the numerous inscriptions that have been found in Chutteesgurrh and on its borders. They appear to be of a highly interesting character, and well worthy of further investigation; but for that purpose it will be necessary to secure fac-similes of them. The Secretary was requested to communicate with Mr. Bayley and Mr. Jenkins respecting the most convenient mode of preparing them.

A meeting of the Asiatic Society was held at the Society's Apartments, Chouringhee, on Wednesday evening, the 3d of Sept. J. H. Harington, Esq. President, in the Chair.

Professor Fraehn, proposed at the last meeting, was elected an Honorary Member, and Mr. T. Thomason, a Member of the Society.

Letters were read from the Horticultural, Geological, and Astronomical Societies of London, acknowledging the receipt of the volumes of the Researches presented to them by the Asiatic Society.

A Letter was read from H. T. Colebrooke, Esq. announcing his having dispatched a copy of the Index to the first fourteen volumes of the Researches, which has since been received.

A specimen of the Acrolite that fell near Allahabad in 1822, was presented by Mr. Nesbit through Dr. Carey.

A curious species of Lizard, from the woods of Bancoorah; was presented by Mr. Flatman, of the Telegraph department. A dried Flying-Fish by Mr. Hewitt. Two Otaheitan carved Paddles by Captain Webster, of the ship *Julliana*. These Paddles were a personal present from the Queen of Otaheite to the Country ship which touched at the Island. Some Hindoo Images and Rosaries by Mr. Tytler, and an Artificial Wax Candle by Mr. Gibbons.

A letter was read from Mr. Pickering of Salem, Massachusetts, presenting a copy of Dr. Edwards's Observations on the Language of the Muhhekanicew Indians, one of the tribes of the North American Continent lately republished, with notes, by Mr. Pickering.

The third volume, 1822, of the *Indische-Bibliothec*, was received from Professor Schlegel; the *Journal Asiatique* from September 1822 to January 1823, from the Asiatic Society of Paris, and *Rouleaux de Papyrus*, from M. Von Hammer of Vienna.

Baron de Lacy has completed his second volume of the *Mukau-mutec Hurreeree* in Arabic, and has forwarded a copy to the Society.

The Secretary read a Biographical Sketch of the life of the late Lieut. Colonel Lambton, F. R. S. by John Warren, Esq. In this brief memoir, the following characteristic anecdote is mentioned. On the 4th of April, 1799, General Baird received orders to proceed during the night to scour a tope, where it was supposed that Tippoo had placed an advanced post, Captain Lambton accompanied him as his Staff, and after having repeatedly traversed the tope without finding any one in it, the General resolved to return to Camp, and proceeded accordingly as he thought, towards Head quarters. However as the night was clear, and the constellation of the great bear was near the meridian, Captain Lambton noticed, that instead of proceeding southerly, as was necessary for reaching the Camp, the division was advancing towards the north—that is to say, on Tippoo's whole army; and immediately warned General Baird of the mistake. But the General (who troubled himself little about astronomy,) replied that he knew very well how he was going without consulting the stars. Presently the detachment fell in with one of the enemy's outposts, which was soon dispersed; but this at last led General Baird to apprehend that Captain Lambton's observation might be correct enough. He ordered a light to be struck, and on consulting a pocket compass, it was found (as Colonel Lambton used humorously to say) that the stars were right!

A letter was read from the Chief Secretary to Government, presenting to the Society, seven Copper Plates, with Sanscrit inscriptions, recently discovered in a field, near the junction of the Burna Nullah with the Ganges at Benares. The Secretary to the Society also read a translation of the inscriptions and remarks by Captain Fell, with additional observations by himself. These inscriptions, and other authorities to be met with in the volumes of the Asiatic Researches furnish a tolerably satisfactory record of the series of Princes who reigned at Kanoj and Delhi, in the period that intervened between the first aggressions of the Mussulmans and the final subversion of the native states in the upper parts of Hindoostan. They are, with one exception, record of grants made in the reign of Jaya Chandra, the last of

the rival house of Kanooj, who survived but a very short time the downfall of that of Delhi, to which he contributed not only by previous contests for pre-eminence, but even, if the Mussulman writers are to be believed, by an actual alliance with the invaders.

A Statistical Account of Kemaoon by Mr. Traill, was laid before the Society; and also a series of tables of the Barometer and Thermometer by Capt. J. A. Hodgson, Surveyor General.

The Secretary submitted a private letter from Mr. Gerard, forwarding his Vocabularies of the Hill Dialects, conceiving them likely to be acceptable to the Society.

AGRICULTURE AND HORTICULTURAL SOCIETY.

A meeting was held on the 16th July, at the house of the President, which was numerously attended. A. Stirling, C. Steward and J. Gordon, Esqrs. were elected members.

Presented by Mr. Gordon, specimens of fibres of the Manilla hemp or *Musa textilis* 8 to 9 feet in length; also musters of various muslin-like cloth, and figured, supposed to have been manufactured at Manilla from the said fibres.

Presented by the President Mr. Leycester, musters of Thread, of a peculiarly fine texture spun from Barbadoes Cotton, the growth of the Tittyghur branch of the Botanic Garden. Also a drawing representing a section of the stem and footstalks of the *Urania* or Traveler's tree of Madagascar.

Presented by the Secretary. Dr. Wallich, a ripe fruit of the *Mabolo* of the Phillipine Islands (*Diospyros Mabolo* of Roxburgh, *D. discolor* of Willdenow and *Cavanillea* of Lamoreck), together with carpological descriptions and drawings of that fruit, and of the *Sapote Negro* of Sonnerat, (Roxburgh's *Diospyros Sapola*). After the usual votes of thanks had been passed, it was announced by the Secretary that information had been received of the progress of the picture of Lady Hastings, which had been voted at an Extra Meeting, held on the 9th December last. After reading the proceedings of that meeting, it was resolved that a further consideration of the subject should be reserved for the next meeting. The following is a list of the original and subsequent subscribers to the above testimony of gratitude and respect for the indefatigable exertions in the cause of the Agriculture and Horticulture of this empire which distinguished the Marchioness of Hastings during the time she spent in India; and for the signal obligations under which she has placed this Society.

Original Subscribers.

W. Leycester, Esq.
W. B. Bayley, Esq.
Major General Hardwick,
Major J. W. Taylor.

Henry Wood, Esq.
C. Trower, Esq.
R. C. Plowden, Esq. and
J. Palmer, Esq.

Additional.

W. B. Martin, Esq.
J. Hare, Esq. M. D.
Rev. W. Carey, D. D.
Rev. J. Marshman, D. D.

J. Gordon, Esq.
Ram Cumulsein Baboo,
• and
Dr. N. Wallich.

MEDICAL AND PHYSICAL SOCIETY.

At the meeting of the Medical and Physical Society, held on Saturday Evening 30th Aug. there was a numerous attendance of members and of visitors interested in the prosperity of the institution. Two

distinguished individuals, Major General Hardwicke and the Hon. Sir C. Grey, of Madras, were elected Honorary Members of the Society, and several new names were added to the list of Non-Residents. We are happy to learn that this is daily increasing, and already comprizes a very large proportion of the Medical Gentlemen of both services on this establishment, besides some belonging to the sister Presidencies. Of the advantages to be derived from such an association properly conducted, there can exist but one opinion. Societies of this description in Europe have conferred lasting benefit upon Science, and we confidently entertain the hope that an equal degree of usefulness will ultimately be found to result from this one now established among ourselves. Among many instructive communications read at the meeting on Saturday, there was one of more particular interest from its detailing the effects of the new remedy Iodine in Goitre (*Ghiga* of the natives.) This disease, we understand, is extremely common in some districts of India, and the acquisition of so powerful an agent in its removal becomes therefore an object of the first importance. Though known for several years to the scientific world as a distinct chemical principle similar to Oxygen, Chlorine, &c., Iodine has but very recently been applied to the practice of medicine, and it is on that account the more essential that every fact connected with its administration in Goitre or other diseases should be carefully noted and recorded. We should be glad to know whether, as it is a marine production, some plants or *fuci* may not be found on the shores of India, to yield Iodine in greater abundance than those from which it has hitherto been obtained at home. This would seem highly probable from the water of the ocean, containing a larger proportion of saline ingredients in hot than in temperate climates; and thereby it may be presumed, imparting a character of greater intensity to the vegetable elements, in whose formation it is accessory. Another subject of great interest to all classes of the community, was brought before the Meeting; namely, the destruction occasioned to timber by various kinds of insects. Specimens of the *Paroges* were exhibited, of the *Termes Fatalis*, or white Ant, and the *Teredo Navalis*; and the Members were solicited to direct their researches with a view to discovering the best mode of preventing these destructive effects.

PETRIFIED PONDS IN PERSIA.

This natural curiosity is near the lake *Ourmia*, and consists of several ponds or marshes, the waters of which are in a state of complete stagnation. By degrees they congeal, and by a slow and regular process petrify and form the beautiful transparent stone, commonly called *Tabriz* marble, often seen in the Persian burying grounds, and which forms one of the principal ornaments of all public edifices in that country. The ponds, which are very near each other, occupy the space of half a mile. Their situation is known by a heap of stones, that accumulate round these excavations. I saw nothing in Persia more worthy of the attention of a naturalist, and I much regretted not being learned enough to explain this phenomenon; I will however endeavour to convey an idea of it, as I was perhaps, the only European who had penetrated so far. When near the place where these ponds are, the earth gives out a hollow noise under one's step. The soil is barren and calcined, and a strong mineral smell issues from the surface of the waters. The progress of the petrification may be easily followed from its beginning to the end.

In its natural state the water is clear, it afterwards becomes thick and stagnant, and then all at once black; and, when arrived at the last stage of congelation, it looks like white frost. A petrified pond resembles a pond covered with ice; if a stone is thrown upon it before the operation is terminated, it breaks the adhesion, and the black water, at the bottom appears directly. If the congelation is finished, a stone thrown on the surface leaves no mark, and any body may walk without wetting their feet. In the places where there is a hole, the progress of the concretion may be seen; it appears like leaves of large paper placed one upon the other. This water has such a decided tendency to transform itself into stone, that the drops that issue boiling from the earth petrify and retain the same form as if they had been converted into marble by a magic wand.

This singular substance is brittle, transparent, and sometimes richly veined, green, red, and copper colour. It may be carried away in blocks and is very easily polished. The princes of the present reigning family build but few edifices, and have not used much of this stone; but there are still round the pond enormous pieces that Nadir Shah caused to be cut out, designing them for public embellishments.

The remarkable formation of this marble or stony concretion causes it to be looked upon in the east as an object of luxury, exclusively reserved to the king and his sons. The excavation of it is only allowed to those persons who have obtained a special firman; and pride is so much stronger than avarice, that the idea of making over this property to the highest bidder never entered the imagination of its present possessors.

THE GOANDS.

The Goands, who differ widely from the Mahrattas in many respects are a most singular race, and they must strike the most casual observer as being unlike in appearance to any cast of people in Hindostan. They are semibarbarous, of low cast as Hindoos, and speak a language unintelligible to the inhabitants of the plains. A few of them get domesticated in the villages as servants, but chiefly they are to be found in the hills, where they reside in secluded parts apparently accessible only to themselves.

The women carry burdens, more like beasts than human creatures, and in "fat and feature," might well pass for Hottentots; they are not overloaded with cloaths however, one piece or "dhotee," answering their purpose; their bodies are tattooed all over, and they wear the usual, but very heavy, brass ornaments; unlike most women they neglect the hair, which is generally cut short, so that a Parisian friseur must needs starve, if he should take Gondwana in his rambles. The women seem to do the work, that in other parts, is the portion of the men, and it is quite astonishing how much stronger in consequence they are than the males, and what heavy burdens they can carry. Their chief employment is in bringing down from the jungles the seeds of the Mowah tree for making shurab, and selling them to the distillers—bringing down also Wood, Grass, &c. which resting on the crown of the head rubs off the hair; causing a premature baldness. They are Hindoos, but bury their dead—and in cast are as low or lower than Chumars, extremely carnivorous, eating the sacred cow herself, feasting on fowls, and I have even seen them cutting up and carrying off large pieces of Cows and Bulls that die near the villages, which in most parts of India become, as carrion, the portion and midnight meals of wolves, Hyænas, Jackals, &c. &c.

The Goands, however, are deservedly famed for almost invariably speaking the truth, and thus differ as widely from the Mahrattas, as in altitude the hills they inhabit, rise above the plains of the latter.

PURIFICATION OF PEARLS.

A gentleman having some valuable pearls that were much discoloured, desired his servant to find out among the natives, a person capable of cleaning them. The man being a native of Ceylon, and well acquainted with all that relates to the pearl fishery, as well as the preservation of these jewels, undertook to clean them himself; and effected his object in the following manner:

A fowl was procured, and the discoloured Pearls placed before it, among the grain set on the earth for it to eat. The Fowl soon swallowed the whole: after which it was caught, and before the pearls had been in its stomach more than a minute, the throat of the animal was cut, its stomach opened, and the pearls taken out as beautifully white and clear, as when they first came from the oyster.

This effect is supposed to be produced by the operation of a juice in the stomach: and the reason for the immediate taking them from thence, is that the operation of this juice is so rapid and so powerful, that if left long subject to its power, the pearls would be entirely dissolved: and even a very short time would effect the destruction of their beautiful polish or water.

TROPIC BIRDS.

It is a commonly received opinion among seamen, that the beautiful white bird with a long tail, called the *Tropic Bird* from its being seen within the tropics only, never alights either on the sea or on ships, but that it continues to soar in the air during the whole of the time that it is out at sea, and reposes only in the season of incubation, when it retires to the island it may select from those of the ocean for that purpose. A Gentleman in the course of twenty voyages that he had himself made within the tropics, had seen many of those birds, always flying very high, but never saw one alight: nor in his intercourse with other seamen as experienced as himself, could he ever find a single person who had seen the *Tropic Bird* alight, either on a ship or the sea. In a recent voyage, however, in which he had occasion to cross the line in about the longitude of 90°, he saw for the first time two of these *Tropic Birds*, which, after hovering around the ship for several hours, flying lower and lower at every succeeding circle that they made around the vessel alighted on the water quite close to the vessel, and though he succeeded in causing them to rise again, they flew but a few yards farther to windward where they finally settled. He conceived this a fact in Natural History sufficiently curious to be published, if only for the purpose of correcting the vulgar error that prevails on this subject.

* *Note by a friend.*—We are pleased to add the authority of Linnaeus against the common error respecting the *Tropic Bird*. That great naturalist enumerates but three species of this bird, viz. PHAETON *Aethereus*, or the common *Tropic Bird*, *P. Melanorhynchus*, or the Black-billed *Tropic Bird*; and the *P. Phaenicurus*, or the Red-tailed *Tropic Bird*. Respecting them he remarks, "They chiefly live within the *Tropics*, and are often seen upon the backs of porpoises." Of the first he says, "it flies very high; feeds on fish, and is seldom seen on land except in breeding time." Of the last he observes,

“It inhabits Mauritius Island; builds in hollows in the ground under trees, and lays two yellowish white eggs with rufous spots.”

SEA SHARKS AND LAND SHARKS.

A melancholy instance of the frightful rapacity of a Shark occurred last August in Madras Roads, which deserves to be recorded.—Mr. Hicks, lately from the Persian Gulph, was shipping a number of horses for Calcutta on board the Matilda—one of the horses becoming very unruly during the passage off, contrived to jump out of the boat, and there being no means of saving him, except by towing him to the Ship, he was accordingly fastened to the stern of the boat and brought alongside the Matilda. On his arrival there, one of the Lascars of the Ship jumped overboard to fasten the slings under his body, when he was instantly seized by the sea monster and carried under water—he came up however on the other side of the ship (having passed under her bottom) and was rescued from the jaws of the Shark and brought on board, but he died in a few minutes, having had the whole of the lower part of his body carried away.—The horse was also attacked and nearly torn to pieces—his belly was ripped up and his body dreadfully lacerated—he was towed towards the shore in the hope of doing something to save him but the poor animal died before they reached the surf.—There are land monsters, however, who are even more detestable than sea Sharks—a black bearded Arab, who was disappointed in obtaining the price he had expected for his horses at Madras, laid one of the finest of his animals deliberately down on the Mount Road a few days since and cut his legs off. We trust the scoundrel will be laid hold of by the police.

EUROPE.

ASIATIC SOCIETY OF PARIS.

This Institution was formed in the earlier part of last year; and has for its main object the Encouragement of Oriental Learning. Its Secretary is Mr. J. C. Abel Remusat, Professor of the Chinese Language.

The connection of this Society with the object of Institutions more directly religious, is well stated in the following extract of a Letter from M. Remusat to the British and Foreign Bible Society:—

Amidst the helps of which it would be desirous of assuring itself, the Asiatic Society places in the first rank the concurrence of enlightened men of all nations; and of those associations which are animated by a zeal similar to their own, for the progress of useful knowledge. Actuated by motives of a superior order, the Bible Society can only indirectly take a part in labours which have an object purely scientific and literary. Still, the progress which the knowledge of Asiatic Languages may make in Europe cannot be, in its eyes, an indifferent object; and if the zeal which it displays, to publish throughout the world the Sacred Books, contributes at the same time to make known a multitude of idioms and of dialects which appear to be concealed from the investigation of the learned, this same zeal will find a powerful auxiliary in the literary ardour which will in some measure prepare its way, by facilitating the study of those languages in which the Word of God will ultimately appear. Two Societies, whose views have so much analogy, must find, in mutual correspondence, advantages which I need not enumerate. I have only to fulfil the wishes of that body whose sentiments I am appointed to transmit

to you, by offering to you their cooperation in those labours which may come within their province, and requesting from you those reciprocal services which will necessarily be to the advantage of all parties.

GEOGRAPHICAL SOCIETY.

The First Annual Meeting of this Institution was held in Paris, last year. Its Object and Designs are thus stated.—

The Society is formed for the purpose of contributing to the progress of Geography. It causes Travels to be undertaken in unknown countries: it proposes and determines Prizes: it maintains Correspondence with Learned Societies, Travellers, and Geographers: and it publishes appropriate Works, and Engravings.

The following subject is proposed for one of the first Prize Dissertations:—

To investigate the origin of the different tribes scattered throughout the Islands of the Great Ocean, to the south-east of the Continent of Asia—by examining both the dissimilarities and the resemblances which exist among themselves and with relation to other people; in respect of conformation, physical constitution, manners, customs, civil and religious institutions, traditions, and antiquities—by comparing the elements of their languages, in respect both of verbal analogy and of grammatical construction—and by considering the means of communication, in reference to Geographical position, prevailing winds, currents, and the state of navigation.

It is obvious that questions of this nature, ably investigated, must furnish those benevolent persons, whose great aim is the present and everlasting good of the inhabitants of all the regions of the earth, with materials which they may use to great advantage. Science will thus act as pioneer to Truth; and will furnish the Christian Labourer with that knowledge of the people among whom he may live, which will enable him to prosecute his high calling with more intelligence and wisdom.

And that the objects of this Society will be ably pursued, sufficient security is given by the high reputation of its Officers. The Marquis Laplace is President: Count Rosely Merros, and Viscount Chateaubriand, are Vice Presidents: and Count Amede de Pastaret is Secretary. A Central Committee has been formed of this Committee, M. de Rossel is President; M. M. Walckenaer and Langles are Vice Presidents; M. Matte-Brun is Secretary; and Baron Coquebert de Montbret Baron, de Humboldt, and Baron Cuvier, are Presidents of Sub Committee.

SCORESBY'S ACCOUNT OF AN AURORA BOREALIS.

On April 15, they forced their way through the ice, and got clear of it in the evening. The weather all day was delightful. The Latitude at noon was $64^{\circ} 41'$. An hour or two before midnight, a splendid aurora borealis made its appearance, and the following excellent description is given of it.

“It commenced in the north, and extended itself in an arch across the zenith, towards the south. A sort of crown was then formed in the zenith which was most brilliantly illuminated, and gave out innumerable coruscations of great beauty, and with astonishing velocity. The light appeared to be equal to that of the full moon: and various colours, particularly blue, green and pink, were stated by my officers to have been clearly observed. Its extreme distinctness, and

the boldness of the coruscations, seemed to bring it to a low elevation; and, when the rays were darted towards the ship, it appeared almost to descend to the very mast-head.

“Between the parallels of 62° or 63° and 70° , the aurora borealis is of very common occurrence, in the spring and autumn of the year. On the 3d of April 1820, I observed the most interesting display of this meteor that nearly forty passages to and from the fishery had afforded. The evening was fine and clear, the wind westerly. The aurora first appeared in the north, and gradually extended in a luminous arch across the zenith, almost to the southern horizon. A dim sheet of light then suddenly appeared, and spread over the whole of the heavens to the eastward of the magnetic meridian, while only a few insulated specks were visible to the westward. The eastern auroræ were grey and obscure, and exhibited little motion; but the arch extending across the zenith, showed an uncommon playfulness of figure and variety of form. Sometimes it exhibited a luminous edge towards the west, in some places concentrated into a fervid brilliancy. The rays were a little oblique to the position of the arch; but generally parallel to each other, and commonly ran in the direction of the magnetic north and south. At one time they extended side ways against the wind; at another in the contrary direction. Now they shot forward numerous luminous pencils, then shrunk into obscurity or dispersed into the appearance of mere vapour. The colours were yellowish-white and greyish-white. All the stars of the fourth magnitude were visible through the meteor, even in its most vivid coruscations. *Ursa Major* was at one time encircled with such a characteristic blazonry of light, that the Bear seemed to spring into figure, and to be shaking his shaggy limbs, as if in contempt of the less distinguished constellations around him. The Pleiades were almost obscured by the light produced by the aurora; though Venus, and all the superior stars, shone with becoming splendour. I have never been sensible that the shooting of the aurora was accompanied by any noise; the turbulence, indeed, of the water at sea, or noise of the sails during calms, prevents slight sounds from being heard.”

SCORESBY'S ACCOUNT OF ATMOSPHERIC REFRACTION.

The Latitude, at noon, was $71^{\circ} 3'$. Long. $18^{\circ} 1'$. W. On the 19th June the weather was calm and clear, and the sun warm and most oppressive. The sea reflected objects as accurately as a mirror, from its unruffled surface.

“The strong action of the sun's rays soon produced such an unequal density in the atmosphere, that some of the most extraordinary phenomena to which this circumstance gives rise were exhibited. The land, to appearance, was suddenly brought fifteen or twenty miles nearer us; its boldness and clearness, as seen from the deck, being superior to what its elevation and distinctness had previously been as seen from the mast-head. The ice about the horizon assumed various singular forms:—hummocks became vertical columns,—sloes and fields arose above the horizon, like cliffs of prismatic-formed spar,—and, in many places, the ice was reflected in the atmosphere at some minutes elevation above the horizon. The ships around us, consisting of eight or nine sail, presented extraordinary characters. Their sails and masts were strangely distorted. Sometimes the courses would be depressed to almost nothing; the top-sail expanded to near four times their proper height, and the top-gallant sails truncated. Occasionally a very odd spectacle occurred; an additional sail appeared above

the topgallant-sail, like a royal hanging loose; and sometimes the expanded topsail, divided into two distinct sails, by the separation of all the additional height given by the refraction, which, slowly rolling upward, at it were, like the lifting of a curtain, dispersed, and became invisible, after leaving the mast-head. Above some distant ships, there was an inverted image in the air, many times larger than the object itself: this, in some instances, was at a considerable elevation above the ship; but it was found to be of a less size whenever the original and the image were not in contact. The image of one ship was distinctly seen for several minutes together, though the object to which it referred was not in sight! One ship was crowned with two images; the first an inverted one, and the second, a circumstance I never before observed, in its proper position. Altogether, the shipping, and other objects around us, presented a most amusing spectacle. They were perpetually changing their appearance, and afforded me abundant entertainment for hours together. The most remarkable effect produced, was on the most distant objects, the interesting appearances of which not being discernible without the use of a telescope, probably escaped general observation."

ANOTHER ACCOUNT.

They stood in, and landed on a rocky point, named Cape Lister, lying in Lat. 70° 30' N., and Long 21° 30' W. The rugged rocks of this point were primitive, and the vegetation was confined to a few lichens, with occasional tufts of *Andromeda tetragona*, *Saxifraga oppositifolia*, *Papaver nudicaule*, and *Ranunculus nivalis*. Here the remains of Exquimaux huts were discovered, and fire-places with ashes, thus intimating, that the inhabitants may have been in this quarter within a few weeks of the time of landing. On returning to the ship after the first landing, many curious effects of atmospheric refraction were observed. One is so interesting, and brings so strongly to our recollection the boasted powers of the *beacon keeper of the Isle of France*, that we cannot refrain from communicating it to our readers.

"The most extraordinary effect of this state of the atmosphere, however, was the distinct inverted image of a ship in the clear sky, over the middle of the large bay or inlet before mentioned,—the ship itself being entirely beyond the horizon. Appearances of this kind I have before noticed, but the peculiarities of this were,—the perfection of the image, and the great distance of the vessel that it represented. It was so extremely well defined, that when examined with a telescope by Dollond, I could distinguish every sail, the general "rig of the ship," and its particular character; insomuch that I confidently pronounced it to be my Father's ship, the *FAME*, which it afterwards proved to be;—though, on comparing notes with my Father, I found that our relative position at the time gave our distance from one another very nearly thirty miles, being about seventeen miles beyond the horizon, and some leagues beyond the limit of direct vision. I was so struck by the peculiarity of the circumstance, that I mentioned it to the officer of the watch, stating my full conviction that the *FAME* was then cruising in the neighbouring inlet."

NEW PRINTING PRESS.

Dr. Church is now at Birmingham, preparing his new printing press. The compositor has only to sit down at this curious piece of

mechanism as he would sit at a piano-forte, and as he strikes the keys, the types all fall from the case into their proper places with a velocity that keeps pace with the most rapid speaker. The form having been worked off, the type moves into the melting pot, from which it is returned, re-cast, into its original state without any diminution of material, and thence, distributed into the case quite new. One of these presses placed at the Bar of the House of Commons would always insure a correct report of the debate. Dr. Church, the ingenious inventor, is a native of Boston, New England.

METHOD OF FORMING THREE HALOES ARTIFICIALLY ROUND THE SUN,
OR ANY LUMINOUS OBJECT.

The following experiment, which illustrates in a pleasing manner the actual formation of haloes, has been given by Dr. Brewster:—Take a saturated solution of alum, and having spread a few drops of it over a plate of glass, it will rapidly crystallize in small flat octohedrons, scarcely visible to the eye. When this plate is held between the observer and the sun, or a candle, with the eye very close to the smooth side of the glass-plate, there will be seen three beautiful haloes of light, at different distances from the luminous body. The *innermost halo*, which is the whitest, is formed by the images refracted by a pair of faces of the octohedral crystals, not much inclined to each other. The *second halo*, which is more coloured, with the blue rays outwards, is formed by a pair of faces more inclined; and the *third halo*, which is very large and highly coloured, is formed by a still more inclined pair of faces.

Each separate crystal forms three images of the luminous body, placed at points 120° distant from each other, in all the three haloes; and as the numerous small crystals have their refracting faces turned in every possible direction, the whole circumference of the haloes will be completely filled up.

The same effects may be obtained with other crystals; and when they have the property of double refraction, each halo will be either doubled, when the double refraction is considerable, or rendered broader, and otherwise modified in point of colour, when the double refraction is small. The effects may be curiously varied, by crystallising, upon the same plate of glass, crystals of a decided colour; by which means we should have white and coloured haloes succeeding each other.

SPANISH WILD GIRL.

A wild woman has been lately found in the Sierra de Montero, a desolate and rude range of mountains in the South of Spain. She had been seen occasionally by the goatherds as they wandered through the mountains. The tale at length reached Cordova, and the authorities sent Officers in pursuit of her. They succeeded in apprehending her, and she is now in one of the public hospitals of that city. She is not altogether destitute of understanding, nor ignorant of language, as she can say a few words, such as *Pepa* (papa,) *gato* (a cat,) *campo* (the country,) and some few others. When she was asked if she would like to return to the country, she nodded her head in the affirmative. She eats whatever is given to her, but prefers uncooked meats and vegetables. In the beginning, cooked victuals did not agree with her, and made her sick; she eats with an extraordinary appetite; her clothes appear as if they were placed on a stick; her arms were tied,

because she was ever tearing her shoes, in spite of every care that was taken to prevent her. Sometimes she has thrown off all her garments and run out quite naked into the kitchen garden. She has been found after an interval of two days coiled up in a place full of mire, and at another time she has been discovered in the dunghill of the stable. She is about sixteen years old, of a short stature, a deep brown colour, protruding lips, and so rough as almost in appearance to resemble a wolf. She sleeps by day as well as by night, without any regularity, and generally coiled up. Sometimes her sleep has continued for twenty-eight hours successively, either in bed or on the ground, with or without covering. She keeps her eyes mostly closed; and when she is alone she cries for three hours together, and the next three hours she laughs. The Duke de Riva, the Constitutional Alcalde of Cordova, has taken a great deal of trouble to find out the origin of this female, but it has baffled all his inquiries, and he has given them up in despair: It is supposed she belongs to parents not less wild than herself, who are still undiscovered in the mountains.

NEW BOTANICAL DISCOVERIES.

M. Bompland, the friend and companion of Humboldt in his peregrinations in South America, after the late changes in France, passed over to Buenos Ayres, where he settled himself. He devoted himself entirely to his usual scientific pursuits, established a garden of plants, and for several months has been engaged in a botanical excursion in Paraguay, a country abounding in vegetable and mineral curiosities. The following is the extract of a letter written by this intelligent traveller, from Corricutes:—"The whole of the country, called here The Missions, exceeds description, and in it, at every step, one meets with things both new and useful in natural history. I have already collected two thousand plants, a large quantity of seeds, a number of stones, besides having made most useful observations, such as will greatly promote a geological knowledge of this part of America. I have also collected insects, birds, &c. Among the number of interesting plants to which my attention has been called, I am of opinion that the country may hereafter derive great advantages from the three new kinds of indigo I have found in these fertile regions. They are very different from the plant from which indigo is obtained in Caracas, Brazil, Mexico, and India. I flatter myself that the South Americans will avail themselves of this discovery, and cultivate and improve a plant that has hitherto been disregarded, under the common name of *yuyo*: It is well known that the indigo of Venezuela, which formerly was superior to that of Guatimala, in consequence of the improvements in extracting it, and competes with that of India in price, in England is worth from 15 to 20 rials per lb. In Venezuela, as much as 3 or 400,000 dollars' worth of indigo were annually obtained, and there the pound has frequently been bought at several rials. The superior quality that may be obtained from this newly discovered plant, and the facilities of conveyance down to a shipping port, render it an object of great importance to a country that has only few exports; and its cultivation, if encouraged by the government, and undertaken by capitalists, will in a few years furnish an interesting and staple commodity to trade." From the known zeal and researches of this experienced botanist, the scientific world has much to expect; and the new government, by whom he is now employed, will derive considerable advantages from his turning his at-

attention, not only to objects of mere curiosity, but also to such as will eventually improve the trade and resources of the country. There are many other articles to which the attention of the Buenos Ayres Government ought to be called. The *seda silvestre* or a species of wild silk, left in the woods by a certain caterpillar, is found on the banks of the Parana, and would constitute a valuable export. Very good cochineal may also be gathered in Tucuman, besides a great quantity of bees-wax. The *rupia tinctoria* is found in many of the extended forests, but the best is in Tarija, Chaco, and the Sierra of Cordova, and it yields a brilliant colour. It was not till within very few years that notice was taken of a new mode of dying green; from a production called by the Spaniards *clavillo*, or little nail, from its resembling one. Some persons assert it to be the excrementitious deposit of a certain insect smaller than the cochineal, and others that it is the insect itself. Hitherto it has only been gathered in Carquejia, and the point is found introduced into the bark of a shrub. It was first used by the poor of the country, and it has since been proved, by repeated experiments, that the Vicunia and Alpaca wools, as well as cotton, after being prepared by astringents, such as alum, and previously boiled in a yellow dye, when thrown into a solution of *clavillo*, acquire a beautiful green colour. The shade of this simple is in itself greenish, and by being kept, it darkens considerably. Abundance of it is found in the valley of Catamarca and province of Tucuman, but no scientific experiments have been made with it. Natural verdigris, of a metallic substance, is found in the copper-mines of the districts of Carangas, Pacages, Lipas, and Atacama, as well as Oruro, and is used instead of artificial verdigris for paint, and colouring pottery. It easily dissolves in mineral acids, and all the earthy, or heterogeneous particles precipitate to the bottom. A species of metallic combination, of arsenic mineralized by sulphur, called *oro pimente*, is also collected in various parts of the Cordillera of the coast, particularly at a place called Perinacota, 25 leagues from the town of Carangas. It is found to be an excellent article to fix colours. In short, numerous plants, gums, resins, minerals, &c. will, in the course of time, be brought over from every part of South America, of which at present we have no knowledge, and tend greatly to improve the arts and sciences."

AMERICA.

AMERICAN INDIANS.

[Extracted from Dr. Morse's Report on Indian Affairs.]

The following affecting and authentic story, related to me by a lady of respectability and piety, who was an eye witness to a part of what she relates, strikingly illustrates the Indian character and customs, and shews the high importance of giving, to these natives of our wide wilderness, the benefits of our laws and religion.

"Jenny was the wife of a Choctaw, who murdered an Indian of his own tribe, about twenty years ago; fled over the Mississippi into Louisiana, where he was overtaken and put to death by his pursuers. Jenny, with four or five small children, of whom Tom was the eldest, afterwards settled in the neighbourhood of St. Francisville, Louisiana, where lived a lady, a widow, of much benevolence and wealth, who had compassion on Jenny, and acted toward her the part of a friend.

"About six years ago, Tom, then of the age of about twenty-five, murdered an old Indian; for which act, according to an unalterable law of the nation, his life was demanded, and he was sentenced to

die. The day of his execution was fixed, and had arrived, and the relatives and friends, both of the murdered, and the murderer, with others, a mingled throng, were assembled, after their usual manner, and all things were ready for inflicting on the criminal the sentence of the law. At this moment of strong and mingled feeling, Jenny, the mother, pressed through the crowd, to the spot where her son stood, by the instruments prepared to take from him his life. She then addressed the Chiefs and the company, demanding the life of her child, offering in its stead her own. Her plea was this, "Tom is young. He has a wife, children, brothers, sisters, all looking to him for counsel and support. I am old. I have only a few days at most, and can do but little more for my family. Nor is it strictly just; rather it is a shame to take a new shirt for an old one."

"The magnanimous offer of Jenny was accepted, and a few hours allowed her to prepare for her death. In this interval, she repaired to the house of her kind and liberal friend, and protector, Mrs. T. whose place of residence was in the near vicinity of this awful scene, for the purpose of giving her her last look, and farewell. Mrs. T. was all this time in ignorance of what had passed in the camp near her, and of Jenny's offer, and determination: nor did Jenny divulge them to Mrs. T. She had come, she said, to beg a coffin, and winding sheet, for her son;—adding, "When the sun has reached its height, (pointing upwards,) Tom dies."—Not suspecting the arrangement Jenny had made to preserve her son, Mrs. T. with comforting words, gave her all she requested. When asked what should be the length of the coffin, and the grave clothes, Jenny replied—"Make them to suit my size, and they will answer for my son."

"Soon after Jenny had left Mrs. T.'s for the camp, where all things were ready for the execution, a messenger, in haste arrived, and informed Mrs. T. what was passing in the camp, and that Jenny was immediately to die. Mrs. T. hastened to the scene, with the intention of rescuing her friend; but Jenny, the moment she saw her carriage coming, at a distance, imagining, doubtless, what was her object, standing by her grave, caught the muzzle of the gun, the prepared instrument of her death, and pointing it to her heart, entreated the executioner immediately to do his duty. He obeyed, and she fell dead.

"During five years after this, Tom was treated with sneers and contempt by the friends of the old man, whom he had murdered. They said to him, "You coward; let your mother die for you. You afraid to die, coward. Tom could not endure all this. A year ago, Tom met a son of the old man whom he had murdered, on the bank of the Mississippi, ten miles from his home, and for some cause unknown, (probably he had been his principal tormentor,) plunged his knife into him, giving him a mortal wound. He returned home with indications of triumph, brandishing his bloody knife, and without waiting for enquiry, confessed what he had done. He told his Indian friends, that he would not live to be called a coward. "I have been told (he said,) that I fear to die. Now you shall see, that I can die like a man." A wealthy planter, whose house he passed, he invited to witness how he could die. This was on the Sabbath. Monday, twelve o'clock, was the hour, which he appointed for this self immolation.

"Here," says the lady who gives me this information, who was present, and relates what she saw—"here a scene was presented, which baffles description. As I approached, Tom was walking forward and back again, still keeping in his hand the bloody knife, which he

seemed to consider, as the duellist does his sword or pistol, his badge of honour. With all his efforts to conceal it, he discovered marks of an agitated mind. The sad group present, consisted of about ten men, and as many females; the latter, with sorrowful countenances, were employed in making an over shirt for Tom's burial. The men, all except two brothers of Tom, were present, smoking their pipes, with apparent unconcern. Several times Tom examined his gun, and remained silent. His grave had been dug the day before, and he had laid himself down in it, to see if it suited as to length and breadth. When the shirt was completed, and handed to him, he immediately drew it over another garment, the only one he had on;—drew a pair of calico sleeves on his arms; tied two black silk handkerchiefs round each shoulder, crossed on the breast, and a third wrapped about his head. His long hair was tied with a blue ribbon, and a yard or two on each arm above the elbow. The pipe of peace went round three times. The old Chief's wife then arose, retired into the bushes, and sung the *Death-song*, in words, rendered in English, "*Time is done; death approaches.*" This done, Tom went round and shook hands with every person present. While he held the hand of one of his neighbours, a white man, he said to him, "farewell; you see me no more, in this world. When you die, you see me." His neighbour said, "Tom, where are you going?" "I am going to mother," said Tom. "Where is your mother?" "In a good place." "But Tom, will you not wait? Perhaps the friends of the young man you killed, will accept of a ransom. We will do what we can to save you." Tom replied; "No, I will die."

"No one had demanded his death; for all who were interested and would have considered their honour and duty concerned in it, resided at the distance of forty or fifty miles. The death-song was repeated, as was the shaking of hands. Both were again repeated, the third and last time. Immediately after, Tom stepped up to his wife, a young woman of eighteen, with an infant in her arms, and another little child two or three years old, standing by her side, and presented to her the bloody knife, which till now he had kept in his hand. She averted her face to conceal a falling tear; but recovering herself, turned and with a faint, forced smile, took it. His sister was sitting by the side of his wife, wholly absorbed in grief, apparently insensible to what was passing; her eyes vacant, fixed on some distant object. Such a perfect picture of woe I never beheld. His pipe he gave to a young brother, who struggled hard to conceal his emotions. He then drank a little whiskey and water; dashed the bottle on the ground, sung a few words in the Choctaw language, and with a jumping, dancing step, hurried to his grave. His gun was so fixed, by the aid of a young sappling, as to enable him to take his own life. No one, he had declared, should take it from him. These preparations and ceremonies being now completed, he gave the necessary touch to the apparatus, the gun was discharged, and its contents passed through his heart. He instantly fell dead to the earth. The females sprang to the lifeless body. Some held his head, others his hands, and feet, and others knelt at his side. He had charged them to shew no signs of grief while he lived, lest it should shake his resolution. As far as possible, they had obeyed. Their grief was restrained, till he was dead. It then burst forth in a torrent, and their shrieks and lamentations were loud and undissembled. From this last scene, I retired, leaving the poor distressed sufferers to bury their dead."

"What heart is there, enlightened by one ray of the gospel, that would not, in view of such a scene, feel deep anguish of spirit and

compassion for these children of the forest; who are perishing by thousands, for lack of knowledge? and who would not in such circumstances, desire, and endeavour, not faintly, not coldly, nor inactively, but with all their soul, and all their might, to send the blessed gospel among them?"

SHAKERS' VILLAGE.

Scarce any one has travelled toward the west of New-York, from this part of the country, who has not stopped a day or two, to admire the lovely scene of the Taghkannuc valley. Had it been in Wales or Switzerland, it would have been renowned throughout the world. Nothing can surpass the gracefulness of the sweep of the hills which inclose it, or the charm of the various prospects which it presents of native forest and cultivated field, in one part stretching up the hill side, and in others spreading out on wide and rich plains. The road after you have entered the valley passes alternately under thick groves of beech and maple, along the margin of deep meadows, and sometimes across a dashing brook, which sinks on one side of the road, beneath the broad stones that cover it, to rise up on the other and wind its way through fields and pastures below. Among these natural objects to arrest the traveller's attention, it will also be turned to what man has here done. He will perceive on the one hand a thriving American village, with its usual appendages of church, tavern, and store, and some additional apparatus, called accommodations by antiphrases, designed for the reception of those who resort to an innocent mineral spring, on the mountain's side. On the opposite quarter he will perceive a village, smaller and more pleasantly situated, consisting of a few large buildings wearing somewhat of a factory appearance and painted dull yellow, with the barns and offices indicative of a large family. In the centre of the settlement he will perceive a small neat white church, in a decent inclosure—an advantage which it possesses in common with very few of our village churches;—a trim grass plat around it; and a pavement of marble slabs leading to its two doors. The lands about this settlement he will find to be more nearly cultivated, than the majority of American farms; and the whole appearance of things that of unusual comfort, and permanence. If he happen to pass this village on a Sunday, at the hour of public worship, he will be struck with a still more singular spectacle and discovers at last the secret. Instead of the irregular resort to church, which prevails in other places,—groupes of men, women, and children in their gayest dresses, thronging the road, without any unusual solemnity of manner; instead of the collection of gossipers about the door and in the porch, who stop till the first hymn has made a good beginning, before they enter the sanctuary; he will see sundry processions of men and women, leaving the several dwelling-houses in the settlement; and with every external mark of gravity and seriousness, dressed in plain uniform, moving in order to the place of worship; and when arrived there, entering it with decorum, and repairing to their plain wooden benches,—the men on one side and the women on the other,—and maintaining till the commencement of their service a more grave and reverential deportment; than is commonly found among the mass of any congregation.

PUTNAM'S ROCK.

The last number of the American Journal of Science, edited by Professor Silliman, of Yale College, contains the following "Extract of a

letter from Professor Dana, of Dartmouth College, to the editor, dated Feb. 5th. 1822.—“I have received an account of Putnam’s Rock which is in the river, opposite West Point. It was given to me by my friend Colonel Tucker of Gloucester, Mass. and the history, as connected with the American Revolution, cannot fail to be interesting.

“This famous rock, originally a native of the highlands above West Point, was situated on the extreme height of *Butter Hill* ;* when the morning fog was descending from the hill it had a very beautiful appearance not much unlike a horseman’s tent or hospital marquee riding on the cloud. It was a common amusement for the officers when off duty to roll large rocks from the sides of those hills. These often set others going with them, to the great terror of those persons who were below. One day when this laborious amusement was over, Col. Rufus Putnam proposed going up to take a peep off this curiously situated rock ; it was found situated on a flat rock of great extent, and near the brink of a considerable precipice, and hung very much over it.—Col. Putnam believed that it was moveable, and if once moved that it would roll over ; and falling from 20 to 50 feet, commence its rout to the river. A few days after we formed a party of officers, with our servants, who took with them axes, drag-ropes, &c. in order to procure levers for the purpose of moving the rock, which we soon found was in our power. The levers being fixed with ropes to the ends of them all, Colonel Putnam, who headed the party, ordered us to haul the ropes tight, and at the word *Congress* to give a long pull, and a strong pull, and a pull all-together. This we did, the levers fell, the rock rolled over, tumbled from the precipice, and took up its line of march for the river ! The party then had the satisfaction of seeing the most majestic oaks, and loftiest pines, bowing down in homage and obedience to this mighty traveller, which never stopped till it had reached the bed of the river, where it now lies on the edge of the flats and far enough from the shore for a coasting vessel to sail round it. The party followed after in its path, and were astonished to see that rocks of many tons weight, and trees of the largest size, were ground to powder : on arriving at the river the party embarked, and landed, to the number of 60 or 70 on the rock, when Col. Putnam broke a bottle of whiskey and named it “*Putnam’s Rock*.” I may have forgotten some of the minutiae of the transaction in the lapse 43 years ; but it is a fact that the rock now in the river was removed from the extreme top of the *Butter Hill* by the officers of Col. Rufus Putnam’s regiment, in the Revolutionary war, in the service of the United States, some time in the month of June, in the year 1771.

Religious and Philanthropic Intelligence.

ASIA

CALCUTTA CHURCH MISSIONARY ASSOCIATION.

At a meeting held on the evening of Thursday, the 28th of August, in the Old Church room, after attending the weekly Lecture in the Church, the following Proceedings took place. Resolved unanimously.

* This hill is 1520 feet above tide water, and 1332 above its base, according to Capt. Partridge.

I. That the cordial thanks of this meeting be given to the Rev. I. Wilson, for his sermon preached on this occasion.

II. That the friends of the Church Missionary Society here assembled, deeply impressed with the call now made upon them, deem it their duty as Christians, to co-operate, as far as their circumstances and abilities may allow, with the Missionaries of that Society resident in Calcutta, in promoting the propagation of the Gospel around them.

III. That with this view we form ourselves into an Association in connection with the Corresponding Committee of the Church Missionary Society for Africa and the East, to be denominated the Calcutta Church Missionary Association.

IV. That the objects of this Association shall be those of the Parent Institution; comprehending therefore whatever may tend to advance the Missionary cause, according to its ability and resources; and especially to call forth the zeal of well-disposed persons in the Established Church—to support Missionary exertions—to collect and disperse as widely as possible information connected with Missionary subjects—to print religious tracts—and superintend schools for the poor Native Christians and the Natives of India in general.

V. That all persons subscribing stately to the Association (to whatever amount) be considered Members, and as such be supplied with a copy of the Corresponding Committee's quarterly publication.

VI. That the business of the Association be under the management of a President, Vice Presidents, a Treasurer, a Secretary, and a Committee consisting of not less than twelve laymen members of the Established Church, and all Clergymen of the Church of England and of the Lutheran Church being in connection with the Church Missionary Society, with power to associate with themselves any friends of the Society who may be willing to collect contributions in aid of the Association.

VII. That meetings for the despatch of business take place once a month, on the Tuesdays immediately preceding the Church Missionary meetings, which fall on the last Thursday in the month; five members being competent to act.

VIII. That the Rev. D. Corrie, be President, and the other Members of the Corresponding Committee for the time being, Vice Presidents.

IX. That G. Ballard, Esq. be Treasurer; the Rev. I. Wilson, Secretary; and the following gentlemen, Members of the Committee for the year ensuing, with power to add to their number:—

Messrs. T. Brown,
W. Byrne,
R. Forbes,
W. Harbour,
H. C. Lee,
J. Murray

Messrs. W. E. Rymer,
J. Richardson,
M. D'Rozario,
J. Sheriffe,
T. A. Vickers,
J. Wood.

X. That a general meeting of the Association be held annually, on a day to be fixed hereafter, when a Report of the Proceedings of the year shall be read, a statement of the receipts and disbursement presented, and a new Committee chosen, eight of whom shall be appointed from the old Committee, and four from the general body of Members.

REV. H. TOWNLEY.

We are happy to inform the friends of the Rev. H. Townley, not only of his safe arrival in England, but of his renovated health and

renewed exertions in the cause of Missions.—He attended the anniversary of the London Missionary Society, in Great Queen Street Chapel; Lincoln's Inn Fields, on the 14th of May, and seconded one of the Resolutions there proposed. He preached at Ramsgate in behalf of the Missionary Society, and collected a considerable amount. He was also expected to attend the anniversaries of the Leeds and Hull Auxiliary Societies.

CALCUTTA BETHEL SOCIETY.

[To the Editor of the ASIATIC OBSERVER.]

SIR.—The accompanying letter was addressed to me by one of the Secretaries of the British and Foreign Seamen's Society and Bethel Union, and which perhaps may not be unacceptable to your readers, as they will perceive that the zeal of philanthropists in Calcutta on the behalf of Seaman has anticipated the wishes of those in Europe, by the establishment of a Bethel Society; and of which I could give you a particular detail; but that Society intends giving an account of itself and similar Institutions, in a separate publication, and I need not therefore anticipate its designs. There is however one feature in the Calcutta Bethel Union which claims the attention of the philanthropist; and deserves publicity. It is the establishment of a boarding house for the accommodation of Sailors. Every one, Mr. Editor, who has witnessed an honest simple good hearted Sailor reeling to and fro in Bow-Bazar, staggering back to his ship, or to the haunts of lewdness and intemperance,—every one who reflects on the circumstance of an honest hearted tar, who has probably left behind him an affectionate wife, the mother of four or six ruddy lads who promise to be the future defenders of northern realms or the Sea-girt Isle, coming into Calcutta and there losing in one hour of intemperance what has required months to accumulate, and which was designed to cheer the domestic fire-side at the Sailors return;—every one who has seen a bardy well-meaning son of Neptune brawling out the song of indecency, encircled by harlots and knaves, or guarded by Peons to the Police, there to answer for misdemeanours which Jack never designed, and which when rational he would have detested. Every one, Mr. Editor, who cherishes a regard for his Country—his God, and who has witnessed such scenes, must rejoice at any method being adopted which promises to prevent a recurrence of them: and should such a method fail, it will doubtless be a subject of regret in every circle of society, except in that part of the community which derives its subsistence by the spoliation of the innocent and unsuspecting mariner. I am, Mr. Editor, your's, &c.

NAUTICORUM ADVOCATUS.

“Committee Room, 18, Aldermanbury, London, March 12th 1823.

“The Committee of the British and Foreign Seamen's Friend Society and Bethel Union, herewith transmit to you their Annual Report, and 39th number of the Sailor's Magazine; a perusal of these will put you in possession of the objects and plans of the Society, and also afford you some idea of the encouraging success with which the God of all Grace has been pleased to crown their humble efforts. By the office you sustain, and the opportunities you possess, it is considered you may become a useful co-adjutor in this important work, and the Committee therefore most respectfully and earnestly invite your warm and persevering co-operation.

England has been labouring, by her benevolent Institutions, to meet the wants of suffering humanity in almost every shape, and this, not only as it relates to her own Sons, but as it regards Nations afar off. She has distributed by thousands, and tens of thousands, her little silent Monitors, to warn the wicked and point them to a Saviour.—She has combined her energies to send the inspired Volume to every people.—She has instructed and sent forth Messengers of Peace to preach the blessed Gospel to

the Nations who are sitting in the region and shadow of death; and he who alone can render the means effectual, has not suffered them to labour in vain. But amongst all the noble efforts of Britain, her defenders, alas! have been overlooked—from them has issued the unheeded cry—"No man careth for my soul!"—'till very recently this vast body of interesting men, exposed to peculiar and numberless temptations, dangers, and privations, have not called forth, suitably, the sympathies of British bosoms. By some the work of teaching them has been considered too hopeless to be attempted—by others they have been deemed too vile to merit any effort—by all they have been neglected.—But these times are now past—these views are now changed—these difficulties are now removed. In the strength of the Lord the work has been attempted, and the Holy Spirit has been given to accompany the means with power; and numbers who were dead in trespasses and sins amongst those too-much-despised men, now live to the praise and glory of rich and sovereign grace, many are now rejoicing in the Lord Jesus as the God of their Salvation, and a goodly number who have met a watery grave, as well as others who have been removed by sickness, have not only experienced abundant consolation from the knowledge and transforming power of the truth upon their hearts, but are now, they doubt not, before the Throne of God.—The love of Christ—The love of your Country—and especially the love which as a Missionary of Christ, animates your bosom, and leads you to labour for the Salvation of immortal Souls, will, we doubt not, constrain you to espouse this interesting, this important cause.—Many unenlightened Nations hitherto have had but few opportunities of seeing or knowing any thing of real Christianity.—Their chief intercourse has been, alas! with Seamen and with Soldiers—men who have borne the name of Christians, but whose conduct has been such as to produce a most unfavorable opinion of that Religion they profess: and what have been the impression made upon the minds of the untutored Natives? Have they not been degrading to the British name as well as to our Religion? and ought we not as British Christians, to blush and mourn, while memory retraces the awful miseries which have marked the footsteps of our Countrymen, and to set in motion every wheel—unite our every energy to wipe away, if possible, the sad reproach which has been cast upon our character and our Religion? to give them by the same class of men, such a view of the transforming power and loveliness of the Gospel, as may lead them not only to admire, but to seek an interest in its blessings.

The Committee look forward with joyful anticipation to the period when every vessel bearing the British Flag, at least, shall be a Bethel.—when the oaths and blasphemies of Sailors shall be exchanged for prayer and praise—when instead of being intoxicated with strong drink, they shall be filled with the Spirit—and when instead of being guilty of rapine, plunder, and injurious conduct, they shall yearn with compassion over the unenlightened Nations, and strive by every means to point them to the "Lamb of God, that taketh away the sin of the world."

EUROPE.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

The Annual Meeting of this Society was held in the beginning of May last, at the City of London Tavern,—the Right Hon'ble Lord Viscount Exmouth in the Chair.—The 5th annual Report was read by the Secretary, in which many instances were recorded of the beneficial results arising from its efforts.—Lord Gambier in addressing the meeting stated, that he had now been a sailor for half a Century, and for forty years of that time he had been a Subscriber to a Bible Society—and had always found *those Sailors to be the best who read the Bible.*

THAMES RIVERMEN SOCIETY.

Dec. 9, 1822, a numerous Meeting took place at the City of London Tavern, to establish a Society for promoting Religion among Watermen, Lightermen, Bargemen, and Fishermen of the River Thames, with the numerous other classes who obtain their living on its banks.

It had long been matter of regret with pious persons, that no direct means were employed to better the moral condition of this very nu-

merous body of men; amounting to about 30,000 persons, whose general depravity is greatly to be deplored. It is hoped that the means adopted by the Society will diminish this evil; and that watermen, in particular, will find it materially to advance their temporal interests, by paying an attention to the moral duties required in their particular stations.

W. Thompson, Esq. Alderman and Sheriff, took the Chair, and subsequently consented to become the President of the Society. After an address had been read, stating its objects, the meeting was addressed by the Reverend G. C. Smith, Rev. Mr. West, and other gentlemen. Two pious watermen also spoke, whose appeal on behalf of their profession were well received.

The meeting was highly respectable, and broke up after making a very liberal collection, much pleased with the good likely to be effected among these numerous classes of our fellow men, who are perishing at our doors through want of religious instruction. It is earnestly hoped that every denomination of Christians (the Society being established on the most catholic principles) will feel a desire to forward their spiritual benefit, that the kingdom of our God may be extended from shore to shore, and from this river unto the ends of the earth. Messrs. T. Phillips, C. Lucey, and J. Smith, are appointed Secretaries.

BRITISH AND IRISH LADIES' SOCIETY.

A Society under this title was formed at a meeting, held October 14, for improving the condition and promoting the industry and welfare of the Female Peasantry in Ireland. Their Royal Highnesses the Princess Augusta, and Duchess of Gloucester, are patrons, with a very respectable list of ladies of rank, &c. as vice-patrons. The Duchess of Beaufort is president, and Miss Vansittart, vice-president. Two ladies are honorary Secretaries, and Mr. G. Fownes, of 75, Old Broad-Street, assistant Secretary and Collector. Beside the immediate object of clothing the naked, it is contemplated to find means of employment for the women and children, in order to which, country and district associations in both countries are recommended, to correspond and co-operate with each other.

FRENCH EVANGELICAL MISSIONARY SOCIETY, AT PARIS.

A circular has been issued by the above Society, signed by its President, Count Ver-Huell, Vice Admiral; and a Peer of France; and by the Secretary Soulier, Pastor. After mentioning the zeal manifested by the Protestants in France, in behalf of Bible Societies, Sunday Schools, &c. the Circular glances at the operations of the various Missionary Societies of England, America, Germany, &c. and proceeds to state that a Society had been formed, in Paris, for the express purpose of sending Missionaries to the Heathen; and that one, the Rev. J. King, was actually on his way to Palestine, under the auspices of the Society. It also notices that a Missionary Seminary is established at Paris, and that Monthly Prayer Meetings are held in the various Churches of France.

Those who wish well to the cause of Christ, must rejoice at beholding, from a kingdom, where darkness, superstition and death had long held the inhabitants in slavish chains, a beam of that glorious light shining forth, that shall enlighten the whole earth, and cause the desert to blossom as the rose.

Obituary.

REV. FRANCIS TOMAZINE KIRCHHOFFER.

The late Revd. Francis Tomazine Kirchoffer was the third son of most respectable and pious parents now resident in Dublin. He was universally beloved as a private individual, and the fidelity with which he discharged his duties may be seen in an interesting farewell address from his parishoners at Kilworth.*

Zealous in the diffusion of the truth of the Gospel both among Europeans and Heathens, Mr. K. anxiously desired and at length obtained an appointment in this country. He arrived here in December last on

* TO THE REVEREND FRANCIS T. KIRCHHOFFER,

Late Curate of the Parish of Kithoorth.

SIR,

Permit us, the undersigned Protestant Inhabitants of the Parish of Kilworth, assembled this day to express to you the full and perfect satisfaction which your conduct, as a clergyman and a gentleman, afforded us during your residence here, and the very sincere regret we feel at your departure—Uninfluenced by feelings of personal regard, and stimulated solely by a sense of your merit, we beg to assure you, that your unblemished life, and the constant anxiety manifested for the spiritual good of this Parish, have acquired our highest respect and gratitude; and it will be impossible for us, without similar feelings, to advert to a period of unprecedented disease and calamity, when we witnessed your heart and hand unremittingly directed towards their alleviation, conscious that these exertions proceeded not from temporal feelings, but from the cherished influence of religion, acting upon a warm and benevolent heart. It is not alone, Sir, to one class of persons in this Parish, that respect for your worth is confined; it is a general feeling, and the poor, particularly, recollect, with unfeigned gratitude, their kind advocate and benefactor.

But while we regret your removal, two very strong consolations remain.—The first we derive from the reflection that it is only a transfer of your virtues to another sphere of action, where they will be exercised with the same zeal and activity which so strongly marked them here; and the other exists in the gratifying consideration, that a most exemplary Minister—one already eminently distinguished in this Parish for extreme attention to its spiritual and social interests, has been appointed to succeed you.

Accept, then, Sir, this deserved testimony of our respect and gratitude. The assurance of your happiness will always afford us sincere gratification; and it will prove a lasting source of pleasure to us, to perceive your worth, in every situation and circumstance, as truly felt, and as highly valued, as it is by the inhabitants of this Parish.

• We remain, Sir,

With the utmost esteem,

Your obedient and faithful Servants,

Kilworth Dec. 1, 1818.

Thomas Grant, sen.
 Thomas Grant, jun.
 William C. Collis,
 Mathias Hendley,
 Thomas Campion,
 Walter Paye,
 Thomas Paye,
 Robert Hendley,
 Laurence Corban,
 William Corban,
 Robert Corban,
 Francis Corban,
 Philip Fitzgibbon,
 John Boyce,
 Thomas Fitzgibbon,

W. Foot
 William Fitzgibbon,
 Edward Norcott,
 Boyle Norcott,
 James Hutchinson,
 William Hutchinson,
 Richard Andrews, jun.
 Thomas Cannan,
 John Baylor,
 Carey Strangman
 Thomas Kuolles,
 Richard Quyn,
 James Quyn,
 William Browning,
 Arthur Hendley.

the David Scott : his fellow passengers bear ample testimony to his exemplary conduct during a voyage of seven months ; and his residence in Calcutta, which though very short, (as he immediately decided on a remote and extensive sphere of usefulness) tended to prove, that if spared, he would have been no inconsiderable acquisition to this Presidency. His liberal sentiments and conciliatory manners soon drew around him in Calcutta, a large circle of friends, from whose breasts his memory will not be speedily erased. In the Pulpit he shone not only as the scholar but the Christian : his sermons displayed beauty of diction and force of argument, and his delivery was fine and impressive. His farewell sermon in the Cathedral, from " Believe on the Lord Jesus Christ, and thou shalt be saved," cannot be easily forgotten by all those who had the happiness to hear him on that occasion. On the 1st Feb. he left Calcutta, and on the 14th June he arrived, after a most distressing journey, at Nagpore. Those who had long anticipated the comfort of his society, hailed his arrival with delight ; but their satisfaction was of short duration. An abscess having formed on his liver, terminated his valuable life in the short period of eighteen days. During his severe illness, he evinced the utmost composure and submission to the will of God. Having heard the opinion of his medical attendant, Mr. Stevens, (who seldom left his couch) he declined all worldly intercourse. The world seemed to have been left too far behind, and he sufficiently near the haven of eternal rest to be captivated only by the blessedness of those who were beckoning him to approach : his friends he had already committed to the guidance and protection of Jehovah, and unwilling either to feel or to give the pain of a second adieu, he refused to open any letters from absent friends. A little before his departure, he joined his brother-in-law, Captain Orchard, in a most fervent and devout prayer ; and having pronounced with his dying breath a benediction on those who surrounded his couch (saying, " The grace of our Lord Je-

Cove, Dec. 7, 1818.

GENTLEMEN,

That my conduct while residing among you should appear to have merited so flattering a testimony of approbation as your Address conveys, is, in the highest degree ; gratifying to me. I feel, as I have always felt, deeply sensible of your kindness towards me ; and while I attribute this last handsome expression of it to your generosity, I can only wish that I could be conscious of deserving the encomium. Any anxiety I may have manifested for the advantage of the Parishioners, was, indeed, sincere, and proceeded from the inclinations of my heart, as well as from a sense of duty.

In the calamitous period to which you allude, the efforts to alleviate the visitations of famine and sickness were general throughout the country, and I can claim no credit for the manner in which I may have acquitted myself in a part imperatively demanded from me as an individual, and more particularly as a Clergyman.

I am glad to have an opportunity of joining in the deserved compliments you have paid to my successor, from a conviction that you will always find him, as heretofore, entitled to your highest respect and regards.

The warmest expressions of gratitude are inadequate to convey my feelings of the kindness and good-will I have experienced from every class in the Parish and neighbourhood of Kijlworth : while with you, they were unlimited and cordial ; now, that I am removed from you, their recollection will be combined with the liveliest for your temporal and eternal welfare ;

I remain, Gentlemen,

With the highest esteem and gratitude,

Your affectionate humble Servant,

FRANCIS T. KIRCHHOFFER.

To the Protestant Parishioners of the Parish and Union of Kijlworth.

sus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore, Amen") his spirit immediately escaped to regions beyond the influence of disease and death. Mr. K. died at the house of Captain Ledlie, Nagpore; July 29, 1823, aged 37. It must afford a source of gratitude to the afflicted relatives and friends of the late Mr. K. to know that he was attended with the most affectionate solicitude, by the little circle of friends with whom he was domesticated at Nagpore;—friends who could well appreciate his worth, and who whilst they lament that their hopes are blighted, acknowledge that the chastisement is from God.

MRS. M. GOGERLY.

Mary, the wife of Mr. G. Gogerly, was called from her labour to her rest, Sept. 12, 1823, the day preceding the fourth anniversary of her arrival in Bengal, aged 25 years and 6 months.

In the commencement of her last illness, she had no idea of its being unto death—but her cry was, " Bless the Lord for this affliction; I shall come forth as gold that is refined." She was advised to commit herself into the hand of the Lord, who had promised never to leave nor forsake her. She replied, " He has not forsaken me, but I have forsaken him!—How foolishly have I spent my days—so much light trilling conversation—the world has had so much of my heart, and Christ so little."—Then she added—" O Lord; should it be thy pleasure that I recover—should I grieve thy Spirit more, or cause thee to hide thy face again, I would rather thou wouldst take me now."

She, however, partially recovered, and had already begun to pursue new plans of usefulness, when a relapse followed, which rapidly reduced her frame. She now knew her end was approaching, and her mind was filled with a serenity that neither sickness nor temptation could disturb. She looked forward to the moment of her dissolution with sweet composure, often saying, " Though my earthly house of this tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens."

Several of her Christian Friends held the most interesting conversations with her during the last fortnight of her illness. To the questions proposed relative to her future prospects, her answers were invariably the same—" I am unworthy—but Christ died for sinners." This self-abasing spirit increased daily, and Christ in the same proportion; became daily more precious to her soul.

When requested by her husband to receive a little nourishment, for the sake of him and her children—she calmly replied—" I wish to live for your sakes—but not my will—nor your will—but God's will be done. I would not stay one moment to please myself, if it were in opposition to the will of God."

During the whole of her sickness, which lasted nearly seven weeks, neither a murmuring expression escaped her lips, nor an impatient thought disturbed her peace for a moment. She frequently said—" It is all well—for the Lord hath done it.—He is too wise to err—and too good to be unkind."—It was remarked, that God had afflicted her severely. She replied, " Oh! not too severely—I would not have one stroke removed which he is pleased to give. I only wish a patient spirit, that I may be enabled to kiss the rod, and adore the hand—for it is the hand of God."

On one occasion her mind was considerably depressed, and she expressed her fears lest she had been too presumptuous in supposing

that God would *indeed* bestow mercy upon her. In order to remove these doubts one observed, "When there were no doubts on your mind, what occasioned your longing after heaven?" She eagerly replied, "To be with Christ—to be freed from my sins—to be holy as he is holy, and to see him as he is." She then seemed lost to every thing but the glories of heaven, and her doubts were for ever removed.

Thus the work of sanctification seemed to be completing, when the last day of her earthly career arrived. She was then so extremely weak, as scarcely to allow any person to speak to her;—but from 5 o'clock in the morning, a deadly stupor entirely unfitted her from either thinking or conversing. About 9 o'clock in the morning, her husband asked if her strength would allow him to engage in family worship.—She replied, she felt so weak, and had such a lightness in her head that she thought it would be too much for her to bear; but requested him to engage in prayer.

He did so.—For a few seconds afterward all was silent—her eyes were closed—when to the great astonishment of her husband she began to pour out her soul to God in prayer, in such a strain, and for so long a time, without the least apparent fatigue, that it appeared to him a supernatural aid, graciously afforded in the last stage of her illness, for his consolation.

With tears she first humbled herself before God, and viewed herself as the chief of sinners—she then cast herself entirely upon the merits of Christ—rejoiced in the efficacy of his blood, and prayed to be sprinkled with it for ever. She next committed her soul into the hands of her covenant God, and intreated his help whilst passing through the valley of the shadow of death.—She then prayed for her husband—that he might be enabled to resign her without a murmur, and one day meet her again at God's right hand, to part no more for ever. She presented her two children in the arms of faith before her Heavenly Father, and prayed that "When father or mother forsook them, the Lord would take them up."—She lastly took a hasty glance of her other friends and the heathen—prayed that the Lord might be their portion, and immediately fell into the same stupor in which she was before.

A Female Friend attended her during the day, and frequently directed her to the end of her sufferings—the kingdom of her Lord.

About an hour before she died, her husband, being much affected with her situation, said, "Dear Mary, though the Lord's hand is heavy upon you, yet he will not leave you comfortless—he will come unto you." With peculiar emphasis she replied:—"No, bless the Lord, he has not left me comfortless." She again closed her eyes, and without a groan, at $\frac{1}{2}$ before 12 o'clock on Friday night, she fell asleep in Jesus.

Her funeral Sermon was preached by the Rev. J. B. Warden, on Sabbath evening the 21st Sept. in Union Chapel, from Jeremiah xv. 9.

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THE

Asiatic Observer;

OR,

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RELIGIOUS, LITERARY, AND PHILOSOPHICAL

MISCELLANY.



VOL. I.



1823.



CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS, 11, CIRCULAR ROAD,

AND AT

THE SCHOOL PRESS, PARK STREET, CHOWRINGEE.

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NOTICES TO CORRESPONDENTS.

WE feel sincerely obliged to the author of the Essay on the Pepper Trade for his valuable paper, and shall be very happy to be made the medium of communicating to the public that information on mercantile and other subjects, which his high official situation enables him so readily to obtain, and his reflecting mind to digest and arrange. We hope to be favoured with his second communication in time for our next Number.

To "Hyo Sang," in the Archipelago, we acknowledge our obligations for his information on two subjects relative to China, which appear in our present Number. Our expectations of his assistance in future, we trust, will not be disappointed.

The authors of the Family Sermon, the Essays "On the Observance of the Lord's Day," and "On the Burning of Widows in India," demand our sincere thanks. We are glad the writer of the latter intends furnishing us with a series of papers on the important subject to which it refers.

The communication from Madras, not being sent to the Editor direct, unfortunately did not reach him in time for our last. We have abridged it for our present Number, and shall be glad to insert in our next any *supplementary* information on the same subject our esteemed correspondent may supply.

We were desirous to have inserted the excellent Essay "On the Means afforded by this Country of doing Good," that its salutary influence might be speedily in operation; but our matter had been arranged and put to press before its arrival. We design, however, to insert it in the next Number.

The communication of Y. Z. on the Means of preventing Mouldiness on Books, Drawings, &c. came too late for insertion. We shall, however, reserve a place for it among the Miscellanies in our next, which will appear before the rains, and, therefore, in time for general advantage.

"A Friend of Mankind," from the Straits, will not be neglected.

The interesting account, in Dutch, respecting the Cape of Good Hope, would have been inserted, but was not translated in time for this Number.

A Friend to the Eastward will see his "Chinese Chronology, translated from their own Writers," commenced in our next. We have reluctantly deferred it, from want of space.

We have attended to our *Fair Correspondent*.

The press of matter strictly ASIATIC, must plead our apology for, again deferring the valuable Essay "On the Character of Milton."

THE
ASIATIC OBSERVER.

JANUARY, 1824.

*Memoir of the Rev. T. DWIGHT, LL. D. President of Yale
College, U. S. A.*

MEN of letters pass their lives in a course so tranquil and uniform, as to furnish but few incidents for the labours of the biographer, or the entertainment of the reader. Mankind are attracted rather by what is brilliant in character and daring in action, than by the less splendid achievements of learning and piety. The exploits of the hero are recounted with applause, whilst he is living, and after his death, enrolled with admiration on the records of nations; but the minister of Christ must usually wait to receive his honours in eternity, and expect the due estimate of his labours only as they are written on the tablet of the skies. There are, however, exceptions to this remark. Sometimes the good man, by the power of his intellect, by the peculiar incidents of his life, by his commanding influence on the interests of the public, or by an unusual share in their affections, presents a most interesting biography. Such a one was Professor Dwight, to whose memoir we turn with the greater pleasure, as it records the worth of a citizen of the United States, and may thus tend to cement those bonds of union between that country and our own, which a common descent, language, and religion, make our mutual duty, and which will eventually prove our mutual interest. The testimonies, far and wide, given by the public to the excellence of Dr. Dwight, the heart-felt sorrow so extensively occasioned by his death, and the honours so profusely poured upon his memory, persuade us, that we shall be listened to with lively interest, while we attempt, in the following me-

moir, to sketch the most important incidents of his life, and to delineate the most striking traits of his character.

He was born at Northampton, in the county of Hampshire, and state of Massachusetts, New England, on the 14th day of May, A. D. 1752. His father received his education at Yale College, where he entered on his bachelor's degree in 1744. He was by profession a merchant, and owned a handsome landed estate in the town in which he lived. He was a man of sound understanding, of fervent piety, and of great purity of life. His mother was the third daughter of Jonathan Edwards, for many years the minister of Northampton, and afterwards President of Nassau Hall,—well known, both in America and in Europe, as one of the ablest divines of the last century. She possessed uncommon powers of mind, and for the extent and variety of her knowledge, has rarely been exceeded by any of her sex. She began to instruct her son almost as soon as he was able to speak; and such was his eagerness, as well as his capacity for improvement, that he learned the alphabet at a single lesson; and before he was four years old, was able to read the Bible with ease and correctness. With the benefit of his father's example constantly before him, enforced and recommended by the precepts of his mother, he was sedulously instructed in the doctrines of religion, as well as the whole circle of moral duties: and the impressions thus made upon his mind in infancy were never effaced.

At the age of six, he was sent to the grammar school, where he early began to importune his father to permit him to study Latin. This was denied, from an impression that he was too young to profit by studies of that description; and the master was charged not to suffer him to engage in them. It was soon found to be in vain to prohibit him: his zeal was too great to be controlled. Not possessing the necessary books, he availed himself of the opportunity, when the elder boys were at play, to borrow theirs; and in this way, without his father's knowledge, or the master's consent, studied through Lilly's Latin Grammar twice: and though every effort

short of compulsion was used to discourage him, he pursued the study of the language with great alacrity, and would have been prepared for admission into college at eight years of age, had not a discontinuance of the school interrupted his progress, and rendered it necessary for him to be taken home, and placed again under the instruction of his mother. By her, his attention was now directed to the study of geography and history. Often has he been heard to say, that almost all his knowledge of geography and history was acquired at this period; and it is believed, that few persons have possessed a more extensive or accurate acquaintance with either of these sciences.

His father was particularly fond of the society of men of education and intelligence; and his hospitable house was the well-known resort of gentlemen of this character. To no one of the family were they more welcome than to his son. Even at this very early period of life, while listening to their conversation on the character of the great men of the age, both in the colonies and in Europe, a deep and lasting impression was made upon his mind; and he then formed a settled resolution, that he would make every effort in his power to equal those, whose talents and character he heard so highly extolled.

In his twelfth year, he went to Middletown, for the purpose of pursuing his studies, under the late Rev. Enoch Huntington, a gentleman of high classical attainments: where, not content with the time regularly allotted to study in the school, he spent most of his leisure hours at home in intense application. So entirely was his mind absorbed by his books, that it was no uncommon thing for the members of the family to pass through his room, and even to call him by name, without being perceived by him. When he left Middletown, he had acquired a very accurate knowledge of the Latin and Greek languages; and had read not only those classical authors which were necessary for admission into college, but those also which were studied during the two first years of a collegiate life.

Here, from a series of unfortunate circumstances, such as the deficiency of a stated tutor of the freshman class, the want of discipline of the college at that time, the pernicious influence of many students of immoral character, and the breaking of his arm, which confined him for several months, the two first years of his collegiate life were in a great measure lost.

On commencing his junior year, he devoted himself seriously to study. He was now fifteen; had lost a great part of the two preceding years, and had but two remaining, in which he might hope to redeem his loss, and lay the foundation for future usefulness and respectability. He entered on the studies of the year with great zeal, and pursued them with unremitting assiduity and perseverance. At that time, college prayers were attended at half past five o'clock in the morning in the winter, and at half past four in the summer. He began the year by qualifying himself, every morning, to construe and parse a hundred lines in Homer before prayers. This lesson, which formed no part of the regular college exercises, was of course acquired by candle-light; and his object in attending to it was, to render himself more thoroughly master of the Greek language than he could expect to become in the common round of studies pursued by his class. The lesson, as he advanced, was gradually increased to a much larger quantity. His eyes being seriously affected by this intense application, at such unseasonable hours, it is not improbable, that the foundation was thus early laid of that weakness in them, which caused him so much distress, during the remainder of his life.

In addition to the ordinary pursuits of the year, he devoted a considerable portion of his time to the improvement of his handwriting; and by dint of his own exertions, attained a degree of excellence in penmanship, that has rarely been equalled. So elegant, indeed, his writing at length became, that it was with difficulty distinguished from the handsomest engravings. We have seen several of the diplomas, which he wrote for his particular friends, and think some of them decidedly more beautiful than the usual copperplate impression.

This is the earliest period in which he is known to have paid any attention to poetry and music. Two or three specimens bear the date of 1767, and, of course, were written when he was fifteen years of age. He began a collection of church music in the course of the year, but left it unfinished, probably because it interfered with his more severe and important pursuits.

This may with propriety be considered as the era of his excessive devotion to study, and the acquisition of knowledge. At the commencement of the year, he formed a resolution, to which he faithfully adhered during the remainder of his collegiate life, to employ fourteen hours each day in close application to his studies. Such intense and unwearied diligence, with the aid of his natural genius, soon established his reputation as a scholar, and placed him among the first of his class. He received the degree of Bachelor of Arts in the year 1769, when he was a little past seventeen years of age. At the commencement, but a single appointment was made from the class, which received the degree of Bachelors. Before giving it out, the president sent for Dwight and Strong*, and informed them, that in the view of the officers of the college, they were at the head of the class, and equally deserving of the appointment; but as Strong was the elder of the two, it would be given to him at that time, and to Dwight when the class entered on the degree of Masters.

A short time after leaving college, he was employed to take charge of a grammar school at New Haven. In this situation he continued two years, highly esteemed as an instructor, both by his pupils and their parents. This was the commencement of that course of life, which, with very little interruption, he pursued for nearly fifty years: a course of life in which Providence had peculiarly qualified him to excel.

During these two years, he made great advancement in literature and science. His time was regularly divided and occupied:—six hours in each day in school, eight hours in close and severe study; and the remaining ten hours in meals, exercise, and sleep.

* The late Dr. Strong of Hartford.

In September 1771, when he was past nineteen, he was chosen a tutor in Yale College. In this situation he remained for six succeeding years, performing its duties with distinguished success and reputation.

When he entered upon the office, more than half the members of his class were older than himself; and the freshman who waited upon him was thirty-two years of age*. Notwithstanding a circumstance generally so disadvantageous, he proceeded in the discharge of his official duties with firmness and assiduity; and in a short time gained a reputation for skill in the government and instruction of his class rarely known in the former experience of the college. His associates were men of distinguished talents; and by their united efforts the institution soon acquired a new and most important character. The study of rhetoric had been, till then, in a great measure neglected. The period from 1771 to 1777, will ever be considered as forming an era in the history of the college. Through the exertions and influence of Howe, Trumbull, and Dwight, a taste for those pursuits was excited, the effects of which have been experienced to the present time. The "art of speaking" had previously been thought scarcely worthy of attention. Of so much importance, however, was it considered by these gentlemen, that they not only taught it to their respective classes, but from time to time went upon the college stage to enforce their precepts by their example. Poetry was cultivated by them, especially by Trumbull and Dwight, with all the enthusiasm of genius. It was in the first year of his tutorship, at the age of nineteen, that the subject of this memoir commenced writing the CONQUEST of CANAAN, a regular epic poem, founded upon the portion of sacred history to which its title refers, and which was finished in the year 1774, when he was twenty-two years of age.

No tutor was ever more faithful in the instruction of his class. His attention to their oratory has been mentioned. In addition to the customary mathematical studies, he car-

* David Bushnell, a man of strong mechanical genius, and the inventor of "the Submarine Boat."

ried them through spherics and fluxions, and went as far as any of them would accompany him into the Principia of Newton. He also delivered to them a series of lectures on style and composition, on a plan very similar to that contained in the Lectures of Blair, (which were not published until a considerable time afterwards.) His application to study during the time he remained in office was intense. He began to study so early in the morning as to require candle-light, and continued the employment until late at night.

While a tutor, he was inoculated for the small-pox. The disease affected him mildly; but upon his recovery, he too soon resumed his former habit of severe application to study. Long before this, his eyes had been greatly weakened, and probably for that reason were more sensibly affected by the small-pox. On being subjected to such rigorous exercise before they had recovered their natural energy, they were so far injured as to cause him, through life, a great degree of pain and embarrassment.

In the year 1772, he received the degree of Master of Arts. On that occasion he delivered, as an exercise at the public commencement, "a Dissertation on the History, Eloquence, and Poetry of the Bible." This production, composed and delivered by a youth of twenty, on a subject then so new, and of such high interest, was received by the audience with the strongest marks of approbation. A copy was immediately requested for the press; and it was afterwards re-published, both in America and in Europe. We have seen it mentioned, in several instances, with very high respect in England. It is now rarely to be met with. Those who have read it, need not be informed, that it was an effort of no common character. It unfolded, at that early age, the bolder features of the author's mind, and evinced uncommon maturity of judgment and taste. The style is dignified and manly, and formed by a standard truly classical. The field of thought was new. The Lectures of Lowth, if then published, were not known in America; nor do we know of any work, except the Bible itself, to which the author

appears to have been indebted for his plan or his illustrations. The knowledge of criticism displayed in it is profound ; the conceptions are bold and original ; the images are beautiful and distinct ; and the very spirit which breathes in the sacred writers, appears to animate his own mind. This was his only effort in public which his father ever witnessed.

At a subsequent period, during his residence in college as a tutor, he engaged deeply in the study of the higher branches of the mathematics. Among the treatises on this science to which his attention was directed, was Newton's Principia, which he studied with the utmost care and attention, and demonstrated, in course, all but two of the propositions in that profound and elaborate work. This difficult, but delightful science, in which the mind is always guided by *certainty* in its discovery of truth, so fully engrossed his attention and his thoughts, that, for a time, he lost even his relish for poetry ; and it was not without difficulty that his fondness for it was recovered.

In March 1777, he was married to Miss Mary Woolsey, the daughter of Benjamin Woolsey, Esq. of Long Island.

In May of the same year, college was broken up. The students left New Haven at the commencement of the vacation, and pursued their studies during the summer, under their respective tutors, in places less exposed to the sudden incursions of the enemy. Mr. Dwight retired with his class to Weathersfield, and remained with them till September. Early in June, he was licensed as a preacher, by a committee of the Northern Association in his native county of Hampshire, in the state of Massachusetts. Beside instructing his class, during the summer, he preached on the Sabbath at Kensington, a parish in Weathersfield.

The following fact is a striking proof of the respect and affection with which he was regarded by the students. It being well ascertained that the existing head of the college would relinquish his connection with it, the stu-

dents as a body drew up and signed a petition to the corporation, that he might be elected to the presidency. It was owing to his own interference that the application was not formally made.

He left college early in September, and soon after was appointed chaplain to General Parson's brigade, which was a part of the division of General Putnam, in the army of the United States. He joined the army at West Point, in October 1777. Although the scene was entirely new to him, he was not idle nor inattentive to the business which now devolved upon him. He performed the appropriate duties of his office with strict punctuality, and with uncommon reputation.

He remained in the army a little more than a year; but near the close of October 1778, resigned his office, to console his mother under the severe affliction of his father's death, and to assist her in the support and education of her numerous family. On leaving the army, he received from his brother officers, particularly from Generals Putnam and Parsons, as well as from the soldiers of the brigade, the most grateful testimonies of respect and kindness.

His father left a widow and thirteen children, ten of whom were under twenty-one years of age. The subject of this memoir was the eldest; and on him devolved the care of the family, at a period when the situation and circumstances of the country rendered the task peculiarly difficult and laborious. In this situation he passed five years of the most interesting period of his life; performing in an exemplary manner the offices of a son and a brother, and of a guardian to the younger children. Here he was emphatically the staff and stay of the family. The government and education of the children, as well as the daily provision for their wants, depended almost exclusively on his exertions. The elder, as well as the younger, were committed to his care, and loved and obeyed him as their father. The filial affection, and dutiful respect and obedience which he exhibited towards his mother, and the more than fraternal kindness with which

he watched over the well-being of his brothers and sisters, deserve the most honourable remembrance. To accomplish this object, he postponed his own establishment for life, and a provision for his family:— though destitute of property, he relinquished in their favour his own proportion of the family estate; laboured constantly for five years with a diligence and alacrity rarely exemplified; and continued his paternal care, and exertions, and liberality, long after his removal from Northampton.

A strong disposition was manifested, from time to time, by the inhabitants of Northampton, to employ him in civil life. In the county conventions of Hampshire, he repeatedly represented the town; and in connection with a few individuals, met and resisted that spirit of disorganization and licentiousness which was then unhappily prevalent in many parts of the country, and which had too visible an influence in an assembly often fluctuating and tumultuous. It was owing eminently to his exertions, and those of his colleague, the Hon'ble Joseph Hawley, in opposition to the current of popular feeling, and to no small weight of talents and influence, that the new constitution of Massachusetts was adopted by the convention of the most important county in the state. Twice he consented to serve the town as their representative in the state legislature. This was in the years 1781 and 1782, just before the close of the war of independence; when subjects of an interesting and perplexing nature, growing out of the great controversy in which the country had so long been engaged, extensively agitated the public mind, and engrossed legislative attention. Every thing was then, in a sense, unsettled. War had sundered not only the cords which fastened the colonies to the mother country, but those also which bound them to each other. The old foundations were, in a sense, destroyed, and new ones were to be established. Many of the old laws and regulations were to be altered; and others, accommodated to the state of freedom and independence, were to be advised and instituted. A sense of subordination and obedience to law was also to be cherished, instead of a spirit of licentiousness,

then widely prevalent. In this situation, inexperienced as he was in the business of a politician or a legislator, he at once became one of the most industrious and influential members of that body, and on one occasion gained from the legislature a grant in favour of that respectable seminary, Harvard College; an obligation which was gratefully acknowledged by its principal officers, as well as by many others of its friends.

In the winter of 1782-1783, a committee from the delegation of Hampshire waited upon him, with assurances from the delegation, that, if he would consent, their influence should be exerted to secure his election to the continental congress, a place in the gift of the legislature. The late Governor Phillips of Andover, who was his friend, though a man of distinguished piety, gave it as his own unqualified opinion, that he ought to listen to these proposals, and remain in civil life; assuring him, also, with several of the most influential members of both houses, of their cordial support. But he had become so thoroughly weaned from his first intention of practising law, and was so much attached to the clerical profession, and so convinced of its superior usefulness, that nothing could change his resolution to devote his life to the latter. Having preached occasionally, while attending the legislature, in Boston and the neighbourhood, he received invitations, accompanied with flattering offers, as it regarded compensation, to settle as a minister in Beverly and Charlestown; both of which, however, he declined. In the month of May 1783, he was invited, by a unanimous vote of the church and congregation of Greenfield, a parish in the town of Fairfield, in Connecticut, to settle as their minister. This invitation he accepted on the 20th of July in the same year. On the 5th of November following he was regularly ordained over that people, and for the succeeding twelve years remained their pastor.

The annual compensation which he received at Greenfield was a salary of five hundred dollars, the use of six

acres of parochial land, and twenty cords of wood. They also gave him a settlement of one thousand dollars. Such a salary was far from being adequate to the support of a growing family, and the expenses incident to his standing in the community. To supply the deficiency, he immediately established an academy at Greenfield, which he superintended himself, devoting six hours regularly every day to the instruction of his pupils. In a short time, youths in great numbers, and of both sexes, not only from various parts of New England, but from the middle and southern states, as well as from abroad, resorted to his school. His institution was commenced and carried on absolutely without funds, and depended solely on his own character and exertions. He supported it during the whole period of his residence there with unexampled reputation. We know of no similar institution in this country, thus dependant, which has flourished so long, or to such a degree. During the twelve years of his residence there, he instructed upwards of one thousand pupils. Numbers of them were carried through the whole course of education customary at college. It ought to be mentioned, that his female pupils were instructed in many of the higher branches of literature, which had not in the United States previously been taught to their sex; and that under his auspices, on the delightful spot where he resided, began that superior system of female education, which is founded on the principle, that women are intelligent beings, capable of mental improvement, and which is at present extensively prevalent. Probably to the exertions and influence of no one individual are the ladies of America so extensively indebted. No man thought more highly of the sex; and no man did more to exalt the female character.

Beside the instruction of his school, he preached steadily twice every Sabbath, and regularly visited his people. He also cultivated with his own hands a large kitchen, fruit, and flower garden. Greenfield was the resort of learning, of talents, of refinement, and of piety; and his own hospitable doors were ever open to welcome the stranger,

as well as the friend. We believe the instances to be rare, in which a single individual has been the centre of such extensive attraction to men of superior character, or so entirely altered the aspect of society in the region around him.

In 1795, he was, with great unanimity, appointed to fill that important and respectable station, the presidency of Yale College; was inaugurated in September of that year; presided at the public commencement; and, in December following, removed his family to New Haven. The people of his parish, with whom he had lived for twelve years in uninterrupted harmony, heard of his appointment with extreme regret. They loved their pastor, and they were proud of him; and they could not consent to give him up. Never have we known a parish part with their minister with more reluctance.

The degree to which immorality and libertinism had attained in the college, may be conjectured from the following fact. A considerable proportion of the class which he first taught, had assumed the names of the principal English and French infidels, and were more familiarly known by them than by their own. Under circumstances like these, he entered upon the duties of his office as President of Yale College.

The talents which he possessed for the instruction and government of youth, were now called into full exercise. A thorough reformation in the system of discipline was early commenced, and accomplished with as much expedition as the nature of the case would admit. Infidelity was assailed by argument, and vanquished; and vice was disgraced, and in a great measure banished from the college.

“The public,” says Professor Silliman, “have been little aware of the extent and diversity of the labours of President Dwight in this institution. He has, in fact, discharged the duties of four offices, either of which is, ordinarily, considered as sufficient to engross the time and talents of one man. He has been charged with the general superintendence and responsibility, constituting the appropriate duties of the presidency. Like his predecessors, he in-

structed the senior class in their peculiar studies, but on a much more enlarged plan ; he voluntarily discharged, to a great extent, the duties of a professor of Belles-Lettres and oratory ; and he has been charged also with those of a professor of theology."

In the year 1795, when President Dwight entered upon the duties of his office in the college, the whole number of students was one hundred and ten. Almost immediately after his accession, they began to increase, and in the course of his presidency amounted to three hundred and thirteen ; an increase unexampled in any similar institution in this country.

It has been remarked, that at the time of his accession to the presidency, infidelity was fashionable, and prevalent in the college. To extirpate a spirit so pernicious and fatal, he availed himself of an early and decisive opportunity. Forensic disputation was an important exercise of the senior class. For this purpose they were formed into a convenient number of divisions, two of which disputed before him every week, in the presence of the other members of the class, and of the resident graduates. It was the practice for each division to agree upon several questions, and then refer them to the president, to select which he thought proper. Until this time, through a mistaken policy, the students had not been allowed to discuss any question which involved the inspiration of the Scriptures, from an apprehension, that the examination of these points would expose them to the contagion of scepticism. As infidelity was extensively prevalent in the state and in the country, the effect of this course on the minds of the students had been unhappy. It had led them to believe that their instructors were afraid to meet the question fairly, and that Christianity was supported by authority, and not by argument. One of the questions presented by the first division was this: "*Are the Scriptures of the Old and New Testament the word of God?*" To their surprize, the president selected it for discussion ; told them to write on which side they pleased, as he should not impute to them any sentiments which they advanced as their own ; and re-

quested those who should write on the negative side of the question, to collect and bring forward all the facts and arguments which they could produce: enjoining it upon them, however, to treat the subject with becoming respect and reverence. Most, if not all of the members of the division came forward as the champions of infidelity. When they had finished the discussion, he first examined the ground they had taken; triumphantly refuted their arguments; proved to them, that their statement of facts was mistaken, or irrelephant; and, to their astonishment, convinced them that their acquaintance with the subject was wholly superficial. After this, he entered into a direct defence of the divine origin of Christianity, in a strain of powerful argument, and animated eloquence, which nothing could resist. The effect upon the students was electrical. From that moment infidelity was not only without a strong hold, but without a lurking place. To espouse her cause was now as unpopular, as before it had been to profess a belief in Christianity. Unable to endure the exposure of argument, she fled from the retreats of learning, ashamed and disgraced.

In the prosecution of his duties as Professor of Divinity, he early began to deliver the Lectures on Theology we reviewed in our last number. His practice was to preach once on the morning of each Sabbath in term time. By this arrangement, he finished the course once in four years. Thus each student, who completed his regular collegiate period, had an opportunity to hear the whole series. He first conceived the plan of the work at Greenfield. While there, he completed it, in short notes, in about one hundred sermons, and delivered them twice to his people before his removal. At New Haven, he twice went through with them in the same state; frequently, however, adding to their number, and altering their arrangement.

In 1805, when he was permanently appointed Professor of Theology, the corporation allowed him fifty pounds per annum, to employ an amanuensis. Though the compensation was trifling, yet the place was coveted, and regularly applied for, a length of time before it became

vacant. He began immediately to write out these lectures, and wrote one a week during term time, or forty a year, until they were completed. If not prevented, he commenced this task on Monday morning. His progress depended, with the exception of casual interruptions, on the rapidity of the amanuensis; which always fell short of the rapidity with which he dictated. Sometimes, though rarely, the sermon was finished in a single day; usually in the course of the second day. The remainder of the week was employed in writing his travels, and occasional sermons. When interrupted by company, if propriety did not forbid, he would proceed with two trains of thoughts by the hour together, conversing with the company, and also dictating to his amanuensis.

By a standing rule of the college, the president annually delivers a valedictory sermon, on the Sabbath preceding the commencement, to the candidates for the bachelor's degree. Perhaps no part of his clerical labours excited more public attention, or was listened to with a livelier interest than the sermons delivered on these occasions.

In the year 1797, he was applied to by the General Association of Connecticut to revise Dr. Watts's version of the Psalms; to versify such as he had omitted; and to make a selection of hymns suited to the general purposes of public worship. The work was completed in 1800, and laid before a joint committee of that body, and of the General Assembly of the Presbyterian Church, by whom it was approved, and recommended to the use of the Congregational and Presbyterian Churches throughout the United States. In the performance of this difficult task, he made alterations, of more or less consequence, in a considerable number of Dr. Watts's psalms, and composed thirty-three entire psalms, containing about twelve hundred and fifty lines.

To enumerate the various literary, charitable, and pious institutions, which he was active in founding, or promoting, would be a laborious employment. Some of the principal ones may be mentioned. By his exertions and influence, aided by those of distinguished men around him,

“The Connecticut Academy of Arts and Sciences” was established. This was done in the year 1799; and the association was incorporated by the legislature of that state in October of the same year. One of the great objects in view was, to procure a statistical account of Connecticut. This he had much at heart, and flattered himself he should be able to accomplish. For this purpose, the academy printed and distributed a list of enquiries to men of intelligence throughout the state; and to encourage and stimulate others to assist in the execution of the plan; notwithstanding the weakness of his eyes, he wrote the account of New Haven at an early date, which the academy afterwards published; and accounts of a few other towns were furnished by other gentlemen.

He was a zealous promoter of the establishment, and the exertions, of the Missionary Society of Connecticut,—an institution pre-eminent in this country for its zeal and success, in the great cause for the promotion of which it was founded. To its funds, also, he was a liberal contributor, having devoted to their increase the profits of his edition of the psalms and hymns sold in that state. The amount of monies received from this source by the society, exceeded one thousand dollars.

He was one of the projectors of the Society for Foreign Missions established in the year 1809 at Boston, Massachusetts; and until his death was one of its active and influential officers.

Such was the fact, also, with regard to the theological seminary at Andover, in that state. From its commencement, he was one of the visitors of that school, and annually attended to the duties of his office with great engagedness and punctuality. For it, his labours, his counsels, and his prayers were ever ready; and in its prosperity he was not less interested than in that of the college over which he presided.

From the time of the establishment of that most illustrious and sublime charity that has ever engaged the attention, or drawn forth the exertions and the wealth of the

pious and benevolent. "The British and Foreign Bible Society," it was the ardent wish of President Dwight to see a similar institution established in the United States. Although a friend and promoter of smaller and more circumscribed institutions, he viewed the subject on a large scale, and was strongly impressed with the idea, that a national society would be much more efficient, and far more extensively useful. Although he was prevented by sickness from being present at the establishment of "The American Bible Society," during the last year of his life, yet it was an object which not only met with his cordial approbation, but had the benefit of his warmest encouragement, and his earnest prayers; and it was a consoling consideration to him, that he lived to see it accomplished, and making rapid progress towards extensive usefulness and respectability.

In addition to the foregoing institutions, a long list of more confined, but active and operative societies, formed for the purposes of piety and charity, had the benefit of his exertions, and the weight of his influence and patronage. According to his resources, he contributed largely and cheerfully; his services he rendered to an extent rarely equalled; and in his endeavours to promote their usefulness and success, he was never weary.

Throughout his whole ministerial life, and especially while head of the college, he was resorted to by clergymen, from various parts of the country, for his advice and counsel on the subject of their professional concerns. Vacant parishes applied to him for his assistance in procuring ministers. In all associations of the clergy, local and general, of which he was a member, he was active and influential; able in devising, and firm in accomplishing measures for the advancement of religion, and for the good of the community. His services were extensively sought as a peacemaker, in removing difficulties between ministers and their people, and in restoring harmony in churches. Applications for private teachers and instructors of public schools, from almost all parts of the United States, were made to him in immense numbers. The infant seminaries

of our country often requested his assistance in the selection of their presidents, professors, and tutors. These various applications not only occupied much of his time, but subjected him to a laborious correspondence, and no inconsiderable expense. Yet his ardent desire to do good, by improving the education of the young, by diffusing valuable knowledge, by advancing the literary character of the country, and by promoting the prosperity of the church of Christ, rendered these gratuitous services for others not irksome, but pleasant.

The afflictions which burst the bands of mortality, and liberated the soul of this great and good man, were painful and lingering to him, but reflected great glory to God, the graces of whose Spirit were eminently displayed in his patience, resignation, humility, faith, and love. Professor Dwight died 11th January 1817, in the 65th year of his age.

On the Burning of Widows in India.

There is scarcely any subject which has of late excited so deep, and so general an impression on the public mind, as that of the Burning of Widows. Nor is this to be wondered at, when we consider that it is one which appeals to the best and finest feelings of our nature, and which, setting aside all the distinctions by which we may be known among each other, addresses itself to us simply as rational and feeling beings. To see the fairer and more amiable part of our species urged on, by blind ignorance, and the suggestions of those who are gratified in their destruction, to the perpetration of a deed from which the stoutest heart must shrink—to lie down with corruption, and eat, as they express it, devouring flames—is a scene calculated to awaken the strongest sympathies, we will not say of a man of feeling, but of the most obdurate and abandoned mind. No words can express the mingled indignation and pity of a virtuous man, on seeing the pile which is to consume the living mother with the dead father, kindled by the hand of the eldest son; yet the natives have been so

long and so frequently accustomed to these dreadful fires, that most can look upon them, or even officiate at them, with the greatest apathy. To determine whether the heightened glow of the European, or the dull insensibility of the native, is the proper feeling on such occasions, it is necessary for us to inquire how far the deed itself, abstractedly considered, is right or wrong; because, as rational beings, we ought to regulate our feelings by reason. If we can view things horrid in their nature, and dreadful in their consequences, without any emotion, it is a plain sign that our souls must be destitute of moral sensibility; and if, on the contrary, our feelings are excited to the highest pitch against things which in themselves are allowable, if not commendable, it shews that we are guided by passion, and not by the dictates of reason.

Before entering on the considerations which the natives advance in defence of this practice, which is so revolting to our feelings, it will be necessary for us to state what are the objections which we have against it; and having placed our arguments in one scale, we shall be able to weigh theirs in the other; and thus ascertain, by the preponderance or the deficiency, whether it is by the force of truth, or by the power of prejudice, that this custom is continued: and if, upon thus deliberately weighing the subject, the practice shall be found to be as wicked as it is cruel and unnatural, it will then follow that it is the indispensable duty of every individual to seek, by all lawful means, its total abolition.

We think the burning of widows totally inexcusable, because it is in direct contradiction to one of the first principles of our nature, self-preservation. God delights in the preservation of his creatures, and that which he delights in must be happy. He has armed all animated beings with a wonderful power, which repels every effort made to destroy life. From the ferocious tiger to the timid hare, we find the same instinctive property of self-defence and love of life. The divine Being has shewn us, by the instinct which he has implanted in us, by the structure of the various limbs of our bodies, and still

more by the reason with which he has endowed us, that it is our indispensable duty to preserve, and not to destroy ourselves: a duty which we cannot violate without incurring his displeasure. So strong is the attachment to life implanted in our nature, that from time immemorial it has been proverbial: "Skin for skin, yea, all that a man hath, will he give for his life*:" and that this powerful principle might act universally and successfully, the God of nature has so formed and disposed of all the members of the human body, as to render them most efficient in defending us against danger; and beside this, he has added to human beings the faculty of reason, to teach them how to use these most efficiently for their own preservation: and thus he has defended with the strongest barriers, every avenue leading to self-destruction. If we add to these principles of our nature the sanctions of revelation, we shall find, that of all the crimes done under the sun, that of self-murder is the most enormous. The divine law expressly declares: "Thou shalt do *no* murder;" and in this prohibition self-murder must certainly be included. The gospel, which is a system of mercy, declares it as a thing with which all ought to be acquainted: "Ye know that no murderer hath eternal life abiding in him." Ignorant of these highest of all considerations, and unfaithful to those inscribed on their hearts by the hand of nature, the widows of Hindoos in this country, impelled by false shame, reproach, and the prospect of a miserable existence, break through all the bonds of nature and reason, and throw themselves down to be consumed in the flames with the dead body of their husband. We pity the sufferers, but we must condemn the deed:—

" Shall Nature, swerving from her earliest dictate,
Self-preservation, fall by her own act?
Forbid it, heaven!"—

* This same proverb, though in different words, exists among the Hindoos:—

आपदर्थं धनं रक्षीद्दारा रक्षीद्धानैरपि । आत्मानं सततं रक्षे
दासैरपि धनैरपि ॥

But there is in this act a violation of the laws of nature, not only on the part of the widow, but also on that of her son, who sets on fire the funeral pile. Nothing can be more evident to a reflecting mind, than that children were designed by Providence to administer to the temporal comfort of their parents. One reason why they are necessitated to be so long dependant on their parents, may be, to impress on their minds a sense of the obligations under which they are laid, to help and console them in return, should they ever stand in need of their succour. All civilized nations have agreed, that it is the duty of a child to honour his parents: hence, when a Grecian law-giver was asked why he had specified no punishment for the murderer of a parent, replied, that he did not believe such a monster could ever exist; and hence the Romans erected a temple in honour of one who had, in an extraordinary manner, supported a parent, when dying for want in a dungeon. In our own country, if a son, at the time he ought to comfort and sustain his afflicted, sinking mother, should imbrue his hands in her blood, it would be regarded as a crime which no name could designate, and for which no sacrifice could atone. The writer of this very well recollects, that an English child, when he heard the relation of the Bengalees burning their own mothers, very gravely asked: "And, Sir, don't they hang them for it?" We think the natives have no reason to complain of the want of filial affection in their sons, deplorable as it is, while they encourage them to murder their own mothers, at that very important crisis, when they ought to administer to them the balm of consolation. What idea can children possibly have of filial obligations, when, instead of an outrageous crime, it is considered a sublime virtue, for a son to burn his own mother alive?

The unnatural friends who urge the mother and the son to the perpetration of the murderous deed, the Brahmuns who officiate at the inhuman rite, and the multitude who applaud the act, are all guilty of murder, according to the laws of Munoo; for he states, that in any crime, the instigator, the perpetrator, and the encourager, are equally cri-

minal*. If we view things in this light, and consider the number of widows that are annually sacrificed, we shall find that there is no country in all the world so full of murderers and murder as Bengal. It has generally been considered, that the burning of a widow is a simple act, which affects only the individual who suffers; but it is not so. How many urge her to it, how many assist her at it, and how many rejoice in it! This swells the enormity of the crime more than a hundred fold, because, instead of the guilt of one or two, it frequently involves the guilt of hundreds: and all these, by participating of the crime, are exposing themselves to greater tortures than those of the widow, by "treasuring up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his work." The deed is still further aggravated by the cruelty which attends it. To strike a female in a civilized country, is reckoned a great disgrace to a man: but what is this, when compared with the cruelty of those, who bind with strong cords the defenceless widow to the dead body of her husband, press her down with still stronger bamboos, lest she should make her escape, put the torch which is to kindle the consuming fire into the hand of her son, and when the smoke and flames ascend to heaven, drown the shrieks of the dying by loud vociferations, exult as though they had achieved some great exploit, and return home as though they had been to a feast, and not a funeral? We can conceive of no murder so aggravated as this. The accounts of cannibals destroying and devouring their enemies, is not half so revolting to the feelings of a man who considers the difference of the two cases. To leave a female unprotected in the hour of danger or distress, is considered a greater act of cruelty than that of destroying a public foe; but because she is unprotected, and because her husband has made no provision for her, to destroy her outright, and that in the most cruel manner, is an act of barbarity to which the annals of time can furnish

* प्रयोत्रयितानुमन्ता कुत्ताचेति सर्वेखर्गनरकभोक्ताः ।

no parallel. What a striking contrast do we here perceive between the precepts and practice of Hindooism and Christianity! The one teaches us, that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The other would have us believe, that pure religion and undefiled before God and the Father is this, To burn the widows in their affliction, to render the fatherless still more destitute, and to seek only after the gain of this world.

But to proceed with our subject, we think that not only the practice itself is highly criminal, but the motives which lead to it equally unworthy. This is not one of those dubious cases, where, being left to conjecture, we are not at liberty to determine what are the motives which influence the mind, but by the rules of common politeness are bound to think the best; no, the motives which influence the conduct in this particular, are either openly avowed, or drawn from facts, with such clearness as not to admit of any doubtful interpretation. It must be confessed, however, that the more we examine into the matter, the more we perceive a total want of all settled principle in the whole transaction, and are convinced that it is carried on more through custom than through any steady conviction of its being proper. Nevertheless, what little of principle we can trace in it, is all of a low, delusive, and destructive nature.

Of all the persons concerned in the 'cruel ceremony, the Suttees profess to be actuated by sentiments the most imposing. They are taught to believe, that by being immolated they shall save themselves, their husbands, and their families from the misery of coming into this world again for 35 millions of years. We are willing to allow that such a prospect, vain and delusive as it is, from its having no good evidence to rest upon, may have a considerable effect upon an ignorant and heated imagination; yet when we reflect on the great want of conjugal affection which existed between the parties during their life time, and the carelessness with which they can reject the pro-

mise of eternal blessedness, offered them on easier terms, and on better evidence, when it stands in competition with present enjoyment, we can by no means allow that this is the main consideration which guides the trembling steps of the Suttee to the funeral pile. It is, we believe, the things connected with time, and not those connected with the little eternity of 35 millions of years, which induce her to part with life, and all she values in it. She knows that no provision is made for her support, and that when the friends of her husband, in whose hands all the property is left, have expressed their wish for her to "eat fire," she has no favour or compassion to expect from them, should she refuse: she knows, too, that she can never marry again, and must after this always be a burden upon the family, contrary to their wishes; and she has reason to fear that by neglect and ill usage, she might be necessitated to betake herself to improper practices, as the only means of procuring her subsistence; and death to such prospects appears preferable. She has no Christian principles to support her in the view of such trials, or to guide her through them; she therefore sinks helpless into the arms of despair, and suffers herself to be led away as a lamb to the slaughter. When we see a poor unprotected, distressed, and persecuted creature, thus driven by the wretchedness of her circumstances, to submit to the most miserable death, in preference to living, we are constrained to pity and deplore her situation. Yet still it is sinful for any one, on account of the troubles of life, however great they may be, to leave the post assigned him by Providence before the appointed time.

"Our time is fixed; and all our days are number'd;

How long, how short, we know not: this we know,

Duty requires we calmly wait the summons,

Nor dare to stir till heaven shall give permission.

Like sentries that must keep their destined stand,

And wait the appointed hour, till they're relieved.

Those only are the brave who keep their ground,

And keep it to the last. To run away

Is but a coward's trick: to run away

From this world's ills, that at the very worst
 Will soon blow o'er, thinking to mend ourselves
 By boldly vent'ring on a world unknown,
 And plunging headlong in the dark! 'Tis mad:
 No phrensy half so desperate as this."

We are able to trace with certainty the ideas which lead the widow to burn; but we are much more at a loss to account for the strange conduct of her eldest son who burns her. Is he told that he must assist his mother in the performance of a virtuous action, and that being the eldest son, and support of the family, he is most worthy of the honour of contributing to the welfare of his ancestors and his posterity; and does this vague and chimerical representation turn back the tide of his natural affections? Or does he think that when his mother is dead, he shall be rid of a burden, and able to enjoy the whole of his father's property without the expense of supporting her; and does this idea rush across his soul like a pestilential blast, and destroy every noble and human feeling? Or is he too young to know what he is about, and compelled to act as others direct? If so, the guilt rests with them. The former of these suppositions may have some effect on adults; but the deed is so monstrous, that we are constrained to attribute it chiefly to the force of custom. Whatever may be the real cause, this we may rest assured of, that so bad an action can never spring from any good principle; for if any satisfactory reason could be offered for conduct so atrocious, it must necessarily go to justify all the wickedness that the son has ever seen, and all the crimes that the darkness of night has ever concealed. In perfect accordance with the want of proper principle, is the want of proper feeling manifested by these officiating sons; and the latter with us is a convincing proof of the former. It might naturally be expected on so solemn an occasion, that the son, on giving the death-blow to her who gave life to him, and on being obliged to repay with fire and fagot all the kindness of his mother received from his earliest infancy, the liveliest emotions of grief would be displayed:—but no; through the whole process, which lasts for a considerable time, there are no signs of

grief or shame: the countenance is unmoved, and down it steals not one solitary tear; the conversation is light and trifling, on the most common topics; and the whole is passed through as a scene of mirth, rather than of mourning. We wait till the end of the ceremony, till the dead father and the dying mother are both consumed by the flames, and, with the exception of a few women who tear their hair, throw themselves on the ground, and lament aloud, all is hilarity, or perfect indifference: the son looks on the bones and ashes of his father and mother which remain with unconcern; nay, takes them up, and throws them into the river, and returns home far more satisfied with having sacrificed his mother, than he would have done had he sacrificed a cow. We leave it with our readers to determine, whether the reasons which lead to such conduct, whatever they may be, ought not to be condemned, simply from the effect which they produce; and only request that they will not suffer their judgment to be warped in favour of the matricide, by considering it a religious act; since, if it be true, that what is morally wrong cannot be politically right, it is much more certain, that what is morally wrong, cannot be religiously right.

The motives which induce the friends of the deceased to recommend or sanction the burning of his relict, are either the fear of shame and trouble, or the love of honour. They are aware that among them she could never marry again, without exposing them to what they consider a great dishonour; and they are equally aware, that such is the state of society among themselves, that unless she was literally imprisoned, she might bring disgrace upon their family by her improper conduct: and it is this fear of disgrace, at least in part, which leads them to conclude that there is no safety for them except in her destruction. With some this motive may not operate: it may be a matter of indifference to them whether she retains her virtue or not; this forms no part of the argument: the only concern with them is, if she lives, how she is to be supported. She is young, and may live to a great age; her parents

are poor, and she must be kept at their expense; they have nothing to spare, and how can they support her? After considering all these things, they are happy to find out a plan, by which they can with credit rid themselves of a burden. Should the friends be rich, and consequently have no inducement to seek her destruction, on the ground of their not being able to support her; yet they may be afraid of the trouble that will arise in the family from her quarrelling with the other wives, or other members of the family, and therefore may wish for her removal, as one who is likely to prove troublesome. Now when any one of these things is seconded by the prospect of gaining honour and applause, we are at no loss to account for the strange conclusion to which the mind is brought. The name *Suttee* carries with it a degree of honour in their estimation: it means *true* or *faithful*, and the fame of the family is estimated by the number of these true and faithful ones. It is probable that there may have been a few instances in former times, when the husband had but one wife, of her laying down her life with him through affection and faithfulness; but as this, through the influence of polygamy, is no longer the case, this fine name serves only as a specious bait, or as a fine garment to cover those corrupt motives which they are ashamed to have exposed. So many are the ways of giving to vice the appearance of virtue!

The Brahmun who helps forward all the parties, and who officiates at the pile, appears to us to be actuated rather by motives of avarice, than by any idea of the fitness or propriety of the work in which he engages. This is the universally prevailing vice of Bengal. There is scarcely any crime to which "the love of money" does not give birth: it is therefore truly and emphatically styled "the root of all evil." We desire not to speak disrespectfully of the Brahmuns; but there is no need of our concealing that which they are not ashamed to confess. It is well known, both to themselves and others, that avarice is their easily besetting sin; it is also known that they are well paid for officiating at the funeral pile of a *Suttee*;

when, therefore, we consider what dreadful crimes have been committed in our own enlightened land, by persons over whom this passion has had an unlimited sway, it requires no stretch of the imagination to conceive what it is that makes the Brahmun so cheerful, while assisting the helpless and distressed to the end of her mortal troubles.

As to the multitude, they rejoice in the scene as a fine piece of *tumasha*, or fun. In England, a funeral is a solemn sight, and impresses seriousness, not only on those who have lost a relative or friend, but also on the giddy multitude: but it is not so in India; here they can look upon dead and dying mingling their ashes together amidst devouring flames, without any sorrow of heart, without dropping a single tear; nay, they smile at the sight, and on few occasions, except that of marriage, manifest stronger indications of pleasure. What a striking specimen is this of the effects of idolatry! How much does it corroborate the account given of heathens in former times, and shew that idolatry is the same as to its effects in every age! What an inspired writer said of the ancient, we may still say of modern idolaters: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

The consequences which result from female immolation are such as well befit the motives from which they spring: they are, destruction to the helpless sufferer; distress to a bereaved family; and mischief and misery to the public in general.

The widow by this act devotes herself, body and soul, to destruction. That she destroys her body is a fact of which all have ocular demonstration; but that her soul sinks into destruction likewise, will appear to many a hard saying, which they will scarcely be able to bear. It cannot give them more pain to hear, than it does us to say, that we believe both body and soul are lost. We advance it not on our own authority, but on the authority of the Bible; for we confess, that had it not been revealed in the sacred volume, we dare not have ventured an opinion on the subject: but to the decision of the great, eternal Judge of quick and dead, we all must bow. God has informed us, that he is no respecter of persons, and that he will judge every man according to his works, and the light which he has received. Those who have only the light of nature, will be tried by the law of nature; those who have the law of God, will be judged by that law; and to them who live under the gospel dispensation, the gospel will be "the savour of life unto life, or of death unto death." All laws beside these are of human origin, and consequently such as God will not adopt as the standard of his proceedings. Now let the Suttee be judged by either of these three laws, and her condemnation will be the same, though the degree of punishment to which she will be condemned, will vary according to the light which has been abused. Is she judged by the law of nature; she has broken that law, she has violated one of its strongest requirements, and is therefore condemned by it. The motives which have influenced her to do so, will doubtless be taken into the account, and her punishment regulated accordingly. Should she be tried by the law which declares, "Thou shalt do no murder," her condemnation would be the same, but her punishment greater, as having violated the law of nature and the law of Moses. Should she be tried by the gospel, her condemnation would still be the same, but her guilt and consequent punishment greatly enhanced, as having broken the law of nature, the law of Moses, and the law of Christ; or, in other words, all the laws of God, *natural*, *moral*, and *divine*. As the case of the widow who burns,

comes under the former of these suppositions, we think it must appear plain to every one, that in burning she destroys both body and soul, though her future misery will not be so aggravated as it would have been, had she done the same thing in a Christian, instead of a Heathen country. We could advance many other arguments to prove, that a person thus destroying herself can never be saved; but as the one we have given appears to us so equitable, so self-evident, and so undeniable, it is unnecessary to proceed further. What a gloomy aspect does this view of the subject give to the burning of widows! Henceforth, when we hear of these instances of murder, we must think not so much of the funeral pile, as of that "pit, the smoke of whose torment ascendeth up for ever and ever." What heart but must bleed with commiseration for these deluded creatures, who by one act commit their bodies to a fire that might be extinguished, and their souls to that place "where the worm dieth not, and the fire is not quenched!"

Such is the state of the sufferer; nor are the sufferings of those who are left behind either few or small. The misery of the family begins long before the act takes place, it is increased when it does take place, and it is continued when the remembrance of it is nearly effaced from the memory. If a mother intends to sacrifice herself, it is commonly known in the family for years beforehand; and what source of distressing anxiety must this be! We cannot be ignorant of the pain of which the mind is susceptible on the anticipation or certain prospect of future misery. It is true that this pain depends on the sensibility of the feelings, which among the Hindoos is not generally very acute; yet, though their pleasures may be less refined than those enjoyed by European families, and their susceptibility of pain less; still they have their domestic comforts, and in proportion as they value them, must be the uneasiness they feel at the prospect of being deprived of them all at once. Surely they must be greatly concerned, when they see their father afflicted, and reflect, that should the affliction terminate in death,

they shall lose their father and their mother, and all their dearest earthly comforts, by the awful stroke, and be called to witness a scene, which will clothe death itself with a tenfold horror. We know not what they actually feel while anticipating future woe; but we conceive that such a prospect to us would be like a sword constantly suspended over our heads by a single hair, which would deprive us of all comfort in life, and its numerous mercies. But whatever may be felt in anticipation, real misery must be experienced when the event takes place, at least by the friends of the widow, and the junior members of her family. The latter are deprived at once of a father to support them, and of a mother to take care of them, and are left dependant on a brother, who may have as little love for them as for their mother whom he has burned. They have now no kind mother to rejoice with them in prosperity, or to comfort them in affliction and adversity: theirs is a pitiable case indeed! Those who have experienced a mother's tenderness, when their father has been removed from their sight, and have witnessed her, in the time of trouble, redoubling her exertions for their support and welfare, can best estimate the distress of that family who lose at one stroke both father and mother. The misery of those who are left orphans in childhood or youth is necessarily great, and often extends to the whole of their mortal existence. If this is the case in our own land, where so much attention is generally paid to them, we may safely conclude that it is much more so in this country. Let us then unite the *prospective*, the *real*, and the *consequent* misery entailed on families by the burning of widows, and we shall be convinced that it is indeed a dreadful calamity.

We advance one step further, to consider the pernicious effects which the burning of widows has on society. It is injurious, both in principle and practice. When a whole community maintain that they have a right, if they please, to violate the laws which God has written on their hearts, it must have a sad effect on their moral character; and when they see these sentiments reduced to practice,

it must tend to extinguish in their souls the tenderest sensibilities of nature, and so render them unfit to contribute to the welfare of society. It may be thought by some that the practice is very limited, and that when compared with the population, the number of sufferers is few; but it should be remembered, that the principle which leads to it is almost universal, and that it has a universally bad effect on those who embrace it, by leading them to cast off the fear of God, and trample on the laws of nature, and by thus opening the way for the commission of every other enormity. Regard to moral principle is the safeguard of society; and when this is renounced, whether through ignorance, superstition, or general depravity, every evil work will succeed. A defect of morality in any one striking instance, paves the way for transgression in every other. Hence, after the Hindoos have transgressed the laws of nature, of reason, and of morality, in burning their widows, we are not surprised to find all vice treated with indifference, and the most absurd and cruel ceremonies performed with pleasure. We are not surprised to find among them "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" for these are the streams of corruption, which flow as naturally from their principles as foul water does from a corrupt fountain.

While the system which recommends or justifies this barbarous rite, perverts the morals of the people, the practice of it has the most injurious influence on the natural and social affections. What we know of domestic life among them convinces us of this; and if we knew more, we have no doubt we should be still more deeply convinced. Why are women at their birth, in their youth, and after the death of their husbands, treated with so much marked contempt, indifference, and severity? Does it not shew the want of virtuous affection in the minds of the men, and lay the foundation of domestic misery? Why is unfaithfulness so universally prevalent among the women, that they can-

not be trusted, unless environed by strong walls; and why is their inconstancy complained of by the men in terms which put all modesty to the blush? Does not this shew the want of all true affection in the females? And why is it that children have so little respect and love for their parents, and that they so generally consider themselves under no obligation either to serve or obey them, unless it suits their own inclination? Why has this want of affection become so prevalent in all the parts of the domestic circle? Is it not because a superstitious custom, having destroyed one of the fundamental laws of nature, has broken the mainspring, which ought to regulate all the affections.

The degradation of the domestic circle has an unavoidable tendency to destroy public spirit, and all desire for public improvement. Society being composed of a number of families, if the members of these are not bound to each other by the ties of friendship and love, it will be impossible for them to unite together, to advance the public good. If they are not first taught to love their parents, their friends, and their neighbours, how can it be possible for them to love their country, and all mankind? We find, therefore, among the natives, the same disorganization in public as in private life. There are scarcely any combinations formed for the purpose of promoting knowledge and piety among the lower orders of the people. Almost all seek their own ease, and the acquisition of wealth, and care little about the progress of science, literature, and morality, in the community. We appeal to those few learned and respectable natives who desire the improvement of their countrymen, whether what we here advance is not correct. We say not that the burning of widows is the immediate cause of all these mischiefs and miseries; but we must maintain, that it is one striking feature in that system which produces these dire effects.

[To be continued in our next.]

[For the ASIATIC OBSERVER.]

On the Present State of the Pepper Trade.*

The pepper countries extend from about the longitude of 96° to that of 115° E. (to the eastward of which none is to be found,) and reach from 5° S. latitude to about 12° N. where it again ceases. Within these limits we have Sumatra, Borneo, the Malayan Peninsula, and certain countries laying on the east coast of the Gulf of Siam.

* It may be interesting to our readers, in connection with this article on the trade in pepper, to peruse the following account of its cultivation. It is extracted from Crawford's History of the Archipelago, vol. i. p. 481—486.

“The culture of pepper is simple and certain. Of all products known to us under the name of colonial, it is that which, in climates congenial to it, grows in the most indifferent soils. Indigo, sugar-cane, tobacco, and even cotton and coffee, demand soils of high fertility; but pepper flourishes in comparatively indifferent ones, nay, indeed, appears to attain the highest perfection in such. Those countries of the Archipelago, therefore, we may remark, which are not noted for the production of the articles above enumerated, and for that of rice, are those in which pepper comes to the greatest perfection, such as the south west coast of Sumatra, the north coast of Borneo, and the eastern coast of the Malayan Peninsula. Java, so famous for the fertility of its soil, produces the worst pepper of the Archipelago*. The pepper vine, in its native country, is an inhabitant of the mountains; and in the Indian Archipelago, we find it cultivated only in dry upland soils, and never in the rich hot loams fitted for the growth of marsh rice.

“Either in its wild or cultivated state, when the vine is suffered to creep on the ground, the fibres which, when it is trained, adhere to the prop, strike into the ground, and become roots, and in this situation it never bears fruit. To enable it to do so, it must be trained upon some tree or pole. A variety of trees are used for this purpose in different countries. In Malabar, the Mango, the Jack, and *Erythrina*, are in use. Among the Indian Islands, the vegetating props are sometimes poles of dead timber, as used in the culture of hops; and the vines are occasionally supported by the Areca, and even the Coconut Palm. Where, however, the culture is pursued by, or on account of Europeans, the business is conducted more systematically. The gardens are laid out into regular squares, and the only props used in these are the Dadap, (*Erythrina corallodendron*;) and the Mankudu, (*Morinda citrifolia*.) The land chosen for a pepper garden is a piece of forest land, similar to that from which, after the felling and burning of the timber, a fugitive crop of mountain rice is taken. After the ground is broken and prepared, the vegetating props are planted at regular distances, by cuttings usually two feet in length. The distance between each, in Penang, according to the improved practice of the Chinese, is seven feet and a half; but the native planters of Bencoolen place them as near as six feet. Six months after the planting of the vegetating props, the vines are planted. This is done by cuttings or slips of the vine from the horizontal shoots that run along the ground at the foot of the old vines. A singular operation, considered to be equivalent to transplanting, is invariably performed on the young vines: this is called ‘laying down,’ and consists in detaching the vine from its prop, and burying it at the foot of the prop, in a circular pit, eighteen inches in diameter, leaving no more above ground than the top, which is fixed to the prop. At

* The pepper vine flourishes in those countries of the Archipelago, the mountains of which are of primary rock; and is of inferior quality, or unknown, where the geological formation is secondary.

The whole produce of the Island of Sumatra is estimated not to fall short of 190,000 pikols, the S. W. coast being said to produce 150,000, and the N. E. coast 40,000 pikols. The pepper ports and districts are on the S. W. coast; and the amount of their produce, as given in a recent estimate, is as follows, viz.

Port and district of Truman,	..	40,000
District of Poolo Dux,	..	4,000
Ditto of Cluat,	..	30,000
Coast from Tampat Tuan to Soosoo,	..	33,000
Port of Soosoo,	..	1,000
Kooalla Battoo,	..	20,000
Analaboo,	..	2,000
District to the North of Analaboo,	..	20,000

Pikols. . . . 150,000

Penang, this operation is performed in the eleventh or twelfth month; but at Bencoolen, not until the second or third year, or the first appearance of fructification. After this operation, which is always performed in the wet season, the plant shoots up along the prop with redoubled rapidity.

“There is considerable variety in the period of the vine’s first bearing fruit, and in the whole duration of its bearing. It usually, however, yields fruit in the third year, is in full bearing in the fifth, and continues stationary for eight or nine years. After its fourteenth year, it begins to decline, and is not worth attending to after the twentieth, though it will live to the thirtieth. In a rich soil, and a warm temperature, the progress of maturity and decay are most rapid. In poor soils and colder climates, the contrary effects will take place.

“There are, as already mentioned, two crops, which, in point of time, are extremely irregular, and in some situations run into each other in such a manner, that the reaping is pursued nearly throughout the year. In reaping the pepper harvest, the reaper nips off the *amanta*, or clusters, when the first berries of each cluster appear, though the rest be still green. The clusters are thrown into baskets, where they remain for a day. They are then spread on mats, and trodden with the feet, to detach the fruit from the stalks. After this the pepper is winnowed, to separate it from dust and broken grains. This, with exciccation in the heat of the sun, is the whole process of preparing this hardy product. White pepper, as is now well enough known, is black pepper blanched. The process of blanching consists in the simple immersion of the grains, choosing the ripest and best, for eight or ten days in water; a running stream, if procurable, being preferred for this purpose.

“The fecundity of the pepper vine has been ascertained with considerable accuracy, in consequence of the large share which Europeans have had in the culture. According to the careless husbandry of Bencoolen, occasioned by the injudicious principles of forced culture, the average product of pepper vines of all ages, and reckoning upon the inequalities of soil and season, is somewhat under 6 and a half ounces avoirdupois per vine.

“With the free enterprise of Europeans, and the skill and economy of the Chinese cultivator, the average produce of pepper vines at Penang is not less, under the same circumstances, than a pound and a half, which is at the rate of 1161 lbs. per acre. In Malabar, the produce of a single vine cannot be estimat-

Here it is of importance to remark, that the culture and production is extremely fluctuating; a circumstance arising partly from the character of the culture, partly from the nature of the soil, and perhaps in no inconsiderable degree from the character of the cultivator. All the suitable lands in extensive districts are put at once under pepper culture, when the price is high; but on these lands, when the vines are exhausted, no fresh vines are planted, either because the soil has been actually impoverished, or the cultivator thinks so; or at all events, never attempts to apply any dressing for the purpose of renovating it. From this cause, the ports and districts which one year are the most productive, are found in a short time to yield a very inconsiderable quantity, or are totally unproductive. Thus Truman, by far the most considerable pepper district, was a few years ago unknown to European traders even by name, and yet its produce is already decreasing; so is that of Poolo Dux district, and still more rapidly that of Kooalla Battoo. On the other hand, the production of Cluat, and the districts to the northward of Analaboo, are rapidly increasing; while that of Tampat Tuan, Soosoo, and Analaboo, is stationary.

During the last pepper season, there obtained cargoes on the West Coast of Sumatra, 27 American ships, six country traders, and four large French ships, besides the ship belonging to the East India Company, which generally takes away 500 tons. Nearly the whole of this trade is in the hands of Europeans or Americans, and finds its way either to Europe or America. No trade can be more perfectly free than this is. The natives sell their produce to the best bidder, without distinction or predilection. The cultivators are members of numerous petty and independent tribes; and the increase, value, and extent

ed much higher than 7 ounces avoirdupois* ; and supposing the vines to be planted in the same manner, and at the same distances as at Penang, the produce of an acre in that country would be no more than 348 lbs. In the Indian Islands, the culture is simple. The plant requires little watering, and no manure. In Malabar, the culture is both complex, slovenly, and precarious; and frequent watering and manuring are requisite. We are not surprised, therefore, when we find that the pepper of the latter is greatly dearer than that of the former."—Ed

* Buchanan's Journey through Mysore, vol. ii. p. 464, 465.

of the trade is a noted proof of what commercial freedom is capable of effecting, even among such a people. It is to the Americans we are indebted for this example: their beneficial intercourse has made them, in the short period of thirty years, better known to the natives than the European race in these countries, including their conquering neighbours, the English and Dutch. It is a fact well known to persons recently frequenting that coast of Sumatra, that among the native traders the European name is scarcely known; and the word American has become a kind of generic, under which French, English, Dutch, are all comprehended.

The north coast of Sumatra, from Pidar down to the Carimons, it is estimated, produces 40,000 pikols. Prince of Wales' Island is the principal depot for this, from whence the greatest part is exported to Bengal and China. The produce of Prince of Wales' Island itself is about 15,000 pikols.

Of the islands at the mouth of the Straits of Malacca, Bentang, on which Rhio is situated, and the adjacent islands, produce 10,000 pikols, and Lingin about 2,000. A large proportion of this is brought to the emporium of Singapore, which exports annually about 21,000 pikols, some to Bengal and China; but principally to Europe direct, in free traders.

The west coast of the Malayan Peninsula produces no pepper, with the exception of about 4000 pikols afforded by the territory of Malacca. It may be remarked, that no country which is rich in tin, also affords a large produce in pepper. Whether it be, that the existence of tin points out a sterility in the soil unfavourable to the growth of pepper, or that the capital which each state can afford is insufficient to conduct both these branches of industry at once, is a matter on which want of local information disqualifies us from deciding.

On the east coast of the Peninsula, the production of pepper is very considerable. The ports of Patani and Calantan, (chiefly the latter,) yield about 16,000 pikols annually, and Tringganoo about 8000. A portion of this is

brought to Singapore and Penang ; but we believe the greater proportion goes direct to China in junks, of which three large ones frequent Tringganoo annually, and one Calantan. The Americans, too, occasionally visit these two ports. In the year 1821, three vessels of considerable burthen obtained cargoes.

The east coast of the Gulf of Siam, from the latitude of $10\frac{1}{2}^{\circ}$ to that of $12\frac{1}{2}^{\circ}$ N. affords an extensive produce of pepper. It is scarcely known even by name to the traders of Europe. The principal ports here are Chantibul, Tungyai, Pangsom, and Kampot ; the two first being under the dominion of Siam, and the two latter under that of Kambojia. The whole produce is estimated at not less than 65,000 pikols, 40,000 of which are brought at once to the capital of Siam, as tribute to the king ; and the whole finds its way to China in junks.

It remains only to estimate the produce of the Island of Borneo. The state of Borneo, properly so called, the most populous and considerable of that vast and trackless region, is, we believe, the only part of the island which now yields any supply of pepper worth mentioning ; for that of Banjermassing has long ceased to be of any consideration. The whole produce of Borneo is estimated at about 20,000 pikols, of which a large share is carried to China direct in junks, some by Portuguese vessels ; and about 7000 pikols are now annually brought by the native craft of the country itself to Singapore, in the course of that free trade which is happily flourishing at that settlement.

The data which have been stated will enable us to estimate the whole production of the Malayan Archipelago, including that of the peninsula of Malacca, and that of the east coast of the Gulph of Siam, at 330,000 pikols : and as there is no other part of the world that affords pepper, excepting the western coast of the peninsula of India, (and this affords 30,000 pikols, or not more than one eleventh part of what the places we have enumerated produce,) we have accordingly at one view

the whole production of the earth, being 360,000 pikols, or 48,000,000 lbs.

Of all the articles on which the industry of man is exercised; and of which the production is at present, at least, limited to a comparative small extent of the globe, pepper is the most universally diffused, being in very common demand among men of all conditions, the civilized and semibarbarous, the rich and the poor. The taste for it is no affair of caprice or fashion, and we may be sure that its consumption will always keep pace with the very improvement of man himself, and increase in the ratio of the facility and cheapness with which the cultivator and merchant shall be able to supply it. The quantity given in this statement may indeed appear enormous; but a simple experiment may satisfy us, that instead of being so, it is on the contrary, when meted out to the consumers, (that is to say, to the whole population of the globe, or to a thousand millions of people:) for it will be found that the average annual consumption of an individual amounts to no more than 344 grains, or less than a grain a day, and upon an average less than the four-fifth part of a peppercorn!

We have but to add a word on the qualities of the different varieties of pepper. The best is that of Malabar: the pepper of the east coast of the Gulph of Siam is considered next; then follow those of Calantan, Borneo, the west coast of Sumatra; and at the bottom of the list is the pepper of Rhio; which has been lately recognized in the markets of Europe by the name of "hoary pepper." The fact is, that the avidity of the cultivators and dealers to bring it to a market, has tempted them to pluck it before it is ripe, and from thence it turns out light, hollow and ill coloured.

•ON THE OBSERVANCE OF THE LORD'S DAY.

“ Did ever law of *man* a power like this
 Display ? power marvellous as merciful,
 Which, though in *other* ordinances still
 Most plainly seen, is yet but little marked
 For what it truly is—a miracle !
 Stupendous; ever new, performed at once
 In every region,—yea, on every sea
 Which Europe's navies plow ;—yes, in all lands
 From pole to pole, or civilized or rude,
 People there are, to whom the *Sabbath* morn
 Dawns, shedding dews into their drooping hearts.”

GRAHAME'S SABBATH.

A capacity for serving and enjoying the “ Blessed God,” is the highest distinction of our moral and intellectual nature. It is not the mere faculty of intelligence, nor the eternity of our existence, that constitutes our excellence as the creatures of God ; but the objects about which our understanding and affections are conversant, and the circumstances of pleasure or pain, glory or infamy, under which our being is perpetuated. In relating the origin of the world and the creation of man, the sacred historian has indulged us with a particular description of the state in which he came from the hand of his Maker :—that he was created in the divine similitude ; “ in righteousness and true holiness ;” and consequently, qualified for the most affectionate communion with God, and a plenary enjoyment of his favour. But as intercourse between God and his creatures must be agreeable to the relation of the parties, it is, on God's part, of the nature of *sovereign, supreme authority* ; on man's, implicit obedience.

The nearer creatures approach to perfection, the more profound is their humility, and the more entire their subjection to God. The nature of heavenly happiness, and our fitness for possessing it, may be correctly gathered from a single passage in Rev. “ There *his servants shall serve him.*” The paradisaical state was nearest akin to the heavenly, and was in all probability designed as introduc-

tory to it ; and sufficient is known concerning that, to demonstrate, that subjection to the authority of God was inseparable from the perfection of created natures.

As soon, therefore, as man was brought into existence, the will of God was revealed to him, as his Law-giver, as well as his Creator and munificent Benefactor. *Two* positive revelations are given him ;—the one referring to the government of himself, limiting his enjoyments by the authority of God : “ And the Lord God *commanded* the man, saying, ‘ Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day thou eatest thereof, thou shalt surely die.’ ”—The other respects the institution of the Sabbath, or a day of rest. “ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all the works which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.”

As the Sabbath is the *primary*, so also it is the *perpetual* ordinance in the Church of God ; for it evidently mingles with the whole current of divine revelation, and is a constituent part of each successive economy of true religion. In this respect it stands alone ; for every other institution is of limited duration, and of specific relation to some special economy. Such was the case with circumcision and the passover, under the Mosaic dispensation ; and such are baptism and the eucharist under the gospel. There was a time in the Church of God when these had no place ; and when the present state of things shall give place to that which is final and everlasting, the ends for which they were instituted being realized, they will be abolished. But the Sabbath had the precedence of all other appointments, being ordained in a state of innocence, when there was no sin to mortify, nor any display of mercy to prefigure or commemorate.

In recording the history of the creation, and relating the vicissitudes of the Church during the antediluvian and pa-

triarchal periods, we are not to expect very frequent, much less extended notices of particular subjects. The longevity of man rendered this unnecessary, and the designed brevity of the divine records precluded its being possible. The spread of impiety and crime being rapid, the individuals who retained any reverence for the worship of God were few; and their attention to every part of practical godliness so eminent, that there could be no propriety of singling out for encomium any one particular of their deportment. In saying that *Enoch* and *Noah walked with God*, the Spirit of God has expressed more in *their* commendation, and communicated more ample instruction to succeeding ages, than though many chapters had been occupied in narrating the acts of their faith in the frequency of their sacrifices, or their devotions in the observance of the Sabbath. "*Walking with God*," was a phrase inclusive of the whole of their religion,—their venerating the Sabbath, one particular part. Yet brief as are the first portions of sacred history, references to the observance of the Sabbath are not entirely wanting. It is observed by Dr. Watts, in his piece on the Perpetuity of the Sabbath, that the periods regarded by Noah in sending forth the birds from the ark, are referable to no other design but that of marking distinctly a respect to the Sabbath. In support of this idea, he quotes a remark from Mr. Hunt's Essay on Divine Revelation. The sentiment is thus expressed: "Nor can it be supposed here that Noah, by knowing the influence of the moon on the waters, sent out the dove at two succeeding distances of seven days. For he could never expect the waters to be abated from the face of the ground at the neaptides, whatever he might do at the springtides; when as they rise the highest at the flood, they fall the lowest at the ebb." A late writer upon the book of Genesis observes upon this subject:—"The repeated mention of *seven days* seems to imply, that, from the beginning, time had been divided by weeks; which can no otherwise be accounted for, that I know of, than by admitting, that from the beginning, those who feared God, remembered the Sabbath day to keep it holy. Dr. Owen, in proof of the divine institution of the Sab-

bath, states, that “ Days and nights, lunar months and solar years, are distinctions of nature, and evident to all men, by the sun, moon, and stars ; but how the weekly period of just seven days should make its entrance, can hardly be well accounted for but by the tradition of a Sabbath. The ancient Chaldeans had this distinction of seven days. ‘ Fulfil her week,’ said Laban to Jacob, at his marriage with Leah. And the Philistines had seven days’ festival at a wedding, (Judges xiv. 12, &c.) But the instances cited out of heathen writers, viz. Homer, Hesiod, Callimachus, &c. concerning the days divided by sevens, are much plainer, as well as concerning the sacredness of a seventh day.” But, it may be observed, if the idea of a day sacred above others to religious purposes, was sufficiently forcible to influence in some measure the notions and practices of nations long apostatized from the true God, it is next to impossible to suppose, that the Patriarchs, so eminent for the other branches of true religion, would allow themselves or their families in the neglect of an appointment so expressly marked in the divine revelation.

From the death of Jacob and Joseph to the times of Moses, we have every reason to suppose, from the oppressed and degraded condition of Israel, that the Sabbath was almost universally profaned ; and, with the exception of a few individuals, the whole nation lost the remembrance of this, as of every other part of practical religion. Yet no sooner was their deliverance from Egypt effected, than, upon the commencement of their journey to the land of promise, the institution of the Sabbath was renewed in the most solemn manner. The manna, which was rained from heaven for their daily support, they were prohibited from gathering on that day ; and in a subsequent part of the history, are forbidden to work, upon the severest penalty : “ The seventh is the Sabbath of rest, holy to the Lord ; whosoever doth any work on the Sabbath day shall surely be put to death.” (Ex. xxxi. 15.) And to mark it still more distinctly, additional offerings were prescribed for the Sabbath, beyond the appointed sacrifices for each succeeding day. For as on each

day there was *one* lamb offered morning and evening for a continual burnt offering, on the Sabbath day *two* lambs of the first year, and two tenth deals of flour and oil for a meat offering and drink offering were ordained. By the above, as well as by a multitude of similar passages delivered to the people of Israel, we may perceive how intent the divine Legislator was in perpetuating the observance of a *day of rest*. And if we attentively observe the history of the Jewish Church, the perpetual obligation of the Sabbath will appear with irresistible evidence. Scarcely a prophet ever opened his mouth in predicting the future blessedness of the Church of God, but the sanctification of the Sabbath was a condition of the promised good; nor scarcely was a malediction denounced, but the profanation of the Sabbath was alluded to as the cause of divine displeasure.

When, upon the resurrection of Christ, the Christian dispensation was fully established, and Jewish institutions retired, a seventh portion of time was yet devoted to rest and the service of God, though it was removed from the seventh day to the first. And in this the Sabbath received a most signal sanction, it being designed to commemorate the rest of the incarnate Son of God from his labours and sufferings as Mediator, and to celebrate his immortal triumphs over all the adversaries of himself and his Church. There is no positive verbal command left on record for this change of the day; but the head of the Church sufficiently revealed his will to the apostles, by meeting with them for their instruction and comfort upon the *day* he rose; and on each succeeding first day of the week, during his stay on earth, he met with his disciples, to instruct them in the great concerns of his newly established kingdom. The apostolic history relates the meetings of professing Christians to have been on the first day of the week, when the apostles and elders met with them, to preach the gospel, and commemorate the death of their Redeemer, by "*breaking of bread.*" The immediate reference which the religious observance of the first day is designed to bear to the work and the honour of Christ, and the universality of the practice among the primitive Chris-

tians, may be collected from the circumstance of the apostle John designating it the "*Lord's day*." This is certainly the name by which it ought to be known among professing Christians; but we in these later ages, being more wary in our religious profession, to avoid offence, assimilate our phraseology with that of the world, and choose the word SUNDAY, a term of heathen origin: or, if we venture to deviate a little from a prevailing, though vicious custom, we call it the *Sabbath*; but this word also is used with no very strict propriety. However, we should not be strenuous in contending about a word, while the thing is of far greater moment. But while every *false religion* has its day, and each day its name, and the votaries of each *false religion* hesitate not to use such name, we know not by what reason Christians abstain from the constant use of such terms as are expressive of that which is peculiar to their profession; unless it be, that idolaters have more reason to be pleased with idols than we have with the "*Lord*" that "*bought*" us:

As the design of this paper is to shew the obligations of Christians conscientiously to regard the Sabbath, or Lord's day, it may be permitted us to remark, that not only is it the *primary* and *continual*, but also, the *ultimate* ordinance of religion. It was indeed with an ultimate view to final and interminable repose in heaven, when worldly harassments and mental conflicts shall issue in unmingled fruitions, and the attainment of sinless perfection in the presence of him who made and redeemed us, that God instituted and perpetuated the Sabbath on earth. Thus it was, that though Canaan was promised under the similitude of a rest, yet we find David, long after that land was possessed by the descendants of Abraham, and after God had given him and his people rest from their enemies round about, speaking of another rest, and exhorting those who, in common with himself, were instructed in the expectation of a future blessedness, not to harden their hearts, as was the case with their forefathers in the wilderness. And Paul, after the believing Hebrews had been released from the yoke of Mosaic institutions, and by the faith of Jesus, enjoyed the *incipient* hope

of immortality, informs them, that all former hopes and deliverances were yet to be consummated in eternal blessedness. "There remaineth therefore a rest to the people of God." This is what in another epistle he designates by the words, "glory, honour, immortality, eternal life," which by patient continuance in well-doing, the righteous, in every dispensation of religion, looked for.

Should we be desirous of informing ourselves as to the design of a day of rest, and the manner in which it is incumbent upon us to regard it, we cannot pursue a course so satisfying to our own minds, as that of glancing at the reasons which God himself has condescended to reveal for instituting it, the commands which he has given for its observance, and the evident connection which it has been manifested to have with the substantial interests of religion in every age and nation. The reasons, as contained in the sacred Scriptures, are partly *civil*, partly *religious*. *Civil*, as it prohibits worldly employments and secular cares. As toil and grief were part of the righteous malediction of a holy God, it was an eminent display of his forbearance and benignity, that he should interpose his sovereign authority in respiting those labours and intermitting those very cares that were the just retributions of our own foul rebellion. And whereas there is a strange propensity in fallen nature to persevere in crime, and thus augment immeasurably its own affliction, God has, by his own special authority, limited our sorrows, by restraining our labours within six portions out of seven of our appointed time on earth. To give to this prohibition of labour the most decisive character, he graciously exhibits *himself* as our example, who rested from his work of creation after the space of six days : so that in availing ourselves of this benign institution, we derive a blessedness to our own persons, yield to supreme authority, and imitate God "as dear children." "In six days," says Moses, when proclaiming the law of God to Israel, "the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it."

Whenever, therefore, in subsequent ages the Sabbath is referred to, and its duties inculcated, we find this primary duty recognized; but so far from being the only, or even the principal design of the *sabbatical* institution, it appears to have been ordained for the purpose of symbolizing *chiefly* what was spiritual and eternal. The Jews; it is readily allowed, in their sensible and ceremonious economy, had much in the observance of the Sabbath itself that was servile and figurative; but amidst all their superadded rites, they were not permitted to forget that the Sabbath was a *spiritual* ordinance. The following passage in Isaiah, the only one we shall cite in proof of this point, is very expressive: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord," &c.

The Jews in the time of Christ seem miserably to have obscured the design of the Sabbath, and to have buried all just conceptions of its character under a heap of external observances. Our blessed Lord, upon several occasions, discovers his benevolent design of restoring it from their perversions to its simple and original intention. As it was *mercy* ordained the Sabbath, so *he* who came "full of *grace* and *truth*," performs works of mercy on that day, and announces the benign sentiment, that "the SABBATH was *made for man*." The manner in which the Sabbath was instituted at the creation, the magnitude and nature of the objects with which it is connected as restored by the Redeemer of the human race; and the vivifying joys with which it associates the soul in the prospect of eternity, determine with sufficient clearness the temper with which the Sabbath should be regarded. A profound reverence of God, in all the acts of worship and ordinances of his appointment, as the original cause and supreme disposer of universal being,—a thankful and joyful remembrance of his sufferings and triumphs, who by his mediatorial labours and glo-

rious resurrection restored an inverted, ruined world, and created "*all things new*," exhilarating the devout affections of the heart by the hope of endless happiness, when the vicissitudes of *time* and the toils and woes of mortality "*shall be swallowed up of life*,"—are the only dispositions and exercises strictly becoming the Christian Sabbath.

If the Sabbath be of perpetual obligation—if it be connected, either by commemoration or by prelude, with objects and events the most momentous and consolatory in every successive dispensation of religion—we may easily conceive how intimately the due observance of it will be blended with the interests of truth and piety in the world. A very slight attention to the history of the Jewish church will supply abundant and irresistible evidence, that the interests of *true* religion and the public weal of the Jews as a nation, invariably corresponded with the cultivation of the Sabbath. The solemn and frequent reiterations of Moses and Joshua to the Israelites, and the renewal of similar admonitions by succeeding prophets, present this sentiment in the clearest light. In succeeding ages, when the morals of the people became dissolute, the public ordinances of religion were disrelished, and the Sabbath awfully profaned. They did not wholly abstain from the temple and the instituted sacrifices; yet they attended these external appointments, much as misers bestow their alms, deeply grudging what shame forbids them to withhold. Thus these ancient genuine worldlings would proceed to the house of God, morning, perhaps evening too, with lengthened visage and sober step, calculating as they go, the *very very* serious interruption which these *tiresome, frequent duties* occasion to the more profitable and pleasing pursuits of *business*. Our readers will probably be of opinion, that the conduct of these ancient Jews was not very dissimilar to that of modern Gentiles, who, though they would think it a cruelty to themselves to entertain a doubt of the safety of their religious condition, yet nevertheless feel it somewhat difficult, so often as *once* in seven days, to leave their *desks*, and close their office doors to attend church or chapel; and difficult as it may be to

convey the body to the house of God, it is still more difficult to keep *books*, and *hills*, and *stocks*, and *markets*, from occupying that place in the mind which is exclusively due to the worship and word of God. This temper is depicted and reprov'd with exquisite point and energy by the prophet Amos. He represents these half religionists as saying: "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah *small*, and the shekel *great*, and falsifying the balances by deceit?"

And as a neglect of the Sabbath was always indicative of an universal decay of religion, and always presaged the approach of divine vengeance, so also the most signal reformation and eminent displays of divine favour to the Church and the world, have uniformly been attended with renewed attentions to the Sabbath. Nehemiah and his noble associates, upon the return of the Jews from captivity, were anxiously intent upon reviving the observance of the Sabbath, and restoring it to its original purity. "*In those days I saw in Judah some treading wine-presses on the Sabbath day, and bringing sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals.*" "There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." But why take any notice of the Tyrians? *Poor ignorant creatures,—it was contrary to their religion to keep the Sabbath.* Why hurt their feelings, and why injure them in their worldly interests? *Surely Nehemiah and his scrupulous companions might enjoy their own religious opinions, and retain their own peculiarities with a policy more indulgent to the prejudices of others.* So many might have argued among the Jews of that day; and not widely different are the ideas and practices of a numerous class of nominal Christians, not a hundred miles from "the city of palaces." We, however, are among those who hope and believe better days are at hand. The truths and the insti-

tutions of religion are destined by the author of them to make a certain and universal progress on the earth; and though the march may be less rapid than impatient fugitive man would desire, yet He whose "*years fail not,*" in the fittest time, will consummate all his purposes, and imbue all hearts with the plenary and vital influences of his grace. Isaiah, in predicting the final triumph of the gospel, does it by declaring the fervour and constancy with which the public ordinances of religion shall be attended: "*And it shall come to pass, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.*"

It is generally urged, that there are many obstructions to a proper observance of the Sabbath in this country. Obstructions doubtless there are, and we would be the last to underrate them, and should deprecate drawing the line so strait as to be incongenial with the benign spirit of Christianity, and prove a source of embarrassment to those, who through any circumstances of perplexity in their engagements, are necessarily precluded those enjoyments, and the full discharge of those duties, which best concur with the dictates of enlightened conscience. At the same time, every Christian should be far from a connivance at manifest irreligion, and importunately dissuade from a violation of an ordinance indissoluble from the honour, and the very existence of true religion in the world. When the utmost allowance is conceded as to the state of the country in which we live, we suspect much will remain referable only to the degeneracy of our own moral feelings, and the obliteration of those just and serious impressions of a religious nature, which were fostered in our native country. The principal difficulty we see in the full observance of the Sabbath in Bengal, as in England, arises from the climate, which is such as to throw one portion of the population into greater dependance upon another. Europeans must receive the attendance of native servants, must be conveyed by them to the different places of worship at which they may attend, and thus seem to break the Sabbath, while they are desirous of observing

it. This is the most serious practical difficulty we are able to perceive in the city : but if every family were to use their cattle, their sayces, and their bearers, for no other purpose than to conduct them to a place of worship, Calcutta would present more of the appearance of Christianity than ever it has yet done ; and the people employed as servants would be as much at liberty as domestics in any Christian country, and as their numbers are much greater, they would enjoy by far more ease.

The next difficulty that presents itself is such as relates to different mercantile concerns, trades, ship-yards, &c. owing to the numerous native sircars, workmen, labourers, and others employed in them. But little need be said in removing this. If we intend never to be religious, until we can be so without incurring any prejudice to our temporal interests, it will require a miracle to make us so at all. To suppose that we can satisfy the dictates of conscience, and discharge faithfully the claims of piety, without limiting our secular desires, or curtailing our ambition or covetousness, while *others*, in almost every age, have spared neither property nor life, is unreasonable and *self-deceiving*. Certain we are, however, that in a vast majority of cases, no great obstacle exists on the part of the natives, in any establishment whatever. After being discharged on the Saturday evening, they would be as likely to return after the intermission of a day's labour, as they are now to return on the Sabbath, which is common for them to do, we regret to say, in many public concerns at present. We all know, that next to covetousness, *idleness* is the prevailing fault in the native character : it will never therefore either wound their feelings, or impair their condition, not to be employed on the Sabbath. On the other hand, there is every reason to believe it would be highly acceptable to them, and perhaps an advantage ultimately in many respects, both civil and religious. Nor have we ever known or heard of an instance, where natives have objected to the intermission of Sabbath-labour : the sin and the infamy of the practice must lie at our own door. All that is required, would be an honourable feeling amongst the respect-

able tradesmen, not to give countenance to applications, should they be made by the work-people of other houses, for employment on that day. Much has already been done by individuals : what is still wanting is the mutual recognition of an enlarged principle amongst gentlemen in trade, by which the interests of all might be equally secured.

Before we dismiss this part of the subject, we feel it incumbent to advert to the situation of those families of professing Christians, who, remote from the Presidency, and at those stations where no Christian ministers reside, are necessarily cut off from the instituted ordinances of the gospel, and possess no resources for religious improvement, but such as they are able to avail themselves of in their own immediate circles. It is no small commendation of the Christian dispensation, that the consolations it imparts, and the sanctity it imposes, are all alike applicable to *all persons* and *all places*. Where sincere piety exists, the expressions of it in acts of private and social worship are *always* and *everywhere* grateful to the "God and Father of our Lord Jesus Christ." And while a full *access* is open to the throne of mercy by the mediation of the Son of God, and it supplies ample consolation to us under all the changes to which we are liable in this mortal and ever changing life, we are at the same time precluded the shadow of excuse for neglecting the perpetual duties of religion, by the circumstance of being distant from the places of public worship.

The Christian dispensation, as to the simplicity of its elements, seems to assimilate much more to the patriarchal than to the Mosaic economy, though it vastly excels it in the sublimity of its discoveries, the grandeur of its design, the duties it involves, and the blessedness it conveys. In the patriarchal age, the prescribed duties of religion were few, and practicable in every country ; the worship simple and spiritual, such as might be performed with equal acceptance beneath a shed, under the shade of a tree, as in the palace of princes ; and could be neglected in neither without hazarding the high displeasure of the Almighty. Our Christian friends, in different parts of this country, who are separated

from the instituted ordinances of the gospel, should consider themselves, in relation to their own families and the surrounding heathen, as circumstanced very similarly to venerable patriarchs in former ages, and should feel it indispensable to cultivate a similar zeal and devotedness in the interests of vital religion. Whatever impediments are experienced in different parts of this country to the conscientious observance of the Sabbath, or Lord's day, we apprehend they cannot exceed those which were experienced by Enoch and Noah in the old world, and by Abraham, Lot, Melchisedec, and Job, in after ages. And it may be observed, as their revelations of the mind of God and the discoveries of his mercy were infinitely more limited, so their disadvantages for the cultivation of every branch of piety, and their temptations to neglect the appointed seasons and duties of religion, were proportionally greater than those under the gospel. While the surrounding nations were fast sinking into universal forgetfulness of the true God, were polluting themselves with idols, and ripening for destruction by the multitude of their abominations, we see these worthies, in face of all opposition, slaying their victims for sacrifice, offering their supplications to the Most High, reiterating the promises of the everlasting covenant, and proclaiming the duties of religion to their children and numerous dependants; and thus, by a serious profession of their hope and confidence in God, "condemning the world, and becoming heirs of the righteousness which is by faith." Thus it was that serious religion was perpetuated from age to age in their respective families. Similar responsibilities are involved under the gospel; and we have equal reason for the pleasing assurance, that equal proofs of the divine approbation will attend the faithful discharge of them.

Family religion, and the strict observance of the Sabbath, are imperiously demanded from the heads of families in the different parts of this country, from the extreme peril to which the morals of youth are obnoxious through their exposure to the influence of native servants, who are exceedingly corrupted in their conversation and practice, as well

as, from the incessant recurrence of heathen festivities, and other polluting scenes connected with idol-worship. Suppose our offspring are permitted to grow up in a dearth of religious opportunities under their father's roof, while all beyond his threshold is stark ignorance of God, and prostitution to the most debasing superstition, what can be reasonably expected from the rising age, but utter alienation of heart from God, and a total renunciation of all moral and religious principles?

These things being duly weighed, we think there will be found but few persons to whom pertains the endearing appellation of father or mother, who will desire to justify themselves in the violation of the Sabbath, and a neglect to cultivate in their domestic circles, those habits of serious devotion so agreeable to its design.

With the several duties of catechetical instruction, reading suitable portions of the sacred Scriptures, singing, and prayer, it is presumed few parents are to be found, who with becoming dispositions, will not be able with facility and comfort to occupy an hour in the forenoon and in the evening in devotional exercises. To those who are unaccustomed to extempore prayer, Jenks's devotions and similar compositions will be found a convenient help. For reading, the sermons of the late Henry Martyn may be resorted to with much profit. They are replete with excellent sentiment, are generally of easy composition, and of a very convenient length for reading in the family; and being published in the country, are easily obtained.

In urging the duties of the Sabbath, we are anxious to bespeak the candid attention of *gentlemen engaged*, in different parts of the country, *in the cultivation of indigo*. There is no class of British inhabitants whose connection with the native population is so extensive, to whose example a greater importance is attached, and upon whom, consequently, a weightier responsibility devolves. We may be incompetent fully to appreciate the difficulties which this respectable class of British inhabitants have to encounter, especially in the "making season;" but are they indeed as irremediable as is

commonly supposed? Between the difficulties experienced by the cultivators of indigo at that season, and those to which the English farmer is exposed in the month of harvest, is there such a preponderance, that they should be surmounted in the latter case, and be yielded to as irresistible in the former? Should a field of corn be endangered by a day's rain, it is seldom that the conscientious farmer would feel himself justified in ordering his servants and his teams into the field to convey it home. Yet the world could exist almost as well without indigo as it could without corn; and we cannot perceive but the reasons which would justify an European farmer in a different line of conduct, are not fewer, nor entitled to less consideration than those which are supposed to justify the cultivator of indigo in Bengal. Is not the difference which pervades the practice of Europeans in this country to be accounted for, either from the deterioration they have undergone in their religious principles and feelings, or from the different relation which is supposed to exist between the employers and the labourers:—that whereas the people employed here, have no regard for the Sabbath above other days, they hold themselves exonerated from the obligation of seeking their spiritual improvement? Is it not undeniable, that there have been gentlemen in the above line who have intermitted labour on the Sabbath; yea and persevered in it for successive years, with little prejudice to the interests of their respective establishments?—But, finally, be this as it may, is the unavoidable pecuniary sacrifice of such overwhelming consideration as to compensate an individual in marring the peace of his own conscience, risking the discredit of his profession of Christianity, foregoing the ineffable satisfaction of diffusing the savour of religion around him, and causing the name of God, by his known dereliction of duty, to be blasphemed among the heathen? In adjusting the claims of conscience with respect to the Sabbath, as well as other Christian duties, an advantage would accrue from the occasional study of the following passages of Scripture:—“*Beware of covetousness; for a man's life consisteth not in the abundance of the things*

which he possesseth." "No man can serve two masters." "If thy right hand offend thee, cut it off: if thy right eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life maimed, than that body and soul be cast into hell-fire." "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and not be able." "Except a man deny himself, and take up his cross, and follow me, he cannot be my disciple." "He that will save his life shall lose it; and he that will lose his life for my sake, shall keep it unto life eternal. He that hath ears to hear, let him hear."

Instead of the state of the country affording an excuse for the disregard of the Sabbath, it is one of the most powerful arguments why we should strictly revere it. If we entertain any value for religion, we must feel it indispensable to recommend it to our fellow-men of every description. But if we violate its most important institution, what impression do we convey to the natives, but that Christianity itself must either be false or insignificant; or that we, in leaving the land in which it is professed, and coming to sojourn in a land of idols, renouncing our belief of it, are willing they should conceive of us as Atheists or outcasts? While they scrupulously attend the appointed festivals in honour of beings either false or monstrous, and jade themselves in a tedious round of fruitless ceremonies, shall they behold those who boast themselves in the knowledge of the True and Eternal God, *sporting for ever* in idle gaities, like senseless butterflies, or condescending to wear out, like beasts of burden, under the weight of unmitigated toils, and all for a world from which they must speedily take their flight, with no prospect of returning? Shall the heathen, yea, and the most despicable misers amongst them, devote their time, and be *lavish*, to an extreme, of their property, in honour of those beings whom professing Christians deny to have a being, or if they have, stigmatize as too foul to be named,—and *Christians* grudge the devotion of a seventh portion of their time to the service of their Maker and Redeemer, when that very service is as beneficial to the world and to themselves, as it

is honourable to him? Let us blush for the honour of our country, or rather, let our country blush for her sons, who come here to trample her institutions in the dust, and sully her chiefest glory.

Above all, love to ourselves as *men* and *immortal* beings, should induce in us a sacred regard of the Sabbath, and a serious devotion in the exercises of piety on that day. A soul immersed in cares, or sarfeited with trifling, polluting pleasures, is a subject confessedly ill qualified to enter upon the employments and the pleasures of the world to come. Every part of the divine plan is constituent of a perfect whole,—every step in God's proceedings, introductory to something grand and ultimate. This has been shewn to be the case with respect to the Sabbath, which is prelude of an eternal rest in the presence of God and the Lamb. But what pleasure can *we* possibly feel in anticipations of this nature, who allow ourselves in aversions to all assimilating exercises and pleasures on earth? Much as we complain of the present world, when it chances to cross our temper and thwart our concupiscence, it is certain any thing less than an immortality on earth would be fatal to our hopes. How melancholy the thought of being summoned at once from a pressure of secular anxieties, the din of business, or the frivolities of worldly amusements, into the world of spirits, and to appear at his tribunal, who said of *ancient* despisers:—"I swear in my wrath, *they shall not enter into my rest!*"

FAMILY SERMONS.

No. I.

ZECHARIAH xiv. 7.

“It shall come to pass, that at evening time it shall be light.”

We lose much important knowledge from our being too general in the study of divine truth. It is beneficial sometimes to view Christianity as a whole; but if we examine not its separate parts, we shall be extremely superficial in both our faith and practice. In this respect, as well as in innumerable other points, there exists a striking analogy between the moral and the natural world. Occasionally to contemplate the orb of day, shining in his brightness, and rejoicing as a strong man to run his race, will give us a vague idea of his glory; but if we have never retired from the dazzling splendours of his meridian blaze, and by the aid of the prism, investigated the singular variety of colour and shade which one ray of light exhibits, we know comparatively little of the wonders which are concealed in the sun. In meditating on the words of the text, we shall endeavour to avoid the error which we are now deprecating: it will be our object to illustrate one sublime, though simple, feature in the character of Jehovah, and deduce from it the important lessons which it is calculated to impart.

As a firm belief in the power of God to deliver us from the most trying emergency, forms the basis of our dependance on his promises and subjection to

his law, it is obviously a design of no small magnitude which pur-poses to illustrate and establish this prerogative of the Almighty. Such will be our lofty aim in the subsequent discourse: and since an appeal to historical facts is one of the most interesting, as well as one of the most conclusive methods of demonstration, this will be the channel to which we shall confine the course of our present argument.

That God has the ability to rescue his creatures from every species of distress, the most aggravated, and, apparently, the most desperate, is a position which may be confirmed by inspecting the lives of individuals, —the history of the Church,—and the fate of the world. This truth is visible,

I.—In the lives of individuals.

1st. In the conversion of their heart to God. To no object is the metaphorical epithet, “evening time,” more appropriate than to the moral character of unregenerated men. Is the phrase, “evening time,” frequently employed to express the idea of *danger*, of *ignorance*, of *misery*? In all these particulars, it is strictly emblematical of that forlorn condition to which sin has reduced the whole race of Adam.

By nature we are exposed to the most imminent *danger*.

Should we deem that situation perilous, in which we saw a company of defenceless fledglings, that had been seized by the cruel

hand of a juvenile depredator, to become the objects of his unnatural and barbarous amusement—(despise not the familiarity of this illustration)—alas ! their circumstances are the precise image of our own : destitute of strength, and forsaken by God, we are left a prey to the ruthless malice of Satan, who, in the language of that haughty monarch that seems to have been his earthly prototype, exultingly exclaims, over the ruins of fallen man : “ My hand hath found as a nest the riches of the people : and as one gathereth eggs that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped.”

By nature we are enveloped in the most profound *ignorance*.

To establish the validity of this sentiment, we need only appeal to the experience of those present, of whom, in the language of Scripture, it may be said : “ Ye were sometimes darkness, but now ye are light in the Lord.”

You, my dear hearers, were once shocked at the dreadful impiety of that guilty pair, whom Satan tempted to lie to the Holy Ghost respecting the price for which they had sold their land ; but you knew not, that, whilst you approached the footstool of Jehovah professedly to devote yourselves to his service, body, soul, and spirit, you were repeating the crime of Ananias and Sapphira, by withholding some part of your affections, and thus presenting only a mutilated sacrifice. You were accustomed bitterly to curse the wretch who betrayed your Lord ; but you knew not that, whilst you wept for the indignities which

were heaped upon his head, by acting unworthy of the Christian character, you were rehearsing the tragedy which was exhibited on the plains of Judea ; and, with the spirit of Judas, were crucifying to yourselves the Son of God afresh, and putting him to an open shame. In short, you had the form of godliness, but you denied the power thereof : and your fair show in the flesh, at the first approach of persecution for Christ's sake, would have resembled a lifeless body, which remains entire and beautiful as long as it slumbers undisturbed in the tomb of its ancestors, but which, in a moment, crumbles to dust by the rude touch of the admitted air.

By nature we are afflicted with the most aggravated *misery*.

The gay exterior of the world appears sometimes to contradict ; but the infallible word of the omniscient God, and the equally infallible test of universal experience, indubitably substantiate the truth of this assertion. The noisy mirth of the licentious world would lead us to suppose that care was excluded from their bosom ; but when we follow the votaries of pleasure to the place where cool reflection succeeds the excesses of folly, and the assumed mask of contentment drops at the altar of penitence, we find that their imposing felicity, like the beauties of the rainbow, consists of nothing but clouds and vapours.

Such is the natural condition of man,—a child of *danger*, of *ignorance*, and of *misery*. But how different is his lot, when his heart has been renewed by the Spirit of God ! Instead of misery, he receives joy “ unspeakable, and full of glory.” Ignorance gives place to that

knowledge which is "life eternal;" and to danger succeeds the peaceful protection which is afforded by the shadow of the Almighty. And thus it comes to pass, that at evening time it is light.

2nd. Their relief under various calamities.

Some subjects, from their barrenness, are difficult to illustrate; and others embarrass us by their prolixity: of the latter class is the particular which we have now mentioned. To enumerate all the instances of individual distress from which God has signally rescued his people, would be to recapitulate their history: for what does their life exhibit but one continued and sublime commentary on the words of the Psalmist, "Many are the afflictions of the righteous; but the Lord delivereth him out of all?"

In tracing the footsteps of Christians, as they prosecuted their pilgrimage towards heaven, with what do we meet but illustrious monuments erected by the hand of fervent gratitude, to commemorate the gracious and adequate interference of the Almighty in seasons of great extremity? Here we discover an altar of burnt offering mouldering to decay, yet, like a withered rose, still emitting a grateful fragrance, and sending up a sweet savour unto God; there a well of water, designated "Beer-lahai roi," "The well of him that liveth, and seeth me;" here a sacred mount, entitled "Jehovah-jirah," "The Lord will provide;" there a lofty forest, recognized by the name "Bethel," "The house of God:" here a

little pillar, bearing the inscription of "Ebenezer," "The stone of help;" and there we discover the end of their journey, where, after recounting the perils of the way, they erected their last trophy, and wrote upon it, "In all these things we are more than conquerors, through him that loved us." Thus these scattered fragments, by their lucid and cheering testimony of God's gracious goodness to his saints, enliven their gloomy path below with a radiance which makes it appear rather like the luminous midway of heaven; and conspire to cast a blaze of demonstration on the truth of the sentiment, that how clouded soever our circumstances and prospects may be now, he who, in the beginning, "commanded the light to shine out of darkness," can, in the experience of his people, cause it to come to pass, that at evening time it shall be light.

3rdly. Their comfort at the hour of death.

By those who wish to excuse their folly in neglecting its lofty and important claims, it is frequently objected against Christianity, that it forbids many innocent enjoyments, and engenders a gloomy disposition. This forbidding representation has a thousand times been shown to be a gross libel on those ways which are "ways of pleasantness," and those paths which are "peace;" yet still it is adduced, with as much unblushing effrontery, as if it originated with every new objector. In their opposition to the gospel, the enemies of true religion too commonly resemble the rebel spirits who waged impious war in heaven,—when van-

quished, they refuse to yield ; and they fall, only to rise more irritated by defeat.

If, however, there be in this assembly an individual, who wishes to ascertain what is the real tendency of vital godliness, let him contemplate, with us, the scene which is exhibited in the Christian's chamber, at a period when nature is stript of her deceptive attire, and the secrets of the heart are faithfully disclosed. Behold, then, a man of God surrounded with the terrors of a dying hour. By the countenance of his friends, and the corroborative testimony of his own feelings, he perceives that the sand of life has nearly ebbed to its close : and though, like his divine Master, he may, for a moment, shrink from the cold touch of death, yet the last enemy is soon divested of his appalling aspect, and welcomed as a friend and benefactor. The good man now feels his powers and faculties, like the decayed materials of an eastern well, successively destroyed—(such is the beautiful metaphor which the preacher employs, when treating on this sad event :) “The silver cord is loosed, the golden bowl is broken ; the pitcher is broken at the fountain, and the wheel broken at the cistern.” However, “though his outward man perishes, yet the inward man is renewed day by day.” In the winter of this tree of righteousness, the sap of the branches seems only to have retired to the roots.

At length he must discharge the last sad duty, which is to dissolve his connection with all “the works that are done under the sun.” His family is assem-

bled around him, to hear his dying admonitions, and receive his parting blessing : it is a tragic scene ; but amidst the expressions of frantic grief which surround him, he is kept in perfect peace, his mind being stayed upon God ; and his words distil from his lips, gently as the fountain of the grove pours forth its limpid stream, whilst the angry winds murmur through the branches of the impending trees. Each of his children he addresses in language similar to that which David employed in his final charge to Solomon : “And thou Solomon, my son, know thou the God of thy father ; and serve him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever.” The trembling partner of his days he affectionately points for consolation to him who is “a Father of the fatherless, and a Judge of the widows in his holy habitation.” When, lo ! on a sudden he sees, by the eye of faith, the heavens opened, and the Son of man standing at the right hand of God, and angels beckoning him away from earth : his spirit flutters at the signal, and, like a bird escaped out of the snare of the fowler, bounds from the earth, soars to its congenial element, and inhabits for ever a cloudless sky. Thus once more it comes to pass, that at evening time it is light.

II.—In the history of the Church.

1st. In the deliverance of the Israelites from Egyptian bondage.

We have often been shocked at the enormities which are practised in modern slavery. As we have beheld the wretched captive torn from his country and home, sold to toil and oblivion, smarting under the lash of a merciless tyrant, and, at length, finding in an early grave a grateful asylum from his miseries, we have retired from the scene with indignant grief, that we could not avenge his wrongs, and rejoicing that there was a tribunal, at which he would one day receive from divine justice that redress which he in vain sought for on earth.

But no portrait which has been drawn of modern slavery, bears any proportion with the shocking scenes which were daily exhibited on the banks of the polluted Nile, when the descendants of Jacob groaned beneath the oppression of their cruel taskmasters. What must have been the enormity of that edict, at which the daughter of him who had issued it was so appalled and afflicted, as to be the first in violating the king's commandment, in behalf of those whom a mistaken policy had represented as threatening destruction to her family and throne? What outrages upon humanity must have been perpetrated in those secret acts of oppression, the sight of which, to the meekest man upon the earth, was intolerable; and which, on one occasion, made him stain his hand with the blood of the aggressor? And can God rescue his people from degradation and wretchedness like this? "Fear ye not; stand still, and see the salvation of the Lord." Repeated demands for the emanci-

pation of Israel are made to the Egyptian monarch, which only irritate his anger, and provoke his resentment. Instead of listening to the voice of wretchedness and innocence, he adds insult to oppression, and blasphemy to sacrilege: thus the miracles which God works in behalf of his people not only prove abortive, but render their case the more desperate. But let not Pharaoh triumph in his transient prosperity! he shall know, that when tyrants presume too much, they undo themselves; that when they "fear not God, nor regard man," they will soon step beyond the prescribed bounds of their iniquity, which will be to them, as the arrows of Jonathan passing an appointed tree were to David, a sure sign that evil awaits them. The patience of God towards the enemies of Israel being exhausted, he clothed himself in vengeance, and "rode upon his horses and his chariots of salvation." Before him went the pestilence, and burning coals went forth at his feet. "His bow was made quite naked;" "he did cleave the earth with rivers." "The mountains saw him, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of his arrows they went, and at the shining of his glittering spear. He marched through the land in indignation; he threshed the heathen in anger. Pharaoh's chariots and his host he cast into the sea: his chosen captains also he drowned in the Red Sea. The depths covered them; they sank

into the bottom as a stone ;" whilst the numerous tribes of Israel, like a majestic cloud, which, after drinking at the ocean, ascends towards heaven to take its station in its congenial element, issue from the waves, and move in triumph to enjoy the inheritance of their fathers. And thus it comes to pass, that at evening time it is light.

2ndly. In the Jewish dispensation being superseded by that of the Christian.

It is a singular fact in our mental system, that we are sometimes least acquainted with the true nature of those objects with which we have been most conversant. When first presented to our view, not having either opportunity or inclination to investigate their peculiarities, they soon lost the charm of their novelty, and sank into the undistinguished mass of every-day scenes. Thus an individual, whose life has been spent within the narrow precincts of his native city, having been gradually, and almost insensibly familiarised with its distinguishing features, passes by unnoticed a thousand interesting particulars which attract and delight the eye of a stranger.

Alas ! how mournfully visible is this phenomenon in the moral history of the Jews. Educated in the knowledge of the true God,—accustomed to teach his commandments diligently unto their children, to talk of them when sitting in their house, and when walking by the way, when lying down, and when rising up,—to bind them for a sign upon their hand, and to place them as frontlets between their eyes,

these blinded people " understood neither what they said, nor whereof they affirmed."

This natural indiscrimination of the Jews was considerably cherished by the manner in which many truths were communicated to them. Spiritual meanings were concealed beneath carnal ordinances, and exhibited to the world, as the heavenly bodies first presented themselves to the Chaldean shepherds, under the figures of birds, and beasts, and the ordinary occupations of life. Hence, by an easy and natural transition, the shadow was soon mistaken for the reality; for truth were substituted prejudice and error, and the expression of sacred Scripture became literally fulfilled: " The light shined in darkness, and the darkness comprehended it not."

In such a condition, the Church seemed to be abandoned to irretrievable ruin, and the pure worship of God became almost extinct; yet in this gloomy period, Jehovah " left not himself without witness ;" a few individuals remained, who feared the God of their fathers, and remembered his promise of mercy to his people. For a long time these holy men had been " waiting for the consolation of Israel : " for a long time they had stood upon the mountain top, looking for the first beams of the Sun of Righteousness, who should arise with healing in his wings, and anxiously crying, " Watchman, what of the night ? " when lo ! on a sudden they behold the streaks of light skirting the eastern horizon, and exclaim to them " who are sitting in darkness, and in the region and shadow of death," " Arise, shine, for

your light is come, and the glory of the Lord is risen upon you." The astonished multitudes leap from their slumbers rejoining,

"Hark! a glad voice the lonely desert cheers.

Prepare the way; a God, a God appears.

A God, a God! the vocal hills reply,
The rocks proclaim the approaching Deity."

Quickly the degraded state of the Church is converted into glory and happiness; mysteries are unravelled, ignorance and superstition are destroyed, by the simple, but sublime precepts of the gospel; the clouds and darkness of Judaism give away to the effulgence of Christianity; and again "it comes to pass, that at evening time it is light."

3dly. At the glorious era of the Reformation from Popery.

How varied, as well as constant have been the obstacles, with which the church of Christ has ever had to contend! From its nature and principles, it ought to be the seat of eternal tranquillity; yet, alas! like "the ocean, which itself is calm and serene, and never disturbed but by the extraneous impulse of other bodies," it is constantly in a state of agitation and tumult. At one time, this holy spouse of the Redeemer has been allured by the delusive snares of prosperity; at another, she has been called to sustain the wasting ills of adversity; and would to God that she had resisted the fascinations of the former, with the same unsullied reputation which she maintained beneath the pressure of the latter. But alas! how difficult is it to pass from the extremes of fortune with equanimity, to emerge from dark-

ness to light without being dazzled and overpowered by the contrast! As encountering this dangerous revolution, we are now called to contemplate the followers of the Lord Jesus. The sanguinary period of persecution for righteousness' sake has subsided, and, under the fostering hands of the Cæsars, the disciples of Christ, as their divine master had been by the God of this world, on a former occasion, are elevated unto "an exceeding high mountain;" and "the kingdoms of the world, with the glory of them," are presented to seduce them from the worship of the true God: and alas! that the snares which were laid in vain for the head, should be successful when employed against the members! Yet the truth cannot be concealed. Dazzled by the height of their elevation, and forgetful of their only dependance, they forsake their hold of Christ, and in a moment are precipitated into the depths of Popish ignorance, superstition, and misery.

In this perilous condition they continued till they had been taught their folly and their re-dress; when God, whose "anger endureth but a moment," arose to have mercy on his inheritance. The excesses of the Vatican had already opened the eyes of its votaries, and prepared the way for its subversion. At length appeared those illustrious men, whose names continue to be repeated as the watchwords of religious liberty—men whom the Deity seemed to have clothed in his own armour, to oppose the Goliath of their time. By the blessing of God on their efforts, Christians were awakened from their torpor; and, like the mighty Sampson when

disturbed in his slumbers, they no sooner felt than they burst their shackles, and again rejoiced in possessing "the glorious liberty of the children of God."

Thus it came to pass, that at evening time it was light.

III.—In the fate of the world.

1st. In the promise of a Saviour which was made to Adam at his fall.

Some afflictive events strike with consternation for a moment; but, being circumscribed in their consequences, they are soon neglected or forgotten. A wretched victim of despair plunges into the wave: the peaceful current is agitated, and the stillness of the night is broken by the violence of his fall; but soon his last breath comes bubbling to the surface of the water, and all is again tranquil: the stream becomes smooth as it was before, the moon-beam plays upon its bosom, and nature is again lulled to repose.

Alas! how different is the nature of that catastrophe which we are now considering! Viewed in itself, it is tremendous. To see our first parent, who was made a little lower than the angels, crowned with glory and honour, to whom was given dominion over the works of God's hands, and who had all things put under his feet,—in a moment precipitated from this lofty eminence into the depths of misery and guilt, and his greatness vanish like the charms of a fairy scene at the touch of the magic wand, excites feelings of no ordinary kind. But the evil of the fall was not confined to Adam; when he fell, his posterity fell with him; when he with impious hand plucked the forbidden fruit,

he stole the Paladium of the globe, and left the world exposed alike to the just indignation of heaven, and the exulting malice of hell.

Where now shall we look for the "Repairer of the breach," for the "Restorer of paths to dwell in?" What hand shall open in this "Achor," this "valley of trouble," "a door of hope?" Still our refuge is in God. He once more, who should be their destroyer, appears for the rescue of mankind, raises his creature from the dust, points him to one who is "mighty to save," and encourages him to seek a more durable inheritance than that which he has lost: thus the curse is turned into a blessing, and the inundation which threatened to sweep away the innocence and happiness of our race, is made to resemble the mighty waters of the Nile, which retire, enriching the husbandman whom they had threatened with destruction, and preparing for a fruitful harvest the lands which they had converted into a dreary waste. Thus again it comes to pass, that at evening time it is light.

2nd. In the covenant which was made with Noah after the deluge.

The present world is designed to be a place of probation: and as in this life holiness cannot receive its promised reward, so sin cannot suffer its merited punishment. Yet sometimes, more fully to awaken our fear of transgression, Justice deviates from her usual mode of procedure; and, by an appeal to our senses, as well as our faith, proves to us, "that it is an evil thing and bitter to sin against God." How dreadful an example of this nature is

exhibited in the destruction of the world by the flood! Before that tremendous event, true religion had been banished from the society of men, and was cherished as a forlorn exile in the family of Noah. Thus abandoned to their wickedness, and deaf to remonstrance, every day their guilt became more aggravated, and they were blind to their condition, which, alas! only foretold the nearness of their destruction, as the lengthening of the shadow proclaims the approach of the setting sun.

The patience of God is at length exhausted, and the end of all flesh comes before him. On a sudden, the sun wraps his head, in a cloud, as if to shun the presence of his offended Maker: then the heavens are covered with blackness, the earth trembles to its centre, and its "foundations" are "out of course." "The windows of heaven" are "opened," and "the fountains of the great deep are broken up;" and now, lo! the hand of Jehovah unlocks the store-house of his vengeance, and all the powers of nature, like a band of ruffian conspirators, rush from their concealment, carrying consternation and death to the unsuspecting world. In vain do its wretched inhabitants attempt to oppose or elude the impending destruction:

"Who fights finds death, and death finds him who flies."

Quickly the whole race of man, except one family, is swept from the face of the creation; and that family seems only awaiting the blow which shall mingle its fate with the destiny of the globe. At such a sight hope expires, and the idea of deliverance appears chime-

rical. Yet "with God all things are possible." In "wrath" he remembers "mercy." Noah rides in safety on the waters of the deluge, till the voice of the Almighty restrains the raging elements, and bids them return to their former habitation. "And God makes a wind to pass over the earth, and the waters assuage: the fountains also of the deep and the windows of heaven are stopped, and the rain from heaven is restrained. The ark rests upon the mountains of Ararat; the dry land once more appears through the desolation; mercy descends to cheer and bless the eight souls who have survived the wreck of humanity; the prospect of future prosperity dawns upon the earth; and the rainbow of the covenant, stretching its majestic arch across the heavens, secures from a second inundation the descendants of the second founder of the human race; and continues to remind us of the time when, in so remarkable a manner, it came to pass that at evening time it was light.

3dly. In the final conversion of the world to Christianity.

We have already stated some of the most prominent points of resemblance between the "evening time" and our moral condition by nature: we shall not, therefore, now enlarge on this part of the subject; but we shall dwell on the more delightful part of the text, which directs our attention to the period when mankind shall be called "out of darkness into marvellous light."

We said, that the term "evening time," when applied to the moral condition of men by nature, was expressive of their danger; but the text invites us to anticipate

a season when they shall be brought into a state of security.

Yes! appalling as are the obstacles which now impede the accomplishment of such an event, the time shall arrive when the wretched children of Adam, who are now exposed to the vengeance of that God who "is angry with the wicked every day," and to the rage of that adversary who, "as a roaring lion, walketh about, seeking whom he may devour," shall be conducted by the Spirit of God to the Saviour of the world, and repose beneath the shadow of the cross, which, like a mystic cloud, shall screen them from the impending destruction, make every sword which is raised against them wave harmlessly round their head, and every javelin which was designed for their death fall pointless at their feet.

We said, that the term "evening time," when applied to the moral condition of men by nature, was expressive of their ignorance; but the text invites us to anticipate a season when they shall be made "wise unto salvation."

Yes! ere long, the moral world shall not, as it does now, resemble the state of ancient Egypt, when the light of day was circumscribed by the narrow limits of Goshen, and the rest of the land was enveloped in midnight darkness: a mightier arm than that of Moses shall be stretched forth, at whose touch the cloud "shall fly away as a dream," and "be chased away as a vision of the night." Moreover, the orbs of heaven shall shine with an unusual radiance; "the light of the moon shall be as the light of the sun; and the light of the sun shall be seven fold, as the light

of seven days!" and thus they who "were sometimes darkness," shall be made "light in the Lord."

We said, that the term "evening time," when applied to the moral condition of men by nature, was expressive of their misery; but the text invites us to anticipate the season when they shall become partakers of joy which is "unspeakable, and full of glory."

Yes! the blissful era is rapidly approaching, when the torrents of human wretchedness, which now deluge the earth, shall be abated; and a sacred flame, like that which fell in the days of Elijah, "and licked up the water that was in the trench" which he had formed around the altar of the Lord, shall descend from "the Spirit of burning," and "drink the whole flood;" whilst through its deserted channels shall be poured the streams of that river which makes "glad the city of God;" and Mercy, following in her triumphal car, shall wipe the tears, and hush the sighs of her bleeding offspring; and, casting over them the soft mantle of her love, shall conduct them to her blissful bowers, where they shall for ever recline on the bosom of the Deity.

To these glorious events the prediction in the text primarily referred; and although it has not yet received its fulfilment, we may, from many considerations, fairly conclude that it will be shortly accomplished.

1st. The union which prevails among Christians of all denominations in their efforts to send the gospel to the heathen.

From the varied features of human minds and the blinding in-

fluence of prejudice, it is natural that the sentiments of mankind, as well on religious as on other points, should widely differ. Hence the variety of sects which divide the Christian church, is a cause, not so much of surprise as of regret. However, it is delightful to find that we have reached the blissful era when, on one point at least, Christians have ceased their contentions, and united their efforts. The duty of sending the gospel to the heathen is felt and acknowledged by almost every true disciple of Christ; and the cause of missions, like the splendid breastplate of the Jewish high-priest, exhibits the united insignia of every tribe in the true Israel: and as the gems which sparkled on Aaron's bosom are supposed, by their combined lustre, to have formed the mysterious oracle of Urim and Thummim, by which Jehovah answered the devout enquiries of his people; so we conceive that the union which pervades Christians of all denominations, in their concern for the salvation of men, on this subject, forms an oracle not less infallible, which declares, in clear and cheering accents, the near accomplishment of the promise which was once made to Zion: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

2nd; The many prayers which are constantly presented to God for the outpouring of his Holy Spirit on missionary exertions.

In the Hebrew language, it is well known that supplication and prediction are expressed by the same form of speech, which is

therefore convertible into either: nor is this peculiarity unnatural. The voice of prayer is the voice of prophecy; and not more clearly are the existence and nature of future events disclosed by the delineations of the latter, than they are by the prevalence of the former. When, therefore, we behold the church of God with one accord presenting its fervent prayers to Jehovah for the influence of his grace to accompany the labours of missionaries, what is the inference which, from such a circumstance, we should deduce? Whose mind is not instantly transported to that day, when "the inhabitants of one city shall go to another, saying, 'Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.' Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

3rdly. The gradual advancement of Christ's kingdom in the earth.

The dominion of the Lord Jesus has hitherto been circumscribed by a narrow boundary; but its limits begin rapidly to dilate. The progress of his reign excites little commotion on the theatre of the world; yet it is perceptibly on the increase; and although the knowledge of the Lord has not yet covered the earth, it is so far diffused that it must finally be victorious over every barrier which would impede its course. Yes! ye patriarchs, ye prophets, ye apostles! church of God! behold the bright dawn of the long expected millennium! See the accomplishment of your hopes approach. Lo! "the time to favour

Zion, yea, the set time, is come." Now, even now, the light of the gospel encircles the earth; and this wondrous planet, which was once shrouded in midnight darkness, appears to distant worlds surrounded with a luminous ring, far more brilliant than that of Saturn; whilst angels, as they look through the windows of heaven, and discover the strange phenomenon, recognize in it the splendid wheel of Emanuel's chariot, which they thus perceive is rapidly preparing for his reception, and exclaim to him, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things."

These considerations are sufficient to warrant our most sanguine hopes, that shortly the "gross darkness" which now "covers the earth" will be dissipated; and that it shall be said concerning its moral condition, "It has come to pass, that at evening time it was light."

We have now, we trust, established the position, that God is able to rescue his creatures from every species of distress. Allow us, my hearers, in concluding this discourse, in the

1st place, To urge upon you who are Christians the importance of seeking from God alone relief in your difficulties.

How prone are we at all times, and especially in seasons of affliction, to forsake God, who is "the fountain of living waters," and to hew us out "cisterns, broken cisterns, that can hold no water!" Let us, from the sub-

ject which we have discussed, learn the folly of such conduct. We perceive that God can deliver us from every trouble, and we know that such a power can be found in no created arm; why then should we look for that faculty in man which we can find only in Jehovah? Let us rather, in the spirit and language of the Psalmist, say, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God;" whilst this is our confidence, that, in the midst of their sorrow, "the righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

2ndly. To invite unconverted sinners to the only source of salvation.

We fear that we are addressing some, respecting whose moral and spiritual condition it may justly be said, that it is still "evening time." A darkness beclouds you which is faintly exhibited in the shades of midnight; and each of you may with singular propriety, adopt as his own, the words of our sombre poet,—

"Night,
Ev'n in the zenith of her dark domain,
Is sunshine to the colour of my fate."

And alas! gloomy as your present circumstances are, they are the sad prognostics of much greater woe. Now it is said of you, that you love "darkness rather than light, because your deeds are evil:" hereafter it will be denounced against you by the "Father of lights," "Bind them hand and foot, and take them away, and cast them into outer darkness; there shall be weeping and gnashing of teeth."

Yet your case is not desperate : it is our great design on this occasion to point you to him who can afford you deliverance. O embrace the offer of mercy which he is constantly making to you ; abandon the unfruitful " works of darkness," and put on the " ar-

mour of light." " Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness." Amen.

THE CHINESE SAGE.

To the Editor of the Asiatic Observer.

SIR,

If the following character of a Chinese SAGE, with a few remarks annexed, be deemed worthy of a place in your excellent miscellany, it is very much at your service.

The Chinese are notorious for their haughty disdainful spirit. Among other causes which have tended to produce and foster this temper, perhaps one of the principal may be, the extravagant notions which their Sages have taught them concerning the dignity of the Chinese human nature. The Confucian school teaches, that man possesses in himself a principle which, if duly cultivated by education and the practice of virtue, will carry him to the summit of moral perfection, and place him beyond the possibility of moral delinquency. The first Sage was naturally and absolutely perfect, both in virtue and intelligence; but man having degenerated through the blinding, corrupting influence of external objects, must now chase away, by thoroughly investigating the nature of things, every degree of mortal obscurity, and every hairsbreadth of selfish desire, before he can attain to his original dignity. A perfect acquaintance with the nature of things renders knowledge infallible and infinite: this knowledge not only purifies the mind from every false idea, but also the heart from every vicious desire, and brings the soul under the complete dominion of celestial reason. When a man is thus elevated to the summit of

excellence, he is worthy of being called a *Sage*. This sacred personage is absolutely immaculate, perfectly free from the least emotion of human passion, and the same in substance and in influence with heaven and earth, forming with these a sort of trinity. Hence they speak of the three great powers, Heaven, Earth, and Man. Standing on an equality with Heaven and Earth, the Sage is said to be moved on in the course of rectitude, without the smallest effort on his part. Never for a moment is he in the least degree inclined to deviate a single point from the line of consummate virtue. The principles by which he acts, or rather by which he is acted upon, are immutable as the laws of the universe. Heaven and earth can more easily pass away, than the Sage come short of absolute perfection. This imaginary being is represented as a species of deity, whose potent virtue pervades all nature. As in the celestial empire alone such a personage is to be found, so his virtue is said to be capable of gradually renovating the whole of the middle country, and of extending its transforming influence to the most distant barbarians. The Sage moves, and for ages gives reason to the world: acts, and for ages gives laws to the world: speaks, and for ages is a pattern to the world. All the renovations in nature are attributed to the omnipotence of the Sage's virtue. His virtue is high as heaven, vast and flowing as the ocean, and extensive as the universe. Wherever the heavens overshadow, or the earth sustains; wherever ships sail, or human strength extends; wherever the sun and moon shine, or frosts and dews fall; there is experienced the salutary influence of the Sage's virtue. But while the universe does not surpass the vastness and extent of the Sage's virtue, it is so minute as to be absolutely invisible. If you compare it to a hair, a hair, although small, is still divisible; but the Sage's virtue is indivisible, hence it is incomparably more minute. It is without colour, sound, or scent; yet its silent operations are so mighty, that as heaven and earth give vitality and cherish, so it produces and nourishes all things on which it operates. The Sage is not like heaven, but he is hea-

ven; he is not like nature, but he is nature.—These speculations, Mr. Editor, seem to be philosophy, *falsely so called*. Yet this extravagant incomprehensible jumble of notions is interspersed with a few fine ideas,—ideas highly deserving of better associations. Taken as a whole, however, the Confucian philosophy, like every other system of heathenism, is void of any stimulus sufficiently powerful to produce the love and practice of genuine virtue. The reason is this: it reveals no Supreme Being worthy of the love and admiration, or commanding the awe and dread of a rational mind. Hence, as might be expected, although held in universal admiration by the Chinese, it produces little or no influence upon their practice. It is no uncommon thing to see a Chinese at one moment in raptures, expatiating on some precept of the Sages, and to witness him the next violating, with the utmost indifference, that very precept. Still it is said, these heathens possess an admirable system of morals, and that it is folly, or something worse, to vex them with Christianity. I wish not to despise or undervalue the good moral maxims extant among pagan nations, and I am disposed to believe that few heathen systems contain so much good morality as that of the Chinese; but after all that can be justly said in favour of the best heathen systems, it appears evident to me, that he must be under a thick cloud of ignorance and prejudice, who does not see at a single glance, that the doctrines of the Jewish and Christian Scriptures are as far superior to the best moral system of which heathenism can boast, as the steady, brilliant light of the meridian sun, surpasses the feeble twinklings of the glow-worm. Infidel philosophy has mustered all its forces against the Scriptures of truth, and among other objections to their inspiration, has sometimes had the audacity to allege the superiority of systems which make no pretensions to divine inspiration, as a sufficient confutation of their claims. These systems, we have been told, accord with common sense and sound philosophy, while the Bible is frequently at variance with both. Now, Sir, in opposition to all these high-sounding eulogiums on

human systems, and ignorant assertions against the book of inspiration, I feel confident, that if a philosopher of the true Baconian school sit down to an impartial examination of the Book of God, and compare the moral effects it has produced upon the human race, with the moral influence produced by human systems, he will rise with the conviction, that the Bible is the most philosophical book, in a moral point of view, that our world has yet seen. In the brief view which we have taken of Chinese moral philosophy, you will perceive that it speaks of the most astonishing effects having been produced, or that ought to be produced, without assigning any cause adequate to their production, than which nothing can be more unphilosophical; yet I fear most moral philosophers who have not made the Bible their text book, have fallen into this glaring and serious error. That human nature is in a state of moral degradation, and of moral delinquency, is a most palpable fact, which every day's experience corroborates. The legitimate object of moral philosophy is to aim at a clear discovery of the true cause of this deplorable fact, and to discover an effectual method of removing, as far as may be, the dire and wide-spread contagion.

The moral system that does not aim at this, how aspiring soever its claims, deserves not the name of philosophy. And the system which has to the greatest extent effected this, justly claims the character of the best philosophy that has yet been discovered. Now, Sir, while I bear in mind that the Christian system has not proved so effectual in curing the moral distempers of those who seemed to be within the circle of its influence as could be wished, yet I fear not to assert, what I could easily prove to a demonstration, that no system under heaven has produced a quantum of piety towards God, and of benevolence and justice towards man, or in other words, of genuine morality, that will bear for a moment to be compared with that which the philosophy of Jesus has produced. Hence, according to the true principles of the Baconian school, the latter is the best philosophy, and as long as it stands thus unrivalled, ought to be uni-

versally taught; for if we have discovered one cause more adequate to produce a desired effect than all the other causes with which we are acquainted taken together, then genuine philosophy calls upon us to bring that cause to operate as extensively as possible. Hence, Sir, I maintain, that the man who has imbibed the spirit of true philosophy, will exert himself, and stir up others, to promote the universal application of that unrivalled moral cause, which has, in numberless instances, proved effectual in producing human virtue, and consequently human happiness; because he knows that, other things being equal, the same cause will never fail to produce the same effect.

HYO SANG.

Cursory Remarks on the Resemblance between the Greek and Hindoo Mythology.

[Translated from the French, for the ASIATIC OBSERVER*.]

The tie of relationship, the existence of which I recognize between the muses of the Helicon and those of Mount Meroo, appear not to me sufficiently understood; and I fancy I already hear a thousand voices denying the possibility of such an alliance. For a long period, I own, I partook of the same prejudice; but after the most mature examination, after the most serious labour, I am constrained to consider them as issuing from the same cradle,—sisters, who, notwithstanding the immense distance which separates them, speak nearly the same language, express themselves often in the same terms, employ the same figures, and seem to have been inspired by the same genius. Indeed it is impossible, how little progress soever one has made in the study of the Sanscrit language, not to be struck with the affinity which exists between this rich idiom and the Latin and Greek languages,—affinities with which you meet, not only in detached words, but in the most intimate structure of the

* See "Journal Asiatique," No. 1, Art. "Review of the Hermit of Kando," extracted from the *Brahma Pourana*."

language—which cannot be the effect of chance, and which supposes necessarily either that the people who speak these tongues had a common origin, or at least that long intercourse subsisted between them.

History, it is true, cannot yet furnish us with sufficient data to solve this problem ; but how many other real facts are there, (enveloped in the darkness of those ages which we call fabulous or heroic,) on which its torch has not been able even to the present time to shed its light !

If from the study of the Sanscrit *language*, considered purely in itself, (a study which nearly renders void all the systems of etymology, hazarded even to the present time, and which is absolutely indispensable to direct with any certainty our researches in a labyrinth, where one meets too often only with *monsters*,) if from this study, I say, we pass to that of the *doctrine* of the Indians, to their *customs*, to their *creed*, to their *mythology*, relations still more curious will present themselves to our imagination.

Let us study their metaphysical books, and we fancy we are reading the sublime treatises of Plato. The doctrine of the immortality of the soul is not unfolded by this sage, and by the other philosophers of Greece, with more profundity or nicety, than it is by the Brahmuns in their Oupanishads, (secret texts of the Vedas,) where these matters are in general treated of, in the form of dialogues between a master and his disciple, after the manner of Socrates.

The doctrine of the unity of God, which has been evidently acknowledged by the true sages of paganism, is equally avowed by the Indian philosophers, who adore the Great Being under the name of Brahma ; the accusation of polytheism with which one charges them, being, according to all appearance, founded only on the personification that they have made of the attributes of the Divinity, under the form of Brahma, Vishnu, and Siva, in order to represent in a sensible manner the power of creating, of preserving, and of destroying.

The system of Pythagoras, of which we only possess some fragments, is found perfect and complete in the

books of Indian philosophy ; and we there recognize so much conformity, even in the most minute details, that it appears very probable the Grecian philosopher drew from these ancient compositions his doctrine of the metempsychosis ; and this fact alone, in our opinion, would suffice to make us believe the reality of his voyage to India. Another philosopher, who pretends also to have made an Indian voyage in the retinue of Alexander, Pyrrhon, might he not have drawn from his correspondence with the Brahmuns the germ of his famous system—a system which presents the most striking affinities with one extensively disseminated in India, according to which, all except God would be illusion ; and it is very remarkable, that this sceptic displayed in all his conduct, the perfect indifference, the absolute negligence of the contemplative Indian philosophers. Filled with the idea of the instability of mortal things, and of their slight importance, he was constantly repeating the verses from Homer, where that great poet compares the human race to the withered leaves scattered by the winds ; after the same manner as the Gymnosophists delight themselves in their favourite comparison of the brevity of life to a drop of dew, which shines and vanishes at the same moment, on the trembling leaf of the lotus.

It would be easy to us to point out similar resemblances in examining successively the different branches of human knowledge, such as astronomy, mathematics, music, poetry, (as well epic as dramatic, lyric, and heroic,) legislation, and morals ; and to prove, that in all these branches of learning, the Indians have little reason to envy the Greeks : but this work would require too much time, and we prefer just to notice some particulars in the Indian mythology, the identity of which with the Greek fables will immediately strike every mind.

Valmiki was the inventor of poetry among these people. When he conducts us in spirit to the elevated summit of Meroo, we suppose ourselves transported by Homer to the top of Olympus, and assisting at the assembly of the gods, whom he represents to us under bewitching colours,

feasting on divine ambrosia, in a similar way as the gods of India are fed with the *omrito*, or water of immortality. If on one side we see Jupiter armed with lightning, on the other we behold this formidable meteor glitter in the hands of Indra, who, clothed with an immense blue robe, besprinkled with eyes, and leaning on a rainbow, is evidently only the firmament personified.

Venus, the mother of the graces, has also her rival in Lacksmi, goddess of beauty, produced, like her, (astonishing circumstance,) from the froth of the sea. Apollo, in many respects, resembles Krishnu; and perhaps it would not be impossible to trace affinities between the Muses and the Gopis, who constantly accompany their favourite god, the fairest among the immortals.

As to the Grecian Bacchus, it would be difficult not to recognize his identity with the Bacchus of India, born on the mount Meroo, a circumstance which has made the Grecian mythologists imagine the account of his pretended birth from the thigh of Jupiter, in allusion to the words *Meros* and *Meroo*, as is generally acknowledged.

And Kama, the brother of the Grecian Cupid, equally malicious and graceful with him, under what bewitching allegories is he represented to us by the Indian poets? He is a beautiful boy, who has for his inseparable companions the spring and the zephyrs, armed with a bow formed of a sugar-cane, and a quiver, furnished with five arrows, a number equal to our senses, dipped in sweets of a burning quality, weapons swift as lightning, which he uses without mercy to convey an incessant anxiety into the hearts of men.

CHINESE IDEAS ON THE CREATION.

To the Editor of the Asiatic Observer.

SIR,

Having read in the first number of your work some accounts of the creation, I felt desirous of inquiring what are the real opinions of the Chinese on this important subject, and of communicating to you what information I

could obtain. Though as yet I am not satisfied that the information obtained is either perfectly correct or sufficiently full, yet if you think the following statement of opinions will call forth from some of your readers a more accurate and satisfactory account of Chinese notions respecting the creation, you will oblige me by giving it a place in your excellent Miscellany.

Taou is self-existent and eternal, exists in all things, and at all times. Taou is the origin of heaven and earth, man, and all things, the root of the Yin Yang, or the destroying and increasing principle, and of all the varieties in nature. Taou is the pattern of all things, and that from which all things proceed*.

When there was neither heaven nor earth, Taou existed. When the heavens, and every thing above the heavens, were brought into existence, then the laws of the heaven commenced; when the earth, and every thing below the earth, were produced, then the laws of the earth commenced. Man being created, with every branch of human concerns, then human duties began to exist. From this may be seen, that Taou existed before heaven and earth, man, and all things. Heaven having obtained Taou, produced light and darkness, day and night, sun and moon, stars and constellations, winds and clouds, rain and thunder, dews and hail, in all their varieties. Earth having obtained Taou, produced mountains, channels, seas, rivers, grain, vegetables, flying and walking animals, grass, and trees of every sort. Man having obtained Taou, produced all the varieties of human relations, the five constant virtues of benevolence, justice, propriety, wisdom, and truth,—the hundred trades, literature, and painting.

Heaven, Earth, and Man, are three great powers; and having received Taou, each performed its proper office. Had heaven not acted according to Taou, it would not have separated between cold and heat, consequently heaven would not have been perfect. If earth had not acted

* I have not met with any thing in Chinese authors which comes so near to the character of the God of the Christian Scriptures as this does.

according to Taou, then it would not have produced all things which belong to it, and therefore would not have been complete. If man had not acted according to Taou, then he would not have known benevolence and justice, and hence would not have been perfect.

It appears to me, Mr. Editor, from a comparison of these notions with their doctrine of the Yin and Yang, or the male and female principles of nature, whose operations upon unorganized matter are said to have produced all the various forms of created existence, that their notions of creation are something like the following, viz. That from eternity there existed one self-existent, immaterial, invisible, omnipresent principle, and that this principle communicated to pre-existent matter what they call the Yin and Yang, or the power of moulding chaotic matter into all the forms which it now presents. That the first regular form of existence produced by the operations of the Yin and Yang were the heavens, the second the earth, and the third the human species; and that these three great powers were by the first principle constituted a kind of sub-creators, endowed with power to produce those things which are more immediately connected with themselves. These, Sir, appear to be the notions of the Chinese, in reference to the creation of our system from pre-existent matter. But whether they in general believe in the creation of matter or not, I have not yet been able to ascertain.

HYO SANG.

MISSIONARY MANUAL.

HINDOO OBJECTIONS TO CHRISTIANITY ANSWERED.

OBJECTION I.—*We must not depart from the customs of our forefathers.*

Suppose you were to discover that your forefathers had lived in habits of knavery, theft, and murder, would it be reasonable to argue against deviating from an example which you well know to be abominable, and which conducts to a result as disgraceful as ruinous? So, in religion, it is incumbent on us to abandon that which may be the ruin of its votaries, however ancient the system may be. Sin and

error are among the earliest productions of the human mind ; but, on this account, neither of them are to be viewed as the less destructive.

One of the best methods of estimating religious systems, is to trace out their legitimate moral tendency, and to demonstrate their actual effects upon the individual, and the general interests and happiness of society. Among the numerous humiliating and self-afflicting rites of Hindooism, and the innumerable ceremonies with which it abounds, which of them, or what number of them, can be demonstrated to have had the least salutary effect in renovating the mind of the individual, or in promoting the welfare of others, by the exhibition of exalted, imitable virtue ? Let Hindooism shew us, from amongst unnumbered millions of votaries, *one* undoubted example of *self-denial* and *humility*, *purity* and *benevolence*. Have its choicest devotees, those whose praise is upon the lips of great and small, made such advances in the progress of virtue as to renounce the grosser vices of falsehood, malice, pride, and revenge ? If medicinal prescriptions had been often tried, and by a multitude of persons, in similar circumstances, with invariable disappointment, who could be prevailed upon to persevere in the use of them, without incurring the charge of insanity ?

OBJECTION II.—*Christianity is a modern religion, recently brought amongst us.*

Though Christianity is recently made known to the people of Bengal, it is not therefore modern, and consequently worthy of rejection. It is demonstrable to be coeval with the history of the human race : the first discovery of it was confided to the father of mankind, as the inheritance of the whole species; and it was renewed, with additional revelations and augmented evidence, to succeeding patriarchs and righteous persons. When the recollections of it were in danger of being obliterated from the minds of men by the accelerated progress of impiety, and men through their vain imaginations and concupiscence, transferred their affections from the Supreme Ruler to the works of his hand, and the figments of their own minds, the *multitude* were righteously abandoned by a holy God, who saw fit to secure the perpetuity of his own worship, and to convey the intimations of his mercy, by selecting *one family* and *one nation* as the depositaries of his will:—to *them* he appointed a religious service and a ritual, adumbrant and preliminary of God's ultimate design of restoring the human race by the incarnation and atonement of his "*beloved Son.*"

The blessings of the gospel being accommodate to and commensurate with the necessities of the whole world, what could be so desirable as its universal prevalence ? The duty, therefore, of thankfully embracing these blessings, *whenever* made known to any nation, is *reasonable*:—if the credentials which prove the divine origin of the gospel are made known, that duty becomes imperious. Should the promulgation of the gospel be deferred longer with respect to *one* nation than to another, and we have no other reason to assign for it

but the *sovereignty of God*, there the advocates of divine revelation may leave the question without solicitude. A thousand other difficulties in the economies of creation and providence are disposed of in the same manner daily by all thinking persons. There are not two individuals upon the face of creation whose capacities, enjoyments, condition, and prospects are precisely alike; and yet none think it derogatory to reason to acknowledge this disproportion of present good and evil as proceeding from the *will of God*. And should the same sovereignty be interposed in the distributions of moral and eternal good, and, as in the present case, the knowledge of the gospel should be diffused in the West before it is disseminated in the East, who has ought to reply, since it were equitable in the Supreme Judge, had he for ever withheld it from both?

But in speaking thus of the course which God has been pleased to adopt in the diffusion of the gospel, it need excite no repugnance; for the decisions of an unlimited intelligence must in all respects be the wisest, and the methods of *his* goodness, who is the fountain of goodness, indubitably the best. Though we therefore explode the adage, "What is, is best," we cheerfully subscribe to the sentiment, that *What God does must be best*; and common sense, as well as serious piety, will acquiesce.

None, we conceive, will be able to deny the divine sovereignty in the government of the natural or moral world without being driven to Infidelity or Fatalism, either of which is an alternative at which a wise man will shudder. If Christianity can be shewn to be of divine origin, and all events in the government of the world are under the controul of infinite *sovereign wisdom* and goodness, it is no legitimate objection against its reception, that it be revealed in Bengal in the 19th, instead of the first century.

It is but very lately that the inhabitants of this country have had a fair opportunity of cultivating the sciences, and of informing themselves upon the subjects of geography and astronomy. It is but recently that they have been able to make themselves acquainted with the authentic history of their species, and many of the arts and customs of civilized life, though these have all been successfully cultivated in the western hemisphere. Why do not our respectable Hindoo fellow-subjects abstain from the honourable pursuits of literature, the acquisition of sound knowledge, and reject all improvements in the economy of common life, until they have solved a similar difficulty to that which is here alleged as a justification of their rejection of the Christian religion? The cultivation of sound literature and science must be allowed by candid persons among our Hindoo friends, to imply as great a departure from antiquity as the reception of Christianity itself. The entertainment of correct notions of philosophy, and the imitation of Europeans in the comforts and conveniences of social life, involve as great a departure from the customs of their forefathers, and are as absolutely repugnant to Hindooism, as the belief and avowal of the Christian religion. That as great an approximation has not been made in the minds of the Hindoos

to the religion of sincere Christians as has been realized in subjects above adverted to, is to be accounted for, not from the recency of the promulgation of the gospel in the country.—The cause, in all probability, to which this difference is attributable, is *something more influential and radical* than the mere love of antiquity; for this, strong as it may be, is over-ruled with facility when personal indulgence, convenience, reputation, or fortune are concerned. We must trace it, therefore, to something referable to man, *as man*, not as a Hindoo, that the religion of Christ is not embraced. There was once an individual who, though not an idolater, was yet as devoted to ceremonies, and as zealous for the institutions of his country and the traditions of his forefathers, as it is possible for the most devoted of the Hindoos to be for the rites they practise. Nor are the latter professedly so averse to the profession of Christianity as *he* was. Our Hindoo friends treat professed Christians with urbanity; but *he*, worse than heathen, was “*exceeding mad against them*,” and being a man of considerable religious influence, “*persecuted them unto strange cities*.” But seeing it his duty to “*change his religion*,” as people inaptly express it, and possessing a keen insight into human nature, when subsequently writing in vindication of Christianity, he candidly confesses that his own former opposition to it, and the contempt with which others continued to treat it, were owing to a state of depravity in man himself, so deep and obstinate as to be constituent of his very nature. “The carnal mind is *enmity against God*; for “it is not subject to the law of God, neither indeed can be:” “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him. neither can he know them, because they are spiritually discerned.” We only add: “*He that readeth, let him understand*.”

Ten men were afflicted with leprosy,—so grievously, that they even loathed themselves, and were offensive to all who knew them;—none had pity on them, save “*he that formed them*;” and none, on earth nor in heaven, but *he* could heal them. When all had arrived at the age of twenty years, and they had been a grief to themselves, and a nuisance to the world, Jehovah had compassion, and sent to *five*, by the lips of one whom he had graciously healed of the selfsame malady, the proposed means of cure, promising to render these means effectual, if the terms were thankfully acceded to. The remaining five were left for ten years longer, when the *same favour*, in precisely the same manner, was proposed to them; but though during this period the disease had made fearful progress, so much so, that this remedy or *speedy* death was the sole alternative, yet, *strange and fatal obstinacy!* because the offer of recovery was *delayed*, they spurned it, and perished. All who knew what a dreadful disease the leprosy was, and that these five men were infected with the very worst species of it, wept for *human nature*, and were silent. What less could they do?—and more was of no avail.

OBJECTION III.—*Christians eat cows' flesh.*

True, and what then? Our Hindoo neighbours eat the flesh of kids and goats, and what then? *What then?*—Why, if the flesh of cows is equally nutritious, unless you make it evident that the absolute will of our Maker has interposed a prohibition to the contrary, cows may as well be killed for food as any other animals; nay, if the objection is intended to derive any weight from the idea; that in eating cows' flesh we deprive a being of life, and take what we cannot give, or, that life, in all animals, being an emanation of the Supreme Being, and that, *therefore*, it is a sin against his Majesty and *being*, it is replied: *One animal dines thirty Christians; but thirty animals must expire to furnish a curry for one temperate, merciful Brahman.* Upon whom, then, does the charge either of cruelty or impety rest?

A few words more upon this cow-killing question. Were not these animals slaughtered by the Hindoo sages?—Do not our Hindoo friends themselves dispose of these animals for gain?—Each *hair* of a cow is said to be sacred, and accounted a *Salgram*; yet in branding a venerable bull, *thousands* of these sacred hairs are burnt off without remorse.

It is a maxim of the Christian religion, that “a merciful man is merciful to his beasts.” Christians, though they dignify not the cow with the title of *mother*, and hold not him “a *murderer of God*” who slaughters her, yet those who keep this animal feed her well, and take every needful care of her; yet we regret to say, our Hindoo neighbours, much as they love, and even worship cows, speak roughly *to them*, to our knowledge, yea, and beat them oft, and feed them scantily;—so that, could these creatures speak, they would volunteer their necks a thousand times over to the knife of the butcher, rather than live and be so adored.

Though Christians eat the flesh of cows, yet that they *shall* do so, makes no part of Christianity. *He* whose is the “*earth, and the fulness thereof*,” has in his infinite munificence given *all things* to men *richly to enjoy*,” and cows' flesh among the rest; but the particular food upon which each man shall live is left to his own selection. Upon the first prevalence of Christianity in the west, a similar objection to the use of animal food, as is at present felt among the Hindoos, was, with some variation, preferred by Jewish proselytes against the Gentile believers. The former had as great an aversion to eating meat, especially under certain circumstances, as the Hindoos have to eating of beef. The inspired apostle directs, that this difference of judgment need not interfere with the exercise of good fellowship. If Gentile brethren chose, they might eat all kinds of animal food, as God had not prohibited any; but in so doing, they were not the better Christians: and if other Christians, through limited conceptions of the nature of the gospel, believed it was incumbent on them to abstain, they were at perfect liberty to do so, without prejudice to their religious profession; if they *ate not*, “*neither were they the worse.*” For Christianity “is

not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The Hindoos may become Christians, therefore, and yet consult their conscience and even their *prejudice*, as to the eating of cows' flesh; and if they are sincere Christians, even *cows*, as well as *men*, will be much the better for the change.

OBJECTION 4.—*The Ved foretells that ultimately all will become of one cast. The success of Christianity is a fulfilment of this prophecy, and such prophecy und fulfilment prove the Veds to be inspired.*

This objection is capable of being understood in different senses, often determinable only by the temper of the objector. The present dispensation, or Kullee Joge, is to be succeeded by a state of things in which all honourable distinctions in society will be lost. Honour, character, learning, mutual respect, and the institution of cast, (the darling of the Bramhuns,) are all to give place to shamelessness and barbarism. When it is said, therefore, that the diffusion of Christianity is a fulfilment of the Vedical prophecy in this sense, it is insinuated, that Christianity is inclusive of all that can be conceived as disgraceful and ruinous to society. But here, were it not that the objectors are generally too impatient to be reasoned with, it might be required of them to shew, what there is in Christianity that agrees in the smallest measure to such prediction. All we have met with in the Christian religion is of a nature diametrically opposite, Its doctrines humble the proud, but elevate the humble,—are purifying and ennobling to both. "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low, because as the flower of the grass he shall pass away." The morality of the gospel, the objectors being judges, is like its Author, immaculate, and universally benign; while its design as to the moral and immortal nature of man, is incomparably grand and felicitous. Its relation to the relative condition of the human race, if the apostle was an adequate judge, is also equally to the honour of the gospel, and ruinous to the design of the objector. "Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, or if there be any praise, think on these things." Now, therefore, when the objection is brought to discredit Christianity, by associating it with that which is vile, either the objector is ignorant of what the gospel is, and therefore to be pitied and instructed, (and this is most frequently the case;) or this alleged prophecy was never uttered with a view to the Christian Religion; or if it was uttered with a view to Christianity, the author of the prophecy was either entirely ignorant of the nature and design of Christianity, or there was a malicious design of misrepresenting it. Let the objector, then, make choice of the alternative, in attaching to the author of the Veds stupidity or malice.

A second sense in which this objection is occasionally to be understood, is when the objector seems dipassionate with respect to

Christianity, not caring to designate it good or bad. He views the Veds as inspired, and has heard that an ultimate dispensation is expected, in which all ranks of men are to be similarly included. Now suppose some such prophecy is contained in these supposed sacred records, and it be the universal opinion among the Hindoos, and Europeans too, that it is Christianity alone to which it is legitimately referable, to what certain conclusion are we conducted by this, as to the inspiration of these records? If out of ten thousand things contained in these books respecting the future, one thing is true, and that only in some very limited sense, are the books therefore inspired? Suppose some small portion of one dream of a thousand should actually come to pass, and the matter of one conjecture out of ten thousand correspond with subsequent fact, are dreams therefore and conjectures inspired?

Sometimes, when a nation has forsaken the worship of the true God, and devoted themselves to the creatures of their own imagination, and having despised the ordained medium of intercourse with heaven, have transferred their confidence to impostors, as a just retribution for such impiety God has, *with or without* the consent of the individuals, caused the lips of such individuals to utter a portion of truth, which, having the effect of rendering that which is false the more deceiving, confounds the impious, and renders falsehood so much the more deceiving, by the small portion of truth with which it is blended. A heathen prince, an enemy to Christianity, once sent off for a prophet by the name of Balaam to curse the worshippers of the God of heaven:—instead of cursing them, he altogether blessed them, and uttered many things prophetically true concerning them. But the blessing and the truth were neither of himself, nor were the lips sanctified that uttered them.

M. Rollin was a man who studied much, thought deeply, expressed himself candidly, and was no enthusiast. An observation of his upon the subject of the ancient oracles seems not very inapplicable to the matter in question. “Admitting it to be true, that some oracles have been followed precisely by the events foretold, we may believe that God, to punish the blind and sacrilegious credulity of the Pagans, has sometimes permitted the demons to have a knowledge of things to come, and to foretel them distinctly enough. Which conduct in God, though very much above human comprehension, is frequently attested in the holy Scriptures.”

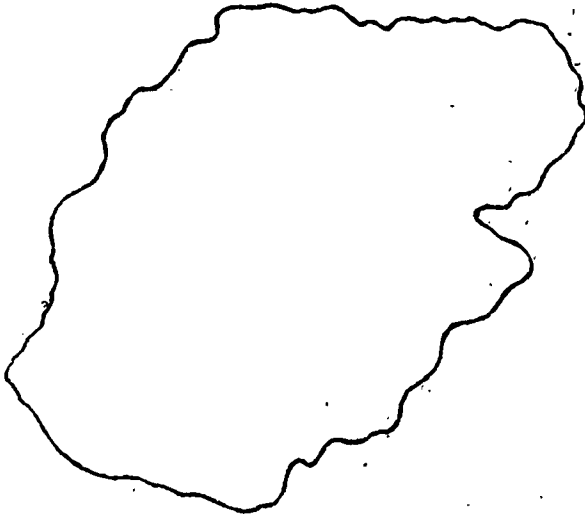
[To be continued in our next.]

ENORMOUS HAILSTONE.

To the Editor of the Asiatic Observer.

SIR,

On looking over the manuscripts of a deceased friend, I met with the accompanying outline draft of an enormous hailstone, gathered by him at Pygachee, in Bengal.



Inside of the above outline was written the following memorandum:—

“ *A Hailstone gathered at Pygachee, 17th May, 1818.—J. H.*”

From a note on the margin of the paper, it was stated that the hailstone was not flat, but rounded like an egg, and solid.

The irregularities and indentations on the surface of this hailstone may appear singular; but that it is not an extraordinary circumstance may be seen by a reference to old Master Stowe, of honest celebrity. This author, in his “**Summarie of English Chronicles,**” relates, that in Queene Elizabeth’s reign, in the year 1582, on “the 12th of August, there rose a great tempest of lightning, thunder, whirle winde, and raine, beside hailstones, fashioned like to the rowels of spurres, two or three inches about, in the countie of Norfolk, betweene the towns of North-Walsam and Worstede, which tempest beate the corne flat to the ground, rent up many great trees, and shivered them in peeces, or wound them like withs. At Henning, (a mile from Worstede,) the west dore of the church, (weighing more than three hundred weight,) was lifted off the hookes, and blown over the font, within one yarde of the chauncell doore, the top of the church was riven up, and the lead blown awaie, five webs of lead were ruffed up together like a cloue; and blown to the field without the church yard. At East Russen were many barnes blown downe.”

I am, Sir,
Your obedient servant,
B. U.

Poetry.

A THOUGHT.

Oh could we step into the grave,
And lift the coffin lid,
And look upon the greedy worms,
That eat away the dead!

It well might change the reddest cheek
Into a lily white,
And freeze the warmest heart to look
Upon so sad a sight!

Yet still it were a sadder sight,
If in that lump of clay,
There were a sense to feed the worms,
So busy with their prey.

Oh! pity then the living heart,
The lumps of living clay,
On whom the canker-worms of care
For ever, ever prey.

FAREWELL.

How sweet, how divine, is the welcome that flows,
When the friend of your heart bids its sympathies swell,
But how heavy the sigh that disturbs its repose,
If the sigh be a prelude to dismal Farewell.

'Tis in vain that philosophy, thoughtful and cool,
Would the dictates of nature and feeling repel;
The head may be wise, but the heart is a fool,
And re-echoes the note of the dreaded Farewell.

And yet, if the heart did not taste of that pain,
Could the raptures of joy bid its sympathies swell?
'Tis the hope that sweet whispers of meeting again
That softens the force of the dreaded Farewell.

See the Christian reclined in the chambers of death,
O ask him if faith can his anguish repel?
He will tell you, while nature still struggles for breath,
That Religion can sweeten the dreaded Farewell.

ELIZA.

PARAPHRASE OF PSALM XXIII.

Jehovah, with a shepherd's care,
 My vernal pasture doth prepare.
 He guards my rest, he guides my feet,
 Where silent in their lone retreat
 Crystal waters, pure and bright,
 Sparkle with the azure light
 Of heaven above, not more at rest
 Than is my faithful, grateful breast.
 Pallid want I fear no more,
 While my Shepherd walks before.

Deluded once I roam'd astray;
 Dark mountains frown'd upon my way.
 My falling tears—my deep regret,
 Proclaim the errors of my feet.
 Still he follow'd where I rov'd,
 Watch'd, and blest the sheep he lov'd
 He who restores me to his fold,
 Doth by his righteousness uphold,
 While I look to Calvary,
 Wondering that he bled for me*.

Now though I walk the gloomy vale,
 And silent death and night prevail,
 Though shadowy spectres haunt my way,
 To quench the light of lingering day,
 I will fear no evil there,
 While beneath my Shepherd's care.
 His rod afflicts, that I may love
 The staff which points to realms above.
 Low I bend before the rod,*
 Leaning on the staff of God.

* The good Shepherd giveth his life for the sheep. John x. 11.

I praise the pilgrim's only stay.
 I see the gold of kindling day.
 The shadows flee—the desert waste
 Is ting'd with heaven, while demons haste,
 Yelling, to their dreary bed.
 Gladness gilds my crowned head.
 Angels ! O chant my Shepherd's love !
 He guides below to bliss above.
 O my Lord, forsake me never.
 Bid me dwell with thee for ever.

THERON.

 SPRING IN INDIA.

Arise ! the fresh green of the moistened earth
 Smiles, and will give thee gladness, for each hue
 Hath beauty in it, and each form to view
 Is lovely. Yes, the sweets of morning birth
 Will bless thee for thy gazing, and the mirth
 Of the sequestered cuckoo will renew
 Thy wasted strength, and thou shalt see the dew,
 Clearer than diamonds of untold worth,
 Tremble and roll upon the arum leaf,
 Sea-green, and scatter'd where thou lov'st to rove ;
 While the deep scarlet cotton-tree above
 Lifts to the azure heaven, in strong relief,
 The first bloom of the Spring, whose wholesome gale,
 And with it life and health, thou shalt inhale.

THERON.

• **Philosophical and Literary Intelligence.**

ASIA.

ASIATIC SOCIETY.

On Wednesday evening, the 12th of November, a meeting of the Asiatic Society was held at the Society's House, Chowringhee, Mr. HARRINGTON, the President, in the chair.

The Secretary read a letter from Mr. MOORCROFT, who is now on a deputation to central Asia, dated Cashmeer, the 20th of July 1823, announcing his having despatched to the Society a copy of the *Rajah Taringinee*. Mr. MOORCROFT's enquires had been long zealously directed to this object. He met with many abstracts of the work, but disfigured and corrupted, according to the Hindoo or Mussulman notions and faith of the copyers. The genuine chronicle of Cashmeer in Sanscrit, the *Rajah Taringinee*, as it is called, is reported to have been so common formerly, that almost every Hindoo family of respectability possessed a copy; but from the accidents of time, it has become so scarce, that not more than two or three were known to be in existence. Mr. MOORCROFT was at length successful. Having cured Eshur Duss, a pundit, of a painful affection of the ancle joint, pronounced incurable, the grateful pundit permitted a copy to be taken from the one in his possession, which was written upon the bark of the birch tree, and bore obvious marks of great antiquity. This copy, which employed ten pundits for a period of three months, Mr. MOORCROFT had collated by other pundits, and the collated work is now on its way to Calcutta.

STEAM NAVIGATION.

A meeting of the British Inhabitants of Calcutta, to take into consideration the practicability of establishing a steam-vessel communication between England and India, was held at the Town Hall on Wednesday the 5th Nov. when it was resolved to offer a premium to the first individual or company who should establish this communication. A committee was appointed to draw up the terms on which the premium should be awarded, and to take the necessary steps to procure subscriptions. It is expected that a sum equal to £10,000 will be subscribed; and the committee have resolved, that it shall be bestowed on the first individual or company who shall make two voyages from England to India, or from India to England, either by the Red Sea or the Cape of Good Hope, in a vessel of not less than 300 tons, the speculators being British subjects.

AGRICULTURAL SOCIETY.

At a meeting which was held on the 19th of November, some very interesting communications were laid before the Society by the Secretary from Mr. Moorcroft. One of these, dated so far back as August 1822, describes an *umbelliferous* plant called *Prangos*, and employed in the form of hay, as a winter fodder for sheep and neat cattle. It is a native of *Draz*, from whence Mr. Moorcroft sent a large quantity of the seed, and several specimens of the dried herb, to the Government. The greater part of this highly interesting despatch has been forwarded to the Hon'ble Court of Directors, for the Board of Agriculture of Britain: the rest has been distributed by the superintendent of the Botanic Garden, with the view of affording every possible chance of success in rearing the plant. Unfortunately those which were sown at the Botanic Garden did not come up; nor is it likely that any part of the present despatch will vegetate, as the seeds were more than a year old when they were received. The plant is described as being highly nutritious and fattening; and, what

would render it invaluable in England, it destroys the *liver fluke*, which kills so many thousands of sheep annually. If it is considered, that in addition to the above valuable properties, the *Prangos* yields a vast crop, endures through many years, and admits of being cultivated on land of the most poor and unpromising quality, the plant deserves to be ranked among the most important in rural economy that has ever been discovered. Dr. Wallich calls it *Laserpitium Prangos*. The other letter was dated from Cashmeer the 8th of July last, and contains a number of extremely valuable and interesting observations on the fruits cultivated there, which consist principally of apples, pears, quinces, peaches, apricots, plums, cherries, mulberries, walnuts, pomegranates, and almonds, with their numerous varieties. With the view of introducing these riches into Hindoostan, Mr. Moorcroft recommends that a small nursery should be established in the *Shalimar* of Penjower, a garden which was established by a former governor of the province of Cashmeer, and belongs now, with the adjoining country, to Rajah Puteeala, who, it appears, derives no revenue from it, nor ever visits it. The garden is about 23 days journey from Cashmeer, three from Subatoo to the south, and about nine from Delhi.

The Society, concurring in the outline of this plan, have resolved to make a representation on the subject to the Supreme Government. An interesting account is also given of the manner in which the surface of water is made available for the purposes of gardening in that fertile country; by detaching a part of the banks of lakes, and forming them into floating, flexible beds, sometimes of very considerable extent, on which cucumbers, melons, and water-melons, of a superior size and flavour, are had in great quantities. These singularly constructed floats are sometimes surrounded with a floating hedge made of reeds; and they are towed from one place to another, as it suits the convenience of the proprietor, whose chief risk appears to rest on the frequency with which these moveable gardens are stolen away, and the difficulty of recognizing property, among so many others of precisely the same shape and size.

A letter was read from Mr. D. Scott, at Cooch Behar, describing a very ingenious, cheap, and successful method, invented by him, of raising cauliflowers, pease, and potatoes, during the rainy season, applicable, probably, to most of the other sorts of vegetables. The principal feature of his plan consists in protecting the roots of the plants from the pernicious effects of too much moisture.

A letter was read from Lord Amherst, in reply to an address from the President voted at the last meeting, signifying his Lordship's and Lady Amherst's compliance with the unanimous wishes of the Society to become their patron and patroness, in succession to the Marquis and Marchioness of Hastings. His Lordship observed, that he and Lady Amherst felt the warmest interest in the objects embraced by the Agricultural and Horticultural Society, and should be proud to find themselves associated with those patriotic individuals, whose pursuits are directed to the substantial and permanent improvement of the British territory in India.

A communication from Mr. Chinnery announced, that the portrait of their late patroness would be finished towards the close of the year.

Dr. C. Abel, W. Petrie, Esq. and Baboo Prusunno Cumar Thakoor, were elected members of the Society.

MEDICAL AND PHYSICAL SOCIETY.

At the meeting of the Medical and Physical Society, held on the evening of Jan. 3, 1824, the appointment of Office-Bearers took place for the present year, when the following gentlemen were declared duly elected:—Dr. Hare, President; Mr. Wilson, Vice-President; and Dr. Adam, Secretary and Treasurer; and Dr. Swiney, Mr. J. Grant, Dr. Brown, and Mr. Hamilton, Members of the Managing Committee.

Of non-residents added to the list on this occasion, the Society have been particularly honoured in the names of all the Officers composing the Bombay Medical Board, and that of the Chief Surgeon to the Company's Factory at Canton,

Dr, A. Pearson. Several communications from Members of the Society were submitted by the Secretary, and donations of books and preparations presented for the Library and Museum.—Exclusive of the subjects purely professional, which came under discussion during the evening, a very interesting paper was read on the Geology of the Ganges and Jumna, by a gentleman in the Civil Service. The rocks met with on the banks of these streams present examples of almost all the varieties of calcareous, argillaceous, and siliceous compounds, from the secondary concretions of Calcareous Tuff (*kunkur*) found every where in the river's bed, to the Greenstone of Pointy, and the primitive Granite of Colgong and Juangira. Syenite and porphyritic masses are also found at some points, and fragments of grey and white Chalcedony. It is remarkable, that no rolled or angular pieces of rock are found in the nullahs proceeding from the hills, by which the formation of the higher ranges might be determined. The neighbourhood of Monghyr is singular in presenting ridges of Quartz rock, that rise to a considerable height; and the old red Sandstone formation is finely exemplified in the hills of Chunar and Mirzapore. The subject of geological research is comparatively new in this part of the world, and we therefore hail with feelings of real gratification any attempt to make us better acquainted with the structure of a country whose features and external configuration differ so widely from our own. We trust the Society, in its physical character, will often have to number among its contributors such zealous and able observers of Nature as the author of the paper of which we have now given a slight outline. The funds of the Society, it is gratifying to remark, are in a very flourishing state, and the institution altogether has hitherto prospered beyond the most sanguine expectation of its founders.

EUROPE AND AMERICA.

ASIATIC SOCIETY OF PARIS.

The Asiatic Society of Paris held a meeting on the 21st of April, the Duke of Orleans President. The Duke addressed the Society on the advantages of the study of foreign languages. M. de Sacy explained the objects which the Society had in view, and the means it possessed of following Oriental studies. M. Abel-Remusat, the secretary, gave an account of five works which the Society had printed, namely, a Japanese Grammar, a Mantchou Dictionary, sundry fragments of Sanscrit, a collection of Armenian Fables, and a Georgian Grammar, with a Vocabulary. A periodical work, the "Asiatic Journal," sent to the Society, and a library of books, in the Eastern language, are open to persons studying the literature of the East, and are among the benefits which the Society offers to Orientalists. After a report on the state of the funds of the Society, several interesting pieces of eastern literature were produced. One was a fragment of a Chinese romance, very curious, translated by M. F. Fresnel; extracts from the Arabian writer Hariri, by M. de Tassy; and Idylls and Fables from the Persian and Sanscrit, by M. Chezy.

French Statistics.—By the official returns for 1822, it appears that the population of Paris has thus increased during that year :—

			<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
Births (in marriage,)	..	..	8,671	8,458	17,129
— (out of marriage—known,)	..	..	1,126	1,144	2,270
— (— unknown,)	..	..	3,765	3,716	7,481
			<u>13,562</u>	<u>13,318</u>	<u>26,880</u>

M. A. St. Hilaire read, in the Academy of Sciences of Paris, Dec. 16, 1822, an extract of his travels in the Brazils, from which it appears that this naturalist traversed a great part of the country; and penetrating along the banks of the Rio de la Plata, advanced as far as the missions of Paraguay. He has brought away collections of about 600 species of birds and reptiles, and nearly 7000 species of vegetables. He intends publishing a Flora of South Brazil, and a general Survey of the Vegetation of the countries he has visited.

GERMANY.

M. Alexander Von Humboldt has certainly given up his plan of visiting Asia, which had excited such great hopes, and for which the king had promised the necessary funds. According to the accounts we have received, he thinks he should not attain his object here. He contemplates, however, another visit to Mexico.

POLISH LITERATURE.

Besides translations from the French, there appeared occasionally, in periodical works, translations from the English, particularly of some *papers* from the Spectator. These short specimens were soon followed by translations of greater length, such as Johnson's *Rasselas*, Young's *Night Thoughts*, Fielding's *Tom Jones*, *Paradise Regained*, Pope's *Essays on Criticism and Man*, and his *Rape of the Lock*, &c. The Poles appear to have perceived that a literature like the French, which mounts upon stately stilts, could not long be a guide for them in their more humble and natural walk, and inclined, therefore, to the more sober literature of the English. They possess now many Polish translations of Ossian's Poems: and, since the time of Krasicki and Tymieniecki, who first made their countrymen acquainted with them, they multiply almost daily, from the particular predilection of the young poets for this species of poetry. Shakspere's Plays, are, at this day, objects of study in Poland, and the principal pieces are frequently performed upon the stage at Warsaw, Wilna, Cracow, and Leopold. The attainment of the English language is greatly facilitated in Poland, there being public chairs for teaching it in the universities. The stock of translated English literature, consisting of specimens from Shakspere, Dryden, Milton, Pope, and Thomson, continually receives accessions from the more modern English poets.

AMERICAN NEWSPAPERS.

In the State of New York alone, there are 99 weekly newspapers, one paper three times a week, and nine daily papers; making 164,000 impressions every week, and 8,500,000 in the year. The price of a weekly paper is about 10s. a year.

EARTHQUAKE AT MEXICO.

The city of Cartagua, capital of the province of Casta Rica, was totally destroyed by an earthquake on the 7th of May, 1822. The city contained about 12,000 inhabitants;—and although not one house was left standing, it is extraordinary that not a life was lost. The earthquake commenced at eleven at night. A vast quantity of gold and silver has been discovered by the inhabitants, having been exposed to view by the rent made by the shock.

Religious and Philanthropic Intelligence.

ASIA.

CALCUTTA SCHOOL-BOOK SOCIETY.

At the Town Hall, on Saturday September 10, a general meeting of this Society was held according to advertisement. The attendance was not so large as on former occasions, several circumstances having prevented some of the warmest friends of the institution from being present. We are quite sure, however, that those who heard the report of the Society's proceedings must have been highly gratified by the view it presented of its efficiency and utility. The report was read by W. B. Bayley, Esq. the President, and on the motion of the Hon'ble J. H. Harington, Esq. seconded by J. P. Larkins, Esq. was adopted and ordered to be printed. Some few alterations were made in the committee, with a view to supply the places of such members as had left the Presidency; the Hon'ble J. H. Harington, Esq. was unanimously elected a Vice-President, in the place of Sir Edward Hyde East; and the usual votes of thanks were passed

to the Secretaries and Chairman. Having adverted to the proceedings, as presenting a gratifying view of the Society's efficiency, we should be happy, had we room, to publish in our pages copious extracts from the report, which would serve to shew what the Society has actually accomplished, and what advantages are now possessed for the further prosecution of its important objects. We must, however, refer to the Report itself, which is, we understand, now on the point of being published, for a detailed account of what the Society has accomplished, and the very pleasing prospects which, through the liberality of the Supreme Government and of individuals, and the general improved state of feeling in the native population, present themselves to the view of every friend of general education and happiness.

AUXILIARY SCOTTISH MISSIONARY SOCIETY.

A meeting of European inhabitants of Bombay was lately held in the Scotch Church, for the purpose of instituting an Auxiliary Scottish Missionary Society at this Presidency.

John Steuart, Esq. at the request of the meeting, took the chair.

The Reverend James Clow explained the object of the meeting. He stated, that the Scottish Missionary Society has established a mission under this Presidency, for the purpose of promoting the intellectual, moral, and religious condition of the natives—that one of the means of effecting these objects, which every real Christian must consider in the highest degree important and desirable, is the erection and improvement of schools, and the preparations of proper books for the use of them, and for the purposes of distribution—that as the missionaries sent out by the parent Society are men of liberal education, who mingle daily with the natives, and make these objects, together with the preaching of the gospel, the principal business of their lives, no schools are likely, for the present at least, to be more flourishing and efficient than those under their superintendence, nor any books more judiciously and correctly prepared than those which they publish. That as these objects, which are so desirable, and which missionaries are generally so well qualified to accomplish, cannot be effected without the Society's incurring very considerable expense, it is the duty of Christians in this country to unite with their brethren at home, in contributing towards the attainment of them; and that, in order to afford to individuals so disposed a regular channel through which to contribute, he proposed that this meeting do now constitute itself into an Auxiliary Scottish Missionary Society. This proposal having been seconded, was unanimously agreed to, and the necessary laws of the Society were adopted.

CALCUTTA AUXILIARY CHURCH MISSIONARY SOCIETY.

On Monday, first of December, a meeting of the friends and supporters of the Church Missionary Society, was held in the Old Church room, for the purpose of forming an Auxiliary Church Missionary Society, the Lord Bishop of Calcutta in the chair.

G. Udny, Esq. opened the business of the meeting, by adverting to the operations of the Church Missionary Society at this Presidency. He stated, that in 1807, the Society voted £250 for the furtherance of missionary objects, and constituted him, together with the late Rev. David Brown, and the Rev. Dr. Buchanan, a corresponding committee; that in 1809, the grant was increased to £500, and the Society had gone on increasing their contributions as circumstances called for them, and that they now remit annually £3,000.

With the assistance thus afforded, and further contributions raised in this country, the corresponding committee had established schools in various parts of the country, had supported missionaries, and had been enabled to extend their operations much beyond their expectation. That in consequence of the increased importance of the labours of the committee, and of the enlarged measures of the Society, which required additional patronage and support, the corresponding committee had, with the advice and concurrence of the Lord Bishop, agreeably also, as they conceived, to the wishes of the parent Society, called the meeting,

with a view to form an Auxiliary Society, to which the labours of the committee might be devolved, and which might be able to promote the measures of the parent Society, in a more extensive and efficient manner than had hitherto been done.

Resolutions necessary to organize the institution were then proposed, and unanimously adopted.

On the 10th Resolution, appointing the Lord Bishop of Calcutta President of the institution, being proposed by the Archdeacon, and seconded by J. H. Harrington, Esq. and unanimously and cordially adopted by the meeting, the Bishop expressed at some length the cordiality with which he accepted the office of President of the Society. He observed, that he had noticed the proceedings of the Church Missionary Society from its formation; and though he had no connection with the excellent men who established it, except a common feeling for the objects aimed at, he had, in common with many others, always admired the prudence, perseverance, and energy with which its operations had been conducted. He also congratulated the meeting on the success which had attended the operations of the Society in Africa, and, he would add, in this country also, where extensive good is accomplishing by its means, in conjunction with other Societies of a similar nature; and that he should be happy to render it all the assistance in his power.

NATIVE FEMALE EDUCATION.

On Friday, Dec. 12, at the Old Church rooms, and on the following Friday at the school at Gource Ber, near Calcutta, most interesting and satisfactory examinations were held of Native Female Schools. The former was the examination of the schools belonging to the Church Missionary Society, under the care of Mrs. Wilson; and the latter of those of the Female Department of the Bengal Christian School Society, which Mrs. Colman superintends. Belonging to the former society, we understand, there are 25 schools, and to the latter 10; besides which, there are, we believe, at least 15 schools at Serampore and other places in the country, making a total of not less than 50 schools, containing at a moderate average 20 in each, or 1000 girls in Bengal, under daily instruction in reading, writing, spelling, and needle-work, and all imbuing, with industrious habits, the principles of sound morals, and religious truth. The fact may well excite the warmest gratitude and most pleasing expectations of every friend to native female education.

BENEVOLENT INSTITUTION, CALCUTTA.

Perhaps a more interesting spectacle has seldom presented itself to our view than the one which was exhibited at the school-room of this institution on Tuesday, 23rd December last. It was the annual examination of the pupils, both male and female, to the number of 250.

Children of all nations were assembled together in the different classes; and from the order that prevailed, and the able manner in which they performed the various tasks assigned them, the greatest pleasure was afforded to their patrons, and the highest credit reflected on their tutors and themselves.

On Christmas day, they were all assembled in Bow Bazar Chapel, where a sermon was preached on the occasion by the Rev. J. Statham, and a handsome collection made on behalf of the institution.

CALCUTTA BIBLE ASSOCIATION.

Pursuant to public notice, the Second Anniversary Meeting of the Calcutta Bible Association was held on Friday Jan. 2, at the Town Hall; the long room on the ground floor of which, was nearly half filled by the most respectable classes of the community. The business of the evening was opened by the Venerable Archdeacon Corrie, who proposed that J. P. Larkins, Esq. should take the chair. This motion was seconded by the Rev. Mr. Statlan.

Mr. Larkins having taken the chair, briefly stated the object of the meeting, and having in a few words expressed the pleasure which he felt in presiding over the assembly on this occasion, called upon the Minute Secretary to read the report.

The Rev. J. Statham then read the Report, from which it appeared that the Committee had collected during the past year, principally from the less opulent part of the Christian population of Calcutta, the sum of Sicca Rupees 5,665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages. The Report having been read, it was, on the motion of the Venerable Archdeacon Corrie, seconded by the Rev. Dr. Marshman,

Resolved unanimously ;—

I.—That the Report now read be received, adopted, and printed under the direction of the Committee.

On the motion of the Rev. Jas. Brown, (of the Church of Scotland,) seconded by the Rev. E. Carey, it was

Resolved unanimously,

II.—That the President and Vice-Presidents of the Calcutta Auxiliary Bible Society be respectfully requested to become patrons, and the officers and members of the Committee of that Society to accept the office of Vice-Presidents ; and that Owen John Elias, Esq. D. Dale, Esq. and Dr. Vos, be elected honorary Members of this Association.

The Chairman, as one of the Vice-Presidents of the Auxiliary Bible Society, acknowledged this resolution, declaring that from the deep conviction which he entertained of the usefulness of this Association, it afforded him great satisfaction to comply with the request of the meeting, and that he had no doubt but that the other gentlemen to whom this resolution referred, would have equal pleasure in accepting of the title and office therein conferred upon them.

The Chairman then moved,

III.—That the thanks of this meeting be given to the President, officers and members of the Committee, for their exertions during the past year.

Which motion, after having been seconded by the Rev. J. Mack, (of the Serampore College,) was likewise unanimously carried.

The Rev. J. Statham acknowledged this resolution.

On the motion of the Rev. J. Hill, seconded by the Rev. M. Hill, it was further Resolved unanimously,

IV.—That the officers of this association be requested to continue their services, and that the following gentlemen compose the Committee for the present year, viz.

Messrs. R. BARNES,	J. GILBERT,	J. MURRAY,
W. T. BEEBY,	G. GOGERLY,	J. PENNEY,
L. BETTS,	J. HERITAGE,	J. RICHARDSON,
E. L. L. BILLON,	D. JONES,	M. D. ROZARIO, sen.
M. COCHBURN,	C. KERR,	J. F. SANDYS,
J. COOPER,	R. KERR,	J. U. SHERRIFF,
J. COX,	J. LAUTOUR,	T. W. SMYTH, and
G. DANIEL,	W. MAY,	J. URQUHART.

On the motion of the Rev. G. W. Crawford, seconded by the Rev. J. B. Warden, it was

Resolved unanimously,

V.—That the thanks of this meeting be given to the gentlemen of the Town Hall, for the use of the Town Hall on the present occasion.

On the motion of G. Money, Esq. seconded by the Rev. J. Wilson, it was Resolved,

VI.—That the thanks of this meeting be given to the Chairman, for his kindness in taking the chair, and the ability with which he has conducted the business of the evening.

The meeting was then adjourned until the first Friday in Jan. 1825, and upon the whole was one of the most pleasing that have been witnessed in this populous city for the diffusion of the Sacred Volume.

HINDOO LITERARY SOCIETY.

On Sunday, Jan. 4, 1824, was held a meeting of some Members of the Hindoo Literary Society, at which it was agreed to establish a College for the instruction

of Bramhun youth solely in reading and repeating the Veds. It was resolv'd that four teachers should be engaged, at 30 Rupees per month, and that 40 scholars should be admitted, each receiving four Rupees for his support. The Hindoo gentlemen present then entered their names as donors to the amount of 3000 Rupees, and monthly Subscribers for 111 Rupees, and the meeting adjourned.

We regret to say, that with the above exception, this Society has hitherto only published two small works, both intimately connected with the idolatry of the country, and that its members appear at present too fearful of popular odium, and too much trammelled by the reigning superstition, to attempt any thing of a decidedly Literary nature. We trust, however, that by their translations of useful works from other languages, especially from the English, they will soon justify the expectations of their European friends, and redeem the pledge they made in their original Exposé of its objects.

CALCUTTA MISSIONARY ASSOCIATION.

On Monday, January 5th, 1824, and two following days, was held at Calcutta the Bengal Annual Association of Missionaries and Ministers of various denominations, the public services of which were as follows:—

At Lall Bazar Chapel, on Monday evening, a sermon was preached by the Rev. M. Hill, from Matt. vi. 10. and the devotional services conducted by the Rev. Messrs. J. Hill and D. Schmid.

On Tuesday, two services were conducted in the Bengalee language, one in the morning, at the Bhubaneepore Native Chapel, when Mr. C. C. Aratoon prayed, Mr. Ray read the Scriptures, and Bagchee, (a converted-Brahmun,) and Rev. E. Carey, preached. The other service in the afternoon at Bow Bazar Native Chapel, where the Rev. Messrs. Lacroix (of Chinsurah) and Travin preached, and the brethren C. C. Aratoon and Bagchee engaged in prayer. The native congregations at both places were numerous and attentive.

On Wednesday morning, a conference for the discussion of missionary subjects was held at Mr. Lindeman's house, Dhurumtollah; and in the evening, a public service in English at Union Chapel, when the Rev. J. Statham prayed, and Dr. Marshman preached from Ezekiel xxxvi. 37. Thus terminated this interesting association for the present year, the services of which, we doubt not, will be recollected with pleasure by all who attended them.

CENTRAL SCHOOL, MADRAS.

We have received an interesting paper from Madras, containing a proposal for the establishment of a "Central School" at that Presidency, intended to supply *Schoolmasters*, in the first place, to all the stations under the patronage of the London Missionary Society; and, in the second place, to any other persons or places for which they may be considered eligible. It is signed by the Rev. Messrs. W. C. Loveless, Edm. Crisp, and J. W. Massie, and addressed to "All who feel an interest in Native Education." We with pleasure insert the following extracts, with the hope that their publication in our pages may in some degree promote the important object which its benevolent projectors design.

"Missionaries, or catechists, from Christian countries, however anxious they may be to communicate knowledge, are at first without the means of accomplishing that object, from their not being acquainted with the language of the country; and afterwards, when they have become possessed of this medium of communication, the intense heat of the climate is so relaxing, that they are unable to exert themselves as they wish. It is true they have employed native teachers; but these, however comparatively respectable they may be, as to talent and attainments, are generally bigoted in their prejudices, excessively ignorant upon general subjects, and contracted in their views and feelings, and at the same time have no tolerable system of education, by which to convey what little knowledge they may possess. The ideas they have of geography are, that the earth is a plane superficies, resting on the back of their *Ati Seshan*, or that it floats on the waters, or that it is upheld by the tusk of a boar:—and if they speak of the properties of matter, their pantheistic notions are amalgamated

with all they say, and the '*Anima mundi*' attracts them to the earth, and causes them to grovel in the dark. The schoolmasters feel an utter abhorrence to all liberal notions of science and religion; and although their employer may insist on the introduction of books of a moralizing tendency, and leading to correct sentiments of GOD and his works, yet when their conduct is not narrowly watched, they avail themselves of every opportunity, (and a schoolmaster has many,) to throw ridicule upon the new instructions, and produce an unsalutary impression on the minds of the scholars. Added to all this, their conduct is frequently immoral, having a pernicious influence, their attendance irregular, and their regard for the success of the school, and the proficiency of the scholar, nothing beyond the moment when their employer is with them—they have no moral principle as an incentive to virtue. They teach the children to prefer their native writings, not excepting the most impure of them, to despise European literature, to cling to their own erroneous conceptions, and to look upon all efforts to introduce more liberal and correct views as so many attempts to dry up all their sources of present comfort and future felicity. The youths are not permitted to taste the sweets of true knowledge; and when they are just entering the confines of liberty—liberty of thought and liberty of feeling—they are dragged back by the chains of superstition, and the insinuations of those who 'lie in wait to deceive.' The consideration of these things, and the belief that 'the number of those of an age to receive education in India greatly exceeds ten millions*,' together with a desire to lay a foundation for more permanent and extensive exertion, have led us to attempt the following plan for the establishment of a 'Central School,' and to bring it before the public, soliciting their strenuous co-operation."

[The rules proposed for the institution are then added, after which the address proceeds, and closes with the following important extract from the address of the Governor General in Council, at the visitation of the Fort William College, on the 18th of July last.]

"The attention of the Governor General in Council is sedulously directed to the important subject of public instruction. In furtherance of that object, public aid has been afforded to those useful and laudable institutions, the School-Book Society, and the Calcutta School Society, as well as the Hindoo College founded in 1817, and superintended by some of the principal Hindoo gentlemen in the city. No wise or just Government can be indifferent to the literary or moral improvement of its subjects, and other and more extensive measures may be formed for the education of the various classes of the inhabitants of the British possessions. The subject is one of the highest importance to the Government and the people. The diffusion of liberal education among the natives of India may be rendered a blessing, or perverted into a curse, to the country, according to the manner in which it is carried into effect. If by any improbable combination of circumstances, a misguided zeal or overheated enthusiasm should mingle in this important pursuit, the most disastrous consequences may be produced, both to the people and their rulers. But directed to its proper and legitimate end, and conducted with the judgment, discretion, and sobriety, which I trust will never be lost sight of, and above all, with the full concurrence and cordial co-operation of the natives, it cannot fail to produce the most extensive and decided benefits, both to the Government of the country, and to the millions under its sway."

"Donations and Subscriptions to this Institution will be received by the Rev. W. C. Loveless, Vepery; the Rev. F. Crisp, and J. W. Massie, Kilpauk; by the Rev. Messrs. S. Travin, M. Hill, J. Hill, and J. B. Warden, Calcutta; and by the various Missionaries of the Society in India."

MADRAS, August 15, 1823.

CHINSURAH NETHERLANDS MISSIONARY SOCIETY.

From the third report of this Society, we give the following succinct account of its extent and operations.

* See "Hints on Missions," by I. Douglas, Esq. of Cavers.

The Netherlands Auxiliary Missionary Society was instituted at Chinsurah, March 1821.

	G. HERKLOTS, Esq.	} Directors.
	J. K. Vos, Esq. M. D.	
Rev. Messrs.	J. L. IRON,	} Missionaries.
	J. KINDLINGER,	
	A. F. LACROIX,	
	J. E. F. WINCKLER,	

STATIONS.—Chinsurah, Pulicat, and Sadras.

Pulicat, the first station to which the Society directed its attention, is occupied by Mr. Kindlinger, whose efforts have recently been strengthened by the arrival of Mr. Iron from Holland. Mr. Kindlinger has obtained at Pulicat sufficient subscriptions to purchase the house which he inhabits; and also has built a room for a Dutch and Tamul school, which was opened about 10 months ago. Both Schools are well attended, and the number of scholars in the Tamul school Mr. Kindlinger states to be about 80. It is gratifying to find, "that decisive evidence appears that the labour bestowed on these children has not been without fruit, it may be hoped, unto eternal life." "Mr. K. is very successful in catechising the people. Several have by his endeavours been added as members to the Christian church. Public worship is held every Sabbath. The monthly prayer-meeting is likewise regularly attended." "For some time past, he has begun a weekly lecture for the Tamul congregation, where he reads and expounds a chapter to them in that language, and now preaches in the Tamul tongue, and has in general a very numerous congregation of natives.

Sadras.—At this station, which affords an extensive field for missionary labour, Mr. Winckler has resided since September last.

Chinsurah.—The school at Kenksheally, a village near Chinsurah, containing about 40 boys, has been given up, and a new one erected at Chandernagore, where from 90 to 100 children are instructed by Mr. Lacroix, in reading, writing, arithmetic, and the principles of Christianity.

A missionary spirit having arisen among the ladies at Chinsurah, some have offered their assistance to superintend a native female school, which was opened in last May, and contains at present nine girls. The Society assists the Chinsurah Free School, the report of which, lately published by the committee, is very encouraging. Mr. Lacroix holds a weekly meeting at his own house, for the instruction of Roman Catholics who understand English. From eight to 14 persons generally attend, some of whom evince, by their behaviour, a sense of the fear of God, and a great improvement in religious knowledge. Mr. Lacroix's labours consist in studying the Bengalee language, preaching to the natives, and occasionally in the English and Dutch languages in the settlement church, and the superintending of schools.

EUROPE AND AMERICA.

AFRICAN INSTITUTION.

At one o'clock, on Friday 16th May, the chair was taken by His Royal Highness the Duke of Gloucester, Patron of the above Society, at its annual meeting, held in Freemason's Hall. The Report was read by F. Harrison, Esq. the Secretary, and the several resolutions were moved and seconded by the following gentlemen. viz. Marquis of Lansdowne, and T. J. Buxton, Esq. M. P.; Lord Calthorpe, and J. Stephen, Esq. Master in Chancery; W. Wilberforce, Esq. and W. Evans, Esq. M. P.; and D. Sykes, Esq. M. P.; and Lord Gambier. After the motion of Lord Lansdowne had been passed, the Count De Torreno, a Spanish nobleman, in allusion to the cordial manner in which his country had been mentioned, eloquently addressed the meeting in French, and assured the royal Chairman and the assembly, that Spain would sincerely co-operate to the utmost of her power in every measure for the extinction of slavery, and for promoting the interests of liberty and humanity all over the world. The receipts of the year were £1134. 2. 1. The expenditure £1129. 18. 3. The collection made at the meeting amounted to £56. 9s.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held on Wednesday, May 7, 1823, in Freemason's Hall. Lord Teignmouth, the President, took the chair, who in opening the meeting referred with much feeling to the death of one of its Secretaries, the Rev. J. Owen. The Report was read by the Rev. W. Dealtry. The total receipts for the year were 97,062*l.* 11. 9. The Rev. Andrew Brandram, M. A. of Oriel College and Curate of Beckenham, was appointed successor to the Rev. J. Owen. The several resolutions were moved and seconded by Lord Bexley and Viscount Lorton; Earl of Harrowby and Bishop of Gloucester; Lord Calthorpe and Right Honourable C. Grant; M. P.: Rev. Robt. Daly and Rev. Joseph Fletcher; Mr. Wilberforce and Rev. Dr. Pinkerton; Honourable C. J. Shore and Rev. R. Newton; Sir G. H. Rose, M. P. and Rev. Professor Farish; and John Hardy, Esq. Recorder of Leeds, and John Gurney, Esq. K. C.

JEWS' SOCIETY.

The annual sermon was preached on Thursday evening, the 8th May, at St. Paul's, Covent Garden, by the Rev. W. Thistlethwaite, M. A. from Romans x. 1.—“*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*” The annual meeting was held the next day, at 11 o'clock, in Freemason's Hall, Sir T. Baring, M. P. the President, in the chair. The Rev. C. S. Hawtray read the Report. The total receipts of the year were 11,400*l.* 9. 10. The expenditure 12,418. 16. 7. A young Jew, a professed convert to Christianity, addressed the meeting in a most affecting manner: and all present were highly cheered by the interesting accounts received from Mr. Wolff.

LONDON MISSIONARY SOCIETY.

On Wednesday morning, May 14th, a Sermon was preached at Surrey Chapel, by the Rev. John Leifchild, of Kensington, from 2d Cor. x. 4. The same evening the Rev. W. Chaplain, of Bishop's Stortford, preached from Mark xvi. 20. at the Tabernacle. On Thursday morning, 15th May, the annual meeting of the Society was held in Great Queen Street Chapel, at half past 10 o'clock. The Treasurer, W. A. Hankey, Esq. in the chair. The Report was read by the Rev. John Arundel, one of the Secretaries. The income of the past year exceeded that of the former by 1958*l.* 4. 6 the total receipts being 31,266*l.* 11. 11½. Within the year eight New Auxiliary Societies, eighteen Congregational and Branch Associations, and 11 Female and Juvenile Associations, had been formed. The following gentlemen took part in the proceedings of the meeting. Rev. Dr. Wardlaw, Rev. J. Julian, Rev. T. Smith, Rev. H. Townley, Rev. D. Stuart, Rev. J. Morison, Rev. J. Fletcher, Rev. E. Irving, Rev. Mark Wilks, Rev. Professor Stapfer of Paris, Rev. Dr. Pinkerton, Rev. J. Marsden, Rev. J. Dyer, Rev. Dr. Paterson, Robt. Steven, Esq. and J. Brightwells, Esq. Sermons were preached on Thursday evening, at Tottenham Court Chapel, by the Rev. John MacDonald, of Urquhart, Scotland, from Acts ii. 17, 18.; on Friday morning at St. Anne's Church, Blackfriars, by the Rev. E. Sidney, B. A. of Lopham, from Rev. xxi. 5, and the same evening at Spa Fields' Chapel, to the members of Juvenile Auxiliary Societies, by the Rev. Joseph Fletcher, of Stepney; from Romans x. 13, 15. Sermons had been preached in Welch, by the Rev. John Elias, from Anglesea, on Thursday evening, May the 8th, at Albion Chapel, Moorfields, from Isaiah liv. 2, 3, and the next evening, by the Rev. W. Williams, of Wem, at the Poultry-Chapel, from Hag. i. 2, 6. The collections made at the different chapels amounted to 1,291*l.* 3s. 7d.

SCRIPTURAL EDUCATION IN IRELAND.

The London Hibernian Society, in a recent report, give the following summary account of the schools under their direction in various parts of Ireland.

“The schools of the Society are 764 in number, dispensing scriptural education to 66,873 scholars, of both sexes, and of all ages, upwards of 50,000 of whom are Roman Catholics.”

“ In their local relation to the resident patronage of the country, they are reported as under :—

In connection with the clergy of the Established Church,	273
Noblemen, Ladies, and Gentlemen,	166
Dissenting ministers,	10
Roman Catholic Priests,	87
Situations where no visitors reside,	30

“ The increase within the year amounts to 189 schools, and the extraordinary number of 13,640 scholars.”

INHUMAN BET.

It is stated in the public papers, that at a horse race in the neighbourhood of Baltimore, in North America, near a million and half of dollars were depending, and that one bet was—eight hundred negroes !!!

ORDER OF THE CALCUTTA MONTHLY LECTURES.

<i>Date</i> 1824.	<i>Place,</i>	<i>Subject.</i>	<i>Preacher.</i>
Jan. 21.	Union Chapel.	The Depravity of Human Nature.	J. STATHAM.
Feb. 17.	Circular Road.	The Glorious Results of Christ's Exaltation.	S. TRAWIN.
Mar. 17.	Union Chapel.	The Work of the Holy Spirit.	
April 20.	Circular Road.	The Connexion between Grace and Glory.	W. YATES.
May 19.	Union Chapel.	The Glory of Christ displayed in the Redemption of Man.	E. CAREY.
June 22.	Circular Road.	The Joy of Angels over the Repentance of a Sinner.	J. HILL.

ORDER OF THE MONTHLY MISSIONARY PRAYER MEETINGS.

<i>Date.</i>	<i>Place.</i>	<i>Preacher.</i>
February 2.	Circular Road.	J. STATHAM.
March 1.	Lall Bazar.	S. TRAWIN.
April 5.	Union Chapel.	J. B. WARDEN.
May 3.	Circular Road.	W. YATES.
June 7.	Lall Bazar.	DR. CAREY.
July 5.	Union Chapel.	E. CAREY.

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NOTICES TO CORRESPONDENTS.

The interesting intelligence from the Cape, communicated in the Dutch Language by a respected Correspondent, has been obligingly translated by a friend, and appears in the present number.

Aliquis is inadmissable, and J. O'L incomprehensible. The poetical merits of "The Suttee" do not entitle it to a place in the Observer. The Author is more at home in his prose compositions.

The paper from a Houghly friend is under consideration. Valuable communications have been received from Cuttack and Penang. We shall endeavour to give them a place in our next, especially the piece from our Medical friend, whose request shall be attended to.

The article promised by R. P. will receive immediate attention.

The Extracts from an Old Book forwarded by N. N. have been received, but an unusual press of matter prevents us from pledging their appearance in our pages, as *original* compositions will always receive the preference. The same remark will apply to the scraps kindly forwarded by A. B. Our sincere acknowledgements, however, are due to those gentlemen for the interest they feel in the success of our work.

We trust that the importance of the articles in our Essay and Review departments, will be a sufficient apology for the omission of others which had been prepared.

The Missionary Manual will be resumed in No. VII.

Our best thanks are tendered to our Correspondents in general for the increasing assistances we receive from their communications, and trust that their continued exertions will be the best remuneration we can offer to our numerous Subscribers.

THE
ASIATIC OBSERVER.

—◆—
APRIL, 1824.
—◆—

• *On the Burning of Widows in India.*

[Continued from p. 24.]

IN our last number, we endeavoured to lay before our readers the various objections urged against the practice of burning widows, by those who profess to be influenced by reason alone in the formation of their opinions, and promised in our next, to examine the state of the question among those who, while influenced by custom, attempt to justify their conduct by the authority of their shastras.

An examination of the shastras, on this subject has produced two opposite opinions; the one maintaining, that there is no authority for the practice besides that of custom, and the other, that it is positively enjoined by some of their best and most celebrated writers. After perusing the arguments adduced on both sides, we are led to conclude, that the opponents are, in part, both right, and both wrong; and that the truth lies in the middle path, and not in the extreme, which each has embraced.

A slight acquaintance with the Hindoo writings may serve to convince any one, that they are capable of being quoted in defence of many things both unnatural and absurd. What Cicero said of the ancient philosophers, may with equal, if not with greater truth, be applied to Hindoo authors: "Nihil tam absurdum, quod non dixerit aliquis philosophorum."

It might be expected, on a subject in which life and death are concerned, and which applies to thousands of re-

spectable individuals, that we should have many volumes to read through before we came to a complete knowledge of the matter, and learned all that could be said in its defence; but this is so far from being the case, that to our knowledge, there is not among the multifarious shastras of the Hindoos a single work written on the burning of widows: all that is said about it, is to be sought for in different authors, and to be found only in broken fragments: it seems that the subject was never regarded in so serious a light, as to be thought worthy of being discussed in a separate and distinct treatise. Amongst a people who have books without number, on the most trifling and impertinent subjects, it appears rather strange that there should be no popular work on this; there cannot surely be needed a stronger proof of the light estimation in which the affair has ever been held by the natives themselves: and from this, we feel convinced, that it has increased to its present inveteracy, more from the force of custom, than from any thing that has been advanced in its favour, or been esteemed sacred in the practice.

As the defenders of the practice have abandoned all reasoning on the point, and have betaken themselves to the authority of the shastras as an impregnable fortress, from which they discharge all their artillery, we shall proceed to consider the nature of the materials by which they contrive to destroy widows and create orphans.

It is, alas! too true that passages do exist in the shastras by which this practice is recommended, though not positively enjoined. From the Rigvaid the following passage is quoted, as decidedly in its favour:—

इमा नारीरविधवाः सुपत्नीराज्जनेन सर्पिषा संविशन्तु ।

अनश्रवाः अनमीवाः सुरत्ना आरोहन्तु जनयो र्योनिमये ॥

“Let these women, no longer widows, excellent wives, anointed with collyrium and ghee, enter; without tears, without complaints, excellent jewels, let them ascend before the source of beings.”

It is supposed that these words are addressed to fire as a

god, and that they justify the widow in burning. They do appear to recommend it; though they are certainly far from doing it with that clearness which a case of such importance requires. The words are very dubious, and would admit of other interpretations, just as well as that given by those who quote them in favour of female immolation. It is not unfrequently the case, that words are taken up without due examination, and a certain meaning attached to them, which, when examined, is found to be incorrect: we do not say that it is so with the words in question; but since the meaning of them is doubtful, we infer, that it cannot be a good cause, which rests upon them as its chief authority; particularly when there are other passages, which afford a refuge from the extreme into which they would lead. The words of Munoo, when brought in comparison with the preceding, shew that, though burning is allowable, it is not necessary. He says:—

मृते भर्तृरि ब्रह्मचर्यं तदन्वारो ह्यणुमेति ॥

कामन्तु क्षपयेद्देहं पुष्पमूलफलैः पुष्पैः ।

नतु नामापि गृह्णीयात् पत्न्यै श्रुते परस्य तु ॥

“When the husband dies, a retired life, or a funeral pile. Let those who desire it, mortify their body, by living on excellent flowers, roots, and fruits; and let them not pronounce the name of another man after their husband's death.”

From these words it is very evident, that the immolation of the widow is not peremptorily required by the Hindoo shastras. It is also further evident, that the omission of this cruel ceremony is justified by one of the highest authorities; for the Vaid itself has declared, that it is lawful to abide by the advice of Munoo.

यत् किञ्चिन्मनुरब्रवीत् तच्च भेषजं ।

“Whatever Munoo has said, that is indeed medicine.”

But though Munoo is thus celebrated by the Vaid, and his opinion made paramount to that of all others; yet on this very point, he is contradicted by another writer, who tells us, that the case admits of no such remedy as that prescribed by Munoo. His words are:—

साध्वीनामेव नारीणामग्निप्रयतनादृते ।

नायोऽस्ति धर्मेविद्येयो मृते भर्तृरि कर्द्दिचित् ॥

“ There is no virtue known for virtuous women after the death of their husband, besides that of falling into the fire.”

It is difficult to conceive of a more glaring contradiction to the law of Munoo; and how are we to reconcile these contradictions? To reconcile them is impossible. What then is to be done? A third writer comes forward to help us over this difficulty, and tells us,—

मन्वर्थविपरिता या सा स्मृतिर्न प्रशंस्यते ।

“ The shastra that is opposed to Munoo is not to be praised.”

By this we understand, that it ought to be rejected. From what has been above quoted, it will readily be acknowledged, that the practice is recommended by Hindoo writers, though not in an absolute and peremptory form: it may be omitted upon the best authority without any disgrace; and this opens an easy way for setting it aside altogether, because the prohibition of it would not be the repealing of a law, but the enforcing of an alternative recommended by the shastras. The followers of Munoo argue, that by putting the word ब्रह्मचर्य before that of आरेहण, he gives a decided preference to a retired life, and intimates, that it ought to be chosen in preference to burning. We cannot take upon us to say whether this was done by chance, or design: if by design, it may with propriety be brought forward to shew, that according to this great lawgiver, burning should be resorted to as a last resource.

We find no *arguments* brought from the shastras to prove the fitness and reasonableness of burning widows, and no effectual attempts made to defend it against the charge of self-murder: this is the more singular, as it seems to be acknowledged, that if the dead be murderous, no advantage will arise from it. This we learn from the following passages:—

देशान्तरे मृते यत्नै साध्वी तत् पादुकाद्वयं ।

निधायोऽस्ति संशुद्धा प्रविशेज्जातवेदसं ॥

मृद्वेदवादात् साध्वीस्त्री न भवेदात्मघातिनी ।

“ If the husband be out of the country when he dies, and the virtuous one, taking his shoes, purifying herself, enters into the fire, she is not guilty of self-murder according to the Rigvaid.”

एद्यक् चितिं समाख्य न विप्रा गन्तुमर्हति ।

“ But the wife of a Brahmun must not ascend a separate pile.”

We know not whether most to admire, the reasoning or skill of these two passages. The reasoning is, that self-murder does not consist in a woman's killing herself, but in the manner in which she does it; and the skill consists in this, that the wives of Brahmuns, by this mode of reasoning, are in certain cases saved from a horrid death: though, if it were so honourable a one as they pretend, such honourable characters ought to be among the first to whom it should be appointed. It is argued not to be self-murder for a woman of inferior caste to burn herself with the shoes of her husband, should he die at a distance; yet this act is forbidden to the wife of a Brahmun: and why? Must we not conclude, because it would be self-murder in her? The declaring of the one innocent, to whom it is recommended, necessarily supposes the other, to whom it is forbidden, to be guilty, should she perform the same act. Now we ask, what sort of logic is this? Here are two women in exactly the same circumstances, with this only difference, that the one is the wife of a Brahmun, and the other of a Soodra: and if the latter burns herself it is not murder; but if the former burns, we are left from the prohibition to conclude, that it is. It may be replied by the native advocates for the practice, that the difference in their caste is sufficient to explain this inconsistency: but waving all the arguments that might be brought to oppose such a notion from reason and common sense, we maintain, from their own laws, that such distinction does not afford the smallest excuse in their favour; for only suppose the dead husband to be present, instead of his shoes, and then the case becomes quite inverted: then it is not self-murder, but a sublime virtue, for the wife of the Brahmun to

burn herself; and in so doing, she far outstrips in sanctity the wife of the Soodra, who performs the same deed. How strange, that the presence of a dead body should make such a difference in the nature of a moral action! We may safely defy any one to prove the immutability of truth, if such grounds of argumentation are admitted. How happy a thing would right reason be in this case! Only let it be supposed, that the presence or absence of a dead body can make no difference in the nature of a moral action, and that, if it is wrong for the wife of a Brahmun to burn in the absence of her dead husband, it must be wrong also for her to burn in his presence, and this rite would soon cease to exist; for we believe it is through the number of respectable persons of this description who suffer annually, that it continues to be held in repute. From the lines which have been quoted, and which are all we know on this part of the subject, we perceive, that so far from vindicating the deed from the charge of self-murder, what has been advanced rather proves such charge to be correct.

We can find no reason given in the shastrás why the son should set fire to the pile of his own mother: and were we left to infer from his conduct on the occasion, what his ideas of the act were, we should conclude that he was conscious of his guilt, as he averts his countenance from the horrid sight the moment he applies the flaming torch. This would indicate some degree of feeling, some consciousness of shame and pain; and yet if these really existed, or at least to any considerable degree, they would surely lead him, not only to avert his head, but at once stand out against the murder of his mother to the very last, though enjoined by all the lawgivers in the universe. It may be retorted here, that the cruelty of the act is no objection against it; since, according to the scriptures received by Christians, Abraham was required to sacrifice his only son Isaac. The design of this trial was to prove his faith; and the prevention of the act fully shews, that the Bible sanctions no such cruelty. Besides, Abraham knew assur-

edly in his own mind, that if God permitted him to proceed to the last extremity, he would again restore his son to life, as he had sworn that in this son all the nations of the earth should be blessed. But are these mothers, either in figure or in reality, restored to their families? Then there is no comparison between the two cases; and as little to be drawn from the Christian scriptures as from their own, to defend the conduct of the unfeeling monster, who can apply the flaming torch to the face of his own mother, and consume her to ashes.

From a passage quoted in the former essay, we learn, that those who assist at these ceremonies, are so far from escaping the charge of murder, that it is irrevocably fixed upon them, by their great legislator, who declares, that "the instigator, the encourager, and the perpetrator, are all alike either guilty or meritorious." Several vain attempts have been made to evade the force of this charge; but it is so plain, so reasonable, and so decisive, that it is impossible for the guilty to escape. If the finding of another passage to contradict this would effect their liberation, they would have some ground of hope: but when every instance they bring must bow to the decision of Munoo; whose authority is established by the Vuids, their case must be hopeless.

Having ascertained that there is nothing in the shastras which frees the burning of a widow from the charge of murder, and that a way is open for her escape from the devouring flames, we next inquire, whether the circumstances attendant on the^o rite, are such as are sanctioned by Hindoo writers. It is declared in their writings, that the widow who burned with her husband, in former times, ascended the flaming pile, as may be perceived by these words: *यतिव्रता सम्प्रदीप्तं प्रविवेश ज्ज्वालनं*, "She who was devoted to her lord, entered the flaming fire." It has been thought by some, that if the natives were required to attend to the ceremony in this its ancient form, the horrors attending it would be so great, that very few would be found possessed of sufficient resolution to encounter them. If we could estimate the precise point at which a blind su-

perstition would stop, we might determine this matter; but while we remain ignorant of this, we can only indulge in suppositions which experience might contradict. However, if the rite must be attended to, it ought to be performed according to the rules laid down by the authors who recommend it. This, if it did not make fewer sufferers, would probably make a greater number of commiserators; it would kindle a flame of compassion in the hearts of spectators, unless their consciences were seared as with a hot iron, and would lead them earnestly to desire the abolition of so terrible a practice. As the business is now transacted, the most appalling scene is concealed from all but Him, to whose eyes all things are naked and open. And what are the arguments which the natives urge for the violence they use in applying ropes and bamboos to bind and hold down the body, in order to conceal the sufferings of the widows? None at all; they cannot find a single argument in all their books to justify it. Are they then without an excuse? That were impossible. But what can they say, if it is contrary to the shastras? "O it is the custom of their part of the country; it has been done so for many years; it is necessary to secure the prey, &c." After having placed their entire reliance on the shastras for the defence of their conduct, we might leave it to the decision of a child, whether they are justified in the adoption of measures, which these writings expressly oppose, by prescribing a different line of conduct.

Our next inquiry is into the motives which the shastras present to the widow to induce her to burn with her husband. The strongest influence which they have over her mind, is that which arises from the promises made of future felicity, to be enjoyed by herself and her family in heaven. A few writers are very loud in their praises of this meritorious deed: but when it is remembered, that some are equally loud in their praises of the most insignificant actions, and others totally condemn the motives from which they proceed, such encomiums will appear as sounding brass, and such promises as a tinkling cymbal.

The promises made by Ungira to the widow who ascends the funeral pile, are thus expressed :—

मृतं भर्तारं वा नारी समाहरेद्देहताशनं ।
 साहस्यती समाचारा स्वर्गलोके महीयते ॥
 तिस्रःकोट्योर्द्ध्वकोटीच यानि लोमानि मानव ।
 तावन्यद्दानि सा स्वर्गे भर्तारं यानुगच्छति ॥
 यालयाही यथा बालं वलादुद्धरते विलात् ।
 तद्वद्भर्तारमादाय तेनैव स ह्यभेदते ॥
 मातृकं पैतृकञ्चैव यत्र कथा प्रदीयते ।
 पुनरति त्रिकुञ्जं साध्वी भर्तारं यानुगच्छति ॥

“The woman who ascends the funeral pile with her dead husband, shall shine as a star with him in heaven. She who follows her lord shall remain in heaven as many years as there are hairs on the human body, viz. thirty-five millions. As the snake-catcher draws the serpent from its hole by force, so she, rescuing her husband, rejoices with him. The faithful one who follows her husband, purifies the three families of her mother, father, and husband.”

Omitting the consideration that these promises are expressed in poetic language, which admits of exaggeration, in order to ascertain how much they should influence the mind, it is necessary for us only to understand the gratuitous manner in which such rewards are offered in the shastras, as we shall then discover, that they may be obtained at a much less expense than that of life. If we form our ideas of the merit of a widow's burning from the rewards attached to it, we shall find that it is not so very meritorious as it is generally represented; for nearly the same reward is offered to the person who presents only a single plantain to Seeb.

एकं मोक्षफलं पक्वं यः शिवाय निवेदयेत् ।

त्रिकोटिकुलसंयुक्तः शिवलोके महीयते ।

“He who offers a single ripe plantain to Seeb, shall, with his relations, be exalted to heaven for thirty millions of years.”

The only difference in the reward of the person who offers a plantain, and of her who offers her life, is five million years: the former is to remain in heaven 30, and the latter 35 million years. If happiness can be thus secured, the sacrificing of life to obtain it, can be considered as nothing less than insanity.

But it is to be remembered here, that these promises are made only to those who are not fully acquainted with what they are doing. It seems very reasonable, that the female who has to go through the dreadful ceremony, should have a clear knowledge of what she is about, and a mind well fortified by the authority of the holy books to endure the pain of so miserable a death. No such information, however, is imparted, no such consolation afforded; and what is much worse, they are denied upon the greatest penalty; so that should she aspire after them, and succeed in obtaining them, she would not only destroy the merit of the holy act she was about to perform, but lose the enjoyment of heaven for 35 million years, and sink into hell. The writings held in the highest repute among the Hindoos are the Vaidis; these are said to be to them what the Bible is to Christians: if so, then as Christians in all their troubles fly to their Bible, so it appears reasonable that these distressed widows should have resource to the Vaidis for consolation. But they are told,

स्त्री शूद्रो जानीयात् स मृते ऽधोगच्छति ।

“The woman or the Soodra that understands them, will go to hell after death.”

This shews us how necessary ignorance is to the support of error, and reminds us of those dark days, when the reading of the Bible by the common people, was thought worthy of present and everlasting destruction.

The idea of the woman's dragging her husband out of hell, as a snake-catcher drags a serpent out of a hole, is very degrading to the Brahmuns. We are constantly taught in the shastras to believe, that the Brahmuns are vastly superior to their wives in virtue, and that their at-

tion to religious ceremonies all their lives secures them final blessedness; but now it seems that they sink into hell after all, and need the assistance of the poor creature whom they have so often spoke of, and treated with contempt, to deliver them out of their miseries: we wonder that the pride of their hearts has not taught them to despise such a means of liberation. We leave it to their sober reflections, whether any thing that has been said of them by others, implicates them in so much disgrace as this verse, which they quote in favour of female immolation.

If the Brahmuns whose widows burn, have not done any thing to secure their salvation during their life-time, they may have died by the side of Gunga, which of itself saves them from going to hell. What need, therefore, can there be of their wives' dying to save them? and how can they be so cruel; as to drive the poor helpless widow through flaming fire on earth, and through dismal shades in hell, in search of one where he is not to be found? May it not be proved, in the clearest manner, from the shastras, that this is entirely a needless piece of suffering?

There is yet another consideration, which makes all the promises made to the widow both futile and absurd; which is, that they are not only made without the least evidence of their ever being performed, but are fully contradicted by numberless other passages. On this head the shastras contradict each other in the plainest terms: one says:—

भर्तानुगमनं काले याः कुर्वन्ति तथाविधाः ।

कामात् क्रोधात् भयात् मोहात् सर्वाःपूता भवन्त्युत ॥

“The widows who follow their husband in death, are all pure, whether they do it from lust, from anger, from fear, or from folly.”

Another says, that “from lust springs sin, and from sin springs death;” and a third informs us, that these rewards are only offered for the allurements of fools :

मूढानां भोगदृष्टीनां आत्मा नात्मा विवेकिनां ।

रुचये चाधिकाराय विद्धाति फलं श्रुतिः ।

“For the sake of alluring those fools who regard only enjoyment,

and cannot distinguish between flesh and spirit, (spirit and not spirit,) rewards are offered."

What then does all the suffering of the widow secure to her? It secures her little more than could be attained by offering a single plantain; and she is expressly denominated a fool, if she seeks for happiness by any such means. Is it possible to conceive of more egregious trifling on a solemn subject than this? That a person should be allured by flattering promises to sacrifice her life, to secure a reward either unnecessary, or attainable by the offering up of a single plantain, and then be told that she is a fool for being thus seduced?

Our last inquiry regards what the shastras have said concerning the moral influence of this practice. They have attempted to extol it very highly, in reference to the persons immediately concerned, and have asserted, that the merit of the deed is so great, that its influence will extend to the individuals and their ancestors for an almost indefinite period. The very words, however, which they have used to celebrate this conduct, afford to us the plainest proofs of its demoralizing effects. The merit of actions must be estimated by the motives from which they take their rise: hence it is said, that "by God actions are weighed," because he is the only being that can fully comprehend the motives from which they originate. This is a fundamental principle in morality, and a mistake in this must involve serious consequences: to estimate the merit of an action by any other criterion, is like building a house upon the sand. Though this idea is maintained by many of the Hindoo writers, yet in all the calculations that are made respecting the merit of the Suttee, it is entirely left out of the question; and we are told that the deed is still meritorious, though it spring from lust, anger, fear, or folly. Where such a sentiment is maintained, the basis of all morality is necessarily destroyed. What will become of virtue, if by these vices the rewards of virtue may be secured? Can we think of an idea more pregnant with mischief than this; and need we wonder at the

conduct of those who adopt it, when they say, "Let us do evil that good may come?"

The verse preceding the one which states, that it is of no consequence from what motive the act proceeds, declares, that however unfaithful in heart the woman may have been during her husband's lifetime, if she is only faithful at last, all will be well. We ask, what must be the tendency of such a sentiment on the social circle? There is no need after this, to exhort women to be moral in their conduct: all that is necessary, is to exhort them, should they survive their husbands, to prepare for immediate death, and by one act of faithfulness in their death, to compensate for all the unfaithfulness of their lives. After having freed the woman from all moral obligations during her lifetime, and declared that it is of no consequence from what motives she immolates herself at last, we may indeed wonder what arguments these authors would use to convince them of the necessity of being virtuous.

While the consequences which result from this system to the bereaved families are passed over in silence, those which result to society in general are calculated with no degree of precision. Ungira affirms, that this deed will expiate any crime.

ब्रह्मघ्ना वा दत्तघ्ना वा मित्रघ्ना वापि मानवः ।

तं वै पुनाति सा नारी इत्यागिरसभाषितं ॥

"If the man has seen the murderer of a Brahmun, or ungrateful, or the murderer of his friend, the woman purifies him."

Munoo has declared, that the killing of a Brahmun is an unpardonable sin, for which there is no expiation. But passing by these gross contradictions, we would solicit the attention of the reader only to the moral tendency of these words. We should not have supposed, that a people so mild and so averse to murder, as the Hindoos, would have trifled so strangely with the subject, as to suppose that it could be atoned for by the burning of a widow. If one murder can thus expiate another, then we may conclude, that any vice will produce its opposite virtue. It is hap-

py for this country, that the general disposition of the natives prevents them from turning such ideas to the mischievous purposes of which they are capable. Had it not been so, the community would have been deprived, in numberless instances, of its wisest and most honourable members, and the cords of friendship would have been cut as frequently by death as they now are by quarrelling. We are happy to find ingratitude, in the verse above quoted, ranked among the vices of extraordinary magnitude, and placed by the side of the unpardonable sin, the killing of a Brahmun. We had heard it asserted by some, that gratitude was a thing so little known among the natives of Bengal, that they had not a word to express such an idea. This is a mistake; yet what must we think of the extent to which ingratitude prevails, when it is maintained not to be ungrateful for a son to set fire to his own mother? And how are we to account for the extent of this bad principle, but by attributing it to that spurious morality, which teaches that any crime may be expiated by the murder of an innocent and helpless widow?

We have now considered all the arguments which the shastras contain on the burning of widows, as far as we are acquainted with them, and as far as the native disputants have been able to draw them from the stores of antiquity. We have not quoted every line they have produced, but we have endeavoured to quote every line that contained a new idea; so that what we have stated, may be considered as the substance of what they have to advance on the subject. Had the deed been commanded by the shastras positively and absolutely, something might have been pleaded in excuse of the practice; but when a way of escape is opened by one of the highest authorities, the continuation of it appears to us an indelible stain upon the Hindoo character, and an unparalleled monument of the effects of superstition.

We have in the discussion of the subject exposed only a few of the contradictions of the shastras: were they all pointed out, we scarcely think that writings,

which contradict each other on almost every important point in morality, would be acknowledged as the standard of right and wrong, in cases where life and death are concerned. That the Hindoo shastras contradict each other on almost every moral subject, is capable of proof, and is acknowledged by a celebrated writer of their own.

वेदा विभिन्नाः स्मृतयो विभिन्ना नासौ मुनि र्यस्य मतं न भिन्नं ।

“The Vaidas are at variance, the shastras are at variance, and there is no one sage whose system is not opposed by another.”

Might we be permitted to suggest an inquiry drawn from this acknowledged fact, it would be this: When the shastras disagree among themselves, ought not those rules in them to be enforced, which are most consistent with moral rectitude, and most conducive to the good of the community?

We shall conclude this essay by summing up the facts which we are able to substantiate from their own writings relative to the burning of widows.

From the whole we learn these important truths:—That the shastras do not require or command a widow to burn:—that in recommending it, they have not taken into consideration whether it is murderous or not, but have expressed themselves so unguardedly as to leave the subject fairly open, on their own grounds, to this objection:—that in case the woman does not choose to burn, they prescribe methods by which she may obtain future bliss, without the pain of burning:—that should the widow burn, upon the supposition that she is a self-murderer, they involve also in the charge of murder the son and the Brahmuns that assist her:—that they do not in the least degree countenance the cruelties which are now practised, in binding the widow to the dead body, and holding her down with bamboos:—that the rewards, though apparently great, and on that account imposing, are little more than are attainable by offering a single flower or plantain:—that since, according to the shastras, the Brahmuns and their families do not go to hell when they die, there

cannot be the least need of the widow's suffering to deliver them:—and that the considerations on which this practice is recommended, are such as tend to destroy all morality, and open the door to the commission of the most enormous crimes.

[To be continued.]



On Slavery.

[For the Asiatic Observer.]

THE friends of humanity will rejoice, if, as lately reported, the Congress of the United States of America have passed an act, which constitutes all slave-dealing piracy. There has never been exhibited in the moral and political world, a more singular anomaly than a legislative support of slavery in its worst forms, in a country which so proudly recognizes the principle, that "It is man's birthright to be free,"—a principle violated, and that even by legal enactments, in all her southern states, where, in passing through cities, towns, and villages, the stranger is presented at one view with the independent, yet intolerant mien of the republican citizen, and the abject wretchedness of a black population, groaning with repressed feelings of shame and indignation, under a bondage becoming daily more and more hateful, as the progress of light now renovating the world discovers to the negro his claim to the great privilege of the human race, and the atrocity of that oppression which, while it denies that claim, renders the servitude still more odious by a brutalizing rigour, which would shut out a large portion of our fellow men from that moral light which is the best boon of heaven.

We have been led into this train of thought by the perusal of some American newspapers, lately handed to us by a friend. A Charleston paper, called "The Southern Patriot, and Commercial Advertiser," particularly arrested our attention. The Southern Patriot, it appears, is conducted by one *Howard*. On glancing over the advertisements, in a page which bore at its head a name associated in our minds with all that is humane, and benevolent, and godlike, we good-naturedly enough supposed, that its columns would have presented us with some homely satire on the cruelties of slavery; especially as here and there we met with clusters of elegant wood engravings of fine houses, milch cows, black men in curious attitudes, schooners, and steam-boats. But we were too soon convinced that here was no satire, except upon the noisy boast of a free country. We read, and read again. We blushed to find ourselves broad awake, with our eyes fixed upon these words: "TWO VALUABLE NEGRO FELLOWS." Well, thought we, they acknowledge there is something good in them at last. Americans do, and even in print, admit that there is

something valuable in this oppressed portion of the human race ; but we read on, “ Warranted sound, sober, honest, have committed no fault.” From this warrantry, written with all the technical perspicuity of a jockey, when he wishes to get off a serviceable beast, we were immediately let into the secret, and our consciences began to upbraid us for having been rather too uncharitable towards these advertisers, who it is plain do not consider negroes as belonging to the human species ; and we know there is nothing morally wrong in putting up beasts at public sale. We were also the more hurt at our own uncharitableness, because we were very sure, that should these white men ever be so unfortunate as, in the course of events, to be carried into the interior of Africa, and to be sold by the blacks to perpetual slavery, the sable merchants would not be able to give with them as a recommendation *such* an excellent warrantry. A warrantry indeed ! “ sound ! sober ! ” “ honest ! ” “ prime fellows ! ” “ having no fault ! ” No such thing. The wicked blacks would by no means afford them the benefit of such a certificate ; and the poor whites might be a drug in the market, if a good warrantry were necessary to their sale.

This curious Southern Patriot is a daily paper, and the one which has fallen into our hands is dated November 1821. There are in its pages no less than 14 advertisements of negroes for sale, &c. and the following we have selected as items of the trade and moral feeling of the good people at Charleston:



“ AT PRIVATE SALE,

Two valuable NEGRO FELLOWS, carpenters, about 25 years of age, warranted sound, sober, honest and no runaways ; they are very healthy and prime fellows : to a humane master, they will be invaluable servants ; they will not be sold to go into the country, as they have committed no fault. For further particulars apply to

November 19.

THOMAS OGIER,
No. 7, Broad-street.”

“ AT PRIVATE SALE,

A valuable family of NINE NEGROES, raised in the city, and brought up as house servants, viz.

A Wench,	about 35 years of age,	her	
Daughter,	18	do. do. do.	Girl, 8.
“ Son,	16	Girl, 12	Do. 6.
Do.	14	Boy, 10	Boy, 4.

Of good characters. Apply to

November 20.

H. B. TOOMER,
No. 4, Broad-street.”

" CITY SHERIFF'S SALE.

Will be sold before the Sheriff's office, at the north east corner of the Court House, on Thursday, the 20th of December next, at 11 o'clock in the forenoon, agreeably to an ordinance of the City Council, ratified on the 8th of August, 1807, for the regulation of the Workhouse of the city of Charleston.

A NEGRO WOMAN, calling herself Eliza Babbet, and says she is free, but has no papers to prove the fact. She states that she was stolen in May 1820, from Newbern, North Carolina, (where she was born,) by a Mr. Turnpseed, a Negro Trader. She is 5 feet 2 inches high, and appears to be about 26 years of age. The said Negro Woman was committed to the Workhouse as a runaway slave, on the 17th of November 1820, and not having been claimed by her owner, will be sold for the payment of fees and charges attending her confinement.

Conditions cash. The purchaser to pay for the Sheriff's bill of sale.

November 20.

WM. YEADON, City Sheriff."

" NEGROES,

BY TIMOTHY SULLIVAN.

On Tuesday next, 27th instant, at 11 o'clock, north of the Custom House, will be sold

A FAMILY OF NEGROES,

Well qualified for domestic purposes, consisting of

One elderly WENCH,	..	about 26 years.
One ditto,	..	do. 8 do.
One Girl,	..	do. 6 do.
One Boy,	..	do. 4 do.
One do.	..	do. 4 do.

ALSO,

One FELLOW, about 32 years, a complete Patroon and coasting Pilot, and otherwise well qualified to do any work on-board a vessel.

Conditions—one third cash; the balance with interest payable in 90 and 120 days; the payment to be secured by mortgage and personal security. Purchasers to pay for papers.

November 24."

" BY THOMAS OGIER.

On Monday, the 3d of December next, will be sold at the north side of the Custom House, at 11 o'clock, belonging to the estate of Dr. Robert Wilson, deceased,

A lot of land, &c. &c. On the premises is a small house, with piazza and three rooms; a negro house, stable, cow-house, barn, poultry-house, &c.

ALSO,

A Wench, about 43 years of age, who understands every thing about the cultivation of a garden, and is a good market woman.

A Negro Fellow named September, and his wife Judy, elderly Negroes, who have been in the habit of cultivating the garden.

A Fellow named Frank, about 24 years of age, lame in left arm, can grind corn, and has been in the habit of driving the cart.

A Wench named Julia, about 30 years of age, with her son about 6 years of age; is a good washerwoman.

Conditions of sale—for the Negroes, all of which bear good characters, one half cash; the balance in 12 months, with personal security. Purchasers paying expense of papers.

November 19."

"SHERIFF'S SALE.

By virtue, &c. &c.—will be sold,

A likely young Wench, named Fanny. Levied on, and to be sold as the property of James Keely and Charlotte Keely, at the suit of John Porteous.

Conditions—cash.

Sheriff's Office, November 12, 1821.

F. G. DELIESSLINE, S. C. D."

"VALUABLE FELLOW,
BY EDWARD LYNNAH,

To-morrow, the 27th instant, will be sold before my store,

A prime NEGRO FELLOW,

Accustomed to attend store, house work, &c. The reason of his being sold will be declared at time of sale.

Conditions—cash.

November 26."

We are confident that these gross violations of good feeling towards fellow mortals, every day obruded upon the notice of the American public, must have a very debasing and demoralizing influence. Perhaps no nation in the world can be a more *reading* nation than America. Every person is addicted to the literature of newspapers. "In the state of New York alone, there are 99 weekly newspapers, one paper three times a week, and nine daily papers; making 164,000 impressions every week, and 8,500,000 in the year. The price of a weekly paper is about 10s. a year." We take it for granted, that in the Southern States, where slavery is most common, an equal proportion of daily and weekly literature is devoured; and we cannot but fear that advertisements like the above, continually soliciting the notice of the reader, and published so extensively, have a strong tendency to deprave and harden the heart, and to habituate the Americans from their infancy to impressions which must greatly influence their future character. What their own venerated Jefferson remarks respecting the influence of slavery in general, will apply to these degrading exhibitions. "There must doubtless," says he, "be an unhappy influence on the manners of the people, produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions; the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy, who can retain his morals and manners undepraved by such circumstances." And if children are habituated from their infancy to see slaves advertised for sale amongst cattle, how can they avoid the conclusion to which they are brought by this evidence, which to them is a species of ocular demonstration, that slaves are not men and women—that they must be brutes, because associated with them, and treated like them? and it is easy to conceive how the ideas entertained in infancy acquire and maintain an ascendancy over the principles of riper years; for although

the grown up man might be ashamed publicly to affirm that slaves are not men and women, yet there is too much proof before the world, that the abettors of slavery with the greatest reluctance admit their elevation to the rank of human beings.

In this same number of the Southern Patriot, the following quotation from a late infidel writer occupies a conspicuous situation :—" An army of principles will penetrate where an army of soldiers cannot. It will succeed where diplomatic management would fail. It is neither the Rhine, the Channel, nor the Ocean, that can arrest its progress; it will march on the horizon of the world, and it will conquer." This sentiment, so archly introduced for the support of republicanism, might with equal propriety be applied to the unholy system of slavery. There are principles abroad in the earth—principles of mercy, and light, and truth, as well as of liberty; and these shall succeed, although the diplomatic wisdom of nations conspire to oppose—although states and empires the most free, blacken their regal gold in forging fetters for the weak. It is neither the whip nor the screw that can stay the progress of the light of heaven. It shines into the soul. No manacles can bind it—no dungeon can exclude it—no tortures can remove it—no degradation can render it unacceptable to the human mind—and no human force or foresight can stay its rapid march. You may enact, as in the document aptly called the Black Code, that slaves shall not be admitted at balls and dances under a heavy penalty; that those detected in indulging in such a species of refinement shall be submitted to the torture of the lash; that no slaves, except the blind and infirm, shall be permitted to carry a cane or a stick in the street, on pain of the brutalizing scourge; that they shall not whoop or halloo in your cities, or even in their suburbs, without losing for such temerity twenty stripes of their flesh. You may invent blacker codes still, and carry them into execution with the most relentless severity; but all will be in vain. Americans know the blessedness of freedom too well, to conceal its effects from their black population. Slavery cannot long exist in America; it must die, or her own constitution, hitherto held so sacred, be fearfully changed. It is not for Americans to rise at this time of day to urge, in the irony of Montesquieu: Our own Indians are driven to the wilderness, or extirpated through the influence of our diseases, our rum, and our gunpowder, and therefore we must have negroes to cultivate our lands. We want sugar—we must have it, and it would be too dear, did we not buy black men and women to cultivate it. Let them not say that a black skin, and woolly hair, and snubby noses, entitle the wearers of them to the ban of interminable degradation. Let them not insult the Deity by contesting the point with him, respecting the propriety or possibility of his depositing an immortal soul in the unseemly envelope of a negro's body. The nations of the earth are but as the potter's vessels before the Highest, and he dashes them in pieces when they have subserved his will; but the pungent satire of the fable almost fails to set in its proper light the ridiculousness of a quarrel amongst the hum-

ble utensils about material and colour, while the wave is so near that crumbles them to dust, and buries all distinctions.

But enough of censure. The spirit of mercy, like an angel from heaven, is busy throughout the United States of America, binding up the broken hearted, and pouring a plentiful recompence of consolation. Mercy softens all hearts, and proclaims that the work of demons shall be legalized no more beneath the eagles of liberty. The wise and good, long deplored the national guilt. Thousands of prayers ascended from the shrines of all her temples; and America has become herself again, by the decisive measure which her senate has adopted, and which, if well followed out, will prove the deadliest blow ever yet attempted against slavery.

It is time now that we turn to another view of the subject—a view in which ourselves are more particularly interested. It has been said, that in free countries, the newspaper is an index of the public mind. We are not prepared to say that this is strictly and invariably the case. We cannot say that there was a nationality in the advertisements above quoted, because we know, that in many of the states of America slavery is not known; indeed a scrupulous charity would incline us to hope, that the irreconcilable opinions, distorted statements, jarring interests and contentions, of oppressed and oppressing parties, appearing in all the forms of advertisements, notices of club meetings, speeches, proclamations, decrees, sermons, political intrigues, and market sales of “merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men*,” are the dross floating on the surface of a convulsed world, which shall be gradually removed, when “the refiner’s fire” hath done its part, and a better age shall wonder at the depravity which preceded it. It must, however, be confessed, that there is too much truth in the sentiment; for the feculence of a pond gathering in every variety of hue on its surface, but proves the existence of hidden impurities. A London paper presents an admirable picture of that often described, but yet indescribable emporium of all that is wise, wonderful, and great, good, bad, and indifferent. In reading over the smoky, close printed columns of speeches, trials, murders, fashions, quackeries, sales, &c. you may almost conceive that you are transported to the busy spot, and your head is full of London cries, and that strange confusion of sounds which can never be heard but in the streets of the English metropolis; and while the panorama of interminable rows of buildings, and ever-moving coaches, wagons, carts, and wheelbarrows, and ever-hurrying

* Rev. xviii. 12, 13.

crowds of every rank and degree, is thus conjured up to view, something also of the English *mind* may be perused, whether to the advantage of the nation, or otherwise, we shall not attempt to settle. It is unquestionable that the taste, foibles, prejudices, whims, fancies, obliquities, predilections, good nature, charities, and gullibility of John Bull, might be learnt almost from a glance at the daily heterogeneous mass called news, issuing from numberless offices, and proclaimed through every street by the horn of the blustering newsman : but of this we rest assured, that with all the frailties of her public prints, England would reddén with shame to see them wet from the press, (the palladium of her own freedom,) blotted with the records of blood—human blood bought and sold—blood of men—fellow men, chained, and brought to the execrable mart, warranted sound, free from vice, and serviceable creatures, like irrational beasts of burden. England indeed, as long ago as 1102, acknowledged her abhorrence of the traffic in human blood ; and however she may have since implicated herself in breaking that golden rule, “Do unto others as ye would that all men should do unto you,” nobly expressed to the world her sense of the injustice of slavery. This may be seen from the following extract from her history :—

“Slaves still continued to be a capital article, both in the internal and foreign trade of Britain. When an estate was conveyed from one proprietor to another, all the villains or slaves annexed to that state were conveyed at the same time, and by the same deed. When any person had more children than he could maintain, or more domestic slaves than he chose to keep, he sold them to a merchant, who disposed of them either at home or abroad, as he found would be most profitable. *It was a common vice, (says Geraldus Cambrensis,) of the English, when they were reduced to poverty, that rather than endure it patiently, they exposed their own children to sale.* Many of these unhappy persons were carried into Ireland, and no doubt into other countries, and there sold. A strong law was made against this barbarous kind of commerce, in a great council held at St. Peter's, Westminster, A. D. 1102. *Let no man for the future presume to carry on the wicked trade of selling men in markets, like brute beasts, which hitherto hath been the common custom of England.* But this law did not put an end to the trade in slaves. For in the great council held at Armagh, A. D. 1171, the whole clergy of Ireland, after having deliberated long concerning the cause of the calamities with which they were threatened by the invasion of the English, at length agreed, That the great judgment had been inflicted upon them by the displeasure of God for the sins of the people, particularly for their having bought so great a number of English slaves, from merchants, pirates, and robbers, and for detaining them still in bondage. They therefore decreed, *That all the English slaves in the whole island of Ireland, should be immediately emancipated, and restored to their former liberty.*”—Henry's Hist. of England, vol. iv. p. 267, 268, 269. 8vo. edition.

But to return. Such a blot could not now be tolerated by an English mind on English ground; yet while this is the case, and while this is the glory of England, that a slave cannot breathe on her shores, and while too we call to remembrance the present state of her colonies in the West Indies, notwithstanding the noble exertions of her legislators, we are presented with an enormity of moral and political discrepancy, inferior in magnitude only to that mentioned at the commencement of this paper. It is not intended, however, to compare the two countries, relative to the respective degrees of guilt which they have incurred while imbruing their hands in human blood. Both are sufficiently involved, to excite a fearful apprehension of that retributive justice which awards national calamities to national crimes; and both seem equally convinced, that the policy of this hideous traffic must be entirely changed, lest oppression should madden and gather fierceness in its chains, and the strength too long considered as merely brutal, while made subservient to the opulence of tyrants, should rise from its degradation, and in its unshackled freedom, reign in all the horrors of a barbarous retaliation.

Perhaps nothing can afford a more important lesson to the empires of the earth, on the impolicy of a measure which denies equal rights to equal subjects, than the present posture of a great nation relative to her colonial possessions. Conscious of the rights of all nations, however uncivilized, she has abolished the slave-trade, so far as it respects the importation to her colonies of fresh human blood from its indigenous soil; and equally conscious of the rights of all her subjects, she would also abolish slavery, but for certain reasons. Her own constitution, her professed religion, the voice of her multitudes, the eloquence of her senate, have proclaimed the path of duty; and the various discussions which have taken place at her high tribunals have produced documents, provisions, laws, and enactments, sufficient to show, that if slavery be continued, she will stand self-condemned. What then is the cause of her hesitancy? *A fear that the pitiable objects of her intended benevolence are not yet capable of appreciating and improving the sacred boon.* This, so far as we are able to judge from all that we have heard on the subject, is the alleged difficulty in the way of the abolition of slavery. But what have such demurring speculations to do with a matter of unquestionable right—a right which England herself acknowledges? Is slavery a wrong thing? Then its abolition is a right not to be jostled out of its place by the elbowing of the interested.

Let the abettors of this iniquity come forward and answer the following questions:—What is to constitute a preparation for the emancipation of slaves? Who are to be the judges of that preparation? Whose fault is it that they are not prepared? When may they be emancipated, if not now?

As it regards the first question. Is it in their estimation the reception of Christian principles, Christian virtues, and Christian knowledge, that will constitute this preparation? If they answer in the

affirmative, we should be almost inclined to suppose that they wished to add irony and jest to the hated chain and whip. What, be determined not to enfranchise them till they have learnt love and all the virtues from their torturers? From those who would scourge them for the sin of going to a conventicle, the only place of refuge from all their sorrows? From those who have flogged pious negroes to death, while the writhing sufferers have drawn their last breath, in prayer that their murderers might be forgiven? What, not emancipate them till they have learnt purity from the defilers of their wives and daughters—from the rioters in nameless abominations, which the ungovernable Turk would blush to perpetrate? O how distant then must be the boon! Must not the bleeding slave turn with disgust and despair from this mockery of human woe? It is one of the greatest phenomena of the day, that while white men and Christianity are identified in the minds of the uninstructed negroes—while in many cases those individuals who have left their native country with the view of ameliorating the miseries of slavery by imparting Christian knowledge, have been persecuted, libelled, and scouted from the plantations—and while a most jealous vigilance has been exercised to shut out every access of mental light, that a solitary negro should have embraced the Christian faith, degraded as it is, and as it must appear to the ignorant, by the vices of its nominal professors; and it is scarcely less wonderful, that while thousands of them have been converted, and have displayed in their conduct the benign character and holy tendency of the gospel, there should still be any objection amongst the planters to the general introduction of religious knowledge. Thus we are inevitably forced to the conclusion, that they do not look to Christianity as likely to afford any help in preparing the negroes for emancipation; and so far as their power and inclination avail, they do not intend that the experiment should be tried. We are not too sweeping in our animadversions. There are noble exceptions to this inhuman feeling, whose names we could record, were it necessary; but they need not our praise. If, then, the general diffusion and reception of Christian principle cannot prepare for ultimate liberty, what shall be substituted to supply the desideratum? What principles of natural religion will constrain the negro population to “bless those who curse them, and to pray for those who despitefully use them,” and to become good neighbours and faithful servants, if those of the revealed religion are to be denied their influence? What code of morals shall be adopted to regulate a people freed from their chains, if true Christian principles be prevented from taking root amongst them; and during their ages of thralldom nothing exhibited to their view but the loathed corruptions of a false Christianity, as inimical to the interests of the negroes, either free or bound, as it has been degrading to the whites, who have pretended to its name, but who have sunk in the scale of morals lower than the hopeless dressers of their soil? Are the negroes likely to improve by the treatment they now experi-

ence? Can any new mode of severer discipline be discovered, from which we may obtain hope? Is there a torture, a pang yet untried, by which we may be relieved from the dilemma? When then, we repeat the question, when can they be prepared for enjoying the blessing, which should never have been wrested from them?

To the second question, "Who are to be the judges of that preparation?" it is fearlessly answered—Not those who had never thought of a preparation, till the mere word was caught at, as an excuse for placing to a far distant period the promised blessing, and as a quietus to the agitation of an indignant public mind in England. If slave-holders and planters had been in earnest about this preparation, would there not have been some proof of this wondrous renovation—this amenity of heart towards the negroes, at the bar of the gazing world? Have they not done all they could do to neutralize the charges brought against them for cruelty and rapine? Have they not sedulously laboured to throw dust in the eyes of the public, to prevent the world from seeing distresses, to which they themselves are so inured as to be incapable of appreciating them? Have they not leagued together, in spite of English law, to cause the struggles for the abolition of slavery to terminate in a mere abortion? Have they not, with shameless effrontery, endeavoured to cajole all Europe into the belief that the slaves are not miserable—that they are happier than when they roamed at large the frightful wilds of Africa? With all these shiftings and windings to extricate themselves from the charges of which they are too guilty to be at ease—with all this soreness, this anxiety to be exculpated in public opinion, would they not gladly have produced, if they could, the documents to attest that they had been engaged in attempts to improve the minds of the negroes, add to their comforts, heal their wounds, and gradually to prepare them for that day of jubilee which should redress the grievances of ages? But, on the contrary, what black laws have been softened down to the appearance of justice? What enactments have been made to diminish the terrors of the cart-whip? What measures of common decency have been adopted, we will not say, to soften female sorrows, but to cover the shame of that unblushing licentiousness, which more than any thing else tends to delude the negroes themselves into the vague conviction, that they are not possessed of a common nature with our own? Can the voice of a thousand pious negroes yet be heard in court as evidence against one rogue or murderer, should he happen to have a white face? What commonest ingredient amongst even the necessaries of life, has the negro more than he had thirty years ago? Is earth-eating less common now than formerly, when, in the delirium of their hopeless grief, they see as in vision their native lands, and their friends, their wives, their children, beckoning them to steal out of the world from their miseries—when, sick at heart, they waste away, despair, and die in groupes—their children torn from them—their wives removed to a distant estate, or forced into a nauseous concubinage with those whose will cannot be resist-

éd through a whole plantation? Will it then be endured, that such persons set themselves up to be the judges of what shall constitute a capacity for the enjoyment of emancipation?

Neither can those whose worldly interests are likely to be affected by the emancipation of the negroes, be admitted as judges in the question; for we can hardly suppose that the persons who have attained their opulence by the fruits of slavery, will easily acquiesce in its abolition. No—the sugar-cane must still flourish, watered by the yearly tears and blood of half a million wretched cultivators, or else very serious consequences must be the result; such as these:—the slave proprietors must sink into moderately rich men—their families must be put to the risk of not being better provided for than honest men's families—and a concession must be made, not much to their credit, of which they are so tenacious, namely, that in yielding the point that emancipation is a *right* due to the negroes, they will at once divest themselves of their pretensions to Christianity, in having so long, contrary to all law, moral and divine, persisted in a traffic so repugnant to both, and in a species of cruelty which can scarcely be accounted for, but from a fiendish and supernatural infatuation.

In answering this question affirmatively, we are relieved from all difficulties in coming to a decision.—The public must be the judge. And what is the public verdict? It is heard and read in all the prayers and exertions of those who have the best interests of mankind at heart—it beats in innumerable bosoms through the remotest parts of Great Britain—it is the pulse of the nation—it mingles with the daily feelings of a great people. It breathes, (where it originated,) from that volume of inspiration, which is the only foundation and security of public virtue, and which, by its influence on Britain, preserved her in comparative peace and composure during that fearful epoch of anarchy and irreligion which shook the world to its centre, and in voices of thunder taught all who were not too proud to learn the lesson, that nations can only be safe, and national virtue can only flourish, while the mutual rights of nations are respected. And who denies that it was the right of Africa to have remained free? It is consequently her right to have that restored to her, of which she would never have been deprived, but from an infraction of the grand law of righteousness, and of solid empire. What then is the amount of the verdict? By the judgment of every virtuous heart, pain, and misery, and degrading chains, unjustly imposed, are a qualification for freedom from such evils. Are we to be told, that mortals withering under the deadly power of the yellow fever, are to wait an indefinite period before they may hope for relief, while the contagion shall spread with desolating malignity? What relief can be proposed to the fettered, but the removal of the chain? What partial reparation for the galling yoke of ages, but emancipation? and this as a matter of prompt and present justice, which after all will never atone for the oppressions of the past? Should it be still urged, that liberty would not be a blessing to the negroes in their present state, we re-

tort, and ask, "Who says so?" The interested. We ask again, How can it be proved that liberty would not be a blessing to the negroes? The experiment has never been tried. If the assertion could be proved, what has it to do with a nation's duty? What has a nation to do with slavery, when God says: "He that stealeth a man, and selleth him, *or if he be found in his hand*, he shall surely be put to death?" Let England rise, and wash her hands of this iniquity, and leave the all-wise Ruler to dispose of the rest; and we may be certain, that at all events, the negroes in a state of freedom could not be the subjects of more misery than they experience at present; and this misery would be less felt by them, as not imposed by others. But for argument's sake, let this point respecting the public verdict be conceded. Grant that the negroes are not prepared for emancipation, and we are at once conducted to the third question:—

Whose fault is it that they are not prepared?

It has been before seen, that slave-holders do not look to Christian principles as likely to prepare the negroes for emancipation, and that they have not been solicitous in providing them with principles more likely to succeed. Is it then the fault of the negroes themselves that they are not prepared? Can this sin be ascribed to them, when we know what oceans of unavailing tears have nightly drenched their sleepless couches, because they felt themselves not free; and what agonizing sighs have been given to the wind, from their bursting hearts, before they have, from pure unmingled sorrow, resorted to their last refuge, that of eating the clay beneath them, to escape into the freedom of another world? Can indeed this fault be imputed to them, amongst a thousand others, to render them still more odious, that they are not prepared to enjoy exemption from insult, and bonds, and exile? When have they appeared averse to be made happy? Have they so far sunk below the planter's own estimate of the negro mind, as to be enchanted with the drudgeries of abjection, so much so, as to disregard the white man's tender mercies? Have they not, on the contrary, received with wonder and delight, almost bordering on adoration, the least of all the overtures of benevolence? Have they not, when not under the dreaded interdict of ferocious keepers, listened with astonishment and rapture to the revelation of mercy in the gospel, till they have found a relief, a balm, a treasure which has made their servitude tolerable, and which has communicated serenity and contentment to hearts that before had never hoped? If, then, the influence of the gospel be considered as conducive to peace of mind, good morals, industrious habits, and conscientious feelings—and if the negroes as a body, generally, have been found ready to receive its precepts as their guide, and its consolations as their happiness—the fault of their not being prepared for freedom lies with those who have thrown every impediment in the way of the progress of divine truth amongst them, and who have never attempted any other means of ameliorating their condition.

The last question to be answered is the following—When may they be emancipated, if not now ?

We are constrained to avow our undisguised opinion, that the prospects of the negroes seem to be most dreary and afflictive, if they are to be at all affected by a delicate attention to the misrepresentations of those, whose interest it is to perpetuate the stigma of the human race. When is it likely that slave-holders will pronounce it as their opinion, that their slaves are prepared for an entire enfranchisement ? or, in other words, that they themselves are willing to relinquish their *right* to so much property ? Shall it be when another century of superadded cruelty shall have increased the voluptuousness of the oppressor, and thus have rendered factitious wants real ones, and the planter's power more dreadful by the failure of past attempts to wrest it from him ? Shall it be when ages of indignities shall have interwoven into the very constitution of the black population an irreconcilable hatred of all that is English, and when, their blood mingling with our own in a thousand gradations of shade, they shall be little disposed to implore that as a boon, which a savage vengeance, the natural result of a barbarous thralldom, might challenge as a right to be obtained by fire and carnage ? Or shall it be when light, bursting its way from western shores, the influence of which has already added an hundred fold to the mental vigour of the free blacks in St. Domingo, shall more clearly explain to the slaves their accursed condition, and render necessary, (if we must enjoy our sugar at so dear a rate,) additional horrors to the tyranny of whips, and screws, and blood ? Or, finally, shall the claims of thousands, wrought to desperation by the broken promises and beguiling enactments which have deferred their hopes, be still resisted by a great nation, who, ultimately, accustomed to the demoralizing effects of a misapplied power, and too secure in the splendour of her distant appendages, shall feel oppression of others to be her own stability, and, forgetful of her ancient laws and glory, shall herself degenerate into a land of slaves, and sink, as other empires have sunk, renowned only for what she had been, but execrated in her fall ? May a gracious God prevent such a consummation, and guide her counsels, and “give her senators wisdom,” so that her jurisdiction may be as merciful as it is extensive, and her ultimate decline, if she must experience the fate of all nations, be long postponed by the decrees of heaven, that she may be the almoner of the divine bounty to all the needy and wretched throughout the world.

We could enlarge respecting the consequences of the abolition of all slavery, as anticipated in the minds of advocates and opposers of the measure ; but we have already far exceeded the limits we had proposed to ourselves in this paper, in which it has been our wish, as Asiatic Observers, frankly to state our most hearty attachment to those principles and efforts which propose for their object the obliteration of this stain from the surface of the earth. We deem it the less necessary to go further into this gloomy field, be-

cause of the abundance of detail to be found in the various reviews and magazines from Europe, and therefore proceed to our concluding paragraph.

We congratulate our readers, that amongst all the features of the moral aspect of British India, we can but faintly trace that of slavery*, or the buying and selling of human blood. It exists, but, like a branded outlaw, prowls only in the darkness of seclusion. Even the sanction of the great Hindoo lawgiver fails to make it popular amongst the mass of the people; and faint and shadowy as its existence may be in these regions, that shadow is not tolerated, but, like a spectre of night, retires at the dawn of truth. It has neither the voice of the people, nor the countenance of the authorities for its support, and therefore, as must be the case with all individual crime, will disappear, in proportion to the progress of just principles. Our public papers happily are never stained with advertisements for the sale of human flesh and blood, and therefore shew plainly that this species of trade is very low in India. Whether the motley literature in the shape of catalogues and advertisements, which meets us at our breakfast table, and seems to beseech our attention to their several claims, be creditable or not to the Indian public, it is not material for us to determine. We are thankful, however, that while our children amuse themselves in cutting out the beautiful embellishments which generally accompany these productions,—however they may be diverted with fleets sailing with the wind from every point of the compass at once, or filled with pity to see an auctioneer's face clogged up with printing ink, and a horse chopped in two by an unfortunate crack in the block on which it is engraved,—they are never shocked by the brutalizing sight of negroes, like cattle, standing in the market for sale.

On the Piety of Milton.

IN remarking on character, and especially on character which has long dropped the garment of mortality, that species of delicacy and care, and that freedom from bias should ever be exhibited, which are indispensable requisites to the attainment of truth. It is difficult to submit to investigations like the present without partiality. The name of Milton had long been associated in my mind with every thing either great or good, and had become almost a synonym for Christian excellence. But on a closer observation of his principles and conduct, I found much to be deplored; yet I think the result of my enquiries has been a confirmation of my former opinion, which was then without that strong ground for its support on which it now rests; and though at first "doubt seemed to rise on doubt, and fear

* See an interesting paper in the *Friend of India*, No. IX.—While this paragraph was under correction, we were informed, from high authority, that slavery is legal in India. We should like to see this point explained. Our argument, however, is rather strengthened than otherwise by the admission; for the fact that so little of slavery is seen in India, though legal, speaks well respecting the light in which the traffic is viewed.

on fear," like the fabled mountains of the poet, yet the evidence of his piety, like his favourite Mount Zion, has overtopped them all. I shall not enter into his political principles, but confine myself solely to his religious character; and the following essay, therefore, will chiefly consist of extracts from the various biographical authors who have spoken of him as a Protestant Christian, some quotations from his own prose writings, a few translations from his Latin epistles, and one or two remarks by way of conclusion. The subject involves so much of interest, that I have perhaps pursued my investigations, and lengthened my quotations to an unexpected extent.

In the biographical Memoir by Bishop Newton, p. xi. he informs us of Milton's travels to Italy, and observes: "Though the Marquis of Nella had shewn him such distinguishing marks of favour at Naples, yet he told him at his departure, he would have shewn him much greater, if he had been more *reserved in matters of religion*. But Milton had a soul above dissimulation and disguise; he was *neither ashamed nor afraid to vindicate the truth*, and if any man had, he had in him *the spirit of an old martyr*. He was so prudent, indeed, that he would not of his own accord begin any discourse of religion; but at the same time, he was so honest, that if he was questioned at all about his faith, he would not dissemble at all his sentiments, whatever was the consequence."

On the subject of his tuition he observes: "The Sunday's exercise for his pupils was to read a chapter of the Greek Testament, and to hear his learned exposition of it; the next work after this was to write from his dictation some part of a system of divinity, which he had collected from the ablest divines."—"He was disliked by the Italians for the severity of his manners, and the freedom of his discourses against popery."

Description of his Habits.

"At his first rising, he had a chapter read to him out of the Hebrew Bible."—"His favourite author, *after the Holy Scriptures*, was Homer."

Todd's testimony is equally interesting, and more decisive.

"In matters of religion, he has given as great offence as by his political principles. But still let not the infidel glory; *no such man was ever of that party*. He had the advantage of a pious education, and ever exhibited the profoundest reverence for the Deity in his words and actions; was both a Christian, and studied and admired the Holy Scriptures above all other books whatsoever; and in all his writings, he plainly sheweth *a religious turn* of mind, as well in verse as in prose. When he wrote 'the Doctrine and Discipline of Divorce,' he appears to have been a Calvinist; but afterwards he entertained a more favourable opinion of Arminianism. Some have inclined to think he was an Arian, but there are express passages in his works to overthrow this opinion. At the conclusion of his Treatise on Reformation, he has a solemn and pious effusion to the Trinity, which I have reserved for another place. In his tract on Prelatical Episcopacy, he endeavours to prove the spuriousness of some

epistles attributed to Ignatius, because they contained in them heresies. One of which heresies is, 'He condemns them as ministers of Satan, who say, that Christ is God above all.' A little after, in the same tract, he objects to the authority of Tertullian, 'because he went about to prove an imparity between God the Father and God the Son.' In 'Paradisus Amissus,' too, we find nothing on this head which is not agreeable to the Scriptures." (We may remark here by the way, that a man who had not deep and sincere thoughts of religion, would never have exercised himself in matters of this kind, but, like Hume or Gibbon, treated all with derision and contempt.)

Todd continues:—"In the latter part of his life, he was not a professed member of any particular sect of Christians; he frequented no public worship, nor used any religious rite in his family. Whether so many different forms of worship as he had seen, had made him indifferent to all forms; or whether he thought that all Christians had in some things corrupted the purity and simplicity of the gospel; or whether he disliked the endless and uncharitable disputes, and that love of dominion and persecution, which, he said, was a piece of popery inseparable from all churches; or whether he believed a man might be a good Christian without joining any communion; or whether he looked upon himself as inspired, or wrapt up in God, and therefore above all forms and communions, it is not easy to determine. 'To his own Master he standeth or falleth.' But if he was of any denomination, he was a sort of Quietist, *and was full of the interior of religion*, though he regarded so little its exterior; and it is clear, that he was to the last an enthusiast, rather than an infidel. As enthusiasm made Norris a poet, so poetry might make Milton an enthusiast.

"He would make his wife in the morning sometimes write twenty or thirty verses; and being asked whether he did not read often Homer and Virgil, she understood it as an imputation upon him for stealing from those authors, and answered with eagerness, that he stole from nobody, but the muse who inspired him; and being asked by a lady present, who the muse was, replied, 'It was *God's grace*, and the *Holy Spirit*, who visited him nightly.'" (Divest this of a portion of its possible enthusiasm, and what does it not prove?)—"Mistakes and assertions without proof have arisen, in consequence of the observations of Toland. But I am inclined to believe, that he who in his divine poem so carefully describes the morning and evening worship of our first parents, the first and last hours of the day employed in devotion, *could hardly be negligent of reverence to God in his own household.*"

Symonds shall be our next resource.

"Though no doubt can exist of the sincerity and fervour of Milton's Christian faith, some questions have resulted from the peculiarity of his religious opinions and practice. (Not theological; for those were orthodox, and consistent with the creed of the Church of Eng-

land: they refer to church government and the externals of devotion.) In the early part of his life, he zealously adhered to the system of Calvin, and classed himself with those severer religionists who were then indiscriminately branded with the name of Puritans. Disgusted subsequently with the intolerance and spiritual dominion of the Presbyterians, he passed into the ranks of the Independants; and latterly, as Toland asserts, he ceased to be a professing member of any particular sect, frequenting none of their assemblies, and using none of *their peculiar* rites in his family. From this assertion of Toland, and the general *silence* of Milton's biographers respecting his use either of family or closet prayer, some inferences have been deduced to the disadvantage of his devotional character. It has been insinuated by Johnson, (see p. 138,) that without the existence of external rites, religion would insensibly glide even from such a mind as Milton's; that in these instances of omission, he was probably acting without his own approbation, and that death perhaps intercepted him in his daily resolution to reform a scheme which his reason must have condemned. (The greatest part of the premises, from which these conclusions are not after all fairly derived, rests upon nothing more than the weakness of negative evidence.) The fact of Milton's not frequenting in the latter period of his life any place of public worship, may possibly, though still with caution, be admitted on the single testimony of Toland, (from his known character as an infidel writer, vide *Encyclop. Brit. Art. Toland*;) but the cause of this fact may more properly be sought in *the blindness and infirmities*, which for some of his last years confined the great author to his house, than in any disgust with which he had been affected by a nearer insight into the imperfections of the contending sects.

“ On any determination of this question, narrow must be the mind of that man who can suspect the devotion of Milton, merely because it was not exercised within the consecrated precincts of a church.

“ We are fully aware of the usefulness and the duty of public worship, and in *us* the omission of it would be criminal; but the degree of the obligation must be measured by the standard in the bosom of the individual; and we know that a good man may offer his homage to God with as strong an assurance of acceptance, in the Libyau desert, as in the Cathedral of St. Paul.

“ For Milton's disuse of all prayer in his family, or by himself, no *evidence is pretended*, but what results from the silence of his biographers; and for a part of the alleged fact, no evidence could have been obtained without an admission to the privacies of his closet, which would be denied to the most privileged friendship. The first hours of his day were regularly devoted, as we are assured, to religious reading and meditation. It is but reasonable to conclude, that a part was assigned to petition and thanksgiving immediately to the great Father of mercies. With respect to his family, we know that he carefully initiated his pupils into the principles of Christian theology; and we cannot without violence bring ourselves to believe, that he

would withhold from his children that momentous instruction, which he so sedulously imparted to persons more remotely connected with him. On the supposition, therefore, (which is by no means supported by sufficient testimony,) of his neglecting to summon his family to regular and formal prayer, I am far from certain that he can be convicted of any violent omission of duty; for, having impressed their minds with a just sense of the relation in which they stood to their God, he might allowably withdraw his interference, and leave them to adjust homage and their petitions to their own feelings and their own wants." (If the beauty of this conclusion do not atone for its inaccuracy in my mind, yet I think an inference from his omission of family devotion to the annihilation of his piety, would be at once illogical and unchristian.)

Symonds thus concludes:—"From the materials which are left to us, we collect, that John Milton was a man in whom were illustriously combined all the qualities that could adorn, or that could elevate the nature to which he belonged; a man who at once possessed exceeding beauty of countenance, symmetry of form, elegance of manners, benevolence of temper, magnanimity and softness of soul, the brightest illumination of intellect, knowledge the most various and extended, virtue that never loitered in her career, nor deviated from her course: a man who, if he had been delegated as a representative of his species to one of the superior worlds, would have suggested a grand idea of the human race, as beings affluent in moral and intellectual treasure, raised and distinguished in the universe as the favourites and heirs of heaven."

I come now to Dr. Johnson's account of our great poet, vol. i. *Lives*, p. 214.

"His theological opinions are said to have been first Calvinistical; and afterwards, perhaps, when he began to hate the Presbyterians, to have tended towards Arminianism. In the mixed questions of theology and government, he never thinks that he can recede far enough from popery or prelacy; but what Bandius says of Erasmus, seems applicable to him: 'Magis habuit quod fugeret quam quod sequeretur:' he had determined rather what to condemn, than what to approve. He has not associated himself with any denomination of Protestants: we know rather what he *was not*, than what *he was*. He was not of the church of Rome. He was not of the church of England. To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example. Milton, who appears to have had *full conviction* of the truth of Christianity, and to have regarded *the Holy Scriptures with the profoundest veneration*, to have been untainted by any heretical peculiarity of opinion, and to have lived in a confirmed belief of the immediate and occasional agency of Pro-

vidence, yet grew old without any visible worship. In the distribution of his hours, there was no hour of prayer, either solitary or with his household. *Omitting public prayers, he omitted all.*"

I ask, can this be the reasoning of Dr. Johnson? It is not reasoning; or if so, it is false. But the biographical sketch of Dr. J. is tinctured throughout with the bitterest sarcasm and morosest asperity. The testimony of our favourite Cowper is to this effect; and the quotation above is a specimen of the "profundity of that ignorance which Dr. J. shared in common with the rest of mankind."

Let us, however, hear Cowper. The following extract is from a letter to Mr. Unwin:—"I have been well entertained with Johnson's biography, with one exception. His treatment of Milton is *unmerciful to the last degree*. He has belaboured that great poet's character with the most *industrious cruelty*: as a man, he has hardly left him the shadow of one good quality—churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvas. If he had any virtues, they are not to be found in the Doctor's picture of him, and it is well for Milton that some sourness in his temper is the *only vice* with which his memory has been charged. It is evident enough, that if he could have discovered more, he would not have spared him. As a poet, he has treated him with severity enough, and has plucked one or two of the most beautiful feathers out of the muse's wing, and trampled them under his great foot."

One need not read Johnson's account with any bias or prepossession in Milton's favour, to be satisfied of the truth of Cowper's description. Testimonies of an opposite nature are plentiful; and it is singular, that even Johnson himself, with, in this case, all the sour uncharitableness of a prejudiced critic, is forced to the two following confessions; perhaps he feared the world would have been otherwise offended. In page 216 he observes:—

"Prayer certainly was not thought superfluous by him who represents our first parents as praying acceptably in the state of innocence, and efficaciously after their fall. That he lived without prayer can hardly be affirmed; his studies and meditations were an *habitual prayer*."

In page 248, he adds:—"Of his moral sentiments, it is hardly praise to affirm, that they excel those of all other poets: for this superiority he was indebted to his acquaintance with the sacred writings."

"The ancient epic poets, wanting the light of revelation, were very unskilful teachers of virtue. Their principal characters are great, but they are not amiable." (Methinks Johnson has unwarily cast a few of his own features into this last portrait.) "The reader may rise from their works with a greater degree of active or passive fortitude, and sometimes of prudence, but he will be able to carry away few precepts of justice, and none of mercy." (This last passage is certainly beautiful.) The reader is left to fill up the measure of the idea in the writer's

mind : he seems disposed to express the greatness of Milton, rather by declaring his superiority to the great, than by describing the circle of his intrinsic excellencies.)

Again : " In Milton every *line* breathes *sanctity of thought and purity of manners*, except when the train of the narration requires the introduction of the rebellious spirits ; and even they are compelled to acknowledge their subjection to God, in such a manner as *excites reverence, and confirms piety.*"

The reflection of Mr. Hayley on the marked acrimony of Dr. J. to Milton, are so appropriate, just, and Christian, that they plead their own apology for their insertion.

" There can hardly be any contemplation more painful, than to dwell on the virulent excesses of eminent and good men ; yet the utility of such contemplation may be equal to its pain. What mildness and candour should it instil into ordinary mortals, to observe, that even genius and virtue weaken their title to respect, in proportion as they recede from that evangelical charity, which should influence every man in his judgment of another.

" The strength and acuteness of sensation which partly constitute genius, have a great tendency to produce virulence, if the mind is not perpetually on its guard against that subtle, insinuating, and corrosive passion, hatred against all whose opinions are opposite to our own. Johnson professed, in one of his letters, to love a good *hater* ; (and in the Latin correspondence of Milton, there are words which imply a similarity of sentiment.) They both thought there might be a ' sanctified bitterness,' to use an expression of Milton towards political and religious opponents ; yet surely these two devout men were both wrong, and both in some degree unchristian in this principle. To what singular iniquities of judgment such a principle may lead, we might perhaps have had a most striking and a double proof, had it been possible for these two energetic writers to exhibit alternately a portrait of each other.

" Milton, adorned with every graceful endowment, highly and holily accomplished as he was, appears, in the dark colouring of Johnson, a most unamiable being : but could he revisit earth in his mortal character, with a wish to retaliate, what a picture might be drawn by that sublime and offended genius, of the great moralist, who has treated him with such excess of asperity !

" The passions are powerful colourists, and marvellous adepts in the art of exaggeration ; but the portraits executed by Love, (famous as he is for overcharging them,) are infinitely more faithful to nature than those gloomy sketches which are dropped from the heavy hand of Hatred, a passion not to be trusted or indulged, even in minds of the highest purity or power ; since hatred, though it may enter the field of contest under the banner of justice, yet generally becomes so blind and outrageous, from heat of contention, as to execute in the name of virtue the worst purposes of vice. Hence arises that species of calumny, the most to be regretted—the calumny lavished by men of talents and

worth on their equals or superiors, whom they have rashly and blindly hated for a difference of opinion.

“To such hatred the fervid and opposite characters who gave rise to this observation, were both more inclined, perhaps, by nature and by habit, than Christians can allow.

“The freedom of these remarks on two very great and devout, though different writers, may possibly offend the partizans of both. In this case my consolation will be, that I have endeavoured to speak of them with that temperate, though undaunted sincerity, which may satisfy the spirit of each in a future state of existence.”

I come now to make some extracts from his writings, by which internal evidences may be attained of his religious character.

In his “Reason of Church Government;” I have found the following sublime passage. In that work he appears to be looking forward with a sort of prophetic inspiration to those places of hardest hope and highest attempting, with which his mighty mind was then teeming. After enumerating all the grandest models of antiquity, he proceeds: —“But those frequent songs throughout the Law and the Prophets, beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poesy to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed, but yet to some, and are of power to inbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in a right tune; to celebrate in glorious and lofty hymns, the throne and equipage of God’s almightiness, and what he works, and what he suffers to be wrought, with high Providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations, doing valiantly through faith against the enemies of Christ; to deplore the general relapse of kingdoms and states from justice and *God’s worship*: lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexes of man’s thoughts from within:—all these things to paint out and describe over the whole book of sanctity and virtue, through all the instances of example, with such delight to those especially of soft and delicious temper, who will not so much as look upon truth herself, except they see her elegantly dressed; that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, even though they were rugged and difficult indeed.”

The feeble alliance of comment would only injure this sublime effusion. I will pass on to the translation of his tract on True Religion, &c. &c. The following is an extract from the exordium:—

“True Religion is the true worship and service of God; it is learnt and believed from the word of God only. No man or angel can

know how God would be worshipped or served, unless God reveal it. He hath revealed it in the Holy Scriptures by inspired ministers, and in the Gospel by his own Son and the apostles, with the strictest command to reject all other additional whatsoever; according to that of Saint Paul, 'Though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed.' Gal. i. 8. Deut. iv. 2. Rev. xxii. 18, 19. With good and religious reason, therefore, all Protestant churches with one consent, and particularly the Church of England in her 39 Articles, (6. 19. 20. 21.) maintain these two points as the main principles of true religion,—that the rule of true religion is the word of God only, and that our faith ought not to be an implicit faith, that is, as the church believes, against or without the authority of the Scriptures." He then proceeds to describe false religion, schism, &c. recommends tolerance and Christian charity towards errors of a trifling nature, portrays popery, and prescribes several means to be used to prevent its growth among us.

"No persecution—that consists not with the clemency of the gospel.

"1st. Confute them by temperate, but decided writings. 2d. Diligently study the Scriptures. This is a universal duty, and will be of great advantage in opposing popery. Let neither the countryman, the tradesman, the lawyer, the statesman, nor the physician, excuse himself by his much business, &c. Luke x. 42. 'But one thing is *needful*,' &c. Acts xvii. 11. recommends the example of the Bereans, who searched the Scriptures daily, &c. Two good effects will result from this—your own faith will be confirmed, and you will learn the exercise of Christian forbearance. Amend the vices, and reprove the national sins," &c.

We are all doubtless aware that Milton was the author of those beautiful Latin compositions, which, as specimens of epistolary talent, remain yet unrivalled, and which, as Latin Secretary to Cromwell, he addressed to the different sovereigns of Europe, on behalf of the suffering, Waldenses. When the account reached England of the Duke of Savoy's proceedings against that people, it no sooner came, (to use the words of Sir Samuel Morland,) to the ears of the Protector, than he arose like a lion out of his place, and by the most pathetic appeals to the Protestant princes upon the continent, he awoke the whole Christian world, exciting their hearts to pity and commiseration. The providence of God had so disposed the order of events, that the poet Milton at that time filled the office of Latin Secretary to Oliver Cromwell. He was an utter enemy to persecution, in every form and shape. The sufferings of the Waldenses touched his heart, and drew from his pen that exquisite sonnet, "Avenge, O Lord, thy slaughtered saints," &c. vol. 2. of his political works, Part II. Sharp's edition, p. 34. But this was but a small part of the interest he took on this affecting occasion. It devolved upon him by office to write letters to the heads of the different Protestant states in Europe, with the view of interesting them in the affairs of the Waldenses; and his letters deserve to be handed down to

the world, as a noble instance of a benevolent and feeling mind, worthy of the author of *Paradise Lost*. "Through what strange fatality, (observes Jones,) it has come to pass, that an incident which reflects so much lustre upon the character of Milton, as the writing of these letters certainly does, should have been allowed to pass into oblivion, while many things of minor importance find a place in every memoir of the poet, it would probably be difficult to give a more plausible reason than the superior interest which most men take in the concerns of this vain and transitory state of things, to those of the kingdom of heaven and their immortal souls."

The following are a few extracts from these very interesting fragments: they are selected from those parts which principally indicate the pious state of the writer's mind.

"When intelligence was first brought us, that a calamity so awful had befallen those most miserable people, it was impossible for us not to feel the most poignant sorrow and compassion. For as we are, not only by the ties of humanity, but also by *religious fellowship and paternal relation*, united to them, we conceived we could neither satisfy our own minds, nor discharge our duty to God, nor the obligation of brotherly kindness and charity, as professors of the same faith, if, while deeply sympathising with our afflicted brethren, we should fail to use every endeavour that was within our reach to succour them under so many unexpected miseries."—"In doing this, your Royal Highness will perform what is acceptable to God, comfort and revive these miserable and distressed people, and give satisfaction to all your neighbours professing the reformed religion, and especially of ourselves, who shall regard your favour and clemency towards them as the effect and fruit of our mediation, which we shall consider ourselves bound to requite, by a return of every good office, &c. &c. And this we promise ourselves from your justice and clemency, *whereunto we desire God to incline your heart and mind*; and so we *sincerely* pray, that he would confer on you and your people peace and truth, and that he would prosper you in all your affairs."—"Seeing then that by the endearing ties of religious fellowship, we are brethren, or rather one body with these afflicted men—of which body no one member can suffer, but all the fellow members must suffer with it—we thought proper to write unto you."—"But should it turn out that he is differently minded, we are ready to advise with you about such means as may be most conducive to the redress and relief of these poor innocent men, *our dear brethren in Christ*, who groan under so many injuries and oppressions, and which may preserve them from a most certain and unmerited destruction, and whose safety and preservation, from your well known piety, we are persuaded lies near your hearts."

The letter addressed to the evangelical cantons of Switzerland is truly excellent and admirable. Had I room, it should be inserted verbatim. The extract underneath is beautifully pious:—"We beseech you, who are near, by every thing that is sacred, to consider without delay what it behoves you to do at this moment. Consult your own

prudence, your own piety, your fortitude, what assistance to extend towards your brethren, who are ready to perish. It is the very same cause of religion, for which the very same enemies would have destroyed you also. Next to the help of God, it seems to devolve on you to provide, that *the most ancient stock of pure religion* may not be destroyed in this remnant of its ancient faithful possessors, whose safety, reduced as it *now* is to the extremity of hazard, if you neglect, beware that the next do not speedily fall upon yourselves."

From these very interesting letters, (which I leave with reluctance, and that only to conclude this essay, when I shall hasten again to their perusal.) I now pass on to that solemn address to the Trinity, to which I before alluded.—“Thou therefore that sittest in light and glory unapproachable, Parent of angels and men! Next I implore thee, O omnipresent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting love! And thou, the third subsistence of divine infinitude, illuminating Spirit, the joy and solace of created things! One tripersonal Godhead: look upon this thy poor, and almost spent and expiring church! Leave her not a prey to those importunate wolves, that wait to devour thy tender flock; these wild boars out of the forest, that have broken into thy vineyard. O let not those enemies prevail who would reinvolve her in a pitchy cloud of infernal darkness, where we shall never more see the sun of thy truth again, never hope for the cheerful dawn, never more hear the bird of morning song!” &c. &c.

In the last place:—If we examine the strain of his poetical effusions, even with the stoutest prejudice and most rooted antipathy, I cannot but believe that, with Johnson, we shall confess ourselves convinced. I acknowledge that the writings, no less than the countenances of men, are perpetually fallacious, as the criteria of character. I own that the religious poet may be a scoffing sceptic; the sentimentalist, a brutal husband and unfeeling father; the lofty metaphysician, a coarse physical sensualist. But I cannot believe that any man but a Christian could have composed a Milton. Throughout his works, (not only greater but lesser pieces,) his Odes, Epistles, Translations, there is a something which whispers, “I am of Christ;” there is a glowing flame, which could only have been kindled at the altar of evangelical love. The subjects are mostly such as would have been rejected by any but a pious mind, and the versification could only have fallen from a pious pen. Of his two great works I say nothing; they are above all praise. I cannot but think that the lamentable effects of that sin which lost paradise, and the mourning for his blindness, in a work which tells of that which has enveloped the whole world in obscurity, could only have come from a heart deeply affected with spiritual grief; as I believe that he who sung with so much sweetness of paradise regained, rejoiced in the discovery, and gladly became the messenger of it to fallen men.

Bossu is of opinion, that the poet's first work is to find a moral, which his fable is afterwards to illustrate and establish; “This seems,

(observes Johnson,) to have been the process of Milton. His purpose was the most useful and the most arduous; to 'vindicate the ways of God to man;' to shew the reasonableness of religion, and the necessity of obedience to the divine law."

On the whole strength, then, of these premises, I would now rest a conclusion, which decides the question which gave rise to this essay in a favourable light. John Milton's character appears to me that of a man whose genius and powers of mind were of an extraordinary and colossal cast; whose temper was naturally amiable, and whose soul had imbibed the true spirit of evangelical Christianity; but I think the circumstances in which he was placed, often cramped his genius. Prejudice and opposition soured his temper; and his honours at court, (a place which has proved the destruction of many a holy feeling,) and his unhappy controversies, contributed much to injure that delicate frame of piety, which, like the organs of the lungs, are of so tender a structure, that the least pestilential vapor sets them wrong. We cannot expect perfection here. He who knows not this, and is startled at symptoms of meanness or peevish irritability, or envious or vindictive infirmity, in men of splendid genius, of lively sensibilities, of pure and elevated imagination, has hitherto fed himself on the pap and spoon-meat of philosophy, and has not yet 'cut his tooth of wisdom.'

"Milton's genius might harmoniously have mingled with the angels that announced the Messiah to be come, or that on the spot, and at the moment of his departure, predicted his coming again; might have shamed to silence the muses of paganism, or softened the pains of a dying martyr." (Foster's Essays, p. 440.)

The feelings with which I now rise from these considerations with respect to Milton, remind me of one of the most beautiful passages in his great work. I think I see a just resemblance of himself, in his own description of the creation.

"The tawny lion, pawing to get free
His hinder parts; then springs as broke from bonds,
-And rampant shakes his brinded mane."

It appears to me, that his genius and piety had to contend with innumerable obstacles and difficulties, but for which, both would have shone with a brighter, purer, and more steady light; but still I think him a Christian, and one who now rejoices with the spirits of the just made *perfect*, in a deliverance from earthly corruptions. In short, that if Milton did not run, with all the *patience* desirable, the race set before him, it was because he could not *lay aside every weight*.

A CHURCHMAN.

On the Means of doing Good, as connected with India.

[For the Asiatic Observer.]

No being is as happy as he might be, unless he has the means of diffusing his felicity. To corroborate the accuracy of this sentiment, requires nothing more than that each individual should minutely investigate the operations of his own mind. At some period of his life, he has been the solitary spectator of objects or of scenes, which excited his admiration, and administered to his delight. He has beheld a range of lofty mountains, whose bare bosom appeared to support the sky; or he has gazed on a verdant landscape, rich with fertility, and enchanting by its variety; where the hills were clothed with flocks, the woods were vocal with gladness, and plenty laughed in the valleys, which were covered over with corn. By the former he has been awed into reverence, and charmed into extacy by the latter. But these emotions have not been unmingled with others, even of a painful nature. His mind has been the seat of discontent and dissatisfaction, not with the objects, but that such objects should want spectators; and the current of his own felicity has been obstructed by the consideration, that he was the *solitary observer* of scenes which were equally calculated to gratify an empire as an individual: so intimately has the wise and beneficent Author of our being connected personal happiness with general good.

In this, as in many other parts of the mental economy of man, we discover lineaments of the divine image, and traces of the original dignity of our nature. So far as finite creatures are capable of investigating the motives of an infinite mind, the desire which dwells in the divine Being, of diffusing himself, appears to be the primary cause of creation: a diffusion, not of necessity, like the sun, which necessarily emits its rays, or a fountain, which impels its waters, but of overflowing benevolence, which delights in the felicity of its objects. When the second person in the adorable Trinity became incarnate, and dwelt among men, "we," says the apostle, "beheld his glory,

the glory as of the only begotten of the Father, full of grace and truth; and of his fulness have we all received, and grace for grace:" in which expression there is evidently an allusion to the diffusiveness of his nature: this emanation of Deity could not be concealed, its splendours became visible through the veil of mortality; and as he went about doing good, the tabernacle of his body was too transparent not to display the enshrined divinity within.

By created beings, in proportion as they rise in real dignity by their assimilation to the divine nature, this disposition is possessed; which is beautifully delineated in the solicitude of angels for the redemption of man—a solicitude which proceeds not from personal interest, but from the fulness of benevolence which dwells in their generous natures.

In the natural world, a rich and copious fountain is sometimes lost, as to any beneficial effects of which it might be productive, for want of a free and open channel, through which it might communicate its salubrious streams; and a still greater loss is sustained in the moral world by the obstructions, real or apparent, which form a mound and barrier to those resources, which, if permitted to flow, would make the wilderness and the solitary place glad, and cause the desert to blossom as the garden of the Lord.

Eminent talents qualify their possessors to be eminently useful, or extensively injurious,—a great blessing, or a greater curse to mankind. Physical power, like a baseless column, often sinks with its own weight; but the power of intellect is irresistible. The mechanical genius of some men appears to have performed the acts almost of omnipotence, and the accurate calculations of others to have entered the precincts of omniscience. The lofty and extensive flights of a bold imagination, and the extensive and deep researches of a penetrating judgment, excite our admiration, and command our esteem; while they invest their possessors with a weight of importance which is nothing

less than awful. If with eminent talents, *decision of character*, and *energy of enterprize* be combined, as to capacity, such an individual is nearly allied to an angel of light, or a demon of darkness. Illustrative of the former is the character of a Paul, a Luther, a Whitefield, and a Howard—men whom to name is to eulogize; whose praise, as it requires no exaggeration, admits none; their record is on high; and their names live in the memory of the just: and corroborative of the latter may be mentioned the name of the acute, the subtile, but the impious Voltaire,—the elegant, the majestic, but the partial Gibbon,—and the graceful, the flowing, and insinuating Hume. Other names of less notoriety might be mentioned, if the power of a cause may be estimated by the extent of its effects; for much is it to be lamented, that from the degeneracy of our nature, many, whose talents, had they been employed in the cause of virtue, would never have raised their possessors from their merited obscurity, having marshalled their forces against Christianity, have found abettors where they would have met with obloquy, and have been held up as prodigies in learning by those who would have scorned their illiteracy: “overwhelmed in the torrent of corruption, while soundness or sanity remained in them, they lay at the bottom, like drowned bodies; but at length becoming buoyant by putrefaction, they rose as they rotted, and floated to the surface of the polluted stream, where they were drifted along, the objects of terror, and contagion, and abomination.”

Wealth, though in itself inferior either to energy or talent, has, to a certain extent, the power of creating both. In the economy of means, generally speaking, wealth is to efficiency what the fulcrum is to the lever, though inert, yet indispensable. How often has the boldest genius been repressed by poverty, and for want of the smile of affluence, the wisest and best concerted plans have proved abortive. How many godlike institutions have been retarded in their progress, and paralyzed in their energy, by the morbid infection of penury; and that

which might have caused "peace to flow as a river, and righteousness like the waves of the sea," has been given literally to dogs. The bounties of Providence, which, like the talents in the gospel, are always bestowed with the injunction, "Occupy till I come," are by too many disposed of as things of which they are not stewards merely, but indisputable proprietors, and over which they have an unalienable right of controul. After the most costly gift that a human being ever presented to a benevolent purpose, David, in the generous spirit of the gospel, said, "Of thine own, O Lord, have I given unto thee." A distinct view, such as David felt, of the legitimate claims of the Almighty, is calculated to produce effects the most delightful. It gives a prompt decision to our operations, and frees us from the unprofitable suspense of hesitancy. If a person suppose the claims which are made upon him, be those to which he is altogether, or nearly at liberty to make his option whether he will bestow or withhold, and they should in reality be those which powerful ties of duty require him to answer, how different will be the degree of his earnestness and his activity! Instead of bringing his bounty as a free-will offering to the altar of benevolence, he will require the force of argument, the impetus of example, and the stimulus of shame. The difference between the proceedings of an individual, who is doubtful whether duty calls upon him to give, and of another who feels himself imperatively bound to bestow, is the difference between the journeying of a man over the bending surface of a morass, where he finds himself after each step tottering in a concavity, in which he is aware he cannot safely remain, yet from which he scarcely discovers how to escape, and the progress of a person travelling on a firm, dry, elastic turf, which at every instant springs upward beneath his tread, and sends him steadfastly, rapidly, and cheerfully on his way.

Another fertile source of influence is *relative situation*, which, among the means that conduce to the general welfare of mankind, occupies no subordinate rank. In

the histories of campaigns, we not unfrequently read, that between rocks or mountains, which formed the natural bulwarks of nations, are defiles or passes, which are not improperly styled, the keys of the countries to which they are adjacent, from the vast extent of territory which their possession renders accessible to an invading army : certain stations also, from the facility which they afford, either of attack or defence, are eagerly sought, and reluctantly abandoned ; they are generally acquired with the loss of much blood, and obstinately retained as the sure pledge of a complete victory.

From the superior effect with which machinery can, from some positions, be brought to bear upon its objects, and with ease perform that which in another position would be unattainable, we may perceive that relative situation possesses a kind of creative faculty, and gives efficiency to operations which would otherwise prove ineffectual.

Equally powerful is the same principle in moral effects. The relative circumstances of a nation or a community, invest it with an extent of influence which is almost indescribable. Though the same philanthropic spirit which, during the last quarter of a century, has so conspicuously characterized the British nation, had been possessed by any other nation in the world, it is more than probable that its effects would have been comparatively inconsiderable. The elevated ground among the nations of the earth which the British empire occupies, has given a grandeur and a sublimity to her benevolence ; and, like an eagle rising from the towering cliffs of her native rocks, her flight has been visible to the world.

It has given her an advantage in the selection of her object. Remote from the mists of a selfish and contracted policy, she has pursued her philanthropic career in the unclouded blaze of day ; and the beamings of her benevolent eye have been felt, where the lightning of her artillery was never seen, and the thunder of her power was never heard. The enterprising spirit of commerce which

her subjects possess, has been not less conducive to the extension of her benevolence than the elevated station of her political splendour ; it has given facility to all her operations, and made her mightiest and most arduous designs not only practicable, but facile.

The relative situation of India renders these remarks equally applicable, though on a lower and less extensive scale. Perhaps the world never beheld a country whose political circumstances were more favourable to the propagation of Christianity than are those of India. Its government is not merely nominally Christian, as are some of the most despotic administrations of Europe, but decidedly and unequivocally auspicious to the diffusion of general knowledge. In confirmation of which sentiment may be adduced the recent regulations, which have been adopted for the better and more extensive diffusion of learning, and also the very liberal grant of pecuniary aid which it has afforded, to carry those regulations into effect. The various stations, whether judicial, military, or commercial, at which so many persons bearing the Christian name reside, is a circumstance which, in the relative situation of India, is too propitious to be overlooked. In a moral point of view, each of them may be made what it literally is in a political : a tribunal of equity might there be erected, before which the rights of humanity and of religion might be boldly asserted, and successfully maintained ; not by the arm of secular power, but by the majesty of truth, the sublimity of reason, and the divine authority of the word of God : there the spiritual artillery of heaven might be brought into full play, and not merely effect a breach in the ramparts, but convulse to its centre the empire of moral death : and there also the sublime commerce between heaven and earth might be opened, and thousands become rich in faith, and heirs of the kingdom of God. Some of the means, by which these purposes are to be effected, may, as they will rebut the charge of enthusiasm, be without impropriety enumerated. The establishment of Bible and Missionary Associations cannot be too cogently

urged, or too vigorously prosecuted. The aid which such associations afford to the funds of Parent Institutions, though great, is not the only beneficial influence of which they are productive. Every donor who gives from a proper motive, receives, or augments, a class of feelings the most delightful and sublime. The vessel of the church is no longer viewed by him with careless indifference, as it rides on the bosom, and is tossed by the waves, of a troubled sea; but he fills its sails with the breath of prayer, and, with a heart glowing with ardent faith and humble hope, in the name of God, he bids it good speed. The combination which such societies produce, of talents, of feeling, of energy, of piety, and of prayer, is like the meeting in the valley of a thousand rills from the mountains, and forms a majestically flowing river, which irrigates an empire, and fertilizes the globe. To every friend of humanity, it cannot be otherwise than grateful to learn, that at many of the stations in this country such societies already exist, and are in active and vigorous operation; and we hail the day, when "the wilderness and the cities thereof shall lift up their voice, the villages also that Kedar doth inhabit; when the inhabitants of the rock shall sing, even shout from the top of the mountains," and heaven and earth shall resound with Liberty! liberty!

More secret and less ostentatious, but not totally inoperative, are individual exertions. The general diffusion of Christianity in apostolic days, was effected by separate, rather than combined efforts; which circumstance, though not repugnant to combination, and no disparagement to union, is a powerful stimulus to individual effort. When the Christian church at Jerusalem was dispersed by the rage and fury of its malignant foes, its members became emphatically the "handful of corn on the top of the mountain," the seed of which, borne by the storms of persecution, was scattered through the whole earth, and the produce waved like Lebanon, and they of the city flourished like the grass of the field. A similar diffusion, though from dissimilar causes, prevails among those who bear

the Christian name in British India; and it would be easy to shew, that each person is under infinite obligations to subserve, in every practicable manner, the interests of our common Lord. The precious blood which was shed for the remission of sins, is of equal value to us, as it was to them "of whom the world was not worthy"—our souls are of equal price with theirs, our sins of equal turpitude, and our glory will be of equal magnitude: our debt of gratitude is therefore the same, and our obligations equal.

To Christian females the subject speaks in accents the most impassioned. Many who being far remote from the endeared society of Christian friends, and separated from the elevated enjoyments of the house of God, are encompassed with the greatest facilities for promoting the interests of the Redeemer's kingdom; and might have the luxury of beholding the youthful female population of their neighbourhood, rising around them, adorned with the graces of Christianity, which they had imbibed in instruction communicated under their auspices: thus might the gloom of solitude be dissipated by the rays of heavenly philanthropy, and the dearth of Christian society be supplied by the fertilizing streams of Christian employment. Such conduct will be deemed a degradation by some, and charged as an indelible opprobrium by others: but there are calumnies without point, and reproaches without shame; there is a cause which converts censure into praise, and brightens obloquy into glory.

The last means which the limits of this article will permit us to mention, is universally efficacious and perpetually practicable.

"*Example* moves all human kind." Scarcely any power can with equal effect be brought to bear on the human heart. It is eloquent, though silent, and powerful, though passive. It possesses the double faculty of conviction and attraction: those virtues which it proves to be imperative, it demonstrates to be attainable; and those vices of which it depicts the deformity, it shews to be capable of avoidance. The

effects of its influence will materially correspond with the eminence of its station : hence so powerful has it been, when accompanied by external advantages, that real and natural defects have been imitated with unnatural affectation, and the misshapen form of an Alexander, has by his generals been copied as the mould of a hero. The foibles of persons exalted by talents or by birth, by opulence or office, are momentarily important to society. A great man cannot commit a little sin. How splendid soever may be the aspect of any vice, as it sparkles in the diadem of a monarch, or nods in the crested plume of a hero, like Lucifer, that son of the morning, its real character becomes visible as it falls ; and that which, viewed on high, commanded by its eminence, and dazzled by its brilliancy, when sunk into the lower ranks of the community, disgusts by its odiousness, and affrights by its deformity.

The Christian community of India occupies this vantage ground, in rank, in wealth, and in mental improvement ; and had its example been as holy as its station is lofty, or had it been ranged on the side of Heaven as frequently as it has been opposed to it, the banners of Christianity would long since have waved triumphantly over the crescent of Islamism, and “ those gods which made not the heaven, nor the earth, would have perished from under those heavens, and from off that earth.” To obviate an objection which some, either from humility or apathy, may be induced to make, let it be observed, that though it falls not to the lot of every individual to occupy a situation where his example would be commanding by its dignity, and extensive by its eminence, union can more than compensate for its loss. Combination is the germ of power. The cable which holds the vessel to its anchorage, whilst its sides are lashed with foam, is a combination of fibres, each of which is fragile as a single hair. The ocean, whose rolling billows and resistless tides mock the efforts of all power beneath omnipotence ; is a combination of drops, or even particles. The great globe which we inhabit, with all its splendid furniture, is a union of atoms ; yet

what arm besides that which hurled it into motion, can check its progress, or stop its revolution? If inert matter, united by the laws of attraction, be thus powerful, what may we not anticipate from the union of intellectual energies, combined by the attraction of the cross, and impelled to action by all that is melting in pity, or attractive in love; all that is imperative in authority, or operative in gratitude; all that is commanding in dignity, or resistless in example; all that is brilliant in heaven, or sombre in hell; all that is momentous in time, or sublime in eternity?

Tour from Hyderabad to Mahdeepoor.

[For the Asiatic Observer.]

After leaving Hyderabad, the first place of any note at which I stopped was Bowngheer, where we arrived, after passing Merpilly, Beebeenugur, and Goroor, but all inconsiderable places, containing nothing to arrest the attention. Bowngheer, though now dwindled away into a beggarly village, and still falling fast into dilapidation, was once the capital of a powerful kingdom or principality, governed by its own hereditary sovereigns, and protected by a fort, which is built upon the brow of a vast granite rock at the back of this place; but in process of time, was compelled to receive the yoke of the Nizam, in common with its neighbours: since which it has been repeatedly visited and plundered by the Pindarees. Its race of sovereigns is now extinct, and the place itself will soon become less than a village, from the emigration of its inhabitants, who are betaking themselves to other parts of the country, where they hope to be able to maintain their families. Many houses, finally deserted, are tumbling into ruins. At the top of the rock, which is of the circumference of a mile, stand the ruins of the palace of the kings of Bowngheer.

Leaving Bowngheer, we passed Raageer, Gongapilly, Ramajeepetta, Jungum, Visuntapoor, Nurgoonda, Rughunathpoor, Pindial, Rampoor, Murrukoonda and Mitrawurna, and arrived at Hunumkoonda. Some of these towns are populous, and afford good provisions to travellers; but most of them are despicable places, and fast falling into decay. Being obliged to stop some time at the last place above mentioned, I had a favourable opportunity of making myself acquainted with the following particulars. Hunumkoonda is a large town, and, like the rest of the places in this part of the dominions of the Nizam, is protected by a Gurhee, or mud-fort, and its bazar is well furnished with

provisions and merchandize of various sorts. It is governed by a Dewan or viceroy, who possesses the power of forming and prosecuting all military projects against its jealous neighbours, and presiding over all civil affairs, without any manner of restraint. The present Dewan's name is Dhokulsingh, a very courteous and hospitable person. This part of the country has a rich soil, and would make ample compensation to those who cultivate it, were the husbandman protected against the periodical attacks of the neighbouring chiefs, and the inroads of the Pindarees; but in its present disturbed state, there is scarcely a hope of its repaying the court of Hyderabad, the maintenance of whose troops, it is supposed, takes the whole, or at least the best part, of the revenue it yields. At a few miles distance from this place is the famous Lake of Pykhal, in the midst of an extensive forest, full of wild elephants, tigers, panthers, bears, and other beasts of prey. The elephants are very injurious to those who inhabit the vicinity of the forest. They appear in large bodies, and commit immense depredations on their cultivation. In the centre of this lake is an inhabited island, the people of which live by fishing and hunting. They maintain but little or no correspondence with their neighbours, and are in all probability governed by their own chiefs, and own no other authority; the vast expanse of water that surrounds their little domain, enabling them to preserve their liberty, and bid defiance to those who live on the opposite shores.

After this I had to pass Lédalla, Kakoonda, Yullumpilly, Koondapoor, Rungapoorum, Gundeekumarum, Singworm, Koondwæe, Topilly, Purcal, Dumunapet, Boodwarum, and Ghunpooorum. Amongst these Purcal and Boodwarum are considerable places; but by no means to be compared with Hunumkoonda, which, if it had been the court of a chief to whom all these had been subjected, might have formed the metropolis with great propriety. Most of these towns are surrounded with walls, and protected at least by a castle, garrisoned with a few matchlockmen, intended chiefly to keep off the Pindarees and neighbouring freebooters.

During a journey of several days from Hunumkoonda to Mahdeopoor, commonly called Chinoor Mahdeopoor, I was much gratified with the scenery of the country, but had much more reason to lament over the wretchedness and poverty of the Nizam's subjects. It was melancholy to travel through an immense tract of country, possessing so rich a soil, and affording such ample facilities for a prosperous cultivation, left to run wild for want of labourers! The government of Mahdeopoor is a despotic one. Rajah Jugurnath Rao is the hereditary chief of this place and its dependencies, and exercises a tyranny most fatal and destructive. It is true, he recognizes a tributary vassalage to the Nizamut; but it is only a nominal subjection, for he treats its requisitions with palpable indifference and contempt. He invariably laughs at the impotent threats of the

minister, and treats his delegates, who come to demand tribute, with scorn, and usually sends them away moneyless and insulted. It sometimes happens that the court of Hyderabad, tired with the indignities of these predatory chiefs, sends an army against them to enforce payment of their respective duties; but such is often the cowardice of those who command the forces, that these chiefs, combining together, either put them to the rout, or enter into a negotiation, and purchase their retreat by paying a small portion of their dues to government. In the event, however, of their failing to bring the matter to an adjustment favourable to themselves, and finding that with all their combined forces they cannot succeed in routing the king's army, they pack up all their valuable moveable property, and betaking themselves to the neighbouring forests, effectually elude the pursuit of the enemy, who, defeated in their aim, return to the minister. It therefore becomes a matter of policy with him to maintain pacific measures in the realization of tribute.

The Rajah of Mahdeopoor and the other Rajahs of Ramgheer are engaged in a mutual warfare continually. Each of them has in his service from 1000 to 3000 troops, part of which are Arabs, who are the best soldiers amongst them. They never think of deciding their quarrels by a pitched battle, for their soldiers are extremely averse to try their valour in the open field, being ill paid; but they carry on their military operations under covert of night, excepting where they are sure of meeting with no opposition. They usually put themselves at the head of two or three hundred of their miserable banditti, like Subuhdars, and make sudden inroads upon the territories of each other, and sack the villages, stripping the wretched inhabitants of every thing that can be converted into money. Upon their return to their respective Gurhees, they dispose of the plundered cattle for the purpose of paying their hordes. Indeed it is by the sale of plunder chiefly that these Rajahs pay their troops.

There is no system of legislature, and no established civil process for the maintaining a just balance of the rights of individuals. The will of an unjust and unenlightened chief must be submitted to without a murmur. The people are rendered doubly wretched; first by the incursions of the enemies of their lord, and then by the cruelty exercised over them by those whose duty it is to protect them. It is hard to find in the history of any country, accounts that could be paralleled with the condition of the people of Ramgheer. They scarcely know what it is to enjoy the fruits of their industry. The poor husbandman is forced to pay his rents in anticipation for years to come, whether his fields yield him a bushel or not. To him, alas! the vernal showers promising to fill his barn with plenty, and the hot gales from the desert which blast his crops, are alike met with indifference. Should a fruitful season occur, he must yield the increase to those whose rapacity he dreads not less than the consuming winds. The bounties of God must be

given to appease the covetous thane, and the cultivator repairs to the woods to satisfy the cravings of nature with the roots, &c. which he may there find. Should it be asked, why the people do not emigrate to other parts of the country, where security might be afforded them; it may be replied, that when an individual forms the project of abandoning the land of his forefathers to escape from the yoke of tyranny, he is generally detected—cast into a dungeon—loaded with chains—his effects become the prey of the soldiery—and his hapless family are driven from his habitation to subsist as they can. When a merchant or shroff begins to acquire property, he is forthwith singled out by the chief as a new victim to suffer at the shrine of avarice. Merchants that trade to distant countries through these dominions, have no protection afforded them, and are compelled to pay exorbitant duties, regulated only according to the caprice of the Rajahs. Under these exactions trade is destroyed, the conveniences of life are excessively dear, and few venture to speculate, although the country is not without its peculiar productions. The forests produce good teak timber, ebony, red dye wood, arrow-root, silk, and lak. The people in several places manufacture silk and cotton piece-goods, with various other articles of commerce, which would not fail to reward speculators, under the auspices of a government founded upon equitable principles, and guided by established laws and regulations.

In reference to the religion of these people, I have little to offer. The idols they worship are the most hideous imaginable, partaking of the figures of men, beasts, birds, and monsters, and are without specimens of barbarous sculpture.

The inhabitants of Ramgheer are comely in their persons. The dress of the female sex is decent, concealing every part of the body except the arms, from the elbows. This, however, is not applicable to all the poorer sort of people; these are extremely filthy in their persons, gross in their features, and are scarcely beyond a state of nudity. This wretched part of the population is supported nearly eight months in the year by a sort of broth, made of the pulverized roots of certain trees, found in abundance in the neighbouring forests. They eat, or rather drink this, with a little salt. The houses of the better sort are clean and capacious; but the hovels of the poor are certainly miserable beyond description. The roofs just rise from the ground, and meeting at the top, are covered with leaves of young teak trees. The practice of felling these young trees is a lamentable circumstance; and a prohibition of it from the Nizam's government would considerably increase its revenues in a few years, by the encouragement it would hold forth to speculators in timber.

PERAMBULATOR.

*Account of a New Genus of Plants, named Rafflesia.**To the Editor of the ASIATIC OBSERVER.*

SIR,

The extraordinary plant recently discovered by Sir Stamford Raffles, or more properly speaking, by the naturalist who attended him in one of his journeys, has excited universal attention among the botanists in England. A long and extremely interesting account of it has already appeared in the first part of the 13th volume of "The Transactions of the Linnean Society of London," accompanied with numerous plates, illustrative of its structure, &c. highly calculated to delight the lovers of natural history in general, nor less so to engage the attention, and excite the astonishment, of the coldest spectator, of the wonderful works of God.

I have taken the liberty, Sir, to extract from the above mentioned noble periodical, the following paper, having no doubt, that many of your readers who have not an opportunity of gaining access to so costly a publication, will derive no small satisfaction from the perusal of an abridged account of the flower in question, divested almost entirely of that technical phraseology, so necessary to a scientific description of plants, but often times so formidable to the general reader, as almost to deter him from engaging in one of the most elegant studies that can employ the human mind.

I am confident, Sir, your more scientific readers will excuse this, as doubtless they have possessed themselves of the superb document from which I shall now proceed to glean for the benefit of those who may only want a pleasing excitement, after the toils of a burning day in India; or a stimulus to impel them to a more patient attention to a science which would prove an unfailling source of gratification.

The principal plate I have reduced, and engraved upon wood, and have only now to add, that

I am, Sir,

A FRIEND.

RAFFLESIA ARNOLDI.

The gigantic flower, which forms the subject of the present communication, was discovered in 1818, on Sir Stamford's first journey from Bencoolen into the interior. In that journey he was accompanied by a naturalist of great zeal and acquirements, the late Dr. Joseph Arnold, a member of the Linnean Society of London, from whose researches, aided by the friendship and influence of the Governor, in an island so favourably situated, and so imperfectly explored as Sumatra, the greatest expectations had been formed. But these expectations were never to be realized; for the same letter which gave the account of the gigantic flower, brought also the intelligence of Dr. Arnold's death.

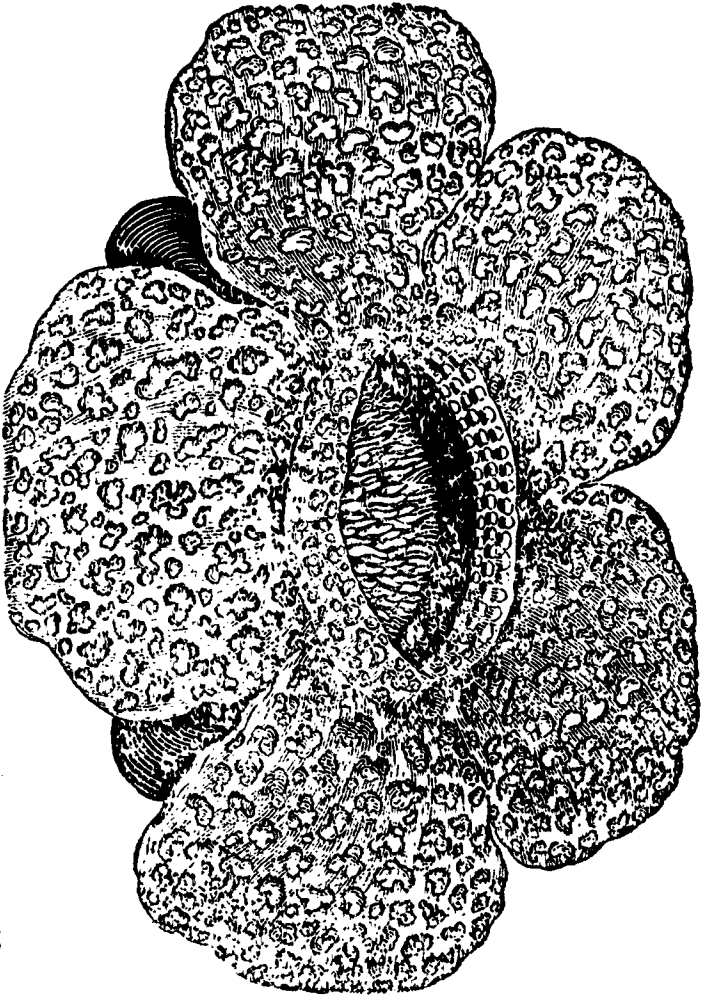
The following letter contains many important particulars respecting this plant, as also a just tribute to the merits of the naturalist by whom it was discovered.

Bencoolen, 13th August 1818.

"You will lament to hear that we have lost Dr. Arnold: he fell a sacrifice to his exertions on my first tour into the interior, and died of fever about a fortnight ago.

"It is impossible I can do justice to his memory, by any feeble encomiums I may pass on his character; he was in every thing what he should have been, devoted to science and the acquisition of knowledge, and aiming only at usefulness.

RAFFLESIA ARNOLDI, measuring Three Feet in breadth, discovered in Sumatra in 1818.



“I had hoped, instead of the melancholy event I have now to communicate, that we should have been able to send you an account of our many interesting discoveries from the hand of Dr. Arnold. At the period of his death, he had not done much; all was arrangement for extensive acquirement in every branch of natural history. I shall go on with the collections as well as I can, and hereafter communicate with you respecting them, and in the mean time content myself with giving you the best account I can, of the largest and most magnificent flower which, as far as we know, has yet been described. Fortunately I have found part of a letter from poor Arnold to some unknown friend, written while he was on board ship, and a short time before his death, from which the following is an extract.

“After giving an account of our journey to Passummah, he thus proceeds:—

“‘But here, (at Pulo Lebbar, on the Manna River, two days’ journey inland of Manna,) I rejoice to tell you, I happened to meet with what I consider as the greatest prodigy of the vegetable world. I had ventured some way from the party, when one of the Malay servants came running to me with wonder in his eyes, and said, ‘Come with me, Sir, come! a flower, very large, beautiful, wonderful!’ I immediately went with the man about a hundred yards in the jungle, and he pointed to a flower growing close to the ground under the bushes, which was truly astonishing. My first impulse was to cut it up, and carry it to the hut. I therefore seized the Malay’s parang, (a sort of instrument, like a woodman’s chopping-hook,) and finding that it sprang from a small root which ran horizontally, (about as large as two fingers, or a little more,) I soon detached it, and removed it to our hut. To tell you the truth, had I been alone, and had there been no witnesses, I should, I think, have been fearful of mentioning the dimensions of this flower, so much does it exceed every flower I have ever seen or heard of; but I had Sir Stamford and Lady Raffles with me, and a Mr. Palsgrave, a respectable man, resident at Manna, who, though equally astonished with myself, are able to testify as to the truth.

“‘The whole flower was of a very thick substance, the petals and nectary being in but few places less than a quarter of an inch thick, and in some places three-quarters of an inch; the substance of it was very succulent. When I first saw it, a swarm of flies were hovering over the mouth of the nectary, and apparently laying their eggs in the substance of it. It had precisely the smell of tainted beef. The calyx consisted of several roundish, dark-brown, concave leaves, which seemed to be indefinite in number, and were unequal in size. There were five petals attached to the nectary, which were thick, and covered with protuberances of a yellowish white, varying in size, the interstices being of a brick-red colour. The nectarium was cyathiform, becoming narrower towards the top. The centre of the nectarium gave rise to a large pistil, which I can hardly describe, at the top of which were about twenty processes, some-

what curled, and sharp at the end, resembling a cow's horns: there were as many smaller very short processes. A little more than half way down, was a brown cord, about the size of common whip-cord, but quite smooth, surrounded what perhaps is the germen; and a little below it was another cord, somewhat moniliform.

“ Now for the dimensions, which are the most astonishing part of the flower: It measured a full yard across; the petals, which were sub-rotund, being twelve inches from the base to the apex, and it being about a foot from the insertion of the one petal to the opposite one; Sir Stamford, Lady Raffles, and myself, taking immediate measures to be accurate in this respect, by pinning four large sheets of paper together, and cutting them to the precise size of the flower. The nectarium, in the opinion of us all, would hold twelve pints, and the weight of this prodigy we calculated to be fifteen pounds.

“ I have said nothing about the stamina: in fact, I am not certain of the part I ought to call stamina. If the moniliform cord surrounding the base of the pistil were sessile anthers, it must be a polyandrous plant; but I am uncertain what the large germen contained; perhaps there might be concealed anthers within it.

“ It was not examined on the spot, as it was intended to preserve it in spirits, and examine it more at leisure; but from the neglect of the persons to whom it was intrusted, the petals were destroyed by insects, the only part that retained its form being the pistil, which was put in spirits, along with two large buds of the same flower, which I found attached to the same root; each of these is about as large as two fists.

“ There were no leaves or branches to this plant: so that it is probable that the stems bearing leaves, issue forth at a different period of the year. The soil where this plant grew was very rich, and covered with the excrement of elephants.

“ A guide from the interior of the country said, that such flowers were rare, but that he had seen several, and that the natives called them *Krûbût*.

“ I have now nearly finished a coloured drawing of it, on as large drawing-paper as I could procure; but it is still considerably under the natural size: and I propose also to make another drawing of the pistil, removed from the nectarium.

“ I have now, I believe, given you as detailed an account of this prodigious plant as the subject admits of; indeed it is all I know of it. I would draw your attention, however, to the very great porosity of the root, to which the buds are attached.

“ I have seen nothing resembling this plant in any of my books: but yesterday, in looking over Dr. Horsfield's immense collections of the plants of Java, I find something which perhaps may approach to it; at any rate, the buds of the flower he has represented, grow from the root precisely in the same manner: his drawing, however, has a branch of leaves, and I do not observe any satisfactory dissec-

tions. He considers it as a new genus; but the difference of the two plants appears from this, that his full-blown flower is about three inches across, whereas mine is three feet.

Sir Stamford proceeds:—

“ Dr. Arnold did not live to return to Bencoolen, nor to fulfil the intentions expressed in the above extract; but we have finished the drawing of the whole flower, and it is now forwarded under charge of Dr. Horsfield, to whom I have also intrusted the pistil and buds.

“ I shall make exertions for procuring another specimen, with which I hope we shall be more fortunate.”

(Signed) “ T. S. RAFFLES.”

To the Right Honourable

SIR JOSEPH BANKS, Bart. G. C. B. &c. &c.

The drawing of the expanded flower, and the specimens mentioned in the preceding extract, were brought to England by Dr. Horsfield; and having been put into the hands of the author of the paper in the Transactions of the Linnean Society of London, he proceeded without delay to examine the smaller flower-bud. In this examination, the antheræ, although not at first obvious, were soon discovered; but no part was found which could be considered either as a perfect pistillum, or as indicating the probable nature, or even the exact place of the ovarium. The remains of the expanded flower exhibited the same structure; and the larger bud, which was examined by Mr. Bauer, whose beautiful drawings accompanied the paper to the Linnean Society, proved also to be male.

These materials, it is admitted, are insufficient even for the satisfactory establishment of the proposed new genus, or to determine its place in the natural system.

It is proposed, in honour of Sir Stamford Raffles, to call this genus *RAFFLESIA*, the name that Dr. Arnold himself would doubtless have chosen, had he lived to publish an account of it; and the following has been submitted, for the present, as its generic character.

RAFFLESIA.

Perianthium monophyllum, coloratum; *tubo* ventricoso; *corona faucis* annulari, indivisa; *limbo* quinque partito, æquali.

MAS. *Columna* (inclusæ:) *limbo* apicis reclinato, subtus simplici serie polyandro: *disco* processibus (concentricis,) tecto.

Antheræ sessiles, subglobosæ, cellulosæ, poro apicis dehiscentes.

FEM. —————.

After a lengthy specific description of the *Rafflesia Arnoldi*, which, for a reason before named, we here omit, the writer adds a series of observations on the structure, and some interesting conjectures on the economy and affinities of the plant, too long to be inserted in the Asiatic Observer. The following curious paragraph, however, we shall not pass over:—

“ Another point to be inquired into, connected with the same subject, is, in what manner the impregnation of the female flower is likely to be effected, by antheræ so completely concealed as those of Raf-

flesia seem to be, in all states of the flower; for it does not appear either that they can ever become exposed by a change in the direction of the limb under which they are inserted, or even that this part of the column in any state projects beyond the tube of the perianthium.

“It is probable, therefore, that the assistance of insects is absolutely necessary; and it is not unlikely, both as connected with that mode of impregnation, and from the structure of the anthera itself, that in *Rafflesia* the same economy obtains as in the stamina of certain *Aroidæ*, in which it has been observed, that a continued secretion and discharge of pollen takes place from the same cell; the whole quantity produced greatly exceeding the size of the secreting organ.

“The passage of the pollen to the bottom of the flower, where it is more easily accessible to insects, seems likewise to be provided for, not only by the direction of the antheræ, but also by the form of the corresponding cavities in the neck of the column, in the upper part of which they are immersed.

“That insects are really necessary to the impregnation of *Rafflesia*, is confirmed by Dr. Arnold’s statement respecting the odour of the plant, by which they may be supposed to be attracted, and also by the fact of the swarms actually seen hovering about, and settling in the expanded flower.”

The writer again adds, that “The structure of *Rafflesia* is at present too imperfectly known, to enable us to determine its place in the natural system;” and then proceeds to offer some observations on this point, and comes to the following conclusion:—

“To conclude this part of my subject, I am inclined to think that *Rafflesia*, when its structure is completely known, will be found to approach either to *Asarina* or *Passiflora*; and that, from our present imperfect materials, notwithstanding the very slight affinity generally supposed to exist between these two orders, it cannot be absolutely determined to which of them it is most nearly allied.”

The last question examined by this writer was, whether this flower, with its enveloping bractæ and reticulate base, did not together form a complete plant, parasitic on the root from which it sprang; and after various remarks for and against this supposition, he concludes by adding, that “until the leaves and fructification belonging to the root to which *Rafflesia* is attached shall have been found, its being a parasite, though highly probable, cannot be considered as absolutely ascertained.”

ADDITIONAL OBSERVATIONS.

The author of the above account adds, by way of supplement:—
“Since my paper on *Rafflesia*, or the Great Flower of Sumatra, was read to the Society, further information respecting it has been received from Sir Stamford Raffles and Mr. Jack, which will form an important addition to my former account.

Sir Stamford, in a letter to Mr. Marsden, states the following particulars:—

"I find the *Krúbát*, or Great Flower, to be much more general, and more extensively known; than I expected. In some districts, it is simply called *Ambun Ambun*. It seems to spring from the horizontal roots of those immense climbers, which are attached, like cables, to the largest trees in the forests. We have not yet met with the leaves. The fruit also is still a desideratum. It is said to be a many-seeded berry, the seeds being found in connection with the processes on the summit of the pistillum. I have had buds brought in from Manna, Silibar, the interior of Bencoolen, and Laye; and in two or three months, we expect the full-blown flower. It takes three months, from the first appearance of the bud to the full expansion of the flower; and the flower appears but once a year, at the conclusion of the rainy season."

The first communication from my friend Mr. Jack, consisted of a description of recent flower-buds, at that time regarded by him as hermaphrodite, but which he has since ascertained to be male. It is unnecessary to introduce this description here, as it essentially agrees with that already given, and may also be considered as superseded by the important information contained in the following letter, which I have more recently received from the same accurate botanist, dated Bencoolen, June 2, 1820.

"Since I wrote you last, I have ascertained several particulars respecting the gigantic flower of Sumatra, additional to those contained in the account forwarded by Sir Stamford Raffles to Mr. Marsden, and by him communicated to you, which it may be interesting to you to know.

"Numerous specimens, in every stage of growth, have been sent from various parts of the country, which have enabled me to ascertain and confirm every essential point. The first and most unexpected discovery is, that it has no stem of its own, but is parasitic on the roots and stems of a ligneous species of *Cissus*, with ternate and quinate leaves: the *Cissus angustifolia* of Roxburgh. (*Fl. Ind.* i. p. 427.) It appears to take its origin in some crack or hollow of the stem, and soon shows itself in the form of a round knob, which, when cut through, exhibits the infant flower enveloped in numerous bracteal sheaths, which successively open, and wither away as the flower enlarges, until, at the time of full expansion, there are but a very few remaining, which have somewhat the appearance of a broken calyx. The flowers I find to be unisexual, which I did not before suspect, and, consequently, dioecious. The male I have already described. The female differs very little in appearance from it, but totally wants the globular anthers, which are disposed in a circle round the lower side of the rim or margin of the central column of the male.

"In the centre of this column or pistillum in the female, are perceived a number of fissures, traversing its substance without order or regularity, and their surfaces are covered with innumerable minute

seeds. The flower rots away not long after expansion, and the seeds are mixed with the pulpy mass.

“The male and female flowers can be distinguished by a section, not only when mature, but at every stage of their progress. I have made drawings of every essential part, which I hope soon to be able to send home, together with a further account than I have yet had leisure to make.”

From the above it appears, that “the two principal desiderata respecting *Rafflesia*, namely, the satisfactory proof of its being a parasite, and the discovery of the female flower, are now supplied.”

“Additional information, however, on several points, is still wanting to complete the history of this extraordinary plant.”

The writer then concludes his paper by stating those points which are still a desideratum; and which we fear the death of Mr. Jack in the latter end of 1822, will prevent for some time from being supplied.

On the Use of Perfumes in preventing Mouldiness.

To the Editor of the ASIATIC OBSERVER.

SIR,

The following hints, collected from a valuable English publication, affording, as they profess to do, such a simple remedy for a very serious evil, especially in this country, will, I trust, be found worthy the attention of your readers. The approaching rainy season will afford opportunities in abundance of ascertaining the efficacy of the means prescribed for preventing mouldiness. The results of such experiments, communicated through the medium of your publication, would be particularly acceptable to

Y. Z.

Ink, leather, paste, and seeds, are among the articles which suffer from mouldiness, and to which the remedy is easily applicable.

The effect of cloves in preventing the mouldiness of ink, is generally known; and experience has produced conviction, that essential oils may be of *essential* service in the preservation of various articles liable to be injured by damp.

To preserve leather, is a matter of great importance, particularly in military storehouses, where much injury is occasionally sustained. The cheapest essential oils, of course, should be selected; and oil of turpentine might be tried for this reason.

In confirmation of this, Russia leather, which is perfumed with the tar of the birch-tree, is not subject to mouldiness, as must be well known to all who possess books bound in Russia.

Collectors of books, therefore, will not be sorry to learn, that a few drops of any perfumed oil will ensure their libraries from this tendency to decay.

Paste is a very perishable article. Alum is used by book-binders as a preservative, yet is not very effectual: rosin answers the purpose better. It is, however, less effectual than oil of turpentine. Lavender, anise, and bergamot, are perfectly effectual, even in a very

small quantity ; and paste may thus be preserved for any length of time.

Mineralogists, who have frequent occasion to use paste for their labels in very small quantities, and where the trouble of making it on every fresh occasion is inconvenient, will be glad to know, that this useful article may be made to keep even for years, always ready for use, and subject to no change.

Paste made with flour in the usual way, but rather thick, with a proportion of brown sugar, a small quantity of corrosive sublimate, and a drop or two of the essential oils aforementioned, kept in a close covered pot, may be preserved in a state fit for use at all times. If exposed to the air, it dries without change to a state resembling horn, but is rendered fit for use by wetting. The sugar keeps it flexible, and prevents its scaling from smooth surfaces. The corrosive sublimate, independently of preserving it from insects, is an effectual check against fermentation.

The principle here laid down seems equally applicable to the preservation of seeds, particularly in cases where they are sent from distant countries by sea. Dampness of course will perform its office at any rate, if moisture is not excluded ; yet it is certain, that the growth of the minute cryptogamous plants which constitute mould, accelerate the evil.

It is a curious illustration of the efficacy of this proposed remedy, that aromatic seeds of all kinds are not subject to mould, and that their vicinity prevents it in others with which they are packed.

Further, it is no doubt on this principle, that dried hides, when packing into bales for shipment from this country to Europe, are strewed with tobacco and lime-dust, and sprinkled plentifully with oil of turpentine, to preserve them, as it is said, from being attacked by worms ; but as it is well known that moisture generally engenders animalculæ, it may be supposed that this practice preserves the leather in a dry state, and prevents its falling a prey to those destructive gentry.

Poetry.

ODE TO GREECE.

O thou, of birth remote, Greece ! lov'd of gods,
 Dim on the waste of Saturn's gloomy reign,
 Thy cradle was with them,
 With thee their fame and tomb !

What mortal may uplift the veil of time—
 Scan thy gone ages—gaze where thy dun clouds
 Wrapt hoary bards, and roll'd
 Sublime in fabled lore ?

What tongue thy name pronounce unaw'd, nor feel
 Thy power to charm, as though thine ancient spells
 Still held their solemn sway—
 Still mov'd the soul of song ?

Thy visions kindle on my searching thoughts.
 I see the mount of Jove—his cloud-girt throne!
 Thessalian thunders roar,
 Rebellow'd o'er and o'er!

Belengr'd Ilium bursting into flame,
 Proclaims what Trojans suffer'd—Greece achiev'd.
 Old Priam shrieks again,
 And generous victors mourn.

How swell'd the war-song of thy sightless sage!
 He snatch'd thy sounds, Eolus, sweet and long—
 Calm like thy harp of heaven,
 Or raging as thy blasts.

Dead Acheron pours on amidst his notes,
 Where the abhorred precincts of deep hell
 Shout back th' eternal bark
 Of scowling Cerberus.

He sang Elysium, soothing to long rest
 The just, where roses fade not, spring abides
 For ever young, to breathe
 A living heaven on all.

The shades of thy mail'd warriors—mantled seers—
 Thy bearded priests—thy statesmen, wander there
 And quaff the nectar'd bowl,
 Immortal as their gods.

Thou nurse of arts divine! grey Time, that smil'd
 To see thy glory like the sun's bright gold
 Embuing some fair cloud,
 While all besides is dim—

Bade thee awhile rejoice—rear'd up thy fanes—
 Gave grandeur to thy columns—gaz'd all mute
 When Phidias smote the rock,
 And forms divine came forth :—

Then (lest thy daring should aspire to heaven,
 Grasping the fire Prometheus erst had gain'd,)
 Pour'd out thy lethean draught,
 And shook thy temples down.

Stern Valour bled. Thermopylæ uprose
 In giant greatness, and with noblest blood
 Embalm'd the victories
 Which Heaven, not foemen, won.

The battle-cloud was black on Marathon.
 There thy reviving lightning struck the crest
 Of Persia, and the thirsty plain
 Drank deep her vintage blood.

And thou didst rise again to rule the world.
 Why shouldst thou weep to conquer other worlds?
 Too great for thine own weal,
 Heaven bade thee sink again.

The Roman saw thee—wasted thee, and ate
 Proudly for thy destruction, while thy thrones
 Were glorious in their fall,
 And Ruin own'd thee great.

The Prophet curs'd thee, lest thy holier light
Should quench the fire of his destroying brand,
And thy redeeming cross
Bid his pale crescent wane.

His hordes came down like night upon thy plains.
The Moslem incubus, with demon hate,
Press'd on thy throbbing life,
Thou fair, dishevelled Greece!

Wild demolition bared thy blasted land,
And left thee but a wreck—O what a wreck!
A tomb where nations weep,
And read their own decline.

And who wails not for thee—for thy fall'n towers—
Thy baseless columns prostrate, once sublime,
Where blue waves crouch'd in peace
To bear thine image bright?

Who wails not that thy blessed skies still look
Sad down upon thy ruins, not as once
To charm thy Dryad urns,
Gushing with silver tears—

Or wake thy solitudes to mirth and joy,
While the full reed breath'd music on the air,
Like sighs from distant spheres,
When viewless spirits sing;

But to behold thee ravaged, steep'd in blood,
Thy generations chain'd, thy children curs'd,
Thy women shamed, thy cross
Insulted in the dust?

Where are their waiting thunders? Wrath on high
Hath doom'd the Prophet's downfall. See, he comes!
His moon is red with death!
His coursers are abroad!

Hark! 'tis the battle-shout! O Greece, I hear
The shrieks of thy wrong'd multitudes; I see
Thy desolating fires
Climb heaven to bring relief.

And Heaven will bring relief, though kings deny—
While the proud nations who did weep thy fall
Turn from thy warring coasts,
As though they fear'd thy rise.

And canst thou rise again? Romania speak!
Let thy last stormy retribution speak!
Speak, ye dismantled fleets!
Speak, Ocean's blood-stain'd waves!

Speak, warriors, statesmen, amazons! ye feel
The burning impulse. All the world doth feel—
All hearts beat high for Greece,
All prayers breathe loud for thee.

The big earth groans upon the mighty eve
Of her great birth, and angels pause in heaven,
To shout with mightier voice,
"The Moslem throne hath fall'n!"

THEBON.

Review.

Letters on the Impracticability of converting the Hindoos to Christianity, by the ABBÉ DUBOIS, 25 years Missionary in India. London, 1 vol. small 8vo.

IT is now upwards of sixteen years since any thing material has appeared professedly hostile to the propagation of the Gospel in the East. At that time there issued from the press several small publications in quick succession, the product of different gentlemen, who, united with others of similar views and interests, had no doubt of succeeding in shaking the public confidence in all Missionary undertakings, and hoped also to prejudice the ruling powers so far against them, as to procure the recall of the Missionaries to England. Several things, to which it is now unnecessary to advert, appeared to concur in favouring the design these Gentlemen entertained: but the spirited and judicious replies furnished by the Rev. A. Fuller to their different arguments and allegations, had the effect of turning the scale of public sentiment more decidedly in favour of Missionary efforts; and the high authorities appealed to, instead of having their suspicions awakened, and feeling induced to restrain the labours of Christian benevolence, from that period gave every proof of ingenuous esteem for those who were engaged in them. And when, at the renewal of the Honourable Company's Charter, the Legislature gave their unequivocal sanction to the work by an express provision for the licensing of religious teachers, the gentlemen above alluded to, and all their co-adjutors, were so completely overruled, and their labours so unexpectedly frustrated, that the enemies of religion have now for a long time ceased to agitate the public mind with the discussion of the question; and leaving Missionary Societies, and those whom they patronize, to pursue their several plans of usefulness, have determined, ever since, neither to "bless them at all," nor to "curse them at all," as if waiting for time and the sovereign controul of Providence to decide who were in the right. This was so far wise; for if any consequences were to be apprehended detrimental to the civil interests of society, there were those authorities at home and abroad to whose cognizance they were referrible: and as to the purely religious view of the subject, this properly concerned none but those

who were, or might be, embarked in the undertaking. If they had been influenced by notions merely visionary, time and experience might be expected to impart sobriety; and if funds were exhausted, labours endured, and life sacrificed in objects too mean to deserve attention, or too difficult to be achieved, it might rationally be concluded, after fair experiment, that those who had volunteered property or talent in the missionary cause, would readily feel the disappointment, and without much persuasion be induced to relinquish the enterprize. In mercantile pursuits men are not inclined, knowingly, to dispose of their capital in schemes prolific only of vexation to themselves, and destructive to their resources; and why should not affairs be allowed to proceed in the same unmolested manner in the religious as in the secular world?

Moreover, as the benign Government of our Country has specifically ordained, that the different denominations of Christians shall be allowed to disseminate the Gospel in British India by all lawful means, it seems but reasonable that the friends of religion should quietly and thankfully enjoy the privilege Divine Providence has assigned to them; that they should labour, or cease to labour, as good sense and the fear of God may require; enter the missionary field, or retreat from it, with a temper, as much like *his* as possible, of whom it was written, "*He shall not strive, nor cry, nor cause his voice to be heard in the street.*" We are unable therefore to understand the motive which could have influenced the author of the present work, in addressing it to the *Hon. the Court of Directors*. If the Abbé had matters of importance to communicate to the Christian public, the press was open to him, and public opinion was free for him to challenge;—but why, at this time of day, gin the ears of our worthy Rulers with the piteous account of unavailing tears, and fruitless toils during "*a holy career of twenty five years that he has laboured to promote the interests of the Christian Religion in India.*" Suppose any disappointed free mariner, after enjoying the license of the Honorable Company for upwards of thirty years, were to address to that respectable body a tedious detail of his fruitless encounters with native merchants, descriptions of their duplicity, and the utter hopelessness of ever witnessing any change in their characters, or the least amelioration in their *temporal* condition; assuring them he now deeply and most tenderly feels for their *spiritual welfare*, and now dedicates a book to that Honorable Court to convince them of the fact. Well, and does this

gentleman communicate any thing by way of information, that this honourable body may deem available to the spiritual interests of their *Hindoo subjects*?—Nothing at all of this kind is submitted to their prudent consideration.—All it contains is a rehearsal of the fruitless and ruinous adventures of himself and other gentlemen of kindred pursuits; and though he inscribes the book to the Hon. the Court of Directors as a mark of his most sincere wishes for the spiritual welfare of their *Hindoo subjects*, from beginning to end, there is not a word to the purpose; and the only conclusion you can draw, is, that the people were sunk into a state of remediless ruin as to things spiritual as well as temporal; and that instead of attempting their relief in either respect, it had become an imperative duty eternally to abandon them to their condition. Thus it is with the Abbé;—worn down with fatigue, and weary with toiling and weeping for the *spiritual* interests of the *Hindoos*, he is now replete with most sincere wishes for their *temporal welfare*; yet the only proof of these *most sincere wishes* that we can find in the volume, is, the pains he has taken that the benevolent ladies of Liverpool may not be influenced by the Rev. Mr. Ward's appeals, recommending the education of the females of India, they being equal, if not superior, to European females already: but that they would seek out objects of charity at home; or, if they must needs trouble themselves about beings in this distant part of the globe, they would do well to send some relief to a number of beggars, whose importunity has sometimes been a little troublesome to the Abbé.

In passing to notice the main drift of the present work, we could observe, if by *sincere wishes* for the *temporal* welfare of the Hon. Company's subjects, he proposes any thing apart from their mental improvement, or the relief of their temporal necessities; that is, if the Abbé intends to express *his gratitude* to the Court of Directors by instructing them as to the political interests of the country, we should conceive he is a day too late, and that his labours at this present time will perhaps be deemed unnecessary and gratuitous. Our honourable Governors have their own responsible agents in the country, upon whose experience and capacity they can no doubt rely with sufficient confidence, to enable them competently to provide for the *temporal* interests of those whom they govern. If *ecclesiastics*, whether in the East or the West, were to limit their interference to the sphere assigned to them, and leave the *temporal interests* of subjects to the wisdom

of their civil governors, we believe little detriment would thereby be incurred to the general interests of mankind.

In noticing this production, it is some consolation that we are not obliged to any very long and painful search to discover the design of the Author, it being explicitly avowed in the title page. It is to shew that the conversion of the Hindoos to Christianity is IMPRACTICABLE, and to "*vindicate the Hindoos, male and female, in answer to a severe attack made upon them both by the Reverend ******" Nor are we compelled to endure the painful toil of turning over many ponderous volumes in searching out authorities, the author having troubled us with none at all, either to authenticate his narratives, or to support his sentiments, but his "*long experience,*" his "*humble opinion,*" his "*decided opinion,*" &c. We have been accustomed in reading works involving matter of controversy, or being otherwise important to the interests of religion, to be referred to the margin, or the foot of the page for some corroborative testimony. But the present is one of those publications in which the reader is not annoyed by any thing so cumbersome and old-fashioned as *proofs and references*. The Abbé knows that people in India sometimes lie down to read, and that it might therefore be irksome to be obliged every now then to rise up and hunt over their books for proof of things, the truth or falsehood of which many of them never were much concerned to know. Yet, considering the Abbé writes for *Protestants*, knowing their stubborn ways in religion, and that their deep rooted prejudices often lead them to inquire, *why? wherefore? and what then?* &c. his readers may be induced to think he might, with some degree of propriety, have evinced towards them some small measure of that multiform condescension, which he professes so constantly to have exercised towards the Hindoos during his career of missionary labour among them, and which he conceives to be justified upon Paul's principle of "*becoming all things to all men;*" (of which more hereafter) yet this author announces himself as coming before the public "*without pretensions,*" whose indulgence he solicits, chiefly in "*what may appear deficient in point of style.*" "*What he states is not from hearsay, it is the result of a long and attentive experience; and he will feel himself sufficiently rewarded for his troubles, if his candid and unaffected statements can prove of any utility to a liberal and indulgent Public.*"

Our readers have the plan of the Abbé's work in the two following paragraphs.

"First, Is there a possibility of making real converts to Christianity among the natives in India ?

"Secondly, Are the means employed for that purpose, and above all, the translation of the Holy Scriptures into the idioms of the country, likely to conduce to this desirable object ?

"To both these interrogatories I will answer in the negative; it is my decided opinion, first, that under existing circumstances, there is no possibility of converting the Hindoos to any sect of Christianity; and, secondly, that the translations of the Holy Scriptures circulated among them, so far from conducing to this end, will, on the contrary, increase the prejudices of the natives against the Christian religion, and prove in many respects detrimental to it. These assertions, coming from a person of my profession, may to many appear bold and extraordinary; I will therefore support them by such arguments and proofs, as a long experience and practice in the career of proselytism have enabled me to adduce." Page 2.

The Abbé may indeed well conceive these assertions will appear *bold* and *extraordinary*. *Bold*, because we humbly conceive deists themselves, and the boldest of them too, believe that God, having made the world, can undoubtedly save it—any part of it,—under any circumstances,—and, consequently, under existing circumstances.—*Extraordinary* too, sufficiently so, that a professed Minister of the Gospel, a harbinger of God's mercy, should limit its extent, and prescribe bounds to Omnipotence, with whom nothing is IMPOSSIBLE.—That one who has grown gray in the service of Christ among the Gentiles, instead of *magnifying* his office, should hold it up to contempt, and voluntarily announce himself to the world as one who has been all this time running; "*as uncertainly, and so fighting as one that beateth the air*;"—That a veteran after thirty years' foreign service should, under such pretences, quit his post, and persuade himself, that the best way of preparing to meet his sovereign; is by vilifying his profession, tearing up his commission as nugatory, and casting it as dust in his face;—That such conduct from *one of his profession*, might be deemed *extraordinary*, required no more than common sagacity in the Abbé to predict.

But we shall proceed briefly to notice some of the *arguments* and *proofs* by which the Abbé supports these assertions. And these being not very numerous, nor his method remarkably recondite, we shall follow our author, as far as our limits will permit, much in the order he has prescribed to himself. It may not be amiss to observe as we go on, that whenever the Abbé has occasion to speak of *conversion*, it is without a single excep-

tion, we believe, as synonymous with *proselytism*. By the former of these terms, is generally understood, by those at least who regard the scriptural sense of things, a change of character, a hopeful renovation of the moral principle and conduct, by which a man so far renounces himself and the pollutions of the world, as to be entitled in a judgment of charity to the appellation of Christian. Whereas, in the common application of the word *proselytism*, we understand no more than the adoption of another set of opinions, a connection with another sect, when little else is attained or aimed at, beyond the assumption of another name. The promiscuous use of these different words almost throughout the work, renders it evident that the Author's thoughts upon the subject of christianizing India seldom reach beyond what is included in the idea of proselytism. But be this as it may, if there be no hope of proselyting, much less can there be of converting the heathen, the latter being inclusive of so much more than the former.

The first, if not the principal argument from which the Abbé would infer the utter impracticability of evangelizing India, is founded upon the total failure, as he conceives, of the attempts hitherto prosecuted with that design. To judge of the nature of this argument and the legitimacy of the Abbé's conclusion, we intreat the patient attention of our readers to the following extracts.

"The Christian religion of the Catholic persuasion was introduced into India a little more than three hundred years ago; at the epoch of the Portuguese invasion. One of the first missionaries was the famous St. Francis Xavier, a Spanish Jesuit of the greatest merit, and animated with a truly apostolic zeal, and still known under the appellation of the Apostle of India. He traversed several provinces of India, and is said to have made many thousand converts, at a period when the prejudices of the natives against the Christian religion were far from reaching the height they have since attained. The cast of fisherman at Cape Comorin, who are all Christians, still pride themselves in being the offspring of the first proselytes made by that apostle."

"Xavier soon discovered in the manners and prejudices of the natives, an insurmountable bar to the progress of Christianity among them, as appears from printed letters still extant, which he wrote to St. Ignatius de Loyola, his superior, and the founder of the order of the Jesuits."

"At last Francis Xavier, entirely disheartened by the invincible obstacles he every where met in his apostolic career, and by the apparent impossibility of making real converts, left the country in disgust, after a stay in it of only two or three years; and he embarked for Japan, where his spiritual labours were crowned with far greater success, and laid the foundation of those once numerous and flour-

rishing congregations of Japanese Christians, who, within a period of less than a century, amounted to more than a million of souls."

"The disappointment and want of success of Xavier ought to have been sufficient to have damped the most fervent zeal of the persons disposed to enter the same career. When a man of his temper, talents, and virtues, had been baffled in all his endeavours to introduce Christianity into India, his successors could scarcely flatter themselves with the hope of being more fortunate. However, this was not the case. His Jesuit brethren in Europe were not to be deterred by difficulties or contradictions in an undertaking, where the cause of religion was at stake. In consequence, Jesuits were sent from every Catholic country to India, to forward the interests of the Gospel."

"By degrees those missionaries introduced themselves into the inland country. They saw that in order to fix the attention of these people, gain their confidence, and get a hearing, it was indispensably necessary to respect their prejudices, and even to conform to their dress, their manner of living, and their forms of society; in short, scrupulously to adopt the costumes and practices of the country."

"With this persuasion, they at their first outset, announced themselves as European Brahmins come from a distance of five thousand leagues from the western parts of the Djamboddy, for the double purpose of imparting and receiving knowledge from their brother Brahmins in India," &c. &c.

"After announcing themselves as Brahmins, they made it their study to imitate that tribe: they put on a Hindoo dress of cavy, or yellow colour, the same as that used by the Indian religious teachers and penitents; they made frequent ablutions; whenever they showed themselves in public they applied to their forehead paste, made of sandal wood as used by the Brahmins. They scrupulously abstained from every kind of animal food, as well as from intoxicating liquors, entirely faring like Brahmins on vegetables and milk; in a word, after the example of St. Paul (1 Cor. ix. 20, 21.) 'Unto the Jews, they became as Jews, that they might gain the Jews; to them that were without law, as without law. They were made all things to all men, that they might by all means save some.'"

Again, "Fully aware of the unalterable attachment of the natives to their own usages and practices, they made it their principal study not to hurt their feelings by attacking all at once the superstitions with which most of their customs are infested: they judged it more prudent at the beginning to overlook many of them, and wait for a more favourable time, to put the converts right on the subject. Their colour, their talents, their virtues, above all, their perfect disinterestedness, rendered them acceptable even to the Hindoo princes, who, astonished at the novelty and singularity of the circumstance, bestowed their protection on these extraordinary men, and gave them full freedom to preach their religion, and make proselytes to it.

"The Jesuits began their work under these favourable auspices, and made a great number of converts among all casts of Hindoos, in those countries where they were allowed the free exercise of their religious functions. It appears by authentic lists made up about seventy years ago, which I have seen, that the number of native Christians in these countries was as follows, viz. in the Marawa about 30,000; in Madura above 100,000; in the Carnatic 80,000; in Mysore 95,000. At the present time hardly a third of this number is to be found in these districts respectively. I have heard that the number of converts was still much more considerable on the coast, from

Goa to Cape Comorin; but of these I never saw authentic lists." Pages 3. 4. 5. 6. 7.

The Abbé proceeds to inform his readers how this hopeful, and seemingly successful work was interrupted. Some FRIARS, professing, it should seem, some conscientious scruples, (our author thinks they were moved with envy at the success of the Jesuits, that the true religion should be propagated with so much tolerance and condescension, and that the work of conversion had proceeded in so truly singular a manner,) suspected that these propagators of the Christian faith themselves had become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, instead of making Indians converts to the Christian religion." The Jesuits, it seems, explained their *conduct* to the *Holy See*, sent *deputations to enlighten the Holy See*, &c. The *Holy See*, however, was not perfectly satisfied with the *holy* course which the Jesuits *from motives of prudence* had thought it proper to pursue.

"At length the reigning Pope, wishing to finish the business, sent Cardinal de Tournon to India with the title of Apostolic Legate, to make personal enquiries upon the subject, and report all the details to the *Holy See*."

So it was, however, after all, that the holy friars, the holy legate, yea, and the *Holy See itself*, concurred in condemning the holy Jesuits; and, considering that these high and holy authorities, have never been used to trouble themselves with an excessive scrupulosity, as to the methods either of propagating or defending the faith, we think, upon mature deliberation, the friends of divine truth in general will concur in justifying the decision, though the Abbé seems to represent it as having been pregnant with consequences most deplorable to the interests of religion in India.

The *prudent, conciliatory* conduct of these Jesuits being so highly commended by our author, it was to be expected that, as far as practicable, he would faithfully imitate their example. This appears indeed to have been the case, and with the unsuccessful results of *his* labours, have expired all his hopes of evangelizing the inhabitants of India. We must transcribe a paragraph or two descriptive of the Abbé's own mode of procedure in a work to which he has devoted so considerable a portion of his life.

"The very name of Christian (says the Abbé) carries in it the stain of infamy; and the proposal alone to become a convert to Christianity, is considered by every well-bred Hindoo as a very serious

insult, which is instantly resented, as I have witnessed in repeated instances. Such a proposal must always be made with the greatest prudence and circumspection, in order not to be exposed to severe reproof from those to whom it is addressed." Page 14.

How truly incongruous are the sentiments of the Abbé, as to the promulgation of the Gospel: "the *proposal alone* to become a convert to Christianity, is considered by every well-bred Hindoo as a very serious insult," &c. In seeking the conversion of the heathen to the "only true God, and to *Jesus Christ whom he hath sent,*" we should have thought it had been incumbent upon a faithful Minister to exhibit, with their respective evidence, the principal truths of Christianity; to display the nature, magnitude, and perpetuity of the blessedness it conveys; to press home the absurdity and aggravated impiety of idol worship, and the danger of persevering impenitence; and thus by every available means, to convey divine light to the understanding, and conviction to the conscience; and by suitable motives to influence the affections, so that the individual might spontaneously resign himself, a perishing sinner, to the discretion of an Almighty Saviour. This, we should conceive, enters into the office of a Christian Missionary, of whatever persuasion; and this it is which constitutes its solemn responsibility. But who sees not that this is a very different thing from *making the proposal to a man that he shall become a Christian?* If a man were capable of offering so very serious an insult to the understanding of his hearers, whether Hindoos or any other people, *well-bred or ill-bred,* he would be very likely to have it "*instantly resented;*" but the resentment in all probability would fall, as it ought to do, upon himself. But if fair and honourable means are pursued, in the attainment of an object of supreme importance, there is then no place left for that *prudence and circumspection* mentioned above. Let such endowments as our author would here recommend, be given to those who have a doubtful cause to advocate, or some dark design to compass; but to those who are ambassadors for Christ, is given, "*not the spirit of fear, but of power, and of love, and of a sound mind.*"

But we will hear what course the Abbé thought it incumbent upon him to adopt.

"Fully aware of the dispositions of the Hindoos in this respect, and that forced religious controversies with them, can answer no good purpose, and generally produced but bad effects, I have always made it my rule, in the visits I from time to time receive from pagans of every caste, and when visiting my several congregations, never to

obtrude myself upon them on religious subjects, unless urged by them, which is often the case; a great many among them being fond of discoursing on religion; some from motives of curiosity, but a greater number from vanity; and to have an opportunity of making a display of their pretended learning, as well as of becoming acquainted with the learning and mental resources of their opponents.

"When attacked on this subject, the necessity of standing on the defensive obliges me to enter into discussions, and set forth the excellencies of the Christian religion, over the absurdities of paganism; employing for this purpose such short, plain, and simple reasoning, as may be within the comprehension of my hearers; for deep and learned arguments could not be understood by them." Pages 14, 15.

"..... When I am compelled to sustain religious disputes with pagans, I am far from imitating the forbidding and provoking conduct of some uncivil and intolerant persons of my profession, who instigated by a warm, a false, and in many instances a perilous zeal, on their first outset, when disputing upon religion with the heathen, begin their arguments with these opprobrious and insulting phrases:—'All your gods are nothing else but demons; you all will go to hell to expiate in eternal flames the crime of your idolatry,' and such like vituperative language, &c."

"In my religious controversy I never forget the decorum, calmness, forbearance, and mutual regard that ought ever to be observed in such circumstances, carefully avoiding all that could to no good purpose wound the feelings and prejudices of my opponents; and if I reap no other fruit from my trouble, but their reluctant consent to my simple arguments, I can at least pride myself, that on such occasions I get a patient and cheerful hearing, and that both my opponents and myself separate on good terms, satisfied with the mutual respect with which the dispute was carried on." Pages 16, 17.

What a truly pitiable notion must that man entertain of his office, as a Christian missionary, who can speak of "*never obtruding*" himself upon the natives of the country, whither his Lord has sent him, to call sinners to repentance, unless "*urged by them,*" which he confesses is "*often the case,*" and that the people are "*fond of discoursing on religion;*"—who must wait to be "*attacked on the subject,*"—and who, being driven to stand on the "*defensive,*" should be "*obliged to enter into discussions.*"—This is a degree of decorum, clamness, and forbearance, far distancing any thing of this nature to be met with in the history of St. Paul, whom this writer would have us believe he has regarded as his pattern in his "*holy career.*" In contrasting his prudence in this particular, with some who seem to him uncivil and intolerant, he represents them as insulting the natives, and commencing their address by telling them their gods are demons, &c. The sentence, it is true, is in inverted commas, but whether or no any missionary ever commenced or concluded an address in these words, or whether the sentence be not all of the Abbé's own composing, is a question; but if the sentence had ever been so expressed, it is likely some evidence

would have been offered in support of it; and that the sentiment itself is just, needs no proof to the Abbé, who is so firm a believer in revelation, since Paul affirms, that, "the things which the gentiles sacrifice, they sacrifice to demons, and not to God."

Prudent and temporizing as our author seems to have been, he yet represents himself as a totally disappointed man. Hear the relation he gives of his sad adventures.

"During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number two thirds are pariahs, or, beggars; and the rest were composed of *Sudras*, vagrants, and out-casts of several tribes, who being without resource, turned Christians, in order to form new connections, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some also who believed themselves to be possessed by the devil, and who turned Christians, after having been assured that on their receiving baptism, the unclean spirits would leave them never to return; and I will declare it, with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction and from quite disinterested motives. Among these new converts many apostatized, and relapsed into Paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it; and I am verily ashamed, that the resolution I have taken to declare the whole truth upon this subject, forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock."

Why should it afflict the Abbé so sensibly, to feel himself under an obligation to speak the "truth, the whole truth, and nothing but the truth?" If the Abbé thinks himself to have acted as a faithful witness of the truth of God among the heathen, and though with a mixture of imperfection inseparable from humanity, he has discharged his conscience, has made "full proof of his ministry," and declared the *whole counsel* of his Lord, he verily need not be ashamed at the resolution he has taken to declare the whole truth upon this subject. The want of success in a work of such eminent importance as that whose professed object is to conduct men to "*glory and virtue*," is readily allowed to be a cause of undissembled grief. An ingenuous mind, with his pity for the impenitent, will probably entertain some anxiety, lest the failure of his embassy should be in some measure attributable to his own remissness or incapacity for the office he had undertaken; but to be verily ashamed at telling the truth, as to the result of his labour, is a feeling with which no sincere Minister of Christ, Catholic or Protestant, will ever sympathize. Be the inward resentments of the Abbé what they may, his acquainting all the world with them, was at

his own option. He might have been of a similar mind with an unsuccessful prophet in former days, who perceiving his labours to avail nothing to the recovery of a degenerate people, was resolved that *God alone* should observe his anguish, and record his groans. "If ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, &c."

Should the Abbé feel disposed to connect the total failure of his mission with the method he adopted in prosecuting it;—should he entertain some suspicion that his resolution to succumb, and to prostrate his intellect, and his conscience; in compliment to the heathen;—that the *restraints, and privations* under which "he lived, by conforming" himself "to the usages of the country, (embracing, in many respects, the prejudices of the natives: living like them, and becoming almost a Hindoo" himself;) "in short," that his "being made all things to all men, that he might by all means save some," has in reality terminated in saving none, but has brought his own soul into jeopardy by a nefarious duplicity;—should he apprehend, that discerning persons in reading the above account of his three hundred proselytes, will be inclined to trace some affinity between such a teacher and such disciples;—and finally, should he fear the God of truth has frowned upon his labours, and frustrated his hopes, from an abhorrence of such devices; *then* the Abbé has need to add *grief to shame*. Yet in this case, there is a course for him to pursue, widely different from proclaiming his shame to the world;—let him weep for his sin in private, consider from whence he has "*fallen, and repent*;" and as the throne of mercy is open to the chief of sinners, there may be hope also for him.

But if the Abbé designs, by this doleful account of the failure of the Jesuits and himself in India, to force his readers to the conclusion, that all further attempts to evangelize the heathen are visionary, he has but little reason, we apprehend, to augur much success to his publication. We feel a confidence, that, if these letters are not deemed utterly unworthy of the public attention, they will have an effect the very opposite of what the author has intended; for, seeing the hopes of those who have pursued the work by methods manifestly foreign, and hostile to its nature, are now annihilated, the sincere friends of the Gospel, will feel themselves imperiously called upon, to exert themselves more strenuously in the em-

ployment of *those means* upon which the divine blessing may be expected without presumption.

The Abbé, in justifying the craft of the Jesuits, and noticing his own compliances with native prejudices and habits, has in both cases, alluded to the condescensions of Paul, as though there was some resemblance between *his* conduct and theirs. The passage referred to is, 1 Cor. ix. 20th to the 23d inclusive. The ceremonial law at the death of Christ was virtually abrogated, and Jews and Gentiles were, from that period, to be affiliated to God the "Father of mercies," in a dispensation of equal mercy to both. But the Jews, long habituated to distinctions in meats and drinks, and other observances connected with the Jewish policy, many of those who made a profession of faith in Christ, were yet unable to avail themselves, to the full extent, of their privileges:—somewhat like their ancestors, who by being long used to mean fare, their taste became so vitiated, that they were ready to prefer garlic to manna; and having been in servitude so long, they were, for a time, unable to appreciate the blessings of an emancipated life. "He that hath drank old wine," says Jesus, "doth not straightway desire new; for he saith, the old is better." The Apostle, knowing the essence of religion consisted "not in meat and drink," left the Jews rather to infer the extent of their privileges, from the nature of the Gospel economy itself, and the concurrent testimony of divine providence, which would soon be decisive enough in the imminent destruction of Jerusalem, than to goad them with unnecessary inhibitions. Thus, when preaching among people of this description, he would conform, being a Jew, to Jewish national and civil customs, and by so doing; he conciliated their affections more fully to the Gospel; whereas an opposite conduct would have provoked resentment, and obstructed their progress in the knowledge and practice of the Gospel. But he would not so far yield, as to become the slave of Jewish prejudice, but would freely eat and drink with Gentile brethren too, and shew to all, that "in Christ Jesus," there was neither "Jew nor Greek, circumcision nor uncircumcision." In his discourses also, we may readily conceive, he would suit his illustrations and mode of address to the capacities, and former usages, and the habits of thought peculiar to the people who heard him. His epistles are written upon the same principle, as is clearly evinced in those to the Corinthians, and that addressed to the Hebrews. But what resem-

blance can our author substantiate between his conduct, that of the former Jesuits, and the conduct of the Apostles? The Jesuits were brahmins in disguise, and our author, "ALMOST A HINDOO;" but we have yet to learn that the Apostle ever affected to be thought a heathen priest, a heathen philosopher, or that he became *almost a Corinthian*, while seeking to gain the Corinthians to Christ.

When he speaks of his attempts to gain the Jews and the Gentiles, we have, in the simplicity of our hearts, invariably taken it for granted, that Paul always intended to gain them to Christ; and being gained over to an implicit faith in him as their Saviour and Ruler, they would "*from the heart obey that form of sound words into which,*" by the ministry of the Gospel, "*they had been delivered.*" Can any suppose that juggling and fraud are the likely and the legitimate means for the attainment of such an end?—Would he, who by the Holy Ghost is directed to exhort men to "*put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;*" prosecute his design, by exemplifying in his own conduct, the vices he wished to annihilate?—Systems are best propagated by means connatural with their respective principles; hence, the father of lies, to persuade man to rebellion and ruin, naturally enough, had recourse to circumvention and cunning; and "false apostles" are characterised in the scriptures as imitating, with sufficient exactness, his example, to justify their being styled *his ministers*, whatever be the name they assume. And so, in recalling man to his allegiance to his Maker, through an obedience to the Gospel, we cannot think the apostles would trick and collude, in compassing such an end. Let Paul speak upon this subject, and let those in the Gospel ministry, who have no heart to follow him, cease at least to vilify his memory by affecting an affinity with one *whom they never intended to follow.* "*Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*" "*For we are not as many, who corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.*" The Apostle was so impressed with the sovereign importance of the trust committed to him, that in pursuance of it, he would often forego his predilections as a Jew, and, in some degree, his individual privileges as a Christian. The first he found desir-

able in conciliating the affections of the Gentiles, and confirming their confidence in a dispensation, apparently of Jewish origin, and conveyed to them by Jewish teachers. He, by generously waiving, in his intercourse with Gentile converts, whatever was strictly Jewish, and therefore distinct from the essence of true religion, exhibited in his own behaviour, as in a faithful mirror, the benign and catholic spirit of the Gospel; and thus confirms his own declaration, that "God is not the God of the Jews only, but also of the Gentiles." The same benevolent principle taught him, when labouring among the Jewish brethren, to dispense with his Christian liberty upon points in themselves indifferent: for the liberty he enjoyed as a Christian in these external things, was a *PRÆTOR* liberty, a liberty to *use or refuse, to do or not to do*. But following his own maxim of doing all things to the glory of God, he was content, when living with his own countrymen, to feed upon herbs instead of meat, and to conform himself in other minor particulars, which, through mental imbecility, were yet adhered to, as the fragments of an economy appeared to them by many considerations, both religious and civil, and which they could not allow to pass into oblivion without solicitude. All this proceeded from principles common to human nature, and the great Apostle in all this, united with the true wisdom of a philosopher, the generosity, meekness, and long-suffering of Christ. But in the behaviour of Paul, there are two things which deserve to be remembered, and which writers of this description appear never to understand, or, understanding, invariably pervert;—First, there were things respecting which, as a Christian and an apostle, he had no discretion. Lest his principle of condescending to the weaknesses of either Jews or Gentiles, should be misunderstood, and licentiously applied, he adds,—“being not *without law to God, but under the law to Christ*.” Secondly, if the condescending of things, *in themselves indifferent*, would involve practical detriment to the interests of the Gospel,—if it would relax obligations to *holiness*,—if it would prove a snare to the conscience of any,—if, in any degree, it would imply insufficiency in the grace of God, or detract from the merits of Christ, the matter, be it what it might in itself considered, was no longer esteemed indifferent. Hence, to prevent offence to the Jews, and facilitate the success of his ministry among that people, the apostle voluntarily circumcised Timothy; but when from mistake, obstinacy, or fear, there were those who agitated the church with the question of circumcision as indispensable

to the disciples of Christ, he resisted the error by not permitting the circumcision of Titus, though a companion with himself in labour, both among Jews and Gentiles. Upon the whole, the reader will readily perceive, there is as little connection between the compliances of the Abbé; and his much esteemed brethren the Jesuits, with the customs and manners of the Hindoos, and the condescensions of St. Paul, as there is between the supremacy of the Pope, and the apostleship of St. Peter; and the former can be as well sustained as the latter.

And now, if the reader, upon opening this little volume, will read the title page thus: "Letters on the state of *Roman Catholicism* in India;" and so likewise for such phrases, as "*native Christians*," "the interests of the Christian religion," if he read "*native Roman Catholics*," "the interests of the Roman Catholic religion," and so throughout the whole work wherever similar expressions occur, then the reader will possess a clue to the whole, and will be well able to judge of the degree of respect a Christian is warranted in yielding to the author's conclusions. He will then understand the author, when in one place he makes out accounts of hundreds of thousands of native Christians, and in another, denying the existence of a single convert. This being done, the reader will have no difficulty in disposing of all the absurdities and contradictions he may meet with; but without premising some such expedient for his relief, he will find his patience annoyed, and his understanding literally insulted in every page.—Thus it is also, that we comprehend this "*most sincere, and most undisguised Roman Catholic*," in noticing in the way he has done, the efforts of different missionary bodies out of the Roman Communion. Four distinct denominations are introduced with a significant "Behold!" and all concluded in four separate paragraphs, containing in all, less than forty lines.

Having proved, to his own satisfaction, that no progress has hitherto been made in the conversion of the natives of India to Christ, his next design is to shew that "they *never can be converted*." This the Abbé does; by affirming that the principal means which others deem available, are, in his view of things, altogether inapplicable to that end. The scriptures are not suited to the case of the Hindoos, so that their.

"*Translation into the several idioms of the country, and circulation among the natives, will not only prove inadequate for the purpose, but also be injurious in many respects to the interests of the Christian religion, by increasing the prejudices of the natives against it. This assertion will*

perhaps appear bold, or even paradoxical to many persons who are but imperfectly acquainted with the prejudices of the Hindoos; I will therefore with simplicity and candour adduce the arguments on which my opinions are grounded." Page 27.

Before he proceeds in his subject, he deems it prudent to anticipate an objection which, having declared himself "a most sincere, and a most undisguised Roman Catholic," he thinks it not improbable, may be conceived against his opinions.

"You would perhaps look upon me" he observes "as unqualified to give an unbiased opinion on this topic, if in common with many misinformed protestants, you entertained the unfounded idea that the reading of the holy scriptures is forbidden to Catholics. This is one of the many calumnies spread against them, to render them odious to the other sects. So far from this being the case, the study of the Holy Writ is strongly recommended, and forms a leading feature of education in every seminary." Page 27.

That the Scriptures are read in seminaries and cloisters, no one ever denied; but if the Abbé would get rid of the difficulty, it devolves upon him to shew that the reading of the Scriptures is encouraged amongst the mass of the Catholic population. Are private individuals and families encouraged by their religious teachers to read the Scriptures, or are they generally discouraged and hindered? If the latter, then it is yet true, that "the reading of the holy Scriptures is forbidden to the Catholics," for those whose lot it is to be brought up in seminaries of learning, bear but a very small proportion to the whole Catholic community; it is undeniable, therefore, that the reading of the Scriptures is forbidden to Catholics, and if the affirming it be a calumny, our author has tacitly confirmed it. But the manner in which the Abbé explains himself is somewhat amusing, and had it escaped the pen of any but a most sincere and a most undisguised Roman Catholic, it would have deserved reproof; but proceeding from such a quarter, every reader will perceive its consistency.

"What is required of the Catholics on the subject is, that they shall not presume to interpret the text of the Scriptures in a sense different from that of the Church, or give it a meaning according to their own private judgment."

That is, Catholics, at least those in seminaries of learning, are permitted to open their eyes upon the sacred page, provided they will suspend the use of their understanding!

The following paragraph respecting the circulation of the holy Scriptures, merits some attention from the friends of religion, as it relates to a question of considerable importance, and of no small interest to the state of the re-

religious world. Admitting the salvation of the heathen to be the high and ultimate aim of those *labours* which occupy so large a share in the esteem of the Christian world at present, to ascertain the comparative value of the means principally resorted to in attaining that end, deserves the serious and frequent inquiry of all parties.

“It appears to me,” says the Abbé, “that we are a little too much disposed to overrate the effects that we fancy the naked divine work,” (we suppose it should have been *word*) “ought to produce on the mind of an ill-disposed Heathen nation. We judge of the effects it ought to produce on them, by those it produces upon ourselves, who have been brought up under its instructions; who received it in our early years from Christian parents; and who have perhaps made it our principal study in our maturer age.”

By the circulation of the *naked* divine word we suppose our author intends, its not being accompanied with living instruction. The circulating the word of God and *preaching* it, i. e. explaining and enforcing its truths, appear to be duties of tantamount concern, and inseparably connected with the same end. The duty of *knowing* the Scriptures is so often expressed by Christ and his Apostles, that the duty of their being every where possessed is too obviously implied to require mention. On the other hand, the unequivocal command to preach the Gospel to every creature; “To preach the word;—to be instant in season and out of season,” &c. &c. is sufficient evidence that the distribution of the word of God *alone*, is not the means from which the Head of the Church has warranted us to hope for the conversion of the world. There is a propensity in the human mind to magnify those objects with which our own talents and labours are identified. In promoting the grand and benevolent designs of Providence, it is a scanty measure of intelligence and resource that the wisest and the best can yield; and each person may indulge himself in contributing his property, strength, or time, to that object which best approves itself to his own judgment. The predilection a person feels to any benevolent plan, naturally increases when his own exertions are associated with it; and thus it will be no wonder if the best of objects should be magnified beyond their due proportion. And, it may be, some of the advocates of the British and Foreign Bible Society, in pleading the cause of that noble Institution, have allowed the splendour of that object so far to eclipse every other in their esteem, as to convey the impression that the circulation of the Scriptures was almost the whole of what was required in ameliorating the moral condition of the human

race. But so truly great is the object contemplated by that Institution, so amiable, so simple, and so efficient are its characteristic principles, that the most glowing terms uttered in its praise, are strictly sober. And after this choicest treasure had been held back from the common people for successive ages, and shut up in *seminaries of learning*, until a darkness had overshadowed the western hemisphere as palpable as that which now envelops the east, it is matter of just exultation, that the sacred volume is preparing for distribution, in the language of almost every nation of the world.

Not that those who have dedicated their time, their property, or their unrivalled talents to the diffusion of the divine word, ever intended to diminish the value of living instruction; but rather, to encourage Missionaries to go forth to the help of the Heathen, with the greater alacrity and confidence, by enabling them to carry the credentials of their own office, and the food of souls with them. The following paragraph will therefore appear quite irrelevant and absurd.

Our author observes; "To start in the work of proselytism, by exhibiting at once to the view of pagans of any nation whatever our holy books, is in my opinion to commence our labours where we ought to finish them; it is to build an edifice before having laid its foundation, &c."

If by *exhibiting at once to the view of the pagans our holy books*, he means no more than what common people understand by inviting the pagans to read the sacred Scriptures, and to offer to instruct them in the meaning of them, we are unable to see how a Christian Missionary could commence his labours more properly; and if the Abbé pursued a different course, we wonder not at his insupportable disappointment. What an idea of Christianity is this, where the book in which all its doctrines and precepts are revealed, and its blessedness described, is concealed, until all the work of instruction on the part of the teacher, and that of learning on the part of the disciple, is completed! In such a case, whether the people are more to be commiserated, or the teacher blamed, is difficult to determine. Alas! for them both; "*If the blind lead the blind, both shall fall into the ditch.*"

The Apostles afford sufficient proof, both by their own example in labouring among pagans, and in their epistles, of the importance they attached to the knowledge of the Scriptures, as well for the conversion of the ungodly, as the edification of the Church. Were not the Bereans praised for their noble conduct in searching the word of

God? When Apostles and Evangelists preached, what was it they preached, but the word of God? When Timothy is exhorted to be "instant in season and out of season," in what was he exhorted to be thus earnest and persevering?—was it not in "*preaching the word?*" Of what is it affirmed that they are "able to make men wise unto salvation, by faith which is in Christ?"—of the *holy scriptures*. What is that which *endureth for ever*, while "all flesh is grass and all the glory thereof as the flower of the grass?" Is it not "the word of the Lord, which by the Gospel is preached?" That the scriptures are unequivocally spoken of as the instrument equally of renewing the soul at first, as of consummating its redemption, the following passages are sufficient evidence:—"Of his own will begat he us *with the word of truth, &c.*" "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction; that the man of God may be perfect, thoroughly furnished unto all good works." For the Abbé to allege the case of the Ethiopian Eunuch in support of his opinion is, at least, trifling. To have proved any thing in favour of his hypothesis, Philip should have requested him to lay aside the sacred records, — he having *commenced where he should have finished*; but "Philip opened his mouth, and began at the *same scripture*, and preached unto him Jesus."

The Abbé, in his fervent zeal to oppose the dissemination of the word of God, betrays much inconsistency, and, what is still worse, evident and gross impiety. One argument of no small weight in his estimation is, the extreme contrariety he perceives, between the contents of the Bible, and the taste and habits of the natives of India. This is instanced with much confidence, in reference to the doctrine of sacrifice.

"What will a Brahmun say, when he peruses the details of bloody sacrifices, prescribed in the Mosaical law, in the worship of the true God?"

Again; "But above all, what will a Brahmun, or any other well-bred Hindoo think, when he peruses in our holy books the account of the immolating of creatures held most sacred by him? What will be his feelings—when he sees that the immolating of oxen and bulls, constituted a leading feature in the religious ordinances of the Israelites, and that the blood of those most sacred animals was almost daily shed at the shrine of the God they adored?"

The reader would be induced to believe from this, that the sacrifice of animals in worship, was an idea foreign from the minds of Hindoos, or very abhorrent to their feelings. The Abbé cannot have yet to learn, after thirty years

residence in this country, and after such an intimate acquaintance, as he professes to have contracted, with the natives of "all ranks," that of the popular modes of worship, sacrifice is, yea and always has been, held in by far the highest estimation;—that in proportion to the excellency of the several dispensations, and the supposed piety of the worshippers, have been the multitude and costliness of the sacrifices, and the veneration in which they were held. If we may credit the accounts the Hindoos give us, there was no end of the sacrifice of *horses, men, and cows*, during the first, second, and third dispensations; and the reason these are not continued in the fourth, or last age, is, because times are too bad, and men too wicked, to admit of worship requiring such devotion. But even now, the sacrifice of buffaloes, sheep and goats, but more especially the last, is as common all the country over, as the return of day. "What," continues the Abbé, "will be his feelings (the feelings of a well-bred Hindoo) when he sees, that after Solomon had, at immense expense and labour, built a magnificent temple in honour of the true God, he made the *pratista*, or consecration of it, by causing 22000 oxen to be slaughtered, and overflowing the new temple with the blood of those sacred animals?"—Why, according to his ideas of holiness, the Hindoo would certainly pronounce him an exceedingly holy man, and to have acquired merit sufficient to raise him high in heaven, and to keep him there, it may be, for ages. The consecration of a temple is the time, of all others, when sacrifices are offered, and the utmost display made by those who have been at the expence of rearing them.

In perfect harmony with the general design of this publication, after shewing the contents of the scriptures to be unsuitable to the state of the natives, are the author's remarks respecting their translation into the Eastern Languages. The judicious Christian will readily conceive, that the translation of the word of God into a foreign language involves a weighty responsibility; and those who have zeal enough to undertake and prosecute the labour, will not be among the last to appreciate its difficulty. *Difficult* the work of translation must indeed be allowed to be; but we see not why the Abbé should view it as insuperable. And if, as most professing Christians allow, the holy scriptures are designed by the Spirit that inspired them, to be the medium of universal instruction, a boon in which all the human family shall ultimately participate, we doubt not the possibility of their being communicated

in an intelligible manner to all mankind. An eminence which attaches to the sacred records, is, that their contents are distinguished by a sublimity of *things*, rather than a mere *verbal* eloquence;—the subjects of which they treat are such as commend themselves to the condition of human nature, in those matters which are common to the whole species, and are independent of climate, language, or natural distinction. The histories of the scriptures are simple, their precepts practicable alike in every part of the world, and their doctrines and promises, of such a nature, that a competent knowledge and devout reception of them, depend much more upon the moral feeling of him who reads, than upon any human embellishment discernable in the composition. Those who translate the word of God therefore, would, we humbly conceive, be most likely to discharge consistently with a good conscience their responsible office, by expressing with all becoming *plainness* the dictates of the Holy Spirit, intended to make men “wise unto salvation.” To translate the sacred volume with a view of imitating the “fine poetry, and flowery style, and the high *streaming eloquence*” in which heathen writers have indulged, when emblazoning the feigned virtues of their gods and heroes, may suit the design of those who “*seek to please men*,” but would be shunned by him who would approve himself as the “*servant of Christ*.” Yet such are the views which the Abbé seems to recommend as indispensable. He thinks that

“A translation of the Holy Scriptures, in order to awaken the curiosity and fix the attention of the learned Hindoos, at least as a literary production, ought to be on a level with the Indian performances of the same kind among them, and be composed in fine poetry, a flowery style, and a high stream of eloquence, this being universally the mode in which all Indian performances of any worth are written.” &c. Page 41.

The above paragraph, explicitly enough, declares that a literal version of the Scriptures is not the thing at all required for the natives of India: what is to be aimed at in translation, is “a high stream of eloquence,” “a flowery style;” otherwise, *contempt* and *aversion* “against the Christian religion,” are to be looked upon as inevitable. Yet we are told in another place, not far removed from the above, that even a literal translation is utterly *unattainable*.

“All persons, (says our author,) the least familiar with the dialects of the country and their style, will agree with me, I think, that they are so different from those of Europe, that a literal translation of the Holy Scriptures into any of them is impracticable.” Page 35;

A literal translation of the word of God into any of the dialects of the country, is *impracticable*.—A *literal* translation is not what is *required*.—There must be something answering to *fine poetry*, a *flowery style*, a *high stream of eloquence*. The Abbé's meaning will not be mistaken:—let the reader take which of the positions he pleases, and reject the other; or let him receive them both as consistent, he will be at no loss to understand the author's meaning: it is this, let none attempt to translate the word of God:—let none in Europe or in Asia encourage the design, for the difficulty of accomplishing it is insuperable. Who can tell but the author may be sincere in this view of the case? He can hardly have lived so long a time in India as a Missionary, without attempting something in the way of translation, or original composition himself. In the latter department, he has actually tried what could possibly be effected. Let us hear the account:—

"I have composed for the instruction of this my large flock, a short Catechism, comprised within ten or twelve pages, explanatory of the principal truths of the Christian religion. This small composition is worded in the simplest and plainest manner, and to make it better understood, I have also repeatedly explained it in various ways to my congregations; yet I find that after so much trouble, the great majority of them do not understand it. Now, I beg leave to ask of any candid and unprejudiced person, of what utility can the Holy Scriptures be to persons unable to understand a short Catechism of ten pages, composed in the plainest manner?" Page 125.

What indeed, especially if they were to be translated after the manner of fine poetry, a *flowery style* and a *high stream of eloquence*?—the style he recommends for translations. But, oh! reader, what a flock, and what pasturage! Eight thousand fed, for we know not how many years, upon *ten pages*, and they composed in the simplest plainest style,—and yet this plain scanty fare proved indigestible to the very last! The Abbé, setting about this *stupendous work* soon after his arrival, may be supposed to have produced a page almost every three years.

The Abbé is just in intimating, that the dialects of this country are widely different from those of Europe. But differing as they do from those of Europe, that they differ not so widely from each other, is a fact, which, in soliciting the attention of the public to the subject of translation, it became him not to omit. All conversant in the smallest measure with the philology of the East, know the Indian languages to be so affiliated, that to master the philosophy of one parent-language, will render the acquisition of a number of its dependents an easy task.

This being admitted, when the talents and industry of the Serampore Missionaries, together with their command of learned and able assistants, and other concomitant advantages are considered, it will not be denied that their facilities for the successful prosecution of this truly great work, surpass what has ever yet been, or is ever-likely to be, enjoyed by any other body of men. Whether or not if such labourers, possessing such facilities and talents, had deemed it expedient to limit their exertions to a range somewhat less extensive, *more evident success* might not have been ultimately expected, is a question upon the decision of which, the heartiest friends to the dissemination of the Scriptures may entertain a difference of opinion. Considering the brevity of human life, the extreme improbability of successors possessing a similar taste, adequate talents, and enjoying equal opportunities, ever being obtained, if ten or fifteen of the principal dialects had been attacked, with a determination of conducting them to a conclusion, previous to the commencement of those of minor importance, and spoken in the more remote provinces, perhaps the ultimate good might have been greater. But that the Abbé, after such labours as those which he has undergone, as an author, and witnessing so great a want of success, should be discouraged, we wonder not, nor at his deeming those undertaken by others, "*herculean*."

While on this topic, let us once more hear the Abbé speak out as to the circulation of the word of God, and the spread of the Gospel in India.

"But, to conclude, let Bibles, as many as you please, in every shape, and in every style, be translated and circulated among the Hindoos; let them, if you wish, be spread in every village, in every cottage, in every family, let the Christian religion be presented to these people under every possible light, I repeat it with deep sorrow, in my humble opinion, an opinion grounded on twenty five years of experience, the time of conversion has passed away, and under existing circumstances, there remains no human possibility to bring it back." Page 42.

With respect to the past and the present state of Christianity in India, let the Abbé affirm as he pleases. Facts are before him, and it is competent to him, as to any other man, to draw what conclusions he thinks are warrantable: but his venturing to pronounce that respecting the future, involves him in the guilt of awful temerity. He has laboured thirty years for the conversion of India, has not been successful,—and in disappointment has left the work. As to his motives in all this, let his own conscience decide;—the consequences of such a determination

devolve upon himself; but does he feel no hesitation in pronouncing the moral condition of a great portion of the human family to be utterly remediless? After all the author has said in this volume of his *Grief, sorrow, his sweats, his tears*, and his willingness to water the soil of *India with his blood*, is this to be considered as the demonstration of such agonizing love, that he will leave them to perish in their sins!! To this determination he feels little difficulty in reconciling himself, by a reference to the divine decrees.

"The Christian religion has been announced to the natives of India, without intermission, during the last three or four centuries; at the beginning, with some faint hopes of success, but at present with no effect. In the mean time, the oracle of the Gospel has been fulfilled with respect to the Hindoos. The divine Founder of our religion has, it is true, announced that his gospel *should be preached* all over the world, but, to the best of my knowledge, he has never affirmed that it should be heard, believed, and embraced by all nations." Page 42.

Why not speak out the sense of things clearly as they appear in the divine word? Christ's command to his disciples is, "Go ye into all the world, and preach the Gospel to every creature." The promise is: "And lo! I am with you always, to the end of the world." If by the "oracle of the Gospel," the Abbé refers to this, or similar declarations of Christ's will, made known to the Apostles, then we should suppose it cannot be fulfilled until every creature shall have had the opportunity, at least, of hearing the Gospel. How then has it been "fulfilled" respecting India? If there had been one missionary in each province in India, would that have been a fulfilment of the "oracle?"—Can it be considered as fulfilled in Mysore itself?—That his servants would have enough to try their patience in carrying this command into effect, is evident from the gracious promise with which it was accompanied;—and while the sovereign prerogative of blessing their labours, in whatever degree, and at whatever time, is reserved to *himself*, his faithful ministers will revere his literal command as the obvious and sole rule of their conduct. The Abbé's alleging that to the best of his knowledge "*Christ has no where affirmed that it should be heard, believed, and embraced by all nations,*" is not to his purpose. The New Testament supposes the truth and inspiration of the Old. Both constitute one religion. If the prophecies of the Old Testament any where assert that "all nations shall believe," then it is as though Christ had *verbally* declared that it should come to pass: he has declared that "all

things written of him in the Prophets and the Psalms, must be fulfilled." It being said that "*all nations shall serve him,*" is as though it had been said, "*all nations shall hear, believe, and embrace*" the Gospel; for the Gospel is preached for the "*obedience of faith among all nations,*" and Christ recognizing the Psalms as speaking of himself, was there any need of his affirming more? As little does it avail the Abbé to refer to the example of the Apostles, who were directed to leave the houses and cities of such as would not receive them nor hear their word, and shake off the dust of their feet as a witness against them. If the Hindoos had used him as the heathens and Jews frequently did the Apostles, then in leaving them and labouring in a more promising part of the vineyard, he might, with some show of propriety, have assimilated his circumstances with theirs: but our author, according to his own account, has so far from having had to encounter contempt or mal-treatment, that he has enjoyed, *for thirty years, "confidential and quite unrestrained intercourse among the natives of India, of all casts, religions, and ranks."* But "*the time of conversion has passed away,*" says our author; and again, "*the Christian religion has been announced to the natives of India, without intermission, during the last three or four centuries, at the beginning with some faint hopes of success, but at the present with no effect.*" In other parts of these letters, the contents of the Gospel are represented to be of a nature to preclude the possibility of its reception among the Hindoos:—but now the *time of their "conversion is passed away."* In former days it was, "*The time is not yet come, that the house of the Lord should be built.*"—*Now the time is passed; yes, and "there remains no possibility to bring it back."* "There is," says a respectable writer, "a sympathy between kindred principles, which is often unperceived by the party who favors them, but which may be expected to betray itself in speaking or writing upon the subject." The delay of three or four centuries in the conversion of India, has, in the opinion of the Abbé, sealed it as irrecoverably lost!!! If indeed he be "*a most sincere and a most undisguised believer in divine revelation,*" he will meet with a subject of profitable meditation in the 2d of Peter, third chap. There some are referred to as inquiring, "*Where is the promise of his coming? for since the fathers fell asleep all things remain as they were from the beginning of the creation. For this*

they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing in the water and out of the water. — But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

On this part of his subject the Abbé makes an awkward *reach* at the doctrine of predestination: as though it was not enough to abandon the Hindoos to ruin himself; unless he can make it appear that God has abandoned them too! He seems as though he would approach this subject with some degree of solemnity; but while he can speak of it as an "*awful, and unfathomable mystery,*" and deprecates the idea of scrutinizing the apparently obscure ways of the Supreme Wisdom on this subject, yet he makes no hesitation in anticipating its decisions, in pronouncing the millions of India to be reprobate. The command of Christ ascertains clearly enough the duty of his disciples to preach his Gospel, and the promise indicates the duty to continue to the *end of the world*. Now we had always supposed, that the safest mode of improving the doctrine of divine decrees was to have recourse to it for motives to encourage us in the line of positive obedience; for, "*Known unto God are all his works from the beginning of the world.*" It is not likely, therefore, that He who "came out of the bosom of the Father" would command *that*, an obedience to which would be in opposition to the Father's will. We ought rather to believe, that the Supreme Being decrees *ultimately* to bless his servants in that which he has revealed to be their duty. The doctrine of the resurrection of the dead is quite as mysterious as that of predestination; but the Apostle alludes to it, not for the purpose of justifying any in a neglect of known duty, however humiliating or arduous, but rather to press them home upon the conscience with the greater solicitude. "Finally, brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know your work is not in vain in the Lord."

Does the Abbé then believe in the doctrine of predestination? If he does, then to infer consequences from a subject he professes to be an "*unfathomable mystery*" is certainly not *wise*; but to infer consequences subversive of obedience to the declared will of God, and that *tender, patient love* to our fellow men, "*which hopeth all things, believeth all things, endureth all things,*" is

decidedly *irreligious*. But he *does not* believe the doctrine of predestination, notwithstanding all the labour he has bestowed in making his readers believe so, and attempting to screen himself from reprehension by alluding to it in his abandonment of the cause in which he declares himself to have spent upwards of thirty years of his life. In page 105 we have this passage:—

“That God in his infinite mercy, will have all men to be saved, and to come to the knowledge of the truth; and that Christ died for the salvation of all mankind, and came into the world to save sinners; are truths acknowledged by all sorts of Christians, if we except perhaps a few who maintain the gloomy tenet that *God is willing to save only the elect, or predestinated.*”

A very few pages after, this gloomy “tenet of predestination” the author presses again into his service, though with a little difference of phraseology.

“The ways of God,” he observes, “in his gratuitous election of only a part of his creatures, are to us, as I observed in a former letter, an unfathomable mystery, a hidden secret, which may never be revealed to us in this life; for “who hath known the mind of the Lord, for who hath been his counsellor?” Whenever I reflect upon this awful subject, my weak understanding is quite confounded at the apparent darkness that surrounds it; and like St. Paul; I stop my wandering thoughts, and fix my irresolute mind, by humbly exclaiming with him, “O the depth of the riches, both of the wisdom and knowledge of God! how vast are his judgments, and his ways past finding out!” Page 109,

We never heard before that Paul *wandered in his thoughts*, or was *irresolute in mind* when delivering his sentiments upon this or any other subject contained in his writings. We thought he had expressed himself under the inspiration of the Spirit of God: In this case, *wandering* and *irresolution* are not the feelings with which he would be likely to be harassed. The Abbé may indeed feel it needful to confess his *own frailty*; it is not without cause, and if it be sincere, it may not be without profit, (“Repent, peradventure the thought of thine heart may be forgiven thee:”) but in irresolution, and aberrations like those to which the Abbé alludes, he must not, we repeat it, think of claiming any affinity with Paul; for with Paul it was not a practice, in any matters, much less in affairs of such moment as those which respect the purposes of the divine mind, and the *salvation* or *reprobation* of millions of his fellow immortals, to express himself, now *yea*, and then *nay*; but with him it was at all times *yea*. There is nausea in *piety* itself, when it seems to flow “from feigned lips.” The “*truth as it is in Jesus*” requires not, accepts not the suffrage of every witness. The interests of truth, and above all other, of *religious*

truth, require consistency in its advocates. Should the *aim be bad*, no matter what a man utters, or what be his toils or sacrifices. We have examples in the Scriptures of truth being quoted, and pertinently too, and yet the parties regarded with displeasure. "Unclean spirits, when they saw Jesus, fell down before him, and cried, saying, *Thou art the Son of God.*" But Jesus "straightly charged them, that *they should not make him known.*" It was truth that was uttered of Paul and his companions in the streets of Philippi: "These are servants of the most high God, which shew unto men the way of salvation;" yet "Paul was grieved." The Abbé quotes Scripture in connection with the above paragraph as in other places, in support of the doctrine of divine sovereignty in dispensing the blessings of Revelation; but, omitting other things we have to except against this part of his work, it is sufficient to neutralize all he advances, that his *aim* is evidently incompatible with the *fear of God* and the *love of man*.—With the *fear of God*, for while he affects a reverence for his *sovereignty*, he invades its awful prerogative by anticipating its decisions; and to justify the abandonment of the Hindoos to sin and consequent ruin, he but too painfully evinces how little regard he has felt for man.

A final, and, it should seem, a very decisive argument against the success of the Christian religion in India our author derives from the peculiarities of the Hindoo system, especially the institution of caste, and its baneful effects upon the moral character of the Brammuns; by which our author conceives them to form an exception to all other nations ancient or modern; and therefore, whatever success may have attended the propagation of the Gospel in other countries, in ancient or modern times, the disciples of Christ are not justified in anticipating similar effects here.

"Among other nations, both ancient and modern, civilized and savage, there always existed a chain of communication, which taught them that each of them formed only a part of the great body of society, and that they stood in want of each other. They in general, were disposed to profit by the improvement of each other; and although their priests and religious leaders had generally engrossed the whole of the mysteries of religion, and of religious knowledge, which they were careful not to communicate injudiciously to the vulgar, yet the other individuals were allowed to judge for themselves in profane matters, or at least in their private and domestic concerns. They were, moreover, allowed philosophical and many other pursuits, which gave them ample room to exert their intellectual faculties. They were fond of new discoveries, and their minds were open to argument, reasoning and persuasion," Page 99.

The advocates of Revelation have no object to compass, which requires them in the smallest measure to start from the full view of this difficulty. We are disposed to think, if the author had himself *counted* the *cost*, before he had engaged in the work from which he now has retreated in utter despondency, it would have been equally for his own comfort, and more for the honour of religion. His grief having been moderated by a prudent forethought and by humble resignation to the Divine will, the world might have reaped all the advantage of his labours, and yet have remained undisturbed by his subsequent disappointment.

The progress of the Gospel has never been without opposition of one kind or other. The obstructions to be encountered from human authorities, both civil and religious, are explicitly acknowledged in the Scriptures. The moral world is resembled to a desert, and the triumphs of the kingdom of the Messiah to preparing "a *highway* for our God."—Here are, therefore, mountains and hills to lower, valleys to elevate, and other inequalities to obviate, which will bid defiance to energies the most vigorous, and patience the most enduring, if the mind of the Missionary be not renovated and consoled by a principle of faith in him under whose high authority he acts. Without *this*, it is of little moment where a Minister of the Gospel or a Missionary wears out his little existence; every impediment will be mountainous, and mere shadows will intimidate and deter; but he who styles himself the *least of all saints* is able to do all things, through Christ who strengthens him."

Whether the difficulties now to be encountered in India are in reality greater than those which were met with in Judea, and in Greece, by the first preachers of the Gospel, is a question not so easily decided as the Abbé seems in some of these pages to take for granted. Together with prejudices common to all the Jews, and the pride of the Heathen Philosophers at that period; the *crucifixion* of Christ presented to the mind a difficulty far more appalling than, at this distant period, we can comprehend; and though there is an *offence* arising still from the doctrine of the cross, an offence no *faithful Minister* would wish to diminish, yet the horror and contempt inseparable from this *one* circumstance was so excessive, that the obstacle arising from the existence of *caste* among the Hindoos may not in itself be more formidable, than what at that time arose from the *disgrace* of the cross

in the estimation of Jews and Greeks. The argument is not at all affected by the source whence the difficulty originates:—whether it arise from something constituent of the Gospel itself, or from the prepossessions of those to whom it is addressed, matters nothing; the nature and the extent of the difficulty are the things which solely affect the question. It will be of little avail to allege that the first preachers of the Gospel had the power of working miracles, since to convert the *soul* was not the province assigned them: *they* authenticated the truth of the Gospel, and demonstrated it to be of Divine original. They are now essential to its external evidence, which being appreciable by human reason, evince the sovereignty of its claims, and clearly render opposition and unbelief every where inexcusable. But that renovation of the heart and reformation of life which Christians express by *conversion*, is invariably attributed to the efficient influence of the Spirit of God, consequent upon the exhibition of those truths which are characteristic of the Gospel in all ages. And seeing that the work of conversion terminated not upon the cessation of miraculous powers, the possibility may yet exist of converting even India itself.

The Abbé, foreseeing that his sweeping conclusions respecting India would not be acceded to without hesitation, anticipates some objections, which he deems it probable the “*well-wishers* to the cause of Christianity” will urge in reply. There is much convenience attending this mode of disincumbering a subject from the difficulties it may involve; for the author, coining them at his own mint, may stamp upon them what image and superscription he pleases. Hence, in supposing these objections to his own opinions, the Abbe includes some things, which those who are indeed “*well-wishers* to the cause of Christianity,” would be reluctant to reckon among its triumphs. Such are what he says of its bringing under its laws “*swarms of barbarians*,” the ferocious Vandals, &c. &c. Considering how these people were subjugated to the profession of Christianity, and the worse than Heathen darkness and tyranny that succeeded, “*well-wishers* to the cause of Christianity” are not likely to identify such things with the honour of the Gospel; and could they augur nothing more favourable to the spiritual condition of India from the spread of the Gospel, than what was realized by European nations during the middle ages, so far from labouring to convert her, they would rather now

hail her happy, and consent, with the Abbé, to resign the Hindoos to their present condition.

In referring to the sacrifices a Hindoo has to make in the profession of Christianity, the author's statement, though true in the main, is yet so greatly surcharged and distorted, as merely to bewilder the minds of those readers who have not had the opportunity of personal inquiry. Bating the excess of colouring which the Abbé has given to the self denials, which a Hindoo has to make in becoming a Christian, we see nothing in the case, either of disgrace or suffering; that exceeds what the primitive Christians endured in the days of the Apostles, nor any prospect of actual suffering at all comparable.

That the influence of caste is most deleterious in its effects upon the Hindoo in forestalling his judgment, and closing the avenues of the mind against conviction, must be evident; and that Brahminical tyranny over the lower orders of the people is equally prejudicial we are not disposed to dispute. But, be they as formidable as they may,—and who would wish to underrate them— if they are not invincible to Omnipotence, there is reason, even yet, to pray and to exert ourselves for the spiritual good of India. The state of the Hindoos admits of nothing being said of it beyond what inspiration affirms of the Ephesians, that they were *dead in trespasses and sins*; and as they were quickened and saved by the grace of God, the Abbé, “*a most firm and undisguised believer in Revelation*,” will hardly deny the possibility of the same power producing the same effects at present in India. “The arm of the Lord is not shortened that it cannot save, neither his ear heavy that it cannot hear.” We are told by the Abbé in another place, while treating upon this branch of the subject, that,

“*Faith, and other supernatural virtues, are merely a gratuitous gift from God, which he bestows on whom he pleases, when he pleases, and on what conditions he pleases.*” Page 110.

We should have concluded therefore, that if the dispositions by which any portion of the human race are made to possess salvation, emanate from the sovereign bounty of Jehovah, we had reason to entertain hope that the same bounty would exuberate in effecting the redemption of the East, which has for ages been more or less triumphant in the West; but our author intends to conduct his reader to a directly opposite conclusion. Leaving the plain dictates of the word of God, which are designed to counsel us in whatever relates to our moral conduct, and virtually renouncing all affection and regard for the Hin-

dōos, he again, as in a former part of the work, transgressing the province assigned, to human investigation, and legitimate reasoning, rushes to the arcana of the divine government, and trembles not to read to the whole world the irrevocable fate of India. We shall not follow our author in the attempt he makes at corroborating his opinion of the state of India, from an allusion to Scripture history and the declarations of the Apostles. Every thing he here advances is for substance the same with what we have noticed already, and the same remarks apply. There is a repetition of the same things, with a carelessness and a levity incompatible with his age, his profession, and still more so with the solemnity of his subject.

Hear how he speaks, of those whom, after resigning the *Brahmins* to their fate, he deems the only people capable of being benefited by missionary labour.

“ On the other hand, it will be acknowledged, I believe, by every unbiassed observer, that as long as we are unable to make impression on the polished part of the nation, on the leaders of the public opinion, on the body of the *Brahmins* in short, there remain but very faint hopes of propagating Christianity among the *Hindoos*; and as long as the only result of our labours shall be, as is at present the case, to bring into our respective communions here and there a few desperate vagrants, out-casts, pariahs, horse-keepers, beggars, and other persons of the lowest description, the impression made on the public mind cannot fail to be unfavourable, and detrimental to the interests of Christianity among a people who, in all circumstances, are ruled by the force of custom and example, and are in no case allowed to judge for themselves.”

If the *Brahmins* have their minds *hermetically shut to the voice* “ of truth”—If there be no “ possibility to have access, either by word or writing, to the refined part of the nation, and if the line of separation between us and the *Brahmins* is drawn, and the barrier impassable,”—is it any thing to the detriment of Christianity, that it should seek to confer its favours upon the miserable, and “ those who are ready to perish?” *The Author and finisher of our faith*, judged it no detriment to his cause, that “ *publicans and harlots pressed into his kingdom, and that the poor had the Gospel preached to them.*” The opposers of the Gospel may cavil at this; but “ *wisdom is justified of her children.*”

But after the author of these letters, has represented the *Hindoos* as sunk to the lowest possible degree of moral pravity, and as incapable of redemption;—as being a people “ *whose minds seem to be hermetically shut to the voice of truth,*” and much more to the same effect, from which we are left to conclude, it would be worse than insanity to at-

tempt their conversion;—after hearing him assert that they are like nations

“ Which having filled up the measure of their iniquities, and gone far beyond the limits of Divine forbearance, have been *cursed*, reprobated, and finally exterminated under the Divine wrath;” and that we are “ warranted, on beholding the unnatural and odious worship which prevails all over India, in thinking that these people are lying under an everlasting anathema; that by obstinately refusing to listen to the voice of the heavens which ‘ declare the glory of God,’ they have for ever rendered themselves unworthy of the Divine favours;” &c. &c. Again,—that those whom the author denominates *well-bred, well-educated, respectable, yea, and pious* too, “ have not been able to distinguish what is virtue, and what is not, since they in general suppose it much more meritorious to render service to beasts than to men.” For, “ *A pious Hindoo Brahmin, who will make it his imperative duty to share his frugal meal with fishes, snakes, monkeys, and birds of prey; on the other hand, will behold, with the coldest indifference, a poor wretch starving at his door, without thinking of assisting him.*”

And again, that “ instead of the great leading precept of Christian charity, ‘ Thou shalt love thy neighbour like thyself,’ which is calculated to convert the whole of mankind into a community of brothers, it might be said that the leading precept of the Brahmins is this, ‘ Thou shalt love brutes as thyself.’” &c. Page 113.

Having adduced so much in proof of the incorrigibility of the Hindoos, the reader is scarcely prepared to hear any thing in their commendation. But so it is, the latter part of this little wonderful volume contains a “ *Vindication of the Hindoos, both males and females.*” Does the Abbé feel some degree of compunction for having disparaged them with such laboured and relentless severity as the preceding pages have evinced? After having vilified them to the last extremity, until the only superiority he concedes to them above the brute creation, is an invincible obstinacy in the pursuit of evils of which brutal animals are incapable, does he feel it incumbent to attempt making some reparation? Yet, having shewn them to out-measure in guilt, in unbelief and shameless crime, communities whom the Governor of the world concluded to extirpate for their abominations, to *vindicate such a people*, would, to any ordinary mind, have seemed a task of invincible difficulty. Besides, having placed them “ far beyond the limits of *DIVINE forbearance*,” so that “ *he that made them will not have pity on them.*” could it be supposed the same individual would volunteer himself to become their advocate? If the Abbé deems himself justified, in comparing the condition of the Hindoos, with that of the ancient Canaanites, has he no hesitation in proclaiming his pity towards those whom God, who “ *is slow to anger,*” hath decreed not to spare? Re-

specting the Canaanites, it was the command of Jehovah, "Thine eye shall have no pity on them." But here is an Israelite, aye, and a priest too, who pities the poor Canaanites from his very heart, and undertakes to vindicate them!

To vindicate them,—Against whom or what? With what design? Against "new reformers," and particularly "in answer to the attacks made upon them by the Reverend———," we suppose the Rev. W. Ward.

"In perusing the pamphlet of the Rev.———," says the Abbé, "I have been sorry to see that able writer so violently prejudiced against the Hindoos. Such a virulent style as he employs, has appeared to me very little becoming a person of his profession. When I see him boldly asserting, that 'in every relation of man to man, the natives of India are thoroughly depraved;' that 'in this Pagan nation we have the absence of all virtue, and the disposition to every vice;' that 'in ignorance, in vice, and immorality, the Hindoos are far below the most savage nations.' When I see him making the quite erroneous insinuation, that, 'a chaste female is almost unknown among the Hindoos;' that 'the Hindoo females have not a spark of maternal tenderness towards their offspring;' and many other no less shocking and untenable paradoxes, I am at a loss to account for such misrepresentation,—for such a blindness. It is not the blindness of prejudice or religious zeal; it is the blindness of passion and animosity." Page 148.

We agree with the Abbé in not attributing to Mr. Ward the blindness of prejudice in the above assertions; but that he was equally free from religious zeal, we should think improbable; nor should we deem it much to the honour of a Minister of the Gospel to be exonerated from such a charge, unless "*the blindness of prejudice,*" and religious zeal are synonymous. The language of Paul at Lystra and Athens, was free from the blindness of prejudice, yet religious zeal is manifestly discernible in both instances. But while the charity of the Abbé seems to have run to excess, in acquitting Mr. Ward of "religious zeal;" yet all who knew what fervour and benevolence, assiduity and condescension, that amiable and eminent servant of Christ, evinced in his labours among the Hindoos for upwards of twenty years, are well aware that the *blindness of passion and animosity* was not a *blindness*, at all likely to happen to him. However he may have represented the native character, few men, we are well convinced, ever possessed equal, none superior advantages of becoming acquainted with the moral principles and habits of the natives in general. His intercourse with them is well known to have been most extensive and intimate, including a variety of interests that could not fail to develop whatever pertained to

them of virtue or of vice. He knew their faults, and felt no temptation to gloss them over; but admitting their malady and ruin, judged it consistent rather to live and to die, in labours for their recovery, than to take up a woe, shake off "the dust of his feet against them," and hazard the temerity of consigning them to the curse of *Omnipotence*. We are not amongst the warmest admirers of the native character; nor can the Hindoos, we believe, be justly commended for any marked disposition to the more honourable sympathies of human nature; yet if ever we witnessed expressions of affection and sorrow among them, it was at the funeral of this faithful persevering labourer;—when, not merely the native Christians presented themselves to offer the last tribute of affection to him who had so long "watched for their souls;" but when a multitude of Heathens thronged his grave, as though conscious that in the lamented death of Mr. Ward, India was deprived of one of her best friends. None who knew Mr. W.'s affection for the Hindoos, will applaud the wisdom of the Abbé, in attributing to him, "*animosity and passion*." But when we consider the design of this author in the present work, we cannot but believe those the most honourable whom he censures with the greatest severity, and esteem his notice of Mr. Ward, among the best encomiums yet offered to his respected memory.

Having referred to Mr. Ward, the Abbé speaks of others, we suppose Missionaries, and the friends of the Bible, whom he styles "new reformers." We should think it matter of gratulation among sincere Christians, that, as the *old reformers* retire in utter disgust from the field of labour, *new reformers* are found ready to take up the work. At any rate, we may conclude that, notwithstanding all that the Abbé has ventured to declare to the contrary, it is even yet believed the Hindoos are *reformable*. The Abbé professes, in his letter "to Major W. C. at Calcutta," to feel a most poignant resentment of the conduct of these new reformers: "I cannot disguise to you, that I see with a kind of indignation, that these peaceable and submissive people, have of late years been made a kind of target, to aim at them the shafts of calumny and malevolence, and to debase them by the most unfair means." Page 149. In other parts of the work already referred to, we are given to suppose that the most tremulous caution is indispensably requisite to the personal safety of a Missionary, in his

intercourse with the natives, but now they are "*these peaceable and submissive people.*" To affirm one thing in one page, and assert a flat contradiction in another, is common with this extraordinary writer, so that after reading thirty pages, we have little to expect but the same thing repeated, and then denied, denied and then assumed as true. This however, compared with other faults, will appear to the judicious reader too insignificant to deserve a mention; and however irreconcilable to common sense, is quite compatible with the *sense* of the author in the present work.

So decided is the aversion our author has conceived against the distribution of the Scriptures, among the Hindoos, that, though it makes no part of his design in this part of his work, yet he must reiterate his sentiments upon this subject, and he intreats his correspondent "*will not be scandalized*" at *this frank and candid expression of his sentiments.*

The Abbé seems now to feel very tenderly for the temporal miseries of the Hindoos, and from their distressed condition, to urge the superior importance of feeding and clothing them, to that of circulating the Bible. But has the circulation of the Bible ever interfered with the exercise of what the author designates "*the sublime virtue of charity?*" Since Bibles have been circulated, has less concern been evinced in assisting the needy, feeding the hungry, and in clothing the naked? We presume not; but *charity*, as taught by Paul, was *too sublime a virtue* to confine its operations to the relief of the body, while the soul is perishing for "*lack of knowledge.*"

Well, as the Scriptures must not be given to the Heathen, it might be supposed that other efforts, preliminary to the spread of the Gospel, should at least be attempted:

"It appears," says the Abbé, "that the new reformers begin to be sensible of the impossibility of making an impression on these Pagan nations by way of religion; and in their despair of succeeding in the attempt, they have now altered their plan, and turned their views to another object. Their only ambition at present seems to be to remove the clouds of ignorance which hang over these people, and instil into their minds principles of civilization, morality, and pure manners." Page 152.

We should indeed conceive that this conduct of the "new reformers," ought to entitle them to commendation, as the result of prudence, and genuine philanthropy. When one scheme of benevolence fails, to have recourse to another more feasible, most certainly entitles men to applause, not to ridicule or censure. But is the

Abbé ignorant, that Protestant Missionaries always prosecuted educational labours, though not to the same extent as at present; and that since these labours have been by far more encouraged than formerly, that they nevertheless continue, as before, to *translate, to distribute, and to preach the word of God?*

But what are the objections against educating the Hindoos, seeing they are too deeply sunk in wickedness ever to admit the hope of their conversion? The first and principal argument is, that they need no such exertions on their behalf; and the second is, they are actually injurious. As to the first objection, the author institutes a comparison between the Hindoos and European nations.

“I will take the liberty to ask those well wishers to the improvement of India, (we suppose he means the new reformers,) is it the Hindoos or ourselves who stand in need of reform on these several matters?” Page 152.

Again, “In my humble opinion, these people have reached the degree of civilization that is consistent with their climate, their wants, their natural dispositions, and physical constitution; in fact, in education, in manners, in accomplishments, and in the discharge of social duties, I believe them superior to some European nations, and scarcely inferior to any. In all these respects, I believe them superior to the Turks and Russians, while they are only surpassed by the persons above the middle ranks in other countries, and they are at least equal, if not superior, to the common ranks in England and France, &c.” Pages 155, 156.

All this proves, at least, how intent the author is in making his letter answer to its title, “*a Vindication of the Hindoos.*” It is in vain to think of disproving these statements; yet to believe them is impossible, unless by *unrestrained intercourse among them*, we ourselves first become “*almost*” Hindoos. The comparing Hindoo husbandmen, artificers, and mechanics in education and manners to those of the same employments at home, is an attempt, the wisdom and propriety of which our countrymen, whose engagements connect them with these different classes of persons, will be well able to appreciate. The class of Europeans, whose conduct he compares to the conduct of the Hindoos, are neither for number nor kind such as to justify a comparison with a whole nation. The Europeans with whom the Abbé is inclined to compare the Hindoos, with a view of inferring a preference in favour of the latter, are such as he may have found in a barrack room on St. Patrick’s day, or in “*Ale-houses and gin-shops in England, and in cabinets and gargotes in France.*” Nor does a propensity to *one vice*, prevalent among the *few only* in any nation, prove its inferiority to another, where vices of other descriptions are proverbial-

ly attached to the whole population. That vices as hateful in themselves, and as destructive to the well being of society as drunkenness, prevail in India among both high and low, cannot be denied; and that the vice of intoxication itself is becoming too little abhorrent in the estimation of Hindoos themselves, is a fact of which the Abbé's long and extensive acquaintance with the country can hardly have left him in ignorance.

As to all the author alleges in praise of Hindoo virtue, especially Hindoo hospitality, which he contrasts with the selfishness of Europeans, the reader is aware, that as accommodation for travellers is not provided, as in civilized countries, the entertainment of strangers is practised to a greater extent in the East than is needful in Europe, where every convenience is procurable in every town and village, and where no artificial distinction, as of cast, inhibits to any class the free enjoyment of such accommodations. But though the entertainment of travellers may be more needful here, and is more extensively practised, yet so great is the difference in the economy of human life, between Hindoos and Europeans, that for a family in moderate circumstances in Europe to accommodate one person, is as great an instance of liberality, as would be evinced in the accommodation of ten Hindoos by one in similar circumstances in India. A little plain food, and a space on the floor, sufficiently large to stretch his body upon, is all the traveller meets with, and all he feels requisite,—a small mat he carries with him, and the cloth that covers him in the day, being all the bed he requires. And yet Brahmins and Mendicants, are almost the exclusive objects to whom the wealthy in different parts of the country, extend even this degree of beneficence; and the motives from which such benevolence flows, the Abbé has plainly enough expressed in a preceding part of this work.

All he advances in commendation of the Hindoos, as social beings, whom now he *loves, and cherishes*, certainly lays him under an obligation of cancelling all he has asserted to the contrary, where he has represented them as *moral monsters* in the social order. Unless this is done, all his professions of love to them, will scarcely entitle him to credit. He thinks of solving the difficulty in which the contrariety of his statements involves him, by alleging that his former animadversions respected only the Brahmins; but the pretence is by far too shallow to evade detection. After having represented the Brahmins as the

sovereign controulers of the opinions and practices of the whole body of the people, he must have believed his readers devoid of common understanding, if they could read without repugnance, statements so palpably contradictory; and if the following paragraph contain any truth in it, it will appear that the Hindoos need to be both instructed and reformed; and so far from censuring those whose benevolence and self-denial prompt them to undertake the education of native youth, male or female, we pray for their success, and we hail them happy, while those who disparage their promising and benign exertions, we commiserate as the most hopeless and abject of our species.

“The Hindoo,..... has been bereft of his reason and understanding by his crafty religious guides; he cannot, as has been already observed, in any circumstances judge for himself, not even in his domestic concerns, or the most trifling occurrences of life. All is invariably ruled by his unchangeable institutions. Imparting or receiving knowledge is a crime, and listening for the purpose to any other but his religious leader the Brahmins, is considered as heinous transgression.” Page 99.

If this be a fair statement of the situation of the people of India, would the friends of humanity consider any measures they could adopt, to raise them from such depression, too arduous, or any thing for their emancipation from tyranny so oppressive, too costly a sacrifice? But what shall we say of a man, who can find in his heart to condemn those who ply their strength, time, and talents, for the redemption of a people so enthralled?

Yet after the Abbé has told us of the abject condition of the Hindoos, and yet again assert that a *great many among them*, “are fond of discoursing on religious subjects” he now appears desirous of awakening the apprehensions of his reader, to the fearful consequences which he “feels compelled to augur from the exertions of the new reformers,” as he is pleased to style all, who by the knowledge of the word of God, or the education of native youth, seek the improvement of the natives.

“On the whole, (says our author,) from all that has come within my knowledge, I observe with sorrow, that the interference of the new reformers to improve the condition of the Hindoos, has thus far produced more evil than good. In support of this assertion, I will content myself with citing the two following striking instances.” P. 174.

The first of these facts, is relative to the burning of women. The number of these sufferers has in the districts of Calcutta and Benares, become more numerous, since a *clamour* has been raised in Europe and India against the practice, and since “the country-government

has seen fit to interfere to a certain degree, in order to render it less frequent."

The Abbé's asserting it to be *indubitable*, may not by all his readers be deemed satisfactory as to the fact itself; but if, as matter of fact, his statement be correct, it yet remains for him to *shew* he is not mistaken as to the cause to which he has attributed it. If any thing like a *clamour* had been raised against this practice, we suppose it could have had very little influence in increasing the number of sufferers, since in all probability, one in a hundred never so much as heard that a clamour was ever raised upon the subject. If the case be so, that more have burned, we should think it may be accounted for, by the increased mortality occasioned by the Cholera Morbus, which raging in these districts, has carried off a greater number of the natives than died in former years by the progress of regular diseases.

As to the Abbé's second instance, in proof that the efforts of the new reformers have produced more evil than good, he affirms,

"It is a certain fact that, since the new reformers have overflowed the country with their Bibles and religious tracts, the Christian religion, and the Natives who profess it, have become more odious to the heathen than before." Page 175.

If the diffusion of the scriptures are the cause to which this *odium* is assignable, it will at least prove that they are read, and it will be gratifying to sincere Christians, to know that light is making its way; and any partial opposition it may at first excite, will be viewed as an indication of its subsequent triumph.

It was not to be expected, as the Abbé thinks it quite superfluous to attempt the moral improvement of the male part of the population; that he would give his suffrage to any project for the education of the female part of the community. His plan in his "*Vindication of the Hindoo Females*," is first to shew, that any attempts for their improvement are unnecessary, and secondly, to prove them impracticable. In the influence the females possess in domestic life, in a capacity for governing their households, however extensive, including the government of the husband, in the respect they command from all within, and all without their dwellings, for industry, for chastity, for conjugal affection and honour; in short, for whatever can render women happy and useful, revered and important in social existence, the Hindoo females may challenge an equal degree of eminence with females

in Europe; nay, in some particulars, are demonstrated to be by far their superiors.

In his discussion of this subject, the Rev. Mr. Ward is again, in the Abbé's estimation, an offender against the Hindoos, whom he feels it somewhat difficult to treat with common respect or patience. We would not undertake to vindicate every sentence, or every phrase, Mr. W. might allow to drop from him, in a free correspondence upon a subject, that to a heart much less affectionate than his, must appear of interest sufficient to enlist in its support the most powerful sympathies of our nature. In depicting the ignorance, the extreme prostrate and suffering state of the Hindoo females, what if in his impassioned benevolence and fervent zeal for their elevation in the scale of social being, and the recovery of their moral nature, an over-strained expression or two should have escaped; how little worthy of censure is this, compared with the conduct of one who conceals their real condition, and varnishes over their conduct, for no conceivable purpose except to divert the streams of public benevolence from flowing to their relief, and instead of facilitating their deliverance, to seek by all means to eternize their bondage and degradation. With all the irritation he expresses at Mr. Ward's statements, we perceive nothing disproved, nor does any thing the Abbé advances to the contrary, undermine the credit due to Mr. Ward's assertions. The statement from which he seems to shrink with such consternation and horror, may nevertheless be substantially true, and the objector has said nothing that can disprove it. When Mr. W. alludes to the practice of infanticide, and speaks of "*Millions of females throwing the children of their vows into the sea,*" we presume his meaning is, not that millions at one time are to be seen in the act of destroying their offspring, but that the practice prevails, and that to an affecting extent. And let it be supposed that only twenty children in the course of a year are thus sacrificed, considering the practice has existed among these people from time immemorial, Mr. W. will have asserted no more than what is literally correct; and in pleading the cause of degraded and suffering humanity, in presenting the case in so affecting a light, he did no more than the merits of the case demanded, and in so doing has evinced, as upon similar occasions, the benevolence of his heart, and his unwearied solicitude for the happiness of India. The Abbé himself, though vindicating the "*Hindoos, both male and female,*" admits the fact that children are destroyed, when "*born in inauspicious*

circumstances;" only he adds, they are "ordinarily exposed on the high roads, and when found out, are taken by some compassionate person, educated, and fostered by him with nearly as much care as his own progeny." The Abbé will perhaps acknowledge, that there may be times when infants are thus exposed, whom no compassionate person may chance to discover, in which case it may be supposed they perish.

In animadverting upon Mr. Ward's correspondence, the Abbé is equally displeas'd at his reference to the burning of widows.

"The Rev. — (says our author,) returns again, to the stale subject of the burning of the Hindoo widows on the pile of their deceased husbands, and quotes the lamentable fact of seven hundred and six victims having devoted themselves to that barbarous superstition, in the course of the year 1817."

Though this subject has frequently, and now for a length of time, engaged the public attention, yet so long as it be not abolished, it will be contemplated by the friends of humanity, as a subject of truly sorrowful interest;—They will not envy that man's feelings who can speak of it as a *stale subject*, nor consider it a proof how *much the author loves and cherishes the poor Hindoos*. In speaking of these pitiable sufferers, he can seem to shudder;—speaks of them as "*horrid suicides*," "*execrable sacrifices*," but though he seems to swell and glow, it is evident his heart remains just as before; "*hardened to stone, and froze to ice*." And by comparing the burning of widows, to other instances of self-destruction, to which little or no resemblance can be traced, he aims at impairing the moral feelings of his readers, and to bring them precisely to the same tone to which he has reduced his own. To this end he adduces, the cases of suicide and duelling in Europe. There, in the first case, the individual takes away his own life, unknown to any human being, and the deed is no sooner discovered, than distress and inconsolable grief penetrate the hearts of all his connections, and kindred sensations irresistibly seize the minds of all who hear of the event:—but *here* the individual asks the light of day—is taught to glory in the deed,—and no sooner consents to die, than a hundred hands are ready to assist at the tragedy, and a multitude of tongues vociferate applause. In Europe, a family losing one of its members by suicide, considers it a grief and disgrace hardly to be forgotten;—here the deed is gloried in, as shedding a lustre on the family which shall descend to distant posterity. There is not a point of

resemblance between the case of Hindoo Suttees, and the ordinary self-murderers in other parts of the world.

Our author more than once insinuates that Mr. Ward's remarks, have been made from insufficient authority, when he speaks of Hindoo females,—that his informants have imposed upon him, &c. This may have been the case in some few instances, we undertake not to *prove* to the contrary; but so far from being convinced of this from any thing the Abbé advances, we are disposed to think that, if in many of his observations on the social character of the Hindoos, the Abbé had himself condescended to make use of *informers* too, in the estimation of competent judges, his work would have been esteemed equally credible. None will doubt of this, after perusing his account of the economical talents of Hindoo "*mâtrons preserving good order and peace among the persons who compose their families;*" and a great many of them "*discharging this important duty with a prudence and a discretion, which have scarcely a parallel in Europe.*" The same may be said as to the aversion of the Brahmins to polygamy, it being not at all uncommon we believe, much less so *highly disgraceful among any*, and prevalent to a grievous excess among the Koolin Brahmins, who are the class Mr. W. refers to. As little has the Abbé succeeded in making good a number of other objections to Mr. W.'s statements. What does the Abbé mean, when he affirms that Hindoo females were at no period veiled; that "*they always were, and are still seen both at home and abroad, with their heads, or at least their faces uncovered?*" &c. The labouring classes, it is true, are obliged to leave their habitations when seeking support, and on other occasions connected with their little routine of domestic duties; but this applies to those only who are in the lower or middle ranks, certainly not to what the Abbé would call the "*respectable, well-bred,*" &c. It is true, that multitudes of women are to be met with, in the *markets and streets*, when any *farce or other public spectacle is exhibited by quacks, jugglers, and other mountebanks*,—also enough of them are present at idols' temples or places of concourse, on the return of Heathen festivals—*which things the Abbé styles, places of worship, celebration of the mysteries of the religion of the country.*" We hope the next author who undertakes their *vindication* will have something to say of them more to their honour. At present, how preferable is the task of *educating* the Hindoo females to that of *vindicating*

them; and *difficult* as it may be, we conceive yet equally *practicable*.

We feel happy that the prescribed limits of this review, concur with our own feelings, in sparing us the disagreeable necessity of following our author through all the singular, and sometimes not very discreet observations by which he conducts this vindication. If what he advances in vindicating Hindoo females, could be understood as intended to apply to persons composing those families whom the author represents as proselyted to Christianity, then, with some little abatement, we might treat his statements^s with regard.—But the author includes more than this, and evidently designs his observations to extend to the *Heathen* part of the population.—And if so, then his asserting, that the knowledge he has attained on the subject is “*not from hearsay,*” but from personal observation;—that his profession has afforded him opportunities to become acquainted with *the Hindoo females*;—that by “*living with them upon a footing of paternal familiarity,*” he has had “*numberless opportunities of conversing with them without restraint,*” &c.—we say, if declarations of this nature are intended to apply to the Heathen population in respectable circumstances, his speaking of his PROFESSION enabling him to live upon a footing of *paternal familiarity*, &c. is, to say the least, farcical; for in giving any European access to respectable Hindoo females, the profession of a Christian Minister, and that of a chimney sweeper, would be equally availing.

As little did the Abbé's profession necessitate him to be a spectator, at the performances of Hindoo dancing girls; and we must beg permission to state, that in communicating his remarks upon this and similar topics, if the Abbé had preserved a stricter decorum, neither his *profession* nor *his gray hairs* had been esteemed less venerable!

Should the Abbé persevere in his resolution not to solicit the ladies of Liverpool in behalf of native female education, the good work will nevertheless proceed. They are already, be it recorded to their honour, well disposed to the object, are convinced of its feasibility, and may probably derive from this publication, an impetus to their benevolent exertions.

A gentleman with whom we had a slight acquaintance in Europe, happened on a journey, to be asked by a fellow passenger, whether or no he had read a certain publication, purporting to be a “..... of Religions.” The gentleman replied, he had, and that with more than ordi-

nary attention, for he kept a particular design in view while reading it.—And what might that be? rejoined the other.—That I might form an idea of the religion of the author.—Well, and what was your opinion as to his religion?—Why, in reality, that he had *none at all*. We have kept the same end in view, in perusing the present work of the Abbé. Dubois, and have arrived at the same conclusion. It is true the Abbé often refers to the sacred Scriptures, but the reader will observe, in five cases out of six, it is to *shur* them, to connect them with something disparaging; or, he quotes them for purposes subversive of their design. We have already seen this in the author's frequent recurrence to the doctrine of predestination; where he quotes the language of Christ and the example and writings of the Apostles. We shall here give one more instance of the same kind, though somewhat different to the purpose for which he apparently adduces it. The mimicry of heathenish rites, and we know not what other pagantry, observable in what are called the *festivals* of the Christian proselytes, the extravagance of which is so glaring as to be “*far from proving a subject of edification to many a good and sincere Roman Catholic,*” and which to himself “*at all times was a subject of great vexation and disgust.*” Yet, there being many persons of his profession, for whose talents and virtues he *entertains* the *utmost regard*, differing from him in opinion, he meekly yields to their judgment of the case, and speedily helps them to what he supposes a corroborative case from the sacred history. “Their opinion,” says he, “may be right and mine wrong. In support of their opinion, it might be said that our holy books afford us instances of solemn processions performed in the streets among the *chosen people*, which on the whole, according to our modern ideas of decorum, would appear to us no less objectionable than those of the Hindoo Christians.” We have a full account of one of those processions on the occasion of transferring the ark from the house of Abinadab, to that of Obed-edom, and from thence to the city of David,” &c. &c. . . . The holy king himself, overpowered with joy, and forgetting the gravity and decorum due to his exalted rank, “danced with all his might before the Lord.” Page 72.

The Abbé, after professing to be a Christian teacher for so great a number of years, has surely not yet to learn “which be the *first principles of the oracles of God.*” Every thing in the external economy of the Jews, was prefigurative of some spiritual essential good, under the Gospel. But of this nature, nothing in the whole of that establish-

ment was considered equally significant with the Ark, it being the symbol of the Divine presence, and being the depository of all the records of his will, which God had hitherto revealed to his people. And as the capture of the Ark was justly bewailed, as the heaviest calamity that had hitherto befallen that nation, its restoration, especially considering the signal interpositions of Divine Providence by which it was effected, claimed the demonstrations of joy with which it was attended. But what in all this can any judicious person discern, from which to palliate the folly and the guilt of professing Christians *aping* the disgraceful ceremonies observed by Heathens in honour of their idols? The occasion was special and solitary, the object justified, demanded it, and God was honoured by the reverence and joy evinced by a multitude of devout and thankful worshippers, who expressed the sentiments of their minds, by such demonstrations of joy and devotion, as were evidently most appropriate to the occasion. But we know not that that event was ever commemorated under the Jewish dispensation: how much less then, under the Gospel, when the Ark itself is no more. Who then, but the present author, would have affected to justify heathenish festivals by a reference to such an event? and where too, instead of devotion and signs of praise to the God of Heaven, we have *naked swords*, wrestling and unhallowed mirth. With as little pertinence does he allude to the conduct of David, whom he supposes to be *overpowered with joy, and to have forgotten the gravity and decorum due to his exalted rank*, &c. On such an eminent manifestation of the majesty of Jehovah as the restoration of the Ark evinced, he felt little disposition to affect pageantry and state, being much more jealous of the Divine glory than of his own: he therefore chose rather to direct the thanksgiving of his people to the Most High, and to aid them by his own example, than to challenge a whisper of those high praises to himself. So far from forgetting himself; it is a proof he know well what became him and all other potentates to think of themselves before him, "by whom kings reign and princes decree justice." The Abbé surely must have *forgotten* that it was "before the Lord," not an idolatrous car, that David and all his people thus expressed their devotions.

There are other instances similar to the above, where the author, by one insinuation or another, literally libels the sacred writings, while he feigns to eulogize them. His conduct in this respect, strikingly resembles that of many a "*well-bred Hindoo*," who will often be most

lavish of compliments to his superior, when all he means is to deceive, and prevent suspicion of delinquency.

Judging from the work before us, the bane of the Abbé is, his want of seriousness? He appears never to have been in earnest, as to the importance of Christianity, nor to have had a just conception of its peerless eminence. Hence, when he speaks of the conversion of the Heathen world, it is plain his thoughts never realized any idea similar to what Christians in general understand by such an event. The lopping off grosser excrescences of heathenism, and inculcating the *speculative knowledge of only one true God, and that of his only Son our Lord and common Redeemer Jesus Christ*, this ought, in his "humble opinion, to be sufficient to wish for." Indeed, whatever the Abbé might have been in his younger days, after reading these letters with some attention, carefully comparing their different and, in many instances, opposite and contradictory statements, with each other, we are well convinced, however ill they may seem to accord, they are all in one way or other, designed to *contravene* the interests of Christianity; to sap the foundations of revealed truth, and by presenting insurmountable difficulties to its successful diffusion, to give an opportunity for the avowed or secret enemies of Jesus, once more to raise their heads, and at the same time divert his professed followers from prosecuting their present, and as we believe, most promising labours, for the universal establishment of his kingdom in the world. As to the author himself, judging from the general character of his work, we fear his partiality to an illustrious French author, Montesquieu, and his *unrestrained intercourse with the natives of all castes* for so great a number of years, may have led him, as he represents to be the case, with many persons who come from Europe to India, to adopt what he designates, "the broad principle of modern philosophy, that all religions are equally acceptable to the Deity and conduct to the same end,"—or, as some of his critics, he observes, *have already accused him*, "he is so strongly tinctured with Hinduism," that in his own expressive language, he has actually become almost a Hindoo. He may be both a Hindoo, and an Atheist very consistently, at the same time; for it is no uncommon thing for Hindoos to be idolators in practice and atheists in principle. Hence it is, we are to account for that, *cast of thought*, and singular phraseology, somewhat high sounding, yet not appropriate to what is Christian, but which he promiscuously applies to Christianity or to heathenism.

The Abbé, foreseeing that such inferences must flow from the premises he lays down, attempts to prevent them by repeated protestations; as, after inveighing against the circulation of the Bible, he exclaims; "I thank God that I am as firm, as sincere, and as undisguised a believer in the truth of the Christian religion, and the divine origin of the holy books from which it derives its sacred tenets, as the warmest supporter of the Bible Society;" &c. Page 151.—But such solemn asseverations, when connected with the avowal of such sentiments, do but frustrate the design for which they are made; they often betray a man's own consciousness of insincerity, and deepen those very suspicions in others, which they are designed to obviate.

It is not for us confidently to predict the effect of this little publication upon the public mind at home, or in this country. There may be some, though we would hope their numbers are not considerable, who being of a kindred mind with the author, may gather confidence from his statements, and now formally discourage those efforts, which at best they never cordially approved. Others, wavering in their opinion of the desirableness or practicability of spreading the Gospel, may now feel their doubts preponderate; but beyond this the work portends no evil. The judicious reader, may feel a stronger conviction of the truth of the word of God, from the melancholy conduct of the Abbé, in seeking to discredit it. The Gospel of Christ has never yet been without its adversaries, nor are we to seek such adversaries alone from among avowed infidels and pagans. It is no novel thing to see them arise from its professed advocates and ministers. "There is nothing new under the sun," is as true when affirmed of the moral, as of the natural world. There is a certain range, beyond which, error and sin cannot proceed. Infidelity, persecution, and hypocrisy, are the principles which mainly militate against the Gospel. But such was the alarm of Satan at the first promulgation of the Gospel in the world, that, to oppose its progress, he had speedy recourse to every expedient that power and malice could supply; so that after the two first centuries of the Christian era, there remained nothing more that either persecution, or infidelity, or hypocrisy, could effect. Whatever has appeared since that time, has been a repetition of the same leading principles which were then at work. It is evident, so early as the days of the Apostles, there were those, who though professing the Christian name, and some

in the work of the ministry too, nevertheless partially, or wholly, renounced their faith in the Gospel, and instead of facilitating its progress, strove to subvert the confidence of such as had already believed in Christ. Of such characters, we have some awful admonitions, in the Epistle of Jude, and the 2nd of Peter. Paul speaks likewise of Hymenæus and Philetus, who concerning the truth had erred, saying that the *resurrection was passed, and overthrew the faith of some.*

But though we are fully convinced of the antichristian, nay, atheistical tendency of these letters, we nevertheless believe the evil they may produce, will be incidental and momentary; while the good which will accrue to the interests of Christianity, we trust will be substantial and permanent. The progress of the Gospel, has been as materially accelerated by the covert or avowed opposition of its adversaries, as by the labours and prayers of its friends. Thus it was with the persecution of Herod. Thus too with the hypocrisy of Elymas the sorcerer, a man full of all subtilty and mischief, a child of the devil, an enemy of all righteousness, who would not cease to pervert the right ways of the Lord.

Among other good effects which may accrue to the Gospel from the malice of its adversaries, we reckon it not the least, that it seldom fails to summon faithful Ministers and Missionaries, to a more rigid self-examination and reflection. It renders them more circumspect in the different plans of usefulness they devise, in the methods by which they prosecute their labours, and the dispositions they feel it incumbent on them to cultivate in their Redeemer's service. And thus while Christian prudence, and Christian zeal, proceed with equal pace, the servants of Christ may advance with confidence in their career, and derive to the sacred cause in which they are engaged, an augmentation of honour, beauty, and ultimate efficiency, from every species of hostility it encounters. In fine, as Samson derived food, yea, and sweetness too, from the dead carcase of a lion, we doubt not that Christians generally, and Missionaries in particular, will derive advantage from the ghostly labours of the Abbé Dubois.

Philosophical and Literary Intelligence.

ASIA.

SALT LAKE NEAR HONORURU.

The Salt Lake is one of the finest natural curiosities which the Sandwich islands afford. It is situated among barren hills, about

six miles W. N. W. of Honoruru. It is an insulated body of water, about two miles in circumference, a small distance from the sea, and probably a little above its level; and is entirely saturated with common salt. It has no apparent connection with any stream or body of water, but is supplied by a spring, which rises on its margin, at the foot of the hill that bounds it on the west. It has been supposed by some, to be affected by the tides of the ocean, by means of a subterraneous passage, but the variation of its depths, must rather be the effect of the wet and dry seasons, or of rain and evaporation, than of the ebbing and flowing of the tide. The water as it issues from the spring, though more strongly impregnated with salt than common sea water, is much less so than the water in the pond, which is subjected to the process of evaporation by the intense rays of a vertical sun. The salt crystallizes in immense quantities at the bottom, and forms a continuous white crust from shore to shore. It has a beautiful appearance seen through the still transparent waters of this miniature sea.

The stones near the shore, which rise just above the smooth surface of the water, are crested with beautiful white crystals of salt. The salt thus formed without the assistance of art, is procured in considerable quantities by the natives, both for their own consumption, and for the supply of ships. Still larger quantities are by the people procured on the sea-shore, by means of little artificial reservoirs of sea water, filled by the flowing of high tides, and allowed to evaporate.

In procuring specimens of the curious crystals at the salt lake, we slipped off our shoes, and attempted to walk upon the crystalline bed, but found its rugged surface far less pleasant to the naked foot than to the eye; but on returning to the shore for relief, found the saline mud just above the margin of the water, to be still more intolerable.

AFRICA.

ACCOUNT OF THE MATATEES.

[Translated for the Asiatic Observer.]

Extract from the Cape Town Gazette, 19th July 1823.

On the 8th inst. Mr. Thompson arrived in town from Old Lattakoo, in the short time of 17 days, bringing the following extraordinary intelligence.

“Mr. Moffatt announces the approach of a numerous and powerful army of savages, coming from the North, and which is reported to have overcome in their way down, 28 tribes, who opposed their progress. But on their reaching the country of the Nankeets, they were repulsed by that martial people. They however purpose an attack on Old Lattakoo, and the Griqua country. This army is composed of men of different colours, some being fair, others black, and others much like the Hottentots. They speak an unknown language. Many among them are dressed in the European manner, but most part are almost naked. Their weapons are an antique sabre, a short lance, and a club. They carry their wives and children along with them, and it is assumed that they are cannibals.”

The following is another letter of Mr. Thompson, to the Editor of the Cape Gazette.

“Sir,

“Since so many wrong conjectures have been made concerning the nation which is approaching the Colony, and as it seems much

fear on that account has spread itself throughout all the country, I take the liberty to send for insertion in your paper, the following authentic information.

“Your’s &c.

“G. THOMPSON.”

“*Cape Town, July 22, 1823.*”

“The Matatees, which is the name given by the Bootchuanas, and other northerly tribes, to the nation in question, is likewise the denomination by which the Portuguese of the East coast of Africa are known: — This has caused some to suppose, that the white part of that savage army might be Portuguese from Mozambique.

“But I am nearly convinced this idea is erroneous. It seems rather probable, that those fair people are the descendants of the crew of the Grosvenor Indiaman, which was wrecked about 40 years ago in these parts. I am strengthened in that opinion by the fact, that when a few years ago the expedition under Mr. Van Rhenen went to explore these coasts, they found many such descendants of the crew alluded to, who had entirely forgotten their own language, and who, as soon as they perceived them, exclaimed with all the signs of the greatest joy, “Behold our Fathers and Countrymen are come.” And it is remarkable, that the people which are advancing towards the south, have left their native country on account of a tradition among them, that a nation of their colour, is to be found in the south, which would receive them gladly, and impart to them, as to their brethren, all the necessaries of life. To this tradition agrees perfectly the exclamation of the people Mr. Van Rhenen found near the place where the Grosvenor had been wrecked.

“I have also been able to ascertain pretty correctly the place from whence those barbarians are said to come: it is reported every where to be Hambina, which is the name of that part of the Coast of Africa, where the Grosvenor was lost.

“The Matatees, it seems, had a war with the Tambookees their neighbours, about 18 months ago, in which they were vanquished, and perhaps made tributary. They resolved in consequence of this, with some other tribes living near them, to leave their country entirely, and to go in quest of the white people of whom they had heard they were their countrymen.

“They took their wives and children with them, and directed their course toward the north-west, attacking first the Lehagos, and afterwards, the Macqueras, the Manemoostans, and several other nations, whom they vanquished, and dispersed entirely. They reached at last, the land of the Wankeets, which is situated about 23° 3’ S. Latitude, and 27° 30’ E. Longitude — Maccabba, the king of the Wankeets, as soon as he had heard that they had reached his territories, sent to them ambassadors with assurances of his friendship, at the same time giving them cattle, and every kind of provisions.

“The Matatees, having not the least doubt of the sincerity of Maccabba, neglected remaining on their guard; and one day, after having unply feasted on the store Maccabba had furnished them with, the latter attacked them unawares, when most part were asleep, and after having made a great slaughter of them, drove them out of his territories.

“They, however, rallied the remains of their army, and retired towards the south, when they attacked with their wonted success several tribes, as the Moorooties, Boorlongs, the Tomakas and others, and are now approaching the country of the Bootchuanas, carrying with them the King of Tomakas as prisoner of war.

“ Before my departure from Lattakoo, the Griquas and Bootchuanas had united their forces, to oppose the intruders, and probably will prevent their advancing much further, as they are in possession of fire arms, and lances, which hitherto the Matatees have not met with, among any of the nations they have encountered.

“ Messrs. Moffat and Melville, intend accompanying that expedition, in order to obtain every possible information about these strangers.

“ It seems the Matatees have made no plan of returning back again to their country.—They, however, never attack any nation, when they are able to obtain of them the necessaries of life, and imagine, it seems, that they are to be provided gratis, with all they require; for they manifest the greatest astonishment, when this is refused, or when they are attacked.

“ When assailed, they fight with a great degree of courage and intrepidity. They are said to be cannibals; but this seems to be more by necessity than by choice. They are frequently absolutely destitute of food, and in such extremities hunger drives them to eat human flesh; which however is not peculiar to them, as there are several instances where even Europeans, when nearly starved to death, have made no scruple to feed on the dead bodies of those of their species.

“ It is greatly to be hoped, that Messrs. Moffat and Melville, will soon give us more information about this interesting people, which their accompanying the army of the Bootchuanas and Griquas will give them the opportunity of doing more accurately than I have been able to do.”

These communications given by Mr. Thompson have been perfectly corroborated by Mr. Melville, who in a letter dated Griqua Town, July 21, makes the same statement, with the exception however, that he does not make any mention of fair people wearing European dress, being among the Matatees.

Messrs. Moffat and Melville, left Griqua Town with a corps of troops of that nation, on the 21st of June, and were on their arrival at Kayman, joined by another body of Bootchuanas, with whom they advanced, until 6 miles from Old Lattakoo, where the enemy was encamped.

Propositions of peace were made to them, but without effect, whereupon a battle ensued, which lasted several hours, and ended in the defeat of the Matatees, who lost 480 men, and left a great number of women and children behind, who it is painful to record, were all cut to pieces by the cruel Bootchuanas, notwithstanding all the endeavours of Messrs. Moffat and Melville, to prevent this atrocious deed.

In another letter of Mr. Melville, dated July 31, that Gentleman mentions, that the remainder of the Matatees were in the utmost distress, and being entirely destitute of food, were devouring each other.

About 100 of them have been taken and distributed among the Griquas, with the exception of 13, who have been sent to Graaf Reynet.

Mr. Melville has presented a petition to Government, to entreat their interference and help, on behalf of these miserable people, and there is every reason to expect that nothing will be spared which shall tend to rescue from a certain and cruel death, the remainder of the unfortunate Matatees.

AMERICA.

OMAWHAW INDIANS.

The tribe of Indians, described in the following extracts from Long's expedition to the Rocky Mountains, is the Omawhaw, which inhabits the west side of the Missouri River, about 60 miles above Engineer Cantonment.

From the age of about five years, to that of ten or twelve, custom obliges the boy to ascend to a hill top, or other elevated position, fasting, that he may cry aloud to the Wahconda. At the proper season, his mother reminds him that "the ice is breaking up in the river, the ducks and geese are migrating, and it is time for you to prepare to go in clay." He then rubs his person over with a whitish clay, and is sent off to the hill top at sunrise, previously instructed by his mother what to say, and how to demean himself in the presence of the Master of life. From this elevation he cries out to the great Wahconda, humming a melancholy tune, and calling on him to have pity on him, and make him a great hunter, horse-stealer, and warrior. This is repeated once or twice a week, during the months of March and April.

The aged are not permitted to suffer from hunger, when in the village, if food can be obtained. But when they become helpless on a march, and the transporting of them is attended with much difficulty, it is considered unavoidable to abandon them to their fate; with this view a small grass shelter is erected for them, in which some food is deposited, together with wood and water. When thus abandoned by all that is dear to them, their fortitude does not forsake them, and the inflexible passive courage of the Indian, sustains them against despondency. They regard themselves as entirely useless, and as the custom of the nation has long led them to anticipate this mode of death, they attempt not to remonstrate against the measure, which is, in fact, frequently the consequence of their earnest solicitation.

In this situation, the devoted man sings his war songs to the Wahconda, narrating the martial exploits of his youth, and finally chants his death song. If, on the return of the nation from the hunt, he is still living, his family or friends take him with them to the village, and guard him from want, until the succeeding general expedition.

This people believe firmly in an existence after death; but they do not appear to have any definite notions, as to the state in which they shall then be. And although they say that many re-appear, after death, to their relatives, yet such visitants communicate no information respecting futurity. They consist of those only who have been killed, either in battle with the enemy; or in quarrels with individuals of their own nation, and their errand is to solicit vengeance on the perpetrator of the deed. Futurity has no terrors to the dying Omawhaw, as he has no idea of actual punishment, beyond his present state of existence. He, however, regrets the parting from his family and friends, and sometimes expresses that the former will be impoverished, when his exertions for their support, shall be withdrawn. They say that after death, those who have conducted themselves properly in this life, are received into the Wanochate, or town of brave and generous spirits; but those who have not been useful to the nation, or their own families, by killing their enemies, stealing horses, or by generosity, will have a residence prepared for them in the town of poor and useless spirits; where, as well as in the good town, their usual avocations are continued.

The Minnetarees believe in the notion that, at their death, they will be restored to the mansions of their ancestors under ground, from which they are intercepted by a large and rapid water-course. Over this river, which may be compared to the Styx of the ancients, they are obliged to pass on a very narrow footway. Those Indians who have been useful to the nation, such as brave warriors, or good hunters, pass over with ease, and arrive safely at the Apah-he, or ancient village. But the worthless Indians slip off from the bridge or footway, into the stream that foams beneath in the swiftness of its course, which hurries them into oblivion, or Lethe. The Mandans, according to Lewis and Clark, have a tradition somewhat similar, and it strongly reminds us of the Aisrat of Mahomet, over which, it was supposed, that great leader was to conduct his Moslems to the bliss of futurity, whilst the unworthy were precipitated into the gulf which yawned beneath it.

The Wahconda, is believed to be the greatest and best of beings, the creator and preserver of all things, and the fountain of mystic medicine. Omniscience, omnipresence, and vast power are attributed to him, and he is supposed to afflict them with sickness, poverty, or misfortune, for their evil deeds. In conversation, he is frequently appealed to as an evidence of the truth of their asseverations, in the words Wahconda-wa-nah-kong, the Wahconda bears what I say, and they sometimes add Mun-ekuh-wa-nah-kong, the earth hears what I say.

Their Wahconda seems to be a Protean god; he is supposed to appear to different persons, under different forms. All those who are favoured with his presence become medicine men or magicians, in consequence of thus having seen and conversed with the Wahconda, and of having received from him some particular medicine of wonderful efficacy. He appeared to one in the shape of a grizzly bear, to another in that of a bison, to a third in that of a beaver or owl, &c., and an individual attributed to an animal, from which he received his medicine, the form and features of the elephant.

All the magi, in the administration of their medicine to the sick or afflicted, mimic the action and voice, variously exaggerated, and modified, of the animal, which, they say is their respective medicine, or in other words, that in which the Wahconda appeared to them.

Annually, in the month of July, the Minnetarees celebrate their great medicine dance, or dance of penitence, which may well be compared with the Churruck-pooja of the expiatory tortures of the Hindoos, so often celebrated at Calcutta. On this occasion a considerable quantity of food is prepared, which is well cooked, and served up in their best manner. The devotees then dance and sing to their music at intervals, for three or four days together, in full view of the victuals, without attempting to taste of them. But they do not even at this time forgo their accustomed hospitality. And if a stranger enters, he is invited to eat, though no one partakes with him. On the third or fourth day, the severer expiatory tortures commence, to which the preceding ceremonies were but preludes. An individual presents himself before one of the officiating magi, crying and lamenting, and requests him to cut a fillet of skin from his arm, which he extends for that purpose. The devout operator thrusts a sharp instrument through the skin near the wrist, then introduces the knife, and cuts out a piece of the required length, sometimes extending the incision entirely to the shoulder; another will request the bands of skin to be cut from his arm. A third will have his breast flayed, so as to represent a full moon

or crescent. A fourth submits to the removal of concentric arcs of skin, from his breast. A fifth prays the operator, to remove small pieces of skin, from indicated parts of his body; for this purpose an iron bodkin is thrust through the skin, and the piece is cut off, by passing the knife under the instrument.

Various are the forms of suffering which they inflict upon themselves. An individual requests the operator to pierce a hole through the skin of each of his shoulders, and after passing a long cord through each of these holes, he repairs to a golgotha at some distance from the village, and selects one of the bison skulls collected there. To the chosen cranium he affixes the ends of his cords, and drags it in this painful manner, to the lodge, around which, he must go with his burden, before he can be released from it. No one is permitted to assist him, neither dares he to put his own hands to the cords, to alleviate his sufferings. If it should so happen that the horns of the cranium get hooked under a root or other obstacle, he must extricate it in the best manner he can, by pulling different ways, but he must not touch the rope or the head, with his hands, or in any respect attempt to relieve the painful strain upon his wounds, until his complete task is performed.

Some of the penitents, have arrows, thrust through various muscular parts of their bodies, as through the skin and superficial muscles of the arm, leg, breast and back.

A devotee caused two stout arrows to be passed through the muscles of his breast, one on each side near the mammæ. To these arrows, cords were attached, the opposite ends of which were affixed to the upper part of a post, which had been firmly implanted in the earth for the purpose. He then threw himself backward, into an oblique position, his back within about two feet of the soil, so as to depend with the greater portion of his weight by the cords. In this situation of excruciating agony, he continued to chant, and to keep time to the music of the gong, until from long abstinence and suffering he fainted. The by-standers then cried out, "Courage, courage," with much shouting and noise: after a short interval of insensibility, he revived, and proceeded with his self-inflicted torture as before, until nature being completely exhausted, he again relapsed into insensibility, upon which he was loosed from the cords, and carried off amidst the acclamations of the whole assembly.

Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder; through these holes cords were passed, which were, at the opposite ends, attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner, he led the horse to the margin of the river. The horse, of course, endeavoured to drink, but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge, having accomplished his painful task.

The Wolf chief, one of the most eminent of the warriors of the upper village of the Minnetarees, on one occasion, sat five days, singing and lamenting, without food, on a small insulated and naked rock in the Missouri river. And it is firmly believed that he did not even palliate his urgent wants by tasting the water, during this long probation.

Religious and Philanthropic Intelligence.**FORMATION OF A CHINSURAH SCHOOL SOCIETY.**

About two years ago, the inhabitants of Chinsurah having taken into consideration, the want of instruction, and in consequence thereof, the lamentable ignorance and corruption of morals, existing among the poorer classes of children in the Colony, resolved with the approbation of the Honorable the Governor, to re-establish the Free School, which first existed under the superintendence of the late Mr. May, and to receive therein all such children, whose parents are unable to provide for their education.

This undertaking being attended with considerable expence, a Subscription book was opened, which soon received the signatures of several benevolent persons, whose liberal donations enabled the Committee to commence the School above mentioned, and to maintain it for nearly two years.

A statement of these facts having been made to the Dutch Government at Batavia, letters were received a short time ago from His Excellency the Governor General, expressing His Excellency's approbation of the measures that had been taken for the education of the rising generation in the Colony, as well as the warm interest which His Excellency takes in the moral and mental improvement of the Indian youth, granting at the same time, for the support of the School, a monthly sum of Sa. Rupees 50.

As on account of His Excellency's liberality toward the establishment, further subscriptions will not be required for its support, it was resolved at the last meeting of the Committee, that their thanks should be returned to all those charitable persons, who by their kind contributions, had assisted them in the erection and maintenance of the Free School; making it known at the same time, that they should henceforth be at liberty to withdraw them; but that it should be proposed to these Gentlemen to continue their subscriptions, the Committee having an extensive plan of usefulness in view, viz. that of establishing for the employment of the funds thus collected; some Bengalee Schools at Chinsurah and in its vicinity, where native youths are to be admitted, and instructed in their own language, and in such branches of science as may be of use to them in their future life, the Christian Religion being to constitute one of the principal parts of instruction.

It is a matter of great gratification to state, that most of the Subscribers agreed to the proposal of the Committee; and even several of the rich Natives residing in the Settlement, having been informed of what is intended to take place, generously came forward, intimating their wish of co-operating in so laudable an undertaking, they subscribed very handsome monthly and yearly sums.

These happy circumstances having taken place, a general meeting of the Subscribers was held on the 22d of February, when new regulations were framed, and several resolutions adopted, of which the three principal ones were as follows:

1. That we form ourselves into a Society for the purpose of disseminating both scientific and religious knowledge, among the rising generation of Chinsurah, and its neighbourhood, including the Children of Christian, Mussulman, and Heathen Parents; and that this Society bear the name of the *Chinsurah School Society*.

2. That the Honorable the Governor, D. A. Overbeck, Esq. be requested to become Patron of the Society on the part of the Netherlands Government.

3. That a Committee be appointed, consisting of the five following Members, viz: Messers. P. Michel Pres, B. C. D. Bouman, P. G. T. Overbeck, G. Bryne, and A. F. Lacroix.—Mr. Lacroix being to act as Secretary, Collector, and Treasurer.

The Committee will condescend their labours by erecting without delay, two native Schools, one within the limits of the Colony, and the other at Dhurumpore, a village near Hooghly.

These Schools, which are to be put under the superintendence of the Rev. Mr. Lacroix, will be conducted, with a few modifications, on the Bell or Laucastrian plan, and will stand in immediate connection with the Free School;—and those of the pupils, who after having attained a competent knowledge of their native tongue, should wish to learn English, will, as is the case with those belonging to the Honorable Company's Schools, be admitted into the Free School in preference to any others.

RELIGIOUS PERIODICAL PUBLICATIONS IN THE UNITED STATES
OF AMERICA.

<i>Maine.</i> Waterville Intelligencer, Baptist.	Methodist Magazine, N. Y. pamphlet.
Christian Mirror, Portland. Rev. A. Rand	Christian Journal, N. Y. pamphlet, Epis-
<i>N. Hampsh.</i> N. H. Repository, Conc. J	copal.
W Shepard.	Christian Repository, Utica, pamphlet.
<i>Vermont.</i> Woodstock Monitor, Rev. W.	Western New York Bap. Magazine,
Chapin.	Homer.
<i>Massachusetts.</i> Boston Recorder, N. Wills	<i>Pennsylvania.</i> Rel. Remembrancer, Phil.
Christian Watchman, Boston, Bap.	J. W. Scott.
Missionary Herald, Bost. pamph. J.	Christian Advocate, Philadel. pamphl
Everts, Esq.	Dr. Green.
American Baptist Magazine, Boston,	Philadelphia Recorder, Episcopal
pamphlet.	United Breth. Miss. Intelligence, Phila-
Gospel Advocate, Boston, pamphlet.	pamph.
Episcopal.	Pittsburgh Recorder, Rev. J. Andrews.
Monitor, Boston, pamphlet, Rev. H.	<i>Delaware.</i> Christian Repository, Wil-
Wilbur.	ilmington.
<i>Rhode-Island.</i> Religious Intelligencer,	<i>Dist. Col.</i> Latter Day Luminary, Wash.
Providence.	pam. Bap
<i>Connecticut.</i> Rel. Intelligence, N. Haven	Columbian Star, Washington, Bap. J.
N. Whiting.	Knowles.
Christian Spectator, New-Haven, pam-	Theological Repertory, Wash. pamph
phlet.	Episcopal.
Christian Secretary, Hart. Bap. Rev. E	<i>Virginia.</i> Family Visitor, Richmond,
Cushman.	N. Pollard.
Youth's Guardian, N. Ha. pam. Rev. E	Evang & Lit. Magazine, Richm. pam.
B. Coleman.	Dr. Rice.
Sabbath School Repository, N. Haven.	<i>South Carolina.</i> Southern Intelligencer,
Churchman's Magazine, Hartford, pam-	Charleston,
phlet.	Zion's Herald, Charleston, Methodist.
<i>New-York.</i> New York Observer.	<i>Georgia</i> Missionary, Mount Zion, B.
Christ. Herald and Seaman's Magaz.	undersleeve.
N. Y. pam.	<i>Kent.</i> Christian Repertory, Springs.
American Miss. Register, N. Y. pamph	J. G. Andrews.
Z. Lewis.	Christian Register, Lexington, pam. Dr.
Religious Chronicle, N. York.	Blythe.
	<i>Lower Canada.</i> Christian Register, Mon-
	treal.

A large proportion of these publications have originated within a very few years, and their number is constantly increasing. Most of those in the pamphlet form are published monthly, almost all the others weekly. The price is from 1 to 3 dollars a year.

Printed at the Baptist Mission Press, 11, Circular Road, and the
School-Press, 33, Park-street, Chowringhee,

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TO SUBSCRIBERS AND CORRESPONDENTS.

In presenting the 8th Number of the Asiatic Observer to the public, its managers close their labours, after having, as they hope, fulfilled the pledge by which they had engaged themselves at the commencement of the work.

By a reference to the original prospectus, it will be seen, that they desired to establish a periodical publication in Calcutta which, while it admitted subjects on general literature, might also be the depository of papers of a more serious character: how far they have been enabled to accomplish such a design, the two volumes now before the public will decide.

They are assured that the friends of the Asiatic Observer will sincerely lament the necessity of its discontinuance, when they are informed that it does not arise from a want of the *material* for such a work, but from the difficulty, especially in the case of residents at a distance, in realizing the small amount of their subscriptions. As the work has already involved the Proprietors in considerable expense, and as it does not promise any extended pecuniary support to the benevolent objects, for whose sole benefit it was established, it does not appear to its managers that they are justified in devoting themselves any longer to its interests.

THE
ASIATIC OBSERVER.

OCTOBER, 1824.

Memoir of the late CHARLES GRANT; Esq.

THE late Charles Grant, Esq. was born in Scotland, in the year 1746. By the decease of his father, soon after the birth of this son, the care of his infancy and youth devolved upon an uncle, at whose expense he received a good education in the town of Elgin. This signal benefit afterwards excited in Mr. Grant's mind, feelings of the most grateful respect for his uncle's memory; and these he expressed by a memorial placed over his grave.

In the year 1767, Mr. Grant proceeded to India in a military capacity; but, on his arrival there, he was taken into the employ, and under the immediate patronage, of Mr. Richard Becher, a Member of the Bengal Council. In 1770 he revisited his native country, where he united himself by marriage with a lady of the name of Frazer, who survives him. Having, while in England, obtained the promise of an appointment as a Writer on the Bengal Establishment, he re-embarked for India in May 1772, accompanied by his wife, her mother and sister, and Lieutenant Ferguson, a friend of the family. In the course of this voyage, he formed an intimacy with that eminent Christian missionary, the Rev. Christian Frederick Swartz, with whom he maintained a correspondence till the decease of the latter. After the death

of Mr. Swartz, who had rendered important services to the East India Company, Mr. Grant recommended to the Court to perpetuate the remembrance of them by the erection of a memorial in St. Mary's church, at Fort St. George, at the public expense. This suggestion was adopted; and the monument was erected at the cost of the East India Company.

Almost immediately after Mr. Grant's arrival at Calcutta, he was promoted to the rank of Factor, and soon afterwards was appointed Secretary to the Board of Trade; which office he held for upwards of eight years, performing its duties with exemplary industry and ability. In 1781, the Bengal Government relieved him from his secretaryship, and stationed him as the Company's Commercial Resident, in charge of their valuable silk factory at Malda. In June 1784, he obtained the rank of Senior Merchant, and in February 1787, was summoned to Calcutta, that he might take possession of the seat and office of Fourth Member of the Board of Trade, conferred on him by Lord Cornwallis, in consideration of his distinguished abilities and approved integrity. But, in less than three years after he had received this appointment, the impaired health of his family compelled him suddenly to quit India, and return to England. Lord Cornwallis, who had held frequent communications with Mr. Grant, and entertained the highest regard for him, when solicited to allow him to quit the presidency, expressed regret at the necessity which deprived Government of his most essential assistance. His return to England was accompanied by unusually strong expressions of the high satisfaction with which the Government regarded his zealous and faithful services in the commercial department.

A distinguishing and most honourable feature of Mr. Grant's character, while in India, was his solicitude to uphold, to the utmost of his power, both by his example and influence, the public profession of Christianity by the Europeans. In this cause his zeal was most earnest; and it was the more conspicuous and self-denying, because at that

period there was little in India to countenance, and much to check, a faithful adherence to scriptural principles. To his influence and example at this early period, followed by his zealous and enlightened devotion to the same cause throughout his long life, may we attribute, under the divine blessing, more than perhaps to almost any other human agency, that cheering progress of true religion in India, which has of late years been witnessed, and which no individual beheld with greater delight and gratitude to God than he who had been among the first to lay the foundations of its growth. The following examples may be mentioned, as proofs both of his zeal and his liberality. The church originally constructed at Calcutta for the English settlers, was destroyed by a furious hurricane in October 1737; and from that period till the erection of the mission church in 1770, no Protestant place of worship existed there. Towards erecting a new church, by private subscription, Mr. Grant contributed 500 rupees, and assisted in the procurement of valuable materials from Gour. The church or chapel called Bethshephillah, with the schools and burying ground, which had been erected by the Protestant missionary I. Z. Kiernander, in the year 1770, for the use of his mission, was in 1787 placed under sequestration by the Sheriff of Calcutta, to answer for the missionary's personal debts. To prevent the desecration and sale of these premises, and the discontinuance of public worship which must have ensued, Mr. Grant paid out of his own purse the sum of 10,000 rupees, being the amount at which they were valued, and immediately placed them in trust for sacred and charitable uses for ever, constituting Mr. William Chambers, a brother of Sir Robert Chambers, with the Rev. Mr. Browne, one of the Company's chaplains, and himself, trustees.

After his return to India, and a residence there of, altogether, nearly twenty years, in the service of the Company, Mr. Grant, with his family, re-embarked at Calcutta, and arrived in England in the autumn of 1790. His early promotion to stations of trust and emolument, for which he had been recommended by superior talent and tried

integrity, had enabled him to acquire a respectable competency of fortune : and his residence in India, influenced, during the whole term of it, by a peculiarly strong sense of the obligations of religion, had matured his character to that of a Christian philanthropist, and inspired him with lively feelings of solicitude for the moral and intellectual welfare, of the immense Mohammedan and Heathen population, subject to the British Government. He had instituted a close scrutiny into the character of the natives, which had resulted in the formation and establishment of opinions which governed his subsequent conduct upon occasions of great moral and political importance. His first employment, after his return to England, was to commit the result of his inquiries to paper, in a tract entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain ;" which was written in 1792, although not submitted to perusal out of the circle of his personal friends till 1797. In that year he laid it upon the table of the Court of Directors, with an Introductory Letter, stating his motives for so doing to be a consideration of its relevancy to certain proposals for communicating Christianity to the natives of India, by granting permission for Missionaries to proceed thither, which had been repeatedly pressed upon the Court's attention. This paper will be again adverted to, in connexion with the final and successful efforts of its author, for the attainment of that object.

On the 30th of May, 1794, he was elected a Director of the East India Company, by the unanimous vote of the proprietors, not more than two months after he had declared himself a candidate for the Direction. He was at this time in the forty-ninth year of his age, in the full vigour of an excellent constitution ; possessed of extensive general knowledge ; of laborious habits as a reader and writer, with a sound judgment, and great firmness, integrity, and benevolence.

To attempt a detail of all the important measures connected with the India administration, in the discussion and

adoption of which, Mr. Grant from this time took an active and often a prominent part, would be impracticable. But a brief reference to a few of them, seems necessary for the illustration of his character and history.

The subject of greatest commercial moment which Mr. Grant found under the consideration of the Court of Directors when he entered it, and which appears to have attracted his earliest attention, was a question respecting the freight paid by the Company for the hire of their shipping. The friends of Mr. Grant, have claimed for him the credit of having been mainly instrumental, in effecting the salutary reform which afterwards took place, and by which large sums were saved to the Company. Upon other important questions which were agitated about this time, particularly those respecting the opening of the trade of India, and the prevention of an illicit trade, Mr. Grant strenuously and conscientiously supported what he considered to be the Company's just rights, and rendered them eminent service. Upon a question of great delicacy, the alleged abuse of the patronage of the Court, he was equally diligent and honest in investigating the foundation of the rumour, and in exonerating himself and his colleagues from the imputation.

In April, 1804, he was elected Deputy Chairman of the Court of Directors, and Chairman the next year. He was afterwards elected to the same offices several times after going out by rotation; making altogether a period of six years, during which he held one or other of these highly arduous and responsible appointments.

Upon Mr. Grant's elevation to the chair in 1804, he found the measures of Lord Wellesley's administration under review, of many of which Mr. Grant conscientiously disapproved. They had indeed been characterized by great prowess and gallantry in the field, and energy in the council: but such splendid qualities, in Mr. Grant's judgment, could not atone for substantial wrong; and nothing less did he impute to some of the measures in question: nor did they appear to him to have been beneficial in their results, as they were neither effective to the pacification of India, for

which they had been undertaken, nor had they improved the Company's commerce and finances. With reference to the system of the domestic and foreign relations of the Company, Mr. Grant always professed himself a strict adherent to the plans and principles of his friend and patron Lord Cornwallis, whom he held in the highest estimation. He partook of that nobleman's solicitude for the establishment of an empire in India, founded rather upon character (and particularly upon the reputation of moral and intellectual superiority) than on force. "The character of this country," Mr. Grant observed in the House of Commons, on one of the discussions respecting Oude, "is its dearest possession; and I am convinced *that* character would be compromised, if the House should not, with a view to honour and national justice, express its disapprobation of this transaction." In accordance with these views, he gave his support to a resolution, submitted to the House by Sir Phillip Francis on the 5th of April 1805, "That to pursue schemes of conquest, and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of this nation." "The true policy of the British Government in India," observed Mr. Grant, "is not to pursue conquest for the sake of extension of territory."

In the session of 1807, on a motion for papers relative to the conduct of the British Government towards the Poligars, Mr. Grant traced the Vellore mutiny, to the wish of the Mohammedans, for the restoration of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations, which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, directly or remotely, in the conduct of the Missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been too often assailed.

We pass by various commercial, financial, and political questions connected with India, in which Mr. Grant took

an active share; touching only on some of the more prominent, especially those connected with the morals and welfare of the people of India. In the revenue administration of that country, he supported a system which invested with proprietary rights, and personal immunities, the native landholders and cultivators; a system which originated under the paternal government of Lord Cornwallis. The interest which Mr. Grant took in the jurisprudence of India, always appeared to be proportioned to the influence which, in his opinion, the due administration of justice would have upon the moral and intellectual condition of the natives. Few persons were better qualified, by personal observation and extensive inquiry, to appreciate the difficulties which lay in the way of any rapid melioration in the state of a people sunk, as the natives of India are, in inveterate prejudices and habits, riveted upon them by the ceaseless exertions of their superior orders or castes. But it was inconsistent with Mr. Grant's consciousness of the superiority and divine authority of Christianity to concede, either to Mohammedanism or Hindooism, a perpetual existence. Hence the pleasure with which he regarded every prudent attempt to engraft principles of British jurisprudence on the Asiatic stock; and hence the decision and zeal, which he evinced upon all questions connected with the superstitions or morals of India.

The education of the Company's servants destined for India, upon whom the executive government of the natives of that country must devolve, was an object of great moment with Mr. Grant, and the mode of conducting it a question of vital importance. The plan of the college at Halebury, in Hertfordshire, is stated to have originated with him. He certainly, upon all occasions, when the conduct or government of that institution, came under discussion, before the body of the Proprietors of India Stock, appeared as its advocate, and took a considerable part in every debate. The invidious imputation that its design was merely to supplant a similar establishment, previously formed by Lord Wellesley at Calcutta, he effectually rebut-

ted, and by cogent reasonings justified the preference which the Court gave to England. He justly considered, that a sincere and conscientious attachment to the Christian faith *, and a settled patriotism, ought to form a part of the character of every Englishman who should be allowed to bear rule in India ; and that a home-academical establishment, affording the most liberal advantages of education, mental and moral, was essential to the attainment of this most desirable object. The sound wisdom of this measure, in spite of some untoward circumstances which may have diminished its temporary popularity, will, we are persuaded, be increasingly felt every successive year. Even already it has had a most beneficial effect, direct and indirect, upon the character and qualifications of the civil servants of the Company in India.

The temporary defection of a part of the Madras army, under the administration of Sir George Barlow in 1809, furnished an occasion for the exertion of Mr. Grant's energies, which, whatever may be the real merits of the question then at issue, will probably be admitted by all, to have reflected honour upon him as a man of distinguished abilities, invincible firmness, and conscientious integrity.

The negotiation between the Court of Directors, and his Majesty's Ministers, for the renewal by charter of the Company's commercial privileges, which commenced in 1808, when Mr. Grant was Deputy Chairman, called forth an extraordinary display of the powers of his mind. This negotiation brought under review almost every right which the Company possessed, and involved in its progress the discussion of every principle of colonial government, applicable to the East Indies. To assist in an investigation so extensive, Mr. Grant was peculiarly qualified, by the extent of his information, the soundness of his judgment, and

* Of the many persons who, having proceeded to India with minds not fully made up on this subject, and who, in consequence, afterwards virtually or actually conformed to Hindoo superstitions, the case of Job Charnock, who founded Calcutta, was the most remarkable. He married a young Hindoo, of whom he was passionately fond ; and she seems to have made a Hindoo of him, for after her decease, he annually sacrificed a cock to her manes.

the laboriousness of his habits; and very important services were no doubt rendered by him to the Company. He took an active, and sometimes a prominent, part in all the proceedings. He was elected by the Court a member of the deputation appointed to confer with his Majesty's Ministers; was entrusted with the presentation of petitions to Parliament on the Company's account; and in the House of Commons asserted and defended their rights, and maintained their pretensions, with great ability.

But while Mr. Grant thus supported the interests of the Company, he kept constantly in view the intellectual and moral wants of India: and, in meeting these, had to encounter difficulties as unexpected as they were extraordinary, partly occasioned by the fears, and in some instances arising out of the most surprising prejudices in favour of the Hindoo idolatry, which were entertained by Europeans connected with India. Among those who appeared to cherish prejudices in favour of the Hindoo idolatry, were the authors of several pamphlets circulated at the time, particularly the writer of one which bears the signature of a Bengal Officer; and among those who professed to entertain fears for the permanence of the British power in India, were two respectable proprietors of India Stock (one of whom was afterwards a Director,) and who came forward avowedly to oppose missionary exertions, in pamphlets which bear their names. The one party maintained the purity of Asiatic morals, and the harmlessness of the Hindoo character; and the other, the danger of interfering with Hindoo prejudices. The controversy to which this subject gave rise was, in its issue, eminently promotive of the interests of truth; and it prepared the way for those extensive moral and religious exertions for India, which have so greatly distinguished the last few years, and which God, in his providence, has conspicuously blessed for the benefit of that vast peninsula and its dependencies.

With a view to dispel the fears and remove the prejudices of the enemies to missionary efforts, many important documents were produced, and laid on the table of the House.

of Commons, chiefly at the instance of Mr. Grant; such as proofs of the prevalencè of infanticide in different parts of India,—of the impurities and atrocities of Juggernaut, and of the great extent of the worship of that idol,—of the habitual falsehood and dishonesty of the Hindoos; and, on the other hand, of the long undisturbed existence of Christianity in some parts of India; lastly, Mr. Grant's own tract, entitled, "Observations on the General State of Society among the Asiatic Subjects of Great Britain with respect to Morals, and on the means of improving it." 'This valuable paper was called for by the House of Commons, laid on its table, and ordered to be printed for the use of the members, on the 5th of June 1813; but it has never been published. It commences with a review of the British territorial administration in the East, from the first acquisition of territory there. It then exhibits a deeply afflicting, but, we fear, too true a picture of the moral character of the Hindoos, supported and verified by a great body of evidence, extracted from the printed works of persons who had been in India; an examination of the causes of that character, which are traced in the religion or superstition of the people, as well as in their corrupt, unequal, and defective laws, and in the absurd prerogatives and duties of the native magistracy. In entering into the measures which Great Britain might adopt for the removal of these evils, and the improvement of the state of society in India, Mr. Grant refers to the introduction of our language, as a circumstance arising almost necessarily out of our connexion with that country; and which rendered extremely easy, if it did not carry along with it, the introduction of much of our useful literature, and particularly our sacred Scriptures. Towards the last measure, with every more direct means of improvement, such as schools and missions, he considered it incumbent on the Court of Directors to manifest at least a friendly aspect, and with respect to education, a co-operation. Mr. Grant fully answers the several objections which had been made to interference with the religion of Hindostan; and, in conclud-

ing this valuable paper, he makes the following powerful appeal to the British authorities in behalf of India :—

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

“ The Mohammedans, living for centuries intermixed in great numbers with the Hindoos, produced no radical change in their character ; not merely because they rendered themselves disagreeable to their subjects, but because they left those subjects, during that whole period, as uninstructed in essential points as they found them. We are called to imitate the Roman conquerors, who civilized and improved the nations whom they subdued ; and we are called to this, not only by the obvious wisdom which directed their policy, but by local circumstances, as well as by sounder principles and higher motives than they possessed. The examples also of modern European nations pass in review before us. We are the fourth of those who have possessed an Indian empire. That of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious : the short one of the French was the meteor of a vain ambition : the Dutch acted upon the principles of a selfish commercial policy ; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affections of their acquired subjects, or to assimilate them to their manners ; and those subjects, far from supporting them, rejoiced in their defeat. Some attempts they made to instruct the natives, which had their

use; but sordid views overwhelmed their effects. It remains for us to shew how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been, in our hands, the means, not merely of displaying a government unequalled in India for administrative justice, kindness, and moderation, not merely of increasing the security of the subject and prosperity of the country, but of advancing social happiness, of meliorating the moral state of men, and of extending a superior light farther than the Roman eagle ever flew.

“ If the novelty, the impracticability, the danger of the proposed scheme, be urged against it, these objections cannot all be consistent; and the last, which is the only one that could have weight, presupposes success. In success would lie our safety, not our danger. Our danger must lie in pursuing from ungenerous ends, a course contracted and illiberal: but in following an opposite course, in communicating light, knowledge, and improvement, we shall obey the dictates of duty, of philanthropy, and of policy; we shall take the most rational means to remove inherent great disorders, to attach the Hindoo people to ourselves, to ensure the safety of our possessions, to enhance continually their value to us, to raise a fair and durable monument to the glory of this country, and to increase the happiness of the human race.”

On the 23d July, 1813, the act of Parliament, 53 Geo. III. c. 155, commonly called the Charter Act, obtained the royal assent. This statute, the fruit of much and laborious discussion, effected some considerable changes in the East India Company's commercial privileges, in which Mr. Grant could not concur; but, on the other hand, it contained three important modifications of the law, which were in perfect accordance with the sentiments and reasoning above detailed, and the attainment of which ought in justice to be ascribed, in an eminent degree, to his zeal and exertions.

The first of these was an augmentation of the ecclesiastical establishment of British India, and the institution

of a Bishop's see at Calcutta; the second, the privilege granted to European teachers of Christian morals, or missionaries, of enjoying a regulated access to the natives of India; and the last, the annual appropriation of the sum of one lack of rupees for the general promotion of education among them. These results appear to have been the fruit of a series of wise, persevering, and pious exertions, made by Mr. Grant, with a view to promote the highest welfare of the natives, while at the same time he secured the honour and truest interests of Great Britain in India; namely, the consolidation of her empire there, by the improvement of the intellectual and moral character of her subjects. "Thank God," devoutly exclaims Mr. Wilson, in his truly interesting funeral sermon already adverted to, and which we are most happy to find has obtained a deservedly wide circulation: "Thank God, he lived to see the great object of his wishes and efforts in some measure accomplished,—the question of Christianity in the East gained,—an ecclesiastical establishment in British India formed, and fostered by the state,—the number and efficiency of the ministers of our church stationed in that country greatly increased,—the Christian missionary protected in his peaceful and honourable labours on the shores of the Ganges,—and a force of Christian principles and feelings on the subject raised and established, both in India and at home, which, we may humbly but firmly hope, will never be successfully resisted."

The only parliamentary measures of a date subsequent to the passing of the East India Company's Charter Act, to which we shall advert, in consequence of the part Mr. Grant took in them, are, the India Circuitous Trade Bill, which passed in December 1813, and the proposal to lay open the China trade, in 1820, 1821. On both these occasions, Mr. Grant's exertions for the defence of the Company's interests were incessant. He had retired from the House of Commons, on account of his advancing age, in 1819. He was nevertheless several times examined, at his own request, upon the China trade, before the Committees

of both Houses in 1820 and 1821. The testimony which he gave upon these occasions was of considerable importance to the Company's interests; and it was supported by documents collected and prepared by himself, or under his immediate superintendence. In consequence of the evidence, and the remonstrances, of Mr. Grant, and the other friends and officers of the Company, no report was made by the Committee in the first session; and to this moment the projected innovation on the China trade remains unaccomplished. It is highly to Mr. Grant's honour, that those who least agree with him in the view which he took of this question, and of similar ones, affecting, or considered by him to affect, the East India Company's rights or interests, could not but acknowledge the conscientious integrity of his conviction, as well as the vigour of his capacity, and his unwearied zeal and perseverance in the discharge of what he considered to be his official responsibilities.

Mr. Grant's correspondence and intercourse were unusually extensive, and with persons of the first rank and consideration. Upon almost all occasions, he received the fullest proofs of public, as well as of private confidence, and, upon many, expressions of unusual respect. The opinion of Lord Cornwallis respecting him, at an early period of his public life, has been already adverted to. It is also generally understood that Lord Melville, while President of the Board of Commissioners for the Affairs of India, recommended him to the choice of the Proprietors of India Stock, and afterwards invited him to become a member of the Bengal Council, which he declined, from motives the most disinterested and patriotic. The Proprietors of India Stock, very soon after they had placed him in the direction, suspended one of their own byelaws, to enable him to retain a commercial establishment which he had formed in India. In April 1807, they placed him in the Direction, by a very unusual majority of votes; Mr. Grant's name standing at the head of a list of twelve candidates, with 1,523 votes out of a Proprietary of less than

1,900 persons: and since his decease, they have resolved to commemorate his distinguished services by the erection of a monument, at the Company's expense, in St. George's church, Bloomsbury.

The House of Commons, in which Mr. Grant sat for about seventeen years, namely, from 1802 to 1819, (being two years for the town, and fifteen for the county, of Inverness,) repeatedly elected him on committees, some of which were not connected with Indian affairs. He was appointed by Act of Parliament (37 Geo. III. cap. 34, sect. 6.) one of the Commissioners for the issue of exchequer bills, and in 1818 was elected Chairman of those Commissioners. He was also included in the commission for the appropriation of the sum of 1,000,000*l.* sterling granted by Parliament for the erection of new churches.

Amidst the multiplicity of his occupations, his parliamentary constituents and his native country enjoyed a large share of his anxious attention. At the date of his election to a seat in Parliament, the Highlands of Scotland were, as regards the means of internal communication, in a state of almost primitive destitution. Adequately to supply these deficiencies, in a country so poor, so extensive, so thinly peopled, and abounding with physical obstacles, was an undertaking too gigantic for the efforts of local combination. Such being the undeniable condition of the Highlands, Government resolved to undertake various magnificent works, which, now in a state of completion, add greatly to the convenience and welfare of the country. The Caledonian Canal was the first which was commenced. The original conception of this navigation was of very early date; but Mr. Grant, though he did not originate it, stood forth at once as its indefatigable promoter: and to his ceaseless importunities to Government, and his devoted services as a Commissioner, the country perhaps mainly owes it; that the progress of this noble work was not in times of national danger and difficulty delayed, or completely frustrated. After twenty years of anxious labour, Mr. Grant had the satisfaction, in one of his latest visits to the High-

lands, of superintending in person the formal opening of this navigation. The act for cutting the Caledonian Canal was followed by another for the formation of Highland roads and bridges. Mr. Grant, it is understood, was among the first projectors of this measure, and, for a period of twenty years, he strenuously exerted himself to advance it. The completion of this measure embraced the formation of fourteen hundred bridges, and above a thousand of the finest roads in Scotland. These works have been accomplished by an expenditure of above a million sterling. Among other measures of local improvement in his native country in which Mr. Grant co-operated, one of the latest efforts of his public life was the promotion of the act for building and endowing fifty new churches in the extensive parishes of the Highlands. The establishments formed of late years in Edinburgh and in Inverness for the extension of education in the Highlands, which by means of 150 schools supported by them, have done much to disperse the moral darkness of the remote parts of Scotland, constantly found in him a warm and efficient friend. Mr. Grant was also among the first to introduce Sunday schools into this quarter. Two of these he supported, by giving salaries to the teachers at his private expense, which he continued to do during the last twenty years of his life.

Among many private testimonies to his worth, it may be sufficient to refer to two, being those of political opponents. The late Sir Philip Francis, at the close of a debate on India affairs, in which he had been decidedly opposed to Mr. Grant, declared, that no man in England had a higher opinion of his moral character than he had. "Upon the facts in question," Sir Philip added, "there cannot be a more competent witness, nor any human evidenceless to be suspected." Another opponent, Mr. Scott Waring declared, that Mr. Grant was "incapable of asserting what he did not believe to be true, or of delivering his sentiments on a subject which he did not understand."

Although Mr. Grant ever considered the affairs of India as his peculiar province, and as a sufficient occupation for

his mind; he allowed himself to have some other public engagements; but chiefly in connection with religious or benevolent objects. He appears to have been for many years a Director of the South-Sea Company. He was a member of the Society in London for promoting Christian Knowledge, as well as of another society of the same name, connected exclusively with the Highlands and islands of Scotland. He was elected a Vice-president of the British and Foreign Bible Society upon its institution, in 1804, and was at different subsequent periods chosen Vice-president of the Bloomsbury and North-east London Auxiliary Societies *. He was also connected with the Church Missionary Society. To many other associations, of a religious or charitable description, he afforded the sanction of his name, and the aid of his contribution.

* The following honourable resolution, passed unanimously by the Committee of the British and Foreign Bible Society, Nov. 17, 1823, on the intelligence of his lamented death, will shew how highly and justly his value was estimated, not only by the members of that incomparable institution, but by all who had an opportunity of witnessing his wise, zealous, and pious exertions in this and other works of Christian mercy:—

“ With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq. one of the Vice-Presidents of this Society;—and while they desire to express their heartfelt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he laboured with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected as he was, from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honour him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the Holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasures of divine truth. Severely as his loss will be felt by this and every other society which has for its object the glory of God or the happiness of man, to British India it might be deemed almost irreparable, were it not for the persuasion, that the great cause to which he devoted the unceasing labours of his life, and the powerful faculties of his mind, was emphatically the cause of Him who has the hearts of all men in his hands. It is the hope and earnest prayer of the Committee, that he may graciously raise up, in the place of this venerated individual, other instruments, possessing the rare endowments, and the large and liberal views by which he was distinguished, and equally disposed with him to consecrate them all to their Saviour’s service.”

In the service of the oppressed Africans, he joined his friend Mr. Wilberforce, in 1807, as a member of the temporary committee of gentlemen then associated, with a view to the establishment of the African Institution. To their labours and efficiency he essentially contributed, and was afterwards chosen one of the Directors.

The eminent qualifications of Mr. Grant, as a statesman and a man occupied in public affairs, must have been sufficiently apparent to every reader of this memoir. It may not, however, be improper to observe, that as a public speaker, he commanded attention in debate by an erect, majestic, and, in the latter years of his life, venerable figure; by a voice deep and sonorous, an enunciation clear and deliberate, and, above all, by arguments perspicuous and convincing. He accustomed himself to deliver his sentiments with gravity, and appeared to expect the same temper in his auditory. His style in writing corresponded with that of his eloquence. Cautious and deliberative in the examination of his authorities, his references to written or printed documents were generally unanswerable. As a *friend*, he was ardent and constant. In no part of his conduct was the firmness of his mind more apparent than in the inviolability of his friendships. To the numerous individuals who enjoyed his patronage, he was always accessible, and frank in his communications; and his kindness to them rarely terminated with a single instance. As a *philanthropist*, and more especially as a *Christian*, Mr. Grant is entitled to the praise of eminent consistency and zeal. The decision of his character respecting religion, enabled him often to surmount such opposition to his benevolent projects as would have overturned the purposes of many other men. But Mr. Grant, to the last moment of his life, retained, and illustrated in his conduct, the religious principles and philanthropical views which he had imbibed in India.

The great subjects of Christian benevolence were ever present to his understanding, and near his heart, and appeared to have a powerful influence upon his actions, lead-

ing him, in the prosecution of his multifarious occupations, to travel in paths into which the ordinary details of business would never have led him. Under some aspect or other, they were almost constantly before him, and are believed to have occupied his close attention within a few days, and probably within a few hours, of his decease.

Such was the late Mr. Grant; a man of extraordinary natural endowments, employing his great powers to the best of purposes; a man of whom it may be truly said, that, while he was laborious in the affairs of this life, "all his serious thoughts had rest in heaven."

We have spoken in the preceding sketch generally of his eminent piety; but we should not satisfy our own feelings, or do justice to the character of this devout man, if we did not add a more distinct and specific reference to this important part of the subject: and we are happy to be able to do so in the language of the clergyman whose ministrations he was in the habit of attending; and whose testimony is amply borne out by the suffrages of all who had the opportunity of witnessing Mr. Grant's habitual piety, of which his characteristic humility and teachableness in the house of God were expressive indications. Mr. Wilson thus depicts the character of his revered friend:—

"This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded; a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*.

"It was not, however, the possession, but the direction and the improvement, of these endowments and qualifica-

tions; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not indeed learn this lesson easily, or at small cost. At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement;—heathenism and false religion prevailing all around; the partial intermixture of Christianity which existed, possessing little of that divine religion beyond the name; his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown: it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God.

“The deep persuasion of the importance of religion which now possessed itself of his whole soul, did not slacken his attention to his proper duties. On the contrary, he laboured, if possible, only the more abundantly. A new principle of action governed him; a profound and abiding sense of his obligation as a Christian; a grateful and affecting remembrance of the mercies of God in Jesus Christ; a solemn and exciting anticipation of the awful account which he must one day give of the talents committed to his charge. He now sought to please, not men, but God, the Judge of all. Let it not, however, be thought that

these his good deeds formed in any degree the ground of his hopes before God. His reliance was on the meritorious cross, and the mediation of Christ. It was indeed a remarkable feature of his character, through his whole life, that, while no man entertained a stronger sense of the obligation of duty as such, or more assiduously strove to discharge with fidelity the trusts reposed in him; none ever avoided more carefully the ascription of merit to his own good works, or watched with more jealousy against the delusions of that self-righteousness to which the human heart is so lamentably prone, and which is apt to mingle with, and tarnish, even the graces of the most confirmed Christian.

“ I will proceed to notice some few of those virtues and graces by which the strength of his Christian principles was most fully developed.

“ And here I must, in the first place, mention his remarkable *uprightness*. As a public functionary, placed in situations of great trust and responsibility, ‘ an excellent spirit was in him;’ and against him, as against Daniel, the gainsayer ‘ could find none occasion nor fault, forasmuch as he was faithful.’ His first rise in India, as I have already intimated, at a comparatively early period of life, was owing to the signal example of probity which he exhibited under circumstances of peculiar difficulty, and at a time when the general practice of our Indian administration had not yet attained that remarkable purity by which it appears now to be distinguished. This honourable characteristic he retained through life.”

Mr. Wilson goes on to notice his scrupulous and unbending love of justice; his indefatigable diligence and activity; and his remarkable purity, elevation, and sensibility of spirit, refined and exalted by religion, which, though he was necessarily much engaged in the tumults of secular life, kept him far remote from its low chicanery, its bitter tempers, and its unholy passions. Mr. Wilson most justly specifies that distinguishing feature of his character—his consistency. He preserved through life a most exemplary unity and harmony throughout his whole deportment.

“The springs of this consistency,” remarks Mr. Wilson, “must be sought in the nature of the motives that actuated him. Religion was with him, not a matter of fancy or speculation, not an ill-directed zeal, not a spirit of party, or of controversy; but the steady, quiet, unostentatious devotion of the heart and life to God, resting in a deep consciousness of the fallen and lost condition of human nature, and animated by a lively faith in that glorious victory which has vanquished death, and brought to light life and immortality.”

We cannot refrain from adopting a considerable portion of the remainder of Mr. Wilson’s description, and the more so, because it exhibits this excellent and eminent man in an aspect in which his example is of the greatest value to persons like himself, immersed in the ordinary duties of life, but desirous of living “in the world as not of the world.” Mr. Wilson thus proceeds:—

“I am hence led to mention the remarkable *spirituality of mind* which he maintained amidst a course of severe secular occupation. The apostle has told us what is the real talisman of a Christian’s life: ‘For ye are dead, and your life is hid with Christ in God.’ Our lamented friend felt himself to be a stranger and a pilgrim in this mortal state; he was seeking a better country. His scene of service was on earth; but his heart, like his treasure, was in heaven. It was scarcely possible to be admitted to any intercourse with him, and not to be struck with his heavenly-mindedness. He freely lent himself, as his duties prescribed, to the affairs and the communications of the world; yet it was with a chastised spirit, and under a prevalent recollection of heavenly and everlasting things. And if it be asked by what means such a frame and temper of mind were preserved in the midst of a life so long and toilsome, I answer, that it was, under the divine blessing, by the habitual cultivation of communion with the Father of spirits. He was much in prayer, in devout reading, and in meditation. The Bible was his daily study; and the time allowed to his stated devotional exercises he would never, under the im-

pulse of any exigency, materially abridge. He has been known to press the importance and advantage of these observances with peculiar earnestness on those who, like himself, were of necessity deeply engaged in worldly business; observing, that such a practice, instead of hindering the due performance of their proper duties, would, like the pulse given to the Jewish captives, (Daniel i: 8—16,) prove the best incitement to exertion, and truest source of success.

“ Above all, he was attentive to the duty of hallowing the Sabbath. It may be observed, that by a careful performance of this duty, he had, at an early period of his religious career, displeased, and even in some degree alienated influential persons, in whose esteem he held a high place; but to the end of life, he maintained the same honourable singularity. Nor had he, on the whole, reason, even in a worldly view, to repent it. The declaration of the admirable Sir Matthew Hale, who was accustomed to say of himself, that he always found the week prosper in proportion as he had improved the previous Sabbath, was frequently in our departed friend’s mouth: and probably he could have verified it from his personal experience. He kept the day holy, not by passing through a mere routine of forms, but by paying a serious attention to its duties, both in the closet and in the sanctuary; by not doing his own pleasure upon it, but esteeming it a delight,—the holy of the Lord,—honourable; by considering it as a season set apart for God’s peculiar honour and service.

“ The accompaniment and the crown of all the other graces which I have noticed, was his *humility*. On this low and safe foundation was erected the superstructure of a holy life. In his own eyes he was ever lowest. He felt the extreme depravity of our nature; bewailed with deep sorrow the imperfections of his best actions; and placed his whole dependance for salvation, not on his own works or deserts, but on the perfect merits, most precious sacrifice, and all-prevailing intercession of the Son of God. This humility, united with a strong sense of the superiority of practical above speculative religion, kept him at the

utmost distance from excess in questions of doctrine. Repentance, faith, love, obedience, with all those mighty and important truths on which they rest, these were the matters about which he principally exercised himself. Thus self-abased before God, he was in a high degree humble, modest, unassuming, in the society of men. In those scenes of business where his influence and his ascendancy of character were the most undisputed, no tinge of arrogance or ostentation was discernible in his acts or his deportment. He freely consulted the opinions of judicious friends; listened with readiness to advice, and with courtesy to objection: and, content to achieve great, and good, and difficult undertakings, cheerfully left to others the credit and the reward.

“ I will only add that which attested the sincerity of his character, and without which all the rest might, perhaps, have been doubtful—*an evident advance and growth in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. Through all the hurry and the multiplied distractions of a very active public life, he not only appeared to preserve his faith unshaken, his love to God and man unabated, and his high purity and integrity of conduct unimpaired; but he grew in every visible branch of real holiness, in victory over his passions, in watchfulness against every evil tendency, in mildness, tenderness, and forbearance towards all with whom he had intercourse, in humble submission to the divine will, in unaffected seriousness and spirituality of mind and demeanour, in the deep solemnity of his devotional observances, in the habit of a calm, earnest, and contemplative anticipation of his last hour, and of the world to come. I do not represent him as a perfect character: there is none good but one. He had, doubtless, his measure of faults or foibles, and he inherited, in common with us all, a nature prone to evil, and very far gone from original righteousness. But the grace of God does not fail those who seek it diligently, honestly, and in the use of the appointed means. The influence of the holy principles which, by the divine blessing, he had embraced in early life, still

more and more increased as he advanced in years. A sincere disciple of Christ, his spirit seemed more and more conformed to the mind of his heavenly Master. His path grew progressively brighter as he proceeded; till at length all seemed ripe for the perfect day.

“ And it pleased God that that day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever ‘ diligent in business, fervent in Spirit, serving the Lord.’ And in this honourable position he stood, when the last messenger arrested him as in a moment. In the midst of his labours, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. ‘ Mark the perfect man, and behold the upright; for the end of that man is peace!’ ”

We cannot conclude this memoir without expressing our gratitude to Mr. Wilson, that, in the intervals of pain and lassitude with which we are concerned to hear he has for some time been struggling, he has been able to exhibit this interesting sketch of his revered friend's character, for the benefit of mankind. We are sure we shall best meet his feelings, if, in concluding our memoir, we add our earnest wishes and prayers, that all into whose hands either Mr. Wilson's sermon or our own memoir may fall, may be stimulated by the perusal to follow the example of the revered individual whose removal we are lamenting, “ even as he followed Christ.”

On the Burning of Widows in India.

[Concluded from page 120.]

HAVING, in two former essays, stated our objections to the barbarous practice of female immolation, and having shewn how little authority can be adduced from the Hindoo writings in its favour, and how little argument can be urged in its defence, even by its most zealous advocates, we now proceed to take into consideration the sentiments proper to be cultivated, and the conduct proper to be pursued, while the horrid rite continues to be practised.

Pity to the sufferers is one of the first emotions that will arise in every philanthropic mind. They are to be pitied for their ignorance, their superstition, and their forlorn circumstances. How truly ignorant are these unhappy widows, who burn themselves on the funeral pile of their deceased husbands! They have all the ignorance of children, without their innocence. They have no sure word of prophecy, to which they can direct their attention, as unto a light that shineth in a dark place. They have no cultivated reason to exercise in the absence of revelation; but they are left in the hands of interested men, who lead them away, as sheep to the slaughter. Persons brought up in a Christian country can form no adequate idea of the darkness of their minds, on whom the light of the gospel never dawned, and to whom a good education never was allowed. Females in particular, in such a situation, must necessarily be ignorant of their own worth in society, of the world in which they live, and of that to which they are tending. It is one of the glorious characteristics of Christianity, that it has, wherever it has prevailed, raised women to their proper rank and importance in life; and it is an indelible stain on all other systems, that they have degraded them in their rank, and made them more like the slaves than the helpmeets of man. Compare the state of females in England with that of those in this country, and say, O ye British fair ones, whether you

ought most to admire the revelation that has exalted you, or to pity the superstition that has degraded these? View the domestic enjoyments, the mental resources, and the future prospects of the Bengalee woman. How meagre and how dismal they are! Her converse with her lord is little, and of the lowest order; her attention to the improvement of her children less: she has not been taught herself, and how can she teach others? Nor can this want of instruction be supplied by observation. Immured in her little hut, or shut up as in a prison, what opportunities has she of making observations on men and manners? She learns from oral tradition a few silly legendary stories, and on these she feasts herself and others; and from the number of times she has repeated them, or heard them repeated, she verily believes them to be true. Thus deprived of all those mental resources by which the mind is enlarged, and made the slave of those foolish notions by which it must infallibly be contracted; she passes away her life, heedless of futurity; or if ever she glances a thought towards an after state, it appears so dark and gloomy, that it fills her with a kind of wonder and terror. Even the Sutte, who dreams of happiness beyond death, thinks of no higher bliss than that she has enjoyed on earth with her husband. What felicity, and bought at what a price! Who then can look on the present degraded state of females in Bengal, deprived almost universally of all moral and intellectual means of improvement, without feeling the deepest commiseration for their unhappy circumstances?

Ignorance is the mother of superstition. Where the former reigns, the latter will display her power: and how easy a prey are the weaker sex, when kept in ignorance; and what pitiable objects do they become, when they fall victims to this monster! In promoting all the cruelties that have taken rise from superstition, women have frequently been found the foremost. The tyrant has seated himself in their imaginations, and there displayed his terrors to such an extent, that he has made them frantic, and urged them for-

ward to the most desperate undertakings. It is well known, that there are no atrocities to which the demon of superstition will not prompt the human mind: we may, therefore, though we deplore, cease to wonder at the practise of female immolation. In open day light, as well as when shrouded in the darkness of heathenism, he sometimes performs his deadly work: The Jews furnish us with a striking instance of this. What nation, in ancient days, was ever so highly favoured with the means of moral and religious instruction; and yet on many occasions they made their children pass through the fire to Moloch, and gloried in the shameful deed, which at once deprived them of all right and title to the endearing name of parents. But that which they did occasionally, the heathen nations did perpetually. For proof of this, read the history of the Canaanites; look at the conduct of the Carthaginians, who on one single occasion sacrificed 200 nobles, and 300 of the common people. But what need have we to go back to past ages for proofs? Are not the heart-rending scenes of superstition, here exhibited to our view every year, and almost every day, sufficient? Do we not see and hear, that hundreds of helpless widows are annually sacrificed on the altar of superstition? When we read of the cruelties perpetrated in ancient times, we feel sentiments of the deepest pity excited in our minds:—and shall we feel less; when we see, in the present enlightened state of the world, similar things done in our very presence?

The situation in which a Suttee is placed, is truly deplorable. Widowhood, in any state of society, is a severe affliction: this is evident from the consolation which the Divine Being has thought fit to administer to widows, by declaring: “I will be the father of the fatherless, and the friend of the widow.” If with friends to console, and comforts to alleviate, the affliction is found grievous, how distressing is the condition of that woman who, instead of these, sees around her those who had rather she died than lived, and feels troubles without, and superstition within, powerfully urging her to take refuge in the funeral

pile! While we pity her forlorn circumstances, we must also remember, that the death to which she submits is of a very painful nature. The piercing shrieks that the Sutte gives, when the flame kindles on her body, is sufficient to convince us of this. We profess to feel pity for animals when we see them writhing in agony, and shall we be indifferent to the agonizing tortures of the defenceless widow, breathing out her soul in the midst of consuming flames? What a scene for a bereaved and destitute family! What a spectacle to men and angels!

" O 'tis enough to melt a rock,
And make a heart of iron move."

Who can look upon it without sentiments of astonishment, at the enormities to which Satanic influence leads, and of deep compassion for the objects that are thus led captive by the devil at his will?

Gratitude for the blessings of revelation cannot fail to be excited in the mind, after viewing the degradation to which men are subject without it. What has saved us from the worship of idols, and all the miseries that follow in its train? Our own wisdom, and superior attainments in science? Alas! who was wiser than Solomon, and yet his wisdom did not save him from idolatry. What nations more renowned than Egypt, Carthage, Greece, and Rome; and yet what barbarities they practised, through false systems of religion. And what has made us to differ? Our Bible; from this originate the higher degrees of civilization we have attained, and our lofty eminence among the nations of the earth.

It has been disputed whether a nation may not by education be civilized, and freed from cruel rites, without the aid of the Bible. There is no need, however, that we should contest this point by reasoning; we appeal to universal experience: we say, from the beginning of the creation down to the present time, point out to us a single nation that has been able to forsake idolatry and its cruel ceremonies, without the assistance of the scriptures: till that can be done, we are forced to maintain, that the abolition of cruel

practices, and the enjoyment of civil rights, are inseparably connected with the influence of Christianity. Let us turn our eyes to our forefathers, before they were blessed with the light of divine truth; and what were they? Were they not idolators, were they not barbarians, were they not cruel to the last degree in burning their children alive? And when did they cease from these superstitions? before or after the introduction of the scriptures? And to what have their successive improvements been owing? Has it not been found, that progress in the arts and sciences and civilization, keeps pace with the progress of the Christian religion? What nation is so distinguished as Great Britain for the number of its religious professors; and what nation equals it in its knowledge and enjoyments? At what period did a spirit of piety flourish to a greater extent; and at what period was she more honourable among the nations of the earth? God has connected the greatest public blessings with the progress of his truth, that men in every place might learn that it is essential to their present welfare, as well as their future felicity.

What Egyptian darkness was to the body, that idolatry is to the mind: it beclouds the whole region of mental vision, and surrounds the soul with an atmosphere of gross delusions; hence the places in which it abounds are called the dark parts of the earth; and are said to be full of the habitations of cruelty. And when will this gloom vanish, and these deeds of darkness cease? Not till the Sun of Righteousness dispels them by the rays of his truth. Most of the learned among the Hindoos in the present day, still defend the cruelties to which they have been so long accustomed; and it is only those who have in some degree admitted the light of the Scriptures into their minds, that have been able to break the bonds of prejudice, and cast off the works of darkness. These things afford ample proof, that we are indebted to the Bible for our greatest mercies, temporal as well as spiritual, though we frequently ascribe them to other and inferior sources. When, therefore, we look at the abominations,

from which we have been preserved, and the civil and religious blessings that we enjoy, we must surely be grateful for the influence of Christianity, which, more than arts and sciences, *emollit mores, nec sinit esse feros*. Had it not been owing to this, for aught we know, our widows might have been doomed to ascend the funeral pile, and our orphans to bewail at once the loss of both father and mother.

By the royal law of love, we are required to love our neighbours as we love ourselves, and to do to them as we would that they should do unto us. The Hindoos are our neighbours, and our fellow-subjects; let us, therefore, consider what are our obligations to assist them, and save them from misery. Let us make their case our own, and suppose that Smithfield was now every year stained with the blood of widows, to a greater extent than it ever was with the blood of martyrs, and what would be our feelings! what carefulness it would work in us, yea, what clearing of ourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge: in all things we should wish to be clear in this matter; and by all means should desire our nation to be purified from so foul a blot. This is the manner in which we should feel and act, if the case concerned us; but how do we conduct ourselves towards our neighbours, the Hindoos? Do we display the same anxiety for them? or rather, does not that law, which commands us to love our neighbour as ourselves, every day condemn us for our insensibility and apathy, in reference to the state of the widow and fatherless in Bengal? We wish our deficiency in this matter to be more evident to ourselves, that we may by more vigorous efforts clear ourselves from the stigma which it fixes on our characters. We believe there are no people in the world better disposed to assist the distressed than our fellow-countrymen, or more willing to make every exertion possible, when they discover a way in which they can extricate a helpless sufferer. The noble attempts made in England for the abolition of the slave trade, and the extensive collections lately made

in India for the suffering Irish, and the African settlers, are pleasing, as they ever will be memorable instances of this. We desire, therefore, only that the obligation to assist helpless widows should be felt; and we are persuaded, that some praiseworthy effort will be the result. To press the matter on our consciences, let us suppose, that as many widows as burn annually, died through starvation, while we, in the midst of plenty, never took one step to supply their wants; and what should we, upon reflection, think of our conduct? Should we not condemn it as barbarous? But what is the difference between neglecting to supply one with food that is starving, and neglecting to save from the fire, another that is burning? We know not but there may be greater difficulties in the way of assisting the one than the other; but that, instead of justifying apathy, would only be a louder call to exertion. Or supposing that all the widows that suffer annually, were to suffer at one time, and in one place, and that their dying groans and shrieks could be heard through this city, while the smoke of their funeral pile could be seen from afar—and what would be our sensations at such an annual burning? Should we not think it right for some steps to be taken to put a stop to such barbarity? But what is the difference as to the actual pain endured, between these widows suffering alone or altogether? And what is the difference in the sight of God, if the same number perish through our carelessness, whether they perish individually or collectively?

As Christians, we are under the strongest obligations to promote the happiness of this people. Our religion and our religious professions both bind us to seek their welfare. God has blessed us with wisdom which they do not possess, and by which we can see their misery plainer than they can perceive it themselves. They know little of the Being to whom they are accountable, and as little of the place into which they will enter after death; but we know that God is holy, and that no idolater or murderer can enter into his kingdom. God has given us this superior knowledge, as a talent to improve for him: if, therefore, we hide it in

a napkin, and confine it to ourselves, instead of employing it for the good of others, great will be our guilt in the presence of our Maker. Do we not believe that the souls of those who perish by an act of violence done to themselves, are of more value than any temporal comfort that belongs to us? and yet is there one comfort which we enjoy, that has not occupied more of our thoughts than the case of these unhappy creatures? Only let every man consider himself obliged, by the principles of Christianity, to use as much diligence for putting a stop to female immolation, as he would do for the removal of a common nuisance from his presence, and we should then have all heads and all hands employed for the abolition of this inhuman practice. And if our religion does not teach us to pay so much attention to the salvation of the bodies and souls of others, as we pay to our own gratification, how can it be said to make us better members of society, and "merciful as our Father in heaven is merciful?" Did Christ weep over the Jews; did he seek their temporal and eternal good; and did he lay down his life for the salvation of men; and can we call ourselves his disciples, while we make no effort to save, though we see the widow burn, and the orphan left destitute? How can we, as the elect of God, be said to have "put on bowels of mercies and kindness," when the most appalling distresses of the fatherless and the widow will not move us to take one single step towards their relief?

After such a display of our Christian principles, what shall we make of our fair professions? We profess to be deeply concerned for the glory of God and the good of men: yet what can be more dishonourable to God, than that intelligent creatures should be so far degraded as to esteem the most unnatural of all crimes a virtue; and what more injurious to society, than that such crimes should be practised under the specious pretences of devotion?

Where is our zeal for the Lord of Hosts, and where the oath we have taken at his altar, to contend, by all lawful

means, against the works of darkness? But I will not ask what we have done worthy of our names as Christians; but what have we done worthy of our names as Britons? We have seen human nature sunk into the lowest state of degradation; we have seen, many of us, the defenceless widow bound to the dead and putrid body of her husband, held down by force, and consumed to ashes; we have seen the fatherless around the burning pile, weeping and wailing the loss of their parents; and what have we said, and what have we done, after witnessing the distressing scene? Perhaps we have said:

“ My God, I mourn the awful scene,
My bowels yearn o’er dying men,
And fain my pity would reclaim,
And snatch the firebrands from the flame;
But feeble my compassion proves;
And can but weep, where most it loves.”

Here we have left the subject, when we ought to have instituted the inquiry,—Is there nothing that I can devise; is there nothing that I can speak; is there nothing that I can write; is there nothing that I can do, for the relief of these poor widows? Let us now endeavour to redeem our characters, as men and as Christians, by laying to heart our obligations, and by inquiring whether there are not some means to be found, by which we can save those subject to our sway, from the iniquity and monstrosity of self-destruction.

It may here properly be asked by some, what means can be adopted to put an end to this cruel practice. They may say, you have pointed out our obligations, and have shewn that it is our duty to do something; but tell us what it is we must do, and how we are to commence operations. To discover at once what means are best adapted for the accomplishment of an arduous undertaking, seldom falls to the lot of man; it is rather by the exercise of private thought, and mutual consultation, and public discussion, that we attain this knowledge. How many noble souls have ventured on some bold enterprize, without seeing how they could accomplish their designs; yet, by close attention and perseverance, a way has opened to their view, and means

have offered themselves almost spontaneously for the forwarding of their wishes, so that at length they have attained to that which at first appeared to them almost impossible to be acquired. Indeed the noblest plans and institutions by which our country is adorned, and our happiness increased, have originated in this manner. Let one man of influence in society take the object into consideration, not carelessly, as a matter of indifference, but deliberately, and with a determination, if possible, to find out some plan to which he can solicit the attention of the public; and we have as little doubt of his success, as we have of the disposition of the public to assist him. Let him, after he has matured the plan in his own mind, call in his most prudent friend, and discuss it, consider the objections to which it is liable, and the improvements of which it is capable. If his ideas meet the approbation of his friends, he may then with confidence propose them to the attention of the public.

Various ideas have already been started on this subject; and some of them, were they adopted, might prove beneficial. It has been thought, that it would be good for the inhabitants of Calcutta to present a petition to the Supreme Government here, or through them to our own legislators at home. We know not what effect such a petition would have; but certainly it would be an honourable thing to those who made it, and entitle them to a place among the friends of India to the latest age. It has been suggested, that it would be very honourable to the ladies in Calcutta, were they all to unite in presenting a petition, and in soliciting the lady of the Governor General to do them the honour of putting her name first in the list. Any step of this nature would display the humanity and sympathy of the Calcutta ladies, and have a great practical effect, by leading many to impress on the minds of their husbands the importance of rescuing a degraded part of the female sex. If all the knights of the present day could be persuaded to undertake the rescuing of Bengalee widows from the flames, they would attempt a nobler deed than was

ever achieved since the order was instituted; and, should they be successful, would transmit to posterity a name more honourable than any, or all of their brethren.—Another plan that has been proposed, and acted upon in part, is, that houses of agency, mercantile houses, &c. would set their faces against this practice, by dismissing from their employment, any person who has been brutal enough to burn his mother. This would teach the natives in general the abhorrence that Europeans have of the crime, and would in many instances prevent it from being committed. The entire abolition of it must rest with Government, but a great diminution of it might probably be effected by the use of this and similar means. It has been supposed by some, that if the natives were required to attend to the ceremony as specified by the Shastras; that such would be the horror of it, that few would be found capable of enduring it. It is true, that great courage would be required to ascend unassisted a flaming pile, and this might prevent some from perishing; but the propriety of interfering, not to abolish, but to regulate the observance, may be questioned, as it would necessarily lead the natives to conclude, that the English had no objection to the act, when done by rule, and that their guilt heretofore lay not in the burning of the widow, but in the not doing it according to the prescribed regulations.

There are some, though we trust they are now very few, who do not think any means should be used to prevent Suttees from burning: they regard it as an unjustifiable interference. We ask such, whether it is not the duty of every nation to preserve its subjects, and on all occasions to prevent self-murder? Governments are not responsible for the religious opinions of those they govern, but they stand engaged to defend their lives and property. In our own country, if any one, through disappointment, melancholy, fanaticism, or insanity, wished to destroy himself, and it were known, would it not be lawful and right to prevent it, if practicable? And if one person killed another, even at his request, would he not be considered a

murderer? If this is the case relative to the subjects of Britain at home, ought it not to be the same in reference to her subjects abroad? We are confident, that such is the conviction of the natives respecting the disinterestedness and kindness of the English, that they would never object to that which was equitable: and we are confirmed in this idea, by their acquiescing in the equity of that law which requires a murderer to be executed, even though he be a Brahmun. Nothing could be more awful in their estimation, or more contrary to their former prejudices than this; and yet they now see it to be proper, because they see it to be equitable. The same would take place respecting the burning of widows, were it abolished; and probably in a few years they would as generally deny that they were ever guilty of such cruelty, as they now do that they ever destroyed their children at Saugor. It ought also to be considered, that some of the most respectable Pundits do not approve the practice; and would be happy if it were abolished; while many others reproach us for permitting it to exist. Taking all these considerations into the account, we do not perceive that any objection of weight can be urged against our petitioning our rulers to put a stop to the shedding of innocent blood, by which this land is polluted. The voice of the blood of the widows annually sacrificed in Bengal, is constantly crying to heaven out of the ground. God has heard it; O that he may dispose those to hear it too, in whose hands he has placed the power of making an end of such abominations!

In the present state of things, while the practice is allowed, the most powerful and efficacious means that can be used by Christians, is earnest supplication. Among all the objects of distress for whom we offer up our prayers, none are more worthy of a place in our remembrance than these widows; and if we feel for them as we ought, we shall not cease, at least by this means, to seek their deliverance. There are two things that ought to encourage us in this duty; the one drawn from the character of God, and the other from the examples afforded us in the Scrip-

tures: We know, that there are no objects of distress for whom God has declared himself more concerned, than for the fatherless and the widow.—We know, that God has the hearts of all men, of kings and of senators, in his hands, and can turn them as rivers of water whithersoever he pleases, and that he has done it repeatedly, in answer to prayer.—We know, that in accomplishing his purposes, he can render instrumental the most insignificant means, and that he has on numberless occasions blessed the weakest attempts in bringing about the greatest results.—We know also, that he will not suffer the prayer of faith to fail; for he has declared, that “the effectual fervent prayer of a righteous man availeth much.” Did the “unjust judge avenge the widow, lest by her continual coming she should weary him; and will not God avenge his own elect, if they cry day and night unto him?” on behalf of the widow? “I tell you, that he will avenge them speedily.” The examples he has recorded in his word lead us to expect as much: the deliverances there specified were most of them granted in answer to prayer. When the widow’s son died, Elijah prayed for him, and his life was restored: when there was a famine in the land through the want of rain, he prayed, and rain was given in abundance. When the Jews were in captivity at Babylon, Daniel prayed for their deliverance, and in answer to his supplication, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom for them to be sent back to their own country. From these and similar instances, we ought to be excited to pray for the suffering widows of Bengal and Hindoostan; and who knows, but in answer to our supplications, God may dispose the hearts of our king and parliament to abolish this cruel practice, and shew to them the way in which they can do it, consistently with their own honour, and the welfare of those whom they govern.

Supposing every practicable means in this country and at home, should be used to save widows from burning, and after all prove fruitless, how are we to bear the disappoint-

ment? Our expectations are so sanguine, that we are ready to believe it would be impossible for them to fail of success; yet when we reflect, that the matter must be settled at home, and that many there, ignorant of this country, have a thousand groundless apprehensions about the effects that might result, we foresee it possible for our hopes to be disappointed, at least for a season. We must not on this account be discouraged, but must learn to bear it with patience, perseverance, and resignation.

There are two considerations which may teach us, that it is our duty to be patient: the one is, that this cruelty may be permitted by God, as a national punishment for national crimes; and the other is, that God may suffer it to exist still longer, as a stigma upon idolatry. The pride of the Brahmuns is one of the national sins of the Hindoos; and it is the wives of these chiefly that suffer: so that their pride is stained with the blood of their widows, and their crimes punished by the misery which the shedding of this blood occasions. We have known some of them that are fathers, who, when they have heard of the indisposition of their sons-in-law, have trembled for the fate of their daughters; from which we learn, that this cruel ceremony is a source of misery to them, both in prospect and realization; which, were it not for fear and shame, they would of their own accord request to be abolished. Were false systems of religion productive of no enormous consequences, it would be more difficult to distinguish between them and the true; but when we find Hindoos burning their widows, and Mohummedans destroying their enemies, we can have no doubt whence their respective systems originate; as, like Cain, they carry their own mark upon their forehead, and we are certain, that an impression so black could never have been made by the Father of lights, but must have proceeded from the prince of darkness. God may have permitted these errors to exist, to render the truth more plain, and the case of those who reject it more inexcusable, "that they all might

be damned who believe not the truth, but have pleasure in unrighteousness."

Though these considerations ought to keep us, while the evil exists, from all fretful thoughts against the providence of God, and all angry expressions against the conduct of certain men, they ought not to make us less anxious or zealous for its removal. How long soever these cruelties may be continued, our duty to seek the discontinuance of them will always be the same; and though our prayers and endeavours may not immediately be productive of the effects we desire, they will not be forgotten by the Divine Being, nor will they be less approved and rewarded, than if they had been made immediately successful.

We are encouraged, from the spirit of the British nation, and from the prophecies of Scripture, confidently to anticipate an end to the miseries we now deplore; and this should teach us resignation to the will of God, while they are permitted to remain. That a parliament which has abolished the slave trade, will for ever permit the burning of widows, we never can believe. Slavery did not receive its death-blow at once: many blows were aimed at the monster before its head was broken; and its carcase is not even yet all consumed. And so it may be in the case under discussion; it may be brought forward several times before all objections to it, real and factitious, are answered; but notwithstanding this, unless humanity and wisdom perish from the British senate, we are certain, that soon or late they will put an end to this horrid practice. Should they, therefore, refuse their kind assistance for the present, we must not despair, but must depend on Him whose word can never fail, and whose tender mercies are over all his works: who, when he has accomplished all the designs he had in view in permitting these evils, will cause them to disappear. We argue not from the cessation of many cruel ceremonies among other nations, that this will certainly cease; we have a surer word of prophecy on which to depend: the Most High has declared,

that he will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession; and if these nations are given to Him whose law is love, and whose gospel is peace, then will be brought to pass the saying which is written: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Should we live to see these predictions accomplished partially, in reference to the world, and entirely, in reference to the burning of widows, what is the use we ought to make of so great a blessing? We should view in it as much as possible the hand of God, and strengthen by it our own faith in the promises of his word. It is very easy now, while we perceive the difficulties attending this concern, to believe that our wishes cannot be realized without the aid of divine Providence; but it is not so when they are accomplished: we then fix our eyes on the secondary means that have been used, and lose sight of the great agent who has crowned them with success. There is a strange propensity in us to sacrifice to our own net, and burn incense to our own drag; to ascribe that to our own endeavours which is due only to the goodness of God in rendering them efficacious: and this is dishonourable to him, and injurious to us. On this account God frequently suffers us to, "toil all night, and catch nothing," "to labour in vain, and spend our strength for nought," in order to convince us that our success depends on his blessing, and that all the glory of it belongs to him. Unless we are sensible of this, and go forth to do what we can in the strength of the Lord, we are not likely to be blessed with success; or, if we are, we shall be sure not to derive from it that satisfaction and encouragement which it would otherwise afford. Let us, therefore, in every special mercy conferred on ourselves and others, endeavour to discern the agency of divine Providence.

The means likely to be used for putting an end to female immolation are worthy of our attention, as being a manifest proof of the foreknowledge and kindness of the Almighty. In the days of Noah, immediately after the flood, it was declared: "God shall enlarge Japheth, and he shall dwell in the tents of Shem." This prophecy is now very extensively fulfilled: Europeans, the descendants of Japheth, are now dwelling among the Asiatics, the descendants of Shem. The grand reason why God has thus enlarged Japheth is evident; it is that he should relieve the miseries of his brother; and, as a recompense for the many advantages derived from him, should help him to contend against his temporal and spiritual enemies. The two great enemies to the sons of Shem are indolence and superstition; and none could be better fitted for the removal of these than the sons of Japheth: their climate and industrious habits fit them to impart energy, and their knowledge of arts and sciences, and the Christian religion, to destroy superstition. Who in all this can cease to admire the wisdom and goodness of God, in adopting the fittest means for the accomplishment of his designs? and who, should our nation be as instrumental in putting a stop to the burning of widows, as she has been in abolishing the slave trade, will not bless God that he was born a Briton?

Numerous blessings are already conferred on the sons of the East by means of Europeans; and numerous others will succeed, till all shall be accomplished which the Lord hath spoken by his prophets. What we have seen brought to pass, ought to encourage us to believe what remains yet to be fulfilled. Great things have been done, but greater still remain to be done. Many have been delivered from the delusions of idolatry and popery; but the greater part of the world still lies in wickedness: wars still continue, widows still burn, men still lacerate their bodies to please their gods; but all these must cease, sword and spear must be converted into implements of husbandry, and the dark parts of the earth, now full of the habitations of cruelty, must

be filled with knowledge and benevolence. When we look at human means, and the slow progress of civilization and truth, we are ready to despair; but when we look at what the mouth of Jehovah hath spoken, all our doubts vanish. He declared, that the Jews, for their crimes, should be scattered to all parts of the earth; and it is so:—he declared, that Babylon, once the queen of all nations, should become, and continue to be a desolation; and it is so:—he declared that Japheth should dwell in the tents of Shem, and it is so:—and he has declared, that idolatry and superstition, with all their cruelties, shall cease; and therefore we may safely conclude that it will be so. Let us look to him as the supreme disposer of all events; let us eye his agency in all the great transactions of life; let us act consistently with our obligations as Christians; and let us depend on him for a blessing upon our endeavours: and we may rest assured, that he will fulfil his promises, that he will take the heathen out of the hands of Satan, and deliver them into the hands of his Son; that he will furnish all their idols, and destroy all their abominations; and ultimately cause his will to be done on earth, even as it is done in heaven.

Journal of a Trip down the Godavery River, to the Coast of Coromandel.

AFTER a residence of several months in the countries of Ramgeer and Gondwana*, I found it necessary to return to Bengal. The Godavery having not yet fallen too low to prevent my proceeding in a boat towards the coast, where I intended to take passage by sea, I furnished myself with two large canoes, and tied them together, and thereon I caused a cabin to be constructed of mats and blankets, which last article is remarkably cheap in this country. Having procured the necessary articles of provision, and every thing requisite for the trip being ready, I left Mahdeepoor on the 2d of August, and gently floated down as far as Punnulla, where we put up for the night, for the purpose of changing boatmen or orawars. Punnulla lies close to the dreadful cut of Goomulcoonda, immediately after passing which you come to the junction of the Godavery and Indrawatee. I was surprised to find that the family of the peasant, under whose roof we took up our lodging for the night, overturned

* See No. VII. p. 264.

their little cots on going to sleep, which, I was told, was a mark of respect shewn to us, for condescending to honour them with our presence. It is a mark of disrespect among them to sleep upon their cots in a right position; while people of distinction remain under their roof.

3d. — At 10 o'clock this morning, we came up to the Goomulcoonda cut; but being informed that the bed of the fall, or narrow passage through the bar, in consequence of the decrease of the water, would render our attempt to pass it very dangerous, we came to at a short distance from it, and clambered over the rocks, to ascertain the exact state of things on a nearer examination. We were soon convinced, that the attempt to pass the cut would be attended with considerable risk; but upon considering, that were I to suffer myself to be alarmed, I should be reduced to the necessity of returning to Mahdeopoor, and eventually to proceed to the coast overland, which would be attended with much loss of time, I sounded the orowars, and finding them willing to make the attempt, and knowing them to be extremely expert in navigating these places, I made up my mind to proceed. Having lightened our bark as much as possible, and put all the servants on shore, with orders to proceed over the cliffs, and go to the junction, we launched into the stream. The boat was manned with six men, of whom three were stationed at the stern for the purpose of steering, and the others at the head with long poles, to keep the boat clear of shoals. We soon came into the most rapid part of the channel, which contracting itself, bent all its waters towards the narrow opening in the bar. In the middle of the passage stood a dreadful rock, with its head about three feet above water, dividing it into two parts, of which the left seemed to have very little water, from the foaming of the torrent that rushed over it; and the one to the right was only a few feet wide, and seemed to be scarcely wide enough to allow of a passage for our boat; but it was deep, therefore the most safe. To this the boatmen directed their course. The nearer we approached the bar, the more rapidly was the boat hurried along. The banks on both sides seemed to fly away as a dream! I now began to tremble for the consequences of the step I had taken. The boatmen, however, it seems, knew their trade very well: setting up a terrible yell, they prepared to go down the fall, every moment dashing down their poles to ascertain the depth of water, and to prevent the boat from running foul of shoals. With astonishing dexterity, they succeeded in directing the head of the boat to the passage on the right; but at the same time, I perceived we were driven, or rather carried along with a dreadful fury directly towards the rock in the middle of the channel, and began to give up all for lost: we had, however, come too far to think of returning; for not even Herculean efforts would enable us to come to, either on the right or left shore. The boatmen in the mean while continued their howlings,

and seemed to redouble their uproar the nearer they approached the fall. Fortunately we succeeded in entering the right passage, and passed the rock within one foot as we dashed along. We now descended a deep fall, at the bottom of which the boat was nearly half sucked down into the water; but thanks be to God, we escaped, and passing through a narrow serpentine channel, lined with slate quarries (the whole of this bar, which runs completely athwart the Godavery, is chiefly composed of slate) on both sides, with amazing velocity we came to the junction, and found that our servants, by a short cut over the rocks, had arrived there before us. When the Godavery receives the accession of the mountain torrents, it overflows all the bars, and admits of a safe navigation for boats of almost any burthen. At 12 o'clock, we came abreast of the Bhopalputnum hills.

The Bhopalputnum country is entirely surrounded by a chain of lofty mountains, clothed with almost impenetrable woods. A natural barrier is thus formed against invasions, and might be improved by art, and made altogether a redoubtable place. The internal resources of this extensive country are but imperfectly known. The Bunjuras, who seem to be the only people that travel through these inhospitable regions with various articles of traffick, give but a vague and unsatisfactory account of it. Rice, and other species of grain, with stick-lac, and wrought silk, are the chief exports of this country; the former of which articles, it is said, is three or four hundred per cent. cheaper in this country than in its neighbourhood. Its import, as far as I could ascertain, is salt. Bhopalputnum is famous for teak timber, immense trees of which are found yet unfelled in great numbers on the summits of the mountains, in consequence of the obstacle it presents of a hazardous, expensive, and difficult conveyance. These difficulties might, however, be surmounted by European contrivances, with much benefit to adventurers.

4th.—The part of the river we had to navigate this day was also perilous, on account of the multitudes of rocks and shoals, (some appearing above the surface of the waters, and other only discernible from the foaming of the torrent over them,) that cover the bed of the river from side to side. We made a serpentine course, and at the close of the day were obliged to come to at a desert island.

5th.—At 9 o'clock this morning we arrived at Nagwarum, which is the first station to which the teak rafts are sent, on their way to the coast. A short distance inland, stands the fort of Mungapet, which belongs to the Palooncha Raja, and is reckoned a strong place. It has a garrison of Sikh troops, who are much esteemed throughout the Dukkhun for their bravery and fidelity. Mungapet is one of the forts of Palooncha, or Khunnum Surkar, and is the boundary that divides this country from Ramgeer in this quarter.

6th.—Arrived at Purnasala, which is the property of the Raja of Chinoor Mahdeopoor, and is the limit of his territories on the left bank of the Godavery. During the few hours we remained here, I

noticed the exportation of large quantities of the Muhoora flower, in double and single canoes, from which, as we have noticed in a former part of our journal, the people extract a certain intoxicating liquor, much in use in all these parts, both in Ramgeer and the Gondwana. The produce of this place, in this season of the year, consists of Juwaree, Maize, cucumbers, and a few custard apples. The women brought some very ingeniously marked straw baskets for sale, of which I purchased several. This is the second station to which the teak is forwarded on its course down the river.

7th.—Early this morning we left this place, and dashed forward with incredible velocity through the cuts of Doobbagoorum and Chintrial, the former of which is altogether impassable in the dry season; for soon as ever the river falls to its lowest mark, it betrays a shocking bar across it, through which, at certain places, there are small openings, which give passage to the stream, in almost perpendicular falls or cascades. These have a very romantic appearance, and are well worth looking at. The roaring of the waters here is heard in a serene night at the distance of six miles. The Chintrial cut is not so very dangerous as the one we have just described, as it has a deep, though narrow channel, through which we flew almost as swift as an arrow out of a bow. Immediately after passing this cut, we fell into a deep dam, or murug, wherein the current is scarcely perceptible; and leaving the Ulbagh cut on the left shore, which is by no means so formidable as those I have hitherto escaped, we arrived at Bhuddrachullum, a place belonging to the Raja of Palooncha.

8th.—I received a letter this morning from Capt. —, the commissioner sent by the court of Hyderabad to settle the political and domestic affairs of Palooncha and Rakapillee, persuading me to defer my trip down the river, stating, that the unsettled state of the country would render it hazardous. I agreed to his proposal, and resolved to wait for him, as he had promised to meet me in the course of a day or two.

10th.—Capt. — arrived this afternoon, received me very cordially, and invited me to take up my abode in the Raja's dwelling house; who, upon hearing of the arrival of the Palooncha force sent against him, had abandoned it, and fled to Rakapillee. I accompanied him to town; but in the evening his Sebundee troops kept up such a stunning howling, in order to intimate their preparedness to meet the enemy, that I declined his invitation, and returned to my snug boat on the Godavery. In the course of conversation, he laid open to me the plan of operation he had concerted against the enemy; but informed me, at the same time, that he laboured under a want of water conveyance for his troops to Rakapillee, and requested the loan of my boat. I offered him the use of it; and in return, he ordered a tent to be pitched at my request, out of town, on the banks of the Godavery; besides which, his people were instructed to fetch me regular supplies of bread, butter, &c. from Palooncha.

11th.—I went into town again to-day, and saw the large pagoda, or Dewul, that stands at its entrance. This pagoda was very rich in jewels belonging to the images in it, but the whole of them had been made off with by Sooreddec Ramia, (of whom we shall speak presently,) in his flight from Bhuddrachullum. This town seems to have been at one time a very populous place, and a tolerable trade is said to have been carried on by the people. It is now nearly abandoned. The buildings that comprize the Raja's dwelling, consist of two large bungalows, built in the fashion of gentlemen's houses on the coast, to which are attached long ranges of out-offices or cantonments for his troops. These are all quite out of repair, and fast falling into decay. The whole of the area that contains the above mentioned buildings, is surrounded by a thin mud wall, about eight feet high, on which the troops are usually stationed to keep watch.

In the bed of the Godavery, near Bhuddrachullum, there is a chrystal quarry of very superior quality, which may be worked in the dry season with considerable advantage. The trade of this place, and indeed every thing else, was quite suspended, in consequence of the late disturbances; which always fall heaviest upon the hapless inhabitants.

17th.—All the troops intended for the expedition against Rakapillee being arrived, the following disposition was made. First, a detachment of Sebundees, under the command of Wurdhia, a Telinga officer, was despatched to take possession of an important pass near Rakapillee, which he effected two days after his departure. Second, a small detachment of irregulars was to be left at this place for its protection; and, third, a detachment of the Nizam's regular infantry, under the command of Doorga Singh, a Rajpoot, was to accompany Capt. — in his expedition.

18th.—At 9 A. M. this morning, Capt. — embarked his troops, and proceeded on his way towards Rakapillee, accompanied by Juggarao, the commander-in-chief of the Palooncha forces, and brother to the present Raja. I was requested to wait here the result of the expedition, with the adopted son of the late Raja of Rakapillee, Soobbaraj.

During my stay at this place, I obtained the following information respecting the governments of Khummum and Rakapillee. Both were independent of each other formerly. After the death of Usfeearao, the late Raja of Palooncha, and either the conquerer of Rakapillee, or its usurper, (who is represented to have been a very hospitable and generous man,) Kundee Mulrao, his adopted son, the present Raja of Palooncha, was recognized by the court of Hyderabad as the legitimate heir to the musnud; invested with the dignity of Raja with the usual ceremonies; and obtained the title of Raja Inkut Suwae Usfeearao Buhadoor. But it is said he obtained all this at the expense of a lac of rupees! Being put in full possession of the government of Palooncha, he appointed his brother Juggarao his

chief counsellor, minister, and commander of his forces. The country, however, not being in a very tranquil state, Capt. ——— was delegated, in the capacity of commissioner, for settling the affairs of both Palooncha and Rakapillee. Hence the expedition against it.

Sooreddee Ramia, the late Raja Usfeearao's Dewan, had, after his demise, so effectually ingratiated himself into the good graces of the Ranee, as to render her at once subservient to all his arbitrary purposes. He had prevailed upon her to yield up to him the executive power; and retained it afterwards, in defiance of the repeated remonstrances of the court of Hyderabad. Rakapillee had, it seems, been long in the possession of Usfeearao, who, it is said, obtained possession of it by unfair means. The Ranee had brought up the hereditary heir of that government as her own child, and he was now with her at Rakapillee, to which place she had fled through the instigation of Sooreddee Ramia, her favourite.

Palooncha is a very extensive country, and reckoned to be a place of considerable importance. It was once a place of great commercial resort, which makes it very populous. At present, it maintains a partial trade with the neighbouring states, but withal is constantly embroiled in petty warfare with them, in the same manner as Ramgeer. This country is not by far so woody as Ramgeer, but more like Hunnumkoonda; affords not a few facilities for a prosperous cultivation, and flourishing commerce; and many of its towns are far from being despicable. The climate is in many respects good. Its financial resources were once very respectable, but of late have dwindled to such a low ebb, that the disbursements of government are not, by any means answered. The government is therefore reduced to the same shifts which the neighbouring chiefs resort to, i. e. contracting petty loans, and plunder. This circumstance excludes the possibility of the payment of the troops regularly, which renders them extremely mutinous, refractory, and cowardly. Provisions are cheap throughout the country, which is well cultivated in many places. Large tracts of country yet remain untilled, for want of hands to get them up. Were the people encouraged, and security afforded to their property, it would unquestionably become the richest state in the Dukkhun, with a few exceptions. Its vicinity to the British dominions causes it to possess many advantages which its neighbours do not, nor ever can possess. Manufactures in silk and cotton are carried on here; and Khumnum is famous for the manufacture of a sort of rich and beautiful pasteboard boxes, &c. peculiar to itself, and equal to which I have not yet seen. This article is held in much estimation, and meets with a ready demand all over the Dukkhun, and would meet with a similar reception, I have no doubt, every where else, could it be once put into a wider circulation. If the present system of conducting public affairs, i. e. under the superintendence of a European, regulated by wholesome laws, were made permanent, this promising and once flourishing coun-

try, would again, doubtless, assume a prosperous aspect; its trade would be enhanced; manufactures would be improved; foreign depredations would be prevented; the financial system would be rendered advantageous to the enriching of government; population would increase; and the circumjacent states would imperceptibly be brought to adopt similar methods of conducting the affairs of their domains, and proportionally acquire respectability in the scale of the affairs of the Dukkhun.

24th.—I received intelligence this morning of the fall of Rakapillee, in a note from Captain —, with a request to proceed down without loss of time with the young Raja and his minister, Incutputteeraj, a Telinga.

25th.—At 11 A. M. I left Bhuddrachullum, and ran down to Wuddeegoorum, a distance of 50 miles, in four hours time, which is at the rate of more than 12 knots an hour. The country we had to pass through was woody and mountainous, and extremely romantic; and the navigation of the Godavery pretty safe and pleasant, having only a few shoals widely scattered from each other, and easily evaded. Part of this country belongs to the Raja of Palooncha, and part to Rakapillee. We arrived at Wuddeegoorum, which is the landing place on the road to Rakapillee, at 3 P. M. On my arrival, I once more took possession of my boat, and proposed to pay a visit to Rakapillee, which is about two miles off from this place, the next morning.

26th.—Captain — called on me this morning, and invited me to go along with him to Rakapillee, offering to accommodate me with a horse. The road to the Raja's residence, lies through an almost impenetrable brushwood jungle. While jogging on, I could scarcely help reflecting on the cowardice of the people of Rakapillee, who, if they had simply cast up a hasty stockade, or any common breastwork across the narrow pathway which leads to the town, might with only a dozen matchlock-men have either destroyed the whole of the invaders, or defeated them with great loss; which defeat they could not mend in a hurry. But on the landing of the expedition, in the darkness of the night, at Wooddeegoorum, the watch or piquet stationed there took to their heels, but were quickly followed by the invaders, who reached Rakapillee soon after them. Upon hearing of the march of the enemy, the Ranee fled into the jungles, where, after a short pursuit, she was, with two of the relatives of Sooreddee Ramia, taken prisoner by Juggarao. The former was sent to Palooncha; but the latter were kept in irons, either to be ransomed, or hung up on one of the neighbouring trees. Luckmeenursia and Sooreddee Ramia, with the real heir apparent, had effected their escape. The former took refuge, after crossing the mountains, in the dominions of the Raja of Bustar; and the latter, with his charge, in the country of Singareddee in the Papeekoondul.

On my arrival at Rakapillee, I was struck with the miserable appearance of the place. The Raja's residence, which consisted of three large straw houses, a stable, and a separate small building

with mud walls, the abode of the Ranee, was quite overrun with filth and dirt. The town, I think, does not contain more than fifty houses, constructed in the usual Gondish stile, and is compassed on all sides by a vast forest. There is a large stagnant tank or lake as you approach the town, the water of which is poisonous; and those who drink it are instantly seized with the dysentery. I was shown all the prizes taken, consisting of a box full of jewelry, two half starved horses, some useless weapons, and a few articles of household furniture.

The place being thus taken, and no chance as yet offering itself of the rescue of the heir apparent from the hands of Sooreddee Ramia, the adopted son of Soobharaj was ceremoniously invested with the title of Raja, and seated on the Guddee; but with this condition, that should the heir apparent at any time come, he should resign his authority to him.

30th.—A large square boat, built for the purpose of transporting cotton, and now on a trip of trial to the coast for a cargo of salt, having arrived at this place from Mahdeopoor, I got the cabin of my double canoe placed on it, and prepared for my departure.

In reference to Rakapillee, little more can be said than what we have noticed in a former portion of our journal respecting the Gondwana in general; excepting that the people are peculiarly warlike; but will nevertheless not go to war with any person, unless compelled to it by repeated aggressions. They were much disaffected to the government of the Ranee, on account of the wicked proceedings of her favourite Sooreddee Ramia: wherefore they would not take up arms in their defence; and when the place was taken, they flocked in to pay their homage to the successor of their much respected and lamented Raja Soobharaj.

The Papeekoondul mountains are plainly seen from Wuddeegoorum, distinguished by a lofty peak, which overtops the rest, and is frequently capt with clouds.

3rd September.—Leave Wuddeegoorum to pursue my course towards the coast. At 12 o'clock, enter the Papeekoondul. The Godavery here is extremely narrow, being in certain parts only 300 yards wide, in consequence of which the rapidity of the stream is considerably augmented. Both banks are lined with lofty inaccessible mountains, which at this time of the year are covered with verdure. In the afternoon, arrive at the residence of Singareddee, the Raja or Zumeendar of this part of the Koondul. He is tributary to the British Government, and pays, as I was informed, not more than 300 rupees for the whole of his possessions. This chief's little domain is entirely surrounded with immensely lofty mountains, which in one part are of a greater elevation than the rest, and form one of the grandest amphitheatres I have seen during my travels in the Dukkhun. At three p. m. the sun was set. The subjects of Singareddee are extremely poor, and himself scarcely to be distinguished from his domestics, were it not for a large gold ring he wears in each ear. As the Godavery runs by his dominions, he has assumed the right of

levying duties on the various articles of merchandize which are from time to time transported up and down past his country. But he is moderate in his exactions.

4th.—Early this morning we continued our course, and came to the famous whirlpool. In the dry season, the river runs through a narrower channel than in this. The whirlpool is formed by the currents passing round a long rocky point, which juts out a great way into the channel, and turning round, it abruptly comes in contact with the point of the amphitheatre on the opposite shore, which forms a complete semicircle round the point first mentioned, and sweeping on to the shore opposite the second point, and before it has time to double it, and run off, encounters a third point, which stands nearly opposite to the point of the amphitheatre, which causes it to flow back, as it were, in the struggle for a passage, and forms a dreadful whirlpool. At this time of the year, ten or eleven pools are formed in rapid, and almost regular succession; but owing, as I conceive, to some peculiarity in the winding of the channel, or formation of its bed, there is a transitory cessation of eight or ten minutes after the formation of the last pool, which is the time to dash forward, and escape being swamped. These pools, I think, are about 100 feet in circumference, and eight feet deep each. They are certainly frightful objects.

Immediately after passing the whirlpools, we went past the mountainous territory of Hurpharaj, a predatory chief, who leads a life of rapine and plunder, and is an independent Zumendar. He pays tribute to none, and of all the Rajas whose dominions line the shores of the Godavery, has never been conquered; owing probably to the inaccessible nature of his strong holds. He seems to have bid defiance even to the irresistible power of the English; or the latter, from a consideration of the unprofitable nature of the country he rules over, or the insignificance of his means of annoyance, have hitherto looked upon him with contempt, or unworthy of notice. Hurpharaj invariably spurns at every overture of friendly intercourse with his neighbours. This country is the receptacle of bands of robbers and desperate banditti. He harbours indiscriminately all sorts of delinquents and renegadoes, who have nothing more to do than take shelter with him, and escape condign punishment. He is most unreasonable and arbitrary in his exactions of duty from merchants, who frequently pass by his country; and he keeps no established rates, but levies such amounts as his want or avarice induces him to exact. Such is the character of Hurpharaj in the Papeekoondul.

At 10 o'clock, arrive at Poolwarum, or Pülaverum, as the Europeans will have it. This is the boundary of the English territories towards the Koondul, and is a populous place. As you emerge from the Papeekoondul hills, you enter an open country, with a few hills scattered over its surface. The Godavery widens as you proceed downwards, and before you reach Poolwarum, you pass by two charming little islets, on one of which is a Pagoda.

5th.—We leave Poolwarum this morning early, and arrive at Rajmuhundrum or Rajbundry. I called upon Mr. ———, the collector, who kindly invited me to take up my abode with him during my stay here.

Rajmuhundrum is a vast town, and excessively thronged with inhabitants. Its commerce is flourishing. There is a small garrison of troops here. It has a judge and magistrate, and civil or military surgeon, —all hospitable and courteous people, and ever ready to entertain travellers cordially. The Godavery at this place is fordable in many places; but at this time of the year, extended in breadth about eight or ten miles, and is deep enough to admit of ships of almost any size, provided they could be brought up to it against an almost irresistible flood of waters. When the heights begin to pour down their torrents into the Godavery, the stream brings along with it, dry wood in great quantities: large trees and logs of wood come down, usually covering the surface of the river. This wood passes down the country, disregarded by the people higher up. But not so the moment they issue out of the Papeekoondul. The people, particularly young lads, keep on the alert, who, the moment a log, or tree, or piece of wood is espied floating down with the stream, plunge into the water by dozens, with pieces of a certain sort of light wood, which is met with in abundance in the neighbouring jungles: upon these they throw themselves on their bellies, and propel themselves along by means of both arms and legs with great velocity. According to a rule in observance among them, the first person who touches the wood is the rightful proprietor, while the rest return disappointed, or go after others that might happen to come down at the same time. The wood thus caught is brought to land, and afterwards sold to considerable advantage in the several markets and bazars down the river. Quere 1st, Whether this light species of wood, which the lads use, would not answer the purpose of constructing life-boats with, and whether such boats ought not to be brought into universal use? 2nd, Whether individuals could not make it a very profitable concern, were they to establish depots of fire-wood beyond the Papeekoondul, (where, on account of the abundance of wood in the forests, the drift wood is quite disregarded, and suffered to float down,) and catch all the drift wood, which would save the expense of felling trees? This wood could be sent to the Company's country, and sold, to the enriching of adventurers. 3rd, Whether Government would not, by encouraging such an undertaking, realize a considerable accession to their financial resources?

9th.—Leave this place early this morning, and arrive at Neelapillee, or Injeram, at nine A. M. which town does not require a fresh description, being already well known by the public. A few days after my arrival at this place, I prepared to quit it by sea; but a passage not being procurable at that time, and no probability presenting itself of my being able to proceed by sea before the conclusion of the southerly monsoon, I determined to proceed overland. *viâ* Cuttack, which determination I soon carried into execution.

PERAMBULATOR,

MISSIONARY MANUAL.

HINDOO OBJECTIONS ANSWERED.

[Continued from page 290.]

OBJECTION 9.—*Many Christians live very bad lives.*

This, in one sense, is true; but they are not Christians, they have merely taken the name, and will be found wanting in the last day. Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven;" by which you see that it is not the mere professor of Christianity, but the possessor, that will inherit the kingdom of bliss. There is no man on earth, of any persuasion, who should be a lantern to our feet; but the word of God should be our guide, and we should act as we find rules laid down in it, disregarding man altogether as the guide of our conduct. You must acknowledge, that many Christians walk in the fear of God, which cannot be said of idolaters.

OBJECTION 10.—*Khrisno is Brumho, and so are all our gods.*

If you mean by Brumho the Supreme Being, I must ask, Can you get a clean thing out of an unclean one, or the reverse? Can a mangoe tree produce the jack-fruit? Can a spring of salt water produce fresh water? Can the sun produce darkness? No, surely; then how is it possible that Khrisno, or any other of your gods, should be the Supreme Being, or parts of him, when they bear the disgraceful characters that your own shasters give of them? It is therefore impossible that they should be God; and it is a great dishonour and insult to God, to compare them with his holy and pure character. If your shasters say that there is "one God, and no second, or like to him," how is it possible that a stone, or a piece of wood, or gold, or silver, in any shape, should be God?

OBJECTION 11.—*The soul is part of God.*

The soul is created by God, but cannot be a part of God; for, had that been the case, it would have been sinless, and would have been in the image of God; but sad experience proves that it is all sin, all defilement, and has lost the image of its Creator altogether. In that case, can one part of God be criminal, and endure the wrath of the other part for ever in hell? In that case also, God, the all perfect being, must be imperfect, and liable to change, as our souls are, which is impossible, and therefore our souls cannot be a part of God. Can God delight in sin? Can he delight in the company of Satan? But our souls can do all this; how can they then be part of the sin-hating God, who is of purer eyes than to behold iniquity?

OBJECTION 12.—*Perform a miracle, then we will believe.*

Christ once said, "An adulterous generation seeketh a sign;" thus you wish to tempt God. You must acknowledge that the world, and all that you see in it, is a constant miracle, and declares the mighty power of God. What other miracle do you wish to see? If God were to grant the power of performing miracles, you would ascribe

it to some other cause, and not to the power of God, as the people did at the time of our Saviour being on earth; therefore it would be of no use. It is also said in the word of truth, that if they will not believe Moses and the Prophets, they will not reform, should one rise from the dead. But pray who are you, that you should disregard the word of truth, and require of the Almighty a sign? Have you not seen miracles, or heard of them constantly performed by the gospel of Christ, in softening the hard heart, in subduing the haughty will, in changing the vulture to a dove, the tiger to a lamb, in changing the condition of nations, countries, villages, and houses?—When the hungry and thirsty souls are satisfied in matters of righteousness, is it not a miracle? What other miracle can you wish for?

OBJECTION 13.—*Brumho has no shape; yet in worshipping, he may derive advantage from idols which have shape; in the same manner as the sound of the letter æ has no shape, yet with advantage we make a figure or shape with ink, which represents the shapeless sound, and assists us.*

As to the letter æ, both shape and sound are essentially necessary to our reading and writing. The shape without the sound, would not have done, nor the sound without the shape. The sound is not the letter, but the shape; just as if you were to say *rice*, the sound is nothing, nor would it satisfy the hungry; but the shape, the object alone would satisfy. It is different as it respects God: He is not possessed or made up of substance; but of power and qualities—something like the wind: it cannot be seen as other objects, neither do you wish for any thing to put you in mind of it; but you see its power, and its use, in every place: thus you see the goodness and power of God in every place, and cannot but acknowledge the finger of God: then of what use is it to make any shape to assist you in the worship of the shapeless God, who is daily seen and known by his mighty works amongst the children of men? What shape or form has the soul of man, and yet you know it exists, and you see its actions; but you never make any shape to represent that, or to assist your ideas of it: then of what use is it to try to make comparisons of the incomparable Being? Can you not form just ideas of the *only* God by his works around you, which are numberless and great, sought out of them that love him? As you obey the laws of those you never saw, and act accordingly amongst men; thus you should obey the commands of God whom you have never seen, and pay the tribute of your hearts to him alone. It is disgraceful and insulting to represent a mere man by a shape or picture which is not like the person, how much more in doing so of God?

OBJ. 14.—*We are to deem our respective Gooroo to be God.*

How can that be, when the Gooroo himself declares that he is not perfect, when he directs you to seek one that is righteous. Can it be right to deem one God who is sunk in sin like yourselves, who was born like you, who lives like you, who has his sorrows and his joys like you, and who pays his adoration to another object, and who

at last dies like all the rest of men ? Surely such a one should not be deemed as God. Besides, this is rejecting God, and setting up a mere man in his place, which must be a great insult to him.

OBJECTION 15.—*If we embrace Christianity, we must lose cast.*

This is true ; but does not your own Shasters declare, that without disclaiming the cast, you cannot be truly holy. But what is cast, and where came it from ? What do you lose when your cast is gone, and what do you gain when you get it ? If the cast was from God, do you not think that he could have given you some marks by which it might be known ? Look at the brute creation, where God has established cast. See the cow, and horse, the jackal, and dog, the goat and sheep, and all the rest, what different shapes, different ways of living ; no mixing of their sexes, and how easily they may be distinguished : now this is the work of God, and they will remain thus distinct to the end of time ; but where is the difference between man and man in any one thing, except it be in the indifferent customs of different nations, which are not essential to the existence of man at all. Thus you see that the cast is not of God, and therefore not requisite to the existence of man, so that there is no loss in losing it. But it is wonderful that the cast is not lost by evil doing, but by doing good. Do not all casts agree in sin ? Do not all casts go to one house of ill-fame, and smoke, eat, and drink together, and yet the cast remains the same ? But should a person go to the house of a Christian, not to steal, not to commit sin, but to hear the word of God, he loses his cast, and becomes a reproach amongst others ; is not this wonderful and unaccountable ? Pray where can there be room in heaven for casts ? And is it not the same food we all eat, the same air we all breathe, the same sun that warms us all ? Then where or whence the distinction of cast ? Pray of what cast were you at your birth, and what cast will you be when you die ? Cast is an evil which fills some with pride, and others by it are brought lower than the brute creation : therefore Christianity, by removing the cast, removes a great evil, and does a great good.

OBJ. 16.—*What many persons say, we ought to agree to.*

Should a great number of persons be crossing the river in a boat, and suppose you alone amongst them all knew how to swim, and the boat should happen to be upset, would it be your duty to be drowned with all the rest ? I think not ; and I suppose you would make all the exertion you could to save yourself from a watery grave. Suppose again, that a number of dakoits were to attack you, and all of them agree that it would be best, after robbing you, to murder you, to conceal the robbery, would you agree to it ? I should think not. In like manner, as it is evident from their conduct, that most of mankind are going the downward road, surely you, knowing better, should not follow their advice or their example, but should leave them to themselves, and do what would be for your own good in time and eternity. Sin is a delusion, and multitudes are drawn into its paths by the false dream of present pleasure ; but should you

see the multitude thus deluded, surely you should not follow them, with your eyes open, to certain destruction. In thus doing, you are like the poor insects that surround a light at night; deluded by its rays, they rush to certain destruction. As in a dark house, a person is not apprehensive of a lurking serpent, and therefore is fearless of the danger; but as soon as a light is lit, he sees his danger, and is filled with fear: so the sinner, secure in his own mind by seeing multitudes in the same way, is fearless of danger; but as soon as the light of the truth enters into his heart, he is filled with fear, and seeks for help.

OBJECTION 17.—*Jesus Christ is not mentioned in the Veds.*

The Veds cannot be proved to be the word of God, and therefore it is no wonder that Jesus Christ was not known to the writers of them. The Veds are written by man, according to his own evil inclination, and of course to pamper his pride. Jesus came to destroy the pride of man; and surely if the writer had heard of such a person, he would purposely avoid mentioning him.

OBJ. 18.—*The water of the Ganges runs northwards, and then southwards, which proves it to be alive, and worthy of worship.*

This idea arises merely from your ignorance of the nature of tides, which are caused by the influence of the moon on the sea: you may conjecture that, by the difference of its rising and falling, at the new and full moon. I suppose you do not know, that many rivers besides the Ganges have tides in the same manner. You may also see the folly of this argument by going up as far as Nuddea, where the tide ceases to operate, and the waters only flow down. As to its being alive, you may in like manner say that all water is alive, as it will run down hill at all places. But does this exalt it to the place of a God?

OBJECTION 19.—*Christians destroy animal life for food, which is unnecessary cruelty.*

If you can destroy thousands of animals for sacrifice to stocks and stones, surely it is not unlawful for Europeans to do so to preserve life. Cruelty is forbidden in the word of God, and Christians should not be cruel, but should take precaution that what is needed for food, should be destroyed in a way which would give them the least possible pain, which I suppose is in general done: but surely this is not so bad as your cruelty to bullocks and other animals, employed in your domestic undertakings. But I suppose you forget all the cruelties of your gods to men, as well as to the brute creation, recorded in your Shasters.

OBJECTION 20.—*If Christianity were the only true Religion, it would not have been so long before it was made known to us.*

Then surely your religion is not the true religion, as it is not known in most parts of the world, even to this day; but God has his own appointed time for all events, and no doubt it was the proper and best time in which God saw fit to introduce the Christian religion into this country.

OBJECTION 21.—*If Christianity be true, then all our forefathers must have perished.*

I fear that this is the case; for there is no other name given among men whereby they can be saved, but Jesus Christ. But their destruction is not because they did not believe in Christ, of whom they could not be informed; but because they loved sin, and did not obey the voice of their consciences in abstaining from it.

OBJECTION 22.—*Unless we tell lies, we cannot prosper in business.*

It is certain that falsehood is not requisite in any business, and is the cause of most evils in the world; and if all mankind were to speak the truth, business would go on much better, and the happiness of man be more secure. I do not wonder at your pleading for the abominable practice of falsehood, because your gods practised the same vice. Do you like any one to raise a false report of your character? Do you like any one to bear false witness against you, by which you would be ruined? I should think not; then why live in the practice of that which is disagreeable, when applied to yourselves. Falsehood is a breach of the command of God, and therefore in every instance, and on all occasions, is wrong, and will be punished by everlasting banishment from God.

OBJECTION 23.—*This is Kalee-joge, in which wickedness necessarily abounds; we are not therefore to blame.*

Pray how do you prove that this is Kalee-joge, or the age of necessary wickedness? Does a mangoe tree produce jack-fruit? Is there any change in the creation of God, that declares this to be an age of necessary wickedness? Does the sun or moon rise and set contrary to what they did at the creation? I should think not. Then why cast the blame of your own wickedness on necessity? Why then in all your rites and ceremonies do you seek for the destruction of sin? If all must be as it is, why is man to account for his actions? Why worship your gods? Why wash in the Ganges?—But where do you find a proof of a better age? Do not the Shasters shew, that your gods and the ancient sages were under the dominion of sin? Then what is the difference now? The heart of man has always been corrupt; but whatever be the age or time, sin will not go unpunished, and therefore do not strive to cast the blame on any but yourselves.

OBJECTION 24.—*If we embrace Christianity, we must give up worldly business.*

Pray what Christian have you seen that does not do something for his living? The word of God commands man to follow all honest pursuits, for the good and comfort of the body; and only commands to abstain from all things connected with sin.

OBJECTION 25.—*Every man may be saved by his own religion: there are many different ways to heaven, as there are different ways to the Government House.*

Heaven is like a large compound, walled in on all sides, with only one entrance. It may be said, that it was open on all sides before man sinned; but since that, it has been walled round, and only one entrance left, and that door is Jesus Christ; none can enter but by and through him, who died that man might be reconciled to God.

FAMILY SERMONS.

No. III.—THE CHRISTIAN'S HOPE.

Hope to the end, for the grace that is to be brought unto you at the révelation of Jesus Christ.—1 Peter i. 13.

That "man is born unto trouble as the sparks fly upward," is a truth, which, of its correctness, finds in every man's bosom a demonstration that he cannot controvert, and which, to conceal, he need not be solicitous. Yet manifest as is its existence, the cause of the fact is complicated and partially obscure. Its general spring, in the depravity of human nature, which produces, by its opposition to the dictates of conscience, the most contending and painful emotions, will doubtless be found. Beside which, as a righteous expression of displeasure against its nature, and as a sensible mode of making known the more dreadful punishment which hereafter iniquity will incur, God has ordained those external and bodily afflictions, that to admit of description are too numerous and multiform. And because these displays of divine indignation against it, can never be regarded in a higher light than as introductory to that endless punishment which the commission of sin demands, the fear of future misery forms, to present wretchedness, another copious addition. Nor are our sorrows of altogether a personal nature. As to each other's transgression we are often accessary, that we should share by sympathy each other's griefs, it is justly and wisely ordained. When contemplating, of human misery, the mighty torrent, which from sources so prolific seems to arise, to assuage the waters what power can be procured, is our first, and most anxious enquiry. To this demand, a cheering solution we have in the principle of the text; which, like the mighty wind that swept the bosom of the general deluge, can, by its influence, roll back our sea of trouble, and disclose to our enraptured eye, a world on which the wave of affliction its desolating ravages shall no more extend. This principle is hope; of which the effects being so auspicious, for our present meditation, it will, we trust, be a topic both pleasing and profitable. In the consideration of it, then, we shall in the first place, point out the leading characteristics of that hope; Secondly, some of the objects on which it is fixed; and Thirdly, the visible effects, which in the character of its possessor, it will necessarily produce.

We are then to mention

I. THE LEADING CHARACTERISTICS OF THE CHRISTIAN'S HOPE.

Hope is the expectation of some future good, accompanied with a desire of possessing it; expectation without desire, is not hope, but fear. The Christian's hope is no new principle implanted in his heart;

It is only the natural principle employed upon good objects, and directed by Scriptural rules. Hope with faith, is not to be confounded. It is true, that these graces, as well as many others, appear in some respects connatural; and wherein they differ, fully to point out, is not only difficult, but unnecessary. Yet between them, the following distinctions may be remarked. Faith is the belief of some testimony; but to some good (as we have already stated) is directed the exercise of hope. That which is past, present, and to come, faith regards; hope that only which is future. Faith may have for its object that which is unpleasant, as well as that which is agreeable; that alone which is pleasant, can be regarded by hope. From the anger of God faith protects us, while hope supports us amidst the terrors of the world. As the cause does from the effect, faith also differs from hope; by faith we are united to Christ, and thus to eternal life receive a title, while we look forward to the enjoyments which faith secures to us by hope. Again, in what future joys consist, it is the part of faith, which is the substance of things hoped for, to disclose; while hope, by a bolder flight, aspires after the possession of them. Between these two similar graces, having made this necessary discrimination, we observe, that the Christian's hope is peculiar, in that

1st. *It rests upon the merits of Christ, as its foundation.* In the words, "Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ, which is our hope," 1 Tim. i. 1, this idea is clearly conveyed. From the mischievous influence of pride, which leads them unduly to extol the merit of their own actions, and their gross ignorance of his holy character, which to reward with eternal life the imperfect actions of a sinful creature absolutely forbids; the two general grounds on which men rest for acceptance with Him all their hopes, are the mercy of God and their own desert. But by those who accustomed to consider, that on account of our depravity, which to every action that we perform communicates a moral turpitude, our righteousnesses are as filthy rags, a reliance for salvation on good works, at best, but as the conduct of a foolish man building on the sand, can be regarded. To such a ground of dependence, the tenacity with which some adhere adds little to its firmness. They may exultingly exclaim, "Our mountain stands strong, we shall never be moved;" yet, alas! when the great tempest which at death awaits them, shall arise, to their eternal confusion they will perceive the incoherent pile yielding to the pressure of the mighty edifice, which, to its delusive summit, they have so confidently trusted. Nor are they, who on the compassion of God rely, and who, like David, say, "Let us fall now into the hand of the Lord; for his mercies are great," in a less perilous condition. To Divine justice, as sinners, they are obnoxious, and for them to expect, that at the expense of justice mercy will triumph, is as wicked as it is useless. It is an attempt to arm, for their

mutual destruction, the glorious attributes of Jehovah, and virtually to act towards him, the part which against the formidable states of Greece, the effeminate Persians were constantly practising; who, unable to resist, on the ensanguined field, the valor of their enemies, sowed among them the seeds of dissention, and thus remained the secure, but deriding, spectators of the averted blow. Impious attempt! Of the man, who to save himself from future misery, is reduced to so desperate an extremity, how dreadful must be the condition! Disregarding these refuges of lies, and spurning such grounds of dependance; on Christ, the rock of ages, the sure foundation against which the gates of hell shall not prevail, the Christian builds.

Another characteristic of the Christian's hope is, that it has,

2dly. *A unity in its object*; or, in other words, that every Christian anticipates for his everlasting portion, the enjoyment of the same blessings. The different ideas which, concerning the nature of future happiness, men destitute of Revelation form, are innumerable. Having for their guide, upon this momentous topic, no rule except their present condition, their conjectures on the nature of heaven are as various as their wants or desires. But that its disciples have, in their anticipations of celestial bliss, no such diversity of idea, we boast, as a most peculiar and delightful feature of Christianity. "The Christian hope is common to them that are Christians, in which they all unite and meet; whereas in reference to the hope of other men, there is no such thing as a centre, in which their hopes may unite and meet; so they be scattered according as their own inclinations and appetites carry them. Falsity is various and manifold; truth can be but one; and therefore, says the apostle, concerning the hope of Christians, 'There is one body and one spirit; even as ye are called in one hope of your calling.' Eph. iv. 4. All the hearts of Christians do run into one hope, they meet in one and the same hope, the ground of which is, that they are called to one and the same state." To which, as another reason of the harmony of sentiment that, respecting its character, among good men prevails, we may add the simplicity of the heavenly blessedness. Not in a countless variety of little joys does it consist, but the heaven of the Bible is formed by a small number of great ones. In this respect the exalted Being who formed, and who governs it, it may justly be said to resemble. The glory of Jehovah does not arise from his possessing an infinitude of trifling excellencies, but from his uniting in a few sublime and extensive attributes, all the boundless perfections of Deity. Felicity in its nature thus intelligible, and clearly revealed as it is in Scripture, presents, of necessity, to all, a uniformity of appearance; and hence, though to the truth of the declaration, "eye hath not seen, nor ear heard, neither has entered into the heart of man, the extent of the bliss which God hath prepared for them that love him," they cheerfully

subscribe, yet on the nature of it, Christians have no dispute.—We may also notice, that the Christian's hope is

3dly. *Vigorous in its exercise*; according to the expression, 1 Peter i. 3, "Blessed be the God and the father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope." That we easily believe to be so what we wish to be true, is a fact which has become proverbial. Nor, by those who are acquainted with the influence which, in perverting the judgment, the passions frequently exercise, will this circumstance be regarded a phenomenon: while at the same time, that an expectation of enjoying it should be, by persons who are regardless of all means by which eternal happiness may be procured, generally cherished, is an event which, on this principle, will appear satisfactorily explained. A desire of future good is from our nature inseparable; and with how much ease we may, therefore, persuade ourselves, that it certainly awaits us, every one can discern. Yet, as on such a basis only a vague and uncertain hope can be reposed, the persons who of any better reliance are ignorant, must, from the many gloomy suspicions to which they are necessarily subjected, be unable to entertain with vigour the emotions that the dignity of those objects, which they profess to anticipate, ought to inspire. And if, indeed, of being realized, their prospects were indubitably certain; yet, to the excellence of those joys which are reserved for the righteous, they, whose heart has not for the participation of spiritual good been disposed, must be insensible. On these accounts it will be found, that the hope of the wicked is weak, in-operative, and cheerless; and that, instead of to the possession of celestial glory aspiring, it rises little higher than a gloomy solicitude to escape the threatenings of endless woe. But, on the contrary, because to him the objects of his hope appear intrinsically excellent, and with his desires fully congenial; and since in the accomplishment of his hopes he feels, as we shall hereafter demonstrate, the utmost confidence; for the rewards that await him, the Christian pants with an eagerness which to others appears wild and enthusiastic.

Moreover, as the nearer he approaches the enjoyment of what they promise him, the clearer and the more attractive his prospects become; so to see them realized his longings proportionably increase: whilst with the wicked the reverse must be the case. Having to it no attachment, and his ground for expecting heavenly bliss being rendered, by the multiplication of his sins, every day less secure; it follows, that when that of the wicked is most languid, the Christian's hope is most vigorous, as it is said, "When a wicked man dieth his expectation shall perish, but the righteous hath hope in his death." Yes, even in that eventful hour, when of the sinner's hope the sickly ray becomes fainter and fainter, till in the exhalations of the tomb it is for ever extinguished; the darkness of the scene is, by the hope of the

Christian, dispelled; and, in his possession the glories of the New Jerusalem seem already placed. At the exclamation, "The worms shall sweetly feed on me," mortality perhaps for a moment recoils; but hope triumphantly replies, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Thus while the gloom of the dark valley thickens around, hope, by the contrast, emits a more brilliant lustre, and resembles the lunar orb which, as it approaches the depth of midnight, shines with a fuller majesty.— We mention,

4thly. *That the Christian's hope is peculiar, in that it is certain of being realized.* In consequence of their resting on so delusive a foundation, that the hopes of the wicked must finally be disappointed, is inevitable; but that the expectations of the Christian shall not so terminate, is a truth which, from the character of their Author, is established; who in Rom. xv. 13. we discover is none other than God. "Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." To suppose that in provoking desires which, to satisfy, he never designs, he takes delight, is impiously to attribute to Jehovah the act of one of those tyrants who, to glut their revengeful eyes, have sometimes held to a captive enemy, expiring with hunger, the food which they permitted him not to taste, and thus into ridicule converted the horrors of starvation; a species of barbarity which, in the bosom of Him whose name is love, can find a place, none will be sufficiently daring to assert. Again, that it shall be realized God has expressly and solemnly engaged, and therefore the Christian's hope cannot be disappointed: the apostle hence speaks of it as the "hope of eternal life, which God that cannot lie, promised before the world began;" and adds, "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." If, therefore, there be in the faithfulness of God for reliance any stability; and if, with an intention of accomplishing them, God has excited in his people's bosom the prospects of immortality, they shall not be destroyed; but while the cold stream of death sweeps to oblivion every vestige of the sinner's hope, that of the Christian, like the pillar which, in the waters of Jordan was erected, shall stand solid and unshaken amidst the swelling of the stream. Having thus noticed some of the peculiarities of the Christian's hope, we proceed to consider,

• II. SOME OF ITS OBJECTS.

Of these we notice,

1st. *A full display of the real character of the Messiah*, according to the expression in the text, "the revelation of Jesus Christ." Since that he might be offered on the cross a sacrifice for sin, was of his incarnation the paramount design, it was necessary that Christ should appear among them in a character which would not, by its splendour, so impose upon men as to deter them from putting him to death, and, therefore, that his glory should be, as it was, for a period eclipsed. On this account, that to many his real character was unknown, is not surprising; nor is it, for the same reason, inexplicable that, since he has been declared to be the Son of God with power, to pluck from his head the crown of his divinity, and to a level with our own to reduce his nature, numbers have been prepared; men who, by their spirit, have manifested, had they when he was upon earth been present, and heard the multitudes exclaiming of the Redeemer, "Blessed be the king that cometh in the name of the Lord," with how much indignation in saying, "Master, rebuke thy disciples," they would have joined the Pharisees; in hurling at him the rugged stone, with what pleasure the Jewish rabble they would have assisted, because he made himself equal with God; and when he said that he was "Christ the Son of the Blessed," how ardently they would have swelled the cry, "Away with him—crucify him." But Christians who, on account of the indignities which are heaped upon the head of their Redeemer, are weeping in secret, still rejoice that the day is coming when they shall see him as he is; when the clouds which now eclipse his radiance shall, by this glorious Sun of Righteousness, be dispersed, and, in his uncreated splendour, he shall appear to an admiring universe; when the tide of blasphemy which, upon the mighty empire of the King of kings and Lord of lords is now propelled, shall, to spend upon itself its ineffectual rage, ebb back to the quarter from which it flowed, while "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard, saying, 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'" A further object of the Christian's hope is,

2dly. *An acquaintance with the purposes of Jehovah in providence and grace.* On account of his infinite nature, Jehovah must be, to the limited powers of man, incomprehensible; and, as in the productions of every being, to find of the hand which formed them some distinguishing features we naturally expect, so in the works of God we look, and we look not in vain, for traces of his own glorious character. Of these features, mysteriousness is not one of the least remarkable. After a brilliant and majestic enumeration of his works, one has said, "Lo! these are parts of his ways, but

how little a portion is heard of him? but the thunder of his power who can understand?" Whilst on a similar occasion, has been added by another, "There was the hiding of his power." And that, in the arrangements of providence, and in the dispensations of grace, there are sublimities which we cannot reach, depths which we cannot fathom, lengths that we cannot explore, and breadths that we cannot encompass, who will deny? Yet the time is approaching when, to the Christian, these wonders shall be unravelled, for what he knows not now, he shall know hereafter, yea, know as he is known;—a time when to him, by infinite wisdom, shall be fully discovered the reason, that into our infant world sin was permitted to enter;—that all men are born in a state of depravity;—that, instead of being borne on chariots of fire and by horses of fire, as Elijah of old, before he can arrive at the gates of Paradise, the Christian must, through afflictions and death, be conducted;—that so many ages must intervene, and so many innocent victims must be slain, as prefiguring the great event, between the promise and the accomplishment of the death of Christ;—that so partially known the gospel has hitherto remained;—and, finally, that where it has been published, sovereign mercy has seen fit, while it has resigned many to shame and everlasting contempt, to choose to everlasting life a comparatively small number. Of the period when all these mysteries shall be satisfactorily explained, how transporting the prospect! If to extort from an enraptured individual the impassioned exclamation, "I have found it, I have found it," the discovery of a secret mechanical power was sufficient; when, on perceiving the springs of the vast and complicated machinery in the divine arrangements, and the spirit in the wheels by which all were impelled and harmonized, what will be the emotion of the soul? Yet such is a part of the felicity which the Christian anticipates. The believer looks forward,

3dly. *To a reunion, in sinless perfection, of the soul and body.* Whilst of the New Testament it forms one of the most sublime and consolatory disclosures, the doctrine of the resurrection is doubtless with difficulties surrounded, which, for us to surmount, as it is not possible, so it is not necessary. Like the "mount that burned," by its splendour it demands our attention; but it checks, by its dazzling and awful aspect, all curious and unprofitable approximation to its summit;—yet that it is true, is clearly demonstrable. From the intimate connection, which between them now subsists, that the soul and body will not be eternally disunited is probable. That when the body is affected, the soul, also, in its sensations participates, every one can from his own experience assert: nor, on the other hand, in the emotions of the soul is the sympathy of the body less perceptible. Is the soul grieved for sin?—the body supplies it with tears to express its sorrow; is it filled with joy at the goodness of God?—the body lends it a voice to speak its gratitude; does it glow with compassion for the miserable?—the body

stretches forth a hand to confer its bounty; does it burn with ardor to do the will of God?—the body lends it feet to run the way of his commandments. And when, to the period of its dissolution, the bond which, between these endeared associates, has so long prevailed, approaches, how severe! how desperate is the conflict which ensues! Yet, “cease fond nature, cease thy strife!” the violence of the struggle which thou art sustaining, is, in the eye of reason, that the dreaded separation is temporary, and that of soul and body a more permanent reunion is provided, no inconsiderable argument. But not on a bare probability does the important truth which we are contemplating depend; for “Christ is risen, and become the first fruits of them that slept,” and “them that sleep in Jesus will God bring with him.” Thus supported, to secure his firm and joyful belief, the consolatory doctrine of the resurrection of the body, presents a degree of evidence which the Christian regards as, not only satisfactory, but abundant; hence, says the apostle, “The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

Moreover, it is not of the body a bare resurrection, which the Christian anticipates: on this point the language of inspiration coincides with his belief; “It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” Nor that the body alone shall be thus refined does he expect, but that from pollution the soul also shall be free, he is fully assured, and, because as his “worst enemy” he is accustomed to regard transgression, this is offe of his future prospects, which, with peculiar delight, he contemplates. We observe,

4thly. *That the Christian anticipates a sensible and uninterrupted enjoyment of the favor of God.* From the mutual dependance that, among the members of the great family of man subsists, the desire of mutual approbation is, from our nature, inseparable. The strength of this principle may, by the effects which, when every other restraint is ineffectual, in opposing the outrages of the unprincipled, checking the licentiousness of the volatile, and moderating the oppression of tyranny it produces, be ascertained. Yet what is this potent charm? What is human applause? The merest bubble that, to amuse the puerile minds of those who are sporting upon its banks, is seen floating upon the stream of time. Of human approbation, consider the inconstancy

Grateful as the dew upon the tender herb, it seems, perhaps, to the ambitious; but, alas! it is also as evanescent; for "like the early dew it goeth away:" and, were it, indeed, durable, the subject of it is fleeting; and if, therefore, it recede not from him; from it he must ultimately separate. Of the whole world a person may be the admiration; yet still he is mortal; he may be saluted as, "High and Mighty," but he is "a worm in state." "Live for ever," multitudes may cry, but he is "a shadow beneath a canopy;" and when he drops the veil of mortality, the mantle of fame, also, he must resign. Moreover, when to the uttermost it is possessed, from being connected with some circumstance that mars the enjoyment, little that is satisfactory, can, from the favor of the world, be procured. In the glowing imagination of its votary, from the value of human applause, this detraction is perhaps overlooked; but it is not on that account removed. "In painting to himself the image of ambition, that has climbed, with successful feet, or of lust of fame, when crowned with its laurel, he delineates, in his mind, a serene and satisfied figure, looking down with delight from the heights of station, or listening with transport to the tabret of praise: he has not noticed in such situations, the wrathful and ruffled form of Jealousy, darting from her dark eye malignant looks, and casting from her hand the furious javelin at a larger sharer in the breath of celebration, or in the ribands of honour." Yet, notwithstanding his want of discrimination, who, that ever the slippery eminence of fame ascended, did not feel in the zenith of his glory, a keenness of disappointment which made him exclaim, concerning his exaltation, "All is vanity and vexation of spirit?" The approbation which is the object of the Christian's hope, how different! The felicity which, by the smile of God, is imparted, nothing can diminish. "In his favor is life;" alloy it knows not; but it is the pure chrysal stream, which "makes glad the city of God." Nor can the subjects of it be by death removed, for they shall never perish, neither shall any pluck them out of the hands of their gracious benefactor. And that his loving-kindness shall never depart from them, the immutability of his nature, which is the "same yesterday, and to day, and for ever," renders certain. Such is the nature of the last part of his expectations which we shall notice: to add others would not be difficult; but as what we have specified are, of the Christian's hope, the principal objects, we may proceed now to enumerate.

III. SOME OF THE EFFECTS WHICH, IN THE CONDUCT OF THE CHRISTIAN, HOPE WILL UNIFORMLY PRODUCE.

It will beget

1st. *An active cultivation of holiness.* As hope supposes, for the object of anticipation, some regard, whatever resembles that object will, in the degree of its approximation, be valued; and as what we value we from a moral necessity pursue, it follows, that of hope, the effects will

the objects ever correspond. Nor is it a mere speculation; this statement is, by experience, corroborated. As if their degenerate spirit could not pierce the gloom of the forests which they inhabit, the degraded tribes of North America expect a heaven, in which the tumultuous pleasures of the chase will form their highest employment; and, as a consequence, to be skilful in hunting is one of the chief attainments to which they aspire. By the deluded and groveling followers of Mahomet, a state in which, for the gratification of their depraved appetites, sensual pleasures abound, is expected; and, therefore, their character is, for intemperance, only a substituted term. While, in his still grosser imagination, the heaven of the Hindoo, consisting of vices and crimes, is, of actions which to recount we should shudder, productive. To be made "holy, even as God is holy;" to "see him as he is;" and, like the Lord Jesus Christ to be rendered, is the bliss which, by the Christian, is ardently expected; and hence, the attainment of holiness, is his great pursuit. To this statement accords the emphatic language of the apostle, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." That some, who to the possession of this hope lay claim, continue in sin, is, to the doctrine which we are maintaining, no objection: of such persons, the hope is obviously a false one; upon a rocky shore they have cast their anchor, and their hold must be deceptive: their fragile bark it may, indeed, secure, whilst unruffled the wave remains, and the sky continues unobscured; but when, to darken the heaven, the storms of divine wrath commence—when the thunders of damnation roll around—and, without a covering, hell is presented—alas! amidst the rocks of despair, from their treacherous security they will be driven, whilst from above, to their destruction, singing with a syren voice, and boasting of so dire but successful a delusion, devils will be discerned.

We may observe

2dly, *That hope will make us submissive under afflictions*; according to the apostle's exhortation, 1 Thess. i. 3, "Remembering without ceasing your work of faith, and labor of love, and patience (or submission) of hope in our Lord Jesus Christ, in the sight of God and our Father." To our sorrows, few alleviations are so efficacious as the prospect of their speedy removal: and, as hope leads us to regard, when compared with the duration of future joys, our present afflictions as being but "for a moment," it must enable us with resignation to endure them. Yet another still more powerful consideration by which they may be rendered tolerable, is the prospect of present ills becoming, of future benefits, productive; and since such an effect he believes they will produce, his sufferings are, by the Christian, cheerfully en-

dured. Remembering that he who cannot lie has said, "All things shall work together for good to them who are the called according to his purpose;" and, knowing that to him afflictions as well as prosperity are with the same design sent; as the same star is the forerunner of day as well as of night, what in the evening is called Vesper, being denominated Lucifer in the morning; the believer must, even on his sorrows, look with an acquiescence bordering on delight. Not that against natural feelings this principle will steel him; no, if to the restriction, that he "sorrows not as they who have no hope," he pay a due regard, his distresses he may bewail. To submission is opposed, not the simple expression, but the immoderate indulgence of sorrow. While, therefore, at the prospect of their being well repaid, we may rejoice; the loss of our comforts, hope forbids us not to lament. Go, then, ye afflicted sufferers, let your tears flow on!—the sacred, but melancholy, satisfaction of woe without molestation participate. Disconsolate father! over the sick bed of your expiring child, employ your watchful care; and whilst wiping from his face the last cold sweat, your distress do not stifle: to you the stern language of hope is not, "neither shalt thou mourn, nor weep, neither shall thy tear run down;" but by the promise of meeting in heaven your babe, let your lamentation be moderated. Repair to his tomb, disconsolate widow! and the hillock that covers the guide of your youth, again moisten with your tear; against this natural expression of tenderness for him, of a blissful reunion with your partner, the bright prospect is not opposed. Dejected orphan! "whose head is shelterless, and whose grief unshared;" still, in solitude, bewail the pangs which rend your heart; of those, who gave you birth, to stifle the fond remembrance, the hope, that though father and mother have forsaken you, the Lord will take you up, does not require. Yet mournful train! amidst your various ills, since that what you sow in tears, you will reap in joy, is of your hope the firm assurance, you have, for sustaining trials, a power, which as the giant is to the dwarf, to the men of the world renders you: under all your burdens, therefore, continue to manifest a cheerful resignation, and show that the ponderous gates, which to their destruction have been closed upon others, you, like the mighty Sampson, can triumphantly bear away.

Hope will produce

3dly. *A noble superiority to the vanities and pleasures of the world.* That whatever good appears attainable, soon becomes on that account desired; again, that what is of desire the object, will be a topic familiar to the mind; further, that from the flexibility of its nature, the mind is to that with which it is conversant greatly assimilated; and lastly, that according to its adaptation to our state, every thing will be esteemed; are truths, which experience demonstrates. Now, that a good which is supposed to be attainable, it regards; and

that hope is invariably accompanied with a desire of possession, we have already seen; if, therefore, desire produces familiarity with what is wished for; and this familiarity, with a transforming impression on the mind be accompanied; and if, moreover, according to its fitness for our condition, all that we have appears valuable; as a general maxim, that, according to future prospects, present possessions will be regarded; it may be safely laid down. Thus, "if a prince should be reduced, in his infancy, to that condition as to be brought up in a beggar's shed, and understand nothing of his birth; it is likely, he would mind such things as children of peasants use to do; but, if he afterward come to understand the truth of his own original and descent, and what he was really born to; and withal, what his capacity is, and the ground of his hope, that he shall one day inherit such and such grandeur and honors; with this hope, his spirit will swell, and rise, and greaten."

On this principle, what must be the light in which, by the Christian, the present momentary gratifications of sense will be regarded? Born, as he is, to an "inheritance, which is incorruptible, undefiled, and that fadeth not away;" when compared with those which he is expecting, inconsiderable and vulgar carnal pleasures must seem to him. So far from being, with what it can afford, contented, at best, but as a wilderness, he is accustomed to regard this world, and, as always partaking of its nature, the scanty fruits of delight, which in such a place can be found. For the enjoyment of an infinite good, it having been refined, sinful gratifications present, to his appetite, no allurement; but, like the eagle, to prey on carrion he disdains, and seeks for living food.

We observe, that hope will produce

Lastly. *Diligence in the use of the appointed means of grace.* To action, the prospect of obtaining some advantage, is the invariable motive; and when, therefore, of a beneficial result from it, no prospect appears, to the exercise of action, there can be no spring; consequently hope, whose prerogative it is to exhibit of effort a pleasing termination, becomes in every undertaking a necessary ingredient. That despair is not unfrequently the cause of action, some may suppose; but this is impossible: to enervate and dishearten, is of despair, the natural effect; and if those deeds, which, to such a source, persons are accustomed to attribute, they will, for a moment, investigate, their error will probably be apparent. Of these, perhaps, none is to the influence of despair more generally ascribed, than the dreadful suicide of Judas; but was he not in this guilty act, influenced by a hope of finding in the grave that asylum from reproach, which, on earth, he in vain attempted to procure—of hiding, in the darkness of death, that countenance, which on the light of day could no longer gaze—and, in

the silence of the tomb, of hushing the reproaches of a conscience, whose voice had become intolerable? That, in the use of those means, which to obtain its object, are calculated, hope will inspire a becoming diligence, is a truth, which all creation with one voice proclaims. In the accents of stammering childhood it is heard; while it waves, also, in the banners of contending armies; it is seen in the cheerful countenances of the industrious, and on the ruins of ancient grandeur, it is engraven; from little hills, rejoicing on every side, it is proclaimed, and not less audibly is it echoed by vallies covered over with corn; it mingles with the cries of humble entreaty, and from the lips of impassioned eloquence it distils. Nor is the Christian's hope less efficacious. Knowing that for glory, and honour, immortality and eternal life, by patient continuance in well doing, he must seek; every expectant of future joy is filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God. Of the Christian's hope such are the effects,

In closing this subject, allow us, my hearers, in the

1st place, to enquire, *What it is on which your hopes of future happiness are founded?* Whether you have a hope, we do not ask: respecting future bliss, to some kind of anticipation you all, no doubt, lay claim. But upon what does your hope rest? To secure, by your own merits, eternal happiness, do you expect?—that for such a purpose they will not avail, you have already seen; and you must admit, that such an expectation is as wicked as it is groundless. My brethren, if on the atonement of Christ your hope rests not, dreadful is your condition: yet, still it is not desperate; the offers of a hope full of immortality we now bring to you. Of publishing inevitable destruction, our's is not the melancholy employment; for then would we hold our peace; and, as on the brink of eternal ruin we saw you slumbering, the sound that would disturb your repose, and cause you premature and unavailing anguish, we would be careful to suppress; yea, would we exclaim, "Sleep on now, and take your rest;" and, though at your sad condition the unavailing tear we might drop, we would still weep in secret, and our pangs should from you be concealed. But that we are invested with the delightful commission of publishing peace, we rejoice to tell you. Oh! then, let us entreat you to relinquish your false foundation, and upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," to build your confidence; "for other foundation can no man lay than that is laid, which is Jesus Christ." Permit us,

2ndly. *To urge on Christians the importance of examining themselves, whether they are cultivating, as they ought to be, the grace of hope.* This, like every other Christian virtue, is of a progressive nature. That it is so, the expression of our text, "Hope to the end," a phrase which Dr. Macknight renders "hope perfectly," is a conclusive proof,

The word seems to have a similar meaning to the expression which we find in Heb. vi. 11, "And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end." It is true, that to it all Christians do not attain; yet, they who do not aspire after this high eminence, are not, sufficiently, cherishing these anticipations. Be concerned, then, that like your other graces, your hope may be "as the shining light, which shineth more and more to the perfect day."—Let us, from this subject,

Lastly, *Claim, for those that are without hope, and without God in the world, your tender compassion.* That with its objects the effects of hope will correspond, has been already shown: and, if we are Christians, we expect, with peculiar earnestness, to be hereafter like Christ: to imitate him now, therefore; will be our great concern; and, than in being concerned for the welfare of perishing men, in what can we more resemble him? That we are, of that blessed hope which we have been considering; partakers, may we, by our deportment, be enabled to evince. *Amen.*

On Mahometanism.

[For the Asiatic Observer.]

That the author of this system of religion was born at Mecca and buried at Medina; that his conquests were splendid and his triumphs great; that his life was licentious and his principles impure; and that his votaries are fierce, intolerant, and intractable, are facts with which every one is familiar. Whether so small a degree of information, on a subject of so great importance, be adequate to the circumstance of persons residing in Christian countries, we shall not here attempt to define. This is certain, that in society, and religious opinions, such as exist in India, where Christianity meets its adversaries foot to foot, and grapples with them hand to hand, it is expedient that its friends should be conscious, not only of their own strength, but of their enemies' weakness; that they may point an arrow with such precision, that it shall pierce the joints of their armour; or hurl a javelin so adroitly, that it may wound their vulnerable heel. To be ignorant, is not merely discreditable, it is criminal neglect; it evinces an apathy and an indifference to the cause of truth which are incompatible with the sincere love of it.

Much is it to be lamented, that so few Christians are, in a rational manner, capable of defending their own creed from the attacks of adversaries; or of giving an answer to him that asketh "a reason of the hope that is in them." In an age like the present, when the press

teems with publications, in which every thing harmonious in numbers, and elegant in diction, and brilliant in imagination is made the vehicle of sceptical principles, Christianity suffers much from such indifference; it is a "wound given in the house of her friends." Were ignorance the mother of our devotion, or were the evidences of our religion so equivocal that they left it destitute of a rational defence, such conduct would be at least uncensurable. But it is the glory of the gospel, that real knowledge is conducive to its success. Other systems of religion may shrink from a contrast; and, with them, the proverb may be as correct as convenient, that "comparisons are odious." Christianity courts investigation, and fears nothing but concealment. A superficial knowledge of the evidences of the Gospel has led to the adoption of a sentiment, as loose as it is dangerous, that all religions proceed from the same source, are possessed of equal claims, and will lead to the same end. This was the vague morality of Pope, whose God might be either "Jehovah, Jove, or Lord;" and who, with a profusion of extensive charity, has, in the following line, espoused a sentiment which is subversive of every principle of religion:

"He can't be wrong whose life is in the right."

Now, if there be any thing inherently valuable in actions, it is because they arise from correct principles, and correspond with the internal operations of the heart. When such an affinity does not exist, actions, however specious, are only like the verdant herbage which springs from the putridity of a stagnant marsh.

In proceeding to investigate the system of Islamism, we may observe, that the pretensions which it makes to a divine original, the rapidity of its progress, the extent of its dominion, the congeniality of its principles with the depravity of the human heart, and the powerful influence of those principles upon its adherents; make it the most formidable antagonist with which Christianity has to contend. Unhappily for the cause of truth, the history of this system and its founder are enveloped in much darkness, and confused with many contradictions, which the light of the distant period cannot eradicate, nor its skill unravel. Much that has been written on the subject, partakes of the violent spirit of contention, and is strongly tinged with partiality and exaggeration. Popery found in Mahomet too formidable a rival to furnish him with an impartial historian; and, chiefly to writers of this class, have Protestants been indebted for their materials. Extravagant panegyism pervades the histories which have been written by his friends, which gives them the air of a romance, rather than the sobriety of truth, or the simplicity of nature. Apart from this, it should be observed, that the earliest of Mahomet's historians was Abulfeda, who lived almost six hundred years after his death; and the next was Al-Janabi, who came two hundred years later. "It does not appear," says Prideaux, in his *Life of Mahomet*, "that these historians had any writ-

ten accounts to appeal to more ancient than the S'onnah, which was a collection of traditions, made by order of the Caliphs, two hundred years after Mahomet's death." To historians like these, the world can be but little indebted, nor is their testimony worthy of much credence: implicitly to rely on tradition, is to measure^d by a shadow; to take that for a model, or standard, which is changing whilst it is applied.

Mahomet was descended from one of the most powerful and honourable families of Mecca: by the early death of his father he was deprived of a patrimony suitable to his birth; this deficiency was afterwards repaired by an opulent marriage. Ease and affluence afforded him opportunities for retirement: here he formed the design of becoming the author of a new religion, or the reformer of that already professed. More effectually to accomplish his purpose, and to command respect by the superior sanctity of his manners, each year during the month Ramadan he withdrew from the world, and all the endearments of domestic life. In the cave of Hira, three miles from Mecca, he professed to be favoured with divine revelations, and frequent intercourse with the angel Gabriel. At the age of forty he stood forth as the prophet of God, and communicated his sentiments, first, privately among his relatives and friends, by some of whom he was received, who were afterwards rewarded with the command of armies and the government of kingdoms. Having secured the friendship and co-operation of several families of influence, he avowed his sentiments more publicly to the inhabitants of Mecca. Whether at first, fraud or artifice, ambition or enthusiasm, was the dominant principle of his mind, is difficult to define. Over the subsequent periods of his history, no doubt can be entertained; his conduct and his writings are a tissue of intrigue and subtle policy; they prove him to have had an acute head and a wicked heart. After spending some years in the propagation of his faith, he was, as he supposed, poisoned by a woman, who administered the deadly potion in a favorite dish at table. He gradually pined away, and at the end of three years closed his life in Medina, at the age of sixty three.

A compendium of the fundamental principles of his creed, which they call *Islam*, a term which signifies resignation, or submission to the service of God, is given by Sale in his Preliminary Dissertation to the English translation of the Koran: It is as follows: "Mahometans divide their religion into two distinct parts; faith or theory, and religion or practice; and teach that it is built on five points, one belonging to faith, and the other four to practice. The first is, that there is no God but the true God, and Mahomet is his prophet. Under which they comprehend six distinct branches. 1. Belief in God. 2. In his angels. 3. In his scriptures. 4. In his prophet. 5. In the resurrection and day of judgment; and, 6. In God's absolute decree and predestination, both of good and evil. The four points relating to prac-

tice, are, 1. Prayer; under which are comprehended those washings, or purifications, required before prayer. 2. Almsgiving. 3. Fastings; and, 4. The pilgrimage to Mecca."

The Divine unity is the leading principle of Islamism; which has been maintained with the greatest virulence: and hence arose that fierce and barbarous spirit of persecution towards polytheistical idolaters. Whilst the Divine unity is maintained, the character delineated is imperfect; the features are harsh, forbidding, and severe, and the whole portraiture is a distortion. Holiness was an attribute too brilliant to be gazed upon by eyes full of adultery; and grace too humiliating to be described by one who never felt his need of it. His description of human depravity is equally erroneous; both of its extent and turpitude he appears to be grossly ignorant. His system of the moral government of God required no mediator, and he has provided none; and his view of human apostacy needed no divine influence, and he has acknowledged none: embracing Islamism, and observing its institutes, make its converts holy men.

The code of duties which he has enjoined is not less objectionable than his doctrinal creed; undue stress is laid upon observances which are trivial and unimportant, whilst many which are intimately connected with the glory of God and the general welfare of man are omitted; some things are allowed which are impure, intolerant, and unequitable; others which are essential parts of piety and virtue are forbidden. "The sword," says Mahomet, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, are of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven; in the day of judgment his wound shall be as resplendent as vermilion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim."

The state of future rewards is composed chiefly of sensual gratifications; it is the conception of a base and a voluptuous mind, the genuine offspring of a man addicted to the gratification of the lowest passions of our nature. His paradise is an eastern seraglio attached to an enchanted palace. If he speak of spiritual pleasure as the vision of God, it is only in a cursory manner, it is a subject in which he felt himself not at home; animal delights better suited the taste of the prophet and the design of the impostor. His description of hell wants refinement, it is vulgar, and coarse, and disgusting, though admirably calculated to excite emotions of horror and dismay.

As a tree is best known by its fruits, and the value of principles by the practice which they produce, we may take another survey of Islamism in the moral character which it is calculated to form. Let us suppose an individual under the entire control of Mahometan principles; let him believe all that his prophet asserts, practice all that he enjoins,

and anticipate all that he promises: let him adopt as the foundation of his creed that there is no God but the true God, and Mahomet is his apostle; let him scrupulously perform the duties of ablution, of prayer, of alms-giving, of fasting, and of pilgrimage; let him learn that revenge is righteousness, and retaliation equity; that courage is the key of heaven, and libidinous gratification the perfection of its bliss; what a monster of iniquity! what a portrait of vice! what a picture of moral deformity presents itself to our mind! At home a jealousy tyrant, abroad an intolerant bigot; savage and implacable to enemies; treacherous and deceitful to friends; mean and servile to superiors; baughty and imperious to equals; and to inferiors austere and cruel. If in miniature it appear disgusting, it is much more so when drawn at full length. In empires it has ever been the cradle of despotism and the tomb of liberty. History does not furnish us with an instance of a country under Mahometan control, in which the principles of liberty, either civil or religious, have been understood by the rulers, or enjoyed by the people. Even arts and sciences feel its influence, and languish on Mahometan soil, like plants of the temperate zone in tropical climes. It is a root of bitterness, a deadly night shade, that kills every generous herb which springs beneath it. Oppression and servility, tyranny and slavery, are the indelible characters of every country that is cursed with its yoke.

The rapid progress and wide extension of this system have sometimes been adduced as proofs of its divine origin; or, more strictly speaking, have been urged in order to invalidate the evidence of the gospel. With sceptical writers Mahomet has always been professedly a favorite: designing policy, rather than sincere attachment, they have defended his pretensions to inspiration. Recollecting that in heathen Rome, Christians have sometimes suffered martyrdom by being chained to a dead body; and supposing that the arrogant pretensions to inspiration of an arch impostor, might weaken the force of truth; (not remembering that there would be no counterfeit were there no genuine coin;) they hoped to poison the vital principle of our holy religion by uniting it with a loathsome carcase.

Success, apart from other considerations, is no more proof of the divine origin of a religion, than the prevalence of any system of morality, or physics, is a proof of the truth of those opinions: besides, the widely different circumstances in which those events were accomplished, are unequivocal evidence, that their triumphs furnish a contrast, but no comparison.

The age and place in which Mahomet made his appearance, conduced most essentially to his success. The lustre of the Christian church was obscured by the dark clouds of ignorance, and bigotry, and sensuality. Some of the brightest luminaries of the spiritual hemisphere had fallen from heaven, and others were concealed by the dense atmosphere of secular interest, angry conflict, or political intrigue. Religious liberty

was but partially understood; many because they could not pronounce the shiboleth of a party were deprived of their rights as citizens, and driven from home into miserable exile. Arabia was free: and the persecuted sects fled to the happy land where they might profess what they believed, and practice what they professed. In this dark and stormy night, in this meeting of the waters, where the conflict of heterogeneous principles was shaking the foundation of all religion, and sweeping away the barriers of reason and morality, and producing a wide waste of universal scepticism, Mahomet appeared. Using at first only the power of persuasion, he advanced but slowly in the propagation of his creed; though aided by the propitious circumstances of his birth, his wealth and his honourable connections, combined with a lively imagination and a winning address. At the close of three years he had only fourteen converts, at the beginning of the thirteenth year there were but a few hundreds; and had his sentiments been left to establish themselves by dint of argument, it is not improbable but he and they would have slept in the same tomb. With a mind ever intent upon its purpose, and ever alert in the projection of expedients which might conduce to its success; he observed the slow and inconsiderable progress which he was making, and sagaciously professed to receive a new revelation on the subject of promulgating his creed. Moses and Jesus, he said, had produced arguments and wrought miracles which had proved alike ineffectual for the subjugation of the human mind to the will of God; he, therefore, was commanded to take the sword. He erected his standard, and rallied around him the aspiring and the brave; at their head he marched forth, "breathing out threatening and slaughter." Every convulsion in the state only rocked the monster into strength. He unsheathed the sword, he unfurled the banner, he brandished the spear, he ransacked cities and slaughtered their inhabitants, he pillaged countries and wasted their substance; in vain the miserable inhabitants entreated him to forbear; "lamentation and mourning and woe" traced the progress of his arms. Force and compulsion were the instruments of his success. Death or conversion was the only choice offered to idolaters. "Strike off their heads, strike off all the ends of their fingers, kill the idolaters wheresoever ye shall find them," was the language of the prophet of Mecca. For Christians a gentler judgment was reserved. "Ye Christian dogs, ye know your option—the Koran, the tribute, or the sword." To this day, in Mahometan countries, Christians are treated as a degraded race; and should they convert any to Christianity, they with their converts are put to death; the former as corrupters of the faithful, and the latter as apostates from the truth. If in some instances Islamism has been propagated without the aid of the sword, those instances are rare, and they have always occurred amongst pagans, when Mahometanism has decidedly the advantage in an appeal to reason and common sense.

Depraved as is the human race, Islamism possesses another powerful facility for propagation, of which it is the glory of the gospel to be free. Being the production of a man abandoned to the lowest species of licentiousness, it need not excite our surprise to find the image of his heart imprinted in his creed: with an artful intermixture of privations and apparent self-denial, it fosters all the animal propensities of human nature, and gives unbridled scope to all the revellings of a vicious imagination. At an early period of its history, this system of religion was widely extended. Arabia, Syria, Persia and Egypt, Turkey and Hindostan, Tartary under Timor, and multitudes in the Islands of the Indian Ocean, with a great part of Africa, and even Spain bowed their necks to its yoke. Firmly established on the basis of secular power, it became the boast of friends and terror of foes. By the vigour of its constitution it appeared likely to protract its existence to a period far remote; nor has this appearance proved fallacious—Spain alone excepted, there is not a country where it had been established, from which after a lapse of nearly twelve centuries it has been eradicated: millions still turn their eyes toward Mecca, and smite their bosom at the name of Ali.

Let not this statement paralyse the energies, or cool the ardour of any who seek the downfall of error. Mahometanism exists, and exists to an extent almost equal to that which it enjoyed in its proudest days: but how is its glory fallen! how nerveless is its arm! how torpid its spirit, and how palsied its hand! like the human form when the soul has departed, it occupies the same space, but is a mere carcase of inanimate matter rapidly hastening to dissolution. Where are the thrones upon which it once rested, and the empires which lent it their strength? Where are the hoards of murderous savages who

“ Like wolves in ravening packs poured along,
Fierce as the north wind sweeps the glossy snow.”

The Saracens where are they? and the Tartars do they live for ever? They who lead into captivity, are gone into captivity; they who killed with the sword have been killed by the sword; Captivity itself has been led captive.

Many of the kingdoms once under Mahometan rulers are now subject to Christian princes: the immense empires of Tartary and Hindostan have melted away, and that which remains in them of Musselman dominion has sunk into the feebleness of extreme old age. Turkey and Persia are the only pillars on which it now rests; that is shaken by external convulsions, and this is tottering by internal decay. Once the terror of Europe and the dread of Christendom, they are now incapable of retaining within their feeble grasp the provinces which have crouched under their ignominious yoke. With reference to this object the present struggle of the Greeks cannot, by any Christian, be viewed without emotions of the liveliest interest: it is a noble effort of an oppressed people, and

may prove to be the way in which God designs to open a door for the Gospel which no man shall shut. Hail! the cause of liberty!—hail! the spirit of freedom!—hail! the descendants of the warriors of Marathon, the champions of Salamis, and the veterans of Thermopylæ.

To a religion which depends for its support chiefly on secular power, events like those which have been mentioned bear a gloomy aspect, and are charged with destructive consequences: they are like the shearing of Sampson's locks; he awakes from his slumbers, and says, I will go forth as at other times before, and shake myself, and he wists not that his strength is departed from him.

With the loss of empire it has lost its spirit of proselytism. Conquest and conversion might once explain each other, and the former was valuable to a Mussulman chiefly for the facilities it afforded to accomplish the latter: but its right arm has withered, and its right eye has been put out; apathy has succeeded to energy, and inactivity to zeal.

The numerous sects which exist among the followers of Mahomet, is another intimation of its approaching end. The same intimation, it will be said, exists among Christians without being supposed to endanger Christianity. To this we reply, that had Christianity error for its basis; its overthrow would be inevitable. Whatever conduces to freedom of thought, is unfavourable to the existence of falsehood; it is frequently a stormy element, but it produces a pure atmosphere. The church of Rome felt its influence in her own bosom, and was herself reformed by the Reformation.

Truth is the basis of perpetuity. Erroneous systems of ethics or religion, by a course of adventitious events may rise to eminence; but they will be without perpetuity, because they are without the elements of it. Cities which have repulsed every external foe, have sunk beneath the weight of their own corruption. The religion of Mahomet contains the materials of its own ruin; it is a victim which carries the fuel upon which it is to be offered. "Thy own wickedness shall correct thee." It rose in a night of darkness, and has been perpetuated by the reign of ignorance; truth has begun to dawn on that system of error; and its fall may be as rapid, and its overthrow as complete, as its march has been swift, and its dominion wide. Through the matchless efforts of the British and Foreign Bible Society, the word of God has been printed in almost every language and dialect spoken in Mahometan countries, which will probably be amongst the first and most efficient means of accomplishing its overthrow. Missionaries may be thrown into bonds; but the word of God is not, and cannot be bound; the sword may kill them, but the word of God liveth and abideth for ever. The vigilant and malignant eye of persecution may prevent living witnesses from bearing testimony to the truth: but what vigilance can resist the entrance of that word which giveth light, or what malignity retard its progress? It has pierced the walls of China; "Its line is gone out into all the earth, and its words to

the end of the world. Its going forth is from the end of the heaven, and its circuit unto the ends of it;" and soon will it be added, "there is nothing hid from the heat and power thereof." Too great importance to this species of moral means it is scarcely possible to attach. The followers of Mahomet have themselves a written code which, with almost inconceivable diligence, they peruse; hence a taste for reading is created, and habits of study are formed. Add to this, that the truth has not, among them, to contend with the secular interests of a numerous body of the community, who, like the shrine-makers at Ephesus, might say, "By this craft we get our bread." There is no sordid priesthood to uphold the falling fabric; no holy caste to "crouch for a piece of silver; and say, Put me in the priest's office that I may eat a piece of bread:" no wonder-working clergy to extinguish the lights of heaven; no spiritual hierarchy whose ghostly dominion professedly extends to the living and the dead, to heaven and hell. With secular power it has to contend: but this is harmless compared with spiritual tyranny. In the vision of Daniel, the beast, which represents spiritual domination, is a *nameless thing* diverse from every other, both in cruelty and power. Of this species of defence for his religion, Mahomet appears to have been ignorant; he considered every man qualified to be, his own priest; and though there be a class which is considered sacred, it is invested with no power, and possesses no revenues, and is not treated, with any extraordinary respect; from it the truth has nothing to fear.

We have forborne from the introduction of prophecy, which might appear to refer to the rise and progress, or the decline and fall of this system, chiefly, because the most judicious commentators are much divided in their sentiments on those passages which are considered applicable. Those, however, which relate to the universal triumph of the Redeemer admit of no doubt; and if the stone cut out without hands, became a great mountain which shall fill the earth, every other kingdom must be lost in it. "And in the days of this king shall the God of heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Remarks on the Burman Country.

To the Editor of the ASIATIC OBSERVER.

SIR,

As you so promptly made use of my last communication, I conclude that a few more notes from the same manuscript papers, may not be unwelcome, especially as every species of intelligence respecting the Burman Country is read with avidity. The present communication, you will perceive, consists of mere hints, but I trust many of them may be deemed valuable by your readers.

I am, Sir, yours,

PUBLIUS.

HINTS RESPECTING THE MUGS.

Having had occasion to travel along the Coast of Arachan up to Chittagong, in the months of January and February 1817, I made it my chief aim to procure every information possible, respecting the interior part of that Coast, and the state of the inhabitants both under the British and Burman Governments. This object was accomplished with ease, and without the least opposition from the natives, through my knowledge of their language, manners and customs, acquired by having resided for 10 years in different parts of the Burman empire.

The following are a few notes then taken with the intention of enlarging them at leisure.

1. The whole of that tract of land, from Thouk-khyoung (or Sunkur River) north, down to the River Grat (or Dombuck River) south; also extending east as far as the main ridge of mountains, which form the boundary between the British and Burman dominions, or the sources of the Rivers Thouk-khyoung, Mooreet, Pougwa and Grat, is inhabited by a numerous and powerful race of people called the Mugs, or Arachancers. At the lowest calculation, the inhabitants included in the above described tract of land, amount to no less than from 60 to 80,000 families; but owing to the oppression they have met with, from the native officers, hardly half that number are to be found at the present moment in a settled state, and those are harassed and imposed upon without any means of redress.

2. From these people the H. E. I. Company reap very little benefit, merely for want of some European or other, acquainted with their language, manners, and customs, to encourage and bring them gradually into a state of civilization.

3. Should the Bengal Government pay attention to this people, in the course of a few years, without any encouragement except the prospect of being freed from the oppression of the Burmans, they would settle and form themselves into order; and as their confidence in the British Nation and its benign laws increased, they would become an industrious, useful, faithful, and formidable people, attached to their king and country, and would yield a yearly revenue to government, far exceeding that of any one province in the H. E. I. Company's dominions, of the same extent.

4. A proper and prudent arrangement of the government of this extensive province, would also be the means of rendering the collection of the revenues and duties comparatively easy to what they are now, and remove many difficulties which have lately occurred.

5. The various productions of this part of the H. E. I. Company's dominions, render its improvement an object of importance. The im-

ports and exports of which, would become a source of an extensive revenue to government. They consist chiefly of timbers of all descriptions for ship-building: jharool, and the oil-tree planks; oak and a species of fir, not yet brought into public notice; wood oil, or gurban oil, bee's wax, elephant's teeth, cotton, rice, cloth, beetle nut, &c. &c. besides various other articles of trade which would, in a very short time, be imported from other quarters. //

6. From a long experience in every rank of society both among the Burmans and Mugs, I have been able to form a pretty adequate idea respecting their disposition as a nation under a despotic, and what it might be under a regular and benign government. I am convinced, they are far from being of that treacherous disposition as is supposed, and is well known to characterize the Mussulmans or Malays; consequently the improvement of such a race of people, is an object highly worthy of attention. They have no person to appreciate their character as a nation, or bring their intrinsic value into public view. On the contrary, it is a well known fact, that the prevention of the civilization of these people is a source of great gain to many, who, no doubt, will use every endeavour to retard any steps that may be taken towards their improvement.

7. View them as soldiers, and they will be found (with proper training and discipline) to far surpass the natives of Hindoosthan, in valour and courage; as also in being able to endure hardships and fatigue. None to the eastward will be able to vie with them. They have no cast, and can put up with a very scanty allowance.

8. The advantages derived from troops raised from among these people, will appear from the following particulars: First, The Mugs will possess a greater confidence in the English, by finding we put confidence in them. Secondly, They will be always better prepared, from their natural dislike to the Burmese, for a war with them, in case at any time hereafter we should have any disturbance with our neighbours lying to the East. Nor can the period be far distant, when according to the common course of nature, a revolution must take place in the Burman dominions. His Burman majesty is now upwards of eighty-four, and exceedingly infirm; and though his grandson is to succeed in the government, the young prince's uncle will undoubtedly oppose.

9. This frontier is naturally strong, and is capable, with very little trouble, and without the least expense, of being rendered sufficiently strong, so as to keep its most formidable enemy from approaching. Here I should propose clearing away all the jungle on this side the Grat river, with the exception of those trees which might be brought into use as timber. This step was proposed and in contemplation, in the time of his Lordship the Marquis of Wellesley, Should this

plan be put into execution, it would be the means of giving our army a wide and advantageous tract of land to operate upon, in case of any attack from an enemy, and would at once put a stop to the ravages of those depredators who are now harboured by the jungle, who belong to neither side, and who are the source of continual disturbances between the two nations,

10. The naturally industrious turn of mind, and capacity of the Mugs, deserve particular notice. In this respect, they far surpass the natives of Bengal. They also possess a natural curiosity and desire to learn, which is seldom to be found among the Bengalees. Hence it is very evident, they would, with very little trouble, soon make great advances in the arts and sciences. With reference to their talent, they come very little short of the Burmans, who, it is well known, and generally admitted by all Europeans who have had any dealings among them, are one of the most enlightened race of Heathens in the East.

HINTS FOR MERCHANTS.

1. The Burman nation has a regular and well-digested form of government. They have a regular code of laws, the administration of which however is very corrupt.

2. Every viceroyship is answerable to a higher power, or to the prince's ministers, who again are answerable to the prince for their conduct; and the prince to the king himself, from which circumstance it is evident, that grievances may be redressed if proper means are taken.

3. English merchants have, of late, much complained of the ill treatment which they and the commanders of their ships have received from the temporary viceroys, or their officers. This has been occasioned from misunderstanding on one side, and the villany of the inferior officers on the other.

4. To remedy these evils, it will be requisite to represent these circumstances at the fountain head of power, and for the principal houses of agency, or any one of them, to negotiate with the prince or king, as merchants.

5. The Burmans are naturally a very suspicious people, consequently the embassies which have hitherto been deputed from the British government, have only tended to raise higher those suspicions, and have been the cause of retarding trade to a great degree.

6. To remove such suspicions it would be advisable for the merchants to depute a person with a letter stating their grievances, and the manner in which they would wish to trade with the Burman government.

7. The person deputed, should be sent round as a passenger, and in a mercantile capacity, and the whole business kept a perfect secret from the temporary viceroys of Rangoon or Bassien, until affairs shall have been negociated at Ava. Then this person might return and settle either at Bassien or Rangoon, as might appear most eligible for trade. After which should any of the temporary viceroys go beyond their instructions, redress could no doubt be had at Ava; and in case this was refused, the British government might ultimately notice it with the greatest propriety. ●

REMARKS ON THE TRADE WITH THE BURMESE.

1st. The advantages derived from making Bassien an harbour, would be very great, as ships of any burden may sail in or out at any season of the year. This would be the means of obviating all those obstacles which have occurred to vessels sailing out of Rangoon in the S. W. monsoon. This step will not make the least difference, neither in the price of timber, nor in bringing it down the country. The duties also are not so exorbitant as at Rangoon. Fifty years back Bassien was the seaport.

2d. The forming a harbour below Long Island, or between the island and the main land, would much facilitate the Bassien trade, and might be carried into execution with little trouble. The advantages which would occur, are well known to all the commanders who have ever put into that port.

3d. The advantage of sending property up the country, is about double what it is at Rangoon, merely owing to the difference of the quality of the silver, not to mention the profits which may be derived from sending an investment suited to the place.

4th. The advantage of purchasing timber up the country, is also immense. Where now it is purchased for 15 or 20 tickals, the pair of shinbin may be procured from 10 to 12,—duties and conveyance from the upper provinces included.

5th. Another advantage might also be derived from vessels putting in at the Island of Cheduba. Then they may pay their duties, and proceed with proper passports to any other part of the Burman dominions. At this place the difference in the duties alone (properly managed) would be 8 tickals out of 15. All Burmans and Arachan craft pursue this plan. And again, any vessel coming from the eastward in distress might pursue the same plan, and put in at Murtuban, Tavoy, or Mergue, there pay their duties, and then proceed to any other port.

6th. The elephant trade, with little trouble and expense, might be carried on to a very great advantage. The elephants of the Burman dominions are far superior to those of Bengal or Shilet. I was inform-

ed by the prince of Theret, that any number may be procured for 10 or 15 tickals the head. Also the prince himself, at another time, proposed the elephant trade. The expense of bringing them overland by the route of Munipoora and Shilet, would be very trifling.

7th. There are also noted gold, silver, and ruby mines to the N. E. of Ava, and at no very great distance. These mines, in a few years, might be a source of very great profit, if prudently brought to notice.

8th. There is a constant and very extensive trade also carried on between the Burmans, and the back parts of China. The Burman market consists of cotton, opium, beads, feathers, &c. In return they receive silk, (both raw and made up,) velvet, copper, and fruits, &c. This also might be improved upon, the distance being not more than 2 or 3 degrees. The roads are difficult.

9th. The Burmans, though at constant enmity with the Siamese, Cambogians, and Cochin-chinese, carry on a very considerable inland trade.

10th. Teak timber, quite as cheap, and as good as the Pegue, may be procured at Siam; but that trade has been sadly neglected of late, and for no good reason that can be assigned. The trade which was once carried on, is well known to Europeans.

11th. All Europeans who have hitherto had any dealings with the Burmans, have been deceived by their linguist or dobashees, who for their own interest, put what construction they please upon the complaints of their employers, and in doing which, they procure to themselves and their viceroys, a considerable gain.

Traditional Account of the Minarét at Pundooa.

[For the ASIATIC OBSERVER.]

The Minaret at Pundooa, is certainly one of the most ancient monuments of Mohummudan bigotry in Bengal. I was given to understand by the people of Pundooa, that about 600 years since, Sha-Sofee-ooddeen Khan Shuheed, undertook the invasion of Bengal pursuant to the representation made by a certain Mussulman, who had a little before been invited over by the Hindoo rajahs, to reside there for the purpose of interpreting to them the messages or mandates of the emperor of Hindoosthan respecting the politics of the times. This man being childless, he made a vow, "that should God grant him a son, he would make a splendid sacrifice to his honour." His prayer was granted, and he proceeded to celebrate the happy event in the first instanc^e

by slaughtering a cow by way of sacrifice, in fulfilment of his vow. This circumstance gave great offence to the Hindoos, and exasperated them to such a degree that, by the orders of their rajahs, they not only punished him in the severest manner imaginable, but they also brought forth the son of his vow, and offered him up a sacrifice to appease their deities. A short time after this cruel affair had transpired, the Mussulman escaped to Delhi, and petitioned the emperor to revenge him by punishing the murderers of his son. The emperor, shocked at the circumstance, immediately issued a proclamation throughout his dominions, offering a magnificent reward to any person that would undertake to head an army, and proceed to Bengal to revenge the outrage.

Prince Sha-Sofee-ooddeen Khan volunteered his services, and having assembled an army of the most devout Mussulmans, marched towards Bengal, carrying fire and desolation wherever he came. Having subdued all the rajahs of the intermediate places, he came to Pundooa, a strong fortified place, the residence of a powerful rajah, called Pund-*raja*, and besieged it. This rajah was aided by the rajah of Munad, who was a powerful ally. But what, above all things, according to tradition, tended to the success of the besieged in repelling the attacks of the invaders for a long time, was a wonderful pool at Munad, called Jeench-koond. It is said, that this pool had the virtue of restoring the dead to life again, and of healing the wounds of those who were engaged successively in the war with the Mussulmans. The latter made repeated assaults on the besieged, but were invariably repulsed with great slaughter. Sha-Sofee, being a little surprized to find, that after so many battles had been fought, and thousands of the enemy carried out of the field dead or wounded, their numbers still suffered no diminution; offered a handsome reward to any person who would trace out the cause of such a circumstance in favour of the besieged. A certain person undertook to procure him the requisite information, and he, approaching the neighbourhood of some of the enemy's stations in disguise, found out the secret relative to the miraculous efficacy of the Jeench-koond. Next, taking upon himself the disguise of a Hindoo Jogee, he arrived at Munad where was the celebrated pool, and begged permission to bathe in it. Having obtained his request, and while in the act of performing his ablutions, he threw a piece of cow's flesh into the pool undiscovered, which at once destroyed the virtues of Jeench-koond for ever. Having achieved this enterprize, he returned, not a little elated at the success he had met with, and informed the general of the circumstance. The news soon spread through the army, and elated them to such a degree, that they took up their arms immediately, and rushed upon their enemies. The conflict was dreadful. That the healing virtues of the pool had been destroyed, was a disastrous event to the Hindoos, who in vain cast into it their dead and dying; for

as they were cast in one after another, so they remained. Struck with astonishment and shame at this circumstance, and appalled with fear, they were no longer able to withstand the impetuosity of the Mussulman troops, and were routed with a dreadful slaughter. Thus the Mussulmans got possession of Pundooa and its adjacent towns. They next erected a fortress at Pundooa, and built a Minaret to perpetuate the signal victory they had obtained over the infidels. Many Hindoos were compelled to be circumcised, and to embrace the Mahomedan religion.

The conquerors having established themselves in the country, built a large mosque at Pundooa within the walls of the fort, which they had previously erected. This mosque has sixty domes, supported upon two rows of dark grey coloured stones; carved in a very curious style. The outer walls are ornamented with a kind of Mosaic architecture. The bricks of which they are built, are neatly and curiously moulded into a variety of chæquered work-flowers, and leaves. The domes however, are not lofty. They encrease the sound of the voice greatly; as a person speaking at one end of the wall enables those who stand on the opposite side, at a distance of upwards of a hundred feet, to hear every word distinctly, though spoken with a voice but moderately elevated.

The Minaret is the most worthy of notice. It is upwards of 80 cubits in height by actual measurement. To arrive at its summit, a person is obliged to ascend by means of a narrow, dark, spiral flight of stairs. In the days of the prosperity of this place, the moazzin, or inviter to prayers, used to ascend to the highest standing place of this Minaret, and proclaim the uzan, or invitation to prayers.

During a former visit which I paid to this place, I was told of a circumstance of a most lamentable nature, which had taken place a short time before my arrival. The particulars were related by a resident of the place. It is usual for multitudes of Mussulmans to come to this place on a pilgrimage to the shrine of the martyr Sha-Sofee, from the remotest parts of Bengal. At such times (January and April,) extensive fairs are held for the accommodation of the pilgrims. It is an invariable practice of the visitors to ascend to the highest stage of the Minaret, for the purpose of seeing an iron bar which runs evidently through the middle of the spiral steps, from top to bottom. This, the pilgrims say, was the walking staff of the martyr. Hundreds ascend at the same time, and throng each other in a miserable manner. On one of these occasions, while multitudes were pressing through this spiral staircase, a person stumbled midway up the steps, and fell upon those who attempted to push on, and these again being propelled upwards by others following hard at their heels, could not avoid trampling on the person who had fallen, and as is supposed killed him on the spot. This created

great confusion and uproar, but the cause could not be ascertained either at the foot of the steps or at the top. Both those below and those above heard the noise, but knew not the reason of it. Struck with alarm, those who were uppermost essayed to descend as fast as possible; and those who were at the foot of the steps, or a little above, being shoved upwards by a multitude following from below, a most distressing struggle ensued in the middle of the stairs, in which, upwards of seventy persons were crushed to death.

Sha-Sofee, the conqueror of Pundooa, was celebrated for the sanctity of his life. It is said, that on a certain day, he went to sleep, after having ordered one of his slaves to wake him precisely at an hour specified, perhaps the hour of prayer. The slave fell asleep likewise, but awoke after the appointed hour had elapsed. Filled with dread at neglect of which he had been guilty, and his lord being yet in bed, he drew his sword, plunged it into his heart and killed him; but immediately killed himself likewise. Thus Sha-Sofee became a martyr, since which he has been held in great veneration, and his shrine, which is always kept in repair, is annually visited by multitudes of pilgrims, as related above. In and about Pundooa, there are also, the shrines of the heroes that fell in the battles against the infidels, and who are also held in a degree of respect next to adoration, by the Mussulmans. They are all martyrs, so, that when a person visits Pundooa, he treads holy ground. The sanctity of the place, is made the means of great pecuniary emolument to thousands of fugueers, and the mootuwulcees, or successors of the representatives of Sha-Sofee, in whose hands the lands attached to the religious institution are retained; as well as the amounts of sacrifices collected at the fairs, and which they dispose of to such purposes as best suit their views and inclinations.

Calcutta, }
Aug. 17th, 1824. }

AMICUS.

Minor Superstitions of the Hindoos and Mussulmans.

To the Editor of the ASIATIC OBSERVER.

SIR,

Should the accompanying specimens of the Minor Superstitions of the Hindoos and Mussulmans, be deemed interesting, you are at liberty to insert them in the pages of your Magazine. They are the result of my own observations amongst the natives,

Your Obedient Servant,

October 23d, 1824.

AN OBSERVER.

I. If when a Hindoo or low Mussulman, is on the point of rising from his seat to transact some particular business, he hears the noise of a lizard, or of a person sneezing; or if, when he has risen from his

seat, and has proceeded a few steps, some person should call him back; he considers these circumstances as unfavourable omens, and accordingly replaces himself in his seat for a little while longer.

2. When a Hindoo, or low Mussulman is relating an anecdote, or some circumstance he has just seen or heard, should a lizard make a noise, he immediately takes notice of it, and exclaims "sottee, sottee, sottee," (true, true, true,) as much as to say, "See, the animal corroborates what I say."

3. When a Hindoo or Mussulman is eating his dinner, and feels himself suddenly choaked, perhaps on account of eating or drinking too fast, and begins to cough; those who are about him, immediately remark it, and say, "Somebody is thinking of you."

4. If a Hindoo or Mussulman, while eating his dinner, happens to think that he has the taste or smell of fish in what he is eating, he concludes, that some of his absent relatives or friends, particularly the former, is dead; many upon this, will give over eating for that time.

5. If a man, or child upon eating fish, feels a bone sticking in his throat, and finds some difficulty in removing it; they procure a black cat, and fall down and worship it three or seven times; by which act of worship they think they will be relieved.

6. It is said by the low Mussulmans, that if any body takes off his long drawers, and put them under his head to sleep upon them, he will dream pleasant dreams all night.

7. It is a common saying, chiefly I believe among Mussulmans, that a person cannot see his nose six months before his death.

8. When a Hindoo or Mussulman sees an old woman, who on account of her age keeps moving her lips or chin, he immediately says, "Put some salt upon her head." This they say, because they take her to be a witch, or rather a devil incarnate, or one possessed wholly. Thus moving her lips, or shaking her chin, is the act of sucking up the beholder's blood; which would be effectually prevented, as they suppose, by putting a little salt upon her head. Such women they call Dains.

9. "It is not good," say the Hindoo and low Mussulman women, "for any person to shame blindness."

10. The women say that a person will get the asthma by spitting into a burning hearth, or a pan of live coals.

11. It is also said by them, that those who kill a certain lizard called Bamnee, will get blind.

12. The Hindoos and low Mussulmans hold it a dangerous thing to call a snake by its proper name at night; but instead of *Sap*, they say *Doree* (or *sting*), they having an idea, that if its name is uttered at night, it will certainly make its appearance.

13. A Hindoo will by no means step over a piece of string, that lies across his way. If it is not too long, he will go round it. If it is too long, he will lift it up and pass beneath it.

14. It is related by most Mussulman women, that one of the sons of Ulee, either Hassun or Hasyen, having lost a battle with Eezeed, in his flight hid himself in a jar, which a spider immediately covered with a very strong web. The enemy coming up soon after, had well nigh been balked in their pursuit; but a lizard, near the jar, immediately made a noise, intimating thereby that the game was there, and a rat set about gnawing the spider's web, which concealed the refugee; the consequence of which was, that he was discovered and slain. Since this transaction, the Mussulmans venerate the spider, and will not suffer it to be injured; but denounce with implacable hatred the race of rats and lizards.

15. It is usual with the lower class of Mussulman women, when a hen, or any article of furniture has been stolen from them, to go out into the streets, and exclaim, "I herewith warn every person, that if my things are not restored by the morning, I will go to the shrine of such a peer, (or martyr) and break a leg of one of the horses." These horses are little things made of earth, and burnt by the potter, from whom it is usual for these silly people to buy them, and cast them in abundance on the tomb of the saint. It is said, that if a person breaks a leg of one of these things, keeping in eye at the same time the person who has stolen the property, he will become lame.

16. When a Mussulman of the lower class feels enraged at a person who has injured him, he threatens that he will tie a red thread round a knife, and place it between the pages of the Koran; the consequence of which would be, as he supposes, instant death to the person who had insulted him.

17. The Hindoo women are in the habit of making a certain sort of mangoe pickle. Many superstitious forms are used during the process. When they have prepared the mustard seed, which is one of the chief ingredients, they make some preparatory poojah, before they mix it up with the other articles. Before they have finally prepared it, they go through several poojahs of a similar nature. After the pickle is ready, they consult a favourable day, when they take it out for use. The men are not permitted to touch it, till it has gone through three ceremonies; and even then, they must receive it at the hands of the women.

18. The boatmen, both the Hindoos and Mussulmans, are in the habit of offering flowers to their respective boats at certain times. They put a wreath of flowers at the head and stern of the boat, and anoint it with red lead and oil. I believe, however, that the offering is made to the God or demon called Vis-hyakurma, or the god of artificians—the Mercury of the Eastern mythology.

19. "It is not good," say the low Hindoo and Mussulman women, "to mock the mangoe bird, or kokeel."
20. The Hindoo women are not suffered to put on shoes.
21. A Hindoo, when he returns home, after transacting the business of the day, is not suffered to touch the women, not even his wife, before he has bathed himself; and put on clean clothes.
22. The gamblers in the upper provinces throw shells (cowries), with which they gamble to a great extent, under the feet of the Elephant, who, if he treads upon them, they conclude, has communicated a charm to them, which will cause them to be successful in every future game.
23. There is an opinion current among the Hindoos, that the native jugglers have in their possession pieces of the bones of Chundals; by virtue of which, they are enabled to perform those dexterous feats which puzzle the Hindoos not a little.
24. The farmers declare, that the left ox in a plough, sees the springing up of the sun plant (flax) before the whole field has been completely sowed—so soon does this plant grow according to their opinion.
25. The low Hindoo and Mussulman women say, that if upon coming out of their house in the morning, they should see two crows fighting, they will inevitably be involved in some quarrel in the course of the day.
26. If a raven is seen repeatedly seated upon the top of a house, and croaks incessantly, it is a sure omen of the death of some of the inhabitants.
27. The Hindoos of both sexes, and the low Mussulman women, will by no means either tread upon, or step over a piece of rag, or an overturned plate or pot; but go round it.
28. The Hindoos are decidedly of opinion, that if they should accidentally burn their clothes in the month of Pous, they will not prosper during the year.
29. The Hindoos, and many of the low Mussulmans are persuaded, that when a stack of straw takes fire, a great part of it will be turned into kanch, (a substance, which they manufacture into green and black bracelets, &c.) by throwing betel leaves, flowers, ghee and other articles into the flames. This silly persuasion, leads many to refuse the assistance of well inclined people, who would, if permitted, endeavour to extinguish the fire.
30. There is a certain god of the Hindoos called Tarikeeshur, at a place of that name, who has the power of healing all manner of diseases. Those who wish to benefit by his power, are obliged to suffer

their hair and nails to grow for a period of one, three, five, or seven years; and when they are cured, they must either repair in person to Tarikeshur, and there have their heads shaved and nails pared, and offer certain sacrifices; or, they are obliged to depute some one else to do it for them, who causing the patient to shave his head and pare his nails, takes charge of them, and bears them to the seat of the god, and performs, as proxy, the remaining sacrifices.

31. The shopkeepers will sell an article or two below prime-cost to the purchaser that comes first to the shop in the morning.

32. The Hindoos and Mussulmans say, that evil spirits speak through their nose.

33. The Mussulmans say, that Mahomed their prophet had no shadow.

34. The Hindoos of both sexes, and low Mussulmans, upon first lighting a lamp in the dusk of the evening, go all about the house in every corner of it, and out in the compound; which they say, if they fail to do, the premises will be haunted.

35. The Hindoo women say, that the hearth, the broom, and the winnowing fan, hold conversation at night, when all the people are fast asleep, and relate to each other the treatment they have met with during the day.

36. The Hindoo and Mussulman women of the lower orders say, that the goat says, "If my master or feeder and his family die, and the house fall to ruins, it would be a happy circumstance for me; for in that case, I should have liberty to wander about and feed plentifully on the grass that would grow out of the ruins!" The cat says, "O that my master and mistress, and all the family were blind; for then I could freely eat with them from the same dish!" But the dog says, "God bless my master's family, and may they be multiplied; for then if each of them gave me a handful of rice, I should be sure of an abundant meal." This silly persuasion often prevents many from feeding goats and cats.

37. At the celebration of a Hindoo or Mussulman wedding, the women will not suffer a widow to take any part in the ceremonies, not even the mother of the parties; for fear the new bride might become a widow too.

38. The Mussulmans have an idea, that pearls are produced in oysters by the drops of rain, which fall into them as they open their valves to receive the air or warmth of the sun.

39. "It is not good," say the low Hindoo and Mussulman woman, "to utter the name of a monkey previous to any other word in the morning."

40. When the Hindoos or Mussulman hear a person pronounce the name of a miser in the morning, they almost mechanically exclaim, "Whose name have you uttered so early in the morning? Perhaps we shall have to starve to day."

41. Mussulmans and Hindoos never drink water out of a vessel, till they have spilt a small part of it on the ground.

42. Hindoo women sometimes make a vow to eat their dinner with their left hand, during a certain number of days, months, or years; with the expectation, that they or their family will be relieved from some disorder to which they have been subject. During this penance, should a visitor, upon seeing them eat with their left hand, ask the reason, they immediately leave off eating for that time.

43. The Hindoos and low Mussulmans will not dare to plant a cocoa-nut tree with their own hands, if their father, and grandfather, but especially the former, had not done so before them. In like manner, if their ancestors have not built a brick house before them, they will not venture to do it; for fear that the house will demand the sacrifice of the life of some person in the family.

44. There are certain diseases which the Hindoo women say, will infallibly be cured by taking a black pigeon, and in the name of the invalid letting it loose on a cross road. The first person who catches it, will be seized with the disorder; whilst the invalid will be cured.

45. The Mussulmans usually consult the pages of the Koran for good fortune. The person desirous of knowing his fortune, goes to the Moollah, and gives him a few annas of pice. The Moollah, upon receiving this premium, takes out the Koran, makes a salam to it, and opens it, and reads the words where it falls open. He then translates the passage, and tells the enquirer his fortune.

46. On applying a shell to our ears we hear a whizzing noise, which the Hindoos say, is the sound of the flames issuing from the hearth of Ravuna.

47. The kites, being birds of passage, usually leave Bengal at the commencement of the rains, and do not return before the setting in of the cold season. These annual flights, say the Hindoos, are made with a view to their going and sheltering from the rains the flaming hearth of Ravuna.

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THE

Asiatic Observer;

OR,

RELIGIOUS, LITERARY, AND PHILOSOPHICAL

MISCELLANY.

VOL. II.

1824.

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS, 11, CIRCULAR ROAD,

AND AT

THE SCHOOL PRESS, PARK STREET, CHOWRINGHEE.



00106055

