Begun.	Tribes.	Situation.
1833	Weas.	On the Osage River.
1835	Iowas.	On the Missouri River.
1839	Ottawas, Ojibwas.	Grand Traverse Bay, Michigan.
1843	Creeks.	
1846	Choctaws.	
1846	Omahas, Otoes.	West of the Missouri, and north of the Platte Rivers.
1848	Seminoles.	
1850	Chickasaws.	

The mission among the Weas was given up after a few years. The stations among the other tribes were not productive of much fruit. Their progress was much hindered by the want of an adequate number of agents, particularly of lay assistants, to carry on the schools, and the secular departments of the stations, by the frequent illness of the agents, and by the retirement of many of them from the service. The prospects of some of the stations, however, appear to be encouraging. Schools are a chief agency employed in these missions among the Indians.[1]

[1] For. Miss. Chron. vol. i. p. 138; vol. iii. p. 123; vol. vi. p. 345; vol. xi. p. 266; vol. xiii. p. 55.—Rep. Pres. Board For. Miss. 1838, p. 14.—Ibid. 1853, p. 5.

CHAPTER XXVII.

GENERAL STATEMENTS.

Having thus given an account of particular missions in various parts of the world, we shall, in this concluding Chapter, make some general statements in reference to India, China, and South Africa, which have been specially distinguished by the number and variety of the missions established in them, and we shall close with some observations of a still more general nature.

SECT. I.—INDIA.

India is commonly considered to be one country; but the fact is, it is no more one country than Europe is one country; nor are the character, institutions, views, and customs of the nations who inhabit it, the same. The Hindus in different parts of India differ widely from each other, just as Christian or Mahommedan nations differ from each other;[1] but, notwithstanding this, missions among them possess many things in common; and, as it is of importance

[1] "In reading anything written on India," says the Rev. W. Buyers, "it is always necessary to bear in mind, that India is only a name applied by Europeans to a great many countries, peopled by different nations and races of men, as different from each other in language, habits, and customs, as the various nations inhabiting modern Europe. The natives do not know what we mean by India, unless we inform them. They speak of countries and nations, in which the Hindu religion is professed, only in the same way that we speak of countries and nations professing Christianity. India, as one country, is unknown to them, unless that they have an idea of the lands where their religion prevails, similar to what we have when we speak of Christendom. The Bengali, the Hindustani, the Marathi, and the Tamulian, are as much men of different nations as the English, the French, the Germans, or the Italians.

"Hence much of the confusion of European ideas respecting India. Many who have written about it, have set out on the principle of India being one country, as England is one, whereas it is only one country in the sense that Europe is one. For instance, Mr Ward's book on the Hindus is no more applicable to the great variety of nations inhabiting India, than a description of the people of Yorkshire would apply to all the vari-

to generalize our statements as much as possible, we have, in our account of particular stations, omitted numerous details, which are applicable, if not to all, at least to many, missions in India, with the design of giving a combined view of them in this place.

During near three centuries after the landing of Europeans in India, the Hindus had, for the most part, a very deplorable exhibition of their character and principles. They threw off all restraint, indulged in every kind of vice, and were ready to sacrifice everything to the acquisition of wealth and empire.

ous nations of Europe. Hinduism itself is not one, but many. What is called Hinduism in the Madrâs country, is very different from that which bears the same name at Benares.

"It is true they are one to a certain extent, that is, as far as abstract speculations are concerned; but the system, as it lives among the people, is composed principally of local usages and traditions, varying in every district. Many of these local customs are set down, in most works on India, as essential principles of Hinduism.

"Some writers who have been in India, will tell you that the Hindus religiously abstain from animal food of every kind, whereas, the truth is, they in general only object to eat beef. It is true some philosophical sects profess to eat nothing which has been possessed of animal life, and with the exception of fish, very little animal food is used by the Bengalis, with whom Europeans are best acquainted; but over the greater part of Upper India, that is, over more than one-half of the country, not only the lower castes, but even the Brahmans, eat freely of mutton, goats' flesh, and game of almost every kind. I have seen large parties of these Hindus, whom many writers describe as never touching flesh of any kind without the utmost abhorrence, dine heartily, and that publicly, on mutton, and even on pork, without any scandal whatever.

"To give a correct description of Hinduism, is, I believe, impossible. It is a huge conglomeration of philosophical speculations, poetical fancies, ancient traditions, morality and immorality, some traces of an original revelation mixed with ten thousand jarring opinions of hundreds of different sects, all jumbled together in confusion, and varied into countless forms by vulgar prejudices and local superstitions. Thus, some of the Hindus believe in the unity of God; others, in an immense number of gods, all existing as separate beings. Many regard their gods as portions of, or emanations from, the Supreme Being, while others think all the gods are merely different forms or names of the all-pervading Deity. Some are pantheists, others are deists, and not a few think gods and men, and, in short, all the universe merely an illusion, while some maintain that the creation only is an illusion, but that God is a real, and the only real existence. The common people, confounding all these speculations, have formed a monstrous jumble of all sorts of absurdities, which neither they nor any other mortal can possibly understand. But perhaps it would be more philosophical to say, that they have scarcely anything that can, strictly speaking, be called a system of opinions at all, but that they blindly follow a number of customs and ceremonies, some local, and some almost universal, originating in speculations and mythological or local traditions, of the origin and purpose of which they are entirely ignorant.

"For the amusement of the mass of the people, a sort of poetical and dramatic system of religion has been invented by priests and poets. This is embodied in poems and popular songs, reciting the exploits of gods and heroes, to whom are attributed all the passions and vices that ever disgraced human nature. Witnessing dramatic exhibitions of these exploits, visiting holy places, and attending to innumerable ceremonies, and giving gifts

Even toward the close of the eighteenth century, there was little of Christianity to be found among the British residents in India. Sceptical principles were generally prevalent; irreligion characterized all classes; everywhere their conduct was calculated to excite powerful prejudices in the minds of the natives against the religion of their country, and to form one main hindrance to its extension among them.[1]

But, in the course of the present century, an important change has taken place among the English in India. The great body of

to Brahmans, form, in short, all the religion of the *canaille*, varied in its features according to the places of their abode, or the tribes and castes to which they belong.

"I have made these remarks to shew the almost insuperable difficulty of forming a correct opinion respecting the people of this country, and the necessity of keeping in mind, that what is written on India should generally be taken as applicable to that part of it where the author resides. Should he, for example, be describing an opinion of the Hindus, he may unconsciously be speaking of some local opinion or superstition, as little believed, in general, in India as in Europe.

"The people of India are so various, they profess systems of religion so different, and are influenced by local customs and prejudices so numerous and opposite, that no man, whose residence has been only in one province, should be taken as an authority respecting them as a whole."—Buyers's *Letters on India, with special reference to the Spread of Christianity*, p. 2.

It may be startling to many to learn, that India was not the cradle of Hinduism. "It is now universally allowed by orientalists," says Dr Wilson of Bombay, "that India, in which the Brahmanical faith is now developed, is not the fatherland of that faith; or rather of that priesthood or lordly tribe by which it has been so long upheld and propagated. The predecessors of the Brahmans, it is admitted by all who have attentively considered their records and traditions, were first associated together in a country exterior to the Indus and the Himalaya range. Sir William Jones, our countryman, who was the first to dig a shaft into the mine of Sanskrit literature, brings them from Iran, or Central Asia, which, not without reason, he holds to be the true centre of population, of knowledge, of languages, and of arts. Adelung brings them from a similar locality; Klaproth, from the Caucasian Mountains; Schlegel, from the borders of the Caspian Sea, and Vans Kennedy, from the plains of the Euphrates. The theories of these distinguished scholars are all plausibly supported, and they all agree in this respect, that they all ascribe a trans-Indian origin to the Brahmans."

Though the Brahmanical faith is now predominant in India, it is not, and never has been, universal in its sway. Budhism, which claims alliance with it in its origin, but which differs greatly from it in its essential principles, was, for several centuries at least, more than its rival. In various parts of India, particularly in the forests and in the mountains, there are still to be found many tribes, the undoubted descendants of the aboriginal inhabitants of the country, prior to the propagation of Brahmanism throughout its borders. Many of these have not yet received the Hindu religion, and many of them, who are ranked among its votaries, have not admitted its doctrines and rites without great concessions being made to their original superstitions and observances.—Wilson's *Evangelization of India*, pp. 261, 274, 283, 290, 297, 301, 304, 308, 316, 320.

[1] The following graphic picture of the state of religion at Madras about the close of the 18th century, was drawn by the Rev. Mr Hough, who was afterwards one of the

them, it is to be feared, are still strangers to true religion; but yet, in all parts of the country, particularly at the Presidencies, there are now to be found men of a Christian character, many of them persons of rank and influence in the community. Even in the army, among the officers as well as among the common soldiers, examples of devoted piety are not unfrequent. Many of these excellent persons manifest a deep interest in the propagation of Christianity in the country, not only contributing with great liberality to missionary and other benevolent objects, but, in some instances, establishing and superintending schools, distributing the Holy Scriptures and religious tracts, and in other ways promoting the cause of religion among the natives. This improved state of religious feeling among the English is, no doubt, to be traced, in a considerable degree, to the labours of the missionaries of various denominations, as well as of the chaplains of

chaplains of the East India Company in that city:—"The state of European society at that presidency," says he, "had for some time been waning to the lowest ebb of morals and religion. The Lord's Day was so disregarded, that few persons ever thought of attending church. It was a rare occurrence about this time, and for a few years after, for more than one lady or two to be seen there, or any gentleman whose official situation did not require his presence. The only exceptions were Christmas or Easter days, when it was customary for most persons to go to church, and on these occasions the natives used to crowd into the fort to see the unusual sight. They looked on these festivals as the gentlemen's pujas, somewhat like their own annual feasts, and this thronging to church created quite a sensation throughout the settlement. Every other Sabbath in the year was set apart as the great day of general amusement and dissipation. The most favourite diversion was billiards, at which many persons were accustomed to spend the whole day. Tennis also was a common game; and a pack of hounds was at one time kept at the Mount, with which parties frequently went out on this hallowed day to hunt jackals. In a word, the European society of India generally, high and low, was like the nation of Israel when without a king,—'Every man did that which was right in his own eyes.'

"These immoralities at length became so notorious, that the Court of Directors remonstrated, especially against the shameful profanation of the Lord's Day; for they evidently began to be apprehensive for the honour of Great Britain and the security of their eastern empire."—Hough's *History of Christianity in India*, vol. iv. p. 136.

The state of things in Calcutta, Bombay, and other parts of India, does not appear to have been much better.—*Calcutta Review*, March 1847, p. 170.—Hough's *Hist.* vol. iv. pp. 71, 222, 337, 488, 490, 497.

There were not even wanting instances of Englishmen embracing the Hindu religion, so far as it was possible for one of another nation to become a Hindu. Colonel Stewart, who received the sobriquet of Hindu Stewart, resided at Berhampur, where he worshipped idols and the Ganges; he built a temple at Sagur, and on his return to Europe, took idols with him to perform puja.

Warren Hastings, the well-known governor of India, it is stated, shewed so little regard to Christianity, that he sent an embassy to the Grand Lama to congratulate him on his incarnation.—Long's *Hand-Book of Bengal Missions*, p. 14.

the East India Company, some of whom have been truly pious and devoted men. While, therefore, it has been, to some extent, the fruit of missionary labour, it has had, and may be expected still to have, a very important bearing on the propagation of Christianity in India, not only as furnishing the means and increasing the agency for spreading it among the natives, but as exhibiting before them living examples of the power and excellence of true religion.[1]

While a material and salutary change has taken place among the English residents in India, a still greater and more radical change is going on among the Hindus themselves. There are many causes at work which are silently yet powerfully undermining the system of Hinduism, and changing the views and feelings of its votaries. This the friends of religion are apt to attribute much too exclusively to the labours of missionaries. These are, no doubt, one important agency of the changes which are going on in India; but there are also other causes which are in constant operation, and which are increasing in power from year to year. War, conquest, politics, commerce, European science and literature; the printing-press, with its books and newspapers; many of the acts of the Government, changing laws and institutions, manners and customs, which had come down to them from time immemorial, as the abolition of Suti and the prohibition of infanticide; even the presence of Europeans in all parts of the country, to whom they are accustomed to look up as their masters, with opinions, manners, and usages so different from their own, are all contributing, in a greater or less degree, to weaken the power and influence of Hinduism, to rouse them from their mental torpidity, and to introduce among them new ideas and new modes of thinking on all manner of subjects. This is particularly the case at the Presidencies, and especially in Calcutta. The dogma of the immutability of Hindu opinions, habits, and practices, is now proved to be a fiction, but it would be an error equally great to run into the opposite extreme. The truth, as is often the case, is to be found in the golden mean. Hindu opinions, habits, and practices, are certainly not immutable, but it

[1] Campbell's British India, pp. 168, 170.—Buyers's Letters, p. 201.

is no less certain that they have a wondrous tenacity and durability about them.[1]

It has often been stated of late years, by the friends of missions, that Hinduism is shaking to its foundations, and that its downfal may be expected at no distant period. In such statements we have no faith. The Hindu religion has its foundations deeply laid in the ignorance, superstition, prejudices, and depravity of the people, and it is not possible, perhaps, to point to any religious system which is so wrought into the entire framework of society. It has overpowering numbers on its side, and hosts of subtleties; the overawing *prestige* of immemorial antiquity, and of a divine ancestry; the sanction of mighty kings and revered sages; the class interests of a hereditary, numerous, and powerful priesthood; while the whole fabric is strongly guarded by the institution of caste, which raises barriers next to insuperable by any one thinking to abandon it. It is not from the progress of infidelity among the educated classes; it is not from the occasional manifestations of indifference by the common people; it is not from the conversion to Christianity of some hundreds, of even some thousands, in different parts of the country, that we are entitled to draw conclusions as to the speedy downfal of Hinduism. We suspect that in most countries, Christian, Mahommedan, and Heathen, infidelity and indifference, in regard to the established or prevailing religion, exists to a greater or less extent; that this is probably no new thing in the earth, but that they have always been more or less prevalent among mankind; yet many of these religions have maintained their existence for ages, and some of them are not only still in existence, but are apparently as little near their end as ever. How would we smile if a Hindu traveller should, on returning to India, after a visit to England, tell his countrymen that he witnessed so much infidelity, and so much indifference to Christianity, such utter disregard of its distinguishing institutions, and such open and general violation of its most holy laws, that it was plain its foundations were undermined, and its downfal was at hand! Yet we doubt not it would be easy to muster more signs of the speedy downfal of Christianity (or shall

[1] Clarkson's India and the Gospel, p. 277.—Lowrie's Travels in North India, p. 229.—Calcutta Review, vol. iii. p. 257.

we say Protestantism?) in England, than of Hinduism in India. There is a vitality in religion, whether true or false, which is not usually soon destroyed; and even when it has received what was thought to be "a deadly wound," it often revives again, and recovers even more than its former strength.[1]

Among the means employed for evangelizing the heathen world, the preaching of the gospel has justly been held as holding the primary place; but here we are met by an important preliminary question, In what does the preaching or proclamation of the gospel consist? We are too apt to form our ideas on this subject from the practice or method which prevails in modern times in our own and other countries; but no one can compare the sermons and other discourses of our preachers with those of Christ and his apostles, without perceiving a wide and essential difference between them. The kind of preaching which is common in Christian countries, Mr Weitbrecht, one of the Church missionaries, says, would scarcely be understood, and would not be relished by a Hindu, whose habits of thinking and reasoning are so very different from ours. When discussing religious subjects, he employs comparisons and metaphors, and draws from the material objects around him illustrations and arguments in support of the positions which he seeks to maintain. The arguments and objections of Hindus often, in fact, consist of mere figures of speech, a simile, for example, or an analogy, which they mistake for reasoning, or at least employ as a substitute for it. Now, the missionary must learn from the Brahmans the style of speaking and reasoning which will be most intelligible and most convincing to his hearers. We do not mean that he should run away with mere figures of speech, giving forth sound instead of sense, but that he should study to clothe his ideas in figurative language, as being that which is best calculated for reaching the understanding, and for impressing the heart of his hearers. Materials for imagery, to illustrate religious subjects, need never be wanting, in a

[1] Rep. Board For. Miss. 1845, p. 131.—Miss. Rec. Free Church, vol. ii. p. 336.

In further proof of the fallacy of the statements which are often put forth as to the speedy fall of Hinduism, we may refer to the remarks of the "Friend of India," quoted in (Amer.) Miss. Her. vol. xxiii. p. 216; of Dr Scudder, of Madras, ibid. vol. xxxiv. p. 202; of Mr Allen of Bombay, ibid. vol. xlvi. p. 22, both American missionaries; and of Mr Anderson, Church of Scotland missionary, Calcutta.—*Miss. Rec. Ch. of Scot.* vol. vi. p. 228.

country where nature exhibits, on such a magnificent scale, so many wonders; where the mountains are seen raising their lofty heads among the clouds; where the rivers roll down their majestic streams to the ocean; where the animal kingdom displays so much variety and beauty; and the vegetable shews at one time the drought and aridity of the desert, and at another the freshness and luxuriance of Eden; where everything, in short, unites in exciting the imagination and gratifying the taste. It is worthy of remark, that the Parables of our Lord are the most perfect pattern of preaching to the inhabitants of eastern countries. Those of the Sower, of the Prodigal Son, and of the Ten Virgins, will be understood by every Hindu.[1] It must, however, be recollected, that our Lord did not always speak in parables. Much of his instruction was conveyed without a figure, in plain and simple language.

Missionaries will not, indeed, always find it practicable, nor even advisable, to restrict themselves to the simple exhibition of the truth. When error has taken possession of men's minds, it is necessary to attack it, to expose it, to shew the fallacy of the grounds on which it rests, and to point out the evil and danger of it. Some missionaries deprecate this, under the idea, that if they make known to their hearers the truths of the gospel, these will, by a natural process, discover to them the errors of their own religious system, and lead them to renounce them. "Let the sun arise," they say, "and the darkness will flee apace: let the light of Christianity shine forth, and the evils of Hinduism will, without further effort, vanish away."[2] But it should be recollected, that what takes place in the physical world does not always hold in the moral world. This, in fact, is just an example of the fallacious arguments from analogy, which the Hindus are so much in the habit of employing. Truth and error are reciprocally repulsive of each other. Truth, if it gets into the mind, may repel error; but error, being already in possession of the mind, has a great advantage in repelling truth, and preventing it from even obtaining an entrance into it, a circumstance which shews the necessity of destroying error considered simply as an antagonist of truth. Many of the errors of heathens are

[1] Weitbrecht's Protestant Missions in Bengal, pp. 180, 181.
[2] Calcutta Christ. Obs. vol. iii. p. 334.

"refuges of lies," to which they betake themselves, as a solace to their guilty consciences; and while they have these to go to, they will never think of having recourse to Christ as their Saviour. Besides, important truths may be received, and yet not root all error out of the mind. In the understanding and the heart of man, much error may dwell with important truth, and may exercise a very injurious influence on his character and conduct; and if not early corrected, may be handed down to generations yet unborn. A Hindu may be converted to Christianity, and yet retain, and mix up with it, many of the views and feelings of Hinduism; and nothing short of a plain and full exposure of their falsehood, and evil, and danger, is likely to be effectual in rooting them out. It is worthy of notice that Christ and his apostles did not confine themselves in their preaching to the simple exhibition of truth; they also exposed, in the plainest and most explicit manner, the errors of their hearers; and they were no less faithful in reproving them for their sins.[1]

To a stranger, the attention of the Hindus, in hearing the Word of God, often appears very pleasing. This, however, does not in general arise from any impression of the importance of the subject, but merely from a kind of indolence and mental vacancy, which disposes them to listen to anything that will pass away an idle hour; and the approbation which they frequently express of the doctrines of the gospel, does not proceed from any serious conviction of the falsehood and folly of Hinduism, or of the truth and excellence of Christianity, but merely from that spirit of obsequiousness and flattery which they so commonly display in their intercourse with Europeans. Some, probably, are convinced in their own minds of the absurdity of idolatry; but from the natural imbecility of the Hindu character, they make only feeble and transient efforts to break the fetters with which they are bound. The natives, in most parts of the country, are ready to listen to the preaching of the gospel, especially in places where missionaries have not been long established, or which are only occasionally visited by them, particularly in their tours. But in places where they have been long settled, or are well known, many manifest perfect apathy and indifference to the glad tidings of

[1] See Matth. v. 21-48; vi. 5-16; xi. 16-24; xii. 1-8, 22-28; xxii. 23-32; xxiii. 1-33.—Acts xiv. 11-18; xix. 26-28; xxviii. 23-28.

Divine mercy. The novelty is gone, and all the interest which that for a time produced, has passed away too.[1]

In preaching, missionaries often meet with interruptions from their hearers. Questions are asked by them; objections are started; discussions and disputes perhaps ensue. Nothing is more astonishing than the singular readiness with which the meanest Hindu will express his ideas, when questioning the truth of a missionary's statements. Men in the lowest walks of life will express their thoughts, not only readily, but often vehemently and energetically, without being at a loss for a word, though great crowds are listening, to speak before whom many an Englishman would feel perplexed and confounded, so different are their mental constitution and habits from those of the Saxon race.

In labouring among the Hindus, meekness and patience are qualities of great importance, and missionaries would do well to cultivate these graces, especially as it is alleged that in India persons are exceedingly apt, perhaps from the exciting nature of the climate, to become irritable in their tempers. Of this the subtle Hindu disputant is ever ready to take advantage. He is eager to provoke the preacher, and does his utmost to ruffle his temper. Should he succeed, he triumphs in the deed, salams the sahib, and advises him to overcome his own passions, before he presumes to lecture other people about their sins.[2]

Nor must we suppose that missionaries have always the best of the argument. From the accounts which we have of the discussions in which they are engaged with the Brahmans and others of their hearers, one would imagine that this was the case; but we greatly doubt whether it is so. If we had accounts of the same discussions by their opponents, it is likely they also would be found to claim the victory; and many stories are probably current among the Hindus, how on this and the other occasion they confounded the missionaries. Nor are we to conclude that such representations are always without foundation. It is not enough that in controversy a man has truth on his side; he must also possess the knowledge, and wisdom, and skill, and, in extempore discussion, the readiness of conception and the command of language, which are necessary for vindicating it in

[1] (Bapt.) Miss. Her. 1819, p. 3. [2] Miss. Reg. p. 333.

argument, and for repelling objections to it. Many of the Brahmans are distinguished by their shrewdness and acuteness, and by their skill in dialectics. The arguments and objections which they bring forward must often be perfectly new to a missionary, and it need excite no wonder if he should be puzzled to answer them on the spur of the moment, and should often escape from them without making any satisfactory reply. In fact, many missionaries are probably not qualified by their talents, their knowledge, or their logical skill, to meet the Brahmans in argument, and hence the cause of truth may not unfrequently suffer in their hands.[1]

Missionaries found extreme difficulty in appreciating the character and professions of the Hindus. It required years of residence among them before one could become aware of the artifices and impositions they were capable of practising. Even those who professed to be inquirers were often idle wanderers, or persons who had quarrelled with their friends, or who had met with some worldly misfortune, and who, after staying perhaps a day or two, went away without informing the missionaries. Others were deceivers, who would carry on a system of duplicity and hypocrisy for months together, and all merely to gain some paltry end. "The native character," says Mr Deer, one of the Church missionaries in Burdwan, "is so difficult to be ascertained, that we are afraid to mention even most promising appearances. I have had people about me who would often lay their faces in the dust while praying with me, and would shew regard to all works of piety, and yet, after all, it was mere imposture. However sagacious a missionary may be, he can seldom ever get to the bottom of the native character. It is experience alone which will enable any one to give a just view of the circumstances of this country." Mahommedans are not so strongly characterized by dissimulation as the Hindus, yet they are by no means free from the charge of deceitfulness.[2]

Hence the necessity of missionaries being men who will exercise discrimination and caution in judging of the professions

[1] A statement confirmatory of some of the preceding views, by Mr Scudder of Arcot, may be found in *Miss. Her.* vol. xliv. p. 257.

[2] Miss. Reg. 1828, pp. 456, 502, 504.—Ibid. 1829, p. 191.—Ibid. 1830, p. 456.—Ibid. 1832, p. 486.—Miss. Chron. Amer. Presbyterian Ch. vol. x. p. 383.

of the natives, and especially in receiving them into the Church; and yet, notwithstanding all their care, they will not unfrequently be deceived. "Many," says Mr Menge, of the Church mission at Gorruckpur, "have been the disappointments we have had to experience in our work. Some of those who have been looked on by many as sincere followers of the Lord, have turned out to be reckless characters; and their bad examples, and the injurious influence which they have exercised upon those around them will, I fear, be felt for some time to come. Indeed, I think too much care cannot be taken in regard to individuals who present themselves as candidates for baptism, as the introduction of unworthy characters into the visible Church of Christ is one of the greatest hindrances to the spread of the gospel."[1]

The circulation of the Holy Scriptures and of religious tracts was carried on by the missionaries to a large extent; and it often appeared interesting to witness the eagerness with which the natives sought after them. With a special view to an extensive distribution of them, they often travelled to the Hindu melas, or fairs, which are usually attended by great multitudes of people, many of them from distant parts of the country, and on these occasions they were often unable to satisfy their demands for them; sometimes the crowds would be almost fighting for them. But the eagerness of the natives to obtain books was more encouraging in appearance than in reality. Let books, or anything else, be given away gratuitously, and there will always be multitudes eager to obtain them. Comparatively few of the natives are able to read, and many must have got them who could not understand a word of them. Some, it is probable, were eager to obtain them, without knowing what they were, or merely because others sought them. Others sought them as pieces of property, either to retain or to dispose of as ornaments or articles of curiosity, or as a means of acquiring religious merit, either by reading their wonder-working words, or worshipping their substance as divine. Some were used or sold as pasteboard or waste paper; others were destroyed; sometimes they were torn in pieces even before the eyes of the distributors. In places where missionaries were well known, some would return

[1] Proceed. Ch. Miss. Soc. 1845, p. 65.

the books which they had received, saying, "These books are of no use to us." One would say, I want the Ramayuna, or the Gita; another would ask for the Bostan or the Girlutan, and a third for Vishnu's Thousand Names, while the Mahommedans would say, All the former Scriptures were abrogated by the Koran, which is now the only rule of our conduct. But some also, it may be hoped, sought for books with the view of obtaining information about Christianity, as to which their curiosity or interest may, in some way or other, have been excited. It appears now to be acknowledged that there was often a much too profuse and indiscriminate distribution of the Scriptures and tracts. Much expense was incurred in this way, very unnecessarily and fruitlessly. It was therefore proposed in some quarters to put a small price upon them, though, of course, there would still be cases in which gratuitous distribution would be necessary.[1]

The education of the young was also an object to which missionaries directed much of their attention. One or more schools were usually connected with the early missions, even from their commencement; and, after some years, the education of the young became quite a favourite scheme in India. Hundreds of schools were established in connexion with the various missionary stations, and thousands of children were educated in them. The branches taught in them were chiefly reading, writing, and other elementary subjects, together with some knowledge of Christianity. These schools were very popular with the natives; but it was merely for the sake of the temporal advantages which they hoped to derive from them. The friends of missions, on the other hand, were sanguine in their expectations that many of the children, in consequence of the early instruction which they received, would, as they grew up, abandon idolatry and embrace Christianity. Many even imagined that schools were the only hopeful and practicable system of operation. They seemed to look for everything from the education of the young, and to expect nothing but disappointment from preaching to the adult population.

[1] Orient. Christ. Spect. 1840, pp. 139, 212.—Sum. Orient. Christ. Spect. vol. i. p. 269.—Calcutta Christ. Obser. vol. xvii. pp. 73, 201, 344, 383.—Miss. Reg. 1830, p. 271.—Rep. Board For. Miss. 1848, p. 171.

After these schools had been in operation for a number of years, they were not found to realize the expectations which had been formed of them. It was commonly necessary to employ heathen teachers, as no others could be had; but the missionaries exercised a general superintendence of them, and for this purpose made frequent visits to the schools. Many difficulties, however, were experienced in the conduct of them, through the apathy and unprincipledness of the teachers, and their inveterate attachment to old customs. For the progress of the scholars they cared nothing; their only concern was about their own pay. This was commonly regulated, not merely by the number of children in attendance, but also by the degree of proficiency which they were found to have made, and in order to increase it, the teachers were continually having recourse to one artifice or another for the purpose of imposing on the missionaries. The children, too, were very irregular in their attendance; the frequent festivals and holidays among the Hindus were a great interruption to their education. Besides, they were often taken away while their education was as yet but very imperfect; and the likelihood is that they would soon forget, in a great degree, even what they had learned. It is also worthy of notice, that Hindu boys, when young, are exceedingly quick and forward; in this respect they seem to excel European children of their own age; but after twelve or fourteen years of age, their talents bear no proportion to the docility which they manifested in early life; their sprightliness seems often to turn into stupidity, thus affording a striking illustration of the evil of precocity of intellect. As a means of conversion the schools turned out nearly an entire failure. When school hours were over, the boys, mingling with a heathen population, daily witnessed all manner of superstition and vice; and if they heard Christianity spoken of at all, it was only in the way of derision and contempt, and accordingly they grew up, with scarcely any exceptions, as firm idolaters as their forefathers. In consequence of these and other circumstances, the common schools were greatly reduced in number, and there are now comparatively few of them. Some missionaries gave them up altogether, not thinking them worth the time and money expended upon them, so long as Christian teachers, or, at least,

honest, conscientious men could not be obtained to take charge of them.[1]

In consequence of what were deemed the defects and failure of the week-day schools, the missionaries in many places established boarding-schools, in which the children were entirely separated from the evil influences to which they were exposed in purely native society, and were trained up under their own eye. It was hoped that in this way they would enjoy all the advantages ordinarily connected with being brought up in a Christian family. The boys in these schools were partly orphans, and partly the children of native Christians. The case of the orphans it was found very difficult to deal with in a satisfactory manner. They were generally taught some kind of trade by which to provide an honest livelihood for themselves in after life. Carpet-weaving, tent-making, printing, the manufacture of arrowroot, and other employments were all resorted to; but in many cases they only entailed expense on their projectors, loaded them with anxiety, and failed in the end. The great difficulties, however, with these lads were of a moral kind. Though separated from many external evil influences, the soil of the heart proved most fertile in mischief, and that apparently without a cause. Though some, it was hoped, were converted, many broke through all the restraints and exhortations of their instructors; numbers ran away and became "vagabonds and fugitives on the earth." The number of these boarding-schools was not considerable, as may naturally be supposed, from the expense which they necessarily involved.

There was another class of schools of a much higher order than either of those already mentioned, the English day schools. The special object of these institutions was to give the pupils a thorough scientific and religious education through the medium of the English language, in the hope of thereby destroying the influence of Hinduism over their minds; of imbuing them with a knowledge of the evidences, doctrines, and duties of Christianity, and of bringing them to the faith and love of the Saviour. The Church of Scotland's institution in Calcutta, established by Dr Duff, was the first school of this description, and was the great model on which

[1] Buyers's Letters, p. 122.—(Bapt.) Miss. Her. 1843, p. 57.—Miss. Reg. 1830, pp. 457, 498.—Rep. Miss. Soc. 1838, p. 44.—Evan. Mag. 1834, p. 473.—Proceed. Ch. Miss. Soc. 1826, p. 77.

others were established in Calcutta, Madras, Bombay, and other parts of India.[1]

The schools established by the missionaries consisted for many years entirely, or almost entirely, of boys. The whole of the Hindu female population were, with very few exceptions, totally uneducated. The Hindu Shastras do not indeed, as is often supposed, forbid the education of females, and there are many examples on record of women distinguished in ancient times for their literary attainments. But there now prevailed among the Hindus, and also among the Mahommedans, a general and utter apathy on the subject, and on the minds of many, strong and obstinate prejudices. They could not see what good education would do their daughters; and there prevailed a superstitious feeling among them, that a girl taught to read and write would soon after marriage become a widow, an event which is regarded by them as nearly the greatest misfortune which can befal a woman. In some of their objections, there was a mixture, or at least an appearance of reason, arising out of the existing state of Hindu society. The only literature of purely native growth consisted of works which it would be exceedingly corrupting for females to read, and one cannot wonder that they should be unwilling to open up to them such sources of corruption by teaching them to read. Besides they thought that a knowledge of letters would facilitate intrigue on the part of females; that it would enable them to carry on secret correspondence with lovers to the ruin of their own virtue, and of the peace and comfort of families. The fact, too, that it was chiefly the Nautch or dancing-girls who were thus accomplished, naturally created in their minds a strong repugnance to the education of their daughters. It might be expedient for these degraded creatures, who were generally a set of prostitutes; but it was not desirable nor even decorous for any female who had the least regard to respectability of character.[2]

In 1820, as we have already mentioned, the first school for Hindu girls, which is known to have existed in Calcutta, and, with only two exceptions, in India, was established in connexion with

[1] Calcutta Christ. Obser. vol. xvii. pp. 335, 414, 417.—Evan. Mag. 1851, p. 433.—Miss. Not. 1852, p. 177.

[2] Second Report on Education in Bengal, by Adam, pp. 64, 66.—Third Report on do. pp. 111, 147.—Orient. Christ. Spect. vol. ix. pp. 130, 136, 139, 151.

the Baptist mission in that city. The example, once set, was quickly followed by other missions in different parts of India. Female education became extremely popular, not only among Europeans in that country, but also in Britain and America. Societies were established, consisting generally of ladies, with a special view to this object. Females were sent to India to superintend the schools, which were considerably multiplied in connexion with the chief missionary stations; and for some years they were considered as promising important and interesting results. But after longer experience much disappointment was felt in regard to them. The number of girls who attended them was for the most part small. The higher and middle class of females never appear in public, and it was chiefly from the lowest ranks that the scholars were drawn. In the class from which they came, there is but little desire of knowledge, and the chief inducement to them to attend were the pice allowed to each scholar. Even those who did come were so irregular in their attendance, that they made little progress; and on returning home after the school hours, they were exposed to all the evil influences which are so powerfully at work among a low and degraded heathen population. Besides, they are married so early that they leave the school before their education is completed, and even before they are so much as able to read; or if any should acquire a knowledge of reading, it is neglected and soon forgotten, as no father or mother-in-law, in whose house a girl may live, would like to see a book in her hands. In consequence of the difficulties and disappointments attending the week-day schools, the number of them was much reduced, and they were deemed by many a very unprofitable sphere of labour. In some missions, however, they are still kept up, and are carried on with considerable energy.

The failure of the week-day schools led, as in the case of those for boys, to the adoption of the more contracted but more useful system of female boarding-schools. Even they, however, were attended with many difficulties and disappointments. On the whole, the attempts to educate the females of India have not been attended with that success which was at one time fondly expected.[1]

[1] Calcutta Christ. Obser. vol. xvii. pp. 374, 379, 417.—Orient. Christ. Spect. 1840, p. 55.—Ibid. 1841, p. 287.—Buyers's Letters, p. 156.—Rep. Bapt. Soc. 1851, p. 7.—Amer. Miss. Her. vol. xlvi. p. 370.

It is gratifying, however, to find that some of the more wealthy natives, both in Calcutta and Bombay, have begun to educate their daughters in private; that the degradation of females, and the propriety of their education, are becoming subjects of discussion, particularly among the educated young men; and that there is a disposition among the natives themselves to establish female schools. These circumstances are not of so much importance, as shewing what the Hindus themselves may be expected to do, as from the indication which they afford of a new state of feeling among them.

The education of the natives has also begun of late years to engage the attention of government. In 1813 the British legislature, in renewing the Company's charter, provided that £10,000 a-year should be set apart "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." The subject, however, was regarded at that time in India with so much indifference that no measures were taken to fulfil the intentions of parliament until 1823, when a General Committee of Public Instruction of the Presidency of Fort William was appointed, "for the purpose of ascertaining the state of public education, and of considering, and from time to time submitting to government such measures as it may appear expedient to adopt, with a view to the better instruction of the people, to the introduction among them of useful knowledge, including the arts and sciences of Europe, and to the improvement of their moral character." This committee, which now became the great organ of the government in everything connected with education, directed its chief efforts to the support of colleges and schools, both Hindu and Mahommedan, in Calcutta and some of the other chief cities and towns, with a view to the cultivation of Oriental literature, mixed up as it was with false science, false religion, and false morals. It also took under its patronage the Hindu college in Calcutta, founded a few years before by some of the wealthier natives themselves, for the instruction of their youth in European literature and science. To some of these colleges and schools English classes were attached; but though the English language and European literature were thus not entirely neglected, they were treated as only a secondary

object. The grand efforts of the committee were directed to the promotion of the study of the learned languages, Sanskrit, Arabic, and Persian, and to the cultivation of Oriental literature.[1]

In March 1835, Lord William Bentinck, the governor-general, in council put forth a resolution entirely changing this system, and directing that the funds appropriated to education should henceforth be employed chiefly in imparting to the native population a knowledge of European literature and science through the medium of the English language. In all the new institutions the important principle was established of admitting boys of every caste, without distinction. A different practice prevailed in the older institutions. The Sanskrit colleges were appropriated to Brahmans; the Arabic colleges, with a few exceptions, to Mahommedans; and even at the Hindu college in Calcutta, none but Hindus of good caste were admitted. All this was, no doubt, meant to conciliate the prejudices of the natives, but it could not also fail to cherish them. The opposite practice in the new institutions was attended with no inconvenience. Hindu, Mahommedan, and Christian boys, of every variety of descent, and every shade of colour, might be seen standing side by side in the same class, engaged in the common pursuit of English literature, contending for the same honours, and forced to acknowledge the superior merit of fellow-students of the lowest as well as of the highest castes, circumstances which could scarcely fail to have a salutary influence in breaking down those artificial distinctions which have for ages been the curse of India. In the government colleges and schools a system of neutrality was adopted on the subject of religion;[2] no religious instruction, whether Hindu, Mahommedan, or Christian, was to be given; but geographical, astronomical, and other scientific knowledge communicated in them, was indirectly calculated to undermine the whole fabric of Hindu

[1] Trevelyan on the Education of the People of India, pp. 2, 92.—Application of the Roman Alphabet to the Oriental Languages, pp. 19, 21, 31.—Report of the General Committee of Public Instruction in Bengal for 1835, p. 2.—Free Ch. Rec. vol. ii. p. 2.

[2] The principle of *neutrality* on the subject of religion was not, however, strictly carried out. Christianity was rigidly excluded from the government colleges and schools, but not Hinduism and Mahommedanism. Even school-books, translated from the English into the vernacular languages, were garbled, altered, and corrupted, so as to bring them into correspondence with, and to give countenance to, the Hindu faith. —*Calcutta Christ. Obser.* vol. xi. p. 368.—*Orient. Christ. Spect.* vol. i. pp. 91, 123; vol. ii. pp. 36, 37.

superstition, without, however, providing anything better in its stead. The consequence was, that many of the pupils came out from them, convinced of the folly and falsehood of Hinduism, and sceptical as to religion of any kind. Some were deists, some atheists. The restraints which Hinduism imposed on them as to meats and drinks they broke through with wild exultation. To eat beaf-steaks, and to drink champagne like Englishmen, was their glory. In many cases they indulged in sensuality as mischievous and contemptible as any of the abominations of the popular faith. The hostility to Christianity which large numbers of them manifested was much greater than that of their less instructed countrymen. Among them there was absolutely a detestation of Christianity. Of the educated natives there were, however, not a few of high moral character and fine promise, who appeared to be aiming at a higher good than imitating, or affecting to imitate, the follies and vices of Europeans. Some appeared to be honest inquirers after truth, and some did actually embrace the gospel.[1]

There was one feature in the government colleges and schools which deserves special notice: they were not gratuitous. Under the former system, education was not only gratuitous, but stipends were granted to many of the students for their support; now, the plan was to require fees from the pupils for their educa-

[1] Trevelyan on Education, pp. 13, 19.—Sum. Orient. Christ. Spect. vol. ii. pp. 255, 256, 322.—Ibid. 1852, p. 84.—Free Ch. Miss. Rec. 1851, p. 87.

The following is a list of the text-books read in the Hindu college, Calcutta, and other government colleges:—

Literature.—Richardson's Selections. Shakspeare. Bacon's Advancement of Learning. Bacon's Essays. Bacon's Novum Organum. Milton's Poetical Works. Addison's Essays. Johnson's Rambler and Rasselas. Goldsmith's Essays. Hallam's Literary History of the 15th, 16th, and 17th Centuries. Campbell's Rhetoric. Schlegel's History of Literature.

Mental and Moral Philosophy.—Smith's Moral Sentiments. Abercrombie's Moral and Intellectual Powers. Stewart's Elements of the Philosophy of the Human Mind. Reid's Inquiry. Reid's Intellectual Powers.

History.—Hume's England. Macintosh's England. Gibbon's Rome. Arnold's Rome. Thirlwall's Greece. Robertson's Historical Works. Mill's India. Elphinstone's India. Miller's Philosophy of History. Villiers's Essay on the Literary and other Effects of the Reformation. Tytler's Universal History.

Mathematics.—Peacock's Algebra (part first only). Rymer's Equations. Hall's Differential and Integral Calculations. Wand's Algebraical Geometry. Snowball's Trigonometry. Woodhouse's Trigonometry (modernized). Conics (Whewell's Limits).

Natural Philosophy.—Mrs Somerville's Connexion of the Physical Sciences. Herschell's Preliminary Discourse. Herschell's Astronomy. Brinkley's Astronomy.

tion, instead of paying them for accepting of it. More regular attendance was thus secured; nominal students, who injure the discipline and retard the progress of their fellows, became rare; the institutions were raised in the general estimation, and additional funds were acquired for extending and improving them. It also induced respectable natives to send their children to them, who would not have done so had they been gratuitous, as in that case they would have been considered as charity schools, of which they could not, consistently with their rank in life, avail themselves for the education of their families.[1]

These colleges and English schools were not designed for the education of the masses of the population. Nothing can be more plain than this, that nations cannot be educated through the medium of a foreign language; it is only in their own language that any people can be taught. The object to which these institutions was directed, was the improved education of the higher and middle classes of the population, with the view of communicating to the pupils connected with them a knowledge of, and a taste for, European literature and science, in the expectation that many of them would become qualified for various departments in the public service, and among others, in carrying on an improved system of edu-

Webster's Hydrostatics. Phelps's Optics. Griffin's Pneumatics. Treatise on Mathematical and Physical Geography.

Political Economy.—Smith's Wealth of Nations, with M'Culloch's Notes.

Logic and Grammar.—Mill's Logic. Whateley's Logic. Latham on the English Language.

Vernacular.—*Bengali.*—Gyanapradip and Annadamangal, and Dewani Hafiz. *Urdu.*—Ikhwanussafa and Intikhabi Souda. *Persian.*—Akhlagi Jalali. *Hindui.*—Prem Sagur and Sabha-bilas. Vernacular Composition and Essay Writing.—Long's *Missions in Bengal*, p. 472.

Most of these valuable works, and the education founded on them, are well calculated to enlarge and invigorate the minds of the pupils. The list may not improbably convey a higher idea of the education given in the government colleges than the reality, as all such lists are apt to do; but yet it is gratifying to find that so many excellent books are put into the hands of a portion of the youth of India.

[1] Trevelyan on Education, pp. 14, 19.—Rep. Com. Pub. Inst. 1835, p. 10.—Ibid. 1838-39, p. 5.

Of late years, the Hindu college in Calcutta contained 500 pupils, who paid about £3000 annually in school fees.—Long's *Hand-Book of Bengal Missions*, p. 472. It would be well if the system of paying school fees and school-books could be introduced into missionary schools. It is a principle which involves great and important advantages. It might not be universally practicable, but yet the attempt might be successful to a considerable extent, particularly in the institutions in which a superior education is given.

cation for the masses of the population, and in providing for their use a vernacular literature, of which the languages of India are almost entirely destitute; and it was hoped in this way the reform would descend from them to the other classes of society. The design of the system was to fill the minds of the liberally-educated portion of the people with the knowledge of Europe, in order that they may interpret it in their own language to their countrymen. With this view, while the pupils were encouraged on the one hand to acquire the various kinds of knowledge which English literature contains, and to form their taste after the best English models, every endeavour was used, on the other, to give them the habit of writing with facility and elegance in their own language, and thus to prepare them for becoming schoolmasters, translators, and authors, none of which functions imperfectly educated persons could be expected to perform in a satisfactory manner. The poor were not less the object of the committee's solicitude than the rich; but it was necessary, in the first instance, to make a selection, and they accordingly selected the upper and middle classes as the earliest objects of their attention, as by educating them first, they would soonest be able to extend similar benefits to the rest of the people. The learning which has thus been introduced into India, though as yet but a little plant, is vigorous and thriving; and we trust it will yet become a large and wide-spreading tree, under whose shade the youth of that country will find shelter, and from which they will gather refreshing fruits, when the barren and withered stump of Sanskrit learning can afford them neither the one nor the other.[1]

[1] Orient. Christ. Spect. 1840, p. 484.—Sum. Orient. Spect. vol ii. p. 256.—Rep. Com. Pub. Instruc. 1835, p. 8.—Ibid. 1838-39, p. 7.—Trevelyan, p. 47.

With the view of ascertaining the state of education in Bengal, the government appointed Mr William Adam to institute an investigation into the number and efficiency of the various descriptions of schools and colleges throughout the country. This he did with great care and minuteness, and from the valuable reports which he drew up on the subject, it appeared that education was in a deplorably low condition in Bengal. In his third report, dated April 1838, he states, that in the city and district of Murshedabad, and certain portions of Birbum, Burdwan, South Behar, and Tirhut, out of an adult population (*i. e.*, of males and females above fourteen years of age) of 354,099, only 21,916 had received any kind or degree of instruction, thus leaving 332,183 wholly uneducated; in other words, the proportion of the total adult population to the numbers educated, was as 100 to 5.51, which leaves 94.49 without any kind of education; while of the school-going population (*i. e.*, of children of both sexes between five and fourteen years of age), amounting to 81,029, only 6,786 were receiving any kind or degree of edu-

Much has also been done of late years, particularly in Calcutta, by the Hindus themselves, to promote native education. They have become particularly desirous to obtain for their children an English education, understanding by that not merely a knowledge of the English language, but of the science and literature of Europe. English schools for native youth now abounded in Calcutta, and were usually conducted by Englishmen. Numbers of them originated with the Hindus themselves, and derived their resources exclusively from them. Some were supported by the fees of the scholars, and others by public subscription or private benevolence.[1]

In 1844, Lord Hardinge, the Governor-General, with the view

cation, thus leaving 74,843 wholly uneducated; in other words, the proportion of children capable of receiving education to the numbers actually receiving it, was as 100 to 7.8, which leaves 92.2 growing up without any kind of instruction. In the latter class were included nearly the whole of the juvenile female population, who, with exceptions so few that they could hardly be estimated, were left without education of any kind.

The proportion of the natives who were educated, was not only very small, but the kind of education which was received in the common indigenous schools was very limited and imperfect. The teachers, for the most part, were very incompetent; the discipline and management of the schools were in general the worst that can well be conceived, or, to speak more correctly, there was an entire want of all regular discipline and management; the knowledge communicated was of comparatively little value, and the children were often removed at an early age, before they had mastered even what was taught.—*First Report of the State of Education in Bengal*, by W. Adam, p. 7. —*Second Report*, pp. 12, 16.—*Third Report*, pp. 2, 22, 40, 110, 117, 163.

How far the state of education in other parts of India may be similar to this, we have no certain information, but it is probable, that if it were investigated with equal care, the result would not be found materially better. We have no faith in the accounts which are often given of the extensive prevalence of education in some countries of the East. When the state of education in any of them comes to be better known, it is commonly found to be far less prevalent than was supposed.

[1] First Rep. on State of Education in Bengal, p. 34.—Trevelyan on Education, p. 81.

"It is a lamentable fact," says the *Friend of India*, writing in 1844, "that, with some few exceptions, our Mussulman subjects have evinced the greatest indifference, if not aversion, to the study of the English language, and to the acquisition of the knowledge embodied in it. While hundreds of Hindus have obtained so complete a mastery of our tongue as to be able to use it with almost as much facility as an Englishman, rarely do we meet a Mahommedan who has acquired even a smattering of it. The Mahommedans have been accustomed for so many centuries to impose their own language on the conquered people of India, that the idea of applying to the language of the new dynasty which has displaced them, carries with it an appearance of degradation; and they have so overweening a conceit for the science taught in their own books, that they treat the most magnificent scientific discoveries of unbelievers with a degree of sovereign contempt.

"We scarcely know by what kind of effort their unjust estimation of this foreign language and the literature it contains, can be counteracted. It is difficult to discover

of affording every encouragement to the natives to avail themselves of the opportunities of education which were held out to them by the government, and by societies, and private individuals, and of enabling the State to profit, as largely as possible, from the measures employed for this end, resolved that, in every practicable case, a preference should be given in the selection of candidates for public employment, to those who had been educated in the institutions thus established, and especially to those who had distinguished themselves by a more than ordinary degree of merit and attainment. He accordingly directed measures to be taken for obtaining returns annually from all educational establishments, whether supported by government or from

what motives can be appealed to, to correct this philological bigotry. We fear that the Mahommedans are destined to stand still in the national career of improvement which has commenced under our dynasty, and to find that the Hindus, hitherto the object of their contempt, have shot ahead of them in all those mental pursuits which give true dignity to man, and which, under our government, will become, in an increasing ratio, a passport to office. It is possible that the dread of being proselyted to the faith of Christians, may contribute to deter the Mahommedans from applying to our language or literature, but the main obstacle is doubtless that sectarian conceit of superiority, and that deep-rooted contempt of everything which is not associated with Mahommedanism, of which the cure is all but hopeless.

"The supple Hindu, on the other hand, seldom allows his prejudices to interfere with his interests. He accommodates himself to the mutation of circumstances. Under the Mahommedan dynasty he applied to Persian, because it was the road to wealth and distinction. Under the British dynasty he has transferred his ardour to the English language, and pursues the study of it with a degree of intensity which could scarcely have been anticipated. There is not a native of the smallest respectability who does not consider an English education as indispensable for his son as the reception of the sacred text from a Guru. Calcutta may, in fact, be considered as one vast English academy. It is impossible to pass through the most plebeian lanes and alleys of the city of Calcutta without meeting with the most unequivocal proofs of the extent to which English has been domesticated within it. In one court-yard, we meet at early dawn with a group of urchins spelling monosyllables; in another, with a lad repeating a demonstration of Euclid; in a third, with a student reading Bacon, Shakspeare, or Milton. One common spirit of ardour and emulation seems to animate the whole mass of native youth in the metropolis. If we go into native society, we find our tongue enjoying the same astonishing predominance. There are hundreds of natives who never speak or write to each other but in English; it is the language alike of the counting-house and the office, and even of the social evening circle. In many families, Bengali is never used but in speaking to wives or servants. We have been assured by many of our native friends that they have acquired the habit of thinking in English, and one Babu maintains that he never dreams but in our tongue. All this is the work of less than twenty years. This marvellous change, however, is confined almost exclusively to the Hindu community in Calcutta, and their enthusiastic devotion to the tongue of their present rulers forms a singular contrast to the haughty disdain with which it is regarded by the great body of the Mahommedans."

other sources, of students who may be fitted for such of the public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill. With the view of promoting and encouraging the extension of education among the humbler classes of the people, he also directed that, even in the selection of persons to fill the lowest offices under the government, respect should be had to the relative acquirements of the candidates, and that, in every instance, a man who could read and write should be preferred to one who could not. Among the features of this order, its catholicity was not the least remarkable. Government institutions, and all other institutions, public and private, missionary and anti-missionary, were placed on an equal footing. There were no partialities or preferences in favour of young men trained in government colleges and schools. This was at once enlightened, just, and liberal. The government of Bombay adopted the resolution of Lord Hardinge, so that it was extended to that Presidency also.[1] No measure could probably have been better devised for promoting both English and vernacular education in India.[2]

In April 1850, the Earl of Dalhousie, the Governor-General in council, informed the Committee of Public Instruction, that in future it is to consider its functions as comprising the superintendence of native female education, and that, wherever any disposition is shewn by the natives to establish female schools, it will be its duty to give them all possible encouragement. Schools for the education of girls, in connexion with the various missionary bodies, had been in operation for the last thirty years; but the more immediate cause of this order appears to have been the establishment, by the Hon. Mr Bethune, a member of the Supreme

[1] Free Church Miss. Rec. vol. ii. p. 2.—Sum. Orient. Spect. vol. i. p. 271.

[2] We regret, however, to find that the minute of Lord Hardinge, though liberal in principle, was not fairly carried out by the Council of Education, and that, in fact, the good resulting from it was, for several years at least, very inconsiderable. The examinations were on the subjects and books taught in the government institutions, and thus the pupils of missionary and other educational institutions, whatever might be their talents and acquirements, had no chance of success, and they accordingly did not compete at the examinations. But even of the pupils in the government institutions, the number who, in the first five years, were appointed to public offices under government was so small that the excellent minute of his lordship, which promised to be so beneficial, had, as yet, practically produced but little fruit.—*Calcutta Review*, vol. xiii. pp. 312, 315, 319. Whether these evils have since been remedied, we do not know.

Council, of a school in Calcutta for native females of the higher classes, which, notwithstanding considerable opposition, met with what was deemed encouraging success; and the example of that gentleman was followed by the educated natives in other parts of Bengal.[1]

Woman, in India, is reduced peculiarly low. In many countries she may, on the whole, be in a more degraded condition, but there is one point in regard to which her degradation is without a parallel in any other land. We refer to the monstrous and unnatural practice of widows burning themselves along with the dead bodies of their husbands, or of being buried alive with them in their graves. This practice of Suti, as it was called, was not, indeed, universal in India. It was confined to a comparatively small portion of the population. The practice was sanctioned by long usage, and supported by an interested priesthood; and though not commanded, it was commended in the sacred books of the Hindus, and heaven was held out to females as the reward of so meritorious an act. It was an evil of enormous magnitude, involving the cruel and cold-blooded murder of innocent helpless women, and reducing children, who had been left fatherless, to the state of orphans, depriving them, in one day, of their mother also. Yet, horrible as was the custom, it was long tolerated by the government; and it was not until after many years' struggle, in which John Poynder, Esq. took the lead in the debates at the India House, that it was abolished. At length, in December 1829, Lord William Bentinck, the Governor-General in council, passed a regulation, declaring the burning or burying of widows throughout the territories subject to the Presidency of Fort-William, illegal, and punishable by the criminal courts; and shortly after, similar orders were promulgated by the governments both of Madras and Bombay. Thus an end was put to the horrible rite throughout the whole of British India.[2]

[1] Sum. Orient. Spect. vol. ii. p. 212.

Mr Bethune died two years after the opening of his school, but he bequeathed the school buildings to the East India Company, in the hope that they would adopt it. He also bequeathed 30,000 rupis for the completion of the buildings.

[2] John's Collection of Facts and Opinions relative to the Burning of Widows, pp. 3, 41, 65.—Evan. Mag. 1829, p. 591.—Rep. Bapt. Miss. Soc. 1830, p. 29.—Orient. Christ. Spect. vol. i. p. 152, 184.

It is stated that "Lord William Bentinck abolished this sanguinary and inhuman rite

On the passing of the regulation by the Governor-General in council relative to Sutis, it was much approved of by some of the Hindus themselves, but was virulently opposed by others. A congratulatory address was presented to his lordship by a number of native gentlemen, in which they expressed their humble but warmest acknowledgments for the protection thus afforded to the female portion of the community. On the other hand, a petition against the abolition of Suti, numerously signed, was also presented to him; and this proving of no avail, an appeal was made to the king in council, praying that the regulation might be rescinded. There was even found an Englishman, of the name of Bathie, an attorney in Calcutta, who undertook the charge of their appeal, and embarked with it for England.[1] It might, however, have been supposed, that it would be impossible to find in England a lawyer of any character or standing to undertake the support of an appeal for re-establishing a system of murder of the most atrocious and revolting nature. With deep regret, therefore, we have to state, that a man so distinguished as Dr Lushington did undertake the case; but after being argued at successive meetings of the Privy Council, the petition was dismissed, and the abolition confirmed. It is gratifying to be able to add, that the abolition of Suti was not confined to the British territories. The authorities in India, much to their honour, used their best endeavours to induce the native princes to follow the example which had thus been set them, and their efforts were attended with remarkable success. Many of the native princes abolished, not only Suti, but also infanticide and slavery. Others still maintained it in their territories. It must, however, be

upon his own responsibility, without any orders from England to that effect."—*Orient. Christ. Spect.* 1841, p. 464. If this was the case, it reflects great honour on his lordship.

[1] The ship in which Mr Bathie embarked met with an accident in the river, a few days after it sailed, which made it necessary to run her ashore, in order to preserve the lives of the passengers and crew. In relating this to his employers, he impiously remarked, "Such misfortunes are commonly attended with the loss of life; but from my being the bearer of the Suti petition, God has saved all that were with me." The editor of the *Cowmoodi*, a native newspaper, took a less irreligious, and more benevolent, view of the matter:—"The petition sent to England," says he, "to procure the restoration of the burning of women, so humanely abolished by the Governor-General, has been brought back, by force of the virtuous merit of the whole female sex of our country, for the ship which bore it was very nearly carried to the bottom."—(*Bapt.*) *Miss. Her.* 1831, p. 25.

acknowledged, that in some instances the abolition was not effected willingly, but was chiefly through fear of the superior power of the English.[1]

It is well known that the government was long closely connected with idolatry in India, and gave it its countenance and support. It appears to have been toward the end of the 18th century that the practice began. It was the Madras government which commenced it, and it was in that Presidency that the practice was carried to the greatest length; but the evil once begun, was afterwards introduced into the other Presidencies. It was not confined to the larger and more celebrated temples, such as Jaganath and Conjeveram, but extended to numerous small temples throughout the country; and also, though in a less degree, to the worship of Mahommedans. The government, on the one hand, appropriated to itself the revenues of the temples arising from villages and lands, and also the gifts and offerings of the worshippers, consisting of money, jewels, ear-rings, and other ornaments, levied taxes from the pilgrims, and imposed and received fines; and, on the other hand, it provided, in whole or in part, for the maintenance of the idols, and the idol worship, interfering, in a direct manner, with the management and application of the revenues, even to very minute particulars. In some instances, it made grants from the treasury for this special purpose, and even presented gifts and offerings to the idols in the name of the Company. Nor was this all. The European servants of the Company were required to attend heathen and Mahommedan festivals, with the view of shewing them respect. The impure and degrading services of the temples were carried on under their supervision and control; and the management and regulation of the revenues and endowments, both of the pagodas and mosques, were so invested in them, that no important ceremony could be performed, no attendant of the idols, not even the prostitutes of the temple, be entertained or discharged, nor the least expense incurred, without the official concurrence and orders of the Christian functionary. The military, under the command of English officers, were required to attend on the great Hindu

[1] (Bapt.) Miss. Her. 1830, pp. 33, 94.—Ibid. 1831, pp. 25, 74.—Miss. Reg. 1832, p. 319.—Orient. Christ. Spect. vol. i. p. 305.—Ibid. 1840, pp. 214, 577.—Ibid. 1841, p. 1. —Sum. Orient. Christ. Spect. vol. i. pp. 419, 483; vol. ii. pp. 3, 285.

festivals, partly to preserve order, but partly also to add to their pomp and interest. Even on occasion of the mere ordinary Hindu and Mahommedan festivals, royal salutes were fired, and that sometimes on the Christian Sabbath. The course pursued by the government was offensive to the native soldiery themselves. In the Madras army the Mahommedans were more numerous than the Hindus; and it was felt by them to be a great grievance that they were required to attend on the Hindu festivals, and to do honour to idols. The Hindu soldiers, on the other hand, were dissatisfied, because they were required to attend on the Mahommedan festivals. Several servants of the Company, whose Christian principles would not allow them to take part in these monstrous practices, resigned valuable appointments rather than be guilty of such a dereliction of moral and religious duty.[1]

When the connexion of the government with idolatry in India came to be understood by the friends of religion, strenuous efforts were made by them, with the view of putting an end to so egregious an evil. The subject was taken up in a special manner by John Poynder, Esq., who brought it under the consideration of the proprietors of the East India Company. It was not the wish of those who were opposed to the measures of the government, that the revenues, which legally and rightfully belonged to the temples, should be taken from them; they simply sought that the management of them should be left wholly in the hands of those to whom it naturally appertained; that the government should have nothing to do with it, nor interfere, in any manner of way, with their religious worship or ceremonies; that it should maintain a perfect neutrality on the subject of their religion, and should give no countenance or encouragement, either to Hinduism or Mahommedanism, but should leave their adherents to perform

[1] Hough's Hist. vol. iii. p. 628.—Calcutta Christ. Obs. vol. xviii. p. 471.—Orient. Christ. Spect. vol. ix. p. 250; vol. x. p. 502.—Ibid. 1840, pp. 384, 393.—Disabilities of Christian Natives in India, p. 28.—Rep. Miss. Soc. 1839, p. 33.

Sir Peregrine Maitland, Commander-in-Chief of the Madras Army, and Member of Council, resigned his high appointments, rather than be the instrument of enforcing on Christian soldiers attendance on heathen festivals, which, before he left England, he was given to understand had been done away with by the orders of the government. R. Nelson, Esq., of the Madras Civil Service, likewise resigned office, seeing he could only retain it on the condition of performing services inconsistent with the Christian profession.—*Rep. Miss. Soc.* 1839, p. 33.—*Orient. Christ. Spect.* vol. x. p. 500.

their acts of worship, at once unaided and unmolested by the civil or military authorities.[1]

In February 1833, the Court of Directors sent out a despatch to the Governor-General, relative to the abolition of the connexion of the government with idolatry in India. The following were some of the principles and provisions contained in this despatch :—

"1. That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and, generally, in the condition of their interior economy, shall cease.

"2. That the pilgrim-tax shall be everywhere abolished.

"3. That fines and offerings shall no longer be considered as sources of revenue by the British government; and they shall consequently no longer be collected or received by the servants of the East India Company.

"4. That no servant of the East India Company shall be engaged in the collection, management, or custody of moneys, of the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

"5. That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned, or any similar sources.

"6. That in all measures relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects shall be left entirely to themselves.

"7. That in every case in which it has been found necessary to form and keep up a police force, specially with a view to the peace and security of the pilgrims and worshippers, such police shall hereafter be maintained, and made available, out of the general revenues of the country."

Such were the principles laid down in the despatch of the directors; but they did not require them to be carried into effect immediately. "In stating to you," they say, "our distinct opinion respecting the abolition, not only of the pilgrim-tax, but of the practices connected with it, or bearing a similar construction, we are rather holding up a standard to which you are ultimately to conform your policy, than prescribing a rule to which

[1] Orient. Christ. Spect. vol. x. p. 501.—Ibid. 1840, p. 394.

you are instantly, and without respect of circumstances, to carry into accomplishment. As to the details of any measure regarding it—the time, the degree, the manner, the gradations, the precautions—these must, in an especial sense, rest with the local government." They also recommended a gradual in preference to a general abolition, and the extension of the reform only in the event of the complete success of the first experiment.[1]

The friends of religion rejoiced in the prospect of the termination of the unhallowed connexion which the government had so long maintained with the idolatry of India; they thought the point was now gained. But, pointed as were these recommendations, the directors were not in earnest, perhaps scarcely honest in making them; and the authorities in India were little disposed to carry them into effect. The consequence was, the despatch proved, in a great degree, a dead letter.[2]

The question, however, was not allowed to sleep. Mr Poynder brought it, time after time, before the Court of Proprietors, and the directors found themselves obliged to send out fresh instructions on the subject. In 1840, peremptory orders were sent out to put an end at once, and for ever, to any connexion, on the part of the Company's officers, troops, and servants, with the processions or other religious ceremonies of the natives. The friends of

[1] Miss. Reg. 1834, p. 181.

[2] Orient. Christ. Spect. vol. v. p. 317.—Ibid. 1840, p. 383.

The history of this despatch is not unworthy of being given, as shewing how things were sometimes managed in regard to India. After repeated attempts had been made in vain to induce the directors of the East India Company to break off their connexion with idolatry in that country, the House of Commons appointed a committee to institute an inquiry into the subject; but the committee, after examining several witnesses, having received an express assurance from the Court of Directors that an effectual remedy should at length be supplied by themselves, declined making any report to the House.

The directors accordingly prepared a despatch for transmission to India; but this being found altogether inefficient by Lord Glenelg,* the President of the Board of Control, he returned, in place of it, for the approval of the directors, such a despatch as he considered necessary for the accomplishment of the end in view.

This despatch the directors, in the first instance, refused to adopt; but they at length consented to do so, upon the introduction of the clause constituting the government in India the judge of the time, and manner of carrying its recommendations into effect. Under the shelter of this neutralizing clause of their own insertion, they, instead of forwarding, obstructed, both in India and in England, the requisitions of the despatch.—*Orient. Christ. Spect.* 1841, pp. 463, 465.

* Lord Glenelg was a son of the excellent Charles Grant, Esq., the early, and through life the steadfast and never-failing friend of missions in India.

religion once more flattered themselves with the idea that the connexion of the government with idolatry was at an end. But in this they were much mistaken. Though it was relinquished, or materially reduced, in many places, it was far from being completely broken up. The Madras government, which originally commenced the practice, manifested peculiar pertinacity in adhering to it. Even Jaganath still received support from the Supreme government. Though it had restored certain lands to the owners of the temple, and abolished the pilgrim-tax, and no longer received the presents and other emoluments connected with the idol, nor administered or managed its concerns, yet Lord Auckland, the Governor-General, granted to the temple, in perpetuity, an annual donation of 35,178 rupis, and a further sum of 1000 rupis, to provide cloth for the idols. But the directors did not approve of this, and proposed to commute it, by restoring other lands to the temple. In 1844, they sent out a despatch, stating, in express terms, that the discontinuance of the interference of government in its concerns should be made complete. The grant to Jaganath was reduced to 23,321 rupis; but though efforts continued to be made to break up the connexion entirely, it has not yet been accomplished. The directors appeared to be now in earnest to get rid of the whole of this troublesome question regarding the connexion of the government with the idolatry of India; but in many cases it appeared to involve points of great difficulty and intricacy; yet we trust that, by perseverance in efforts for this end, the work will at length be completed.[1]

The government not only gave its countenance and support to idolatry in India, but it was long adverse to the propagation of Christianity in that country. Of this we have already given some examples in regard to missionaries; but here we refer particularly to the case of native converts. With the view of not offending the prejudices of the natives, whether Hindus or Mahommedans, it was a leading principle of its policy, to adhere as closely as possible to their usages and institutions. Now, by the Hindu and Mahommedan laws of inheritance, converts to another religion

[1] Miss. Reg. 1842, pp. 178, 226.—Orient. Christ. Spect. 1841, p. 310.—Sum. Orient. Christ. Spect. vol. i. p. 312.—Ibid. 1852, p. 40.—Pegg's Hist. General Bapt. Miss. in Orissa, p. 178.—Evan. Mag. 1848, p. 263.—Calcutta Review, vol. x. p. 237–272.

were liable to the loss of ancestral and other property. By the Hindu law, as administered by the English government, a Hindu on becoming a Christian or Mahommedan was considered as having lost caste; and on this ground, he and his heirs being Christians or Mahommedans, were declared to have forfeited all right to the property which he had derived from his ancestors, or to which he had a claim at the time he changed his religion. This was not one of those obsolete enactments which lay concealed among the rubbish of ancient laws; but was generally known among the Hindus, as it was continually suspended over them *in terrorem*, not in reference to Christianity particularly, but to everything which would subject them to the loss of caste. There were numbers, however, who, on embracing Christianity, submitted to the total loss of their property, some to a very considerable amount, and being aware that there was no hope of redress in the courts of law, they did not so much as judge it advisable to incur the expense of attempting to recover it. The Mahommedan law on this subject was equally express, and quite as oppressive as the Hindu. According to the Koran, on which the civil code of the Mahommedans is founded, a Mussulman changing his religion, or, as they express it, becoming an infidel, is liable to be deprived, not only of whatever property may descend to him by inheritance, but even of the property which he has himself acquired.[1]

But the government, not content with maintaining these iniquitous laws, which were of Hindu and Mahommedan origin, did itself issue orders which had a very unjust and offensive bearing on natives who embraced Christianity. By the judicial regulations, Moonsifs, a class of native judges of great power and responsibility, and also the Vakeels, or bar of the courts, were required to be of the Hindu or Mahommedan religion, thus practically excluding Christian natives from some of the most important and lucrative professions which were open to native talent and industry. In the army, though there was no positive law affecting Christian converts, yet the prevailing rule was that Pariars should not be enlisted even for the ranks; and under the name of Pariar the Christian native was classed, from whatever

[1] Observations on the Hindu and Mahommedan Laws of Inheritance as affecting converts to Christianity in India, p. 1.—Calcutta Missionary Herald, July 1827.

class he may have sprung. It was a further rule that the Pariar was not eligible for promotion; and hence, though Christian natives were enlisted as drummers, fifers, and farriers, yet they were excluded from all promotion on the ground of their being Christians, thus affixing a mark of ignominy on Christianity in common with all other causes which excluded the natives from the pale of their own religion.[1]

The disabilities under which converts to Christianity laboured could not fail to engage the attention of the friends of missions; but it was long before a remedy was provided for them.

In 1832, Lord William Bentinck passed a regulation, that "in any civil suit where the parties were of different religious persuasions, the laws of the Hindus, Mahommedans, or other religions, should not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled." This regulation, however, did not extend beyond the presidency of Fort-William. Even Calcutta, which was under the jurisdiction of the Supreme Court, as well as the Madras and Bombay Presidencies, still remained subject to the old Hindu and Mahommedan laws.[2] Shortly before this, a regulation also passed the Council, opening to native Christians all offices of government hitherto held exclusively by Hindus and Mahommedans; and it is worthy of notice that the Chundrika newspaper, the high Hindu organ, applauded this act making no distinction in the distribution of the offices of government, but leaving them open to Christians equally as to others, an instance of liberality which could have been little expected.[3]

In April 1850, the Earl of Dalhousie, the Governor-General in Council, passed an act extending the principle of Lord William Bentinck's regulation throughout the territories subject to the government of the East India Company. It was now enacted, that "so much of any law or usage in force within the British territories as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right

[1] Disabilities of the Christian Natives in the British Possessions in India. London, 1830, p. 19.

[2] Sum. Orient. Christ. Spect. vol. ii. p. 204.

[3] Period. Accounts of Serampore Miss. vol. i. pp, 513, 606.

of inheritance by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by Royal Charter within the said territories."

By this simple, brief, and emphatic sentence, the charter of religious liberty was established in India, and universal toleration became, for the first time from immemorial ages, the law for upwards of a hundred millions of people, from Cape Comorin in the south, to the defiles of Afghanistan in the north, and from the interminable forests of the Brahmaputra in the east, to the sterile solitudes beyond the Indus in the west.

Though the government sought to establish nothing more than the simplest principles of religious liberty, yet the measures which it adopted with this view called forth great opposition from a portion of the Hindu community, both in Calcutta and Madras. Memorials were addressed by them to the Governor-General in Council, and when these failed a petition was sent from Calcutta to the Court of Directors, and a Mr Leith, formerly a barrister in the Supreme Courts in that city, was employed to advocate their cause, not only before them, but also, if necessary, before the British Parliament. On their part all this was not unnatural; but that an Englishman could be found to undertake a cause at once so bad and so hopeless, might well excite surprise, had we not previous examples of the sacrifice of truth, justice, honour, religion, and humanity to the lust of gold.[1]

[1] Sum. Orient. Christ. Spect. vol. ii. pp. 174, 204, 276.

In a circular addressed by the committee of Hindu gentlemen in Calcutta to their countrymen, with a view of raising a subscription for bearing the expenses of this appeal to England, we find the following statements:—"If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindu population. Those persons who, far from embracing Christianity, cannot now even speak favourably of it for fear of losing their patrimony, will then easily, fearlessly, and with smiling faces, go to church to be baptized, *i. e.*, to be initiated in Christian doctrine. In this age, religious awe or shame has been well-nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the tender-hearted missionaries have spread like so many hunters in ambush. Under these circumstances, if there were no consideration of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and, without doubt, reduce to ashes the Hindu religion and the temporal welfare of the Hindus. We now hear of two or four boys

This law was found to be of more extensive application than was perhaps at first anticipated. In its letter, it might appear to refer simply to the rights of property, strictly so called, but according to its spirit, it was extended to the relations of social life. It was not long before a case was brought before a magistrate, in which the relations sought to separate a native convert from his wife, she being at the same time anxious to part from him. By the Hindu laws, such a separation was provided for and sanctioned, but the magistrate decided, that by the recent enactment such a separation was illegal, and that a convert possessed as much right to his wife as before his conversion. Thus it was affirmed, that according to the new law of India, conversion to another religion did not interrupt or destroy any civil right or obligation.[1]

It is impossible not to be struck with the great improvement which has taken place within the last quarter of a century in the government of India. The dread of giving offence to the natives was long the ruling principle of its policy, with both the directors in England and the authorities in that country. The opinions of the Hindus however absurd, their prejudices however per-

being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c. of the Hindus will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in one's family. Nothing will be heard anywhere but lamentations and cries. The father will sigh for the son, the brother for the brother, the friend for the friend, the wife for the husband, and wander about like one who cries in the wilderness. The four cardinal points will be filled with bewailings." "In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindu religion is impossible. To reflect on our calamity, thus brought about, would drive us mad." *Cal. Christ. Obser.* vol. xix, p. 502.

These lamentations are no doubt characterized by the exaggeration so usual in the Oriental style of writing. The more bigoted Hindus put forth similar wailings on occasion of the abolition of Suti. There might not be much earnestness in them (the Hindu mind seems scarcely capable of earnestness), but there was probably sincerity. Many will probably attach much more importance to the sentiments here expressed than they deserve; they will regard them as a proof that the act referred to will prove the death-blow of Hinduism; but though it is a most important measure, and will remove out of the way a powerful obstacle to the profession of Christianity, Hinduism is too strongly entrenched in the country and in the minds of the people to be overthrown by the mere removal of disabilities following the renunciation of it. It is not an uninstructive fact, that the idea of toleration was long as alarming to great and good men in our own country, as it now is to the Hindus of India.

[1] Bapt. Miss. Her. 1851, p. 138.

nicious, their practices however cruel or immoral, were on no account to be interfered with. Wide-spread disaffection, insurrection, the overthrow of the British power and the loss of our Indian empire, were the predicted results of such interference. But a bolder and more enlightened policy has been adopted of late years, and even the directors in England, after maintaining a long struggle in support of crying evils, were forced to yield to the public voice on behalf of justice and humanity, and now appear disposed, perhaps from stern necessity, to promote measures of improvement. We doubt not there are still many and great evils which call for reform, and we trust that reform will go on until many of these evils shall be remedied, and an extensive amelioration effected in the political, social, and moral condition of the people.

With regard to the success of missions in India, it is now generally admitted that it is not great; that it bears but small proportion to the amount of instrumentality which has been employed, and falls far short of the expectations which were prospectively, and have been commonly, entertained of it.

In 1852, the number of communicants or church members connected with the various missions throughout India and Ceylon, amounted to about 21,299.[1]

Of the general character of the converts, we wish we could

[1] The friends of missions are deeply indebted to the Rev. Mr Mullens, of Calcutta, for the labour and care with which he has collected the "Statistics of Missions in India and Ceylon." In stating the above number of church members, we have partly followed his valuable "Revised Statistics," and partly the Reports of our principal missionary societies for 1853, which bring them down to a somewhat later date. The following, according to these authorities, were the numbers connected with different societies:—

Society for the Propagation of the Gospel in Foreign Parts,	5,925	Revised Statistics, p. 28.
Baptist Missionary Society,	1,656	Rep. Bapt. Miss. Soc. 1853, pp. 56, 58.
London Missionary Society,	1,398	Rep. Miss. Soc. 1851–1853, Stat. p. 20.
Church Missionary Society,	6,182	Proceed. Ch. Miss. Soc. 1853, pp. 78, 110, 132, 142.
Methodist Missionary Society,	2,137	Rep. Meth. Miss. Soc. 1853, p. 115.
General Baptist Missionary Society,	295	Rep. Gen. Bapt. Miss. Soc. 1853, pp. 5, 20, 33, 37.
Welsh Foreign Missionary Society,	28	Stat. p. 11.
General Assembly of the Church of Scotland,	17	Stat. pp. 8, 15, 16.
Carry forward,	16,738	

speak favourably, but it must be acknowledged, that even in those missions in which considerable care is exercised in the admission of persons to baptism, it was for the most part very imperfect. Of the sincerity of many who professed Christianity, there was room to doubt; but even those who, it was hoped, were truly converted, laboured under many and great defects. We are apt to imagine, that persons who have been brought out of the darkness of paganism into the marvellous light of the gospel, will be distinguished for their piety and zeal; that, with strong convic-

Brought forward,	16,738	
General Assembly of the Free Church, .	158	Stat. pp. 8, 13.—Sum. Or. Spect. 1854, pp. 17, 23.—Free Ch. Rec. vol. iv. (N. S.) p. 234.
General Assembly of the Irish Presbyterian Church, ...	8	Stat. p. 15.
German Missionary Society, Basle, . .	780	Sum. Orient. Ch. Spect. 1853, p. 81.
Lutheran Missionary Society, Leipsic, .	2,152	Amer. Miss. Her. vol. l. p. 26.
Gossner's Missionary Society, Berlin, .	61	Stat. pp. 10, 12.
American Board for Foreign Missions, .	929	Stat. p. 14.—Rep. Board, 1853, pp. 101, 104, 106, 113.
American Presbyterian Board for Foreign Missions, ...	255	Rep. Pres. Board For. Miss. 1853, p. 67.
American Baptist Missionary Union, .	46	Stat. pp. 7, 24.
American Free Will Baptists, . . .	38	Rep. Gen. Bapt. Miss. Soc. 1852, p. 87.—Ibid. 1853, p. 56.
American Lutheran Evangelical Missionary Society, ...	70	Sum. Orient. Christ. Spect. 1853, p. 32.
Sundries, ...	64	Stat. pp. 7, 17, 24.
	21,299	

Mr Mullens gives 18,410 as the number of church members at the beginning of 1852, but it must not be supposed that there had been an increase of near 3000 between that date and the time to which they are brought down by our other authorities. There would, we have no doubt, be some increase, but the difference probably arises chiefly from some diversity in the returns themselves. Of this we have a marked example in the Lutheran Missionary Society, Leipsic, the number of communicants, including Europeans, connected with which we have taken from the *American Missionary Herald* for January 1854, p. 26, where they are stated as being "according to the last Report."

Mr Mullens has a column in his tables for "Native Christians," as he calls them, and the total number whom he classes under this designation amounts to 112,191. Of the sense in which he uses it, he gives the following explanation:—"The term *Native Christians*, includes the whole body of natives who, by breaking their caste, have separated themselves from their fellow-idolaters, and are now placed under regular Christian instruction and influence. So far as they have any religion, it is the religion of the Bible. Some of this numerous class are the unbaptized children of Christian parents; others are unbaptized adults who have broken caste; others have been baptized, but have not entered the body of communicants. All, however, are under regular Christian instruction." Under this appellation, we presume, are also included all baptized children, who of themselves will form a pretty numerous body. Notwithstanding Mr Mul-

tions of their sinfulness as men and as heathens, they will possess more love to the Saviour, more devotedness to His service, more compassion for the souls of their countrymen, more humility, more tenderness of conscience, perhaps more spirituality and heavenly-mindedness, than converts in Christian countries; but a little reflection on their previous character and condition, and on their present circumstances, trained up in familiarity with and habits of sin from their infancy, living in the midst of the heathen, breathing a polluted moral atmosphere, surrounded by numerous and

lens' explanation, we cannot but regret his employing such an appellation, as being calculated, though unintentionally on his part, to mislead. The general Summary of his statistics has been extensively published both in England and America, but without his explanations as to the details; and multitudes, looking simply at the statement of 112,191 native Christians, cannot fail to have been led to form a very exaggerated idea of the success of missions in India.

Mr Mullens has a table in which he classifies the general results of the returns made to him according to the presidencies. The following are the results as to the two classes of which we have been speaking:—

Presidencies.	Number of Members.	Native Christians.
Bengal,	3,500	14,778
Agra,	678	2,032
Bombay,	289	744
Madras,	10,662	76,591
Ceylon,	3,281	18,046
Total,	18,410	112,191

It will be seen from this table, that the numbers of both classes are by far the largest in the Madras presidency.

In the south of India, Hinduism appears to have much less hold of the people than in other parts of the country; at least, they are greatly more ready to renounce it, and to submit to Christian instruction. This is seen, not only in the missions of the Propagation Society, and of the Church Missionary Society in Tinnevelly, but in those of the American Board in Madura, of the London Society in Travancore, and of the Wesleyan Missionary Society. It was here, too, that the Roman Catholics in former times had their chief triumphs, if triumphs they may be called.

Of those whom he designates Native Christians, no fewer than 94,047 were connected with these four Societies, the greater part of whom were in the south of India, namely,—

Society for the Propagation of the Gospel in Foreign Parts,	38,737
Church Missionary Society, ...	25,498
London Missionary Society, ...	20,414
Wesleyan Missionary Society, ...	9,398
	94,047

leaving for all other Societies throughout the whole of India, 18,144.

powerful temptations, often, as yet, with a very imperfect knowledge of Divine truth, and very imperfect religious advantages, and with few or no standards of spiritual excellence before them, might satisfy us of the fallacy of such expectations.

The native Christians, as a body, are in fact far inferior, not only in knowledge, but in the general exhibition of Christian character, to the members of well-ordered churches in this country, and will probably remain so for a long period, whatever may be the zeal and labour bestowed upon them. With some exceptions, they were sadly defective in their conviction of and sorrow for sin, and in their sense of the extent and spirituality of the law of God; they shewed no great desire to increase in knowledge and holiness, manifested much deadness and indifference to Divine things, a lamentable want of love and zeal in the cause of Christ, and little concern for the salvation of their countrymen. They were very defective in energy, steadfastness, and consistency of character. There were among the baptized many and grievous departures from the path of rectitude. Some turned out deceivers, others fell away; but yet many adhered to their Christian profession through life, manifested the transforming power of the gospel on their hearts, and desired to "walk in all the commandments and ordinances of the Lord blameless."[1]

It further appears from Mr Mullens' *Statistics*, that at the commencement of 1852, there were labouring throughout India and Ceylon,

	443	missionaries,
of whom	48	were ordained natives,
together with	698	native catechists.
These agents resided at	313	missionary stations,
maintained	1,347	vernacular day-schools,
containing	47,504	boys,
together with	93	boarding-schools,
containing	2,414	Christian boys.
They also superintended	126	superior English day-schools,
in which were educated	14,562	boys and young men.
Female education embraced	347	day-schools for girls,
containing	11,519	scholars;
but more hopes were entertained of its	102	boarding-schools,
containing	2,779	Christian girls.—*Statistics*, p. 6.

These statistics are interesting, but to enable us properly to estimate their value, we would require to have much further information in regard to the various details.

[1] Mrs Wilson's Memoir, p. 224.—Calcutta Christ. Obser. vol. vii. pp. 304, 308; vol. xvi. p. 870; vol. xvii. p. 328.—Life of Rev. John Macdonald, p. 324.—Sum. Orient. Christ. Spect. vol. i. p. 426.—Buyers's Letters, p. 236.—Amer. Miss. Her. vol. xl. p. 89.

The singular power of habit has been often noticed. Its constant tendency is to a repetition of the same or similar acts; and when this tendency is fully established, it is very difficult to neutralize or overcome it. This is a principle which is well understood. But the tendency of old habits to revive, long after they appeared to be wholly abandoned, and that even in persons who may after all be true Christians, has been less observed. Under the influence of their first convictions of their sinfulness and danger, or of their early feelings of love and gratitude to the Saviour, the old sinful habits of converts may not only be forsaken, but appear to be rooted up. But after the strength and freshness of their first impressions have passed away, and the mind has returned to its ordinary state of calm, it is astonishing how often the tendency to some of the predominant habits of the old man begins to revive. In India we have frequent mournful examples among the native Christians of what has now been stated. After some time they are exceedingly apt to relapse into various old sinful habits, such as lying, deceit, dishonesty, covetousness, intemperance in the use of noxious drugs, and especially the sin of uncleanness, which perhaps more than any other commits sad havoc among Hindu converts.[1]

[1] Miss. Rec. Free Church, vol. ii. p. 503.

These facts will surprise and disappoint us less if we call to mind many of the statements which occur in the Epistles of Paul, and other parts of the New Testament. "Our Christians in India," says Mr Lenpolt, one of the Church missionaries, "resemble, in some measure, the first Christians, though perhaps the majority of them would scarcely suffer a man to have his father's wife, as the Corinthian Church did, without excommunicating him. Still we have to use the same language in addressing them which the apostles used in addressing their congregations, 'Put away lying; speak every man truth with his neighbour.' 'Let him that stole, steal no more.' 'Let no corrupt communication proceed out of your mouth,'" &c. &c.—Lenpolt's *Recollections of an Indian Missionary*, p. 144. But though we find statements in the apostolic writings which shew evils in the first churches similar to those which we find in churches gathered from among the heathen in modern times, the general tenor of the apostolical epistles indicates a degree of piety in them which is rarely to be met with in our day. Where are the churches to be found, whether in Christian or in heathen lands, to which an inspired writer could address such epistles as those to the Romans, the Ephesians, or the Philippians?

With regard to the comparative character of converts in Christian and in heathen lands, we cannot forbear here quoting some observations by Mr Buyers, of the London Missionary Society, in his excellent *Letters on India*. "The character of British Christians is not the product of one age. It has been the growth of many ages, and of many and long continued external influences, as well as of the converting powers of the Divine Word and Spirit. When the gospel comes with power to a man's heart in

Native catechists or assistants were employed to a considerable extent in the missions in India. Some were licensed as preachers, and some were ordained to the ministry. Among them there were men of excellent Christian character, who manifested much zeal and activity in labouring among their countrymen, and studied to "approve themselves unto God as workmen who needed not to be ashamed;" yet these were not numerous. It is matter of deep regret that the character of the great body of them, like that of Christian natives in general, was marked by striking defects and blemishes. To say that they were dependent on their European teachers, and could not manage alone, is stating but part of the truth. They wanted energy, manifested little hearty devotion to the work, and seldom worked well except under the most vigilant superintendence. It is a mournful fact, too, that some of the most grievous falls into sin were among the native assistants. Until, however, the character of the native churches is improved, we can scarcely expect an improved race of native agents. The one are the nursery of the other. But though the native preachers can seldom be left alone, yet when diligently instructed and vigilantly superintended they form valuable agents in propagating the gospel in India. The importance of raising up an able and faithful native agency is strongly felt by the

our native land, it no doubt often finds him deeply depraved and degraded. Still, however, he has many thoughts and feelings of a Christian nature, and a conscience formed and enlightened to a great extent by those countless forms of Christian moral influence, by which, through a long period of time, the national character has been moulded to its present form. Hence, even men who have not at first had a religious education, assume, almost immediately on conversion, all the modes and consistencies of Christian character; while those, on the other hand, who have been religiously educated, frequently exhibit scarcely any external change of conduct; that having been previously so much formed on the precepts of Christianity, no great external change was required, though they may themselves be conscious of a great alteration for the better in the general tone and tendency of their feelings and affections.

"But with the heathen convert the case is vastly different. His conversion, even when sincere, is in a more remarkable manner 'a passing from death to life.' I have known many instances of conversion among the most careless and abandoned of the English soldiery in India, men neglected from their childhood, and sadly depraved; and yet it is astonishing how soon, compared with a convert from heathenism, such a man throws off his irreligious habits of thought and expression, and falls with much consistency into those of pious society. So much have the truths of Christianity modified or formed the national character and habits, that even the most wicked men among us seem more naturally and easily to adopt the full and consistent profession of the gospel than even the most regular and respectably behaved among the Hindus or Mussulmans. With these, Christianity has to operate in a more thorough way, new-modelling every

missionaries generally; and in connexion with many of the missions, institutions were established with a special view to this object.[1]

There are few things connected with the conduct of missions which involve more important temporal consequences, and are embarrassed with greater difficulties, than the right treatment of questions affecting the marriage-tie. Here has often to be considered, not only the simple question of marriage, but other related subjects, as polygamy, separation, divorce. When cases of this kind occur, there is often found a want of any well understood and generally received principles; and the consequence is, that they are often settled in a rash and injurious manner, disturbing the gravest and most sacred relations which obtain among mankind. We cannot, therefore, but view with satisfaction any attempt to lay down well-considered principles on the subject, so far as these can be ascertained from Scripture and sound reason.

In 1834, the Conference of Missionaries of various denominations in Calcutta, including those of the Baptist, the London, and the Church Missionary Societies, of the Church of Scotland, and of the American Presbyterian Board, after having had the whole subject frequently under discussion, and after much and serious deliberation, *unanimously* agreed on the following pro-

mode of thought, speech, and action, destroying almost every idea on a vast variety of subjects that previously existed, and imparting new ones in their place, so as to make the man, intellectually as well as morally, 'a new creature.' Now, that a man's whole mental structure, formed out of a vast conglomeration of all the accumulations of years, drawn from the traditions of his fathers, and all the converse of his contemporaries, should be swept away, and a new and complete edifice at once erected in its place;" that one "to whom every strict moral principle or restraint is entirely a new thing, should become at once a model of every virtue, as soon as his eyes have been a little opened, by hearing the Word of God, and believing its first principles, is not according to the ordinary course of divine operation on the minds of men." "The cases of converts are not cases of cure, but merely of convalescence; and in such a state of society as is to be found in India, there is a virulence of moral disease which it does not seem possible to eradicate for the present, by anything like ordinary means."—Buyers's *Letters*, pp. 237, 240.

These observations in regard to the Christian natives of India need not be confined to Hindu converts. They are applicable, we fear, in a greater or less degree to converts from among the heathen in all parts of the world. "It would be easy, were it necessary, to shew, both from sacred and ecclesiastical history, that no great change was ever suddenly brought about in the moral and religious habits of any nation."

[1] Sum. Orient. Christ. Spect. vol. i. p. 486; vol. ii. p. 60.—Cal. Christ. Obser. vol. vii. p. 311.—Pearce's Memoir, appended to Yates's Life, p. 423.

positions, though there had previously been much diversity of sentiment among them on various points.[1]

"I. It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

II. The Bible being the true standard of morals, ought to be consulted in everything which it contains on the subjects of marriage and divorce, and nothing determined evidently contrary to its general principles.

III. Married persons being *both Christians* should not be divorced for any other cause than adultery. But if one of the parties be an *unbeliever*, and, though not an adulterer, wilfully depart from and desert the other, a divorce may be properly sued for.

They were of opinion, however, that such liberty is allowable only in extreme cases, and where all known means of reconciliation, after a trial of not less than one year, have failed.

IV. Heathen or Mahommedan marriages and divorces, recognized by the laws of the country, are to be held valid.

But it is strongly recommended, that if either party before conversion, have put away the other on slight grounds, the divorced party should, in all practicable and desirable cases, be taken back again.

V. If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church. In no other case is polygamy to be tolerated among Christians."[2]

It is not unworthy of mention that the Moravians, at least in the Danish West India Islands, and the Baptist missionaries at Serampur, took precisely the same view of some of these questions as the Calcutta missionaries.[3]

[1] It appears that one, or rather two, dissented, but it was on points of minor importance. There were twenty or more who adopted the propositions without any exception. —*Cal. Christ. Obser.* vol. iv. pp. 22, 368.

[2] Cal. Christ. Obser. vol. iv. p. 22.

[3] See vol. i. p. 248; vol. ii. p. 26.

The Calcutta missionaries, a few years afterwards, reviewed these propositions, and published them in a form more specifically applicable to India, entering at the same

We have frequently had occasion to refer to the employment of the press by missionaries for printing the Holy Scriptures and other works in the languages of India; but this powerful engine was now also in extensive use among the natives. It was about 1814 that the first experiment was made by a native of publishing a work in Bengal for sale among his countrymen. It was published in Calcutta by Gunga Kishore (his name deserves to be preserved), formerly a compositor at Serampur, so that native printing can be traced directly to the missionary press. There are now native presses not only in Calcutta, Madras, and Bombay, but in others of the chief cities of India, as Benares, Lucknow, Agra, Delhi, and Lahore, at which books and newspapers are printed. Some of the books were worse than trash; but some also were works of great utility. The newspaper and periodical press contained letters and discussions on all manner of subjects, particularly in defence of Hinduism, Mahommedanism, and Parseeism, according to the party interest on behalf of which they were established. Most of them were exceedingly hostile to Christianity and to missionaries, abusing them at no allowance; yet some of them were open to free discussion on religious subjects, and admitted papers on both sides of the question. Some of them advocated liberal and enlightened opinions on many subjects, as the education of females, the marriage of widows, the eating of animal food, the punishment of Brahmans for crimes committed by them, liberty to Hindus to change their religion; and at the same time reproved corruption and vice. Some attacked Hinduism itself, and exposed its absurdities and wickedness in no measured terms. Others, however, were the strenuous advocates of Hinduism, maintained it in all its grossness, and set themselves in violent opposition to the various improvements which the government

time into considerably minute details in regard to some points, particularly as to desertion or divorce.—*Cal. Christ. Obser.* vol. x. p. 224; vol. xi. pp. 400, 520. On the subject of polygamy, the deliverance which they then gave was even more decided than in the original propositions: "The meeting were *unanimously* of opinion that although polygamy is one of the greatest evils, and is never to be tolerated in a Christian community when it can be regulated by the law of the gospel, yet in the case of polygamy antecedently to conversion the husband is *bound* to retain and provide for all his wives as such, unless they choose to take advantage of their own law." This last clause refers to the renunciation of Hinduism or Mahommedanism by either of the married parties, being regarded by both Hindus and Mahommedans as involving divorce.—*Ibid.* vol. xi. p. 401. See APPENDIX, No. V.—OF POLYGAMY.

has of late years introduced into the country. It is gratifying to be able to add that many of them were conducted with very considerable ability, and in a very good spirit and temper.[1]

The works of some of the deistical writers of Europe were greatly read by many of the educated classes in India, particularly those of Hume and Paine. These were the armoury from which Hindu writers furnished themselves with weapons for attacking Christianity. Several hundred copies of Paine's *Age of Reason* were imported into Calcutta from America, and the Indian market was also inundated with obscene French prints.[2]

In no part of India did the hostility to Christianity take so determined and systematic a form as in Madras. There, an anti-missionary society was organized among the natives. It employed a press in printing tracts and a newspaper, which were widely distributed; it established several opposition free schools; it had, for a long time, regular lectures, twice-a-week, at its head-quarters, in one of the principal streets of the town, in defence of Hinduism, and in ridicule of Christianity. The principal speaker

[1] Long's Handbook of Bengal Missions, p. 353.—Period. Accounts of Serampore Missions, vol. i. pp. 358, 606; vol. ii. p. 228.—Cal. Christ. Obser. vol. i. p. 210; vol. xix. p. 339.—Orient. Christ. Spect. vol. iv. p. 127.—Sum. Orient. Christ. Spect. vol. i. pp. 186, 217, 293, 322, 414, 507; vol. ii. p. 132.—Report of General Committee of Public Instruction, 1838-39, p. 37.—(Amer.) Miss. Her. vol. xxii. p. 83; vol. xli. p. 30; vol. xlvi. p. 21.—Rep. Board For. Miss. 1847, p. 129.—Miss. Rec. Free Church, vol. iii. p. 416.

[2] (Bapt.) Miss. Her. 1833, p. 38.—Long's Handbook, p. 32.

In 1845, a work issued from the Calcutta press, entitled "General Reflections on Christianity, containing a Brief and Philosophical Exposition of the folly of believing in the Divine Origin of Christianity, and relying on it for human salvation. By Collycoomer Doss, President of the Calcutta Phrenological Society." The author professes to account for the miracles of Christ by the laws of phrenology.—Long's *Handbook of Bengal Missions*, p. 32.

A series of infidel tracts, containing vehement attacks on Christianity, was also commenced in Calcutta, and a monthly periodical filled with extracts from the infidel writers of Europe. As the acquaintance of the Hindus with the subject of Christianity was chiefly "through the medium of its advocates," it was thought "exceedingly desirable that they should be made aware of what is said against it, by eminent men born and educated in countries where the religion of Jesus is found to form the national faith."—(*Bapt.*) *Miss. Her.* 1852, p. 183.

These attacks on Christianity were not confined to the Hindus. The following is the title of a late Mahommedan work: "Proofs of Corruptions in the Christian Bible in Persian: to which is appended the Theology of the Christians in Urdu. By a Mahommedan. Hyderabad, 1267 A. H., 1851 A. D." This work professed to be a reply to Mr Pfander's *Balance of Truth*, and Dr Wilson's *Refutation of Mahommedanism*.—*Sum. Orient. Christ. Spect.* vol. ii. p. 312.

was formerly employed by Mr Winslow, one of the American missionaries, as a schoolmaster, and was well acquainted with the Scriptures. He had no belief in Hinduism, and joined the party merely for the sake of pay and distinction. It also sent out agents into the country with a view to the promotion of the objects which it had in view, and excited opposition to the gospel in various places. There was a public meeting in Madras, at which, in the building where it was convened, and in the streets adjacent, there were probably 8000 people assembled. Several resolutions were passed, asserting that the government had violated its neutrality in respect of religion, by encouraging the efforts of missionaries, and in favouring Christians, especially in the Court of Appeal, in the case of the Tinnevelly riots,[1] and in removing one of the judges of that court, because he would not concur in the sentence of the district court against the Hindus concerned in that outbreak. They addressed a memorial to the Court of Directors in reference to these matters, and obtained, it is said, two thousand signatures on the spot."[2]

To converts, the Hindus, in an especial manner, manifested their hostility. "The feeling of abhorrence towards all who embrace Christianity," says the *Friend of India*, "is almost incredibly intense in the Hindu community, and it burns with equal vehemence in the breast of the orthodox and the liberal; of the man who lives according to the ritual of the Hindu Shastras, and of him who eats beef-steaks and drinks champagne at Wilson's; of those who believe the fable of the earth resting on a tortoise, and of those who have gone through the whole circle of European science."[3] "There is no family, orthodox or liberal, however rich, respectable, or exalted, which would not consider it an infinitely greater calamity for any of its members to embrace Christianity, than for him to be transported for the most detestable and degrading felonies."[4] In many cases, the Hindus exercised great cruelty to converts. Sometimes they even attempted their lives. Though apparently mild and gentle, they

[1] See vol. ii. p. 342.

[2] (Amer.) Miss. Her. vol. xlii. p. 131; vol. xliii. pp. 60, 280, 380; vol. xliv. p. 61. —Rep. Board For. Miss. 1847, p. 148.

[3] Friend of India, in Sum. Orient. Christ. Spect. vol. ii. p. 175.

[4] Ibid. in Evan. Mag. 1850, p. 554.

are a bigoted and merciless race; yet in fierceness and malice, the Mahommedans far exceed them.[1]

SECT. II.—CHINA.

To the London Missionary Society belongs the honour of sending the first Protestant mission to China. The American Board for Foreign Missions was the next to look to that great field, though not until more than twenty years afterwards. Both of these institutions, indeed, only hovered, as it were, over the entrance to it, by way of Canton; their operations, in fact, were carried on chiefly at a distance, through the medium of the Chinese at Malacca, Penang, and Singapore, in Siam, Java, and Borneo. But, on the opening of certain ports in China to the trade of foreigners, the missionaries in these parts removed, for the most part, thither; and a number of others were sent out by both these Societies to reinforce them, and to establish new stations. Now, also, some of the other principal Missionary Societies in England, on the Continent of Europe, and in America, and some likewise of less note, turned their eyes to this vast empire, and sent thither a number of missionaries. They were not, however, at liberty to occupy any part of the country they chose, but were obliged to settle, for the most part, in Hong-kong, and at the five free ports, Canton, Amoy, Fuh-Chau-fu, Ning-po, and Shang-hai, a circumstance of considerable disadvantage, in consequence of the variety of denominations who were thus brought together in the same places.[2]

[1] Miss. Reg. 1834, p. 314.

[2] The following are the Societies which established missions in China, and the date of their commencement :—

English.

1807. London Missionary Society.
1844. Church Missionary Society.
1845. General Baptist Missionary Society.
184–. Presbyterian Church in England, holding the principles of the Free Church of Scotland.
1852. Methodist Missionary Society.
185–. Chinese Evangelization Society.

Continental.

1846. Rhenish Missionary Society.
1847. German Missionary Society.

Hong-Kong, though it possessed important advantages as a British colony, was yet very unpromising and uninviting as a field of missions. It was not only unhealthy, and a very contracted sphere of labour, but the population consisted, generally speaking, of the lowest dregs of native society, who flocked to the British settlement in the hope of gain or plunder. Respectable Chinese did not choose to incur the odium which attached to any connexion with an island which had been wrested from them by

1849. Swedish Missionary Society.
1850. Berlin Missionary Union for China.

American.

1829. American Board for Foreign Missions.
1836. American Baptist Missionary Union.
1842. American Presbyterian Board of Foreign Missions.
1845. American Episcopal Board of Missions.
1847. Methodist Missionary Society, North.
Methodist Missionary Society, South.
1847. Board of Foreign Missions of the Southern Baptist Convention.
Seventh-Day Baptist Missionary Society.

In enumerating the instrumentality at work in China, we should not, perhaps, overlook the Rev. Charles Gutzlaff, whose name has so often figured before the world, in connexion with Missions in that country. He was originally sent out by the Netherlands Missionary Society in 1826, and proceeded at first to Riouw, a small island in the Eastern Archipelago; but he did not remain long there.—*The Netherlands Missionary Society in* 1841, MS. *penes me*, p. 9. In 1828, he proceeded to Siam, accompanied by Mr Tomlin, a missionary of the London Society (*Quart. Chron.* vol. iv. p. 69); and, in 1831, he came to China, but not in connexion with any particular Society. Being of an erratic disposition, he, within the next two years, made three voyages along the coast of China, then comparatively unknown, the romance of which lost nothing by his descriptions. He was a man of most laborious habits, with a sanguine temperament and enthusiastic spirit; but his attainments were more various than exact, and obtained for him a higher reputation in Europe than in China, where, with the facts before them, people were not so apt to be carried away by the lively imagination which sometimes mastered its owner himself. His career as a missionary was marked by an indefatigable activity, but almost, in the same degree, by an injurious want of a well-regulated plan of action. He was very eccentric, and his proceedings were often almost inexplicable to ordinary men. In short, to use a homely phrase, his mind wanted ballast.

On the death of Dr Morrison, in 1834, Mr Gutzlaff was employed by the British Superintendent as an interpreter, and he was engaged in the same capacity during the war. He afterwards received the appointment of Chinese Secretary to the British Plenipotentiary and Superintendent of trade, in which office he died.

For some years before his death, Mr Gutzlaff had ceased to call himself a missionary (*Sum. Orient. Christ. Spect.* vol. ii. p. 340); but he still made excursions among the Chinese villages in Hong-Kong, for the purpose of making known the gospel.—*Smith's Exploratory Visit*, p. 172.

In 1844, Mr Gutzlaff formed what he called "The Chinese Christian Union." The object of it was the diffusion of the gospel in China by a native agency; but he did not possess the qualifications necessary for being the head and director of such an institution.

force of arms, and which was a continual eye-sore to their national pride.[1]

At Canton, all foreigners were viewed with extreme aversion and jealousy, particularly the English, with whom there had been such frequent quarrels, and from whom they had suffered so much in the late war. The populace were perfectly enraged against them, and did not hesitate to manifest their hostility, even in opposition to the will of the government. In common with other foreigners, missionaries were restricted within very narrow limits, and their facilities for labour were few. After some years, however, the hostility of the inhabitants of Canton to foreigners was somewhat moderated, and missionaries enjoyed greater liberty in carrying on their labours.[2]

At Fuh-Chau-fu, there was also much hostility shewn to foreigners, but this was checked by the authorities. In the villages, the missionaries were well received.[3]

At the other three ports, Amoy, Ning-po, and Shang-hai, the Chinese were most friendly. The missionaries held free and unrestrained intercourse with all classes of the population; and they were treated with kindness and respect by the rulers and the ruled, by rich and poor, in the heart of the crowded city and in the villages in the country. In some instances, they were honoured with visits from the authorities, and with other tokens of civility, and on visiting them in return, they were treated with the utmost respect.[4]

Among the obstacles of missions in China, the difficulty and the poverty of the language were peculiarly formidable. There is probably no language in the world so different from all others as the Chinese, none that is acquired by foreigners with so much difficulty, and, when attained, employed with so little facility. The

In 1849, the members (*i.e.*, we presume, the baptized) were about 3000, and the native preachers 130. It was alleged, that it had at this time preachers in nearly all the provinces of China. The larger number were spread over Kwang-tung and Kwang-si, and the converts were principally gathered from thence. Many of the preachers, however, were lamentably wanting in the first elements of Christian character, and probably practised much deception in the accounts which they gave of their labours and success. —*Chinese Missionary Gleaner*, p. 34.

[1] Smith's Exploratory Visit to the Consular Cities of China, p. 507.

[2] Smith's Exploratory Visit, pp. 4, 85, 99, 495.—(Amer.) Miss. Her. vol. xliii. p. 22.

[3] (Amer.) Miss. Her. vol. xlvii. p. 128.

[4] Smith's Exploratory Visit, pp. 286, 418, 420, 472, 490, 495, 523.

written and the spoken languages have both to be acquired; each has its peculiar difficulties; and the acquisition of the one affords only imperfect aids in acquiring the other. The spoken languages of China are attended with very special difficulties, and are found to be very poor, when acquired. Even the best scholars fail to master them so as to speak them fluently and intelligibly, and, after years of study, find themselves still learners. The Chinese themselves do not understand each other with the ease and precision with which the French or English do. Chinese words, and especially the tones which in effect constitute different words, are so similar, that none but nice and well-trained ears can distinguish them. In French or English, it matters nothing whether the key or tone be high or low, sharp or grave, waving or even. But in Chinese you must be right, not only in the word, but in the precise tone; right in the nasals, which are very numerous; right in the aspirates, which are so delicate, that persons sometimes discover, after many months' study, words of everyday use to be aspirated, which they had supposed to be unaspirated, and right in the construction and the idiom; and if you happen to be wrong in any one of these points, you may not be understood. The range of sound, too, which the Chinese allow themselves is so limited, that in speaking their language one is cramped on all hands. Besides, the dialects and sub-dialects of China are exceedingly numerous. In England, difference of dialect is not generally any serious obstacle in the way of being understood; but in China, the slightest differences of pronunciation often affect essentially the sense. Many missionaries appear to acquire the Chinese language imperfectly; and, in truth, when we think of the difficulties attending the acquisition of it, particularly of the spoken language, we can scarcely wonder that this should be the case; and yet, it is plain, that unless missionaries do acquire it so as to speak it intelligibly and fluently, they cannot be expected to make much impression, or do much good by preaching, or other oral instruction.[1]

[1] Miss. Her. vol. xxxvi. p. 206; vol. xlv. pp. 53, 63.

Mr Pohlman, of the American Board, insists, very strongly, on the necessity of attention to the aspirates and tones, while some other missionaries consider them as of little or no importance. He illustrates his views by some striking examples. On one occasion, when visiting a Chinese family, he found the females in mourning, and learned, upon inquiry, that their grandmother was dead. Desirous of obtaining information in

In August 1843, meetings were held at Hong Kong of the Missionaries of the London Society, the American Board for Foreign Missions, the American Baptist Missionary Union, and the American Presbyterian Board, at which various resolutions were adopted, with a view to a thorough revision of the Chinese New Testament, and to the preparation of a version of the Old Testament. The translations of the Bible by Dr Morrison, and by Dr Marshman of Serampur, were now generally admitted to be exceedingly imperfect and unsatisfactory. Two other versions of the New Testament had since been executed, one by Mr Gutzlaff, the other by Mr Medhurst; and though the last was reckoned superior to any of its predecessors, yet the missionaries connected with the various bodies were fully satisfied of the necessity of a thorough revision of the translation of the whole Chinese Scriptures; and at the meeting held at Hong Kong, they made arrangements for this end, laying down the principles on which it should be conducted, and dividing the New Testament among the missionaries at the several stations. A revision of the New Testament appears to have been all that was originally intended; but the work turned out to be a new translation. After some time, the American Baptist missionaries ceased to take part in it; but their place was supplied by others connected with the American Episcopal Board of Missions. There arose, however, a controversy among the delegates, who were chiefly employed in the translation, as to the terms which should be employed in rendering the words God and Spirit; and several pamphlets were pub-

regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, except a stare of astonishment. On repeating the question, looks of displeasure succeeded those of surprise and wonder. And it was only by mutual signs and explanations that he discovered the unfortunate mistake he had made. Instead of using *Tâi*, which means *to bury*, he had employed *T'âi*, which signifies to *kill*. He had therefore repeatedly asked these mourners, if they had *killed* their grandmother. The mistake arose from his not *aspirating* the word properly.

The following mistake arose from not giving the proper *tone* to a word. "After studying the language at Amoy several months," says he, "I attempted to preach. In a solemn exhortation to the audience, at the close of my discourse, I intended to hold up the example of Christ, and urge all to be followers of him. After the service, one of the hearers pointed out a ridiculous mistake. By a slight variation in the tone of a certain word, a person is made to say *goat* instead of *example*; and in my closing remarks, I had solemnly urged the audience to come and follow a *goat*, when my design was to invite them to follow the *example* of Christ."—*Miss. Her.* vol. xlv. pp. 58, 63.

lished on the subject, in which much bitterness of feeling was manifested. Some of the translators advocated the adoption of the terms *Shang-te* for God, and *Shin* for Spirit, while others proposed to employ *Shin* for God, and *Ling* for Spirit. As they were equally divided on the subject, they passed a resolution, expressing their inability to come to any decision on the points at issue, and offering the version they had prepared to the Bible Societies in Europe and America, and also to the Protestant Missionaries in China, to be used by them, and to be printed with such renderings of the words *God* and *Spirit* as any of them might think it right to adopt. A revision of the Old Testament has also been made by the missionaries of the London Society; but, according to the accounts previously published, it was not a revision, but a new translation of it, which was required. Such were now the facilities for printing in China, that the Scriptures could be printed at a singularly small cost, a circumstance of vast importance, where so many millions of people have to be supplied.[1]

Of the numbers in China who are able to read, much too favourable accounts have often been given. Indeed, we have no faith in the statements which are commonly given of the general prevalence of education among some of the nations of the East. The Chinese have been called a nation of readers; but the fact is, the proportion of intelligent readers is very small. This is especially the case with those who are most accessible to missionary effort, the lower classes of society. Of the common people, there are very few men who can read intelligently the easiest book. Of the women, it is so rare to find one who is able to read, that it may be said the path of learning is entirely closed to them. Among the country people, whole masses of the youth are growing up entirely ignorant of the use of letters. In many places there is not a single school.

Previous to the opening of the five ports, missionaries were not at liberty to hold public meetings, or to preach to the people; but now they had their places of worship, in which divine service

[1] Rep. Bib. Soc. 1844, p. 109.—Ibid. 1851, p. 90.—Ibid. 1853, p. 111.—Medhurst's China, p. 558.—Report American and Foreign Bible Society, 1844, p. 42.—(Amer.) Miss. Her. vol. xlv. pp. 53, 66.—Rep. Board For. Miss. 1849, p. 163.—Smith's Exploratory Visit, p. 471.—Evan. Mag. 1851, pp. 20, 93.

was regularly performed. At some of the ports churches were erected; and they even preached in the streets, and in front of the temples. Their congregations often amounted to a hundred persons; sometimes to a hundred and fifty, or two hundred; and they commonly listened with much attention, and behaved in a quiet and orderly manner. The missionaries also visited the cities and towns and villages in their neighbourhood; and in some instances they made journeys into the interior to a considerable distance, for the purpose of making known the gospel; but this was an infringement of the treaties with the Chinese government; yet they were, with few exceptions, well received by the people. A number of the Chinese were baptized by the missionaries of different denominations, some of whom were employed in making known the gospel to their countrymen.[1]

Though the employment of the medical art as an auxiliary to missions among the heathen, is no new thing, yet it is a feature by which missions in China have been specially distinguished. In consequence of the difficulty which there long was of obtaining access to the Chinese, it was thought that the practice of the healing art might prove a recommendation of missionaries to them, and might open up to them opportunities of making known the gospel to them. With this view, several of the missionary bodies which established missions in China, particularly the London Missionary Society, the American Board for Foreign Missions, the American Baptist Missionary Union, and the American Presbyterian Board of Missions, sent out, besides ordinary missionaries, some who had enjoyed the advantages of a medical education. At all, or most of the stations, dispensaries or hospitals were opened, and medical advice and medicines were given gratuitously. Notwithstanding the prejudices of the Chinese against foreigners, they everywhere manifested great eagerness to avail themselves of their medical skill. They resorted to them in great numbers, many from considerable distances. Diseases of the eye were particularly prevalent among the Chinese. Numbers were operated on for cataract, and the result being in many

[1] (Amer.) Miss. Her. vol. xxxiv. p. 416; vol. xliv. p. 79; vol. xlvii. pp. 154, 381, 384.—Rep. Board For. Miss. 1849, p. 169.—Evan. Mag. 1847, pp. 42, 504, 506.—Ibid. 1848, p. 490.—Ibid. 1849, p. 156.—Ibid. 1853, p. 108.—Rep. London Miss. Soc. 1846, pp. 46, 49.—Ibid. 1852, p. 73.