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M E M O I R

OF THE EXPEDIENCY OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR BRITISH INDIA.

M E M O I R

OF THE EXPEDIENCY OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR BRITISH INDIA ;

BOTH AS THE MEANS OF

PERPETUATING THE CHRISTIAN RELIGION AMONG OUR
OWN COUNTRYMEN ;

AND AS

A FOUNDATION FOR THE ULTIMATE CIVILIZATION OF
THE NATIVES.

BY

THE REVEREND CLAUDIUS BUCHANAN, M. A.

ONE OF THE CHAPLAINS AT THE PRESIDENCY OF FORT WILLIAM IN BENGAL,
VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, AND PROFESSOR OF CLASSICS
IN THE SAME ; AND MEMBER OF THE ASIATIC SOCIETY.

LONDON :

PRINTED FOR T. CADELL AND W. DAVIES, STRAND ;
BY W. BULMER AND CO. CLEVELAND-ROW,
ST. JAMES'S.

1805.

BR
1155
B. & M. V.

TO THE
MOST REVEREND FATHER IN GOD,
JOHN,
LORD ARCHBISHOP OF CANTERBURY.*

MY LORD,

I. **I**T is with propriety that a Work, embracing such objects as those professed by the following Memoir, should be inscribed to the Primate of the Church of England.

An appeal to the nation is certainly intended; but that appeal would not have been thus made with the sanction of your Grace's name, had we not been encouraged by the authority of your Grace's

* This Dedication was written before the death of the late most Reverend Prelate was known at Fort William,

opinion. It has been communicated to us in India, that your Grace has already declared the expediency of giving an Ecclesiastical Establishment to the British Empire in the East. In support of such opinion, we here offer the evidence of facts which are incontrovertible; and which demonstrate that the measure proposed, while it is recommended by religion, is demanded by justice and humanity.

New sources of information on all Oriental subjects, have been opened by the College of Fort William in Bengal. Those persons who have held official situations in that institution during the last four years, have had constant opportunities of observing the conduct, and of learning the opinions, of the most intelligent natives. There are attached to the college, at this time, upwards of one hundred learned men, who have arrived, from different parts of India, Persia, and Arabia. In such an assemblage, the manners and customs of remote regions are distinctly described; and their varying sentiments, religious and political, may be accurately investigated and compared.

Of the learned Hindoos who have been employed as teachers, there were lately two from the Deccan, who profess the Christian faith; and comport themselves according to Christian manners. Two Protestant missionaries have also been attached to the institution; one of whom is lecturer in the Bengalee and Shanscrit department; and has been for many years employed in preaching in the Bengalee language to the natives in the North of Hindoostan. The other is a teacher of the Tamul or Malabar language; and has been long attached to a mission in the South of the Peninsula.

More desirable means of obtaining accurate and original intelligence could not have been presented to any one, who wished to investigate the state of the natives of India, with a view to their moral and religious improvement.

It was the authenticity of this information, which chiefly prompted me to record it in this Memoir. I should however have hesitated to submit it to the Public, had I not been honoured with a communi-

cation from the Bishop of London, who expresses his “conviction of the indispensable necessity of a Religious Establishment for our Indian Empire.”

II. In the presence of the learned body of Asiatics assembled at the College of Fort William, the Christian Scriptures have been exhibited for translation into the Oriental tongues.

When Ptolemy Philadelphus, three hundred years before the Christian æra, invited to Alexandria in Egypt, seventy-two learned natives of Judea, to translate the Scriptures into the Greek language,* he could not have foreseen that his translation was divinely intended to be the means of the world’s civilization, by diffusing the knowledge of the true God; or that the Messiah promised therein, would in a future age quote its language, as the canonical version of the sacred original.

This illustrious act of an heathen Prince, acknow-

* The expense of which is computed by Prideaux to have amounted to two millions sterling.

ledged, as it has been, by heaven, and celebrated amongst men, has yet been rarely proposed by Christian nations, as an example for their imitation.

Under the auspices of Marquis Wellesley, who, by favour of Providence, now presides in the government of India, a version of the holy Scriptures may be expected, not in one language alone, but in seven of the Oriental tongues; in the Hindoostanee, Persian, Chinese, and Malay; Orissa, Mahratta, and Bengalese; of which the four former are the primary and popular languages of the Continent and Isles of Asia.

In the centre of the Pagan world, and at the chief seat of superstition and idolatry, these works are carried on; and the unconverted natives assist in the translations. The Gospels have already been translated into the Persian, Hindoostanee, Mahratta, Orissa, and Malay languages; and the whole Scriptures have been translated into the Bengalee language. One edition of the Bengalee Bible has been distributed amongst the natives; and a second is in

the press for their use. A version of the Scriptures in the Chinese language (the language of three hundred millions of men) has also been undertaken; and a portion of the work is already printed off.*

III. The publication of an important part of this Memoir was suggested by the perusal of certain letters, addressed by a King of England to the Christian instructors of the Hindoos. In the following pages, your Grace will find letters written by King George the First, to Protestant missionaries in India; in which his Majesty urges them to a zealous and faithful discharge of their ministry, that they may lay a foundation for the civilization of the nations of Asia; and, “that the work may “not fail in generations to come.”

When I first saw these royal epistles, and reflected on the period of time at which they were written, and the circumstances of the people to whom they were addressed, I perused them with emotions of reverence and admiration. When further

* See Appendix M.

I had called to mind the happy effects they had contributed to produce, in enlightening a region of Paganism not less in extent than Great Britain, it seemed to me, that a circumstance so honourable to our country ought not to be concealed, and that the Hindoos ought to send back these letters to the English nation.

Another letter accompanies them, of equal celebrity in India, written by the Archbishop of Canterbury in the reign of the same Prince. This letter, often since recorded in Oriental tongues, is sent back by the evangelized Hindoos to your Grace, and to the “ Society of Bishops and Clergy for promoting Christian Knowledge,” as a record of the honourable zeal which at so early a period distinguished that illustrious body; and as a proof, that when the appointed means are used, the blessing of God will follow. “ Behold,” say the Hindoos, “ the divine answer to the prayer in that letter! Behold the fruit of your rational endeavours for our conversion! Our dark region having enjoyed, during

“ the period of a whole century, the clear and
“ steady light of your Society, has now become
“ itself the source of knowledge to the surrounding
“ heathen.”

IV. Our present most gracious Sovereign, who has reigned, for so many years, in the hearts and affections of his subjects, both in Britain and in India ; and who, by strengthening the bands of true religion in a dissolute and unbelieving age, has exhibited so perfect an example of the duty, conduct, and glory of a Christian King, will doubtless receive with satisfaction, from the hands of the Hindoos, these letters of his illustrious predecessor ; and having perused the testimonies of the divine blessing on the righteous and kingly work, will finish what has been so auspiciously begun, by making a religious Establishment for his Eastern Empire, the crowning act of his own most glorious reign.

To their SOVEREIGN they look ; to HIM, the supreme head of the Church, his Indian subjects look,

for those religious blessings, which, by the divine favour, are in his right hand to bestow.

I have honour to be,

My Lord,

Your Grace's most faithful

and devoted Servant,

CLAUD. BUCHANAN.

Calcutta,
March 12th, 1805.

INTRODUCTION.

By the reduction of the Mysorean and Mahratta empires, the greater part of India falls under the dominion or influence of the British Government, and looks submissively for British civilization. By this event also, in connection with the other late cessions and conquests, the number of British subjects in India will be very considerably increased.

Were we in the vicinity of Britain, the British Parliament would not withhold from us any beneficial aid it could afford, and we should enjoy religious advantages in common with our countrymen at home. But these advantages have been hitherto denied, because we are remote. An annual account of the revenual state of India, or the occurrence of some splendid event, engages the

attention for a time ; but the ordinary circumstances of the people, European and native, are not always in view ; and any casual or indistinct notice of their situation, fails to excite those national sentiments of humanity and Christian duty, which, in other circumstances, would be constantly alive and efficient.

It may be presumed that India has of late occupied more of the public attention than formerly, and that the minds of men are now gradually converging to the consideration of the subjects of this Memoir. Our extensive territorial acquisitions within the last few years, our recent triumph over our only formidable foe ; the avowed consequence of India in relation to the existing state of Europe ; and that unexampled and systematic prosperity of Indian administration, which has now consolidated the British dominion in this country ;—every character of our situation seems to mark the present æra, as that intended by Providence, for our taking into consideration the moral and religious state of our subjects in the East ; and for Britain's bringing up her long arrear of duty, and settling her account honourably, with her Indian Empire.

The perpetuity of the Christian Faith amongst Europeans in India, and the civilization of the natives, must rest equally on a foundation which, as yet, we have not; and that is, an Ecclesiastical Establishment. The first part of this Memoir shall be wholly confined to a consideration of the means of preserving the Christian religion among our own countrymen.

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MEMOIR, &c.

PART I.

ON THE MEANS OF PRESERVING THE PROFESSION
OF THE CHRISTIAN RELIGION AMONG OUR
COUNTRYMEN IN INDIA.

CHAPTER I.

PRESENT STATE OF THE ENGLISH CHURCH IN INDIA.

1. **T**HE present establishment of English chaplains for the British empire in India, is not much greater than the *factorial* establishment in the time of Lord Clive.

2. There are six military chaplains for Bengal, Bahar, Oude, the Dooab, and Orissa. There are three chaplains in the town of Calcutta, five at the Presidency of Madras, and four at the

Presidency of Bombay. Nor is that list ever full. Two-thirds of the number is the average for the last ten years.

3. Some islands in the West Indies have a more regular church establishment, and more extensive Christian advantages than the British empire in the East. Jamaica has eighteen churches; English India has three; one at Calcutta, one at Madras, and one at Bombay.

4. At the establishment of Bencoolen, at the factory at Canton, at the flourishing settlement of Prince of Wales's Island, at Malacca, at Amboyna, and at the other islands to the eastward now in our possession, there is not a single clergyman of the English church, to perform the rite of Baptism, or to celebrate any other Christian office. The two British armies in Hindoostan, and in the Dekhan, lately in the field, had not one chaplain.

5. The want of an ecclesiastical establishment has produced a system, not only of extreme irregularity in the discipline of our church, but of positive offence against Christian institution. Marriages, burials, and sometimes baptisms, by the civil magistrate or by a military officer, are not only performed, but are in a manner sanctioned by a precedent of thirty years.

6. And as to the state of *religion* among a people who have no divine service, it is such as might be expected. After a residence for some years at a station where there is no visible

church; and where the superstitions of the natives are constantly visible, all respect for Christian institutions wears away; and the Christian Sabbath is no otherwise distinguished than by the display of the British flag.

7. Were we, on the other hand, to state particularly the regard paid by our countrymen to Christian instruction, wherever it is regularly afforded, it would be an additional argument for granting the means of affording it. Wherever the Christian minister solicits attention, he finds an audience. In whatever part of British India he is stationed, there will be a disposition to respect the religion of early life, when its public ordinances shall have been revived.

CHAPTER II.

OF THE ESTABLISHMENT OF THE ROMISH CHURCH IN THE
EAST.

THERE are three archbishops and seventeen bishops of the Romish church established in the East. The natives naturally suppose that no such dignity belongs to the English church. In Bengal alone there are eight Romish churches; four Armenian churches; and two Greek churches. In confirmation of this statement, we shall subjoin an authentic Report of the Roman Catholic establishments, which has been transmitted by the Archbishop of Goa.

ESTABLISHMENT OF THE ROMAN CATHOLIC CHURCH IN THE EAST.

Archbishop of Goa, Metropolitan and Primate of the Orient	-	-	-	} Presented by the the King of Portugal.
Archbishop of Cranganore in Malabar				
Bishop of Cochin, Malabar	-	-		
Bishop of St. Thomas, at Madras. His diocese includes Calcutta; where he has a legate	-	-	-	
Bishop of Malacca	-	-	-	
Bishop of Macao	-	-	-	
Bishop of Pekin	-	-	-	
Two bishops in the interior of China	-			
Bishop of Mozambique	-	-		

Bishop of Siam	-	-	-	} Presented by the Pope.
Bishop of Pegu	-	-	-	
Bishop of Varapoli, Malabar	-	-	-	} Presented by the College, De Propaganda Fide.
Bishop of Bombay	-	-	-	
Bishop of Thibet	-	-	-	
Prefect of the Romish Mission at Nepaul*				
One archbishop and three bishops at Manilla, and the Philippine Islands	-			} Presented by the King of Spain.
Bishop of Pondicherry. Vacant	-			} Presented by the late King of France.

CHURCHES IN BENGAL, AND NUMBER OF PRIESTS ATTACHED TO EACH.

Church at Calcutta	-	-	-	Three priests.
Church at Serampore	-	-	-	One priest.
Church at Chinsurah	-	-	-	One priest.
Church at Bandel	-	-	-	Three priests.
Church at Cossimbazar	-	-	-	One priest.
Three churches at Chittagong	-	-	-	Three priests.
Church at Backergunge	-	-	-	One priest.
Church at Bowal	-	-	-	One priest.

* See Paper by him in Asiatic Researches, Vol. II.

ARMENIAN CHURCHES.

Church at Calcutta	-	-	Three priests.
Church at Chinsurah	-	-	One priest.
Church at Decca	-	-	Two priests.
Church at Sydabad	-	-	One priest.
Church at Madras	-	-	Three priests.
Church at Bombay	-	-	One bishop and a priest.
Church at Surat	-	-	Two priests.

GREEK CHURCHES.

Church at Calcutta	-	-	Three priests.
Chapel at Dacca	-	-	One priest.

1. The above establishments are at present full, with the exception of the bishopric of Pondicherry, which was formerly presented by the King of France; and it is stated that the revenues are the same granted at the first endowment, with some exceptions of increase.

2. On a view of the ancient and respectable establishment of the Romish church, we naturally desire to know its present character, and whether it can boast of a religious or civilizing efficiency.

The Romish church in India is coeval with the Spanish and

Portuguese empires in the East: and though both empires are now in ruins, the church remains. Sacred property has been respected in the different revolutions; for it is agreeable to Asiatic principle to reverence religious institutions. The revenues are in general small, as is the case in the Roman Catholic countries at home; but the priests live every where in respectable or decent circumstances. Divine service is regularly performed, and the churches are generally well attended; ecclesiastical discipline is preserved; the canonical European ceremonies are retained; and the benefactions of the people are liberal. It has been observed that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate, than the English; owing, it may be supposed, to their youth being surrounded by the same religious establishments they had at home, and to their being still subject to the observation and counsel of religious characters, whom they are taught to reverence.

3. Besides the regular churches there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been much known during the last century. The missionaries are now generally stationary: respected by the natives for their learning and medical knowledge, and in general for their pure manners, they ensure to themselves a comfortable subsistence, and are enabled to shew hospitality to strangers.

4. On a general view of the Roman Catholic church, we must certainly acknowledge, that, besides its principal design in preserving the faith of its own members, it possesses a civilizing influence in Asia ; and that notwithstanding its constitutional asperity, intolerant and repulsive, compared with the generous principles of the Protestant religion, it has dispelled much of the darkness of Paganism.

CHAPTER III.

OF THE EXTENT OF THE PROPOSED ECCLESIASTICAL ESTABLISHMENT FOR BRITISH INDIA.

A REGULAR ecclesiastical establishment for British India may be organized without difficulty. Two bishops might suffice, if India were less remote from Britain: but the inconvenience resulting from sudden demise, and from the long interval of succession from England, renders it necessary that there should be three or more men of episcopal dignity; an archbishop and metropolitan of India, to preside at the seat of the supreme government in Bengal; and one bishop at each of the two subordinate presidencies, Madras and Bombay. These three dioceses should embrace respectively all our continental possessions in the East. To these must be added a bishopric for Ceylon, to comprehend all the adjacent islands, and also New Holland and the islands in the Pacific Ocean. The number of rectors and curates in each diocese must be regulated by the number of military stations, and of towns and islands containing European inhabitants; with an especial attention to this

circumstance, that provision may be made for keeping the establishment *full*, without constant reference to England. The necessity of such provision will be illustrated by the following fact: In Bengal and the adjacent provinces there is at present an establishment of six military chaplains; but that number is sometimes reduced one half. When a chaplain dies or goes home, his successor does not arrive, in most cases, till two years afterwards.

CHAPTER IV.

CONSIDERATIONS DEDUCED FROM THE PROPRIETY OR
NECESSITY OF AN ECCLESIASTICAL ESTABLISHMENT.

1. **H**AS it ever been fully considered on what ground a religious establishment has been given to all the other dependencies of Great Britain, and denied to India? It might be deemed as sacred a duty of the mother country to support Christian institutions amongst *us*, as amongst the English in the West Indies; and particularly in Canada and Nova Scotia, both of which provinces are honoured with episcopal institution. Our peculiar situation seems to give to us a yet higher title to such advantages. Living in a remote and unhealthy country, amidst a superstitious and licentious people, where both mind and body are liable to suffer, we have, it will be allowed, as strong a claim on our country for Christian privileges as any other description of British subjects. Of the multitude of our countrymen who come out every year, there are but a few who ever return. When they leave England, they leave their religion for ever.

2. It will not be an objection to a church establishment in

India that it has the semblance of a Royal institution. Nor is it probable that it will be opposed on the ground of expense. By the late cessions and conquests, provinces have been added to our sovereignty, whose annual revenues would pay the whole ecclesiastical establishment of England many times over.

3. This is the only country in the whole world, civilized or barbarous, where no tenth is paid; where no twentieth, no hundredth, no thousandth part of its revenues is given by government, for the support of the religion of that government; and it is the only instance in the annals of our country where church and state have been dismembered. We seem at present to be trying the question, “Whether religion be necessary for a state;” whether a remote commercial empire having no sign of the Deity, no temple, no type of any thing heavenly, may not yet maintain its Christian purity, and its political strength amidst Pagan superstitions, and a voluptuous and unprincipled people?

4. When the Mahometans conquered India, they introduced the religion of Mahomet into every quarter of Hindoostan, where it exists unto this day; and they created munificent endowments for the establishment of their faith. The same country under *our* sovereignty, has seen no institution for the religion of Christ.

5. How peculiar is that policy, which reckons on the perpe-

tuity of an empire in the East, without the aid of religion, or of religious men ; and calculates that a foreign nation, annulling all sanctity in its character amongst a people accustomed to reverence the Deity, will flourish for ever in the heart of Asia, by arms or commerce alone !

6. It is not necessary to urge particularly the danger from French infidelity and its concomitant principles, as an argument for a religious establishment in India ; for although these principles have been felt here, the danger now is much less than formerly. Under the administration of Marquis Wellesley, Frenchmen and French principles have been subdued. And nothing would now so consolidate our widely extended dominions, or prove more obnoxious to the counsels of our European enemies in their attempts on this country, than an ecclesiastical establishment ; which would give our empire in the East the semblance of our empire in the West, and support our English principles, on the stable basis of English religion.

7. The advantages of such an establishment, in respect to our ascendancy among the natives, will be incalculable. Their constant observation is, that “ the English have *no* religion ;” and they wonder whence we have derived our principles of justice, humanity, magnanimity, and truth. Amidst all our conquests in the East ; amidst the glory of our arms or policy ; amidst our brilliant display of just and generous qualities, the

Englishman is still in their eyes “the Cafir;” that is, the Infidel.

8. The Scriptures have been lately translated into some of the vernacular languages of India. The natives read these Scriptures, and there they find the principles of the English. “But if these Scriptures be true,” say they, “where is your church?” We answer, “at home.” They shake the head, and say that something must be wrong; and that although there are good principles in our holy book, they might expect something more than *internal* evidence, if we would wish them to believe that it is from God; or even that we think so ourselves.

CHAPTER V.

OBJECTIONS TO AN ECCLESIASTICAL ESTABLISHMENT
CONSIDERED.

“Is an ecclesiastical establishment necessary? Our commercial Indian empire has done hitherto without it.”

1. Perhaps the character of our Indian empire has suffered by the want of a religious establishment. From whatever cause it proceeded, we know that the moral principles of our countrymen were, for many years, in a state of public trial before the tribunal of Europe, in relation to this commercial empire; and that Indian immorality was, for a time, proverbial.

2. It was observed, in extenuation, at that period, that the case would have been the same with any other nation in our peculiar circumstances; that India was remote from national observation; and that seducements were powerful and numerous. All this was true. And yet we are the only nation in Europe having dominions in the East, which being aware of these evils, declined to adopt any religious precaution to prevent them. What then was to be looked for in a remote and extensive empire, administered in all its parts by men, who came

out boys, without the plenitude of instruction of English youth in learning, morals, or religion ; and who were let loose on their arrival amidst native licentiousness, and educated amidst conflicting superstitions ?

3. Since that period, the honour of the nation has been redeemed, and its principles have been asserted in a dignified manner. An amelioration in the service, equally acknowledged in the character and prosperity of our empire, has auspiciously commenced, and is rapidly progressive.

4. But perhaps an objection will be founded on this acknowledged improvement. If so much, it will be said, can be done by wise administration and by civil institution, *without* a church, may we not expect that the empire will for the future, be propitiously administered, and flourish in progression, without the aid of a religious institution ?

In answer to such an observation, we might ask, what it would avail the English nation that it were swayed by the ablest policy for the next ten years, if during that period, youth were denied the advantages of religious instruction, and the national church were abolished ? Peculiar as is the administration of India as subject to Britain, no comparison can be instituted between its present consolidated empire, and its former factorial state ; or between what was tolerable a few years ago, and what is expedient now.

5. It cannot be justly objected to an ecclesiastical establishment in India, that it will promote colonization. It will probably have a contrary effect.

It is to be hoped indeed that the clergy themselves will remain in the country to an old age, in order that they may acquire the reverence of fathers, and that their pious services may not be withdrawn, when those services shall have become the most valuable and endearing to their people. But it may be expected that the effect of their Christian counsel, will accelerate the return of others; by saving young persons from that course of life, which is so often destructive to health and fortune.

6. What is it which confines so many in this remote country, to so late a period of life? The want of faithful instructors in their youth. What is it which induces that despondent and indolent habit of mind, which contemplates home without affection, and yet expects here no happiness? It is the want of counsellors in situations of authority, to save them from debt, on their arrival in the country; and to guard them against that illicit *native* connection, (not less injurious, it has been said, to the understanding than to the affections,) which the long absence of religion from this service has almost rendered not disreputable.

7. Of what infinite importance it is to the state, that the Christian Sabbath should be observed by our countrymen here,

and that this prime safeguard of loyal, as well as of religious principles, should be maintained in this remote empire. But how shall the Sabbath be observed, if there be no ministers of religion? For want of divine service, Europeans in 'general, instead of keeping the Sabbath holy, profane it openly. The Hindoo works on that day, and the Englishman works with him. The only days on which the Englishman works not, are the Hindoo holidays: for on these days, the Hindoo will *not* work with him. The annual investment sent to England, particularly that belonging to individuals, has this *peculiar* to it, considered as being under the law of Christian commerce, that it is, in part, the produce of Sunday labour by Christian hands.

8. Does it not appear a proper thing to wise and good men in England, (for after a long residence in India, we sometimes lose sight of what is accounted proper at home,) does it not seem proper, when a thousand British soldiers are assembled at a remote station in the heart of Asia, that the Sabbath of their country should be noticed? That, at least, it should not become what it is, and ever must be, where there is no religious restraint, a day of peculiar profligacy! To us it would appear not only a politic, but a *humane* act, in respect of these our countrymen, to hallow the seventh day. Of a thousand soldiers in sickly India, there will generally be a hundred, who are in a declining state of health; who, after a long struggle with the climate and

with intemperance, have fallen into a dejected and hopeless state of mind, and pass their time in painful reflection on their distant homes, their absent families, and on the indiscretions of past life ; but whose hearts would revive within them on their entering once more the house of God, and hearing the absolution of the Gospel to the returning sinner.

The oblivion of the Sabbath in India, is that which properly constitutes *banishment* from our country. The chief evil of our exile is found here ; for this extinction of the sacred day tends, more than any thing else, to eradicate from our minds respect for the religion, and affection for the manners and institutions, and even for the local scenes, of early life.

9. Happy indeed it would be, were it possible to induce a learned and pious clergy to colonize in English India. They would be a blessing to the country. But let us rightly understand what this colonization is ; for the term seems to have been often used of late without a precise meaning. If to colonize in India, be to pass the whole of one's life in it, then do ninety out of the hundred colonize ; for of the whole number of Europeans who come out to India, a tenth part do not return.

10. At what future period will a better opportunity offer for meliorating the circumstances of life in this country. Shall our Christian nation wait till centuries elapse, before she consider

India otherwise than the fountain of luxury for the mother country ; while her sons, in successive multitudes, sink under the inhospitable climate, or perish in defence of the empire, denied the means of religious instruction and consolation, common to every other Christian people !

11. The slightest investigation, before a competent tribunal, of the state of our church, and circumstances of our countrymen in India, will confirm fully the statement in the preceding pages ; and will amplify the necessity of the measure proposed in the mind of every man who is a friend to his country's honour or prosperity.

12. It will be remembered, that nothing which has been observed is intended to imply that any peculiar provision should be made immediately for the instruction of the natives. Any extensive establishment of this kind, however becoming our national character, or obligatory on our principles, cannot possibly be organized to efficient purpose, without the aid of a local church.

13. Let us first establish our own religion amongst ourselves, and our Asiatic subjects will soon benefit by it. When once our national church shall have been confirmed in India, the members of that church will be the best qualified to advise the state as to the means by which, from time to time, the civilization of the natives may be promoted.

PART II.

CIVILIZATION OF THE NATIVES.

CHAPTER I.

ON THE PRACTICABILITY OF CIVILIZING THE NATIVES.

1. SUPPOSING an ecclesiastical establishment to have been given to India, we shall now consider the result, in regard to the civilization of the natives.* No immediate benefit is to be expected from it in the way of revolution; but it may be demonstrated by a deduction from facts, that the most beneficial consequences will follow, in the way of ordinary effect, from an adequate cause.

2. The expediency of encreasing our church establishment in India, and of communicating Christian instruction to our Asiatic subjects, was debated in Parliament in the year 1793. The resolutions which recognise the general principle of "*civilizing* the natives of India," were carried, and now stand on record

* See Appendix G.

in the Journals of the House of Commons. It was considered, however, as an inauspicious moment (at the commencement of a perilous war) to organize the necessary establishment for India, and the bill was referred to future consideration.

3. Since that period the situation and circumstances of both countries are materially changed. The French revolution has imposed on us the duty of using new means for extending and establishing Christian principles. Our territorial possessions in the East have been nearly doubled in extent; and thence arises the duty of cherishing the religion and morals of the increased number of our countrymen, who occupy these possessions; as well as of promoting the civilization of our native subjects by every rational means.

4. To civilize the Hindoos will be considered, by most men, our *duty*; but is it practicable? and if practicable, would it be consistent with a wise *policy*? It has been alleged by some, that no direct means ought to be used for the moral improvement of the natives; and it is not considered liberal or politic to disturb their superstitions.

Whether we use direct means or not, their superstitions will be *disturbed* under the influence of British civilization. But we ought first to observe that there are multitudes who have no faith at all. Neither Hindoos nor Mussulmans, outcasts from every faith; they are of themselves fit objects for the

beneficence of the British Parliament. Subjects of the British empire, they seek a cast and a religion, and claim from a just government the franchise of a human creature.

5. And as to those who have a faith, that faith, we aver, will be disturbed, whether we wish it or not, under the influence of British principles: this is a truth confirmed by experience. Their prejudices weaken daily in every European settlement. Their sanguinary rites cannot now bear the noonday of English observation: and the intelligent among them are ashamed to confess the absurd principles of their own casts. As for extreme delicacy toward the superstitions of the Hindoos, they understand it not. Their ignorance and apathy are so extreme, that no means of instruction will give them serious offence, except positive violence.*

6. It is necessary to be explicit on this point; for it seems that, independently of its supposed policy, it has been accounted a *virtue* at home, not to remove the prejudices of the ignorant natives; not to reprove their idolatry; not to touch their bloody superstition; and that this sentiment has been emblazoned by much eloquence and rendered very popular;

* The Christian missionary is always followed by crowds of the common people, who listen with great pleasure to the disputation between him and the Brahmins; and are not a little amused when the Brahmins depart, and appoint another day for the discussion. The people sometimes bring back the Brahmins by constraint, and urge them to the contest again.

just as if we were performing an act of charity by so doing; and as if it were so considered by the natives. It is not an act of charity on our part, nor is it so considered by them. They themselves tell us plainly why we do not mind their religion; “not because we fear to disturb their tranquillity, but because “we have no religion of our own.”

7. A Hindoo may live with his English master for twenty years, and never once hear him mention his religion. He gives then his master no credit for his delicacy in not proselyting him. But he gives him credit for this, that he is a humane man, just in his conduct, of good faith in his promises, and indifferent about his (the Hindoo's) prejudices. The very reverse of all which, was his predecessor the Mahometan.

8. Not to harass the natives unnecessarily on any subject is doubtless good policy: but in this case it is a cheap policy, for it is perfectly natural to us, and therefore has ever been maintained. Did we consider their moral improvement equal in importance to tribute or revenue, we should long ago have attempted it. We can claim no merit then for this *forbearance*, for it arises from our own unconcern about the Christian religion.

9. But so great is the truth and divine excellence of our religion, that even the principles which flow from it remotely, lead the heathens to enquire into its doctrine, the fountain.

Natives of all ranks in Hindoostan, at their courts and in their bazars, behold an awful contrast between *their* base and illiberal maxims, and *our* just and generous principles. Of this they discourse to each other, and enquire about the cause, but we *will* not tell them. We are ashamed to confess that these principles flow from our religion. We would indeed rather acknowledge any other source.

10. The action of our principles upon them is nevertheless constant; and some aid of religious consideration, on our part, would make it effective. They are a divided people. They have no common interest. There is no such thing as a hierarchy of Brahminical faith in Hindoostan, fixed by certain tenets, and guided by an infallible head. They have no ecclesiastical polity, church government, synods, or assemblies. Some Brahmins are supported by hereditary lands granted to a family or attached to a temple, and pass their time in passive ignorance, without concern about public affairs. Brahmins having no endowment, engage in lay offices, as shopkeepers, money-lenders, clerks, and writers; or in other inferior and servile occupations. Others seek a religious character, and prosecute study at some of the Hindoo schools, of which there are a great number in Hindoostan. These are, in general, supported by the contributions of their students, or by public alms. The chief of these schools are Benares, Nuddeca, and Ougein. Benares has

acquired a higher celebrity for general learning than the other schools. But a Brahmin of Nuddeea or of Calcutta, acknowledges no jurisdiction of a Brahmin at Benares, or of any other Brahmin in Hindoostan. The Brahminical system, from Cape Comorin to Tibet, is purely republican, or rather anarchical.* The Brahmins of one province often differ in their creed and customs from those in another. Of the chief Brahmins in the college of Fort William, there are few (not being of the same district) who will give the same account of their faith, or refer to the same sacred books. So much do the opinions of some of those now in the college differ, that they will not so much as worship or *eat* with each other. The Brahmins in general cannot *read* their sacred books. Their ignorance of writing and of the geography of the country is such, that there is no general communication among them, political or religious.

11. The natives of Hindoostan are a divided people. They have no common interest. To disseminate new principles among them is not difficult. They are less tenacious of opinion than of custom. In no other country has there been such a variety of opinions on religious subjects, for many ages past, as in Hindoostan. The aborigines of the country, denominated Hindoos or Gentoos, were not all followers of Brahma. Some were worshippers of the deity Boodh. The numerous nation of

* See Appendix H.

the Sieks, which is a secession from Hinduism, forms another great class. The inhabitants of the hills to the south and north of the peninsula, (according to some, the oldest race,) are again different from the former, and from each other. All these different sects have their respective subdivisions, schisms, and contrarieties in opinion and in practice. And from all of them the Mahometans, who are now spread over all Hindoostan, are entirely distinct; and from these again, differ the various ramifications of the Christian faith. The sea coasts, for several centuries past, have been peopled by Portuguese, Armenian, Greek or Nestorian Christians; and now the Protestant religion flourishes wherever it is taught. In no other country is there such a variety of religions, or so little concern about what true religion is, as in British India. A man may worship any thing or nothing. When one native meets another on the road, he seldom expects to find that he is of the same cast with himself. It has been calculated that there are an hundred casts of religion in India. Hence the Hindoo maxim, so grateful to the philosophers, that the Deity is pleased with the variety, and that every religion, or no religion, is right.

To disseminate the principles of the Christian religion and morals throughout the provinces under our dominion, is certainly very *practicable*.*

* See Appendix F.

CHAPTER II.

ON THE POLICY OF CIVILIZING THE NATIVES.

1. **I**N governing conquered kingdoms, a Christian policy may be exercised, or a Roman policy.

A Roman policy sacrifices religion to every other consideration in the administration of the new empire. The religion of the native is considered as an *accident* or peculiarity, like that of his colour or form of body, and as being natural rather than acquired; and therefore no attempt is made to change it. And this is correct reasoning, on the principle that all religions are human and equal. The policy therefore founded on this principle, professes to cultivate the intellectual powers of the native in every branch of knowledge, except *religion*.

It is evident that the administration of India during the last forty years, has been conducted on the principles of the Roman policy. The religion of the natives continuing the same, they have been properly governed by their own laws.

2. A Christian policy embraces all the just principles of the Roman policy, but extends its aims of utility further by endeavouring to improve the mind of the native in *religious* knowledge,

as soon as the practicability of the attempt shall appear obvious. The practicability will of course be retarded in some conquered heathen states, by particular circumstances. But a Christian policy ever looks to the Christian religion for the perpetuity of empire; and considers that the knowledge of Christian principles can alone enable the natives to comprehend or to appreciate the spirit of Christian government. Our religion is therefore inculcated for the following reasons generally :

1st. Because its civilizing and benign influence is certain and undeniable. We have *seen* that it has dispensed knowledge and happiness to every people, who have embraced it.

2dly. Because it attaches the governed to their governors; and facilitates our intercourse with the natives. There can never be confidence, freedom, and affection between the people and their sovereign, where there exists a difference in religion.

3dly. The Christian religion is inculcated on account of its ETERNAL SANCTIONS; and the solemn obligation of Christians to proclaim them, whenever an opportunity shall be afforded by Providence of doing it with probable success; it being by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the *means* of imparting Christian knowledge to our subjects or not; any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not.

These motives will acquire additional weight, if, first, the natives be subject to an immoral or inhuman superstition; and, secondly, if we voluntarily exercise dominion over them, and be benefited by that dominion.

3. The question of policy, regarding the instruction of our native subjects, the Mahometans and Hindoos, is to be determined by the consideration of their *moral* state.

The Mahometans profess a religion, which has ever been characterised by political bigotry and intemperate zeal. In this country that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Mahometan feels his religion touched, he grasps his dagger. This spirit was seen in full operation under Tippoo's government; and it is not now extinguished. What was the cause of the alarm which seized the English families in Bengal after the late massacre of our countrymen at Benares, by the Mahometan chiefs? There was certainly no ground for apprehension; but it plainly manifested our opinion of the people.—We have consolidated our Indian empire by our power; and it is now impregnable; but will the Mahometan ever bend humbly to Christian dominion? Never, while he is a Mahometan.

4. Is it then good policy to cherish a vindictive religion in the bosom of the empire for ever? Would it not accord with the dictates of the soundest wisdom to allow Christian schools

to be established, where the children of poor Mahometans might learn another temper; the good effects of which would be felt, before one generation pass away? The adult Hindoo will hardly depart from his idol, or the Mahometan from his prophet, in his old age; but their children, when left destitute, may be brought up Christians, if the British parliament please. But as matters now stand, the follower of Mahomet imagines that we consider it a point of honour to reverence *his* faith and to despise our own. For he, every day, meets with Europeans, who would more readily speak with disrespect of their own religion, than of his. No where is the bigotry of this intolerant faith nursed with more tenderness than in British India. While it is suffering concussion in every other part of the world, even to Mecca, its centre, (as by a concurring providence, toward its final abolition,) here it is fostered in the peaceful lap of Christian liberality.

5. A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects. Is there not more danger of losing this country, in the revolution of ages, (for an empire without a religious establishment cannot stand for ever,) by leaving the dispositions and prejudices of the people in their present state, than by any change that Christian knowledge and an improved state of civil society, would produce in them? And would not Christianity,

more effectually than any thing else, disunite and segregate our subjects from the neighbouring states, who are now of the same religion with themselves; and between whom there must ever be, as there ever has been, a constant disposition to confederacy and to the support of a common interest? At present, there is no natural bond of union between us and them. There is nothing common in laws, language or religion, in interest, colour or country. And what is chiefly worthy of notice, we can approach them in no other way than by the means of our religion.*

6. The moral state of the Hindoos is represented as being still worse than that of the Mahometans. Those, who have had the best opportunities of knowing them, and who have known them for the longest time, concur in declaring that neither truth, nor honesty, honour, gratitude, nor charity, is to

* “The newly converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin; and are always ready to take up arms in their defence. The Pagans and Mahometans are naturally enemies to the Europeans, because they have no similarity to them either in their external appearance, or in regard to their manners, their religion, or their interest. If the English therefore do not endeavour to secure the friendship of the Christians in India, on whom can they depend? How can they hope to preserve their possessions in that remote country?—In the above observations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English and the king of Travancore on the coast of Malabar. The great number of Christians residing there, whom Hyder and his son every where persecuted, always took part with the English.” See Bartolomeo’s Voyage, page 207, and note.

“Ten thousand native Christians lost their lives during that war.” Ibid. 149.

be found pure in the breast of a Hindoo. How can it be otherwise? The Hindoo children have no moral *instruction*. If the inhabitants of the British isles had no moral instruction, would they be moral? The Hindoos have no moral *books*. What branch of their mythology has not more of falsehood and vice in it, than of truth and virtue? They have no moral *gods*. The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay painted red, deformed and disgusting as the vices which are practised before it.*

7. You will sometimes hear it said that the Hindoos are a mild and passive people. They have apathy rather than mildness; their hebetude of mind is, perhaps, their chief negative virtue. They are a race of men of weak bodily frame, and they have a mind conformed to it, timid and abject in the extreme. They are passive enough to receive any vicious

* The Hindoo superstition has been denominated *lascivious* and *bloody*. That it is bloody, is manifest from the daily instances of the female sacrifice, and of the commission of sanguinary or painful rites. The ground of the former epithet may be discovered in the description of their religious ceremonies: "There is " in most sects a right-handed or decent path; and a left-handed or *indecent* " mode of worship."

See Essay on the Religious Ceremonies of the Brahmins, by H. T. Colebrooke, Esq. *Asiat. Res.* Vol. VII. p. 281. That such a principle should have been admitted as systematic into any religion on earth, may be considered as the last effort of mental depravity in the invention of a superstition to blind the understanding, and to corrupt the heart.

impression. The English government found it necessary lately to enact a law against parents sacrificing their own children. In the course of the last six months, one hundred and sixteen women were burnt alive with the bodies of their deceased husbands within thirty miles round Calcutta, the most civilized quarter of Bengal.* But, independently of their superstitious practices, they are described by competent judges as being of a spirit vindictive and merciless; exhibiting itself at times in a rage and infatuation, which is without example among any other people.† But it is not necessary to enter into any detail

* From April to October, 1804. See Appendix D.

† Lord Teignmouth, while President of the Asiatic Society in Bengal, delivered a discourse, in which he illustrated the revengeful and pitiless spirit of the Hindoos, by instances which had come within his own knowledge while resident at Benares.

In 1791, Soodishter Meer, a Brahmin, having refused to obey a summons issued by a civil officer, a force was sent to compel obedience. To intimidate them, or to satiate a spirit of revenge in himself, he sacrificed one of his own family. “ On their approaching his house, he cut off the head of his deceased son’s widow, “ and threw it out.”

In 1793, a Brahmin, named Balloo, had a quarrel with a man about a field, and, by way of revenging himself on this man, he killed his own daughter. “ I “ became angry, said he, and enraged at his forbidding me to plough the field, “ and bringing my own little daughter Apmunya, who was only a year and a half “ old, I killed her with my sword.”

About the same time, an act of matricide was perpetrated by two Brahmins, Beechuk and Adher. These two men conceiving themselves to have been injured by some persons in a certain village, they brought their mother to an adjacent rivulet, and calling aloud to the people of the village, “ Beechuck drew his sey- “ metar, and, at one stroke, severed his mother’s head from the body; with the

to prove the degraded state of the Hindoos : for if it were demonstrated that their moral depravity, their personal wretchedness, and their mental slavery, were greater than imagination can conceive, the fact would have no influence on those who now oppose their Christian instruction. For, on the same principle that they withhold instruction from them in their present state, they would deny it, if they were worse. Were the books of the Brahmins to sanction the eating of *human flesh*, as they do the burning of women alive, the practice would be respected. It would be considered as a solemn rite consecrated by the ancient and sacred prejudices of the people, and the cannibal would be esteemed holy.*

8. During the last thirty years there have been many plans suggested for the better administration of the government of this country ; but no system which has not the reformation of the *morals* of the people for its basis, can ever be effective.

“ professed view, as avowed both by parent and son, that the mother’s spirit “ might for ever haunt those who had injured them.” *Asiat. Res.* Vol. IV. p. 337.

Would not the principles of the Christian religion be a good substitute for the principles of these Brahmins of the province of Benares?

It will, perhaps, be observed, that these are but individual instances. True : but they prove all that is required. Is there any other barbarous nation on earth which can exhibit *such* instances?

* It is a fact that human sacrifices were formerly offered by the Hindoos ; and as it would appear, at that period which is fixed by some authors for the æra of their civilization and refinement.

The people are destitute of those principles of honesty, truth, and justice, which *respond* to the spirit of British administration ; they have not a disposition which is *accordant* with the tenor of Christian principles. No virtues, therefore, no talents, or local qualification of their governors can *apply* the most perfect system of government with full advantage to such subjects. Something may be done by civil institution to ameliorate their condition, but the spirit of their superstition has a continual tendency to deterioration.

9. The European who has been long resident in India, looks on the civilization of the Hindoos with a hopeless eye. Despairing, therefore, of intellectual or moral improvement, he is content with an obsequious spirit and manual service. These he calls the virtues of the Hindoo ; and, after twenty years service, praises his domestic for his *virtues*.

10. It has been remarked, that those learned men who are in the habit of investigating the mythology of the Hindoos, seldom prosecute their studies with any view to the moral or religious improvement of the people. Why do they not ? It is because they think their improvement hardly practicable. Indeed the present circumstances of the people seldom become a subject of their investigation. Though such a number of women sacrifice themselves every year in the vicinity of Calcutta, yet it is rare that a European witnesses the scene, or even hears of

the event. At the time that government passed the law which prohibited the drowning of children, or exposing them to sharks and crocodiles at Saugur, there were many intelligent persons in Calcutta who had never heard that such enormities existed. Who cares about the Hindoos, or ever thinks of visiting a village to enquire about their state, or to improve their condition! When a boat oversets in the Ganges, and twenty or thirty of them are drowned, is the event noticed as of any consequence, or recorded in a newspaper, as in England? or when their dead bodies float down the river, are they viewed with other emotions than those with which we behold the bodies of other animals?

11. A few notices of this kind will at once discover to the accurate observer of manners in Europe, the degraded character of the Hindoos in our estimation, *whatever* may be the cause. What then is the cause of this disregard of the persons and circumstances of the Hindoos? The cause is to be found in the superstition, ignorance, and vices of the Hindoo character; and in nothing else.*

12. Now it is certain that the morals of this people, though they should remain subject to the British government for a thousand years, will never be improved by any other means than by the principles of the Christian religion. The moral

* See Appendix I.

example of the few English in India cannot pervade the mass of the population. What then is to be expected as the utmost felicity of British administration for ages to come? It is this, that we shall protect the country from invasion, and grant to the inhabitants to manufacture our investments in solemn stillness, buried in personal vice, and in a senseless idolatry.

13. Providence hath been pleased to grant to us this great empire, on a continent where, a few years ago, we had not a foot of land. From it we export annually an immense wealth to enrich our own country. What do we give in return? Is it said that we give protection to the inhabitants, and administer equal laws? This is necessary for obtaining our wealth. But what do we give in return? What acknowledgment to Providence for its goodness has our nation ever made? What benefit hath the Englishman ever conferred on the Hindoo, as on a brother? Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of Deism, or of Atheism, or of Polytheism, and not from the principles of the Christian religion.

14. Is there any one duty incumbent on us as conquerors, toward a conquered people, resulting from our being a *Christian* nation, which is not common to the ancient Romans or the modern French? If there be, what is it? The Romans and the

French observed such delicacy of conduct toward the conquered, on the subject of religion, that they not only did not trouble them with their own religion, but said unto them, “ We shall be of yours.” So far did these nations excel us in the policy of not “ disturbing the faith of the natives.”

Can any one believe that our Indian subjects are to remain for ever under *our* government involved in their present barbarism, and subject to the same inhuman superstition? And if there be a hope that they will be civilized, when is it to begin, and by whom is it to be effected?

15. No Christian nation ever possessed such an *extensive* field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindoostan. No other nation ever possessed such *facilities* for the extension of its faith as we now have in the government of a passive people; who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years to subjugate this Eastern empire to the most civilized nation in the world, *for this very purpose?*

16. “ The facility of civilizing the natives,” some will admit, “ is great? but is the measure safe? It is easy to govern the “ Hindoos in their ignorance, but shall we make them as wise

“ as ourselves ! The superstitions of the people are no doubt
 “ abhorrent from reason ; they are idolatrous in their worship,
 “ and bloody in their sacrifices ; but their manual skill is ex-
 “ quisite in the labours of the loom ; they are a gentle and
 “ obsequious people in civil transaction.”

In ten centuries the Hindoos will not be as wise as the English. It is now perhaps nineteen centuries since human sacrifices were offered on the British altars. The progressive civilization of the Hindoos will never injure the interests of the East India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empire, regulate the policy of future times, and neglect a present duty ; a solemn and imperious duty : exacted by their religion, by their public principles, and by the opinion of the Christian nations around them ! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition !

17. No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India is easy ; and that the benefits of that instruction, civil as well as moral, will be inestimable ; whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can

brighten the hope or animate the policy of a virtuous people organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity; every consideration, we aver, would persuade us to diffuse the blessings of Christian knowledge among our Indian subjects.

CHAPTER III.

ON THE IMPEDIMENTS TO THE CIVILIZATION OF THE NATIVES.—THE PHILOSOPHICAL SPIRIT OF EUROPEANS FORMERLY AN IMPEDIMENT TO THE CIVILIZATION OF THE NATIVES.

1. A CHIEF obstacle to the civilization of the Hindoos during the last fifty years, is accounted by some to have been the unconcern of Europeans in India, particularly the French, as to their moral improvement, and the apathy with which they beheld their superstitions. This has been called the philosophical spirit, but improperly; for it is a spirit very contrary to that of true philosophy. The philosophical spirit argues in this manner: “An elephant is an elephant, and a Hindoo is a Hindoo. They are both such as nature made them. We ought to leave them on the plains of Hindoostan such as we found them.”

2. The philosophical spirit further shews itself in an admiration of the ancient systems of the Hindoos, and of the supposed purity of their doctrines and morals in *former* times. But truth

and good sense have for some years been acquiring the ascendancy, and are now amply vindicated by a spirit of accurate investigation, produced by the great encouragement which has been lately afforded to researches into Oriental literature.

3. The College of Fort William will probably illustrate to the world what India is, or ever was; for all the sources of Oriental learning have been opened.

The gravity with which some learned disquisitions have been lately conducted in Europe, and particularly in France, respecting Indian science and Indian antiquity, is calculated to amuse us.

The passion for the Hindoo Joques seems to have been first excited by a code of Gentoo laws, transmitted with official recommendation from this country, and published at home by authority; and yet not by the code itself, but by the translator's preface, in which there are many solemn assertions impugning the Christian revelation, and giving the palm to Hindoo antiquity. The respect due to the code itself seems to have been transferred to this preface, which was written by a young gentleman, who observes, "that he was held forth to the public as "an author, almost as soon as he had commenced to be a "man;" that he could not translate from the Shanscrit language himself, "for that the Pundits who compiled the code, were to "a man resolute in rejecting all his solicitations for instruction

“ in this dialect ; and that the persuasion and influence of the
 “ Governor General (Mr. Hastings) were in vain exerted to
 “ the same purpose.” Having then translated the Gentoo Laws
 from a *Persian* translation, he thinks himself justified in believ-
 ing “ that the world does not now contain annals of more indis-
 “ putable antiquity than those delivered down by the ancient
 “ Brahmins ; and that we cannot possibly find grounds to sup-
 “ pose that the Hindoos received the smallest article of their
 “ religion or jurisprudence from Moses ; though it is not utterly
 “ impossible that the doctrines of Hindoostan might have been
 “ early transplanted into Egypt, and thus have become familiar
 “ to Moses.”*

4. These sentiments for the first time ushered on the nation under the appearance of respectable sanction, were eagerly embraced. The sceptical philosophers, particularly in France, hoped that they were true : and the learned in general were curious to explore this sacred mine of ancient literature. “ *Omne ignotum pro magnifico.*” Strangers to the language, they looked into the mystical records of the Brahmins as into the mouth of a dark cavern of unknown extent, probably inaccessible, perhaps fathomless. Some adventurers from the Asiatic Society entered this cavern, and brought back a report very unfavourable to the wishes of the credulous infidel. But the

* Preface to Gentoo Code.

college of Fort William holds a torch which illuminates its darkest recesses. And the result is, that the former gloom, which was supposed to obscure the evidence of our religion, being now removed ; enlightened itself, it reflects a strong light on the Mosaic and Evangelic Scriptures, and Shanscrit Record may thus be considered as a new attestation to the truth of Christianity, granted by the divine dispensation, to these latter ages.*

5. The whole library of Shanscrit learning is accessible to members of the college of Fort William. The old keepers of this library, the Pundits, who would give no access to the translator of the Gentoo code, or to the then governor of India, now vie with each other in giving every information in their power. Indeed there is little left for them to conceal. Two different grammars of the Shanscrit language are now compiling in the college, one by the Shanscrit professor ; and the other by the Shanscrit teacher, without any communication as to each other's system, so absolute is their confidence in a knowledge of the language. The Shanscrit teacher proposed to the council of the college to publish the whole of the original Shasters in their own character, with an English translation. The chief objection to this was, that we should then publish many volumes, which few would have patience to read. Such

* See Appendix L.

parts of them however as are of a moral tendency, or which illustrate important facts in Eastern history or science, were recommended for publication.

6. It does not appear that any one work in Shanscrit literature has yet been discovered, which can vie in antiquity with the poem of Homer, on the plain ground of historical evidence, and collateral proof. It is probable that there may be some work of an older date; but we have no *evidence* of it. If ever such evidence should be obtained, the world will soon hear of it. As to the alleged proof of antiquity from astronomical calculation, it is yet less satisfactory than that from the Egyptian zodiac, or Brydone's lava.*

What use shall we make of the illustration of these facts, but to urge, that, since the dark traditions of India have confirmed the truth of divine Revelation, the benefits of that Revelation may be communicated to India.

* The editors of the Asiatic Researches in London have availed themselves of the occasion of that work's being republished at home, to prefix a preface to the fifth volume, containing sentiments directly contrary to those professed and published by the most learned members of the Asiatic Society. They will be much obliged to the London editors of that work to take no such liberty in future; but to allow the Society to write its own prefaces, and to speak for itself. We are far off from France here. The Society professes no such philosophy.

CHAPTER IV.

THE SANGUINARY SUPERSTITIONS OF THE NATIVES, AN
IMPEDIMENT TO THEIR CIVILIZATION.

1. ANOTHER impediment to the civilization of the natives is the continuance of their *sanguinary* superstitions, by which we mean those practices which inflict immediate death, or tend to produce death. All bloody superstition indurates the heart and affections, and renders the understanding inaccessible to moral instruction. No ingenuous arts can ever humanize the soul addicted to a sanguinary superstition.

We shall not pollute the page with a description of the horrid rites of the religion of Brahma. Suffice it to say that no inhuman practices in New Zealand, or in any other newly-discovered land of savages, are more offensive to natural feeling, than some of those which are committed by the Hindoo people.

It surely has never been asserted that these enormities cannot be suppressed. One or two instances may be mentioned, which will shew that the Hindoo superstitions are not impregnable.

2. It had been the custom from time immemorial, to immolate

at the island of Saugor, and at other places reputed holy on the banks of the Ganges, human victims, by drowning, or destruction by sharks. Another horrid practice accompanied it, which was the sacrifice of the first born child of a woman, who had been long barren.*

The Pundits and chief Brahmins of the college of Fort William were called upon to declare, by what sanction in their Shasters, these unnatural cruelties were committed. They alleged no sanction but *custom*, and what they termed “the barbarous ignorance of the low casts.” On the first intimation of the practice to the Governor General Marquis Wellesley, it was abolished.† Not a murmur followed; nor has any attempt of the kind since been heard of.

5. A similar investigation will probably soon take place respecting the custom of women burning themselves alive on the death of their husbands.‡ The Pundits have already been called on to produce the sanction of their Shasters. The passages exhibited are vague and general in their meaning; and differently interpreted by the same casts.§ Some sacred verses

* At the Hindoo festival in 1801, twenty-three persons sacrificed themselves, or were sacrificed by others, at the island of Saugor.

† See Regulation. Appendix C.

‡ From a late investigation it appears, that the number of women who sacrifice themselves within thirty miles round Calcutta every year is, on an average, upwards of two hundred. See Appendix D.

§ See Appendix A.

commend the practice, but none command it; and the Pundits refer once more to *custom*. They have however intimated, that if government will pass a regulation, amercing by fine every Brahmin who attends a burning, or every Zemindar who permits him to attend it, the practice cannot possibly long continue; for that the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

The civilized world may expect soon to hear of the abolition of this opprobrium of a Christian administration, the female sacrifice; which has subsisted, to our certain knowledge, since the time of Alexander the Great.

4. An event has just occurred, which seems, with others, to mark the present time, as favourable to our endeavour to qualify the rigour of the Hindoo superstition.

In the course of the Mahratta war, the great temple of Jaggernaut in Orissa has fallen into our hands. This temple is to the Hindoos what Mecca is to the Mahomedans. It is resorted to by pilgrims from every quarter of India. It is the chief seat of Brahminical power, and a strong-hold of their superstition. At the annual festival of the Rutt Jatra, seven hundred thousand persons (as has been computed by the Pundits in college) assemble at this place. The number of deaths in a single year, caused by voluntary devotement,* by imprisonment

* By falling under the wheels of the rutt or ear.

for nonpayment of the demands of the Brahmins, or by scarcity of provisions for such a multitude, is incredible. The precincts of the place are covered with bones. Four coss square (about sixty-four square miles) are accounted sacred to Jaggermout. Within the walls the priests exercised a dominion without control. From them there was no appeal to civil law or natural justice, for protection of life or property. But these enormities will not be permitted under the British government. At the same time that we use no coercion to prevent the superstitions of the natives, we permit a constant appeal to the civil power against injustice, oppression, and inhumanity; and it must have a beneficial influence on the whole Hindoo system, if we chastise the enormity of their superstition at the fountain head.*

* The rigour of the Mahometan faith coerced the Hindoo superstition; and was, so far, friendly to humanity. The Hindoos were prohibited from burning their women without official permission. Our toleration is celebrated by some, as being boundless. It is just to tolerate speculative religions; but it is doubtful whether there ought to be any toleration of practical vice, or of the shedding of human blood.

“ All religions,” says Colonel Dow, “ must be tolerated in Bengal, except in the practice of some inhuman customs, which the Mahometans already have in a great measure destroyed. We must not permit young widows, in their virtuous enthusiasm, to throw themselves on the funeral pile with their dead husbands, nor the sick and aged to be drowned, when their friends despair of their lives.” Dow’s History, Vol. III. p. 128.

This passage was written by Colonel Dow upwards of thirty years ago. How many thousands of our subjects within the province of Bengal alone, have perished in the flames and in the river, since that period!

CHAPTER V.

THE NUMEROUS HOLYDAYS OF THE NATIVES AN IMPEDIMENT
TO THEIR CIVILIZATION.

1. ANOTHER obstacle to the improvement of the natives is the great number of their holydays. These holydays embody their superstition. On such days, its spirit is revived, and its inhuman practices are made familiar: and thus it acquires strength and perpetuity. The malignity of any superstition may be calculated almost exactly by the number of its holydays, for the more the mind is enslaved by it, the more voluminous will be its ritual, and more frequent its ceremonial of observance.

2. In the Hindoo calendar there are upwards of an hundred holydays;* and of these government recognises officially a certain number. In addition to the native holydays, the fifty-two Christian holydays, or fifty-two Sundays in the year, are (on Christian principles) generally allowed to natives employed in the public service. During those Hindoo holydays which are officially recognised, the public offices are shut up, on account

* The Brahmins observe two hundred and upwards.

of the *festival* (as it is termed) of Doorga Puja, of Churruck Puja, of Rutt Jattr,* or of some other. But great detriment to the public service arising from the frequent recurrence of these Saturnalia, government resolved some years ago to reduce the number, which was done accordingly. It now appears that, on the same principle that a few of them were cut off, we might have refused our official recognition of any; the Pundits having unanimously declared that these holydays are not enjoined by their sacred books.

3. It may be proper to permit the people in general to be as idle as the circumstances of individuals will permit; but their religious law does not require us to recognise one of their holydays officially. To those natives employed in the public service, the fifty-two Sundays are sufficient for rest from bodily labour.† To give them more holydays is to nurse their superstitions, and to promote the influx of religious mendicants into

* An Englishman will be of opinion that the Rutt Jattr cannot well be styled a *festival*. "The rutt or car containing the Hindoo gods is drawn along by the multitude, and the infatuated Hindoo throws himself down before it, that he may be *crushed to death* by the wheels." This sacrifice is annually exhibited at Jaggernant. Neither will the Churruck Puja be considered a *festive* occasion. At this Puja, "men are suspended in the air by iron hooks passed through the integuments of the back." This is an annual exhibition at Calcutta.

† No people require fewer days of *rest* than the Hindoos; for they know nothing of that corporal *exertion* and fatigue from labour, which in other countries render regular repose so grateful to the body and spirits.

industrious communities.* In what other country would it be considered a means of promoting the happiness of the common people, to grant them so great a portion of the year to spend in idleness and dissipation? The indulgence operates here as it would in any other country; it encourages extravagance, licentious habits, and neglect of business among themselves; and it very seriously impedes the business of the state, and deranges commercial negociation.

* See Appendix E.

PART III.

OF THE PROGRESS ALREADY MADE IN CIVILIZING THE NATIVES OF INDIA.

CHAPTER I.

OF THE EXTENSION OF CHRISTIANITY IN INDIA, UNDER THE INFLUENCE OF EPISCOPAL JURISDICTION.

1. **A** SENTIMENT has for some time prevailed in England very unfavourable to the measure of attempting the improvement of the Hindoos. It has been said that their prejudices are invincible; and that the Brahmins *cannot* receive the Christian religion. If the same assertion had been made of our forefathers in Britain, and of the Druids, their priests, it would not have been more contrary to truth. It is now time to disclose to the English nation some facts respecting the prevalence

of the Christian religion in India, which certainly will not be received with indifference.

2. The religion of Christ has been professed by Hindoos in India from time immemorial ; and thousands of Brahmins have been converted to the Christian faith. At this time there are upwards of one hundred and fifty thousand natives in one district alone, on the coast of Malabar, who profess that religion, and who live under a regular canonical discipline, occupying one hundred and nineteen churches.

3. It is probable that the Christian faith has been known in India since the time of the Apostles.* But we have authentic historical record for the following particulars. In the fifth century a Christian bishop from Antioch, accompanied by a small colony of Syrians, arrived in India, and preached the

* Eusebius relates that Pantænus, of Alexandria, visited India about the year 189 ; and there found Christians who had the Gospel of St. Matthew in Hebrew, which they informed him they had received from St. Bartholomew. He carried a copy of it to Alexandria, where it existed in the time of Jerome. At the council of Nice in the year 325 the primate of India was present, and subscribed his name. In the year following Frumentius was consecrated primate of India by Athanasius at Alexandria. Frumentius resided in Hindoostan for a long period, and founded many churches. He acquired great influence among the natives, and was appointed guardian of one of their kings during his minority. See Eusebius, *Hist. Eccl.* l. 3, c. 1.—Sozomenes, l. 2. c. 24 ; and Socrates, *Hist. Eccl.* l. 1, c. 29.

In the year 530 Cosmos, the Egyptian merchant, who had travelled through the greatest part of the Indian peninsula, found in the Dekhun and in Ceylon, a great many churches and several bishops.

Gospel in Malabar. “They made at first some proselytes among the Brahmins and Nairs, and were, on that account, much respected by the native princes.”*

4. When the Portuguese first arrived in India, they were agreeably surprised to find a hundred Christian churches on the coast of Malabar. But when they had become acquainted with the purity and simplicity of their doctrine, they were offended. They were yet more indignant when they found that these Hindoo Christians maintained the order and discipline of a regular church under episcopal jurisdiction; and that for thirteen hundred years past, they had enjoyed a succession of bishops appointed by the patriarchal see of Antioch. Mar Joseph was the bishop, who filled the Hindoo see of Malabar at that period. The Portuguese used every art to persuade him to acknowledge the supremacy of the pope; but in vain. He was a man of singular piety and fortitude, and declaimed with great energy against the errors of the Romish church. But when the power of the Portuguese became sufficient for their purpose, they invaded his bishopric, and sent the bishop

* “Many of them to this day preserve the manners and mode of life of the Brahmins, as to cleanliness, and abstaining from animal food.” *Asiat. Res.* Vol. VII. page 368. “The bulk of the St. Thomè Christians consists mostly of converts from the Brahmins and Shoudren cast; and not as the new Christians, or proselytes made by the Portuguese missionaries, of the lowest tribes.” *Asiat. Res.* Vol. VII. page 381.

bound to Lisbon. A synod was convened at Diamper in Malabar, on the 26th June, 1599, at which one hundred and fifty of the clergy of his diocese appeared. They were accused of the following opinions, which were by their adversaries accounted heretical; “ That they had married wives; that they “ owned but two sacraments, Baptism and the Lord’s Supper; “ that they denied Transubstantiation; that they neither invoked “ saints nor believed in purgatory; and, that they had no other “ orders or names of dignity in the church than bishop and “ deacon.”*

These tenets they were called on to abjure, or to suffer instant suspension from all church benefices. It was also decreed that all the Syrian and Chaldean books in their churches, and all records in the episcopal palace, should be burnt; in order, said the inquisitors, “ that no pretended apostolical monuments may “ remain.”†

5. Notwithstanding these violent measures, a great body of the Indian Christians resolutely defended their faith, and finally triumphed over all opposition. Some shew of union with the Romish church was at first pretended, through terror of the Inquisition; but a congress was held by them on the 22d of May, 1653, at Alangatta; when they formally separated from

* Conferences with Malabarian Brahmins, page 15: printed at London 1719.

† See Appendix K.

that communion.* They compose at this day the thirty-two schismatic churches of Malabar; so called by the Roman Catholics, as resembling the Protestant schism in Europe. At this time their number is about fifty thousand.

These churches soon afterwards addressed a letter to the Patriarch of Antioch, which was forwarded by means of the Dutch government, and published at Leyden in 1714; in which they request “that a spiritual guide may be sent, together with such “men as are versed in interpreting the holy Scriptures.”† But no spiritual guidé was ever sent.‡

The province of Malabar now forms part of the British dominions; and divine Providence hath placed these churches under *our* government.

6. The manners of these Christians are truly simple and primitive. Every traveller who has visited the churches in the mountains takes pleasure in describing the chaste and innocent lives of the native Christians. The congregations support each other, and form a kind of Christian republic. The clergy and elders settle all disputes among members of the community; and the discipline, for the preservation of pure morals, is very

* Annales Mission. page 193.

† Malabarian Conferences, 1719. Preface.

‡ In the year 1752, some bishops were sent from Antioch to consecrate by episcopal ordination, a native priest, one of their number. The old man, I hear, is yet alive. The episcopal residence is at Narnatte, ten miles inland from Porca.

correct, and would do honour to any Protestant church in Europe.*

7. The climate of Malabar is delightful ; and the face of the country, which is verdant and picturesque, is adorned by the numerous churches of the Christians. Their churches are not, in general, so small as the country parish churches in England. Many of them are sumptuous buildings,† and some of them are

* At certain seasons, the Agapæ, or love feasts, are celebrated, as in primitive times. On such occasions they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and, arranging themselves in rows, each spreads before him a plantain leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction ; and the overseers of the church, walking through between the rows, gives to each his portion. “ It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes and of all ages, assembled and receiving together, with the utmost reverence and devotion, their Appam, the pledge of mutual union and love.” Bartolomeo, page 424.

Compare the amiable lives and character of these Christian Hindoos with the rites of their unconverted countrymen in Bengal, described in Appendix B.

† “ The great number of such sumptuous buildings,” says Mr. Wrede, “ as the St. Thomè Christians possessed in the inland parts of the Travancore and Cochin dominions, is really surprising ; since some of them, upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half that sum.” *Asiat. Res.* Vol. VII. p. 380. “ Almost all the temples in the Southern Malabar, of which I had occasion to observe more than forty, were built in the same style, and nearly on the same plan. The façade with little columns (evidently the style of architecture prevalent in Asia Minor and Syria) being every where the same.” *Ibid.* 379.

In the year 1790, Tippoo the Mahometan destroyed a great number of the Christian churches, and a general conflagration of the Christian villages marked the progress of his destroying host. Ten thousand Christians lost their lives during the war. Bartolomeo, page 149.

visible from the sea. This latter circumstance is noticed incidentally by a writer who lately visited the country :

“ Having kept as close to the land as possible, the whole
 “ coast of Malabar appeared before us in the form of a green
 “ amphitheatre. At one time we discovered a district entirely
 “ covered with cocoa-nut-trees ; and, immediately after, a river
 “ winding through a delightful vale, at the bottom of which it
 “ discharged itself into the sea. In one place appeared a mul-
 “ titude of people employed in fishing ; in another ; a *snow-white*
 “ *church* bursting forth to the view from amidst the thick-leaved
 “ trees. While we were enjoying these delightful scenes with
 “ the early morning, a gentle breeze, which blew from the shore,
 “ perfumed the air around us with the agreeable smell wafted
 “ from the cardamon, pepper, bectel, and other aromatic herbs
 “ and plants.”*

A snow-white church bursting on the view from amidst the trees ! Can this be a scene in the land of the Hindoos ; where even a church for Europeans is so rarely found ? And can the persons repairing to these snow-white churches be Hindoos ; that peculiar people who are supposed to be incapable of receiving the Christian religion or its civilizing principles ? Yes, they are Hindoos, and now “ a peculiar people,” some of them formerly Brahmins of Malabar ; who, before

* Bartolomeo, p. 425.

means were used for their conversion, may have possessed as invincible prejudices against the religion of Christ as the Brahmins of Benares, or of Jaggernaut.

Whatever good effects have been produced by the Christian religion in Malabar, may also be produced in Bengal, and in every other province of Hindoostan.

CHAPTER II.

OF THE EXTENSION OF CHRISTIANITY IN INDIA BY THE
LABOURS OF PROTESTANT MISSIONARIES.

1. **I**N the bill brought into Parliament in 1793 for communicating Christian instruction to our Asiatic subjects, there was a clause for an “ Establishment of Missionaries and Schoolmasters.” Such an establishment (if it ever should be necessary) might seem more properly to *follow*, than to precede, the recognition of our national church in Hindoostan. It is probable, however, that the proposition for sending missionaries was less favourably received on account of the reigning prejudice against the name and character of “ missionary.” In England it is not professional in church or state. No honour or emolument is attached to it. The character and purpose of it are doubtful, and the scene of action remote. Even the propriety of sending missionaries any where has been called into question.

2. It is not, however, those who send missionaries, but those to whom they *are sent*, who have a right to give an opinion in this matter.

The same spirit which sent missionaries to Britain in the fourth century will continue to send missionaries to the heathen world to the end of time, by the established church, or by her religious societies.

3. Wherever the Christian missionary comes, he is well received. Ignorance ever bows to learning: but if there be a desire to impart this learning, what barbarian will turn away? The priests will murmur when the Christian teacher speaks as one having authority; but “the common people will hear him gladly.” Whether in the subterranean hut of frozen Greenland, or under the shade of a banian-tree in burning India, a Christian missionary surrounded by the listening natives, is an interesting sight; no less grateful to humanity than to Christian charity.

4. But who is this missionary? He is such as Swartz in India, or Brainerd in America, or the Moravian in Labrador; one who leaving his country and kindred, and renouncing honour and emolument, embraces a life of toil, difficulty, and danger; and contented with the fame of instructing the ignorant, “looks for the recompense of eternal reward.”

There is a great difference between a civilizing mechanic and an apostolic missionary. A mechanic of decent morals is no doubt useful among barbarians. The few around him learn something of his morals with his trade. And it is the duty of

civilized states to use such means for improving the barbarous portions of the human race.

But the apostolic missionary, who has studied the language and genius of the people, is a blessing of a higher order. His heavenly doctrine and its moral influence extend, like the light of the sun, over multitudes in a short time; giving life, peace, and joy, enlarging the conceptions, and giving birth to all the Christian charities. How shall we estimate the sum of human happiness produced by the voice of Swartz alone! Compared with him, as a dispenser of happiness, what are a thousand preachers of philosophy among a refined people!

5. Some of the English think that we ought not “to disturb the faith of the natives.” But some of the Hindoo Rajahs think differently. The King of Tanjore requested Mr. Swartz to disturb the faith of his wicked subjects by every means, and to make them, if possible, honest and industrious men. Mr. Swartz endeavoured to do so, and his services were acknowledged by the English government at Madras,* as well as by the King of Tanjore. In the year 1787, “the King of Tanjore made an appropriation for ever of land of the yearly income of five hundred pagodas, for the support of the Christian missionaries in his dominions.”†

* By Lord Macartney and General Coote.

† See Account of Proceedings of Society for promoting Christian Knowledge, for 1788.

6. In the debate in 1793, on the proposal for sending missionaries to India, some observation was made on Mr. Swartz, honourable to himself as a man, but unfavourable to his objects as a missionary. The paper containing this speech reached Mr. Swartz in India, and drew from him his famous Apology, published by the Society for promoting Christian knowledge. Perhaps no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this Apology of the venerable Swartz.

Without detailing the extraordinary success of himself and his brethren in converting thousands of the natives to the Christian religion, a blessing which some may not be able to appreciate ; he notices other circumstances of its beneficial influence, which all must understand.

His fellow missionary, “ Mr. Gericke, at the time the war “ broke out at Cuddalore, was the instrument, in the hands of “ Providence, by which Cuddalore was saved from plunder “ and bloodshed. He saved many English gentlemen from be- “ coming prisoners to Hyder Ali, which Lord Macartney kindly “ acknowledged.”

Mr. Swartz twice saved the fort of Tanjore. When the credit of the English was lost, and when the credit of the Rajah was lost, on the view of an approaching enemy, the people of the country refused to supply the fort with provisions ; and the

streets were covered with the dead. But Mr. Swartz went forth and stood at the gate, and at *his* word they brought in a plentiful supply.

Mr. Swartz, at different times, aided the English government in the collection of revenues from the refractory districts. He was appointed guardian to the family of the deceased King of Tanjore; and he was employed repeatedly as mediator between the English government and the country powers. On one occasion, when the natives doubted the purpose and good faith of the English, they applied to Mr. Swartz; “ Sir, if you
“ send a person to us, send a person who has learned all your
“ Ten Commandments.”*

7. Some of the English think that we ought not to disturb

* See Society Proceedings for 1792, page 114. Should Mr. Swartz's name be mentioned in any future discussion, the honour of the English nation is pledged to protect his fame. The bishops and clergy of England, in their account of Proceedings of the “ Society for promoting Christian Knowledge,” for 1792, have sanctioned the following character of Mr. Swartz :

“ He is an example of all that is great and good in the character of a Christian
“ missionary. He hath hazarded his life through a long series of years for the
“ name of our Lord Jesus Christ. His behaviour, while it has endeared him to
“ the common orders of men, has procured him admission before the throne of
“ the proudest monarch of the East. There do we find this worthy servant of
“ God, pleading the cause of Christianity, and interceding for his mission; and
“ doing it without offence. There do we find him renouncing every personal
“ consideration; and, in the true spirit of the divine Lawgiver, choosing rather
“ to suffer affliction with the people of God, than to enjoy any pleasures or dis-
“ tinctions which this world could afford him; esteeming the reproach of Christ

the faith of the Hindoos! After the apostolic Swartz had laboured for fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo Rajah “shed a flood of tears over the body, “and covered it with a gold cloth.”* His memory is still blessed among the people. The King of Tanjore has lately written to the bishops of the English church, requesting that a monument of marble may be sent to him, “in order,” he adds, “that it “may be erected in the church which is in my capital, to perpetuate the memory of the late Reverend Mr. Swartz, and to “manifest the esteem I have for the character of that great and “good man, and the gratitude I owe to him, my father and my “friend.”

8. But whence was this Swartz? and under what sanction

“and the advancement of a despised religion far greater riches than Indian “treasures.”

See Dr. Glasse’s Charge to a Missionary proceeding to India. It will not be foreign to the subject of this Memoir to insert another passage of that Charge :

“Happy will it be, if our conquests in India should open the way for a further “introduction of the Gospel, and for the extension and enlargement of Christ’s “kingdom. What a lustre would such an accession give to the British conquests “in the Eastern world, when it should appear, that we have been conquering, “not for ourselves alone, but for *Him also in whom we believe.*”

* Serfogee Maha Rajah of Tanjore. See Society Proceedings for 1801, p. 141. Let us hail this act as the emblem of the whole Hindoo superstition bending to the Christian faith.

did he and his predecessors exercise their ministry as Christian preachers to the heathen ?

The first person appointed to superintend a Protestant mission in India was Bartholomew Ziegenbalgius, a man of considerable learning and of eminent piety, educated at the University of Halle in Germany. Having been ordained by the learned Burmannus, Bishop of Zealand, in his twenty-third year, he sailed for India in 1705. A complete century will have revolved in October of this year, since the mission in India began. Immediately on his arrival, he applied himself to the study of the language of the country, and with such success, that in a few years he obtained a classical knowledge of it; and the colloquial tongue became as familiar to him as his own. His fluent orations addressed to the natives, and his frequent conferences with the Brahmins,* were attended with almost immediate success; and a Christian church was founded in the second year of his ministry, which has been extending its limits to the present time.

9. During his residence in India he maintained a correspondence with the King of England and other princes, and with many of the learned men on the continent. In the year 1714, he returned to Europe for a few months on the affairs of the mission. On this occasion he was honoured with an audience

* A volume of these conferences was published in London in 1719. 8vo.

by his Majesty George the First. He was also invited to attend a sitting of the bishops in the “ Society for promoting Christian Knowledge;” where he was received with an eloquent address in the Latin language;* to which he answered in the Tamul tongue; and then delivered a copy of his speech translated into Latin.

10. The grand work to which the king and the English bishops had been long directing his attention, was a translation of the Scriptures into the Tamul or Malabarian language.

This indeed was the grand work; for wherever the Scriptures are translated into the vernacular tongue, and are open and common to all, inviting enquiry and causing discussion, they cannot remain a dead letter; they produce fruit of themselves, even without a teacher. When a heathen views the word of God in all its parts, and hears it addressing him in his own familiar tongue, his conscience responds, “ This is the word of God.” The learned man who produces a translation of the Bible into a new language, is a greater benefactor to mankind than the prince who founds an empire.—The “ incorruptible seed of the word of God” can never die. After ages have revolved, it is still producing new accessions to truth and human happiness.

So diligent in his studies was this eminent missionary, that

* Niecampius, Hist. Miss. Orient. page 190.

before the year 1719, he had completed a translation of the whole Striptures into the Tamul tongue;* and had also composed a grammar and dictionary of the same language, which remain with us to this day.

11. The peculiar interest taken by King George the First, in this primary endeavour to evangelize the Hindoos, will appear from the following letters addressed to the missionaries by his Majesty.

“ George by the Grace of God, King of Great Britain,
 “ France and Ireland, Defender of the Faith, &c.
 “ To the Reverend and Learned Bartholomew
 “ Ziegenbalgius, and John Ernest Grundlerus,
 “ Missionaries at Tranquebar in the East Indies.

“ REVEREND AND BELOVED,

“ Your letters dated the 20th January of the present year, were most welcome to us; not only
 “ because the work undertaken by you of converting the heathen to the Christian faith, doth by
 “ the grace of God prosper, but also because that

* Like Wickeliffie's Bible, it has been the father of many versions.

“ in this our kingdom such a laudable zeal for the
 “ promotion of the Gospel prevails,
 “ We pray you may be endued with health and
 “ strength of body, that you may long continue to
 “ fulfil your ministry with good success; of which,
 “ as we shall be rejoiced to hear, so you will always
 “ find us ready to succour you in whatever may
 “ tend to promote your work and to excite your
 “ zeal. We assure you of the continuance of our
 “ royal favour.”*

“ Given at our Palace of Hampton-
 “ Court the 23d August, A. D.
 “ 1717, in the 4th Year of our
 “ Reign.

“ GEORGE R.

“ Hattorf.”

12. The king continued to cherish with much solicitude the interests of the mission after the death of Ziegenbalgus; and in ten years from the date of the foregoing letter, a second was addressed to the members of the mission, by his Majesty.

* Niccampius, Hist. Miss. p. 212.

“ REVEREND AND BELOVED,

“ From your letters, dated Tranquebar, the 12th
 “ September, 1725, which some time since came to
 “ hand, we received much pleasure; since by them
 “ we are informed not only of your zealous exer-
 “ tions in the prosecution of the work committed
 “ to you, but also of the happy success which hath
 “ hitherto attended it, and which hath been gra-
 “ ciously given of God.

“ We return you thanks for these accounts, and
 “ it will be acceptable to us, if you continue to
 “ communicate whatever shall occur in the progress
 “ of your mission.

“ In the mean time we pray you may enjoy strength
 “ of body and mind for the long continuance of
 “ your labours in this good work, to the glory of
 “ God, and the promotion of Christianity among
 “ the heathens; *that its perpetuity may not fail in*
 “ *generations to come.*”*

“ Given at our Palace at St. James’s,
 “ the 23d February, 1727, in the }
 “ 13th Year of our Reign.

“ GEORGE R.”

* Niccampius, page 284.

15. The English nation will receive these letters (now sent back in the name of the Hindoos) with that reverence and affectionate regard, which are due to the memory of the royal author, considering them as a memorial of the nation's past concern for the welfare of the natives, and as a pledge of our future care.

Providence hath been pleased to grant the prayer of the king, "that the work might not fail in generations to come." After the first missionary Ziegenbalgius had finished his course, he was succeeded by other learned and zealous men; and lastly, by the apostle of the East, the venerable Swartz, who, during the period of half a century,* has fulfilled a laborious ministry among the natives of different provinces, and illuminated many a dark region with the light of the Gospel.

14. The pious exertions of the king for the diffusion of religious blessings amongst the natives of India, seem to have been rewarded by heaven in temporal blessings to his own subjects in their intercourse with the East; by leading them onward in a continued course of prosperity and glory, and by granting to them at length the entire dominion of the peninsula of India.

15. But these royal epistles are not the only evangetic documents of high authority in the hands of the Hindoos. They are in possession of letters written by the Archbishop of Canterbury,

* From 1749 to 1800.

of the same reign ;* who supported the interests of the mission with unexampled liberality, affection, and zeal. These letters, which are many in number, are all written in the Latin language. The following is a translation of his grace's first letter ; which appears to have been written by him as president of the " Society for promoting Christian Knowledge."

" To Bartholomew Ziegenbalgus and John Ernest
 " Grundlerus, Preachers of the Christian Faith,
 " on the Coast of Coromandel.

" As often as I behold your letters, reverend
 " brethren, addressed to the venerable Society in-
 " stituted for the promotion of the Gospel, whose
 " chief honour and ornament ye are ; and as often
 " as I contemplate the light of the Gospel either
 " now first rising on the Indian nations, or after
 " the intermission of some ages again revived, and
 " as it were restored to its inheritance ; I am con-
 " strained to magnify that singular goodness of God
 " in visiting nations so remote ; and to account you,
 " my brethren, highly honoured, whose ministry

* Archbishop Wake.

“ it hath pleased Him to employ, in this pious work,
 “ to the glory of His name and the salvation of so
 “ many millions of souls.

“ Let others indulge in a ministry, if not idle,
 “ certainly less laborious, among Christians at home.
 “ Let them enjoy in the bosom of the church, titles
 “ and honours, obtained without labour and without
 “ danger. Your praise it will be (a praise of endless
 “ duration on earth, and followed by a just recom-
 “ pense in heaven) to have laboured in the vineyard
 “ which yourselves have planted; to have declared
 “ the name of Christ, where it was not known be-
 “ fore; and through much peril and difficulty to
 “ have converted to the faith those, among whom
 “ ye afterwards fulfilled your ministry. Your pro-
 “ vince therefore, brethren, your office, I place
 “ before all dignities in the church. Let others be
 “ pontiffs, patriarchs, or popes; let them glitter in
 “ purple, in scarlet, or in gold; let them seek the
 “ admiration of the wondering multitude, and receive
 “ obeisance on the bended knee. Ye have acquired
 “ a better name than they, and a more sacred fame.

“ And when that day shall arrive when the chief
 “ Shepherd shall give to every man *according to his*
 “ *work*, a greater reward shall be adjudged to you.
 “ Admitted into the glorious society of the Prophets,
 “ Evangelists, and Apostles, ye, with them shall
 “ shine, like the sun among the lesser stars, in the
 “ kingdom of your Father, for ever.

“ Since then so great honour is now given unto
 “ you by all competent judges on earth, and since
 “ so great a reward is laid up for you in heaven ;
 “ go forth with alacrity to that work, to the which
 “ the Holy Ghost hath called you. God hath already
 “ given to you an illustrious pledge of his favour,
 “ an increase not to be expected without the aid of
 “ his grace. Ye have begun happily, proceed with
 “ spirit. He, who hath carried you safely through
 “ the dangers of the seas to such a remote country,
 “ and who hath given you favour in the eyes of
 “ those whose countenance ye most desired ; He
 “ who hath so liberally and unexpectedly ministered
 “ unto your wants, and who doth now daily add
 “ members to your church ; He will continue to

“ prosper your endeavours, and will subdue unto
 “ himself, by your means, the *whole continent of*
 “ *Oriental India.*

“ O happy men! who, standing before the tri-
 “ bunal of Christ, shall exhibit so many nations
 “ converted to his faith by your preaching; happy
 “ men! to whom it shall be given to say before the
 “ assembly of the whole human race, ‘ Behold us,
 “ ‘ O Lord, and the children whom thou hast given
 “ ‘ us;’ happy men! who being justified by the
 “ Saviour, shall receive in that day the reward of
 “ your labours, and also shall hear that glorious
 “ encomium; ‘ Well done, good and faithful ser-
 “ ‘ vants, enter ye into the joy of your Lord.’”

“ May Almighty God graciously favour you and
 “ your labours in all things. May he send to your
 “ aid fellow-labourers, such and so many as ye wish.
 “ May he increase the bounds of your churches.
 “ May he open the hearts of those to whom ye
 “ preach the Gospel of Christ; that hearing you,
 “ they may receive life-giving faith. May he pro-
 “ tect you and yours from all evils and dangers.

“ And when ye arrive (may it be late) at the end of
 “ your course, may the same God, who hath called
 “ you to this work of the Gospel and hath preserved
 “ you in it, grant to you the reward of your labour,
 “ —an incorruptible crown of glory.*

“ These are the fervent wishes and prayers of,

“ Venerable brethren,

“ Your most faithful fellow servant in Christ,

“ From our Palace at Lambeth, }
 “ January, A. D. 1719. } “ GULIELMUS CANT.”

Such was the primary archiepiscopal charge to the Protestant missionaries, who came to India for the conversion of the heathen. Where shall we look, in these days, for a more perfect model of Christian eloquence; animated by purer sentiments of scriptural truth, by greater elevation of thought, or by a sublimer piety! †

* Niecampius, page 215.

† Before this letter reached India, Ziegenbalgus had departed this life at the early age of thirty-six years. The expressions of the archbishop corresponded in many particulars with the circumstances of his death. Perceiving that his last hour was at hand, he called his Hindoo congregation and partook of the holy Communion, “ amidst ardent prayers and many tears;” and afterwards addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the Apostle of the Gentiles at the prospect of death, who

16. By the letters of the king, and his long continued care of the mission, and by the frequent admonitory epistles of the archbishop, an incalculable sum of happiness has been dispensed in India. The episcopal charges infused spirit into the mission abroad; and the countenance of majesty cherished a zeal in the Society at home, which has not abated to this day. From the commencement of the mission in 1705, to the present year, 1805, it is computed that eighty thousand natives of all casts in one district alone, forsaking their idols and their vices, have been added to the Christian church.

17. In the above letter of the archbishop, there is found a prophecy, "That Christ shall subdue unto himself, through our means, the whole continent of Oriental India." It is certainly not unbecoming our national principles, nor inconsistent with

"desired to be with Christ, as being far better," he said, "That also is my desire. Washed from my sins in his blood, and clothed with his righteousness, I shall enter into his heavenly kingdom. I pray that the things which I have spoken may be fruitful. Throughout this whole warfare, I have entirely *endured* by Christ; and now I can say through him,"—"I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a *crown* of righteousness," which words having spoken, he desired that the Hindoo children about his bed, and the multitude filling the verandahs, and about the house, might sing the hymn, beginning "Jesus my Saviour Lord." Which when finished, he yielded up his spirit, amidst the rejoicings and lamentations of a great multitude; some rejoicing at his triumphant death, and early entrance into glory. And others lamenting the early loss of their faithful apostle; who had first brought the light of the Gospel to their dark region from the western world. Niccampius, page 217, and Annales Miss. page 20.

the language or spirit of the religion we profess, to look for the fulfilment of that prophecy.

18. Many circumstances concur to make it probable, that the light of Revelation is now dawning on the Asiatic world. How grateful must it be to the pious mind to contemplate, that while infidelity has been extending itself in the regions of science and learning, the divine dispensation should have ordered that the knowledge of the true God should flow into heathen lands!

Under the auspices of the college of Fort William, the Scriptures are in a course of translation into the languages of almost the “whole continent of Oriental India.” Could the royal patron of the Tamul Bible, who prayed “that the work might “not fail in generations to come,” have foreseen those streams of revealed truth, which are now issuing from this fountain, with what delight would he have hailed the arrival of the present æra of Indian administration. In this view, the Oriental college has been compared by one of our Hindoo poets, to a “flood “of light shooting through a dark cloud on a benighted land.” Directed by it, the learned natives from every quarter of India, and from the parts beyond, from Persia and Arabia, come to the source of knowlede: they mark our principles, ponder the volume of inspiration, “and hear, every man in his own tongue, “the wonderful works of God.”

19. The importance of this institution as the fountain of

civilization to Asia, is happily displayed in a Speech in the Shanscrit language, pronounced by the Shanscrit teacher,* at our late public disputations. The translation of this discourse (being the first in that language) we are induced to give entire; not only from our deference to the authority of the venerable speaker, who describes, with much precision, the present state, true object, and certain consequences of this Institution; but also, because the facts and reasoning contained in it bear the most auspicious reference to the various subjects which have been discussed in this Memoir.

As Moderator of the Disputation, he addresses the student,† who had pronounced a declamation in the Shanscrit language:

“ SIR,

“ IT being a rule of our public disputations, that the Moderator should express before the assembly, his opinion of the proficiency of the student in the language in which he has spoken, it becomes my duty to declare my perfect approbation of the

* The venerable Mr. Carey; for many years past the Protestant missionary in the North of India; following the steps of the late Mr. Swartz in the South; in Oriental and classical learning his superior, and not inferior in laborious study and Christian zeal. Mr. Carey is author of a Grammar of the Shanscrit Language, 900 pages 4to.; of a Grammar of the Bengal Language; of a Grammar in the Mahratta Language; of a Translation of the Scriptures into the Bengal Language; and of various other useful publications in Oriental literature.

† Clotworthy Gowan, Esq.

manner in which you have acquitted yourself, and to communicate to you the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shanscrit tongue.

“ Four years have now elapsed since the commencement of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken. Last in order, because first in difficulty, appears the parent of all these dialects, the primitive Shanscrit; as if to acknowledge her legitimate offspring, to confirm their affinity and relation to each other, and thereby to complete our system of Oriental study.

“ Considered as the source of the colloquial tongues, the utility of the Shanscrit language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos, its importance is yet greater; especially to those to whom is committed, by this government, the province of legislation for the natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose, from time to time, the requisite modifications and improvements, in just accordance with existing law and ancient institution.

“ Shanscrit learning, say the Brahmins, is like an extensive forest, abounding with a great variety of beautiful foliage,

splendid blossoms, and delicious fruits ; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers, from entering in.

“ The learned Jones, Wilkins, and others, broke down this opposing fence in several places ; but by the College of Fort William, a highway has been made into the midst of the wood ; and you, Sir, have entered thereby.

“ The successful study of the Shanscrit tongue will distinguish this fourth year of our Institution, and constitute it an æra in the progress of Eastern learning ; and you, Sir, have the honour of being the first to deliver a speech in that ancient and difficult language. The success that has attended you in the acquirement of other branches of Oriental literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning.”

[Addressing his Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution,]

“ MY LORD,

“ It is just, that the language which has been first cultivated under your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking your praise.

“ This ancient language, which refused to disclose itself to the former Governors of India, unlocks its treasures at your command, and enriches the world with the history, learning, and science of a distant age.

“ The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion ; and thousands of the learned in distant nations will exult in this triumph of literature.

“ What a singular exhibition has been this day presented to us ! In presence of the supreme Governor of India, and of its most learned and illustrious characters Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primæval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any university in Europe, or any literary institution in any other age or country, exhibit a scene so interesting as this ! And what are the circumstances of these youth ! They are not students who prosecute a dead language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these languages

are spoken, they apply their acquisitions immediately to useful purposes; in distributing justice to the inhabitants; in transacting the business of the state, revenue and commercial; and in maintaining official intercourse with the people, in their own tongue, and not, as hitherto, by means of an interpreter.

“ The acquisitions of *our* students may be appreciated by their affording to the suppliant native immediate access to his principal; and by their elucidating the spirit of the regulations of our government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

“ The acquisitions of *our* students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue, important subjects discussed, and new and noble principles asserted, by the youth of a foreign land.

“ The literary proceedings of this day amply repay all the solicitude, labour, and expense that have been bestowed on this Institution. If the expense had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

“ I, now an old man, have lived for a long series of years

among the Hindoos ; I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmins on every subject, and of superintending schools for the instruction of the Hindoo youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives for so long a period, and in different parts of our empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say indeed that their manners, customs, habits, and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character, and principles, I am warranted to say, (and I deem it my duty to embrace the public opportunity now afforded me of saying it,) that the institution of this College was wanting to complete the happiness of the natives under our dominion ; for this Institution will break down that *barrier* (our ignorance of their language) which has ever opposed the influence of our laws and principles, and has despoiled our administration of its energy and effect.

“ Were, however, the Institution to cease from this moment, its salutary effects would yet remain. Good has been done, which cannot be undone. Sources of useful knowledge, moral instruction, and political utility, have been opened to the natives of India, which can never be closed ; and their civil

improvement, like the gradual civilization of our own country, will advance in progression, for ages to come.

“ One hundred original volumes in the Oriental languages and literature, will preserve for ever in Asia, the name of the founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a monument of fame, which no length of time, or reverse of fortune, is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the trophies of war, and the emblems of victory; but because there are inscribed on it the names of those learned youth, who have obtained degrees of honour for high proficiency in the Oriental tongues.

“ These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security, and happiness, by enlarging the bounds of Oriental literature, and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public service, enjoy the fame of possessing qualities (rarely combined) constituting a

reputation of threefold strength for public men, genius, industry, and virtue; these illustrious scholars, my Lord, the pride of their country, and the pillars of this empire, will record your name in many a language, and secure your fame for ever. Your fame is already recorded in their hearts. The whole body of youth of this service hail you as their father and their friend. Your honour will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob you of the solid glory derived from the humane, just, liberal, and magnanimous principles, which have been embodied by your administration.

“ To whatever situation the course of future events may call you, the youth of this service will ever remain the pledges of the wisdom and purity of your government. Your evening of life will be constantly cheered with new testimonies of their reverence and affection; with new proofs of the advantages of the education you have afforded them; and with a demonstration of the numerous benefits, moral, religious, and political, resulting from this Institution;—benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country.”*

* See *Primitiæ Orientales*, Vol. III. page 111.

APPENDIX.

A.

RECORD of the superstitious Practices of the Hindoos, now subsisting, which inflict immediate Death, or tend to Death; deducted from the Evidence of the Pundits and learned Brahmins in the College of Fort William.

I.

THE OFFERING OF CHILDREN TO GUNGA.*

THE natives of Hindoostan, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga.

When a woman, who has been long married, has no child, she and her husband make a vow to the goddess Gunga, "That if she will bestow on them the blessing of children, they will devote to her their *first born*." If, after this vow, they have a child or children, the first born is preserved, till they have a convenient opportunity of returning to the river at the period of assembling at

* The river Ganges.

the holy places. They then take the child with them; and at the time of bathing, it is encouraged to walk into deep water, till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own; but if no such person happen to be near, it is infallibly drowned, being deserted by the parents the moment it floats in the river.

This species of human sacrifice is publicly committed at Gunga Saugor, in the last day of Pous; and on the day of full moon in Kartic. At Bydyabatee, Trivenee, Nuddeea, Agradeep, and other places accounted holy, it is committed on the 13th day of the dark fortnight of the moon Chytra, and on the 10th of the bright fortnight in Jystha.

All the Pundits declare that this practice is not commanded in any Shaster.*

II.

KAMYA MORON, OR VOLUNTARY DEATH.

1. When a person is in distress, or has incurred the contempt of his society; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream.

2. Such persons, at the times mentioned in the preceding article, go to the holy places, where many thousands of people are assembled for the purpose of sacred ablution. Some of them abstain from food, that life may depart from them in the holy place: but the greater number drown themselves in the presence of the surrounding multitude. Their children and other relations generally attend them. It is not uncommon for a father to be pushed again into the river by his sons, if he attempt to swim back to land.

* This practice is now abolished by regulation of government. See Appendix C.

3. At Saugor it is accounted a propitious sign if the person be soon seized by a shark or a crocodile; but his future happiness is considered doubtful if he stay long in the water without being destroyed.*

4. The only passage in the Shasters which has been submitted as countenancing this suicide is the following: "If a person be afflicted with an incurable disease, so painful that it cannot be borne, he is permitted to throw himself from a precipice, or to drown himself in the river."

5. During the Pooja of the Rutt Juttra, some devote themselves to death by falling under the wheels of a heavy car or wooden tower, containing their gods. At Jaggernaut they sometimes lie down in the track of this machine a few hours before its arrival, and taking a soporiferous draught, hope to meet death asleep.

III.

EXPOSING OF CHILDREN.

This is a custom not commanded in any of the Shasters, and is wholly confined to the lower classes.

If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket and hung up in a tree for three days. It generally happens that before the expiration of that time the infant is dead; being destroyed by ants, or by birds of prey. If it be alive at the end of the three days, it is taken home, and means are used to preserve its life.

* The sharks and alligators are numerous at this place, particularly at the time of the annual festival, owing, it is supposed, to the human prey devoted to them from time immemorial.

IV.

DESTROYING FEMALE INFANTS.

This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live.*

V.

IMMERSION OF SICK PERSONS IN THE RIVER.

When a sick person (particularly if he be aged) is supposed not to be likely to recover, he is conveyed to the river, in which the lower half of his body is immersed. Water is copiously poured into his mouth; and he seldom survives the operation many hours.

VI.

THE SAHAMORON, OR THE BURNING OF WIDOWS WITH THEIR DECEASED HUSBANDS.

1. This practice is common in all parts of Hindoostan, but it is more frequent on the banks of the Ganges.

It is usual for the woman to burn with her husband's corpse. But there is a cast, called Jogees, who bury their dead. The women of this cast *bury* themselves alive with their husbands

2. From the number of burnings and buryings in a given time, within the compass of a few districts, it was calculated by the late learned Mr. William Chambers, that the widows who perish by self-devotement in the northern provinces of Hindoostan alone, are not

* Lord Teignmouth relates, that this infanticide is practised on the frontiers of Juanpore, a district of the province of Benares; and at another place within the same province. Asiatic Res. Vol. IV. page 338.

See also Memoirs of George Thomas, by Captain Franklin, page 100.

not less than ten thousand annually. This calculation is countenanced by the number of burnings within thirty miles round Calcutta during the period of the last six months, which, by account taken, is one hundred and sixteen.*

3. The usual mode of performing the rite of burning is the following :

When the husband is dead, the widow, if she intend to burn, immediately declares her intention; and soon after goes to the river side, where the corpse of her husband is laid. The Brahmins and common people assemble. The pile being erected, the dead body is placed upon it. After a few ceremonies (differing in different districts) the widow lays herself down by the side of the corpse. Combustible materials are thrown upon the pile, which is pressed down by bamboo levers. The heir at law then kindles the fire. The surrounding multitude set up a shout, which is necessary to prevent her cry from being heard, if she should make any; and the life of the victim is soon ended.

4. The following circumstances contribute to the frequency of this act :

When a husband dies, the wife has the choice of burning with him, or of forsaking the comforts of life. She must put on no ornaments, must be clothed in sordid apparel, and must eat but one scanty meal in the day.

If she attempt to escape from the fire, any person of the very lowest cast may seize and carry her home as his own property. But in this case her relations generally bring her forcibly back to the fire, to prevent the disgrace of her being carried away.

5. The *laws* of the Hindoos concerning the female sacrifice, are collected in a book, called Sooddhee Sungraha.

The passages in that book which relate to the principle or act of burning, are here subjoined, with the names of the original Shasters from which they are collected.

* See Appendix D.

Angeera. "The virtuous wife who burns herself with her husband is like to Aroondhutee. If she be within a day's journey of the place where he dies, the burning of the corpse shall be deferred a day, to wait for her arrival."

Brahma Pooran. "If the husband die in a distant country, the wife may take any of his effects; for instance a sandal, and binding it on her thigh, burn with it on a separate fire."

Reek Ved. "If a woman thus burn with her husband it is not suicide, and the relations shall be unclean three days on account of her death; after which the Shraddhee must be performed."

Vishnoo Pooran. "If a person be poteet, (fallen or sinful,) all his sins will be blotted out by his wife's dying with him in the fire, after a proper atonement has been made."

"A pregnant woman is forbidden to burn, and also the woman who is in her times; or who has a young child, unless some proper person undertake the education of the child.

"If a woman ascend the pile and should afterwards decline to burn through love of life or earthly things, she must perform the penance Prazapotyo,* and will then be free from her sin."

Goutam. "A Brahmanee can only die with her husband, and not in a separate fire. The eldest son or near relation must set fire to the pile."

On comparing these passages with the present practice of burning women in Hindoostan, little similarity will be found either in principle, or in ceremonial. In many particulars of the existing custom, the Hindoos directly violate the laws of their religion.

NOTE BY THE PUNDITS.

"There may be some circumstantial differences of a local nature in the above mentioned customs; but the general practice corresponds with what is here written."

* A rigid fast for some days.

B.

NOTES on the Practicability of abolishing those Practices of the Hindoos, which inflict immediate Death, or tend to produce Death; collated from the Information and Suggestions of the Pundits and learned Brahmins in the College of Fort William.

1. IT is an attribute of the British government in India that it tolerates all religious opinions, and forms of worship, and protects those who profess them, as long as they conduct themselves in an orderly and peaceable manner.

2. If murder, robbery, or adultery be committed under the name of religion, the persons guilty of such actions may be prosecuted for civil crimes. No sanction of religion can save the offender from the punishment due for his violation of the laws, and for his offence against humanity and social happiness.

“The principle asserted in the foregoing paragraphs is acknowledged by the Pundits.”

3. Death is inflicted, and sanguinary rites are practised, by the Hindoos under the name of an ancient custom, or of a religious duty.

I. Children are sacrificed by their parents to Gunga;

II. They are hung up on trees in baskets and devoured by birds of prey.

III. Female infants among the Rajpoot Hindoos, are destroyed by starving.

IV. Men and women drown themselves in the Ganges, at the places reputed holy.

V. They devote themselves to death by falling under the wheels of the machine which carries their gods.*

VI. Widows are burned alive with their deceased husbands.

VII. Widows are buried alive with their deceased husbands.

VIII. Persons supposed to be dying, are immersed in the river.

IX. The inhuman practice of swinging with hooks passed through the integuments of the back, called Peet Phooron.

X. The practice of dancing with threads, canes, or bamboos passed through the sides, called the Parswoban.

XI. The passing spits or other instruments of iron through the tongue or forehead, called Zuhba Phooron.

XII. The falling from a height on sharp instruments, called Pat Bhangra.

XIII. The practice of swinging over a fire, called Ihool Sunyoss.

XIV. The practice of climbing naked a tree armed with horrid thorns, † called Kanta Bhangra.

And all the other ceremonies which are performed on the last five days of the month Chytra, under the denomination of the Chorruck Pooja are often the occasion of death; and always tend to brutalize the minds both of actors and spectators.

To these if we add self-torture, which is practised in the most disgusting and unnatural forms, some idea may be formed of the present effects of the Hindoo superstition.

4. None of these practices are sanctioned in the books, which the Hindoos account divine, except the three following; the Kanya Moron, or voluntary devotement; Sahamoron, or burning of widows; and the immersion of half the body of a dying person in the river. And these are not commanded. These actions are

* This is practised chiefly at Jaggernaut, at the Pooja of the Rutt Jattrra.

† The Khujoor tree.

generally performed in consequence of vows, or in compliance with custom. But all vows are optional, and the committing murder in consequence of a vow, does not lessen the guilt of it. On the contrary, a vow to commit such an action, is a crime, which deserves punishment. "This principle is conceded by the Pundits."

5. Most persons of erudition and influence among the Hindoos reprobate the observance of cruel or painful rites not appointed by the Shasters.

When these persons have been asked, why they do not exert their influence to prevent such irregularities, they have always answered: "That they have no power; that the Hindoo rajahs formerly did interfere and punish those who were guilty of breaking the laws of the Shasters." They allege particularly that, in the Sahamoron, or burning of widows, "no influence of the Brahmins or of relations should be permitted, and that such influence when suspected is a subject for civil inquiry; that the woman should come of her own accord, and lay herself on the pile after it is kindled; that no bamboos or ropes should bind her down; and that if after ascending the pile her resolution should fail her, she should be subject to no inconvenience or disgrace, more than the appointed atonement,* or that, for which it may be commuted; and that every deviation from the strict letter of the law, is to be accounted murder."

The uninformed part of the community assent to the propriety of the common practice; and there can be little doubt that family pride, in many cases, lights the funeral pile. But the opinion of the learned and more respectable part of their society must have the greatest weight; and would be sufficient to vindicate any salutary measure which government might adopt. To reduce this rite to

* A rigid fast; but which may be commuted for a gift to a Brahmin of a cow and a calf; or of five kouns of cowries.

the strict bounds allowed it in the Shasters, would do much towards its total abolition.

6. The immersion of half the body of a person supposed to be dying, in the water of the Ganges, must often, in acute diseases, occasion premature death.

What has been observed respecting the Sahamoron, will equally apply to this practice. It is optional. Though very common on the banks of the Ganges, it is reprobated in many places at a distance from it. The abolition of it would not be more difficult than that of the Sahamoron.

C.

A. D. 1802. Regulation VI.

“ A REGULATION for preventing the sacrifice of children at Saugor and other places. Passed by the Governor General in council, on the 20th August, 1802.

“ It has been represented to the Governor General in council, that a criminal and inhuman practice of sacrificing children, by exposing them to be drowned, or devoured by sharks, prevails at the island of Saugor, and at Bansbaryah, Chaugdah, and other places on the Ganges. At Saugor especially, such sacrifices have been made at fixed periods, namely, the day of full moon in November and in January; at which time also grown persons have devoted themselves to a similar death. Children, thrown into the sea at Saugor have not been generally rescued, as is stated to be the custom at other places; but the sacrifice has, on the contrary, been completely effected, with circumstances of peculiar atrocity in some instances. This practice, which is represented to arise from superstitious vows, is not sanctioned by the Hindoo law, nor countenanced by the religious orders, or by the people at large; nor was it at any time authorized by the Hindoo or Mahomedan governments of India. The persons concerned in the perpetration of such crimes are therefore clearly liable to punishment; and the plea of custom would be inadmissible in excuse of the offence. But, for the more effectual prevention of so inhuman a practice, the Governor General in council has enacted the following regulation, to be in force from the promulgation of it, in the provinces of Bengal, Behar, Orissa, and Benares.”

Then follows the clause declaring the practice to be murder, punishable with death.

D.

REPORT of the Number of Women who have burned themselves on the Funeral Pile of their Husbands within thirty Miles round Calcutta, from the Beginning of Bysakh (15th April) to the End of Aswin (15th October), 1804.

FROM GURRIA TO BARRYPORE.				Naktulla	-	-	-	1
BHURUT Bazar	-	-	1	Byshnub Ghat	-	-	-	2
Rajepore	-	-	2	Etal Ghat	-	-	-	2
Muluncha	-	-	2	Russapagli	-	-	-	1
Barrypore	-	-	1	Koot Ghat	-	-	-	2
Maenugur	-	-	1	Gurria	-	-	-	1
Lasun	-	-	1	Bassdhuni	-	-	-	2
Kesubpore	-	-	2	Dadpore and near it	-	-	-	3
Mahamaya	-	-	3	FROM BARRYPORE TO BUHIPORE.				
Puschim Bahine	-	-	1	Joynagur	-	-	-	2
Bural	-	-	3	Moosilpore	-	-	-	1
Dhopa Gach, hi	-	-	1	Bishnoopoor	-	-	-	3
FROM TOLLEY'S NULLA MOUTH				Balia	-	-	-	1
TO GURRIA.				Gunga Dwar	-	-	-	1
Mouth of Tolley's nulla	-	-	6	Gochurun Ghat	-	-	-	2
Kooli Bazar	-	-	1	Telia	-	-	-	1
Kidderpore bridge	-	-	1	FROM SEEBPORE TO BALEEA.				
Jeerat bridge	-	-	2	Khooter Saer	-	-	-	1
Near the hospital	-	-	1	Sulkea	-	-	-	3
Watson's Ghat	-	-	1	Ghoosri Chokey Ghat	-	-	-	2
Bhobancepore	-	-	2	Balee	-	-	-	3
Kalee Ghat	-	-	6	Seebpore	-	-	-	1
Tolley Gunge	-	-	2					

4. The average number (according to the above Report) of women burning within thirty miles round Calcutta, is nearly twenty per month.

5. One of the above was a girl of eleven years of age. Instances sometimes occur of children of ten years old burning with their husbands.*

6. In November of last year two women, widows of one Brahmin, burnt themselves with his body at Barnagore, within two miles of Calcutta.

7. About the same time a woman burnt herself at Kalee Ghat, with the body of a man, who was not her husband. The man's name was Toteram Doss. The woman was a Joginee of Seebpore.

8. In the province of Orissa, now subject to the British government, it is a custom, that when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, they are dragged forcibly to the place and pushed with bamboos into the *flaming pit*. It is usual there to dig a pit, instead of raising a pile. The truth of this fact (noticed by some writers) is attested by Pundits now in the College of Fort William, natives of that province.

* They often marry at the age of nine.

E.

Religious Mendicants.

THE Hindoo Shasters commend a man if he retire from the world, and, devoting himself to solitude, or to pilgrimage, live on the spontaneous productions of the earth, or by mendicity. This principle, operating on an ignorant and superstitious people, has in the revolution of ages produced the consequence which might be expected. The whole of Hindoostan swarms with lay-beggars. In some districts there are armies of beggars. They consist, in general of thieves and insolvent debtors; and are excessively ignorant, and notoriously debauched.

This begging system is felt as a public evil by the industrious part of the community, who, from fear of the despotic power and awful *curse* of this fraternity, dare not withhold their contributions.

These beggars, often coming into large towns *naked*, outrage decency, and seem to set Christian police at defiance.

The Pundits consider these mendicants as the public and licensed corrupters of the morals of the people; and they affirm that the suppression of the order would contribute greatly to the civil improvement of the natives of Hindoostan.

F.

Different Hindoo Sects in Bengal.

THE discrepancy of religious belief in the province of Bengal alone (which province has been accounted the stronghold of the Brahminical superstition,) will illustrate the general state of the other provinces of Hindoostan.

In Bengal there are five classes of natives who are adverse to the Brahminical system; and who may be termed Dissenters from the Hindoo practices and religion.

1. The followers of Chytunya of Nuddeea. This philosopher taught that there is no distinction of cast; a tenet which alone undermines the whole system of Hinduism.

2. The followers of Ram Doolal, who is now living at Ghosepara, near Sookhsagur. These are computed to be twenty thousand in number, and are composed of every denomination of Hindoos and Mussulmans. They profess a kind of Deism. Of this sect some have already embraced the Christian faith.

3. A third great body were lately followers of Shiveram Doss, at Jugutanundu Katee. This man, who is yet alive, was believed to be a partial incarnation of the Deity. They have addressed several letters to the Protestant missionaries, and are ready to abjure idol-worship and other errors.

4. Another class of Hindoo sceptics is to be found at Lokephool in Jessore. Their representative at this time is Neeloo, surnamed the Soplhist. Some of these have repeatedly visited the missionaries,

and invited them to go amongst them. They have received the Bible and other religious books in the Bengalee language, which they now teach in a school established for the instruction of children.

5. The fifth class, which is very numerous, profess respect for the opinions of a leader named Amoonee Sa, residing in Muhummud Shawi. They have lately sent two deputations to the Christian missionaries, requesting a conference with them on the doctrines of the Gospel.

Now, “ what forbids that these men should be baptized ? ” We do not offer them a religion, but the people themselves, awake to their own concerns, come to us and ask for it. What policy, what philosophy is that, which forbids our granting their request ? It must certainly have been an ignorance of facts which has so long kept alive amongst us the sentiment, that religion is not to be *mentioned* to the natives.

That which prevents the sects above mentioned from renouncing (even without our aid) all connection with Hindoos or Mussulmans, is the want of precedent in the North of India of a community of native Christians, enjoying political consequence, as in the South. The ignorance of the people is so great, that they doubt whether their civil liberties are equally secure to them under the denomination of Christian, as under that of Hindoo or Mussulman ; and they do not understand that we have yet recognised in our code of native law, any other sect than that of Hindoo and Mussulman.

G.

Ancient Civilization of India.

THE constant reference of some authors to what is termed the ancient civilization of the Hindoos, gives currency to an opinion in Europe, that the natives of India are yet in an improved state of society.

It is probable that the Hindoos were once a civilized people, in the sense in which the ancient Chaldeans and ancient Egyptians are said to have been civilized. The result of the most accurate researches on this subject, appears to be the following.

From the plains of Shinar, at the time of the dispersion, some tribes migrated toward the East to India, and some toward the West, to Egypt, while others remained in Chaldea. At an early period, we read of the "wisdom and learning of the Egyptians," and of the Chaldeans; and it is probable that the "wisdom and learning" of the Hindoos were the same in degree, at the same period of time. In the mean while patriarchal tradition (which had accompanied the different tribes at the beginning) pervaded the mythology of all.

It may be presumed further, that the systems of the Hindoos would remain longer unaltered with them, by reason of their remote and insulated situation; from which circumstance also, their writings would be more easily preserved.

We collect from undoubted historical evidence, that during a period of twelve hundred years, a free intercourse subsisted be-

tween India, Egypt, Greece, and Chaldea. Of course the "wisdom" of each of these nations respectively must have been common to all, and their systems of theology and astronomy would have been allied to each other; as we know in fact they were. How it happened, by the mere operation of natural causes, that Greece and Rome should have left Egypt and India so far behind, is yet to be accounted for; though the purpose of it in the designs of the divine Providence, is very evident.

But now the wisdom of the East hath passed away with the wisdom of Egypt; and we might with equal justice attribute civilization to the present race of Egyptians, as to the present race of the Hindoos.

Historians have been at great pains to collect vestiges of the ancient civilization of the Hindoos; and with some success; for these vestiges are as manifest as those of the early civilization of Egypt or of Chaldea. Doctor Robertson says that he prosecuted his laborious investigation with the view and hope, "that, if his account of the early civilization of India should be received as just and well established, it might have some influence upon the behaviour of Europeans towards that people."* This was a humane motive of our celebrated historian. But as it is difficult for us to respect men merely for the civilization of their forefathers; a more useful deduction appears to be this; that since the Hindoos are proved on good evidence, to have been a civilized people in former days, we should endeavour to make them a civilized people again. Doctor Robertson seems to think that the Hindoos are even now "far advanced beyond the inhabitants of the two other quarters of the globe in improvement." Such a sentiment indeed is apt to force itself on the mind, from a mere investigation of books. But to a spectator in India, the improvement alluded to will appear to be very partial; and the *quality* of it is little understood in Europe.

* Dissertation on India, page 335.

It is true that the natives excel in the manual arts of their cast ; and that some of them, particularly those who are brought up amongst Europeans, acquire a few ideas of civility and general knowledge. But the bulk of the common people, from Cape Comorin to Thibet, are not an *improved* people. Go into a village, within five miles of Calcutta, and you will find an ignorance of letters and of the world, an intellectual debility, a wretchedness of living, and a barbarism of appearance, which, by every account, (making allowance for our regular government and plentiful country) are not surpassed among the natives in the interior of Africa or back settlements of America.* On the principle of some late philosophers, that those men are most civilized, who approach nearest to the simplicity of nature, it might be expected perhaps that the Hindoos are a civilized people. But even this principle fails them. For an artificial and cruel superstition debases their minds, and holds them in a state of degradation, which to an European is scarcely credible.

There is one argument against the possibility of their being in a civilized state, which to the accurate investigators of the human mind in Europe, will appear conclusive. The cast of the multitude, that is, the Sooders, are held in abhorrence and contempt by the Brahmins. It is a crime to instruct them. It is a crime for that unhappy race even to *hear* the words of instruction. The Sooder is considered by the Brahmins as an inferior species of being, even in a physical sense ; intellectual incapacity is therefore expected and patiently *endured*, and the wretched Sooder is supposed, at the next transmigration of souls, to animate the body of a monkey or a jackall.

The philosopher of Geneva himself would not have contended for the civilization of the Sooders.

* See Park and Mackenzie.

H.

Excessive Polygamy of the Koolin Brahmins.

THE Brahmins in Bengal accuse individuals of their own order of a very singular violation of social propriety; and the disclosure of the fact will, probably, place the character of the venerable Brahmin in a new light.

The Koolins, who are accounted the purest and the most sacred cast of the Brahmins, claim it as a privilege of their order, to marry an hundred wives. And they sometimes accomplish that number; it being accounted an honour by other Brahmins to unite their daughters to a Koolin Brahmin. The wives live commonly in their father's houses; and the Koolin Brahmin visits them all round, generally once a year; on which occasion, he receives a present from the father. The progeny is so numerous in some instances, that a statement of the number (recorded in the registers of the cast) would scarcely obtain credit.

As in the case of human sacrifices at Saugor, and of the number of women who are annually burned near Calcutta, there was a disposition among many to discredit the fact; it may be proper to adduce a few names and places to establish the excessive polygamy of the Koolin Brahmins.

The *Ghautucks*, or registrars of the Koolin cast state, that Rajeb Bonnergee, now of Calcutta, has forty wives; and that Rajchunder Bonnergee, also of Calcutta, has forty-two wives, and intends to marry more; that Ramraja Bonnergee of Bircampore, aged thirty

years, and Pooran Bonnergee, Rajkissore Chuttergee, and Roopram Mookergee, have each upwards of forty wives, and intend to marry more ; that Birjoo Mookergee of Bierampore, who died about five years ago, had ninety wives ; that Pertab Bonnergee of Panchraw, near Burdwan, had seventy wives ; that Ramkonny Mookergee of Jessore, who died about twelve years ago, had one hundred wives ; and that Rogonaut Mookergee of Bale Gerrea, near Santipore, who died about four years ago, had upwards of one hundred wives.

The effects of this excessive polygamy are very pernicious to society ; for it is a copious source of female prostitution. Some of these privileged characters make it a practice to marry, merely for the dowry of the wife ; and as she seldom sees her husband during his life, and dare not marry another after his death, she has strong temptations to an irregular conduct. This monopoly of women by the Koolin Brahmins is justly complained of by Brahmins of the other orders ; and they have expressed a hope that it will be abolished by authority. They affirm that this (like many other reigning practices) is a direct violation of the law of the Shasters, which does not allow more than four wives to a Brahmin.

I.

Testimonies to the general Character of the Hindoos.

As a doubt has been sometimes expressed regarding the real character of the Hindoos, and it has been supposed that their degeneracy only commenced in the last century, we shall adduce the testimony of three competent judges, who lived at different periods of time, and occupied different situations in life. The first is a king of Hindoostan, who was well acquainted with the *higher* classes of the Hindoos; the second a city magistrate, who was conversant with the *lower* classes; and the third an author, well versed in their mythology, and intimately acquainted with their *learned* men. The concurring testimony of these witnesses will be received with more respect on this account, that the first evidence is that of a Mahomedan, the second of a modern philosopher, and the third of a Christian: and to these we shall add the testimony of a Brahmin himself.

1. In the Tuzuc Timuri, “containing maxims of Tamerlane the Great, derived from his own experience, for the future government of his conquests,” there is the following mandate to his sons and statesmen:

“Know, my dear children, and elevated statesmen, that the inhabitants of Hindoostan and Bengal are equally debilitated in their corporeal, and inert in their mental faculties. They are inexorable in temper, and at the same time so penurious and sordid in mind, that nothing can be obtained from them but by

“ personal violence. It appears unquestionable to me, that this
 “ people are under the displeasure of the Almighty, otherwise a
 “ prophet would have been appointed for them, to turn them away
 “ from the worship of idols, and fire and cows, and to direct them
 “ to the adoration of the true God. Regardless of honour, and
 “ indecent in their dress, they sacrifice their lives for trifles (they
 “ give their souls for a farthing), and are indefatigable in unworthy
 “ pursuits; whilst improvident and imprudent, their ideas are con-
 “ fined and views circumscribed. Like those demons who, with a
 “ view to deceive, can assume the most specious appearances, so
 “ the native of Hindoostan cultivates imposture, fraud, and decep-
 “ tion, and considers them to be meritorious accomplishments.
 “ Should any person entrust to him the care of his property, that
 “ person will soon become only the nominal possessor of it.

“ The tendency of this my mandate to you statesmen, is, to
 “ preclude a confidence in their actions, or an adoption of their
 “ advice.* But should their assistance be necessary, employ them
 “ as the mechanical, and support them as the living instruments of
 “ labour.” Asiatic Miscellany, Vol. III. p. 179.

2. The second testimony to the general character of the Hindoos shall be that of Mr. Holwell, who was a city magistrate of Calcutta about the middle of last century. Mr. Holwell calls himself a philosopher; and, as such, he is an admirer of the Hindoo mythology, and alleges that a Brahmin would be a perfect model of piety and purity, if he would only *attend* to the precepts of the Shasters.

“ The Gentoos, in general, are as degenerate, crafty, superstitious,
 “ litigious, and wicked a people as any race of beings in the known
 “ world, if not eminently more so, especially the common run of
 “ Brahmins; and we can truly aver, that during almost five years,

* Marquis Cornwallis was never known, during his administration in India, to admit a native to his confidence. Under the administration of Marquis Wellesley there is a *total* exclusion of native counsel.

“ that we presided in the judicial Cutcherry Court of Calcutta, never
 “ any murder, or other atrocious crime, came before us, but it was
 “ proved in the end that a Brahmin was at the bottom of it.”*

3. At Benares, the fountain of Hindoo learning and religion, where Capt. Wilford, author of the *Essays on the Indian and Egyptian Mythology*, has long resided in the society of the Brahmins, a scene has been lately exhibited, which certainly has never had a parallel in any other *learned* society in the world.

The Pundit of Capt. Wilford having, for a considerable time, been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particular purpose, was at length detected and publicly disgraced. As a last effort to save his character, “ he brought *ten* Brahmins, not only as his compurgators, “ but to swear by what is most sacred in their religion to the “ *genuineness* of the extracts.”† Capt. Wilford would not permit the ceremonial of perjury to take place, and dismissed them from his presence with indignation.

Among what tribe of barbarians in America, or in the Pacific Ocean, could there be found so many of their principal men, in one place, who would come forth, and confirm a falsehood in the presence of their countrymen, by a solemn act of their country’s religion, like these learned disciples of Brahma at Benares !

4. To the foregoing we shall add the testimony of a Brahmin himself, extracted from a paper, entitled “ A Defence of the Hindoos.”—“ These ravages of Hindoostan (from the repeated invasion of the Mussulmans) so disturbed the peace of the country, “ that the principles of its inhabitants were confounded, their “ learning degraded, and their customs entirely forgotten. Thus “ reduced, having no means of support, they were induced to practise the *vices* forbidden them ; they would have become *savages*,

* Holwell’s *Historical Events*, p. 152.

† *Asiat. Res.* Vol. VIII. p. 28.

“ or have been entirely rooted out, had not the glorious British
“ nation established the standard of their government.”

See Defence of the Hindoos against Mr. Newnham's College
Essay ; by Senkariah, a learned Brahmin at Madras. Madras Ga-
zette, 10th November, 1804.

K.

Jewish Scriptures at Cochin.

THERE is reason to believe that scriptural records, older than the apostolical, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event.

Some years ago the President of Yale College, in America, an eminent archaiologist, addressed a letter to Sir William Jones, on the subject of these manuscripts, proposing that an enquiry should be instituted by the Asiatic Society; but Sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the MSS. at Cochin were written in the present Hebrew character, or in another Oriental Palæography.

In the year 1748, Mr. Romaine, the learned editor of Calasio's Hebrew Dictionary, was meditating a voyage to India, for the sole purpose of consulting these manuscripts.

The latest information respecting them is contained in a letter lately received from a learned missionary in the south of the peninsula, who had resided for some time in the vicinity of Cochin. He states, that he “had constantly been informed that the Jews at Cochin had those books only of the Old Testament which were written before the Babylonian captivity; and that thence it is generally believed by the Christians of the Deccan, that they had come to India soon after that event. He adds, that the MSS. was on a material resembling paper, in the form of a roll; and that the character had a strong resemblance to Hebrew, if not Hebrew.”

By the inspection of these MSS. some light might be thrown on the controversy respecting (1.) the Hebrew and Samaritan letters; (2.) the antiquity of the vowel points; (3.) the Scripture chronology; and (4.) the correctness of the European copies of the Old Testament. Dr. Kennicott complains of a practice among the Western Jews of altering many copies to a conformity with some particular manuscript. He also accuses them of wilful corruption; as in expunging the word “כל” in Deut. xxvii. 26. Bishop Louth suspects them of leaving out words in certain places, to invalidate the argument of the Christians; as for example, “למות” Isaiah liii. 8.; where the Septuagint read “*εις θανατον.*” But Jews in the East, remote from the learned controversy of Christians, would have no motive for such corruptions.

It is in contemplation of the Author of this Memoir to visit Cochin, previously to his return from India, for the express purpose of investigating these ancient Jewish records; and also of examining the books of the Nestorian Christians, who are said to possess some MSS. in the Chaldaic character, of a high antiquity.

L.

Shanscrit Testimonies of Christ.

THE learned Wilford, who has resided for many years at Benares, the fountain of Shanscrit literature, and has devoted himself entirely to researches into Hindoo mythology and Oriental history, has just finished a work which will be received with much satisfaction by the public. It is a record of the testimonies contained in the Shanscrit writings of the truth of the Christian religion.

This work, which is yet in manuscript, is now in circulation (January, 1805) with the members of the Asiatic Society, previously to its publication in the Asiatic Researches. It is entitled, "Salivahana; the Son of the Jacshaca, or Carpenter; or Introduction of the Christian Religion into India; its Progress and Decline."

From these evidences it appears, that the prophecies of the Old Testament were recorded in the Shanscrit Puranas of India, as in the Sibylline books of Rome; that the rumour of the universal dominion of the Messiah had alarmed the emperors of the East as well as the emperors of Rome; and that holy men journeyed from the East, directed by a miraculous star, to see the heavenly child. It further appears, that many of the Shanscrit writings to which had been attributed a vast antiquity, were not only composed after the Christian era, but contain particulars of the advent, birth, life, miracles, death, resurrection, and ascension of our Saviour.

To establish fully the authenticity of these important records,

and to invite investigation, Captain Wilford has deposited his authorities and vouchers in the library of the College of Fort William, and among the archives of the Asiatic Society.

At the conclusion of the work the learned author thus expresses himself; "I have written this account of the Christian religion "with the impartiality of an historian; fully persuaded that "our holy religion cannot possibly receive any additional lustre "from it."

M.

Chinese Version of the Scriptures ; and Chinese Literature.

1. THE projected translation of the Scriptures into the Chinese language in England, which we understand, has already obtained the most respectable patronage, is considered here as an undertaking, which will be attended with extreme difficulty, if it be not found altogether impracticable. Before any commencement be made, the subject ought certainly to be maturely considered, both in regard to the expense and the execution. The estimate is stated to be thirty thousand pounds sterling, and doubtless, the expense of executing the work in the proposed form, *by types*, (or even by copper-plate, which would be the cheapest and perhaps the only practicable mode in England,) is not over-rated at that sum.

2. But who is to translate the work? Dr. Montucci's Dictionary, now in the press, must indeed be a valuable performance, (judging from the genuineness of the materials and the erudition of the compiler,) and it will be of considerable use to any translator, whether in China or in England. But will the united labours of Dr. Montucci and Dr. Hager ever produce a chapter of the Bible which will be intelligible to a native of China? Without the aid of learned natives of the country to write their own language, or to hear it read by the translator, no work of this kind can be prosecuted with any confidence of its utility. This has been sufficiently proved to us in the versions in *other* Oriental languages (much more simple than the Chinese) which have been undertaken at the College of Fort

William. Even the Arabic Bible, which is now republishing in England, can never be useful as a popular work in Arabia, it being composed in the classic, and not in the vernacular dialect of that country. For a similar reason the old Persian translation is of no use in Persia.

3. But even supposing a Chinese version of the Scriptures to have been executed in England, how is it to be printed? or in what form presented to the Chinese? Has it been seriously proposed to print it in a moveable type, and on English paper! It ought to be printed, not in the moveable type, nor in the stereotype, but in the mode commonly used in China. The characters are by the Chinese engraved on a tablet of wood the size of the page, and the impression is thrown off, as by copper-plates in England. At Canton, the dispatches from Peking which arrive in the morning, are put into the hands of the engraver, and the newspaper is thrown off in the afternoon of the same day. We have Chinese artists now in Calcutta, who engrave on wood with neatness and accuracy; and who are competent to engrave the whole of the Scriptures in the Chinese manner; and to print them on China paper, and in such a form, that the book shall appear to have been published in China.

If in this projected translation at home, the real object be *utility* to the Chinese people, by affording to them a faithful record of the revealed word of God in their vernacular tongue, we have no hesitation in affirming that that object will be attained with more certain advantage, by remitting one-fourth of the sum, which it has been proposed to embark in the undertaking in England, to the college of Fort William in Bengal: which institution, it may be observed, (independently of this particular object, and considered merely as the fountain of Christian knowledge to the Oriental world,) is well entitled to the ample support of every Christian church and religious society in Europe.

4. Since the College Report of Literature, published in September last, (1804,) a commencement has been made in translating the Scriptures into the Chinese language. The book of Genesis and the Gospel of St. Matthew are in course of translation; and some chapters of each have already been printed off.

The translator is Johannes Lassar, a native of China, and professor of the Chinese language, assisted by a Chinese moonshee. He was lately employed by the Portuguese government at Macao, in conducting a correspondence with the court at Pekin. Being an Armenian Christian, he translates from the Armenian Bible.

It must be known to some of the learned in Europe, that the Armenian version of the Scriptures is one of the most accurate extant. It is also remarkable for its antiquity; being among the first translations after the Septuagint; and is styled by the learned Orientalists, Golius and La Croze, the "queen of versions." Though the Armenian language have no affinity to the Hebrew, or to any other language in the world, it abounds in the Oriental idiom; and this Bible is therefore considered by us as eminently useful in collating new versions in the Oriental tongues. The translators of the Armenian Bible (called the Interpreters) were famed for their piety and learning; their lives are recorded in Armenian history in the fifth century of our æra, and their translation is revered by their nation as an inspired work. From this Armenian original, our translator (who is ignorant of the Greek and Hebrew languages) is enabled to render a faithful version into the language of China.

We expect soon to be in possession of those portions of the Scriptures which have been translated into the Chinese language by the Romish missionaries; and which are interspersed in their missals, and catechetical books. These specimens will be of use in the general collation of the text, and particularly in translating

proper names; since it would be improper to deviate unnecessarily from the expressions already familiar in China.

The mode which has been adopted for editing the Chinese Bible, is the following:

Each verse is printed in English, in columns of one or two lines, from the top to the bottom of the page; and the Chinese version is printed in the usual manner, in a corresponding column. The English is introduced, with a view to render the work a good class book for students in the Chinese language. The whole is translated in the Mandarin dialect; but wherever there appears a danger of the sense being misunderstood, there are marginal readings in the familiar dialects.

5. On the expediency of publishing the Scriptures in China, we shall offer a few observations.

It is the solemn duty of our imperial nation to diffuse Christian knowledge throughout the world at all times; but more particularly at those periods, when the providence of God shall point out to her the *means* of doing it, and at the same time, offer to her *advantage*, by the execution. To the East and West of peaceful Hindoostan, there is a "shaking of the nations." This seems to be favourable not only to our own stability, but to the extension of our civilizing influence in Asia. The Wahabians to the West are extinguishing Mahomedanism. And the enemies of the Tartar dynasty in China threaten the overthrow of that ancient government. After a slumber of many ages, that mighty empire seems to be on the eve of a terrible convulsion. The spirit of insurrection which broke forth about five years ago in the western provinces, is now diffusing itself towards the eastern parts of the empire; and a prophecy is spread abroad that the end of the Tartar dominion is at hand.

The Chinese are permitted by existing law, to choose what religion they please; the present emperor and his court profess one,

faith, and the people another. They are a curious and inquisitive race, and would most certainly read any *new* book which should be put into their hands. "The press in China," says Mr. Barrow, "is as free as in England, and the profession of printing open to every one. It was the press in Europe that opened a free access to the doctrines of that religion, which of all others, is best calculated for the promotion of individual happiness and public virtue."* The copies of the bible would soon be multiplied in China. If an individual (a prime mover of the revolutionary opinions in Europe) found means to send his "Rights of Man" to China, † shall not our national zeal in the defence of truth and of social happiness, urge us to diffuse among that people a code of nobler principles? There are no arguments against this measure of a benign philosophy and true philanthropy, but those which are contained in the books of Voltaire and Rousseau.

6. The British nation, though so intimately connected with China by commercial negotiation, has no institution for instruction in the Chinese language at home or abroad. The consequences of such disadvantage, on our *influence*, our *character*, and our *commerce* at Canton, are well illustrated by an authentic historian, who had the best opportunities of obtaining information on the subject. ‡

If it be possible any where to furnish to Europeans the means of regular instruction in the Chinese language, it may be expected at the College of Fort William in Bengal; our propinquity to China affording opportunities of obtaining a constant supply of teachers and books; and of maintaining a regular correspondence with its learned men. Our territories on the continent are contiguous to the Chinese frontier; and our islands are resorted to by the Chinese people.

* See Barrow's Travels, page 392.

† Ibid. 396.

‡ John Barrow, Esq. Secretary to Lord Macartney's Embassy. See his Travels in China, p. ge 616. Mr. Barrow is the only writer from Kircher downwards, who has *illustrated* China.

The French are at this time cultivating the Chinese language with great assiduity; and no doubt with a prospect of certain advantage. We have in India satisfactory evidence that they meditate an embassy to China, or a *descent* on Cochin China, as soon as peace in Europe shall give them opportunity.* “The French,” says Mr. Barrow, “aware of the solid advantages that result from the knowledge of languages, are at this time holding out every encouragement to the study of Chinese literature; obviously not without design. They know that the Chinese character is understood from the gulf of Siam to the Tartarian Sea, and over a very considerable part of the great Eastern Archipelago; and that the Cochin Chinese, with whom they have already firmly *rooted* themselves, use no other writing than the pure Chinese character, which is also the case with the Japanese. It is to be hoped therefore that the British nation will not neglect the means of being able to meet the French, if necessary, even on this ground.”†

* During the short interval of the last peace, this expedition was talked of publicly at the Mauritius; and mentioned to the English there as a project of France, to which the British government could not possibly have any objection.

† Barrow’s Travels in China, page 615.

THE END.

A
DISSERTATION
ON THE
PROPAGATION OF CHRISTIANITY
IN ASIA.
IN TWO PARTS.

IMPRIMATUR,

J. PARSONS,
VICE-CAN.

COLL. BALL.
Jan. 9, 1808.

A
DISSERTATION
ON THE
PROPAGATION OF CHRISTIANITY
IN ASIA.
IN TWO PARTS.
TO WHICH IS PREFIXED,
A BRIEF HISTORIC VIEW
OF THE
PROGRESS OF THE GOSPEL IN DIFFERENT NATIONS
SINCE ITS FIRST PROMULGATION ;
ILLUSTRATED BY A CHRONOLOGICAL CHART.

BY THE
REV. HUGH PEARSON, M. A.
OF ST. JOHN'S COLLEGE, OXFORD.

— Δεὸς ὀρθωτῆρ ᾠέλαι
Τὸν προσέβροντα χρόνον, ᾧν
Ἔραται, καιρὸν διδοῦς. PIND.

OXFORD,
AT THE UNIVERSITY PRESS FOR THE AUTHOR :
Sold by J. PARKER ; by J. HATCHARD, Piccadilly, and by Messrs. RIVINGTON,
St. Paul's Church Yard, London.

1808.

СОСТАВЛЯЮЩАЯ

ИЗДАНИЕ 1910 ГОДА

М. 1910

ИЗДАТЕЛЬСТВО

TO THE

REV. CLAUDIUS BUCHANAN, D. D.

VICE-PROVOST OF THE COLLEGE OF FORT WILLIAM
IN BENGAL,

THE FOLLOWING DISSERTATION

IS INSCRIBED,

WITH SENTIMENTS OF UNFEIGNED RESPECT

AND ESTEEM,

BY

THE AUTHOR.

*Extract from a Letter of the Rev. Claudius Buchanan, D. D.
Vice-Provost of the College of Fort William in Bengal, to the
Rev. the Vice-Chancellor of the University of Oxford, dated
June 4, 1805.*

“ SIR,

“ I HAVE the honour to propose to the University of Oxford the following Subjects of Prize Composition.

“ For the best Work in English Prose embracing the following Subjects :

“ I. The probable Design of the divine Providence in subjecting so large a portion of Asia to the British dominion.

“ II. The Duty, the Means, and the Consequences of translating the Scriptures into the Oriental Tongues, and of promoting Christian knowledge in Asia.

“ III. A Brief Historic View of the Progress of the Gospel in different nations, since its first promulgation ; illustrated by Maps, shewing its luminous tract throughout the world ; with chronological notices of its duration in particular places. The regions of Mahomedanism to be marked with *red*, and those of Paganism with a *dark* colour. £500.

“ The Candidates to prefix such Title to the Work as they may think fit.”

The determination of the Prize was directed to be announced on the fourth day of June, 1807, and a Copy of the Work to be presented by the University to the King.

A Convocation being holden on the thirteenth of December, 1805, it was agreed to accept the said Proposal ; and on the fourth of June, 1807, being the day appointed for that purpose, the Prize was adjudged to the Rev. HUGH PEARSON, M. A. of St. John's College.

P R E F A C E.

THE extensive dominions which Great Britain has acquired in the East are so intimately connected with her general power and prosperity, that no inquiry concerning them can be deemed altogether destitute of importance. The subjects of the following Dissertation are, therefore, entitled to no small share of attention and regard, since they relate to the highest interests both of India and of Britain. The direction, which has of late been given to the public mind with respect to them, will be applauded by all who consider, that the first duty, as it is the undoubted policy, of every government, is to provide for the civil and religious welfare of its subjects. Much discussion has, in consequence, been already produced; and it cannot be doubted, that a full and fair investigation of these points will issue in a general conviction of the necessity of diffusing Christianity in Asia.

The Author of the following pages is fully aware of the difficulty of such an investigation, and of the imperfect manner in which he has conducted it. He could have wished, that his work

had been more worthy of the distinguished approbation with which it has been honoured. He trusts, however, that he has evinced the probable Design of the divine Providence in subjecting so large a portion of Asia to our dominion; that he has established the Obligation of the British government to promote the propagation of the Christian religion in that quarter of the world; that he has recommended Means, the adoption of which would eventually secure that object; and that he has pointed out the beneficial Consequences which would probably result from its attainment.

- It may perhaps be asked, why the Author should, in one particular, have reversed the order in which the subjects were arranged by Dr. Buchanan, in prefixing, instead of subjoining, the Brief Historic View of the Progress of Christianity? In reply to such a question, it may be observed, that the view of the general propagation of the Gospel from its first promulgation, ought naturally to precede the consideration of any measures for its extension yet further in any particular country; in order that the experience of past ages might direct us in the present, and that the means now proposed to be adopted might be sanctioned by former examples. It may, however, be thought, that this Historic View, though as concise as the very extensive nature of the subject would allow, detains the reader unnecessarily from the subsequent discussions, and bears an undue proportion to the rest of the work. Such an objection, the Author conceives, derives its principal force from the extraordinary attention, which the question relative

to the propagation of Christianity in India has lately attracted. Under other circumstances, the Historic View of its progress would have appeared sufficiently interesting, to have authorized the assignment of a larger space than it at present occupies.

The Author does not present the annexed Chart to the public as answering his own wishes, or as fulfilling the intention of Dr. Buchanan, in requiring maps for the illustration of the progress of the Gospel. Its design is to describe the prevalence of Christianity, Mohammedism, and Paganism, in different ages, throughout the world, since the Christian æra; and by a reference to the Historic View, every part of it may be sufficiently explained. It would have been desirable to have expressed the extent and population of the countries, in which the religions in question severally predominate. But, after much reflexion, the Author found, that this was an object, which could not be attained within the limits of the time appointed by Dr. Buchanan for the completion of the work.

With respect to his sources of information, the situation of the Author was, in general, unfavourable. He ought at the same time to acknowledge, that, in some parts of his Dissertation, he had the advantage of the suggestions of one distinguished person, whose sentiments on every point connected with Oriental policy are entitled to the highest consideration.

It only remains for the Author, in dismissing the following sheets, to express his cordial wish, that they may in some measure be instrumental in promoting the great object, which the benevolent Proposer of the present inquiry has in view ; and in the accomplishment of which the Author feels deeply interested, being firmly convinced, that it would be eminently conducive to the glory of God, the happiness of his fellow creatures, and the prosperity of his country.

ELMDON, WARWICKSHIRE.

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A
BRIEF HISTORIC VIEW
OF THE
PROGRESS OF THE GOSPEL
IN
DIFFERENT NATIONS SINCE ITS FIRST PROMULGATION.

EUROPE.

Scandinavia.

Russia.

Great Britain and Ireland.

Holland, Netherlands, and Switzerland.

Poland and Prussia.

Germany, and the Austrian Dominions.

France.

Spain, and Portugal.

Italy, and Islands of the Mediterranean.

Turkey.

ASIA.

Asia Minor, or Natolia.

Palestine, and the rest of Syria.

Other Turkish Dominions.

Arabia.

Persia.

India, within the Ganges.

India, beyond the Ganges.

China.

Tartary.

Japan.

AFRICA.

Egypt.

Nubia, and Abyssinia.

States of Barbary.

Coast of Guinea.

Congo.

Monomotapa or Mocaranga.

Cajjaria.

Zanquebar.

Nigritia.

Rest of the Interior.

AMERICA.

Greenland.

New Britain. Labrador.

Canada.

Nova Scotia.

United States.

Islands in general.

Mexico and Florida.

New Granada.

OF CH

The

1000 1100 1200 1300 1400 1500 1600 1700

EUROPE.

Scandinavia
 Russia
 Great Britain and
 Ireland
 Holland, Netherlands,
 and Switzerland.
 Poland and Prussia
 Germany, and the
 Austrian Dominions
 France
 Spain, and Portugal
 Italy, and Islands
 of the Mediterranean.
 Turkey

ASIA.

Asia Minor, or
 Asia
 Palestine, and the
 east of Syria.
 Other Turkish Dominions
 Arabia
 Persia
 India, within the
 Ganges.
 India, beyond the
 Ganges.
 China
 Tartary.
 Japan

AFRICA.

Egypt
 Nubia, and
 Abyssinia.
 States of Barbary.
 Coast of Guinea
 Congo
 Monomotapa or
 Mozambique
 Caffraria
 Zanguebar.
 Nigritia.
 Rest of the Interior.

AMERICA.

Greenland
 New Britain
 Labrador
 Canada
 Nova Scotia
 United States
 Islands in general
 Mexico and Florida
 New Granada,
 Guyana, Peru, Chile
 Brazil

A

CHRONOLOGICAL CHART

Exhibiting the Rise and Progress

OF CHRISTIANITY AND OF MOHAMMEDISM

THROUGHOUT THE WORLD.

*The Prevalence of Christianity is denoted by the yellow Colour,
 that of Mohammedism by the red, & by the dark Shade
 the Continuance of Paganism.*

A

BRIEF HISTORIC VIEW

OF THE

PROGRESS OF THE GOSPEL

IN DIFFERENT NATIONS SINCE ITS FIRST PROMULGATION.

Abusque Eoo cardine ad ultimam
Metam occidentis sidera permeans
Obliqua, vitali calore
Cuncta creatque, fovetque, alitque.

G. BUCHANAN.

THE state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favourable opportunity for its extensive propagation.

State of the world previous to the coming of Christ.

The various nations, of which the Roman empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices^a. The utmost of what mere human wisdom could do towards the moral improve-

^a See note A.

ment of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a divine communication had been made, were in a state of degeneracy and corruption: it was time therefore that the supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruptions and misery in which they were involved.

For the successful promulgation of such a divine revelation, *the political situation* of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions, than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

Birth and
ministry of
Christ.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress

gress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his divine mission by a series of unquestionable miracles; delivered to his Disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

It was the express command of Christ, that “repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” This is a passage of Scripture, which, as it has been justly observed^b, at once points out what the Christian religion is, and where we may look for its commencement. The first Christian Church was accordingly established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judæa, and partly inhabitants of other Roman provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr St. Stephen was the occasion of propagating the Gospel throughout Palestine. The Apostles alone ventured to remain at Jerusalem. The rest of the Disciples dispersed themselves into the several parts of Judæa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

CENT.
I.
The Christian Church first established in Jerusalem.

And throughout Palestine.

While the Apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant Church. But in the midst of his career, he was suddenly con-

Conversion of St. Paul.

^b Milner's Church History, chap. i.

CENT.
I.

verted to the faith of Christ, and commissioned as his Apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labour, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great Apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the Churches throughout Judæa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favourable conjuncture, Saint Peter leaving Jerusalem, where, with the rest of the Apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel ^c.

Admission of
the Gentiles
into the
Christian
Church.

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the Disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judæa and Samaria, they

^c Acts ix. 35.

travelled

travelled as far as Phœnice, Cyprus, and Antioch, as yet confining their labours to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek^d inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the Church at Jerusalem, the Apostles immediately sent Barnabas, to confirm the work of their conversion; who, finding so promising a field for Apostolical labours, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian Church among the heathen; and in this city the Disciples were first denominated *Christians*.

CENT.
I.

Saul and Barnabas at Antioch.

The subsequent history in the Acts of the Apostles is almost exclusively confined to the travels of St. Paul and his fellow-labourers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the Apostle himself, that “from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ.” This comprehensive circuit included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and activity in the Christian cause. Nor were these the boundaries of his ministry. Rome itself, and, according to Clement and others^e, the countries west of Italy, including Spain, and possibly the shores of Gaul and Britain, were visited by this great

Travels of St. Paul.

^d i. e. Heathens. See the various reading.

^e Wells's Historical Geography of the Old and New Testament, vol. ii. p. 298.

Apostle,

CENT. I. Apostle, till his various labours in the service of Christ were at length terminated by his martyrdom near Rome in the year 64 or 65.

Travels of
the other
Apostles.

Of the travels of the rest of the Apostles, and of the further propagation of Christianity during the remainder of the first century, but very short and imperfect accounts remain. St. Peter was more particularly successful amongst his countrymen the Jews. The last historical notice in Scripture of this zealous Apostle presents him to us at Antioch. After this, he was probably engaged in preaching chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia, Asia proper, and Bithynia, to whom his first Epistle is addressed; and about the year 63, he is supposed to have left those provinces, and to have proceeded to Rome^f; where he is reported to have received the crown of martyrdom in the same year with his illustrious fellow-apostle St. Paul.

St. John is said to have continued in Palestine till near the commencement of the Jewish war, (A. D. 66.) at which eventful period he quitted that devoted country, and travelled into Asia. He fixed his residence at Ephesus; which celebrated city and the neighbouring territory were the great scene of his ministry during the remainder of his long extended life.

St. Matthew, according to Socrates^g, preached in the Asiatic Ethiopia. Egypt, according to Eusebius and St. Jerome, was visited by St. Mark, who founded a Church at Alexandria. The extensive field which is assigned to St. Thomas by Origen and Sophronius is Parthia, Media, Carmania, Bactriana, and the neighbouring nations. Socrates records St. Andrew to have preached in Scythia, and St. Bartholomew in India.

^f Euseb. Hist. Eccl. lib. iii.

^g Hist. Eccl. lib. i. c. 19.

Besides

Besides the districts which are thus assigned by ecclesiastical tradition to these Apostles, there are others, in which Christian Churches were unquestionably planted, and which are incidentally mentioned in Scripture; as Cyrene and its neighbourhood, and the whole northern coast of Africa; Cyprus, Crete, and the islands of the Ægean sea. It is, however, impossible to trace with accuracy the travels of the Apostles and their various fellow-labourers in the great work of propagating Christianity throughout the world.

CENT.
I.

Yet it is evident from the narrative of St. Luke, from the Epistles of St. Paul and St. Peter, from the testimony of ecclesiastical writers, and occasionally even of heathen authors themselves^h, that the Gospel was preached in almost every quarter of the Roman empire, and even far beyond its boundaries, within the space of thirty years after our Lord's ascension; and that in most of those parts great numbers were "daily added to the Churchⁱ."

General progress of Christianity during the first century.

Before we pursue the history of its progress during the subsequent ages, it may not, however, be irrelevant to the design of this brief sketch of the subject, to advert to the *causes* of the rapid extension of the Gospel which has been just exhibited, and to the *effects* which it produced in the world. Various have been the attempts of Antichristian writers to account for the extraordinary propagation of Christianity at this period from the operation of

Causes of the rapid progress of the Gospel.

^h See particularly Tacit. Annal. lib. xv. C. Plin. Trajano Imp. lib. x. Ep. 97. with Paley's remarks on those passages, Evid. vol. ii. p. 234.

ⁱ Col. i. 6, 23. The extraordinary progress of Christianity during the first century is admirably described by Bishop Pearson, in his Exposition of the Creed, Art. *Christi*; and by Dr. Paley, Evidences, vol. ii. p. 220—227. See also note B.

causes

C E N T. I. causes merely human. One ingenious and laboured effort of this kind was particularly made by a late celebrated historian ^k, whose unhappy prejudices against the religion of Christ led him to attribute its rapid success to certain causes, which he represented as being wholly unconnected with any divine interposition.

It cannot be denied, that the wisdom of Providence had ordained the introduction of Christianity at a period, when the state of the world was peculiarly favourable to its successful propagation; and to these we have already briefly adverted. Yet, notwithstanding the moral necessities of mankind, and the extent, union, and peace of the Roman empire, Christianity had to contend with difficulties, which no mere human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing principles, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcilable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions from its first introduction to its establishment as the religion of the Roman empire, which were alone sufficient to have overwhelmed and extinguished a system not

^k Hist. of the Decline and Fall of the Roman Empire, vol. i. chap. 15. For satisfactory replies to the reasonings and insinuations of the sceptical historian, see the Bishop of Llandaff's Apology for Christianity, and the Tracts of Lord Hailes and Mr. Milner.

founded in truth, and supported only by human wisdom and power. CENT.
I.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favour. And such interposition, according to the express promise of their divine Master, actually accompanied the ministry of the Apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following!" The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple yet forcible manner the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they laboured to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

¹ Mark xvi. 20.

CENT. I.
 Beneficial influence of Christianity.

Nor was the result of their endeavours to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labours of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the Apostles and from the Epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness^m, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the Disciples are uniformly represented to have borne, at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general

^m See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the Church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favour, with a confidence which nothing but a consciousness of its truth could have inspired.

state of the Roman empire became in the course of a few centuries visibly and essentially improvedⁿ.

CENT.
I.

But to resume our account of the progress of Christianity. During *the second century* the boundaries of the Christian Church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus^o." These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the Apostolic age; but the establishment of Christian Churches in that part of Europe cannot be satisfactorily ascertained before the second century P. At that period, Po-

CENT.
II.

Progress during the second century in Germany, Spain, Gaul, and Britain.

ⁿ See, on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Translation of the Scriptures into the Oriental Languages, note 17.

^o Dial. cum Tryph.

^p See note C. Mosheim supposes, that some preachers in the first ages might have laboured in Gaul, but with little success. And with this opinion Tillemont

CENT.
II. thinus, in concert with Irenæus and others from Asia, laboured so successfully in Gaul, that Churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age⁹. Towards the end of the century, Pantæus, a philosopher of Alexandria, is said by Eusebius^r to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labours of Pantæus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the Apostle^s.

Causes. *The same causes*, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undoubtedly continued during this century;

nearly agrees. See Mosheim. Comment. de Rebus Christianis ante Constantinum, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap. 32. "Ac tum primum inter Gallias martyria visa; ferius trans Alpes religione Dei suscepta." These were the martyrs of Lyons.

⁹ Ad Jud. c. 7.

^r Hist. Eccl. lib. v. cap. 10.

^s See Mosheim, cent. ii. part 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

though,

though, as the number of Christian Churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was *the translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin versions, that which has been distinguished by the name of the Italic^t was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic, the dates of which cannot, however, be accurately ascertained.

C E N T.
II.

In the third century the progress of Christianity in the world was very considerable, though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian prince, succeeded in converting a tribe of wandering Arabs to the Christian faith^u. The fierce and warlike nation of the Goths, who, inhabiting the countries of Mœsia and Thrace, made perpetual incursions into the neighbouring provinces, and some likewise of the adjoining tribes of Sarmatia, received the knowledge of the Gospel by means of several Bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing this rude and barbarous people.

C E N T.
III.

Conversion
of the Goths.

^t The origin of this denomination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 282.

^u Euseb. Hist. Eccl. lib. iv. cap. 19. p. 221.

C E N T.
III.
Progress in
France.

In France, during the reign of the Emperor Décius^x, and in the midst of his persecution, the Christian Churches, which had hitherto been chiefly confined to the neighbourhood of Lyons and Vienne, were considerably increased. By the labours of many pious and zealous men, amongst whom Saturninus, the first Bishop of Toulouse, was particularly distinguished, Churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources, the knowledge of the Gospel spread in a short time through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the Churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress

In the British
isles.

of Christianity in the British isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true^y.

Causes.

In this century, the clemency and mildness of several of the Roman emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and though the number of miracles was considerably diminished, some extraordinary powers were still continued to the Church. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labours of Origen and others in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, con-

^x A. D. 250.

^y See Usher and Stillingfleet, *Antiq. et Orig. Eccl. Brit.*

tributed to increase the number of Christians, and to extend the boundaries of the Church. CENT.
III.

Hitherto Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but in opposition to every species of worldly authority. During the long course of three hundred years, the Church had been exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of ten persecutions, and the various efforts which had been made to extinguish or depress it. But, instead of sinking under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in *the fourth century* a different scene began to be presented. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own institutions; and soon afterwards himself embraced the Christian religion. Various reasons might concur in producing this important event. The Christians were, at this period, the most powerful, though not the most numerous party. Arnobius^z, who wrote immediately before Constantine's accession to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in distant provinces, and of their progressive increase in all countries. The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people, and the general practice of virtue, doubtless, also, contributed to increase this favourable impression on the mind of Constantine. And, what is more to his honour, it is probable, that, in process of time,

Conversion of
Constantine
the Great.

^z Arnob. in Gentes, lib. i.

CENT.
IV.

Zeal of Con-
stantine and
some of his
successors.

he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire conviction of its divine origin. About the year 324, when, in consequence of the defeat and death of Licinius, he remained sole lord of the Roman empire, Constantine openly avowed his opposition to Paganism. From that period, he earnestly exhorted all his subjects to embrace the Gospel; and, at length, towards the close of his reign, zealously employed the resources of his genius, the authority of his laws, and the influence of his liberality, to complete the destruction of the Pagan superstitions, and to establish Christianity in every part of the empire.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of Paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors, to the time of Theodosius the Great^a. The activity and determination of this illustrious prince were exerted in the most effectual manner, in the extirpation of Pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that towards the close of this century the religion of the Gentiles seemed to be fast tending towards neglect and extinction^b. The severe edicts, and the violent means which were otherwise employed to effect this important purpose, must unquestionably be condemned. But it must be remembered, that Christianity cannot be justly chargeable with the errors of its friends, and that the

^a A. D. 379.

^b The language of St. Jerome strongly conveys this idea. "Solitudinem patitur et in urbe gentilitas. Dii quondam nationum, cum bubonibus et noctuis, in folis culminibus remanserunt." Jer. ad Lect. Ep. 57.

wife and tolerant maxims which are now so generally acknowledged, were not then sufficiently known, or were erroneously deemed inapplicable to the gross superstition of the Gentiles. But if such were the zeal of Constantine and his successors in the cause of Christianity, we cannot be surpris'd at its successful extension amongst many barbarous and uncivilized nations.

CENT.
IV.

During this century, the province of Armenia, which had probably been, in some measure, visited with the light of Christianity at its first rise, became completely illuminated. This change was chiefly produced by the labours of Gregory, commonly called the *Enlightener*. In Persia also, which is supposed to have contained many Christians even in the first and second centuries, the Gospel was during the present more extensively propagated.

Progress of
Christianity
in Armenia.

Persia.

Towards the middle of this century^c, Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia, or Abyssinia, whose capital was Auxumis. He baptized their king, together with several persons of the highest rank in his court; and, returning into Egypt, was consecrated by St. Athanasius the first Bishop of that country, where he afterwards preached with great success. The Church thus founded in Abyssinia continues to this day, and still considers herself as a daughter of Alexandria.

Abyssinia.

Christianity was introduced into the province of Iberia, between the Euxine and the Caspian seas, now called Georgia, by means of a female captive, during the reign of Constantine, whose pious

Iberia.

^c A. D. 333.

CENT. and, as it is asserted^d, miraculous endowments so deeply impressed
 IV. the king and queen, that they abandoned idolatry, and sent to Constantinople for proper persons to instruct them and their subjects in the knowledge of the Christian religion.

The Homeritæ.

Soon after the death of Constantine, his son Constantius sent an embassy to a people called Homeritæ, supposed to have been the ancient Sabæans, and the posterity of Abraham by Keturah, dwelling in Arabia Felix. One of the principal ambassadors was Theophilus, an Indian, who in his youth had been sent as an hostage to Constantine from the inhabitants of the island Diu, and settling at Rome led a monastic life, and obtained great reputation for sanctity. By this missionary the Gospel was preached to the Homeritæ; the king and many of the people were converted, and Christianity was established in their country. After this, Theophilus went to Diu, and in his way passed through many regions of India, where the Gospel was already received, and where he rectified some irregularities in practice. Both Theophilus, however, and these Indian Christians, were Arians^e.

Among the Goths.

During the reign of the Emperor Valens, a large body of the Goths, who had remained attached to their ancient superstitions, notwithstanding the previous conversion of some of their countrymen, were permitted by that prince to pass the Danube, and to inhabit Dacia, Mœsia, and Thrace, on condition of living subject to the Roman laws, and of embracing Christianity: this condition was accordingly accepted by their king Fritigem. The cele-

^d By Rufinus, and after him by Socrates, Sozomen, and Theodoret. See Jortin, *Eecl. Remarks*, vol. ii. 73.

^e Jortin, vol. ii.

brated Ulphilas, Bishop of those Goths who dwelt in Mœsia, contributed greatly to their improvement, by *translating the four Gospels* into the Gothic language. CENT.
IV.

Notwithstanding the utmost efforts of the Christian Bishops in the European provinces of the empire, great numbers of Pagans still remained. In Gaul, however, the labours of the venerable Martin of Tours were so successful in the destruction of idolatry and superstition, and the propagation of Christianity, that he justly acquired the honourable title of *the Apostle of the Gauls*. In Gaul.

The authority and the examples of Constantine and his imperial successors probably tended greatly to the progress of the Christian religion during this century. But it is, at the same time, undeniable, that the *indefatigable zeal of the Bishops*, and other pious men, the *sanctity of their lives*, the *intrinsic excellence of Christianity*, the *various translations* of the sacred writings, and the supernatural powers which, though greatly diminished, probably still existed, in some measure, in the Church, must be allowed to have most materially contributed to this extraordinary success. Causes.

At the beginning of the *fifth century* the Roman empire was divided into two distinct sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which about this period attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly prejudicial to the progress of Christianity. CENT.
V.

The zeal of the Christian emperors, more especially of those who Progress of
Christianity.

^f See note D.

CENT. V. reigned in the East, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions, and the Church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian religion. By his influence, also, it was introduced into a certain district of the Arabians.

Indians on
the coast of
Malabar.

About the middle of this century, the Indians on the coast of Malabar were converted to Christianity by the Syrian Mar-Thomas, a Nestorian, who has been confounded by the Portuguese with the Apostle St. Thomas^e. Some ecclesiastical writers, indeed, place the arrival of this missionary in India during the *seventh* century. But it is, perhaps, more correct to refer this latter event to the confirmation of the Church already in a flourishing state, by the labours of two other Syrians, Mar-Sapor and Mar-Perosis, during that century^h. To these instances of the progress of Christianity in the East, may be added the conversion of a considerable number of Jews in the island of Crete, who had been previously deceived by the pretensions of the impostor Moses Cretenfis. In the West, the German nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian faith before their incursions upon the empire; and such, amongst others, was the case of the Goths. It is, however, uncertain at what time, and by whose labours, the Vandals, Sueves, and Alans

German na-
tions.

^e See Asiatic Researches, vol. vii. Account of the St. Thomé Christians on the coast of Malabar, by F. Wiedé, Esq. These Christians will again be noticed in a subsequent part of this work.

^h See note E.

were evangelized. The Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its divine Author from the ravages of the Huns. And, in general, these fierce and barbarous nations were induced to embrace the Christian religion by the desire of living in greater security amidst a people who, for the most part, professed it; and from a persuasion that the doctrine of the majority must be the best.

C E N T.
V.

It was on similar principles that Clovis, king of the Salii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after a battle with the Alemanni in the year 496, in which he had implored the assistance of Christ. This prince, proving victorious, was baptized at Rheims by Remigius, Bishop of that city; and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little of conviction or sincerity in either. In Britain, Christianity was almost extinguished by the predatory incursions of the Scots and Picts, and, afterwards, by the persecutions of the Saxons. The Christian faith was, however, planted in Ireland by Palladius, and after him by Succathus, an inhabitant of Scotland, whose name was changed to Patrick by Celestine the Roman Pontiff, from whom both these missions had proceeded. The latter of these pious and zealous preachers, who has been styled *the Apostle of the Irish*, arrived in Ireland in the year 432, and was so successful in his labours, that great numbers of the barbarous natives were converted to Christianity; and in the year 472, he founded the Archbishopric of Armagh.

The sixth century was distinguished by some further advances
of

CENT.
VI. of Christianity both in the East and West. The Bishops of Constantinople, under the influence and protection of the Grecian emperors, succeeded in converting some barbarous nations, inhabiting the coasts of the Euxine sea, amongst whom were the Abasgi, whose country lay between the shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alani, Lani, and Zani, together with other uncivilized nations whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, Remigius, Bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

The Abasgi
and other na-
tions.

Britain.

In Britain, the progress of Christianity was accelerated during this century by several favourable circumstances. By the pious efforts of Bertha, wife of Ethelbert, king of Kent, one of the most considerable of the Saxon monarchs, the mind of the king became gradually well disposed towards the Christian religion. At this auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent into Britain forty Benedictine monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, this zealous missionary succeeded in converting Ethelbert, together with the greater part of the inhabitants of Kent, and laid anew the foundations of the British Church.

In Scotland, the labours of Columban, an Irish monk, were attended with success; and in Germany, the Bohemians, the Thuringians, and the Boii, are said to have abandoned their ancient superstitions, and to have embraced the Christian religion. But this is a fact, which is by no means undisputed.

Italy

Italy about the middle of this century sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narſes, the general of Juſtinian. But the imperial authority was again overthrown two years afterwards by the Lombards, who, with ſeveral other German nations, iſſued from Pannonia, and erected a new kingdom at Ticinum. During ſeveral years, the Chriſtians in Italy were ſeverely perſecuted by theſe new invaders. But in the year 587, Authaſis, the third monarch of the Lombards, embraced Chriſtianity as profeſſed by the Arians, and his ſucceſſor Agilulf adopted the tenets of the Nicene Catholics.

CENT.
VI.

The cauſe, which principally contributed to the converſion of ſo many barbarous nations, was unqueſtionably *the authority of their princes*, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It muſt, indeed, be confeſſed, that the knowledge which they at firſt obtained of the doctrine of Chriſt was extremely ſuperficial and imperfect. In ſome it may, perhaps, reaſonably be preſumed, that the principles of Chriſtianity were more deeply rooted, and were productive of ſalutary effects. But it is to be feared, that the majority were Chriſtians only in name. It ſhould, however, at the ſame time be remembered, that even their ſlight acquaintance with our holy religion was productive of *ſome beneficial change*, and that a foundation was laid in their nominal ſubjection to Chriſtianity for their gradual civilization, and moral improvement.

In the next century, Chriſtianity was propagated with much zeal and ſucceſs by the Neſtorians, who dwelt in Syria, Perſia, and India, among the fierce and barbarous nations who lived in the remotest

CENT.
VII.

CENT. VII. remotest borders and deserts of Asia. By the labours of this sect, the knowledge of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this centuryⁱ.

Christianity introduced into China.

Progress in Britain.

In the West, Augustin laboured to enlarge the boundaries of the Church; and by his efforts, and those of his brethren, the six Anglo-Saxon kings, who had hitherto remained in their Pagan state, were converted, and Christianity was at length universally embraced throughout Britain. Many of the British, Scotch, and Irish ecclesiastics travelled among the Batavian, Belgic, and German nations, and propagated Christianity among them. In these labours, Columban, an Irish monk, St. Gal, one of his companions, St. Kilian, from Scotland, and the celebrated Willebrod, an Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Suevi, the Boii, the Franks, and other German nations; St. Gal, among the Helvetii, in the neighbourhood of the lakes of Zurich and Constance; St. Kilian, among the eastern Franks near Wurtzburg; and Willebrod, among the Frieslanders, great numbers of whom embraced the Christian faith, in consequence of the pious exertions of these laborious missionaries. Willebrod was ordained Bishop of Wilfseburg, now Utrecht, by the Roman Prelate, and laboured in his diocese till his death; while his associates spread the light of divine truth through Westphalia and the neighbouring countries. During this century, according to some authors, Bavaria received the Gospel, by the ministry of Robert, Bishop of Worms.

In Germany and Switzerland.

ⁱ In proof of this assertion, Mosheim and his learned translator refer to various authors.

But amidst these numerous accessions to the Christian Church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny Christianity began to be depressed, and at length became totally extinguished in several of its most extensive provinces. This was the celebrated Arabian impostor, Mohammed; who about the year 612, amidst the corruptions and dissensions of the Eastern Church, undertook the bold project of subverting the Christian religion and the Roman power; and who within the space of twenty years actually succeeded, by artifice, and by the force of arms, in imposing both his doctrine and his authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 632, his followers, animated by a spirit of fanatical zeal and fury, and assisted by the Nestorian Christians, extended their conquests to Persia, Mesopotamia, Chaldaea, Syria, Palestine, Egypt, and the whole extent of the northern coast of Africa, as far as the Atlantic ocean. In the year 714^k, the Saracens crossed the sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul, from the Pyrenean mountains to the Rhone; whence they made frequent incursions, and committed the most destructive ravages in the neighbouring countries. The rapid progress of these formidable invaders was, at length, checked by the celebrated Charles Martel, who gained a signal victory over them near Tours, in the year 732. During these destructive incursions of the Saracens, Christianity, in those countries which were the seat of their devastations, was necessarily obstructed in its progress, and in some places it was even altogether extir-

CENT.
VII.Appearance
of Moham-
med.Progress of
his followers.

^k To avoid breaking the thread of the narration, the Author has here pursued the history of the Saracenic conquests through the following century.

CENT. VII. pated. These, however, were not the only calamities which the Church suffered during these disastrous times. About the middle of the eighth century, the Turks, the descendants of a tribe of Tartars, rushed from the inaccessible wilds of Mount Caucasus, overran Colchis, Iberia, and Albania, pursued their rapid course from thence into Armenia, and, after having subdued the Saracens, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splendid scene of the first Christian triumphs, were ravaged by the impious arms of the Caliphs, and the inhabitants oppressed in the most barbarous manner.

CENT. VIII. While, however, the success of the Mohammedan arms was thus subjecting so large a part of the Eastern empire, and obscuring, as far as their influence extended, the glory of the Christian Church, the Nestorians of Chaldæa carried the faith of the Gospel, such as they professed, to the Scythians, or Tartars, who were seated within the limits of Mount Imaus¹.

Progress of
Christianity
in Tartary.

In Germany. In Europe, several unenlightened nations were, during the *eighth century*, brought to the knowledge of Christianity: The Germans, who, with the exception of the Bavarians, the East Frieslanders, and a few other nations, had hitherto resisted every attempt to instruct them, were at length converted to the faith of Christ, by Winfrid, an English Benedictine monk, and afterwards known by the name of *Boniface*. By the indefatigable exertions of this celebrated missionary, the Christian re-

¹ This expression comprehends Turkistan and Mongul, the Usbeck, Kalmuck, and Nagaian Tartary, which were peopled by the Bactrians, Sogdians, Gandari, Sacæ, and Massagetes.

ligion

ligion was successfully propagated throughout Friesland, Hesse, Thuringia, and other districts of Germany. During the same period, Corbinian, a French Benedictine monk, laboured assiduously amongst the Bavarians. Rumold, a native either of England or Ireland, travelled into Lower Germany and Brabant, and diffused the truths of Christianity in the neighbourhood of Mechlin. Firmin, a Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Liefuvyn, a Briton, laboured with the most ardent zeal, though with but little success, to convert the Belgæ and other neighbouring nations; whilst Willebrod, and others, persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian Church during this century, must finally be added the conversion of the Saxons, a numerous and formidable people, who inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlike zeal of Charlemagne. The violent methods, which were used by this great prince for the accomplishment of his design, destroy both the merit and genuineness of his success, although the ultimate effect of it undoubtedly tended to the propagation of Christianity.

CENT.
VIII.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in the countries which already nominally possessed it. About the middle, however, of *the ninth century*, Cyril and Methodius, two Greek monks, were the instruments of converting the Mœsians, Bulgarians, and Chazari, to the Christian faith. Their labours were afterwards extended to the Bohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the rite of baptism.

CENT.
IX.

Progress of
Christianity
amongst the
Mœsians.

Bohemians.

CENT.
IX.

In Dalmatia. About the year 867, under the reign of the Emperor Basilius the Macedonian, the Slavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian empire, and of embracing the Christian religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included within the pale of the Church.

In Russia. The fierce and barbarous nation of the Russians, inhabitants of the Ukraine, embraced the Gospel under the reign of the same emperor. The observations, however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was, no doubt, sincere; but as to the great body of the people, it was probably merely formal.

Jutland. In the course of this century, Christianity began to be preached in the frozen regions of Scandinavia^m, and on the shores of the Baltic, which had hitherto been involved in the grossest Pagan darkness. In the year 826, Harold, king of Jutland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance, on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions. To this the Danish prince consented. He was accordingly baptized, and returned to his own country, attended by two eminently pious ecclesiastics, Aufcarius and Aubert, monks of

^m This term commonly includes the three kingdoms of Sweden, Denmark, and Norway.

Corbie. These venerable missionaries laboured with remarkable success during two years, in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous and indefatigable Anscarius went into Sweden, A. D. 828; where his exertions were also crowned with success. After having been raised, in the year 831, to the Archbishopric of Hamburg, and of the whole North, to which charge the superintendance of the Church of Bremen was afterwards added, this admirable Christian missionary spent the remainder of his life in travelling frequently amongst the Danes, Cimbrians, and Swedes, to form new Churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous and dangerous enterprises till his death in the year 865. Rembert, his successor in the superintendance of the Church of Bremen, began, towards the close of this century, to preach to the inhabitants of Brandenburg, and made some progress towards their conversion.

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IX.

Sweden.

Whilst these accessions to the Christian Church were making in the north of Europe, the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted to their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the propagation of Christianity, but produced in great numbers of Christians a deplorable apostasy from the faith.

Progress of
the Saracens.

The European Christians suffered almost equally from the ravages of the Pagan Normans from the coasts of the Baltic; who

The Nor-
mans.

not

CENT.
IX. not only infested the shores and islands of the German ocean, but at length broke into Germany, Britain, Friesland, Gaul, Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilized by their settlement among Christian nations, and were gradually persuaded to embrace the religion of the Gospel.

CENT.
X. In the tenth century, the Christian Church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians of Chaldæa, whose zeal, notwithstanding their errors, is deserving of commendation, extended the knowledge of Christianity beyond Mount Imaus, to Tartary, properly so called, whose inhabitants had hitherto remained ignorant and uncivilized. The same successful missionaries afterwards introduced it amongst the powerful nation of the Turks, or Tartars, which was denominated Karit, and bordered on the northern part of China. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease, they relapsed into idolatry, and the Christian religion was almost extinguished amongst them.

Progress in
Tartary.

On the banks
of the Da-
nube.

Towards the middle of this century, two Turkish chiefs, Bologudes and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptized at Constantinople. Of these the former soon apostatized; the other steadily persevered, received instruction from Hierotheus, a Bishop who had accompanied him from Constantinople, and encouraged the labours of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being afterwards married to Geyfa, the chief of the Hungarian nation, he was by her persuaded to embrace

In Hungary.

brace

brace Christianity. Geyfa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatizing by the zeal and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of this century. But however imperfect might be the conversion of the king, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish amongst a fierce and barbarous people; and under the patronage of Stephen, the son of Geyfa, Christianity became completely established in Hungary.

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The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and, on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of Miciflaus, the Duke of Poland, he was induced to divorce his seven wives, and married Dambrouca, the daughter of Boleflaus, Duke of Bohemia. He was baptized in the year 965, and, by the zealous efforts of the Duke and Dukes, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and to profess the religion of Christ.

Poland.

The conversions which had taken place in Russia during the preceding century were neither sincere nor permanent. But in the year 961, Wolodomir, having married Anne, sister of the Greek Emperor Basilius the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptized in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from that

Progress in
Russia.

time

CENT. time Russia received a Christian establishment, and considered her-
X. self as a daughter of the Greek Church.

In Scandina-
 via.

If we turn our attention towards Scandinavia, we find, that Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in Denmark under the reign of Gormo the Third, who laboured to extirpate it entirely. At length, however, he was compelled by Henry the First, called the *Fowler*, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and under the protection of the Emperor, Unni, then Archbishop of Hamburg, with some other ecclesiastics, came into Denmark, and formed many Christian Churches in that kingdom. On the death of Gormo, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. Suen-Otho, however, his son and successor, entirely renounced the Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Scots, he was led to reflect on his Christian education, and to repent of his apostasy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavours to promote the cause of Christianity in his dominions. In Sweden, an almost entire extinction of the Gospel had taken place. Unni, animated by his success in Denmark, determined therefore on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting it even in the remoter parts of that northern region.

It

It was during this century that Norway first received the Christian faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians resisted both the exhortations of the English missionaries, and the more forcible endeavours of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway, who had been driven from his throne, was restored by Harold, King of Denmark; and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Denmark, having conquered Norway, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Amongst the missionaries whose labours were rendered successful in this work, Guthebold, an English priest, was the most eminent both in merit and authority. From Norway, the salutary light of Christianity spread into the Orkney islands, which were then subject to that country, and penetrated, in some degree, even into the remote regions of Iceland and Greenland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

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In Germany, the exertions of the Emperor Otho contributed, in a signal manner, to promote the interests of Christianity, and to establish it on the most firm foundations throughout the empire. At the earnest request of the Rugi, a remarkably barbarous people, who inhabited the country of Pomerania, between the Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince sent Adalbert amongst them, to revive the knowledge of Christianity, which had formerly existed, but was then extinguished.

C E N T. X. guished. The mission, however, was unsuccessful. But Adalbert, being afterwards appointed the first Archbishop of Magdeburgh, was successful in converting great numbers of the Slavonians.

The Saracens.

Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were the victims of their delusions. The Turks, also, received the religion of the Arabian impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

Normans.

In the West, Christianity was persecuted by the barbarous efforts of the unconverted Normans, Sarmatians, Slavonians, Bohemians, and Hungarians; while the Arabs in Spain, Italy, and the neighbouring islands, oppressed and plundered its followers.

C E N T. XI.
Progress in
Tartary.

The zeal of the Nestorian Christians continued to be conspicuous in *the eleventh century*. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity. In the provinces of Casgar, Nuacheta, Turkistan, Genda, and Tangut, metropolitan prelates, with many inferior bishops, were established; from which it evidently appears, that Christianity must have flourished to a considerable extent in those countries which are now the seat of Mohammedism and idolatry.

In the north
of Europe.

The light which had been diffused during the preceding centuries amongst the Hungarians, Danes, Poles, and Russians, was considerably increased and extended during the present by the zealous endeavours of their princes, and of the missionaries who laboured amongst them. An ineffectual attempt was made to convert the Slavonians as a nation, (great numbers of individuals having embraced

braced Christianity during the preceding century,) the Obotriti, whose capital was Mecklenburg, the Venedi, who dwelt on the banks of the Vistula, and the Prussians. But these barbarous nations continued, in a great measure, Pagan throughout this century. Boleslaus, King of Poland, attempted to force his subjects into a profession of Christianity, and some of his attendants used the more evangelical methods of admonition and instruction. In a benevolent undertaking, however, of this kind, Boniface and eighteen other persons were barbarously massacred by this fierce and intractable people. The Prussians, indeed, seem to have been among the last of the European nations who submitted to the yoke of Christianity. In Germany, Sweden, Denmark, and Norway, the labours of English missionaries were particularly distinguished in this century.

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Christianity had now been preached during three centuries in Scandinavia, and the effects which it produced on the manners of the rough and uncultivated inhabitants of those northern regions were in the highest degree beneficial. "That restless people," Mr. Hume observes, "seem about this time to have learned the use of tillage; which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by those piratical invaders. This proved one great cause of the settlement and improvement of the southern nations." This observation of the celebrated historian represents, with his usual perspicuity, the advantages which resulted from the civilization of the North, but it is silent as to the *true cause* of that important change. To the *propagation of Christianity* it must unquestion-

ⁿ Hume, vol. i. chap. 5.

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ably be chiefly referred. It was the influence of this divine religion which gradually softened the manners of those barbarous nations, induced them to abandon their former piratical habits, and to cultivate the arts of industry and peace. Christianity, be it remembered, while it conveys to individuals the most important knowledge, and imparts to them the richest blessings, diffuses the salutary precepts of order, tranquillity, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But in part of Asia, and in Spain, the Christians were severely oppressed both by the Saracens and the Turks; great numbers were, in the mean time, seduced by flatteries and delusive offers into apostasy from the faith. In Hungary, Denmark, the lower parts of Germany, and in other European nations, the Christians were, also, much harassed and persecuted by the idolatrous Pagans; whose violence was, however, at length effectually restrained by the powerful interference of the Christian princes.

The Cru-
sades.

It was at the close of this century^o that the first of those romantic expeditions, distinguished by the name of Crusades, was undertaken. Whatever motives of a religious nature might have actuated their promoters, there can be no hesitation in determining, that they contributed neither to the support nor advancement of Christianity. "Non tali auxilio, nec defensoribus istis—" But the consideration of these enthusiastic undertakings belongs not to our present subject.

* A. D. 1096.

The propagation of the Gospel was successfully continued in *the twelfth century*, chiefly in the north of Europe. Boleslaus, Duke of Poland, having taken Stetin, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion; and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subjects in the doctrines of the Gospel. Many of them, among whom were the Duke and Dukes, and their attendants, were converted by his exhortations; but great numbers of the idolatrous Pomeranians resisted his utmost efforts, and obstinately adhered to the superstitions of their ancestors. In a second visit in the year 1126, the venerable Bishop was more successful, and Christianity was established in Pomerania on a solid foundation.

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Progress in
the north of
Europe.
Pomerania.

In the year 1168, Waldemar, King of Denmark, who was foremost among the northern princes of this century by his zeal in the propagation and advancement of Christianity, having subdued the island of Rugen, which lies in the neighbourhood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these, Absalom, Archbishop of Lunden, a man of superior talents and virtue, was eminently distinguished; and by his exertions, Christianity was firmly seated in this island, which had hitherto baffled every attempt to enlighten it.

The Finlanders, whose character resembled that of the inhabitants of Rugen, and who infested Sweden with their predatory incursions, received the Gospel in a similar manner. Eric, King of Sweden, having totally defeated these barbarians, sent Henry, Arch-

Finland.

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XII. Archbishop of Upsal, to evangelize them. His success was so great, that he is called *the Apostle of the Finlanders*; yet he was at length assassinated by some of these refractory people, on account of a heavy penance which he had imposed on a person of great authority.

Livonia. In Livonia, the propagation of Christianity was carried on towards the close of this century with a violence and cruelty altogether abhorrent from the mild and benevolent spirit of our holy religion. The labours of Mainard, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him Bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These warlike apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian baptism.

The Slavonians. The Slavonians, notwithstanding some partial conversions among them, had hitherto as a nation shewn a remarkable aversion to Christianity. This excited the zeal of the neighbouring princes, and of certain missionaries, who united their efforts to conquer their prejudices, and to convert them to the Christian faith. The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was, at length, appointed Bishop of Oldenburg, which see was afterwards transferred to Lubeck. This excellent man spent the last thirty years of his life in the instruction of the Slavonians, amidst great difficulties and dangers; and his benevolent labours were conducted with so much wisdom, that they were attended with a success which could

could scarcely have been expected amongst that untractable CENT.
XII.
people.

The revolution, which, at the beginning of this century, took Decline of
Christianity
in Asia.
place in Asiatic Tartary, on the borders of Cathay^p, by the successful enterprize of the celebrated Nestorian, Prester John, proved for many years highly beneficial to the Christian cause. Towards the close of it, however, the victorious arms of Genghis Khan overturned the kingdom which he had established, and Christianity in consequence lost much of its credit and authority. It continued gradually to decline, until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedians. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends.

Notwithstanding the victories of the successors of Genghis CENT.
XIII.
Khan, by which they had subdued a great part of Asia, and had involved in great calamities the Christian inhabitants of China, India, and Persia, it appears from undoubted authorities that both State of
Christianity
in China and
Tartary.
in China, and in the northern parts of Asia, the Nestorians continued to have a flourishing Church, and a great number of adherents in *the thirteenth century*. Even in the court of the Mogul emperors there were many who professed Christianity; but the ensnaring influence of the religion of Mohammed gradually undermined it, and left scarcely a vestige of Christianity amongst

^p Cathay was situated on the north west border of China.

them.

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them. In consequence of the incursions which were made by the Tartars into Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means of converting many of the Tartars to the Christian faith, and of engaging considerable numbers of the Nestorians to adopt the doctrine and discipline of the Church of Rome. Several Churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a translation was made by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, of the New Testament and the Psalms, into the language of Tartary. The affairs, however, of the Christians in the East during this century, in consequence of the conquests of the Tartars, and of the unfortunate issue of the several crusades which were undertaken in the course of it, and which were *the last* of those infatuated expeditions, were, upon the whole, in a very deplorable condition. The kingdom of Jerusalem, which had been established at the close of the eleventh century, being entirely overthrown, many of the Latins remained still in Syria, and retiring into the dark and solitary recesses of Mount Libanus, lived there in a wild and savage manner, and gradually lost all traces both of religion and civilization. The descendants of these unhappy Europeans, called Derusi, or Drusi, still inhabit the same uncultivated wilds, and retain nothing of Christianity but the name.

Conversion of
the Prussians
and Lithua-
nians.

In some of the northern parts of Europe, the religion of the Gospel had not yet triumphed over the fierceness and superstitions of Paganism. The Prussians still retained the idolatrous worship of their ancestors, nor was any impression made on the minds of this people by the various missionaries who had been sent amongst them. Their obstinacy at length induced Conrad, Duke of Mas-
fovia,

fovia, to have recourse to more forcible methods of converting them. For this purpose, he applied in the year 1230 to the Teutonic Knights of St. Mary, who, after their expulsion from Palestine, had settled at Venice, and engaged them to undertake the conquest and conversion of the Prussians. They accordingly arrived in Prussia, and, after an obstinate contest of fifty years, they subdued its resolute inhabitants, and established their own dominion and the profession of Christianity amongst them. The Knights pursued the same unchristian methods in the neighbouring countries, and particularly in Lithuania, the inhabitants of which provinces were thus constrained to profess a feigned submission to the Gospel.

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In Spain, Christianity gradually gained ground. The kings of Castile, Leon, Navarre, and Arragon, waged perpetual war with the Saracen princes, who still retained the kingdoms of Valentia, Granada, and Mercia, together with the province of Andalusia. This contest was carried on with such signal success, that the Saracen dominion declined daily, and was reduced within narrower bounds; while the pale of the Church was extended on every side. Among the princes who contributed to this happy revolution, James the First of Arragon was particularly distinguished by his zealous efforts in the advancement of Christianity, and the conversion of his Arabian subjects after his recovery of Valentia, in the year 1236.

Progress in
Spain.

In the fourteenth century, the cause of Christianity greatly declined in the East. The profession of it was, indeed, still retained in the contracted empire of the Greeks, of which Constantinople was the metropolis. But in Asia, the Turks and Tartars, who extended their dominions with astonishing rapidity, destroyed,

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Decline of
Christianity
in the East.

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XIV. wherever they went, the fruits of the labours of the Christian missionaries during the preceding century, and substituted the imposture of Mohammed for the religion of Christ. In China, Christianity seemed to be almost totally extirpated by the jealousy of the reigning powers; while the celebrated Tamerlane, after having subdued the greatest part of Asia, and triumphed over Bajazet, the Emperor of the Turks, and even filled Europe with the terror of his arms, persecuted all who bore the Christian name with the most barbarous severity, and compelled multitudes, by his cruelties, to apostatize from the faith. Attempts were made in this century to renew the crusades, but without effect. It is obvious, however, that, had they even succeeded, they were but ill calculated to revive Christianity in the East.

Progress in
Lithuania.

The boundaries of Christianity had, in the mean time, been gradually extending in Europe. Jagello, Duke of Lithuania, was almost the only prince who retained the Pagan worship of his ancestors. At length, in the year 1386, having become a competitor for the crown of Poland, and his idolatry being the only obstacle to his success, he embraced the Christian faith, and persuaded his subjects to follow his example. The Teutonic Knights continued their persecution of the Pagan Prussians and Livonians, and completed in this century the violent work which they had commenced during the preceding. Great numbers of the Jews in several parts of Europe, more particularly in France and Germany, were in a similar manner compelled to make a profession of Christianity. And in Spain, a plan was formed by the Christian princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

The

The succeeding century accordingly witnessed the entire overthrow of the Saracen dominion in Spain, by the conquest of Granada, in the year 1492, by Ferdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions, great numbers of whom, to avoid this severe decree, feigned an assent to the Christian religion. The Saracens, who remained in Spain after the destruction of their empire, resisted both the exhortations, and the more violent methods of profelytism, which were afterwards recommended by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian impostor.

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The people of Samogitia, in the neighbourhood of Courland and Lithuania, remained Pagan till the fifteenth century; when Uladislaus, King of Poland, demolished their idols, founded some Churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means considerable.

The Samogitæ.

The maritime enterprizes of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian benevolence.

Discovery of America.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish faith in the year 1491; in what manner, and with what effect, it is not difficult to determine.

Progress of Christianity on the coast of Africa.

After this singular revolution in Africa, Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and the Portuguese, earnestly exhorted these

CENT. XV. two nations to propagatè the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debasèd form of Christianity.

Decline of
Christianity
in the East.

But the decline of the Christian religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where Christianity had long flourished, were now become the seats of superstition, which reigned triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the century.

Destruction
of the Grecian
empire
by the Turks.

A new source of calamity to the Christian Church, both in Europe and Asia, was opened, by the destruction of the Grecian empire, and the capture of Constantinople, by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually^a buried under the resistless torrent of Mohammedan ignorance and barbarism. In Constantinople and the neighbouring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the Churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in

^a See note F.

silence.

silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian Church, was eventually, by the providence of the supreme Governor of the world, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the study of literature in Europe, and the remarkable concurrent discovery of the art of printing in the year 1440 contributed both to the production and the success of that memorable revolution, which in the succeeding century changed the face of the Christian world.

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This great event was *the Reformation* from the errors and superstitions of the Romish Church, which commenced in Saxony by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of *the sixteenth century*: Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern Church could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it was beginning to be dispelled, by the revival of literature and philosophy during the preceding century; but at the glorious æra of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity, which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the Church of Rome.

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The Reform-
ation.

For

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Progress of
Christianity
in America
and else-
where by the
Spaniards and
Portuguese.

Nature of it.

For the extension, therefore, of the pale of the visible Church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigour and success in propagating the Gospel amongst the barbarous nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America, to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But, when it is considered, that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors, and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labours of these false apostles, and their converts, with a mixture of indignation and pity.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and, to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in Pagan countries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the

year

The Jesuits.

year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this important society were in consequence employed in the conversion of the African, American, and Indian heathens. But both the credit and the real success of their labours were lessened and obscured by *the corrupt motives* which too evidently appeared to actuate these zealous missionaries, and by *the unchristian means* which they adopted to accomplish their purpose.

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The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders; but it may be justly doubted, whether the interests of pure and undefiled Christianity were not rather injured than promoted by their labours.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honourable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the Church of Rome, in many parts of the continent, and in several of the islands of that remote region. From thence, in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the Church, which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China; and, with this intention, he embarked for that country,

Xavier.
His labours
in India and
Japan.

CENT. XVI. country, but died in fight of the object of his voyage, in the year 1552. After his death, other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel. Ricci may therefore be considered as the founder of the Christian Church, which, notwithstanding the vicissitudes it has undergone, still subsists in China^r.

Those of Ricci in China.

Protestant attempts.

The dominions of the Protestant princes being confined within the limits of Europe, the Churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant missionaries were sent from Geneva to convert the Americans, although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan ancestors.

The vigorous attempts which were made during this century to support the grandeur of the Papal see, by the propagation of Christianity in distant nations, were renewed during *the next*^s,

^r See Barrow's Travels in China.

^s i. e. the seventeenth.

and

and were attended with considerable success. In the year 1622, CENT. Gregory the Fifteenth, by the advice of his confessor Narni, XVII. founded at Rome the celebrated College “De propagandâ fide,” College “De and endowed it with ample revenues. The College consisted of “propagandâ thirteen cardinals, two priests, and one secretary, and was designed “fide.” to propagate and maintain the religion of the Church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures, and other pious writings, into various tongues; the establishment of seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young Pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the Church of Rome. Such were the arduous and complicated schemes of this celebrated College. To this, however, another of Other similar a similar kind was added in the year 1627 by Pope Urban the establish- Eighth, which owed its origin to the piety and munificence of ments. John Baptist Viles, a Spanish nobleman. The same spirit of pious beneficence was communicated to France about the year 1663, and produced several other establishments of this nature; particularly the “Congregation of Priests of foreign missions,” and the “Parisian Seminary for the missions abroad;” the one for the actual sending forth of missionaries, the other for the education of fit persons for that important work. A third society in France was

CENT. XVII. denominated, "the Congregation of the holy Sacrament," and was under the direction of the Pope, and the College De propagandâ at Rome.

Missionaries from these institutions.

Practices of the Jesuits.

From these various institutions a great number of missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the Church of Rome. The religious orders who chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great, common design, mutually opposed and accused each other. Of these, the Jesuits are justly considered as having employed the most unwarrantable methods in the propagation of Christianity †. They were accustomed to explain the doctrines of Paganism in such a manner, as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavoured to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus laboured to effect a *coalition* between *Paganism* and *Christianity*. To these artifices they added an unwearied assiduity in conciliating the favour and confidence of the priests, and civil governors of the people, to whom they were sent, and that by means wholly unworthy of the character of Christian ambassadors to the heathen. It should be mentioned, to the honour of the other religious orders who were engaged in similar undertakings, that they uniformly disdained this worldly policy of

† See note G.

the Jesuits; and, wherever they went, preached the peculiar, exclusive, and unaccommodating doctrines of Christianity with Apostolic boldness and simplicity.

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By the labours of these various missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of divine truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madura, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of his society. He assumed the appearance of a Brahmin, who had come from a far distant country, and by his austerities, and other artifices, persuaded many native Brahmins to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth, who expressed his disapprobation of the methods which they had practised for the conversion of the heathen ^{Robert de Nobili.} ^{Their labours in India.}

Christianity was, during this century, first conveyed to the

^a For a full account of this famous mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrites des Missions Etrangères."

CENT. XVII. kingdoms of Siam, Tonquin, and Cochin-China, by a mission of the Jesuits, under the direction of Alexander of Rhodes, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent death of the king and his chief minister, who favoured it, obliged the missionaries to return home.

Siam, Tonquin, and Cochin-China.

Mission of the Jesuits in China.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other points, these discordant missionaries agree in asserting the wonderful success which attended their labours. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity in this immense region*. But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

* Lett. Cur. et Edif. tom. viii. The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17. vol. v.

The ministerial labours of the Romish missionaries, particularly of the Jesuits, were eminently successful, about the same period, CENT.
XVII. in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian history. This cruel persecution, during which many both among the Jesuits and their adversaries testified the sincerity of their attachment to the Christian faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire. In Japan.

The example of the Roman Catholic states tended to excite a Protestant at-
tempts. spirit of pious emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In

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English Society for the Propagation of the Gospel.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favour from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British colonies, its exertions have hitherto been principally directed to the plantations in North America; where several missionaries and schoolmasters are constantly employed at its expence, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

Efforts of the United Provinces.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious instruction of the natives; great numbers of whom were converted to the Christian faith.

Roman Catholic missions in Africa.

In Africa, the missionaries of the Church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin missionaries, after enduring the most dreadful hardships and discouragements, suc-

^r See Epist. de Successu Evangelii apud Indos Orientales. Ultraject. 1699.

ceded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese settlements. The interior of this great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

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The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Institution, will however, it is hoped, gradually lead to the civilization of this long injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighbouring nations. Great multitudes of them, however, were prevented, by their distance from European settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies, cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish lan-

Jesuits in
South Ame-
rica.

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language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The English
in North
America.

The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established Church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America^z in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned

^z To that part of America which was afterwards called New Plymouth.

their

their language, into which he translated the Bible, and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North American Indians* ^a.

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In the American provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success: but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch colony of Surinam, no attempt has been made to instruct the neighbouring Indians in the knowledge of Christianity, except by the charitable and self-denying labours of the Moravian missionaries ^b.

The Dutch.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers to the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, in the Chinese empire, and in certain

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The Jesuits
in India.

^a It was the unexpected success which had attended these pious labours, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

^b See page 60.

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provinces of America. It is, however, to be feared, that the greater number of those whom the Romish missionaries have persuaded to renounce Paganism, are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

Danish mission on the coast of Coromandel.

The converts which were made by the Protestant missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederic the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble institution was Bartholomew Ziegenbalgus, a man of considerable learning and eminent piety^c, who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian Church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honoured with an audience by King George the First; and was invited to attend a sitting of the Bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish mission had been some time previously re-

Patronized by the Society for promoting Christian Knowledge.

^c Dr. Buchanan dates his arrival in India in October 1705. See his Memoir, p. 69.

commended.

commended^d. The grand work, to which the King and the Bishops directed his attention, was a translation of the Scriptures into the Tamel language; and so diligent was this eminent missionary in his studies, that before the year 1719 he had completed that great work, and had, also, composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutscho, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish mission. Ziegenbalgius finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish missionaries boast, it must be remembered, that Protestant teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expence to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly, and in 1766 to Tirutchinapally; by whose indefatigable labours, above all, by those of the apostolic Swartz, Christian congregations have been formed in those places, and in many others in

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Protestant
missions in
India.

^d By the Rev. Anthony William Boehm, Chaplain to Prince George of Denmark.

SENT. XVIII. their neighbourhood. The same excellent Society also supports a missionary at Malacca.

Missions of
the United
Brethren.

Amongst the Protestant Churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the *Unitas Fratrum*, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them^c, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world; and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, they have never, perhaps, been surpassed by any denomination of Christians. The Church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed. Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bambey, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful^f.

^c See Mosheim, Vol. VI. p. 23. note.

^f In confirmation of this assertion, see Barrow's Travels in Southern Africa, where a very interesting account is given of the Moravian mission at Bavian's Kloof, on the banks of Zonder End River.

The discoveries which were made by the late celebrated navigator, Captain Cook, and others, during the eighteenth century; opened a vast field for the propagation of Christianity, which has not, however, hitherto been cultivated to any great extent. In the year 1795, a society was formed amongst various classes of English Dissenters, to which large sums were subscribed, and under the auspices of which a mission was undertaken to the island of Otaheite; which, though by no means with a success answering the sanguine expectations of its supporters, continues to exist. The same society has directed its efforts to southern Africa, and to Canada, where its missions have been attended with considerable success^f. Six of its missionaries, also, were sent to Tranquebar in the year 1805, of whom three remained to learn the Tamel tongue, two settled in Ceylon, and a third was on his way to that island. These missionaries have since been followed by several others from the same society, who, with the rest of their brethren, are now labouring in different parts of India^g.

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London Mis-
sionary So-
ciety.

Amongst the regions to which Christianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European inhabitants of that remote settlement.

New South
Wales.

In the year 1793, a missionary society was instituted by the English Baptists, the attention of which has been hitherto directed to Bengal. The seat of this mission is fixed at the Danish factory

Baptist Mis-
sionary So-
ciety.

^f See the Reports of this Society, particularly that of the present year, 1807.

^g At Vizigapatnam, and Madras, in Travancore, and at Surat.

CENT. of Serampore, and its labours have within the last two years been
 XVIII. unexpectedly successful^b.

Missionary
 Societies in
 Scotland.

Towards the close of this century, several other societies were instituted in Scotland, for the purpose of sending missionaries to Pagan countries, the principal of which are at Edinburgh and Glasgow. They had not, however, effected the establishment of any mission till the year 1803; when the Rev. Henry Brunton and Mr. Patterfson left Edinburgh, under the patronage of the Missionary Society in that city, with the view of attempting a settlement in the neighbourhood of Astracan. The former of these missionaries had already distinguished himself by his services in Africa, which he was obliged to quit on account of his health, after having made considerable progress in the Soosoo language. At St. Petersburg, Mr. Brunton and his companion met with a very favourable reception from the Russian government, and were furnished with letters to the governors of the different provinces in their way to Astracan. On the eighth of July they arrived at Sa-repta, the colony of the United Brethren, and proceeded in a few days to Astracan. Although this city was considered as a favourable situation for endeavouring to extend the Gospel among the Pagans and Mohammedans, Mr. Brunton wished to find a situation contiguous both to Persia and Turkey, whilst it should be rendered secure by being under the Russian government, where missionaries might learn with facility the languages of these countries, and from which they might go forth to preach the Gospel. Accordingly, he proceeded under the protection of the Russian government from Astracan on the tenth of August, for the purpose

^b This mission will be mentioned again in the following Dissertation.

of selecting an eligible spot for his permanent residence. He pitched at length upon a Tartar village, called Karafs, situated near the source of the river Cubane, on the frontier of the Russian empire, properly in the Circassian country, at an equal distance from the Euxine and Caspian seas, and being within a few days' journey of Persia and Bokkaria, and within fifty miles of Turkey. The missionaries enjoy the protection of a Russian garrison in the fort of this village. In this station Mr. Brunton has been joined by several other missionaries, and is proceeding with remarkable zeal and success. Besides endeavouring to instruct the natives of the country, and the strangers who visit them, in the Christian religion, the missionaries have purchased many native youths, slaves to the Circassians and Cubane Tartars, and have formed a school for their instruction, in which they are taught the Turkish and English languages. Mr. Brunton has written and printed a tract in Arabic against Mohammedism, and dispersed it with success, together with some Arabic New Testaments. He has also made considerable progress in translating the Scriptures into the native language. The latest accounts which have been received of this interesting mission state that the settlement is healthy; that the baptized natives conduct themselves in a manner becoming their profession; that their young people are very promising, several of them being able to read both Turkish and English; that the prejudices of the surrounding natives are not so violent as formerly, and that even some of the Effendis are become friendly, and seem to wish well to their cause. The Russian government has made them a grant of land, and annexed to the grant certain important privileges¹.

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XIX.
Karafs.

At the commencement of *the present century*, a society was

¹ See the Proceedings of the Edinburgh Mission.

instituted

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Society for
missions to
Africa and
the East.

instituted in London by members of the Established Church for missions to Africa and the East. From the want of any offers from our own countrymen, this respectable society was induced to resort to Germany for missionaries to carry its designs into execution. They engaged several pious young men, who were in a course of education at an institution at Berlin for that purpose, to place themselves under their protection. Of these, two, after having received Lutheran ordination, embarked in the year 1804 for the colony at Sierra Leone, on the western coast of Africa, where they have hitherto been chiefly employed in performing the public offices of religion in that settlement, in perfecting their knowledge of the native languages, and in instructing a considerable number of native children. One of them had, however, made some excursions amongst the Soosfos, for the purpose of ascertaining their dispositions, and of fixing on some spot for a missionary station. Three other missionaries, also Germans, have since sailed for Sierra Leone, to join their brethren in that colony.

Extension of
Christianity
in North
America.

In North America, during the present century, a very unusual degree of zeal has been excited for the propagation of Christianity. A missionary society has been established in the province of New Connecticut, consisting chiefly, if not wholly, of Independents, who form there what is called *the Standing Order*. The object, at which they have principally aimed, has been to introduce the knowledge of Christianity into those back settlements, where, as yet, no religious institutions have been formed, and where the inhabitants in general are grossly ignorant. In an account of their proceedings lately published by this society, it appears that very considerable success had attended the labours of their missionaries. The districts in which they had been chiefly employed were the western and northern counties of the state of New York, the northern

northern parts of Vermont, the north-west part of Pennsylvania, and the recent settlement called New Connecticut. The readiness and cordiality with which numbers in these regions have embraced the great truths of the Gospel, and the happy effects which seem to have been produced on their conduct, leave little room to doubt that the divine blessing has attended the labours of these missionaries.

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By letters received in October, 1805, from the Rev. John Sergeant, missionary to the New Stockbridge Indians near Oneida, it appears, that a very pleasing occurrence had lately taken place in that quarter. About a third part of the Oneida tribe of Indians, who had been avowed Pagans, had united themselves to Mr. Sergeant's congregation. The Indians also of the Delaware nation, who are numerous, and are considered as the head of the other tribes, "unanimously agreed to accept and take hold with both "hands" of the offer made to them of introducing among them "civilization and the Christian religion." They said, they were ready to receive both a minister and a schoolmaster.

Christianity is likely to flourish amongst the Mohawk Indians, by the active exertions of Mr. Norton, one of their chiefs^k, who, during a residence of some months in England in the years 1805 and 1806, translated the Gospel of St. John into that language, the printing of which was aided by "the British and Foreign Bible Society," and intended on his return to complete the New Testament, for the printing of which he has taken out a press to America.

The Mo-
hawks.

In the island of Ceylon, Christianity, which had been established

Ceylon.

^k The Indian name of this chief is Teyoninhokarawin.

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and cherished by the Dutch, had been much neglected after the English took possession of it, till the arrival of the Honourable Frederick North. He interested himself greatly in the diffusion of our holy religion; and, under his auspices, schools were established in each parish of the four districts, into which the British possessions are divided; in which the youth are instructed in reading and writing their own language, and in the principles of Christianity. There are two or three Clergymen in each of the principal districts, by whom divine service for Protestants is performed on Sundays, and one native preacher is stationed in each of the lesser districts: some of these latter are men of principle and ability, and extremely useful. At Columbo, also, there is a flourishing academy, divided into three schools, Cingalese, Malabar, and European: the children are taught the English as well as the native languages in the most perfect manner. The Cingalese are sons of their chiefs; and as they will be well grounded in Christian principles, their influence and example are likely to be productive of the most happy consequences¹.

Concluding
observations.

We have now in a very rapid and cursory manner traced the rise, progress, and decline, the revival and extension of Christianity in every quarter of the world, from its first promulgation to the present time. To dwell at length on the points which deserve attention, with reference to the inquiry with which this brief review is immediately connected, would be to anticipate the subjects of the following Dissertation. The light which they are calculated to throw on them will, it is presumed, be clearly perceived in their subsequent discussion. In the mean time, it is sufficient to observe,

¹ See Letter of a Clergyman in Ceylon, 1801. Appendix to the Third Report of the Society for Missions to Africa and the East.

that

that *the civilization of the world* has kept pace with *the progress of* our *divine religion*; that Christian nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavours, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favoured objects of their benevolence.

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XIX.

A
DISSERTATION
ON THE
PROPAGATION OF CHRISTIANITY
IN ASIA.

PART I.

ARGUMENT.

General observations on the Providence of God—Leading design of Divine Providence in the government of the world at large—Brief review of sacred and profane history in support of it—Objections to it answered—Transition to the British Oriental empire—Its rise and progress—Causes of its establishment—Probable design of the divine Providence in bestowing it—Political and religious advantages which have already resulted from it to Great Britain and India—Future civilization and moral improvement of Asia by the propagation of Christianity.

A
DISSERTATION, &c.

PART I.

ON THE PROBABLE DESIGN OF THE DIVINE PROVIDENCE
IN SUBJECTING SO LARGE A PORTION OF ASIA
TO THE BRITISH DOMINION.

“Tous les grands empires que nous avons vus sur la terre, ont concouru par divers moyens au bien de la Religion, et à la gloire de Dieu.”

Bossuet, Discours sur l'Histoire Univ. par. 3. chap. 1.

THAT the Almighty Creator of the Universe upholds by his preserving power the world which he has formed, directs it by his infinite wisdom, and governs it by his sovereign authority, is a truth, which is equally the dictate of natural, and of revealed religion. The acknowledgment of his superintending providence cannot, indeed, be justly separated from that of his existence and attributes. If we own the being of a God, the first Cause of all things, and ascribe to him the perfections of omniscience and omnipotence, it necessarily follows, that creation, in all its vast extent, together with the successive and infinitely diversified operations, events, and circumstances, which relate to it, must be open to his view, and subject to his control.

To

^aTo believers in divine revelation, and with such only we are concerned, it would, however, be wholly unnecessary to enter into any long and elaborate proof of this point. Every part of the sacred Volume contains declarations of the providence of God; and one of its principal designs is, to confirm and illustrate that doctrine, with respect both to nations and individuals, by the facts which are there recorded. In the inspired writings, the great Author of all things is every where represented as being intimately present to the works of his creating hand. He alone appears as the supreme Disposer and Governor of the Universe, “working all things after the counsel of his own will,” and doing “whatsoever pleaseth him in the armies of heaven, and amongst the inhabitants of the earth.” Without infringing, either on the justice and holiness of the Deity, or on the freedom and responsibility of man, the sacred writers uniformly describe the multiplied events of this lower world, as under the controlling influence of the divine Providence. To this directing cause, they attribute the rise and progress, the revolutions and successions, the decline and fall of states and empires; and to this they refer the changing fortunes of families and individuals. From the government of the universe, according to their representations, chance is therefore altogether excluded. The conduct of his creatures, whether consonant or adverse to his revealed will, is, in various ways, overruled by the supreme Disposer of all things^b. Whilst they are pursuing their own narrow and short-sighted schemes, the providence of God reduces the confused and discordant mass of human actions to order and harmony; determines what is to them uncertain and contingent; unites what is apparently unconnected;

^a See note H.

^b See particularly on this subject the eloquent Conclusions of the Histories of Bossuet and Rollin.

bends to his own designs what might be very differently intended by man ; and out of this moral chaos, works the purposes of his own wisdom and goodness.

Before we proceed to a more particular view of this subject, it may be important to advert to what appears to be the leading design of the divine Providence in the government of the world at large.

Without entering on the various questions which necessarily arise out of so extensive a subject, it will be sufficient for the purpose of the present inquiry to state, that the grand design of the Almighty, in the various dispensations of his providence from the beginning of the world, has, either immediately or remotely, borne a relation to the moral and religious improvement of mankind, by the introduction and establishment of the Christian religion. “ The history of redemption,” to adopt the language of an admirable writer^c, “ is coeval with that of the globe itself, has “ run through every stage of its existence, and will outlast its ut-
“ most duration.—The success of mighty conquerors, the policy
“ of states, the destiny of empires, depend on the secret purpose of
“ God in his Son Jesus ; *to whose honour all the mysterious work-
“ ings of his providence are now, have hitherto been, and will for
“ ever be, directed.*” The truth of this representation may be corroborated by an appeal to sacred history and the fulfilment of prophecy, and to the general history of the world^d.

The separation of the family of Abraham from the surrounding nations, their miraculous departure out of Egypt, and the revelation of the divine will, which was made to their great Legislator,

^c Dr. Hurd, the present venerable Bishop of Worcester. See his Sermon before the Society for the Propagation of the Gospel in Foreign Parts, in the year 1781.

^d See note I.

amidst the thunders of mount Sinai ; the expulsion of the idolatrous inhabitants of Palestine, and the subsequent establishment of the Israelites in that promised land ; are alone decisive proofs of the providence of God, and of his design in forming that peculiar people. The same important truths are strikingly confirmed by the history of those heathen nations, which were either more or less connected with the Jews. These, according to the denunciations of the Jewish prophets, were made the instruments of executing the judgments of the Almighty against his rebellious people ; and were, in turn, themselves chastised for their own more flagrant idolatry and wickedness. But, in the midst of these desolating judgments, we may trace the hand of the divine Providence in the salutary effects which resulted from them ; in the radical cure of that propensity to idolatry^e, which, till the period of the Babylonish captivity, had marked the character of the Jewish people ; and in the dispersion of their sacred writings amongst their conquerors.

The series of prophecies, which describe the rise, progress, duration, and decline of those mighty empires, which successively arose in the world, and which, while they tended to diffuse civilization and knowledge, were ultimately designed to be subservient to the purposes of God concerning his Church, affords a further proof and illustration of the present argument. Before the termination of the Babylonish captivity, we may observe, in exact accordance with the predictions of the prophet Daniel, the overthrow of that formidable power, which had for ages oppressed the people of God, and the rise of a new empire, whose most celebrated monarch restored them to their country and their wor-

^e This has been denied, but apparently on insufficient grounds, by the late learned Bishop Horsley, in his translation of Hosea.

ship ; and whose successors continued to protect them, till they also were overwhelmed by the irresistible arms of the King of Macedon. The conquests of Alexander the Great, who, together with his immediate successors, regarded the Jewish people with peculiar favour, were followed by their establishment, not only in Alexandria and other parts of Egypt, but in the provinces of Upper Asia, Asia Minor, and Greece. Hence originated the necessity of the Septuagint translation of the Jewish Scriptures, and the consequent dissemination of the knowledge of the true God among the Gentiles, and the expectations of the Jews concerning the Messiah. Meanwhile, the fourth great empire of the world, which was destined to accomplish so important a part in promoting the civil and religious improvement of mankind, gradually, and almost imperceptibly, arose. In the plenitude of Roman greatness, when the principal nations of the earth were united in one vast empire, the greater part of them in a state of civilization ; when two celebrated languages almost universally prevailed, and the readiest intercourse was afforded from one extremity of its extensive territories to the other ; the long-expected Messenger of the Most High descended from heaven, to impart to mankind that knowledge, after which they had long been enquiring in vain, and which was essentially connected with their present and future welfare.

In what manner the providence of God may be discerned in the plantation of the Christian Church throughout the world, we have already seen^f. The circumstances of difficulty and opposition, amidst which the Gospel was first preached, the series of persecutions which its disciples sustained during the first three

^f See the Brief Historic View of the Propagation of Christianity, prefixed to this Dissertation.

hundred years after its introduction, by which the intrinsic virtue and excellence of Christianity were tried and illustrated; its establishment under Constantine the Great, by which idolatry became almost entirely extinguished, and Christianity more widely dispersed and more firmly rooted, previous to the dismemberment of the empire; the gradual conversion of the barbarous nations, by which it was punished for its former persecutions, and at length gradually subverted; all proclaim the superintending providence of the Almighty Governor of the world, and his design, in the revolutions and fates of states and empires, of establishing and extending the Christian Church, for the moral improvement and happiness of mankind.

The conquests of Charlemagne, and the establishment of the new empire, were eventually productive of similar effects. The revival of literature, after the darkness of the middle ages, towards the close of the fifteenth century, which by exciting a spirit of inquiry and research, led the way to that important revolution in the Church, which took place in the succeeding century, may also be adduced in support of the present argument. Above all, the Reformation, which speedily extended itself over so great a part of Europe, is one of the most striking proofs of the reality of a divine Providence, and of its design in the changes of human affairs, which is afforded by the modern history of the world. The union of political and religious causes, which so remarkably characterized this great event, so far from weakening this view of it, tends greatly to illustrate and strengthen it; by shewing in how remarkable a manner the great Ruler of the world can cause the various and discordant motives which actuate mankind, to concur in the fulfilment of his design. In no country was this superintending conduct of the divine Providence, in the progress of the Reformation, more signally apparent, than in our own. Even the inter-
ruption,

ruption, which was given to the salutary work of reform during the temporary prevalence of bigotry and persecution, served only to root more deeply in the minds of men their opposition to Popery, and their zeal for Protestantism. The discovery of the New World, which added such distinguished lustre to the close of the fifteenth century, opened a new and splendid scene, in which the traces of the same divine superintendance are strikingly visible. In the colonization of North America, during the seventeenth century, by adventurers from this country, we may perceive the advancement of mankind in civilization, and the progress of that divine religion, which is the most powerful and successful instrument of promoting it.

To the preceding view of the providential government of the world, *some objections* may undoubtedly be made. It is certain, that, notwithstanding the evident design of the divine Providence in different ages of the world respecting the Christian Church, which has been before stated, the history of mankind presents various important events, which it is extremely difficult to reconcile with it. A formidable objection of this kind may be taken from the irruption and extensive dominion of Mohammedism in countries which had previously enjoyed the light of Christianity. But to this it may be replied, that the triumph of the Arabian imposture was both the natural effect, and the judicial punishment, of the corrupt state of the Eastern Church in the seventh century; that the contrast between Mohammedism and Christianity is a confirmation of the divine origin of the latter; and that we know not for what great and important purposes this Antichristian delusion has been permitted to prevail. The time, however, seems to be approaching, when the veil will be removed from this mysterious dispensation of divine Providence. The darkness and corruption

ruption of the middle ages, and the entire permission of the Papal apostasy ; the moral state of the great continents of Africa and of South America, may be further alleged in support of the objection in question.

In all these cases, the difficulty must certainly be admitted. But it is to be remembered, that similar objections may be made as to the partial distribution of natural and civil advantages, and the general constitution and course of nature. Every inquiry into the causes of the difficulties which thus occur both in the natural and in the moral world, ultimately resolves itself into the question concerning the origin of evil. It may be sufficient, therefore, to observe, that, notwithstanding the general design of the supreme Being respecting the happiness and improvement of his creatures, it is continually liable to be counteracted by their own folly and perverseness, and to be interrupted by the dispensations of his providence, for the purpose of punishing, correcting, and remedying the evils of which they have themselves been the authors. This consideration, together with that of our partial views and incapacity to determine concerning the whole system of the divine government, are the legitimate and decisive answers to the objections which have been thus briefly noticed.

But to resume our view of the operations of divine Providence.

The entire history of our highly favoured country forms one continued series of instances of divine superintendence^s; and in no part of it more remarkably than in that which relates to the extensive and flourishing empire which it has, during the last century, been gradually acquiring in the East.

^s See this subject admirably unfolded and illustrated by Mrs. H. More in her late work, "Hints towards forming the Character of a Young Princess," vol. ii. chap. 38, 39.

Scarcely one hundred years have elapsed, since the first commercial grant was made to the British merchants trading to India, by the Emperor Ferokfere. The descendant of that monarch, and the representative of the mighty Tamerlane, is *now* reduced to the humiliating necessity of deriving his sole protection and support from the power and the generosity of the British government. Early in the eighteenth century, the English and the French were nearly on an equality, as rivals and competitors for the superiority in India; but within the short space of twenty years, from 1741 to 1760, the former had obtained so decided a preponderance, that the influence of the latter may be said to have been nearly annihilated. Subsequent attempts to recover their influence have been uniformly baffled and defeated, and have tended only to confirm and extend our oriental power. At the commencement of the same period, the English, in common with other European nations, held, by a precarious tenure, a few limited factorial possessions on the coast. Their territories at the present moment comprehend nearly one half of Hindustan, and the Decan, while their power and influence have become paramount over the whole peninsula. From Cape Comorin to the imperial city of Delhi, a tract of country two thousand five hundred miles in length, containing sixty millions of native inhabitants, the British dominion is sovereign and uncontrolled.

In taking even the most cursory view of the British empire in India, it is scarcely possible to avoid being struck with the contrast in its history which has been thus briefly exhibited, and with the extraordinary and rapid manner in which that empire has been acquired. *To what cause* are we to attribute the preeminence which it has thus obtained? Much is, doubtless, to be ascribed to the prudence, the sagacity, the foresight of our governors; to the skill of our military and naval commanders, and
to

to the undaunted bravery of our troops, in the various critical and arduous circumstances in which they have been engaged. But these are merely secondary and instrumental causes, the visible and human means by which the work has been accomplished. The view which has already been given of *the directing and controlling agency of the divine Providence* is sufficient to turn our attention to the first great cause of our East Indian successes. Without determining the justice, or assuming the divine approbation of our proceedings, we can be at no loss to whom to ascribe our unexampled progress in Asia. To that supreme Ruler, who holds in his hands the reins of the universe; who, as one of the proudest potentates the world ever saw was once compelled to acknowledge, regulates the destinies of states and kingdoms, must be attributed the empire which has been thus obtained. To Him must be ascribed the defeat of the counsels and the enterprises of our enemies; the almost uninterrupted successes of our policy and our arms; the wisdom and the courage which have marked our Oriental enterprises.

An obvious and important inquiry, however, arises out of the preceding representation, as to *the probable design of the divine Providence in subjecting so large a portion of Asia to the British dominion*. On no subject are we more liable to err, than in the opinions or the conjectures which we may venture to form concerning the intentions of the supreme Being. Clearly as the will of the Almighty is revealed to us in the Scriptures, it is chiefly confined to the general principles of the divine government, his dispositions towards his creatures, and the duties which he requires from them. Of his *ultimate designs* respecting either nations or individuals, no account is given, nor could it be justly expected. These are amongst "the secret things" which belong only to the most High. It is sufficient for us to be assured, that, though "clouds and dark-

"ness

“nefs are round about him, righteousnefs and judgment are the “habitation of his throne.” What, therefore, may be *the fecret and final defign* of the divine Providence in beftowing upon Great Britain fo extenfive an Oriental dominion, and what *the remote confequences* of its exiftence and continuance, as forefeen by the mind of that glorious Being, “known unto whom are all his “works from the beginning of the world,” it would be equally prefumptuous and vain to inquire. To fuch refearches it may be juftly faid, “He that preffeth into the light fhall be oppreffed “with glory.” The duty and the intereft of man are of a humbler nature. From the general declarations of holy Writ, illuftrated and confirmed as they are by the history of former ages, and the events which are paffing before our eyes, fufficient light may be afforded to guide us both to a fafe and beneficial conclufion. We have taken a brief and rapid furvey of the ways of Providence from the earlieft ages. We have before us, in the clear and unimpeachable page of facred history, a long and uninterrupted ferief of difpenfations, by which the great empires of the world were made fucceffively to promote the general civilization and happinefs of mankind, and, more efpecially, to advance the progrefs of true religion in the world. The avarice and ambition of heathen monarchs, under the controlling influence of the fupreme Difpofor, have unwillingly been made to bend to the accomplifhment of his wife and benevolent defigns. Caufes and instruments apparently the moft adverfe and unconnected, and events feemingly the moft untoward, have been rendered the means of producing effects the moft beneficial and important to the human race.

What, then, is the conclufion which obviously results from thefe confiderations? Can it be, that the divine Providence has in fuch a remarkable manner fubjected fo large a portion of Aſia

to the British dominion, merely for the purpose of gratifying the pride or the ambition of our country; of aggrandizing our power, our wealth, or our resources? Nay, even of opening to us, by the extension of our commerce, the means of more successfully resisting, in the present perilous and critical times, the formidable and increasing power of our European enemy? Was it for this only, that it has pleased the Almighty Ruler of the nations, to watch over the rising interests of Great Britain in the East, to foster its infant settlements, to protect them from the secret machinations, and the open attacks, of their inveterate foes; to dispose the native princes of India in general to prefer the British alliance; to bestow on the plains of ^b Plassey, Porto-Novo, and Delhi, victories, which equal the most celebrated military exploits of ancient or of modern times; and, by the combination of these circumstances, to give so early and decided a superiority to Great Britain, not only over the French, but over every other rival power in India? With the principles which have been before laid down, and the means which we possess of ascertaining their truth, we cannot, surely, be induced to form so arrogant and so limited a conclusion. We may, indeed, and we ought, gratefully to acknowledge the important political and commercial advantages, which result to this country from our Oriental dominion, more particularly in the present extraordinary situation of Europe; but it ill becomes us to limit our views to considerations of this nature.

“ Providence,” to use the language of Sir William Jones, “ has thrown these Indian territories into the arms of Britain, for their protection and welfare ⁱ ;” and they have already derived

^b The celebrated victories obtained by Lord Clive, Sir Eyre Coote, and Lord Lake.

ⁱ See Lord Teignmouth’s Life of Sir William Jones, Vol. II. p. 337.

invaluable blessings from her. They have passed from the barbarous and oppressive despotism of their Mohammedan conquerors, to the mild, and equitable, and salutary government of this island. Encouragement has been afforded, by the British commerce, for the exercise of their industry in arts, manufactures, and agriculture. The great body of the people have been rescued from the arbitrary and insatiable exactions of native governors and magistrates; and, instead of an annually varying tribute, exacted often at the discretion of the public officers, and increasing with the ability of the landholder to pay it, the amount of the revenue demanded by the Company has been fixed in perpetuity, leaving to the economy, skill, and industry of individuals, all the benefit derivable from the exertion of those qualities.

The regular and impartial administration of justice is another eminent advantage, which has resulted to India from her subjection to Great Britain. To estimate the full value of this advantage, we must recollect the corruption which very generally pervaded the courts of justice under Mohammedan authority; in which the influence of power and wealth was irresistible to so intolerable a degree, that the poor could rarely obtain redress for the most flagrant injuries committed by a powerful or rich oppressor. The administration of civil, criminal, and even financial jurisdiction was frequently vested in the same person. At all times, the distribution of justice was too much subject to the discretion of the judge; and the record of his proceedings, when made, was summary and imperfect. Instead of this vexatious and indefinite course, a regular system has been established. The functions of the civil judge are separated from those of the local magistrate; the proceedings of both, as well as those of the courts for the trial of criminal causes, are regulated by fixed rules; and a correct re-

cord of them is preserved. A system of appeal in civil suits has been instituted; the proceedings in criminal causes, where the sentence affects the life or liberty of the convict beyond a limited period, are subject to the revision of a superior court, before the sentence can be executed; and the regulations, by which all acts, are published in the native languages. The British government, agreeably to the dictates of a wise policy, has adopted the criminal code of the Mohammedans, which it found established, and which is not only more familiar, but better suited to the natives, than our own: but it has, at the same time, abolished the more sanguinary punishments of impaling, and the amputation of limbs. Civil causes relating to Caste and inheritance are tried by the respective laws of Hindus and Mohammedans. The justly celebrated Digest of Hindu and Mohammedan Law^k, which was compiled under the direction of Sir William Jones, a labour which endeared him to the natives, while it tended to shorten his invaluable life, has contributed most essentially to the due administration of justice. Various other Indian and Mohammedan law-tracts have been translated, and every precaution, which a sound policy could suggest, has been adopted to ensure this great object, to prevent impositions, and to correct erroneous judgments; and it may be truly asserted, that the bulk of the people derive a security in their persons and property from these measures, which they never enjoyed under any former government.

Many other important benefits have resulted to the natives of India, in consequence of the British government. A degree of order and tranquillity prevails in the neighbourhood of the English settlements, which was before unknown; while the employment and the regular payment of the labouring classes have en-

^k See, relative to this important work, Lord Teignmouth's Life of Sir William Jones, Vol. II. pp. 180, 262, 344.

abled multitudes of them to support themselves and their families in circumstances of comfort, experienced in no other part of the country. Various public works have been executed, and charitable institutions formed, by the British government in India, which have largely contributed to the relief and comfort of the natives; and in times of scarcity, its foresight and liberality have been the means of rescuing thousands of its wretched subjects from the miserable effects of famine¹. It is, also, undeniable, that a beneficial influence has been gradually extending itself over the inhabitants of India, in consequence of their intercourse with the British; by which their social habits and manners have been materially improved. The distinctions which are occasioned by their religious faith do, indeed, preclude them from fully participating in this advantage. Yet, notwithstanding these obstacles to a more intimate union, some benefit has imperceptibly been imparted, and is daily increasing in extent and importance.

The preceding observations may be sufficient to shew, that great and numerous advantages *of a political nature* have already resulted both to Great Britain and India, from the intimate connection which subsists between them. But this is neither all, nor is it, probably, the chief point, to which it was the intention of the proposer of the present question to direct the public attention. Reciprocal benefits, *of a moral and religious nature*, have also partly accrued to both countries by their mutual intercourse, and still greater are justly expected to follow. Hitherto, it must be confessed, the preponderance of advantage, perhaps of every kind, has been greatly in favour of Britain. Even in a *religious* point of view, we have some obligations to acknowledge to our Oriental

¹ See on this subject a very interesting extract from an address of Sir James M'Intosh to the Grand Jury of Bombay, in Dr. Tennant's *Thoughts on the British Government in India*, p. 115.

dominions. Indian chronology, history, and mythology, were, it is well known, during many years, considered as the strong hold of French infidelity; and even amongst ourselves, there were not wanting writers who favoured the delusion, by sceptical dissertations on those subjects¹. But, as it has been observed by a distinguished writer, “there is a Providence which controls all human events, and brings good out of evil: and it is this Providence which seems to have permitted the attacks of infidelity, in order to give greater evidence to the faith it opposes^m.” It cannot, therefore, be esteemed a trifling or unimportant advantage, notwithstanding the numerous and irrefragable evidences in favour of Christianity, that our connexion with India has for ever dispelled this delusion; that it has proved, beyond all possibility of doubt, that the Indian records, so far from opposing or undermining the foundations of the Mosaic or the Christian dispensation, have added to the proofs already possessed of their divine origin, that which arises from several remarkable coincidences, and other direct and indirect evidences in support of both, from the Hindu records. The indefatigable exertions, first, of Sir William Jones, and his fellow labourers, in the mine of Indian literature and science, and, afterwards, of the learned members of the College of Fort William, have placed this point beyond all doubtⁿ, and have thus been instruments of conferring a most important benefit on the Christian world.

Have we, then, nothing to offer to India in return for this advantage? Some feeble and limited efforts have, as we have seen^o, been made to impart to her natives the blessings of Christianity;

¹ See particularly the Preface to the Code of Gentoo Laws, by Mr. Halhed.

^m Dr. White, Bampton Lectures, Sermon I. page 40.

ⁿ On this subject, a passage in Dr. Buchanan’s Memoir may be advantageously consulted, page 44.

^o See Brief Historic View prefixed.

but as a general and national work, it remains, as yet, unattempted. It may, perhaps, be the design of the divine Providence, in granting us so extensive an Oriental dominion, to place us, as we know is the case with respect to all other advantages, whether civil or religious, in a situation of trial^p, to observe what course we will take as to the diffemination of Christian principles. The circumstances of our connexion with India are, however, too striking to require any laboured exposition of this point. Great Britain is, at this time, the nation which possesses in the greatest purity, accompanied by the greatest zeal, the Christian religion. What, therefore, is the conclusion to be drawn from her situation with respect to India? Is it not, to say the least, highly probable, that the providence of God, which we have seen so remarkably exercised for this purpose in former ages, should at this time bring so large a portion of Asia, as it were, *into contact* with this enlightened nation, *for the very purpose* of exciting us to the honourable undertaking of imparting to it, in addition to political advantages, the moral and religious blessings which we enjoy? and, that from India, as from a centre of communication and influence, the same inestimable benefits may be diffused throughout the continent of Asia?

It may be further argued, that the dereliction or the deprivation of Christian principles, which has been witnessed on the continent of Europe since the French revolution, and which, notwithstanding the reestablishment of the Roman Catholic faith in France, continues, it is to be feared, too nearly the same, indicate to us, who have been preserved from the general contamination of infidelity, and who exhibit, beyond all question, the purest example of a Christian Church now existing in the world, the direction of divine Providence, to testify both our gratitude and our zeal, by

^p See Bishop Butler's Analogy.

attempting

attempting to establish in our Oriental empire the faith which we have cherished in Europe, and which has elsewhere been so deplorably abandoned or corrupted.

The very local situation of that empire may be allowed to have some influence on our minds. “The great scene of revelation,” to adopt the glowing expressions of a learned and eloquent writer⁹ already referred to, “has been the East. There the source of genuine inspiration was first opened; and from thence the streams of divine knowledge began to flow. It was the grand theatre, on which the Almighty Governor of the world made bare his arm, and, by signs, and wonders, and mighty deeds, established the conviction of his righteous providence and supreme dominion in the hearts of men. There he led the people of Israel like a flock by the hand of Moses and Aaron; there the Prophets uttered their predictions; and there the Son of God illustrated and fulfilled them. But there, also, has the impostor Mahomet erected his standard; that standard to which thousands have flocked, with an ardour which may well raise a blush on the countenances of too many who pretend to fight under the banner of the cross.” There also, if we may presume to add any thing to so eloquent a passage, the yet more ignorant, though scarcely more deluded and debased, votaries of Brahma have, through the still longer lapse of ages, groaned beneath the fetters of the Caste, and been enslaved by the most abject idolatry and superstition.

We owe, then, a debt of gratitude to the East, as the primæval source of nature and revelation, which we have hitherto been tardy in acknowledging. The Oriental world has, indeed, witnessed the triumphs of our arms, the successes of our policy, and the general mildness and equity of our civil and judicial ad-

⁹ Dr. White, Bampton Lectures, Sermon I. page 42.

ministration. But a higher destiny yet awaits us. Providence is evidently calling us to services still more glorious and important, because still more directly coincident with the designs of infinite Wisdom, and more immediately connected with the happiness of mankind. To the British government is the distinguished opportunity presented, of erecting in India, and throughout Asia, the banner of the Cross; of rescuing from the darkness of Hindu and Mohammedan superstition the millions which are now involved in it; and of causing the "Day-Spring from on high" to visit them.

Every circumstance which can be adduced leads us almost necessarily to this conclusion. The general design of the Almighty in the government of the world, which we have already noticed; our extensive and uncontrolled dominion in India; the increased confidence and lessening prejudices of the natives; our more intimate acquaintance with their religion, laws, literature, and science; and the very direction of the public attention to this subject at the present time; all concur in shewing the leading design of the divine Providence, in subjecting so large a portion of Asia to our dominion, to be *the diffusion of Christian knowledge* amongst the many millions of its unenlightened inhabitants, as the means of promoting their temporal and eternal welfare and happiness. They point out, at all events, the nature of *our duty*, which is, perhaps, the best and nearest indication of the divine will which can either be expected or desired.

A
DISSERTATION
ON THE
PROPAGATION OF CHRISTIANITY
IN ASIA.

PART II.

ARGUMENT.

General observations on the introduction of Religion into conquered countries—Roman policy—that of Constantine, and of succeeding Christian Princes—Conduct of the Mohammedan conquerors—that of the Roman Catholic kingdoms of Europe. Duty of Great Britain to promote Christianity in the East, on the ground of religious obligation—of its power and opportunity—of the moral state of the natives of Hindustan, and of other Asiatic countries—and of the benefits which would result from it both to Great Britain and Asia—Difficulties and impediments as to the execution of this work—Practicability of accomplishing it.

A
DISSERTATION, &c.

PART II.

ON THE DUTY, MEANS, AND CONSEQUENCES OF TRANSLATING THE SCRIPTURES INTO THE ORIENTAL LANGUAGES, AND OF PROMOTING CHRISTIAN KNOWLEDGE IN ASIA.

“—What can be called good and NECESSARY by Christians, if it be not so, to support Christianity where it must otherwise sink, and propagate it where it must otherwise be unknown; to restrain abandoned, barefaced vice; and to take care of the education of such children, as otherwise must be even educated in wickedness, and trained up to destruction?” BISHOP BUTLER.

CHAP. I.

The Duty of translating the Scriptures into the Oriental languages, and of promoting Christian knowledge in Asia.

THE fate of conquered nations respecting religion has varied, according to the principles and the policy of the victorious power. In one point, conquerors of all ages have unhappily agreed; namely, in consulting, in the first instance, the establishment of their own

own authority, and the advancement of their own interest ; and in considering the welfare of the vanquished only as a secondary object. Religion, therefore, in common with every other circumstance relative to their new subjects, has been treated with indifference, persecuted, or encouraged, according to the political views of the victors.

The policy of the Roman Republic led her to consider the various superstitions of the countries successively subdued by her resistless arms, as a mere adventitious circumstance, like that of language or colour, which could neither tend materially to consolidate, nor to lessen or undermine, her newly acquired power. The conquered provinces were left in the undisturbed worship of their several gods, and in the enjoyment of their religious observances. This was a line of conduct perfectly consonant to the nature of Polytheism, and evidently dictated by sound policy. Their own idolatrous system had nothing in it of the jealous and dignified exclusion of true religion. On the contrary, it readily assimilated itself to the multiplied errors of other nations ; and the union tended to promote the intercourse and to cement the interests of both.

When Christianity was introduced into the world, its first requisition to the Gentile nations was the utter renunciation of their former deities, together with every trace of their idolatrous worship, and superstitious practices. Hence arose the opposition which Christianity every where met with, and the long series of persecutions which it endured during the three first centuries. On its establishment, however, as the religion of the empire, Constantine, and his immediate successors, shewed a laudable zeal in abolishing the Gentile idolatry, and effecting a general profession

profession of Christianity. And for many succeeding ages it continued to be the aim, as it was the undoubted policy, of Christian sovereigns, to convert their heathen subjects, whether native or conquered, and to promote Christian knowledge in their dominions^a. It is true, that in these attempts they were frequently unwise, not to say sometimes iniquitous, in their choice of means to effect them; but the general principle of their conduct was, undoubtedly, both just and benevolent.

The Mohammedan conquerors, as it is well known, invariably propagated the delusions of their impostor, wherever they carried their victorious arms; and firmly established the religion of the Koran in every conquered country.

The Roman Catholic kingdoms of Europe had no sooner founded their extensive empires in the New World, than they provided for the continuance of the faith amongst their European subjects, and for the conversion of the natives, by an ecclesiastical establishment, and by missions from several of the monastic orders. In Asia, also, similar establishments were formed, coeval with their settlements; and although the Oriental empires both of the Spaniards and Portuguese are in a state of ruin, the Romish Church and its revenues remain in a great measure unimpaired.

Great Britain alone, the most eminent of the Protestant kingdoms of Europe, has hitherto been unmindful of the religious state of her Eastern empire, and has delayed to acknowledge the debt of gratitude which she owes to that superintending Pro-

^a See Brief Historic View prefixed.

vidence, by which her power has been attained. On the continent of America, and in her West India islands, ecclesiastical establishments have been provided, and some attempts have been made towards the conversion and instruction of the aboriginal natives. In India alone has she withheld this just and salutary assistance^b. A scanty and ill supplied establishment of Chaplains is all that has yet been afforded for her European subjects; whilst the natives, with the exception of the Protestant missions before mentioned, have been left to the influence of their unhallowed and destructive superstitions, without any direct effort having been made to improve their moral and religious condition.

I. It can scarcely be doubted, by any one who acknowledges the divine authority of Christianity, whether it be *the duty* of a nation professing the purity of its holy faith, to extend the knowledge of it to any country, which, by the favour of divine Providence, may be subjected to its dominion. It is clearly a duty, not only resulting from the positive precepts, but flowing from the very nature and spirit of Christianity.

The command to love our neighbour as ourselves, which is interpreted by our divine Lawgiver himself to include all mankind, together with that of acting towards others as we would wish them to act towards us, are alone sufficient to establish this point. But, to adopt the sentiments of a great writer^c, “Christianity is
“ very particularly to be considered as *a trust*, deposited with us
“ in behalf of others; in behalf of mankind, as well as for our

^b See Dr. Buchanan's Memoir, part i. chap. 1, 2.

^c Bishop Butler. Sermon before the Society for the Propagation of the Gospel in Foreign Parts.

“ own instruction. No one has a right to be called a Christian,
 “ who doth not do somewhat in his station, towards the discharge
 “ of this trust; who doth not, for instance, assist in keeping up
 “ the profession of Christianity where he lives. And it is an ob-
 “ ligation but little more remote, to assist in doing it in our
 “ factories abroad; and in the colonies to which we are related,
 “ by their being peopled from our own mother-country, and be-
 “ ing subjects to the same government with ourselves: *and nearer*
 “ *yet is the obligation upon such persons in particular, as have the*
 “ *intercourse of an advantageous commerce with them. The like*
 “ *charity (i. e. of religious instruction) we owe to the natives; owe*
 “ *to them in a much stricter sense than we are apt to consider,*
 “ *were it only from neighbourhood, and our having gotten posses-*
 “ *sions in their country.* We are most strictly bound to consider
 “ these poor unformed creatures, as being in all respects of one
 “ family with ourselves, the family of mankind; and instruct them
 “ in our ‘common salvation:’ that they may not pass through
 “ this stage of their being like brute beasts; but be put into a ca-
 “ pacity of moral improvements, how low soever they must re-
 “ main as to others, and so into a capacity of qualifying them-
 “ selves for an higher state of life hereafter.” It is not, therefore,
 left to our opinion or choice, whether, when we have the oppor-
 tunity, we should endeavour to disseminate Christian principles,
 upon a larger or a smaller scale. It is *a duty* enforced by the aw-
 ful sanctions of our religion; the wilful neglect of which is both
 an act of disobedience to God, and a breach of charity to man.

Christian kings and governors are intended to be the instru-
 ments, under God, of protecting his Church, and of promot-
 ing his gracious designs in extending it throughout the world.
 In the language of a sacred prophet, they are destined to be its

“nursing fathers;” and as Christianity is, from its nature and constitution, designed to be universal in its extent, the powers which submit to its authority, and profess to value its blessings, are bound by the most solemn obligations, to encourage the propagation of it by all lawful means, in countries over which they exercise a voluntary dominion, as well as to maintain it in those in which it is already established.

It has, indeed, been said, that we have *no right* to interfere with the religion of other nations; that it is unjust and illiberal to oppose or disturb them in their modes of faith; much more, to take any effectual measures for engaging them to embrace our own. So far as this objection respects independent countries, or those which, although agreeing in the main points of the religion itself, differ from the existing government as to matters of inferior importance, or the adoption, in either or any case, of violent, compulsory, and persecuting measures, it may be readily granted. But if it be referred, as in the present case, to territories subject to the dominion of a Christian country, the natives of which are involved in the darkness of a superstition, which, as it is impossible to deny, is productive of the most pernicious consequences, the objection can only arise from principles of infidelity, or from total indifference to religion. Such a nation has not only a right to interfere with the religion of its subject-provinces, but it is its paramount duty to take every measure, which a mild and enlightened policy can suggest, for emancipating them from the misery of their idolatrous practices.

The obligation to this important work is greatly increased, if to these considerations be added those which arise from *the circumstances of time and opportunity*, the combination of which, as

we have already observed, forms a striking indication of the design of divine Providence in our connection with Asia^d.

II. The argument, however, in support of *the duty* of a nation professing Christianity to promote the knowledge of it in countries subject to its power, may be strongly enforced by the consideration of *the political and moral state of the inhabitants* of those countries.

It has been customary with European authors to extol the ancient civilization, and to represent in glowing colours the virtues, and the improved state, of the natives of India. Traces undoubtedly exist in their remaining works of art, science, and literature, which seem to prove, that “^e how degenerate and debased soever the Hindus may now appear, in some early age, they were splendid in arts and arms, happy in government, wise in legislation, and eminent in various knowledge.” It is certain, also, that, “in spite of their many revolutions and conquests, their sources of wealth are still abundant, and that in many of their manufactures they still surpass all the world.” Yet, notwithstanding this flattering testimony of our illustrious Orientalist, there is no appearance, that, with respect to the great body of the people, India at any former time greatly excelled that degree of civilization, such as it is, which exists at this day. The celebrated historian of America, in his elaborate Disquisition concerning Ancient India, has, in a similar manner, produced satisfactory evidence of the high degree of excellence to which the ancient Hindus had attained in various species of manufacture, and in many

^d The peculiar *advantages and facilities* now possessed by Great Britain for promoting Christian knowledge in Asia will be hereafter stated.

^e See Sir William Jones’s Dissertation on the Hindus.

of the necessary and ornamental arts of life. Their advances, also, in science and literature, in philosophy, morals, and religion, are described in glowing colours. These representations, however, must be received with considerable allowance, even so far as they respect the higher classes of the Hindus: but as to the great body of the people, who, as he seems to think, are, even now, advanced far beyond the inhabitants of the two other quarters of the globe in improvement, they are manifestly erroneous.

“ It is true,” observes the learned proposer of the present subject ^f, “ that the natives excel in the manual arts of their cast; “ and that some of them, particularly those who are brought up “ amongst Europeans, acquire a few ideas of civility and general “ knowledge. But the bulk of the common people, from Cape “ Comorin to Thibet, are not an improved people. Go into a vil- “ lage, within five miles of Calcutta, and you will find an ignorance “ of letters and of the world, an intellectual debility, a wretched- “ ness of living, and a barbarism of appearance, which by every “ account, (making allowance for our regular government, and “ plentiful country,) are not surpassed among the natives in the “ interior of Africa, or back settlements of America ^g.” Although the latter part of this description will probably be thought too strong, another eye-witness of their manners has observed, that the poverty, depression, and general ignorance of the Hindus are the features of their condition, which first strike the attention of every stranger ^h. These evils necessarily flow from the structure of their political society. The arbitrary division of the Hindus

^f Memoir, note G. p. 110.

^g See Park and Mackenzie.

^h Tennant's Thoughts, p. 72.

into four distinct Castes, operates as a permanent check to the improvement of their condition, and condemns the great body of the people to poverty and wretchedness. These unnatural distinctions of classes deprive them of every motive to industry and exertion. The most honourable and virtuous conduct secures no reward to a person of the lower Castes, and those of the higher order lose no reputation or privilege by being ignorant and vicious. The whole community being thus deprived both of hope and fear, the great motives of human action, its different orders are contented to remain in the condition in which they are placed, and every avenue to improvement is effectually precluded.

The moral character of the Hindus has been as much mistaken as their progress in civilization. A mild, benevolent, and inoffensive disposition has been attributed to them, which more intimate knowledge and experience have unhappily disproved. The chief quality resembling virtue, which characterizes the Hindus, is a certain apathy or hebetude of mind, which renders them submissive to authority. But this is obviously a quality which fits them equally for the reception of vicious impressions, and indisposes them to the exercise of any virtuous energy. "Those who have known them," says Dr. Buchanan, "for the longest time, concur in declaring, that neither truth, nor honesty, honour, gratitude, nor charity, is to be found pure in the breast of a Hindu." The testimonies which he adduces in support of this opinion must be allowed to be unquestionable^k. Other competent witnesses have not hesitated to assert, that avarice, lying, perfidiousness, cruelty, indolence, and servility, are the predominant

^k See them detailed in his Memoir, note I. particularly those of Tamerlane and Mr. Holwell.

features of the Hindu character¹. “*Avarice*,” says a learned and elegant historian^m, “is the predominant passion of the Hindu; and all his wiles, address, cunning, and perseverance, of which he is so exquisite a master, are exerted to the utmost in fulfilling the dictates of this vice.” The crime of *perjury* is so remarkably prevalent among them, that Sir William Jones, notwithstanding his strong prejudice in their favour, after long judicial experience, was obliged reluctantly to acknowledge this moral depravity of the natives of India.

These concurring testimonies are decisive of the question; and may serve to correct the mistaken opinions which the enthusiastic representations of theoretical writers have disseminated in Europe, and to remove one of the most prevalent and powerful objections against any attempt to improve the natives of Hindustan.

The causes of this debased state of the moral character in the Hindus may evidently be traced partly to the despotic form of the government under which they have lived, but principally to their

¹ See the Preface to Mr. Gilchrist’s English and Hindustani Dictionary, and a Letter from an intelligent Resident in India to Dr. Vincent, in the Proceedings of the Society for promoting Christian Knowledge for the year 1800.

^m Mr. Orme. “Historical Fragments of the Mogul Empire.” The general impression which was left on the mind of this impartial writer, after a minute exposition of the character and institutions of the Hindus, is expressed in the following striking and dignified language: “Christianity vindicates all its glories, all its honours, and all its reverence, when we behold the most horrid impieties avowed amongst the nations on whom its influence does not shine, as actions necessary in the common conduct of life: I mean poisonings, treachery, and assassination among the sons of ambition, rapine, cruelty, and extortion in the ministers of justice. I leave divines to vindicate, by more sanctified reflexions, the cause of their religion and their God.”

ignorance,

ignorance, idolatry, and superstition. However sublime some of the ideas may be concerning the supreme Being, which have been found in the sacred writings of the Hindus, the representations of the gods, before which the Brahmin and the multitude indiscriminately worship, are but too descriptive of the nature of the superstition with which their idolatry is connected. Every part of the Hindu mythology, however it may contain some vestiges of primæval tradition, is compounded of falsehood and immorality; and their religious rites consist of little more than licentiousness and cruelty. *The former*, by the very symbols of their deities, is admitted as a systematic principle in the ceremonies of the Hindus, as it was in the mysteries of the Greeks and Romans; and is upheld by the profligate establishments of some of their most sacred temples; “the last effort,” as it has been justly observed, “of mental depravity, in the invention of a superstition, to blind the understanding, and to corrupt the heart.”

Of the *cruelty* of the Hindu superstition, the proofs have been too long before the public, to require any additional confirmation. Dreadful as the rites of other idolatrous nations have been, they have been equalled, if not exceeded, by those which are practised amongst the natives of Hindustan. Even at the very period, which some authors have fixed upon as the æra of their civilization and refinement, it is certain, that human sacrifices were offered by the Hindus; and although these have nominally ceasedⁿ, they still adhere to many superstitious practices, which either inflict immediate death, or directly tend to it. Of the Sahamoron, or the burning of widows with their deceased husbands, a practice common to all parts of Hindustan, it is sufficient to say, that according

ⁿ See, however, note K.

to the calculation^o of a late learned member^p of the Asiatic Society, the number of widows who thus perish self-devoted in the northern provinces of Hindustan alone, is not less than 10,000 annually: other computations state the numbers of these deluded victims to be 30,000, or even 50,000, annually, in the whole extent of India. Nor is this the only superstitious practice by which the lives of their wretched votaries are endangered or required. The natives of Hindustan, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga, and devote to her their firstborn, by encouraging the unhappy child to walk into the river Ganges, till it is carried away by the stream. This species of human sacrifice was publicly committed at the island of Sangor, and at other places reputed holy, at certain stated seasons: but in the year 1802, this inhuman practice was abolished by an express regulation of the British government, and declared to be murder, punishable with death. Infants, who refuse their mother's milk, are, however, still frequently exposed on trees in baskets, and devoured by birds of prey; and amongst a race of Hindus called Rajputs, the mothers starve their female infants to death^q.

Persons of either sex, who, from whatever cause, may be in distress, sometimes devote themselves to a voluntary death, by plunging into the river Ganges, at the places reputed holy. At the Puja of the Rutt Jattrā, many put an end to their existence, by falling under the wheels of a heavy wooden car, containing their gods. This is chiefly practised at Jaggermāut, where they

^o See note L.

^p William Chambers, Esq.

^q Asiatic Researches, Vol. IV. p. 333.

sometimes lie down in the track of this machine a few hours before its arrival, and, taking a soporiferous draught, hope to meet death asleep. Persons supposed to be dying, particularly if they are aged, are removed from their beds, and carried to the brink of the Ganges; where, amidst the agonies of departing nature, they are half immersed in the river, while torrents of water are poured by the by-standers upon the wretched victims of their superstition, who seldom survive the operation many hours.

Of the various religious tortures which are commonly practised by the Hindus, more particularly on the last five days of the month Chytra, under the denomination of the Chorrak Puja, the following may be sufficient to mention: that of swinging with hooks passed through the integuments of the back; of dancing with threads, canes, or bamboos, passed through the sides; of thrusting spits, or other instruments of iron, through the tongue or forehead; of falling from a height on sharp instruments; of swinging over a fire; of climbing naked a tree armed with thorns. At other times, numbers are found measuring, with their naked bodies trained over burning sands, the ground lying between one pagoda and another, distant, perhaps, many leagues; or bearing, with fixed eyes, the rays of the meridian sun. These, with other practices and penances equally tremendous, are the means by which the infatuated worshippers of Brahma hope to conciliate the favour of the Deity, and to obtain the blessings of immortality; and these may serve to give some idea of *the cruelty* which characterizes the Hindu superstition.

That such a system of idolatry and superstition should produce the worst effects on *the morals* of the people, is inevitable. This

has already appeared from their general character. The Hindu system has, in fact, *no regard to morality*. Superstitious observances and largesses to the Brahmins usurp the place of piety, justice, and mercy, and are considered as expiatory of the most flagrant violations of moral conduct. The sanctions of their religion, although future, are not eternal; and in the penances which it enjoins, the classification of crimes is altogether unequal: indifferent actions are punished equally with the most injurious; the omission of ceremonies, with the most immoral actions. No provision is made for *the moral instruction* of the great body of the people. To them the Vedas, and even the Puranas, are as a dead letter, as sealed books. But very few can read the former, and fewer understand them; and with respect to the Caste of the multitude, that is, the Suders, and the still more wretched tribe of the Pariars, they are held in contempt and abhorrence by the Brahmins; it is even a crime to instruct them. Add to this, that the Fakeers, or religious mendicants, who chiefly consist of thieves and insolvent debtors, and are said to be not less in number than 110,000 in Hindustan, are too often the public and licensed corrupters of the morals of the people.

It may, perhaps, be said, that the Mohammedans, who are supposed, whether accurately or not, it is unnecessary in this place to inquire, to form one tenth part of the inhabitants of Hindustan, are a more improved and civilized race. But, although some of the grosser features of idolatry have been removed by Mohammedism, that imposture has substituted but little of what is better in their stead. Though theists, the Mohammedans are not practically more moral than the Hindus. They are in general dissolute and abandoned; more intractable and insolent than the Hindus, and even still less to be confided in. Most of them are ignorant

ignorant of the Koran, and entertain a contempt for learning, yet despise the rest of mankind. Unlike the Hindus, they are zealous in making profelytes, and partake of the political bigotry and intolerance, which have ever characterized their faith.

The actual state, therefore, both civil and religious, of the natives of Hindustan, whether Mohammedans or Hindus, is, to a high degree, wretched and deplorable. Enslaved by a cruel and immoral superstition, or deluded by a fierce and barbarous imposture, even the best informed and most civilized among them are distinguished by a degree of ignorance of moral and religious principles, and by dispositions and conduct, which would disgrace the lowest and meanest rank of people in any Christian country; whilst the multitude, though ingenious in manufactures, and patient of control, are but little removed, in point of moral improvement, from the most uncivilized of mankind.

The same melancholy view which is thus given of the natives of Hindustan is equally applicable, with slight and unimportant variations, to the other great states of Asia. Over the vast extent of the Turkish Asiatic empire, the peninsula of Arabia, the kingdom of Persia, and the territory of Independent Tartary, and amongst the innumerable tribes which inhabit the shores of the Caspian, and the ridges of Mount Caucasus, the imposture of Mohammed reigns triumphant. Throughout the remaining regions of the great continent of Asia; in the island of Ceylon, in Tibet, the Birman empire, Siam, the vast empire of China, and the islands of Japan, the religion of Buddha^t, which, though differing in some important particulars, bears notwithstanding a near affinity to that

^t See note M.

of the Hindus, together with some other forms of idolatry and superstition, universally prevail. Even in Asiatic Russia, Christianity has not yet made any material progress amongst the natives; who are submissive either to the Mohammedan or Buddean faith.

To the eye of a reflecting observer, the moral review of this celebrated portion of the globe is humiliating and lamentable. During a long course of ages, the innumerable inhabitants of many of its fairest regions, some of which were honoured with the first communication from heaven, and others with the final revelation of the divine will, have been involved "in darkness and the shadow of death," have lived and died ignorant of their Creator, strangers to the blessings of true religion, "without God and without hope in the world." Can arguments be wanting, after this faint representation of their moral condition, to persuade a great and generous nation, enjoying the pure and benign light of Christianity, and, above all, possessing, by the evident interposition of divine Providence, an extensive empire amidst these benighted regions, that it is *its duty* to seize the opportunity which is afforded to it, of diffusing amongst its subjects the knowledge and the blessings of the Christian faith? Every motive of gratitude for the distinguishing favour of Heaven towards ourselves, and of justice, compassion, and love, to our Asiatic brethren; whose happiness we are bound to consult as much as that of any other body of British subjects, urges us to avail ourselves of the exalted privilege of leading them to participate in our own ineffimable advantages.

III. The duty of promoting Christian knowledge amongst our Indian subjects rests simply and decisively on *our obligations* as a Christian

Christian nation. We have seen, however, that this consideration is greatly heightened by their political and moral condition, and by the dominion which we have acquired, and exercise over them. It will be still further confirmed, by a reference to *the benefits* which would result, both to the natives and to the British government, from the introduction of Christianity into Asia.

Who can entertain a doubt upon this subject, that attentively considers the nature and tendency of our holy religion? Last in the order of the divine dispensations, preceded by a peculiar œconomy, and by a long course of ages, during which the world was preparing for its reception, it appeared, at length, as the great concluding gift of God to mankind, intended and calculated to supply their spiritual wants, to alleviate their temporal miseries, and to promote their present and future happiness.

To a world abandoned to idolatry, superstition, and wickedness, Christianity revealed the character and will of the one living and true God, as a Being of infinite wisdom, purity, and goodness. It made known his purposes of mercy to mankind through the mediation of his Son Jesus Christ; disclosed the terms of forgiveness and acceptance with him, through faith in the doctrines, and obedience to the commands of the Gospel; and provided for the weakness and corruption of human nature, by the promise of divine assistance. In addition to those pure and exalted precepts, which more immediately respect the attainment of personal virtue, and consequently of personal happiness, Christianity prescribed the great laws of truth, justice, and charity, for the regulation of the conduct of mankind towards each other, and for the security and happiness both of individuals and of society. This latter object was still further provided for by those injunctions which declared the

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the general obligation of submission and obedience to princes and governors, as to powers ordained of God, and the reciprocal obligation of rulers to consult the welfare of their subjects. The entire system, both of public and of private duty, was enforced by the authoritative revelation of a future state, in which the whole race of mankind would be eternally rewarded or punished, according to their works.

Such is, briefly, the nature of that religion which is proposed to be substituted for the delusions of Mohammedism, and the idolatry, ignorance, cruelty, and immorality of the Hindu superstition. To demonstrate its infinite superiority would surely be altogether an unnecessary labour. Without adverting to the beneficial influence of Christianity, wherever it has been hitherto introduced, a subject which has already occurred, and will be hereafter resumed, a few arguments only shall be adduced to prove the importance of promoting it in India.

1. The introduction of Christianity affords, in the first place, *the best and the only effectual means of improving the condition of the natives.* This has been already shewn to be, in many respects, degraded and deplorable; and it requires but little reasoning to demonstrate, that no regulations of a nature simply political will ever materially improve it. The Hindus are especially deficient in principle and in energy; and before these defects can be adequately supplied, the ignorance and the vices, which are now habitual to them, must be removed. Much may, no doubt, be effected by our mild government, and equal administration of justice, in India, towards promoting the welfare of our native subjects; but no radical amelioration of their condition can be produced, without an entire change in their moral sentiments and habits;

bits ; and the only effectual expedient for this purpose is the influence of the Christian religion. The work is too great to be accomplished by any mere human policy ; the difficulties of the attempt are insuperable by any means short of those with which Heaven has vouchsafed to entrust us, for our own benefit, and that of all with whom we are connected.

2. But it may be said, that, although the duty of promoting Christianity in our Oriental empire, and the advantages to be derived by the natives, be undoubted, the measure is fraught with *danger to our own interests as governors*. The Hindus, it may be said, in their present state are submissive to our authority ; but if enlightened and improved, they will be rendered independent of our control. “ But,” as it has been decisively asked, “ shall a “ Christian people, acknowledging a Providence in the rise and “ fall of empires, regulate the policy of future times, and neglect “ a present duty ; a solemn and imperious duty, exacted by their “ religion, by their public principles, and by the opinion of the “ Christian nations around them ?” The proper answer to such a question cannot, surely, be doubtful. It may, however, be safely argued, on the ground of *policy*, that the progressive improvement of the Hindus will never injure the interests of the British government^u. Besides adverting to the blessing of the divine Providence on such an attempt, and to the length of time which must elapse before the Hindus can ever become an improved people, even under all our exertions, the truth is, that *more danger* will result to

^u Loose reports have, indeed, been circulated both in India and in England, that the exertions of the Protestant missionaries had some influence in producing the late tragical mutiny at Vellore. But that melancholy event being fully accounted for from a very different cause, it is unnecessary to refute such unfounded rumours.

the British dominion in India from the continued operation of the ignorance and prejudices of the natives, than from any prudent attempt to convert them to the Christian faith.

Admitting, what must be deemed incontrovertible, the political influence of a mild, just, and humane administration, the system of our Indian government is still exposed to this radical defect; that it has no common bond of union between the people and their rulers; and that, until such a bond be established, we can neither expect nor rely on their attachment. The relative customs, habits, and religion of the Hindus are all opposed to ours, some of which are peculiarly offensive to them. The familiar intercourse, also, between Europeans and the natives, which has of late years so much increased, has a natural and unavoidable tendency to diminish the respect of the latter for our national character, without substituting any sentiment to counteract this diminution; the constant succession of the former weakens the effects of personal influence; and the barrier to a coalition of sentiment, while the state of things remains as at present, is invincible. That the natives of India acknowledge the lenity of the British administration, and the impartiality of its justice, may, indeed, be readily admitted. But it may be doubted, whether they are so deeply sensible of these benefits, as to feel any cordial attachment to the English government, or any very earnest wish for its permanence. The Mohammedans have not yet forgotten the annihilation of the influence and authority which they formerly possessed; and even the Zemindars, who are for the most part Hindus, consider the deprivation of the power which they enjoyed under the ancient government as scarcely compensated by their present advantages. Under such circumstances, especially considering that the proportion of subjects to the governing power is in the ratio of
two

two millions to a thousand, is it possible, notwithstanding present appearances, to be without apprehensions for the permanency of the British dominion in India? Can an empire of opinion be pronounced durable, which is liable to perpetual decadence and decay by the operation of natural causes, and the more forcible effects of opposing prejudices? Power, though essential to our security, can never alone perpetuate our dominion in India. The medium through which it now appears magnified to the natives may, by the operation of art and intrigue, be gradually removed; and the consequences of such a change, especially when combined, as may very possibly be the case, when the restless machinations and the implacable hatred of our great European enemy are considered, with an external attack, cannot be contemplated without anxiety and alarm. If it be said that the danger is remote, it is not on that account the less to be dreaded and guarded against. Without reference, therefore, to higher principles of duty, *political considerations* are sufficient to establish the expediency of introducing, if possible, some common sentiment, which may unite allegiance with affection; which may in time diminish or destroy those prejudices which are the latent principles of aversion and revolt; and, if it should fail of producing this extensive effect, may at least provide another description of subjects, connected with their rulers by one common bond of union.

To appreciate the weight of this proposition, let us consider, for a moment, the political effect resulting from the discordant prejudices and superstitions of the two classes of subjects, Mohammedans and Hindus. In embodying the native troops, the force of the principle has ever been felt, and has been observed with the greatest attention. The religious prejudices of each furnish a perpetual check upon the other; and though they are rendered sub-

ordinate to discipline, sufficiently for military purposes, the domestic, social, and religious habits still remain distinct, and confirm the control of government over both. If a *third class* were to exist, it would augment this effect by a positive accession of strength, as well as by a diminution of the counteracting force.

The only principle of sufficient power to produce this effect is *the Christian religion*. No one, it is presumed, will deny, that our security would be increased, if a fourth, or fifth, or even a tenth proportion of our native subjects were Christians; and the only question for consideration is the political hazard of attempting the introduction of our faith in India. But this, it is conceived, is by no means to be dreaded.

Christianity, as we have already seen ^a, has been publicly preached in different parts of India, with no inconsiderable success, upwards of one hundred years; yet no evil whatever has hitherto resulted from these long-continued exertions. Nor is this to be apprehended, while those who propagate our holy religion continue to act with the mildness and prudence which, as it has been hitherto universally acknowledged, have characterized their conduct.

The divided state of the Hindus is a circumstance which tends to remove any fears as to the political consequences of attempting to introduce Christianity. They have no bond of union in themselves, and no principle capable of effecting it. A steady or concerted opposition to this work is not, therefore, to be apprehended.

The danger, as we have before observed, is evidently of another

^a See Brief Historic View prefixed.

kind. A Hindu, while he continues under the influence of his native superstitions, cannot be cordially attached to the British government : but when converted to the Christian faith, he professes that common principle of union with it, which necessarily renders him a loyal and obedient subject.

The view which has now been given of the duty of the British government to endeavour to propagate the Christian religion throughout its Oriental empire, will, probably, be thought conclusive by many on the ground both of obligation and of policy. A previous question, however, may be urged upon the whole inquiry, as to *the practicability* of accomplishing this wise and benevolent plan.

It cannot be denied, that *various difficulties and impediments* are opposed to its execution. One of these obstacles arises from the supine, passive indifference of the Hindus, with respect to religious feeling. They do not deny the truth of Christianity ; but they think their own religion divine, and better adapted to their character and circumstances. They hear, therefore, with indifference, arguments in favour of Christianity. The Mohammedans, on the contrary, are alive to every feeling which respects their religion, however careless they may be in observing its dictates.

But *the attachment of the Hindus to their superstitious practices and customs* may be deemed the principal obstacle. All former writers represent this attachment as inveterate; and although their opinions are *now* to be received with considerable modification, we are not disposed to deny, that superstitions, the growth of ages, and the practices which are connected with them, must be deeply rivetted in the affections of an ignorant people, and indispose them

to the reception of instruction, calculated to subvert them. But as it has been excellently observed, the calmly obstinate attachment of the Hindus to their usages and institutions is not, like that of the Brahmins, founded on a clear conviction, that they are indissolubly connected with their own interest. It is a mere animal affection, not a sentiment; it is not the force of gravitation, but that of *inertia*; and the most eligible course to be pursued for the purpose of overcoming it, is to transfuse through the mass of the people the *vis viva* of knowledge and virtue^b. Hence it follows, that it is going too far to assume the inefficacy of instruction in the case of the Hindus, until it shall have been fairly and prudently tried. The trial, so far as it has been made, proves their attachment to their customs to be by no means invincible: some of their most sanguinary practices are destitute even of the sanction of those books which they consider sacred, and have been abolished by the interference of the British administration. The attachment in question ought not, therefore, to be allowed to operate as a discouragement from the instruction of the Hindus, but to suggest caution and circumspection in the mode of attempting it. The success will certainly be slow, but there is no reason at present to conclude that the attempt will fail.

The mental degradation and gross ignorance of the Hindus have frequently been urged as an objection to any attempt to introduce Christian knowledge amongst them. In their present total want of moral information, it is said, they would be entirely unable to comprehend the doctrines and precepts of Christianity. But the degraded state of our native subjects as to mental cultivation, although it may be an obstacle to any immediate or extraordinary

^b Edinb. Rev. vol. ix. p. 418.

success in the propagation of Christianity, is certainly no valid objection to a cautious and moderate attempt to communicate it to them. It may be admitted, for the sake of argument, that, in their actual circumstances, the great body of the people may be unable fully to comprehend the doctrines and the morality of the Gospel. But how are they to be prepared for this? By previously introducing amongst them some additional portion of the knowledge and comforts of civilized life? But the very same difficulties present themselves to this attempt, as to the former; and after all, Christianity is the chief medium by which the minds of the Hindus must be enlightened and cultivated, and their civil condition improved. The civilization of the Hindus, and of other Asiatic nations, must be founded on *the removal* of their existing superstitions; and Christianity alone can effect this change. The only conclusion, therefore, which can be legitimately drawn from their ignorance and degradation, is, that our divine religion must be introduced, and taught in *a manner and by means* suited to such deplorable circumstances. It must, however, be added, that the fundamental doctrines and duties of the Gospel may be rendered perfectly intelligible to the most uncivilized and illiterate people. They were originally preached not only to the Jew and to the Greek, but to the Barbarian and the Scythian, to the wise and to the unwise; and they so approve themselves to the understandings and the hearts of men, that, when displayed in their native truth and simplicity, they have ever met with a cordial reception, even from the poorest and the most ignorant of mankind^c.

^c Such is the argument of Origen in his reply to Celsus. — κεκηρυγμενον το Ιησu Χρισtu ευαγγελιον εν τοις υπο τον ουρανον Έλλησι και βαρβαροις, σοφοις και ανοητοις· πασαν γαρ φυσιν ανθρωπων ο μετα δυναμεως λαληθεις λογος κεκρατηκε· και ουκ εστι τι γενος ιδειν ανθρωπων ο εκπεφευγε παραδεξασθαι την Ιησου διδασκαλιαν. Orig. contra Celf. Ed. Bened. i. 400.

Another formidable obstacle to the progress of Christianity in Hindustan, is *the distribution of the natives into Castes*, and the excessive dread of losing their respective ranks, which universally prevails. This has ever been considered as an almost insuperable bar to their profession of Christianity; and it cannot be denied, that it presents an appearance of opposition to any favourable change, which seems, at first sight, to bid defiance to every attempt to overcome it. This compound of tyranny and priestcraft, for such it cannot but be esteemed, not only places, in the first instance, a most formidable barrier against the introduction of Christianity among the natives of Hindustan, but tends, also, to fetter and debase their minds beyond what can easily be conceived. Connected with the wretched bondage of the Caste, is the excessive veneration which the lower classes of the Hindus entertain for the Brahmins, their implicit obedience to the dictates, and their superstitious dread of the displeasure and malediction of that order.

To the apparently insurmountable obstacle of the Caste must, however, be opposed the evidence of facts, as to what has already taken place, notwithstanding its influence; and what would probably be the effect of a change in the circumstances of India respecting Christianity. It cannot be supposed, that the Hindus are to be considered as exceptions to the human race; and that their superstition is, more than all others over which Christianity has triumphed, to be deemed invincible. History affords many instances of the most barbarous and idolatrous nations^d resigning their ancient and inveterate prejudices to the truth of the Gospel; and it is certain, that this has been the case even in that very country which some would wish to consider wholly inaccessible to it.

^d See this fact well illustrated by Dr. Ryan, in his History of the Effects of Religion on Mankind.

India has from time immemorial felt the power of Christianity. Thousands of Brahmins, and others of the higher Castes, have abandoned their pride and superstition, and become obedient to the Christian faith; and that, let it be particularly observed, at a period when *the Hindus* held the dominion of India.

There are actually at this time on the coast of Malabar, chiefly in the territories of the Rajahs of Travancore, and Cochin, upwards of 200,000 natives, who profess the Christian religion. They are divided into three classes. 1. The St. Thomé or Syrian Christians, who appear to have been established in India nearly fifteen hundred years. They are situated amongst the hills, at the bottom of the High Ghauts, which divide the Carnatic from Malayala, and now occupy fifty-five Churches, acknowledging the Patriarch of Antioch. Their numbers are estimated at 70, or 80,000. This interesting body of Christians has been generally considered as holding the tenets of the Nestorian heresy; but it appears from the accounts of two very intelligent inquirers, who have lately visited them, that they disavow that heresy, and that their creed does not essentially differ from that of the Church of England^e. 2. The second class of Christians on the coast of Malabar is that of the Syrian Roman Catholics, who were constrained, after a long struggle, to join the Latin Church, and who still continue within her pale. These are said to be more numerous than the members of the original Syrian Church, and to be still gaining

^e For many other important particulars respecting the St. Thomé Christians, as well as the two other classes on the Malabar coast, see an account of the former by Dr. Buchanan, published in the Christian Observer for October 1807, and a report on the state of the Christian Churches in Cochin and Travancore by Dr. Ker, one of the East India Company's Chaplains, to the government of Madras.

ground. 3. The third description of native Christians is that of the Latin Roman Catholics, who are subject to the Primate of Goa. The numbers of this class are estimated at about 36,000.

Besides this extensive prevalence of Christianity in India, it has been successfully preached by Protestants, during the last hundred years, in the south and in the north of the peninsula. The Danish missionaries at Tranquebar, and others, under the patronage of the English Society for promoting Christian Knowledge, amidst the various obstacles which so small a body of men, invested with no authority, could not but have to encounter, have converted numbers to the Christian faith; and that, not exclusively from the lowest Castes, as it has been sometimes asserted, but partly from the higher orders of the Hindus^f. The missionaries, who have more recently been sent out by the Society of English Baptists, have been proportionably successful; and have proved, that the chain of the Caste is by no means indissoluble. Their proceedings state the conversion of several Brahmins; and, amongst others, that of one of the very highest order^g.

These indisputable facts are sufficient to prove, that the Brahminical superstition, however formidable, is not altogether insuperable; that, however difficult it may be to obtain access to the minds of the Hindus, there are numerous instances to prove that it is not impracticable; and it deserves particular consideration, that the success which has hitherto attended Protestant missionaries has been obtained amidst the most unfavourable circumstances: it is, therefore, the more to be regarded, and the little

^f See Letter of Mr. Swartz, in the Proceedings of the Society for promoting Christian Knowledge for the year 1795.

^g i. e. a Koolin Brahmin.

comparative extent of it ought to excite less surprize. What has already been effected may be justly considered as an earnest of the future success which may be expected, whenever the proper means for the conversion of the Hindus shall be more directly and extensively employed.

These are some of the leading obstacles to the propagation of our pure faith in Hindustan. It is necessary, however, now to turn to a brighter view of the subject, and to notice some of the circumstances, which seem to prove *the practicability* of undertaking this great work, and to point out some of *the facilities* which present themselves for its accomplishment.

It may not be improper to premise, that although the introduction of Christianity amongst the Hindus may *now* be undertaken without danger, and with a fair prospect of success, provided the attempt be made with wisdom and discretion, it may be justly doubted, whether it could have been advantageously made at a much earlier period. For many years subsequent to the establishment of the British authority in Hindustan, the dispositions and institutions of the natives precluded every idea of such a design. The transfer of the supreme authority in Bengal from the Mohammedans to the English, and the consequent introduction of new rules and regulations, formed upon European principles and practices, into every department of the administration, have had an indirect, but powerful, influence on Indian prejudices; and the natural and necessary consequence has been an abatement in the attachment of the Hindus to their ancient customs. The most considerable political innovations were introduced by Lord Cornwallis in the year 1793; and we may consider that period not only as an æra of the most material

terial improvements in the civil administration of India, (which have since been extended on the same principles,) but of important moral alterations. These regulations of Lord Cornwallis seem, indeed, to have been necessary to prepare the minds of the Hindus for the reception of Christianity ^b.

Notwithstanding the representation which has been previously given of the rooted attachment of the Hindus to their superstitions, prejudices, and customs, we are enabled to assert, from actual evidence, what we might have concluded from probability, that the Brahminical superstition has felt the influence of British principles, and that it is daily weakening in every European settlement. A very striking instance of this diminished attachment of the Hindus to the most solemn prescriptions of their religion may be observed in the free and unlimited disclosure of the doctrines of their sacred books, which has of late years been made by the Brahmins. Many recent accounts, also, concur in asserting, that the natives, in general, are more open to instruction than has been commonly allowed; and that any temperate measures for promoting it may be safely adopted.

The light which has been thrown on Oriental antiquities, learning, and religion, by the labours of Sir William Jones, and his colleagues of the Asiatic Society, as it tends to develop the genius and character of the Hindus, and to point out the readiest modes of convincing and persuading them, is another circumstance facilitating the introduction of the Christian religion; while the increased knowledge of the languages, which is the consequence of the Institution at Fort William, is producing a similar effect, by

^b See the Christian Observer for May 1806.

promoting the intercourse between the British and the natives, diminishing their prejudices, and giving additional force to British principles, manners, and conduct.

The situation of the natives of Hindustan (and the observation applies also to China, and some other Asiatic nations) respecting religion, the knowledge of which has but lately been generally diffused, affords great encouragement to the attempt to propagate Christianity amongst them.

There are multitudes of the people who are entirely destitute of any religious belief; who are neither Mohammedans, nor devoted to the native superstition. Outcasts from every faith, they would be disposed to listen to the Christian teacher, who should offer to supply their present want; and though despicable in the eyes of their countrymen, their conversion would not, in reality, be less honourable or important, than that of the proud Brahmin, or the bigoted follower of Mohammed.

It appears from various accounts, that the Hindus are a divided people; that they are less tenacious of opinion than of custom; and that in no other country has there been such a variety of opinions on religious subjects, for many ages past, as in Hindustan.

The Seiksⁱ, who possess the extensive country of the Panjab, have, in a great measure, apostatized from the Hindu system, and have made great approaches to deism. They may be considered as “the reformed of India;” and would, probably, prove by no

ⁱ Nanuck, the founder of this sect, flourished about three centuries since. For an account of him, see Asiatic Researches, Vol. I. p. 288.

means so inaccessible to arguments in favour of Christianity, as the adherents of the ancient faith.

In the province of Bengal alone ^k, (which has been accounted the strong hold of the Brahminical superstition,) there are five classes of natives who are adverse to the Brahminical system, and who may be termed Dissenters from the Hindu practices and religion. The founder of one of these taught, that there is no distinction of Caste; a tenet, which alone undermines the whole system of Hinduism. Others of these sects have testified a strong inclination to the Protestant missionaries, to renounce their errors, and receive Christian instruction; and some have even accepted the Bible, and other religious books in the Bengali language, which they now teach in a school established for the instruction of children.

Such appear, from the representations of those who are best qualified to judge concerning this important point, to be some of the most *favourable circumstances* in the actual state and disposition of the natives of India, which may serve to recommend and facilitate a prudent and well digested plan for the introduction of Christianity amongst them.

It will now be proper to proceed to the consideration of the main question, respecting the means of translating the Scriptures into the Oriental tongues, and of promoting Christian knowledge in Asia.

^k See Dr. Buchanan's Memoir, note F.

CHAP. II.

*The Means of translating the Scriptures into the Oriental languages,
and of promoting Christian knowledge in Asia.*

SECT. I.

TRANSLATION OF THE SCRIPTURES.

ARGUMENT.

*Preliminary observations on the propriety and importance of translating the Scriptures—
Policy of false religions as to their sacred books—Contrast afforded by the Jewish and
the Christian Church—Evils arising from the Roman Catholic prohibition of the
Scriptures in the vernacular languages—Effects of the translation of them at the Re-
formation—Opinion of Sir William Jones as to the translation of Scripture into the
languages of Asia—general description of them—actual state of Oriental translation
—means of extending and completing it—College of Fort William in Bengal, the
grand source of it—manner in which it should be conducted—expence attending it—
Encouragement and aid to be afforded to this work, by two Societies in England,
and the two Universities.*

IF it be the duty of Great Britain, as a Christian nation, to intro-
duce our holy faith into Asia, there can be no question, that, as a
Protestant nation, it is its duty to translate the divine records of
that faith into the languages of those countries, over which it ei-
ther exercises its authority, or possesses any influence or control.
It may not, however, be unnecessary to make some preliminary
obser-

observations on the propriety and the importance of this step, as one grand medium of diffusing Christian knowledge.

It has been the general policy of the authors of false religions, to conceal the institutes and mysteries of their pretended revelations from the knowledge of the vulgar; that is, of the great body of the people in every country. This has been effected either by involving them in hieroglyphic symbols, or mysterious rites and observances; by throwing over them the veil of a sacred language, confined to a particular body of men; or, by prohibiting the perusal of the sacred books by the profane eyes of the multitude. Hence, the hieroglyphics of the Egyptians; the mysteries and esoteric doctrines of the Greeks and Romans; the prohibitory laws of the Hindus; and the partial discouragements of the Mohammedans^a. The grounds of this disgraceful policy are sufficiently obvious. Ignorance, whilst it is justly said to be the parent of a blind and bigoted devotion to error and superstition, invests the supposed sacred object with a mysterious grandeur, which leads its unhappy votary captive, and perpetuates its wanderings from truth and virtue.

The contrast which has been exhibited in the conduct of the stewards of our holy faith in all ages of the Church, except during the triumphant prevalence of the great Papal apostasy, is one of those circumstances which illustrate its divine origin and excellence.

No command was more solemnly given, or more repeatedly enforced, by the great Legislator of the Jews, to the collective body

^a See note N.

of the people, than that of a diligent and frequent perusal of their law ; not only as it respected their civil concerns, but as it contained the rules of their moral and religious conduct ^b. Obedience to this command was recommended by the exhortations and examples of their wisest monarchs, and enforced by promises of the most important nature ; while the neglect of it was followed by the most fatal corruptions and disorders, and formed one of those transgressions which called for the reproofs and admonitions of the Prophets.

No sooner had the Jews who were settled in Alexandria so far become strangers to their native language, as to be unable to read with facility and advantage their sacred Scriptures, than the Providence of God so ordained it, that a heathen prince should be the instrument of furnishing them with the celebrated translation of the Septuagint ^c, to supply the want of the original volumes, and to perpetuate amongst them the laws and institutions, and prophecies of their forefathers. The advantages of this great work were not confined to the people for whom it was originally undertaken. Its remote consequences, as we have already observed, were felt throughout the East, and through a great part of the Roman empire, during nearly three hundred years previous to the coming of the long-expected Redeemer of mankind. When Christianity was actually introduced into the world, the Greek language was more universally understood than any other ; so that throughout the greater part of their travels, the Apostles met with many to whom it was either native or familiar. The translation of the Septuagint was then quoted and used as containing a faithful version of the original Scriptures ; and the writings of the Apostles were committed to the same widely diffused language.

^b Deut. vi. 6, 7.

^c See note O.

There were, however, some nations in which the Greek language was comparatively but little known ; and, for their benefit, translations of the Scriptures of the Old and New Testament, or of the latter only, were early undertaken. Thus gradually arose the Latin, Syriac, Coptic, Ethiopic, Armenian, Arabic, and Persian versions. The first of these, like the Greek, became the universal medium of Christian instruction throughout the Roman empire. In process of time, as Christianity prevailed among the barbarous nations by whom that empire was overturned, and in the north of Europe, translations^d were successively made, and became the great instrument of converting and instructing the people amongst whom they were dispersed. The necessity and utility of this measure must be obvious to those who admit, that the chief design of revelation is to instruct and reform the great bulk of mankind. This end can never be attained, while the sources of moral and religious knowledge are concealed by those original languages, which must in general be inaccessible to them.

It may be further proved, by the evils which have invariably flowed from the ignorance in which the great body of the people have been sometimes unwarrantably detained. We need only refer to the period during which the Church of Rome exercised her tyrannical and uncontrolled dominion over the Christian world, which presented one universal scene of intellectual and moral darkness, superstition, and vice, and was fast relapsing into the errors and idolatry of heathenism.

The translation of the Scriptures by Wickliffe afforded the first glimmerings of that brighter day, which afterwards succeeded the

^d See the Brief Historic View prefixed, in various places.

night of Papal ignorance. And the subsequent versions of Luther in Germany, and of Tindal, Archbishop Cranmer, and others, in England, were amongst the most effectual means which were employed by those wise and zealous Reformers, in promoting the Protestant religion in Europe.

It is a fact, which we have already had occasion repeatedly to observe ^e, that wherever the Scriptures have been translated into the vernacular language of any country, and generally dispersed, they have uniformly enlightened and instructed the minds of men. That such a measure should be adopted wherever it is intended to introduce the Christian religion, cannot, therefore, be doubted. The only point which may admit of a question with respect to the instruction of a heathen nation, is the expediency of introducing *the English language* in the first instance, and then of dispersing the English Bible amongst the natives. This may, perhaps, demand consideration with reference to some parts of Africa and America, and the islands of the South Sea ; but as far as Asia is concerned, the question can scarcely be considered as requiring any discussion. There the native languages have, in general, been formed and cultivated for many ages, and some of them are superstitiously revered ; most of them are, also, sufficiently copious to admit of a full and perspicuous translation of the Scriptures. The vast population of Asia, and the length of time which must elapse before the English language can become generally diffused, are, moreover, decisive as to the superior expediency of translating the Scriptures into the Oriental tongues.

In support of this measure, as one of the most important means

^e See Brief Historic View prefixed.

of diffusing Christian knowledge in Asia, the opinion of Sir William Jones^f, who will be universally allowed to have been both a competent and an impartial judge, although limited as to its extent, may be fairly adduced. “We may assure ourselves,” says that learned writer, “that neither Muselmans nor Hindus will ever be converted by any mission from the Church of Rome, or from any other Church^g; and the only human mode, perhaps, of causing so great a revolution, will be to translate into Sanscrit and Persian such chapters of the Prophets, particularly of Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the divine Person predicted, were severally made public; and then quietly to disperse the work amongst the well-educated natives; with whom, if, in due time, it failed of producing very salutary fruit by its natural influence, we could only lament, more than ever, the strength of prejudice, and the weakness of unassisted reason^h.”

The expediency of translating the Scriptures, either more or less fully, into the Oriental languages rests, therefore, on the solid basis of the invariable practice of the Christian Church in former ages; the uniform experience of its utility in the great work of converting the heathen; and the opinion of one, who, from local as well as general knowledge, was most competent to form a right judgment on this subject.

^f Many other testimonies might have been added, but that of Sir William Jones was deemed both unexceptionable and decisive.

^g Some observations will hereafter be made on this part of the quotation.

^h Dissertation on the Gods of Greece, Italy, and India.

In proceeding to the consideration of *the means* of translating the Scriptures into the Oriental tongues, it may be proper previously to give some brief account of their nature and comparative importance.

The languages of Asia are numerous and diversified. They differ in the extent of their influence, the nature of their construction, the degree of their copiousness and refinement, and the facility of their acquisition by foreigners. Some of them are radically distinct from the rest; whilst others have a manifest relation and affinity to each other.

The instruction of India being the object first to be attended to, its languages should be first noticed. They may all, according to the distribution of a profound Oriental scholarⁱ, be comprehended in three classes. The first of these contains the Sanscrit^k, a most polished tongue, which is represented by Sir William Jones^l “as more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.” It is cultivated by learned Hindus throughout India as the language of science and of literature, and as the repository of their law, civil and religious. It is said evidently to draw its origin from a primæval tongue, which was gradually refined in various climates, and became Sanscrit in India, Pahlavi in Persia, and Greek on the shores of the Mediterranean. The Sanscrit has nearly shared the fate of all ancient tongues, and is now become almost a dead language; but there

ⁱ H. T. Colebrooke, Esq. Professor of Hindu Law, and of Sanscrit, in the College of Fort William. Dissertation on the Sanscrit and Pracrit Languages. Asiatic Researches, Vol. VII.

^k This word, when applied to a language, signifies “polished.”

^l Asiatic Researches, Vol. I. 25.

seems to be no good reason for doubting that it was once universally spoken in India. It is fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra^m; and is esteemed by the Brahmins as nearly of divine origin. The importance of a translation of the Scriptures into this extraordinary language is, therefore, obvious. Such a work would be powerfully recommended by the veneration in which the Sanscrit is universally held, and would probably have greater influence with the more learned Hindus than any other. It is accordingly particularly recommended by Sir William Jones in the passage which has been already quoted relative to the present subject; and, notwithstanding the apparent difficulty of the undertaking, it has already been attempted by some of the learned and enterprising scholars who adorn our Oriental empire.

The second class of Indian languages comprehends the written dialects which are now used in the intercourse of civil life, and which are cultivated by men of letters. There is reason to believe that ten polished dialects formerly prevailed in as many different nations, who occupied the fertile provinces of Hindustan and the Decanⁿ. Of these, that to which the denomination of Prácrit has been restricted, which was spoken by the Sáreswata on the banks of the river Sáraswatí, has long since ceased to be vernacular; and may therefore, notwithstanding its excellence, be considered as unconnected with the present inquiry. The same observation applies to that of the Cányacubjas, who once possessed a great empire, the metropolis of which was the ancient city of

^m For a more detailed account of the Sanscrit, see Mr. Colebrooke's Dissertation.

ⁿ Colebrooke's Dissert. ut supra.

Cányacubja, or Canój. The language of this nation is said to be that which is known by the appellation of Hindi, or Hindevi. It possesses a peculiar affinity to the Sanscrit, from which it probably sprung, and is the ground-work of the modern Hindustani, by which, as a popular language, it is now superseded. The language of Mit'hila and the dialect of Gurjara, including the modern Guzerat, and the greatest part of Candesh and Malwa, so nearly resemble severally the Bengali and the Hindi, both as to their nature, and the characters in which they are written, that it is unnecessary to notice them further in this place. The six remaining languages are of much greater importance.

Previously, however, to these, the Hindustani, as the most extensively known, and therefore the most generally useful, claims our attention. This elegant language, derived from the ancient Hindi, and enriched or enlarged by the accession of innumerable terms from the Persian and the Arabic, is the common vehicle of colloquial intercourse among all the well-educated natives of India. The Mohammedans almost universally understand and speak it. Every Hindu of any distinction, connected either with the Mohammedan or British government, is conversant with it; and it is the general medium of communication between foreigners in India. In the armies its use is nearly universal. Throughout the vast extent of country from Cape Comorin to Kabul, a tract 2000 miles in length, and 1400 in breadth, within the Ganges, there are but few of the large villages or towns which have been conquered or frequented by the Muselmans, in which some persons will not be found who are sufficiently acquainted with the Hindustani language; and in many places beyond the Ganges it is current and familiar.

The Bengáli is the language spoken in the provinces of which the ancient city of Gaur was once the capital. It still prevails throughout Bengal, except perhaps in some of the frontier districts, and is copious, and regularly formed. It is written, not in the Déva-nagari, but in a peculiar character adopted by the inhabitants of Bengal. The importance of this language is evident, from its prevalence throughout the richest and most valuable portion of the British possessions in India.

The language of the province of Orissá, and the character in which it is written, are both called Uríja. It is said to contain many Sanserit and Arabic terms, borrowed through the medium of Hindustani, together with others of doubtful origin.

That which prevails from Madras southward, over the greater part of the extremity of the peninsula, and in the north of Ceylon, is the Tamel, to which Europeans have improperly given the name of Malabar. The proper Malabar, a dialect distinct from the Tamel, is vernacular in Malayala, comprehending the mountains, and the whole region within them, from Cape Comorin to Cape Illi.

The Maharashtra, or Mahr'atta, is the language of a nation which has greatly enlarged its ancient limits, although its progress has of late been checked by the ascendancy of the British power. The language of the Mahr'attas is now widely spread, but is not yet become the vernacular dialect of any provinces which are situated far beyond the ancient boundaries of their country.

Carnátá, or Cárnara, is the ancient language of Carnátáca, a province which has given name to districts on both sides of the
penin-

peninsula. This dialect still prevails in the intermediate mountainous tract, but seems to be superseded by other provincial tongues on the eastern coast.

Télinga, or Tilanga, is at once the name of a nation, of its language, and of the character in which that language is written. It is widely spread in the adjacent provinces on either bank of the Chirná and Gódáverí, and those situated on the north-eastern coast of the peninsula.

Such are, briefly, the ten principal languages of India, to which a copious list might be added of dialects, forming the third of the classes into which they were said to be distributed. But of these it is only necessary to mention that of the Panjáb, a province watered by the five celebrated rivers which fall into the Sind'hu, and now in the possession of the Seiks.

Two other languages, of the first importance in Asia, remain, however, to be noticed; the Persian and the Arabic. The Persian language, besides the extent of it in the empire which bears its name, is generally known throughout India°. The court of Delhi, after the establishment of the Mogul authority, having adopted the use of the Persian language in all the transactions of government, the Mohammedans, in general, in or above the middle class, are instructed in it; and the Hindus, who aspire either to employment in our service, or to the recommendation of a liberal education, are under the necessity of learning it. The knowledge of this pó-

° The pure Persian is only spoken in the southern part of that empire. It is, however, the written language over a great part of Eastern Tartary, and is said to be spoken in Bucharia.

lished and elegant language thus extends to millions, and through its medium the Scriptures may be widely diffused in Hindustan.

The importance of the Arabic is still greater. Independently of its diffusion throughout Africa, a continent, which, though not immediately connected with our present inquiry, may yet be justly taken into collateral consideration, this celebrated language, the copiousness and elegance of which have been so highly extolled, and so eloquently described by Oriental scholars, furnishes a vehicle by which the records of our holy faith may be advantageously conveyed, not only to the Mohammedans of India, but to those of Arabia, Tartary, and Asiatic Turkey, and in general throughout the Turkish dominions; where, though not commonly spoken, it is taught in the schools, and universally studied by men of letters, as the learned languages are in Europe.

In quitting the immediate consideration of Hindustan, the three Asiatic languages, which are the most important, are the Chinese, the Malay, and the Tartarian. The two first of these, together with the Hindustani and the Persian, are the four primary and popular languages of Asia.

Of the importance of the Chinese it is only necessary to observe, that it is the language of three hundred millions of men; that the Chinese character is understood from the Gulf of Siam to the Tartarian Sea, and over a very considerable part of the great eastern Archipelago; and that the inhabitants of Cochin China, as well as the Japanese, use no other writing^p. The expediency of trans-

^p See Barrow's China, p. 615. See also the Rev. Mr. Moseley's interesting Memoir on the introduction of the Scriptures into China; First Report of the Society for Missions to Africa and the East.

lating the Scriptures into the Chinese language at this time, may be argued from the facilities which now present themselves^a; the spirit of innovation which is spreading throughout the eastern part of that empire; the inquisitive character of the Chinese; and the freedom of their press, by which copies of the Bible might speedily be multiplied and dispersed.

The Tartarian language is probably spoken over a wider extent of country than any other in the world, except the Chinese. It would not, perhaps, be difficult to prove, that it is prevalent even among greater numbers than the Chinese. The Castan Tartars have been incorporated into the Chinese since the year 1644; and about the year 1771, there were remarkable emigrations of Tartars from Russia to China. The Tartarian language is spoken throughout the whole extent of Tartary^r, and the greatest part of Persia^s.

From this imperfect sketch of the principal languages of Asia, it will be necessary to proceed to the actual state of translations of the Scriptures into any of them at this time.

It is well known, that the Bible has long since been extant in the Arabic tongue, and is contained in the English Polyglot. This version was probably composed by some of the most learned men of Syria and Egypt, at a time when Arabic literature was at its

^a These are hereafter mentioned.

^r The Calmuks have a peculiar language of their own; and in the neighbourhood of Astracan, those who pretend to learning write the Turkish language, which is little more than the Tartar, refined and enriched by Arabic and Persian words.

^s See note on page 135.

zenith. It has been termed by one celebrated Orientalist ^t, “ver-
 “sio elegans quidem et antiqua;” and by another ^u, “nobilissi-
 “mum totius Testamenti exemplar:” and some progress was
 made by the late Professor Carlyle of Cambridge towards repub-
 lishing it, for the purpose of being circulated in Asia. It has been
 asserted, indeed, by a writer, whose authority is too respectable
 to be lightly questioned ^x, that the republication of the present
 Arabic Bible could never be useful as a popular work in Arabia,
 being composed in the classic, and not in the vernacular, dialect
 of that country. For a similar reason, he adds, the old Persian
 translation is of no use in Persia ^y. As to the Arabic, however,
 there are extant other translations of the whole or of parts of the
 Scriptures, from which, and from that of the Polyglot, a new one
 of sufficient accuracy and utility might be published ^z.

In the year 1719, Bartholomew Ziegenbalgus, the first Pro-
 testant missionary to India, completed a translation of the whole
 Scriptures into the Tامل tongue, from which several other ver-
 sions have proceeded. The Bible has also been translated into
 the Bengali language by Mr. Carey ^a, the Sanscrit teacher in the
 College of Fort William; and two editions of it have already been
 distributed amongst the natives of Bengal.

From the representations of Dr. Buchanan, it appears, that the
 four Gospels have been translated into the Persian, Hindustani,
 Mahr'atta, Orissa, and Malay languages, either by members of the

^t Erpenius.

^u Gabriel Sionita.

^x See Dr. Buchanan's Memoir, note M.

^y See note P.

^z The Author has omitted in this enumeration the Syriac and Armenian ver-
 sions, as too well known to require particular notice.

^a See note Q.

College of Fort William, or by the learned natives attached to that institution. One other version, also, of the highest importance has been attempted, that of the whole Scriptures into the Chinese language, and parts of the Book of Genesis and the Gospel of St. Matthew had, early in the year 1805, been actually printed off. A more recent communication from the Rev. David Brown, Provost of the same College, announces very considerable further progress in this important work. Ten different versions are mentioned as being in various stages of forwardness, amongst which is one in Sanscrit. The two first Gospels in this ancient language were expected to be ready by the end of the last year; and it is added, that the Sanscrit and Chinese (apparently the most difficult of access) had been discovered to be the most practicable of all the languages yet undertaken. There is every reason, therefore, to presume, that these auspicious beginnings will be progressively continued; and that the translations will, in process of time, and under the encouragement of the British government, be extended to all the Asiatic languages.

At Karafs, on the frontiers of Russia and Circassia ^b, Mr. Brunton, the Protestant missionary, who has been already mentioned, has made considerable progress in translating the Scriptures into the Turkish language. To this object he has devoted much of his time and attention; and he thinks that he has succeeded in making such a translation as will be understood, not only by the Turks, but also by the Tartars.

Such, according to the present state of our information, is the actual progress which has been made in translating the Scriptures

^b See Brief Historic View prefixed.

into the Oriental tongues. With the exception of the ancient Arabic and Persian versions, of the Tamel translation, of the Bengáli Bible, and of the undertaking of Mr. Brunton, the several important versions which have been before enumerated were entered upon under the liberal and enlightened auspices of the Marquis Wellesley, and under the direction of the College of Fort William.

That thus in the very centre of the Pagan world, and at the chief seat of Brahminical superstition and idolatry, works subversive of their inveterate errors should not only be carried on, but be undesignedly forwarded by some of the unconverted natives themselves, is surely a very striking proof of that admirable direction of the divine Providence, which has been already noticed, by which the enemies of Christianity are made the unconscious instruments of its propagation and success. And that they should be undertaken amidst the urgent and diversified affairs of the British government in India, reflects the highest honour on the noble Patron, and the learned and laborious persons who have been engaged in the execution of them.

In considering *the best means* of translating the Scriptures into the Oriental tongues, it appears to be chiefly necessary to refer to the facts which have been just stated. After the progress which has been already made in the great work of Eastern translation, but little doubt can be entertained as to the most eligible means of continuing and completing it.

Few persons will, perhaps, be found, who would venture to recommend the undertaking such a work in England, in preference to India. Whatever be the country into the language of which it
is

is proposed to translate the Scriptures, it requires no laboured arguments to prove, that, without the aid of learned natives who may write that language, or hear it read by the translator, no work of this kind can be prosecuted with any confidence of its utility. As to this point, the reasoning of Dr. Buchanan, with regard to the projected translation of the Scriptures into the Chinese language, will probably be considered as unanswerable. What that learned writer has observed respecting the Chinese version may, in some degree, be applied to all other translations into the languages of Asia.

The College of Fort William may with justice be considered as the grand source of Oriental translation. It is scarcely possible to contemplate that institution, without the most lively conviction of the extent to which, together with other important designs, it is evidently calculated to promote the dissemination of scriptural knowledge in Asia. The emulation which it has excited in the younger servants of the East India Company in the acquisition of the Oriental tongues^c, and, above all, the numerous assemblage of

^c May the Author here be permitted to pay a tribute of affectionate regret to the memory of one of these Oriental students, William Pearson Elliott, Esq. of the Bengal Civil Establishment; whose extraordinary proficiency in the Persian, Hindustani, and Arabic languages, merited, and procured for him, the highest academical honours in the College of Fort William, and led, by the express direction of the Marquis Wellesley, to his appointment as Secretary to a diplomatic mission to the Arabian States, in the year 1802. In the absence of Sir Home Popham, to whom the direction of the embassy had been confided, Mr. Elliott undertook the sole conduct of the correspondence in Arabic, from Mocha, with the Iman of Sunnaa, and soon afterwards proceeded to his residence. But within a few days after his arrival, he was seized with a fever, which very shortly put a period to his existence, at the early age of twenty-two years. Such, however, had been the ability and propriety with which he had conducted himself as Secretary to the embassy, that the Iman not only shewed him the utmost kindness and attention during his illness, but, as a remarkable proof of his regard, directed that he should

learned Asiatics^d which it has attracted from different parts of that extensive continent, combine in forming a decisive proof of the importance of that institution to the interests of Christianity^e. “In this view,” observes Dr. Buchanan^f, “the Oriental College “has been compared by one of our Hindu poets to a ‘flood of ‘light shooting through a dark cloud on a benighted land.’ Directed by it, the learned natives, from every quarter of India, and “from the parts beyond, from Persia and Arabia, come to the “source of knowledge: they mark our principles, ponder the volume of inspiration, ‘and hear, every man in his own tongue, ‘the wonderful works of God.”

Whether the object be to procure, with the least difficulty and expence, classical or popular translations of the Scriptures into the languages of Asia, the institution in question offers facilities and advantages which were never before presented, and which it is

be interred near his palace; an honour which had never before been conferred on any Christian. The premature death of Mr. Elliott was lamented by Sir Home Popham, in a letter to Lord Wellesley, as a loss to the public of “a servant of “the most promising talents, of the highest principles, and of the most unbounded “zeal and application.”

In connexion with the subject of the translation of the Scriptures into the languages of Asia, the Author trusts that he shall be excused, in expressing the additional regret which he cannot but feel at the early removal of one, whose actual attainments, and undoubted promise of future progress in Oriental learning, combined with his known disposition and character, would probably have rendered him eminently useful in promoting the accomplishment of that important object.

^d There are attached to the College at this time upwards of one hundred learned men, who have arrived from different parts of India, Persia, and Arabia.

^e It does not appear that the reductions and limitations, which have been made since the original establishment of the College, materially affect the object of the present discussion.

^f Memoir, page 81.

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in vain to expect will ever be attainable in Europe. Besides the reasons which have been already adduced; the central situation of Calcutta; the certainty of making such translations as would be really intelligible and useful to the Asiatic nations, by the knowledge both of the classical and vernacular dialects; and the smaller amount of expence, which may, in almost every case, be stated at one fourth of what would be required in Europe for the accomplishment of the same objects, are arguments sufficient to prove, that to the College of Fort William we are directed to look, by the plainest intimations, for the completion of a series of the most important works in sacred literature, to which the divine Providence has ever vouchsafed to direct the zeal and talents of any Christian nation.

After the experience which the learned members of that institution have long ere this attained in the work of translation, it may, perhaps, be deemed unnecessary to enter into any detailed observations as to *the manner* in which the different proposed versions should be conducted. A few remarks, however, may be allowed, which are offered with the utmost diffidence and respect.

On this part of the subject, the first question which occurs relates to the text from which these translations should be made. It is undoubtedly to be desired, that the original Scriptures should for this purpose, wherever it is possible, be resorted to; but as in many cases this is an advantage which cannot be obtained, the next best resource is clearly the authorized English version. The general merits of this translation have been universally acknowledged. It is, with few material exceptions, a faithful transcript of the sacred originals. Imperfections of various kinds have, no doubt, been discovered in it; but with the assistance of the nume-

rous.

rous translations and illustrations of the Scriptures, which have been produced in modern times, they might with little difficulty be remedied. It is desirable, therefore, that the Professors, or other learned Europeans by whom the Oriental versions may be either executed or superintended, and who would probably be conversant with the Hebrew and Greek languages, should direct their attention to this important point, and avail themselves of the labours of those illustrious Biblical scholars, which our two Universities, more especially that of Oxford, have produced, as well as of those of the learned foreigners, who have so largely contributed to the general stock of sacred criticism.

This consideration leads directly to that of the persons by whom the intended translations should be executed. If it were possible to obtain them by the efforts of Europeans alone, it were in some respects to be preferred. But this can scarcely be expected. It may be observed in general, that, in every case which admits of a choice of translators, *Christians* should be selected; and that in every instance the versions by unenlightened natives should be examined by Christian professors, previously to their being printed and dispersed in Asia.

The books, of which the sacred volume of our Scriptures is composed, are so various, both as to the subjects which they contain, and as to the nature of the compositions, that it can seldom happen that any one person can be found capable of translating every part with equal fidelity and propriety. The length of time, also, which must be occupied by a single translator in the completion of so large a work, is a further objection to its being thus undertaken. It seems, therefore, to be desirable, wherever it is practicable, to follow the illustrious examples of the Septuagint, and of the

the last revival of the English Bible, in the reign of James I. Of the former, indeed, we know but little that is certainly authentic; except that the translation was confided to a large body of learned Jews, who are supposed to have divided the work amongst themselves, and to have contributed their united abilities to the completion of that celebrated performance. In the latter case, the translation and revision of the different parts of the English Bible were entrusted to no less than fifty-four of the most learned Ecclesiastics of the kingdom, and chiefly resident members of the two Universities, arranged in six divisions, according to their peculiar talents and acquirements. Each portion of the work was afterwards submitted to the other divisions, for their correction and approbation; and collated both with the original Scriptures, and with the most approved ancient and modern versions ^f.

Thus, in the different proposed translations of the Scriptures into the Oriental tongues, it appears to be desirable that they should be severally undertaken by more than one of the learned professors or teachers, whether natives or Europeans, who are attached to the College of Fort William; that each should be reviewed, during its progress, by all the members of that institution who are competent to such a revival, and should be carefully collated with other approved versions. It is equally necessary that every page, before it is published, should be read to a native, who should be allowed to remark on any expressions which are not idiomatical, or not sufficiently perspicuous and intelligible. Translations into foreign languages often fail in very different ways; sometimes they are too learned, sometimes vulgar, and at others too literal^g. The

^f See Johnson's Account of the several English Translations of the Bible.

^g This remark applies to the Gospels in Persian published by Wheelock.

caution, however, which has already been exercised relative to this point, in the instance of the second edition of the Bengáli New Testament, affords sufficient proof that our learned countrymen in India are fully aware of its importance ^h.

In distributing the Scriptures, thus translated, in Asia, it may be important in many cases to consult both the indolence and the weakness of the natives, by submitting to them at first certain parts only of the Bible, which should obviously be the most material, and the least incumbered with difficulties. The Book of Genesis, some parts of the Prophecies of Isaiab, the Gospel of St. Luke ⁱ, the Acts of the Apostles, and the Epistle to the Romans, seem to be the best calculated for immediate dispersion. Other portions might follow in due time; and every part should be accompanied by an introduction, exhibiting a brief view of the evidences of the divine origin and truth of the several books of which it may be composed, and of their subjects and connexion, together with other needful elucidations of the sacred writers.

The expence which must necessarily attend this great work of Oriental translation, and of printing, in sufficient numbers, copies of the various sacred versions, though much less than would attend a similar undertaking in England, would still be so considerable as to demand particular attention. But in a concern, the ultimate advantages of which would be scarcely less enjoyed by the British government, than by the objects of its beneficence, it may be presumed, that an appeal to its liberality would not prove unsuccessful. The enlightened policy, which suggested the establishment of

^h See note R.

ⁱ The learned Melanchthon preferred that of St. John, as an introduction to Christianity.

the College of Fort William, could not be directed to a more congenial measure, than the encouragement of Scriptural translation into those languages, of which it has already so remarkably facilitated the acquisition. The assistance, which it is proposed to solicit from the government of India, could not be an object of much consideration; and the limits of it might be readily ascertained, by a reference to those persons to whom the execution of the work itself may be entrusted.

In addition to the encouragement and assistance to be thus afforded by the British government, the College of Fort William, as the centre of Oriental translation, has the strongest claims on the patronage and support of every European institution, which is either directly or remotely connected with that important object. Two societies in our own country are particularly interested in its welfare; the Society for promoting Christian Knowledge, which has during a long course of years so laudably distinguished itself by its missions in Hindustan; and the lately instituted British and Foreign Bible Society. To these institutions the College of Fort William will naturally look for countenance and assistance; and it is to be hoped that it will not look in vain^k.

The two celebrated Universities of England may, also, with propriety be expected to regard with peculiar complacency the College of Fort William, and feel themselves bound to wish for its prosperity, and to promote its usefulness to the utmost of their power. The distinguished honour which they have long enjoyed of diffusing, in a preeminent degree, literature, science, and reli-

^k See note S.

gion, and more particularly the extent to which they are engaged in the printing and distribution of the Scriptures throughout the British empire, may be considered as a pledge of the lively interest which they will take in the dissemination of the same blessings in the Eastern world. And although the actual translation of the Bible into the Oriental tongues has, for the reasons before stated, been recommended to be undertaken by the collegiate institution in Hindustan, it cannot be doubted, that the learned members of that society would not only deem themselves honoured by the patronage of the two Universities, but might receive much important assistance from the celebrated Orientalists who severally adorn them¹. Under such auspices, the difficult and laborious duty of Eastern translation might be justly contemplated with augmented hopes of completion and success.

It is impossible to close this part of the subject, without once more recurring to the importance of that institution, to which the work of translating the Scriptures into the Oriental tongues has been recommended, and upon which, if ever accomplished, it will chiefly devolve.

The College of Fort William, whether considered with reference to India or to Britain, cannot be too highly appreciated. It has indeed been objected to on the ground of the expence in which it has involved the East India Company. But it may be safely affirmed, that had this even exceeded what has been actually incurred, the benefits which the College has already been the means of conferring on the British government, and which it must

¹ It can scarcely be necessary to mention the names of Dr. White, the learned Regius Professor of Hebrew, and Laudian Professor of Arabic, and of Dr. Ford, the Lord Almoner's Prælector in the latter tongue, in the University of Oxford.

continue to enure to it, so long, at least, as the conduct of it shall be strictly conformable to the rules of its institution, will be an ample compensation. The increased ability, energy, and security, which it has afforded to the British administration of Oriental affairs, are sufficient to characterize it as a measure of profound policy, and of the most enlarged benevolence. To the natives of India, and eventually of the whole continent of Asia, the advantages of this learned institution are incalculable. Their progressive improvement and happiness are intimately connected with it, and in no point of view more manifestly, than as it is calculated to be the fountain of Scriptural translation; the source, whence those streams of divine knowledge, wisdom, and comfort may flow, which can alone enlighten and civilize the Eastern world.

SECT. II.

AN ECCLESIASTICAL ESTABLISHMENT.

 ARGUMENT.

*Necessity of this as preliminary to other measures—Evils arising from the want of it—
 Probable effect of such an Establishment on the Hindus. Extent and expence of it—
 Its objects—Character of its members.*

THE translation of the Scriptures into the Oriental languages, as one of the primary and most important means of promoting Christianity in Asia, might be safely committed to the members of the College of Fort William, the heads of which institution have hitherto consisted of the senior Chaplains to the Presidency of Bengal. The effects, which might be gradually produced on the minds of the well educated natives, by the simple dispersion of the Scriptures, would fully reward the labour and expence of such a measure, by disseminating amongst them Christian principles, and by preparing them for the rejection of Pagan errors and superstition, and the formal reception of the Christian religion. It cannot, however, be reasonably expected, that any measure of this kind, unsupported by other means of promoting the instruction and civilization of the natives, can be speedily or extensively successful. Compared with the great body of the people in every country in Asia, the number of those who would either be disposed,

posed, or qualified by a knowledge of letters, to read the Scriptures with attention and understanding, would be very small. The ignorant and fervile multitude would still be left amidst the darkness and depravity of their ancient superstition.

Previously, therefore, to the adoption of any direct and comprehensive means for the instruction of the natives in general, there is one measure to be taken, which appears to be of indispensable obligation. There ought to be a visible Establishment of the Christian religion, amongst the British subjects in India. The expediency of such an Establishment, both as the means of perpetuating Christianity amongst our own countrymen, and as a foundation for the ultimate civilization of the natives, has been very ably, and, as it seems, conclusively argued by the proposer of the present inquiry, in his Memoir on that important subject. To prove the propriety or necessity of an Ecclesiastical Establishment for British India, a view is given in that work of the very inadequate state of the English Church at the present time, in our Oriental empire. Various evils of great magnitude are pointed out as resulting from this national deficiency, both as they respect the European and the native inhabitants of India. With the former of these, except as they are connected with the latter, the present discussion is not immediately concerned.

The consequences of the want of religious instruction, and the neglect of religious institutions, which have hitherto been so lamentably conspicuous throughout India, cannot but have been highly prejudicial, not only to our countrymen as individuals, but to the national reputation and interests. Although the gross reflexions which were formerly accustomed to be thrown out, as to British immorality in the East, (whether justly or not, at least to their
utmost

utmost extent, may be fairly doubted,) have long since ceased to be well founded, it is very generally admitted, that the establishment of Chaplains in Hindustan has been insufficient to preserve even the forms of our holy religion in the greater number of the civil residencies, and military stations; and it may be readily concluded, that such a deficiency is calculated to excite the most unfavourable impressions on the minds of the reflecting natives, with respect to the state of Christianity amongst the English who reside in India. Such an impression, also, it must be observed, will not be less felt, though many of our countrymen, in the absence of all opportunity of public worship, should, as it cannot be doubted is the case, maintain regular habits of private devotion.

It is the *public and authorized* administration of Christian institutions which is required, both as to Europeans and natives, for the purpose of producing any striking and permanent effect. It is well known, that in those parts of the British empire in Hindustan, in which there are no ministers of religion, the Sabbath is so entirely forgotten, that the only circumstance by which it is distinguished is the display of the British Flag; whilst our countrymen openly profane that sacred day, by pursuing their ordinary occupations, in common with the Hindus. This single fact is sufficient to point out the mischiefs which must flow from the insufficiency of the present religious appointments in India. Although we may be allowed to doubt, whether the natives, in general, entertain the opinion which has been ascribed to them, as to the total absence of religious faith in the British residents amongst them, or their entire indifference to it, it is indisputable, that *the appearance* of neglect, which is so manifest around them, must lead them to question their sense of the importance of their national religion, or their sincerity in professing it; and must,

con-

consequently, dispose them to entertain no very exalted opinion of its excellence ^m.

It is certain, therefore, that if the means of religious instruction and worship should be generally afforded to our countrymen, in situations where the number of British residents is considerable, and a general disposition to avail themselves of those means should be manifested, the respect of the natives of India for the Christian religion, thus *rendered visible* through its institutions, would be proportionably increased, and their minds might be prepared for the favourable reception of more direct measures for their conversion. It needs scarcely be added, that the moral and religious improvement of our countrymen, by means of the opportunities afforded them of Christian instruction, would tend to excite both the attention and the reverence of the natives towards the persons and the religion of those, whose conduct should be thus exemplary.

That some more suitable provision should be made for the due performance of the ordinances of the established religion in our Oriental dominions, has long since been considered as a just and necessary measure. It does not, however, become any private person to decide as to the propriety of the extensive establishment proposed by Dr. Buchanan. It is true, that, by the late cessions and conquests in Hindustan, the revenue of the East India Company has been greatly augmented: but it would be erroneous to conclude, as seems to be intimated ⁿ by that writer, that there is a large *unappropriated surplus* of revenue, beyond the necessary expenditure of the Company ^o. In the present state of East Indian finances,

^m See note T.

ⁿ See Memoir, page 12.

^o See the Christian Observer for May 1806.

objections of a very formidable kind may, indeed, be raised, on the ground of expence, to the full adoption of his plan. The determination of this point rests, however, with those to whom the financial department of the East India Company is entrusted ; and it is earnestly to be hoped, that the subject will be considered with that enlarged and liberal attention, which it undoubtedly deserves. If, under all the existing difficulties of the Company, the establishment proposed by Dr. Buchanan should be deemed too extensive, it may still be practicable to augment the number of Chaplains, so that the military stations, and the principal towns where the assemblage of Europeans is considerable, might be provided with them, without any alarming increase of expenditure. Such an increased establishment might, also, be so organized as to present, what is an object of the highest importance in Asia, *an appearance of national attention and concern*, and of weight and dignity, by the appointment of one or two Ecclesiastics of the Episcopal order, without any additional burden which deserves to be considered in a work of such national magnitude and concern. It has been generally understood, that some measure of this kind has been long in contemplation, and that the execution of it, so far as the increase of Chaplains is concerned, is actually begun.

The necessity of some local and dignified establishment of our national religion, for the purpose of promoting the improvement of the natives of India, and other Oriental regions, can scarcely be doubted by any, who are disposed to consider that measure as obligatory on our principles, or beneficial in its tendency. Independently of the importance of some establishment of that nature, however contracted in its extent, as to its religious influence on our own countrymen, and its probable effects on the minds of the natives, in embodying Christianity, and exhibiting it in a more
public

public and commanding point of view, various advantages would be derived from it, towards the accomplishment of the great work of diffusing in Asia the principles and the blessings of our holy religion. In the choice and in the application of appropriate means for promoting this important object, it is obvious, that much local information, and much prudence and judgment, will be required ; and although the direction of every measure of this kind exclusively belongs to the government itself, no persons would be likely to be more interested in its accomplishment, or better qualified by their station and habits to advise and to assist in the execution of such measures, than that body of able and experienced Clergy, who may be entrusted with the superintendence of the ecclesiastical affairs of our Oriental empire. On all these accounts it would seem evident, that an Establishment of the nature which has been now recommended is absolutely required, as a preliminary to the effective organization of any plan for the diffusion of Christian knowledge in Asia.

One important advantage, which would arise out of such an establishment, remains yet to be mentioned ; namely, *the Episcopal power of Ordination* ; both for the purpose of securing a constant supply of Clergymen, for the exercise of sacred functions amongst the European inhabitants of Asia ; and also of providing instructors for the natives. The want of such a power for the former purpose has long been felt and lamented ^p ; and it may be presumed, that, in the course of time, some of the converted natives may be found sufficiently qualified for the ministerial office for the instruction of their own countrymen.

It has been regretted, that Dr. Buchanan, in arguing the expe-

^p Memoir, page 10.

diency of an Ecclesiastical Establishment in India, with reference to the civil and religious improvement of the natives, should not have been more full and explicit in detailing the intermediate steps between the cause and its alleged consequences. Something of this kind has been attempted in the preceding observations. But in order clearly to demonstrate this connexion, nothing further seems in fact to be necessary, than simply to refer to two points which have been already proved; namely, the importance of an Establishment for the promotion of Christianity, not merely among the British residents in India, but also among the Hindus; and the tendency of that religion to civilize and improve mankind.

One additional remark, however, is too momentous to be omitted. The influence of an Episcopal establishment, in promoting Christianity amongst the natives of Asia, will materially depend *on the characters of those who preside over it, and of the various subordinate members who compose it.* Admitting, what it may be hoped would not prove otherwise, that the Oriental Clergy should not only be men of virtue, talents, and learning, but animated with found and enlightened piety, and apostolic zeal; such as have distinguished many of the Protestant missionaries who have, during the last century, devoted their lives to the service of the Hindus, and whose names are still held in honour amongst them; the most sanguine expectations may be justly formed of the success of their exertions amongst the natives. But, if it may, on the contrary, be allowable to imagine the possibility of their lukewarmness or indifference in the sacred cause of the conversion of the natives; if they should not even feel an ardent desire for the accomplishment of the work; our expectations would be greatly disappointed.

Complaints

Complaints have, indeed ¹, been made respecting the characters and dispositions of some of those who have hitherto supported the clerical character amongst our countrymen in Hindustan. It is, however, devoutly to be wished, that in the event of an Ecclesiastical Establishment being given to British India, they, and they only, will be deemed worthy of becoming members of it, whose zeal and anxiety in promoting the instruction of the natives may not only prompt them to advise the best means for accomplishing this great purpose, but may excite them personally to engage in the active labours necessary to effect it; and thus restore to the English Church that character for apostolic earnestness and charity in the conversion of the Heathen, which it once possessed; but which, notwithstanding the patronage and efforts of some of its laudable Societies, which have been already mentioned, cannot, for many centuries, be claimed on her behalf, by the most faithful and zealous of her sons.

¹ See Dr. Tennant's Indian Recreations, Vol. I. sect. 9.

SECT. III.

MISSIONS.

 ARGUMENT.

Necessity of some direct and appropriate means for promoting Christian knowledge in Asia—The subject of missions—Opinion of Sir William Jones respecting it—Defence of missions, from Scripture, from the practice of the Christian Church, from rational arguments—Objections answered—Testimonies as to the importance of missions in the East—Success of modern attempts of this kind—Assertions of Dr. Robertson and others refuted—Missions of the Society for promoting Christian Knowledge—Swartz—The Baptist missionaries—Character of Asiatic converts—Propriety of some further encouragement of missionaries in India—Proposal of an institution for missionaries in England—general plan of it—Character of a true missionary—his duties—distribution of the Scriptures, and religious tracts.

ALTHOUGH it appears to be undeniable, that the civil and moral improvement of the Pagan and Mohammedan natives of Asia will never be effected by any other means than by the diffusion of Christian knowledge; and although an Ecclesiastical Establishment seems to be necessary as a previous step towards promoting that desirable object; it is no less certain, that such an Establishment may subsist in Bengal for a great length of time, without producing any very extensive or important influence, unless some *direct and appropriate means* are used for its accomplishment.

When the expediency of civilizing our Asiatic subjects was agitated in Parliament in the year 1793, a proposition was made for an

an "establishment of missionaries and schoolmasters" for that purpose. The whole design was, however, then postponed, on the ground of the unseasonableness of the time for entering on such an undertaking. A considerable degree of prejudice and jealousy seems, also, to have existed at that period respecting the very idea of employing missionaries as the instruments of diffusing Christianity in Asia. As some institution of the nature then proposed appears, however, to be indispensably necessary for promoting that great design, it may be proper to premise a few observations on the propriety of such a mode of instruction.

In quoting the opinion of the late Sir William Jones respecting the translation of some parts of the Scriptures, for the purpose of dispersing them amongst the well-educated natives of Hindustan, we had occasion to include his general sentiment respecting the probable success of missionaries. "We may assure ourselves," says that admirable author, "that neither Muselmans nor Hindus "will ever be converted by any mission from the Church of "Rome, or from any other Church"."

An opinion, expressed in so decisive a manner, by one, to whose authority, on every point connected with Oriental literature and manners, the world has been accustomed to pay implicit deference, will, it is to be feared, be considered by many as conclusive of the question. It may, however, be fairly doubted, whether further experience of the dispositions of the Hindus, together with the progress which has been so unexpectedly made, since the establishment of the College of Fort William, in the study of the Oriental languages and literature, and the diminished prejudices of

‘ See the passage as before quoted, page 130.

the Brahmins; or whether, above all, a more patient consideration of the subject of missions, might not have tended to alter, or, at least, to soften, somewhat of the rigour of that determination. Yet, although it would have been highly gratifying to have been supported in a contrary opinion by that of Sir William Jones, it is warranted by such a combination of evidence and authority, as to be fully equal to maintain its ground, though deprived of that advantage.

The propriety and the necessity of sending missionaries for the conversion of heathen nations to the Christian faith, rest on the authority of Scripture, the practice of the apostolic age, the example of the Church in every succeeding century, and the reasonableness of the measure itself.

The commission which was given by the divine Author of Christianity to his Apostles, just before his ascension^s, is alone a sufficient apology for Christian missions in all ages: “Go ye, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: *and lo, I am with you alway, even unto the end of the world.*” It cannot be maintained, that this commission must be restricted to the Apostles, for this simple and decisive reason; that, as the promise of encouragement and support to those who should engage in the arduous work of propagating Christianity is expressly extended to the end of the world, it necessarily follows, that the duty, for which such a promise was provided, must be commensurate to it in duration.

^s Matthew xxviii. 19, 20.

But it may be said, that the Apostles possessed the power of working miracles, and that this essentially distinguished them from all others who should in after-ages attempt to convert the heathen. To this it may be replied, that the evidence of their divine commission by no means appears to have rested wholly on miracles, although they undoubtedly formed a primary and important part of it. The historical and internal evidences of the Gospel, abstracted from every circumstance of a miraculous nature, were almost equally insisted on, as those which ought to weigh with every reasonable mind, and as imposing the duty of receiving it on every one to whom such proofs should be fairly presented. Obedience, also, to divine revelation is binding, not only on those who witness the performance of miracles by the person who propounds it, but on those to whom it is made known by one who brings incontestable evidence of miracles having been originally wrought in attestation of Christianity.

Miraculous powers were clearly not in all cases essential to the propagation of Christianity even in the Apostolic age. Many preached to the Gentiles who were destitute of the power of working them; and the Scriptures nowhere mention the possession of it as a necessary qualification or condition for spreading the Gospel. If the case were otherwise, it would, moreover, follow, that, when miraculous gifts ceased in the Church, Christianity would also have ceased to be promulgated in the heathen world. But it has already appeared †, that missionaries laboured zealously and successfully in the conversion of Pagan nations during many centuries after the period, at which they were unquestionably withdrawn.

† See the Brief Historic View prefixed, *passim*.

Miracles were necessary in the earliest ages, (amongst other reasons,) because the Gospel was to be preached throughout the world in a short time, and by a few persons, whose lives and labours would otherwise have been inadequate to its successful and extensive propagation. But the Church of Christ was sufficiently established during the first three centuries^u, to admit of its being left to the ordinary superintendance and support of its divine Author. Not that it is to be concluded, that, because these more evident and extraordinary testimonies of its heavenly origin were withdrawn, the propagation of Christianity was no longer an object of the divine concern, or any part of the duty of the Christian Church. The promise of its exalted Head, that he would be with it to the end of the world, constituted, as it has been already observed, both an implied obligation on its governors to extend its limits, and an encouragement to engage in the important work. And although the difficulties in the case of every attempt to evangelize the heathen are, in consequence, greatly increased, the assistance and blessing of Heaven are confidently to be expected and relied on, in the zealous and faithful use of those rational means of awakening and instructing them which are proposed; and the success, which is at any time experienced, is equally to be ascribed to the influence of Him, “from whom cometh down every good and perfect gift” to man. “The exertion of this power,” as it has been justly observed^x, “is not miraculous, because it is not a deviation from the regular

^u It is not, however, intended by this remark to deny that miraculous gifts were not in a certain degree continued in the Church, and exercised on evidently great and necessary occasions, subsequent to this period. See *Brief Historic View*, and note D.

^x See Mr. Venn’s Address to four Missionaries to Africa. Appendix to the Sixth Anniversary Sermon before the Society for Missions to Africa and the East.

“system;

“ system ; it acts according to an appointed course ; it has been
 “ promised generally ; and it operates daily in purifying the hearts
 “ of those who receive the Gospel : but certainly the efficacy at-
 “ tending the preaching of the word in reforming mankind, is as
 “ truly and properly a divine work, as the most signal miracle
 “ which was ever performed. The difference lies not in the
 “ power, but in *the mode* of its application.”

But it may, perhaps, be said, that the difficulties of the work are too great to be overcome, and that the success of modern missions is not such as to excite very sanguine hopes of producing any salutary effect by extending them in Asia.

The difficulties which oppose the progress of the Christian missionary in the present day in any Pagan country, and more especially in Hindustan, are, undoubtedly, of a very formidable nature. They have, however, evidently appeared to be lessening within the last twenty years, particularly with respect to one great obstacle, namely, of our ignorance of the native languages.

But whatever may be the nature of these difficulties, the question may be resolved into a narrow compass. Do we believe that the kingdom of Christ, according to a series of undoubted prophecies, is to be extended throughout the world in some future age ; and are not means to be employed similar to those which were originally appointed for that purpose ? Is the want of universality objected to our holy religion by the infidel ; and are attempts for the practical confutation of such an objection to be discouraged and frustrated ? Are human efforts concerned in the accomplish-

See Part II. chap. I.

ment of most of the benevolent designs of the divine Providence for the good of mankind ; and are they in this, the most important of all, to be excluded ? Or shall we, in the true spirit of enthusiasm, expect some miraculous direction of Providence, and neglect the plainest indications of the divine will ? If the answers to these questions should appear sufficiently obvious, it may be confidently added in the language of an Apostle, with respect to heathen nations, “ How shall they believe in Him of whom they have not heard ? and how shall they hear without a *preacher* ? and how shall they preach *except they be sent* ?”

This is the mode which God has ever adopted, in order to effect any considerable reformation amongst mankind. He has been pleased to make men dependent on each other in various ways ; and to communicate his blessings to them in general by means of their fellow-creatures. Every nation which has embraced the Christian faith has, in some measure, owed its reception of so great a blessing to the piety and zeal of disinterested men, whom the love of Christ, and compassion for their brethren, constrained to proclaim to it the glad tidings of the Gospel. If Asia, therefore, ever receive the faith of Christ, it must partly owe it to the successful labours of missionaries.

Testimonies in support of their employment in the propagation of Christianity in unenlightened countries might easily be multiplied. But the practice of the Christian Church, in its purest, and even during its darkest ages, is alone sufficient to shew the sense which has ever been entertained of that measure by the most competent judges of its propriety.

With respect to India, however, it may not seem a circumstance
to

to be altogether disregarded, that some of the younger servants of the East India Company in the College of Fort William should have strenuously pleaded for the introduction of missionaries, for the purpose of promoting the improvement of the natives. The expediency of this measure is thus argued by one of the students^z alluded to. “ From the peculiar opportunities enjoyed by Christian missionaries of investigating the spirit of Hindu theology, and of exploring the structure of their language ; but more particularly from the unreserved communication which it must ever be their object to encourage and promote, much solid information on these important points may justly be expected. *Numerous, indeed, are the advantages to be derived from the ardent diligence and unremitting toil of well-informed and zealous missionaries.* Disengaged from the fond attachment of their native country, impressed by the deepest sense of duty, and eager to diffuse the divine light of revelation, may we not expect to see this night of more than Egyptian darkness succeeded by the glorious cloud-dispelling dawn of Christianity ? And may we not hope to find this ignorant and deluded people learning justice from its Law, and mercy from its Gospel ?”

Of the importance of missionaries in India, another intelligent and more experienced witness, then resident in that country, may be advantageously heard. “ If my statement,” he observes^a, “ be really applicable to the general character of the natives, high and low, a change can only be effected gradually ; but if any thing is done, it must be by means of introducing among the natives men who possess an intimate knowledge of their lan-

^z Mr. Martin, in a volume of Essays by Students in the College of Fort William, page 58.

^a See Letter to Dr. Vincent, ut supra.

“ guages,

“ guages, and who shew examples in their own persons of religion, virtue, contempt of riches, (such, and such only, ought the missionaries to be,) patience, and conciliating manners. Would the establishment of many such men have no beneficial effect on the morality of the natives? Surely it would—”

But it has been frequently and confidently asserted, that the *successes* of modern missions in general, and particularly of those which have been sent into Asia, has not been sufficient to encourage the continuance of such a mode of propagating the Christian religion in that continent.

So far as this assertion respects the missions from the Church of Rome in the sixteenth and two following centuries, especially those which were conducted by the Jesuits, there can be no doubt that it is partly well founded; but the reasons of their want of real though not of nominal success have already been stated^b, and are too well known to require any particular exposition of them.

The same sentiment has, however, been extended to the labours of Protestant missionaries. Their success has been said to have been very trifling, and the conversions they may have made to have been of an equivocal and unimportant nature. “To convert or to be converted,” says Dr. Robertson, “are ideas equally repugnant to the principles most deeply rooted in” the mind of a Hindu, “nor can either the Catholic or Protestant missionaries in India boast of having overcome these prejudices, except among a few in the lowest cast, or of such as have lost their cast altogether. Notwithstanding the labours of missionaries for upwards of two hundred

^b See Brief Historic View prefixed, page 50.

“ years,

“ years,” (says a late ingenious writer ^c;) “ and the establishments
 “ of different Christian nations who support and protect them ;
 “ out of perhaps one hundred millions of Hindus, there are not
 “ twelve thousand Christians, and those almost entirely Chandalas,
 “ or outcasts ^d.”

If these assertions of the eloquent historian, and of the writer from whom he quotes some part of them, were well founded, they might form a very strong objection not only to the employment of missionaries, but to *the very design* of propagating Christianity in the East. But the truth is, that they are by no means supported by facts. Subsequent inquiry and information have shewn, that the success of the labours of Protestant missionaries in India has been far more considerable than the writers in question have represented it, and of such a nature as to excite sanguine hopes of further progress, under the more favourable circumstances which actually exist.

The admirable apology of Mr. Swartz^e, which has been already referred to, and which was occasioned by some injurious assertions respecting his success as a missionary, and the character of the native Christians, contains a simple but energetic statement, which alone affords decisive evidence of the importance of the East India mission. The singular modesty of the venerable missionary, a man *antiquâ virtute ac fide*, restrained him from dwelling on the extraordinary success of himself, and of his fellow labourer Mr. Gerické, (now also removed from his arduous and honourable employ-

^c Sketches relating to the History, Religion, Learning, and Manners of the Hindus, page 48.

^d See Robertson's Disquisition concerning Ancient India, note 40.

^e See Letter of Swartz, ut supra.

ment,) in the conversion of multitudes of the natives to Christianity. He confined himself principally to an enumeration of well known facts, to prove the important secular services which they had rendered to the English government on several occasions of a very difficult and critical nature, and the confidence which the natives reposed in their integrity. These services of the missionaries were acknowledged by the government of Madras, and by the Rajah of Tanjore. The latter prince expressed his sense of them by a grant of land for the support of the mission in his dominions; and appointed Mr. Swartz guardian to his family. The death of this Apostolic missionary was lamented by the Hindus as a public and irreparable calamity; and his memory was perpetuated by the respectful and affectionate attachment of the present Rajah of Tanjore; who has erected a monument to him in the Christian church which is in his capital, to manifest his veneration and gratitude *for him whom he calls his father and his friend* ^f.

It is to be regretted, that no detailed and minute account has hitherto been published of the numbers of the natives, who have been converted to Christianity since the establishment of the Protestant mission in India at the commencement of the last century, and of the nature of their acquaintance with our holy faith ^g. The general declarations of competent witnesses must therefore be resorted to.

It appears from various undoubted testimonies, that by the la-

^f See Society's Proceedings for 1801.

^g Such an account might, perhaps, be collected by referring to the periodical Proceedings of the Society for promoting Christian Knowledge, so far as the missionaries under its patronage are concerned, and would furnish a satisfactory reply to the objection now under consideration.

hours of Ziegenbalgh^h, and his immediate successors, Christian Churches were planted in different parts on the coast of Coromandel, which have been constantly increasing their numbers to the present time.

The zealous exertions of the venerable Swartz, during the period of half a century, were crowned with signal success in several different provinces in the south of the peninsula; and the labours of Mr. Gerické, and his associates, have been, and continue to be, eminently prosperousⁱ.

Of the rapid extension of Christianity in the districts near Cape Comorin, the following animating account is given by the last-mentioned excellent missionary: “When in my journey I came
 “near to the extremity of the peninsula, I found whole villages
 “waiting anxiously for my coming, to be further instructed and
 “baptized. They had got acquainted with our native priest
 “in that country, and the catechists and Christians, and had
 “learned from them the catechism; which those who could write
 “copied, to learn it themselves at their leisure. When they heard
 “of my coming, they broke their idols to pieces, and converted
 “their temples into Christian Churches, in which I instructed and
 “baptized them, (in some about 200, in others about 300;)
 “formed them into Christian congregations, procured for them
 “catechists and schoolmasters, and made them choose, in each
 “place, four elders. These examples awakened *the whole coun-*
 “*try*; and when I was about to leave it, the inhabitants of many

^h A particular and interesting account of this admirable missionary's labours and success may be seen in Millar's History of the Propagation of Christianity, Vol. II.

ⁱ In testimony of their success, see Dr. Ker's Report, already referred to.

“ more villages sent messages to me, begging of me to remain a couple of months longer in the country, and to do in their villages the good work I had done in those of their neighbours ^h.”

The success of *the Danish missionaries* at Tranquebar appears to have been equally great ⁱ. And in general it may be observed, that as those who are employed on the coast of Coromandel have each separate congregations and districts, and travel to the distance of nearly one hundred and fifty miles from the coast, to visit other bodies of converted Hindus, who are assisted by native catechists and schoolmasters, the number of their converts must be considerable.

Of the progress of *the Baptist* and other Protestant missionaries, the following account is given by Mr. Carey ^k: “ The success of the Gospel has been but slow with us ; at times it has been more rapid. At and about Tanjore, in a short time, many have turned from idols, under father Swartz’s ministry. I am also told, that, of late, many have been converted in the more southern country, about Palamcotta.” The progress of the Baptist missionaries, though so moderately stated by Mr. Carey, has, however, of late been more considerable. They have already baptized upwards of one hundred Hindus, and their translations of the Scriptures, and the various other means which they are employing, may be justly expected greatly to increase their numbers.

Something yet remains to be said as to *the character of the con-*

^h See the Christian Observer for August, 1803.

ⁱ See their Letter to the Society for promoting Christian Knowledge, February 19, 1799.

^k See Proceedings of the Baptist Mission.

verted *Hindus*, and the nature of their acquaintance with Christianity. Upon this subject it is, also, necessary to hear the evidence of residents in India.

Dr. Ker, in his report respecting the Christian Churches on the coast of Malabar, speaking of the St. Thomé Christians, bears this honourable testimony to them : “ The character of these people is “ marked by a *striking superiority over the heathens in every moral* “ *excellence ; and they are remarkable for their veracity and plain* “ *dealing.*”

“ With regard to the question,” says an author already quoted ¹, “ which has been agitated at home, on the expediency of sending “ missionaries, (a question highly disgraceful to its opposers,) it “ may be sufficient to know, that *the native Protestant converts* “ *are, when compared with a like number of other natives, the* “ *most orderly and respectable class* in the country. That they “ consist chiefly of the *lower or Pariar class, is a vulgar error ;* “ and, instead of being, as is often asserted, despised and con- “ temptuously treated by their fellow natives, they are *universally* “ *respected* : by the latter term, I would be understood to say, “ that, on account of their general good behaviour in society, they “ are esteemed to possess *more probity, and better dispositions* to- “ wards social kindness, than any other natives.”

“ Our intention,” says the venerable Swartz, “ is not to boast : “ but this I may safely say, *that many of those people who have* “ *been instructed, have left this world with comfort, and with a* “ *well grounded hope of everlasting life.* That some of those who

¹ See Letter to Dr. Vincent.

“ have been instructed and baptized have abused the benefit of
 “ instruction, is certain ; but all sincere servants of God, nay, even
 “ the Apostles, have experienced this grief.”

“ With regard to the inward religion of the heart among the
 “ converted heathen,” says Mr. Carey, “ I beg leave to mention
 “ what the late Mr. Swartz said on his death-bed of the Christians
 “ at Tanjore ; ‘ There is *in all a good beginning* : if another says,
 ‘ but there is nothing perfect ; let him examine himself, and then
 ‘ judge.’ ” “ We cannot speak,” say the Baptist missionaries re-
 specting their converts, “ of these effects in the Christians of Hin-
 “ dustan, as existing *in such a degree as we could wish*, nor as un-
 “ accompanied with many faults ; yet, *comparing them with what*
 “ *they were*, and with what *the rest of their countrymen still are*,
 “ *the change is great and manifest* ^m.”

After the preceding brief review of the necessity and importance of missions, and of the actual success which has attended the feeble efforts hitherto made in this benevolent and interesting work, the propriety and expediency of this measure will scarcely be disputed by any, who are really disposed to use the most effectual means for the moral improvement of the natives of Asia. It will not, however, be deemed sufficient for the purpose of the present inquiry, to have pointed out the advantages of missions, or to have simply recommended the adoption of that method of diffusing the light of Christianity more extensively throughout Asia.

If, as it has been already shewn, it be the duty and the policy

^m See Proceedings of the Baptist mission ; and, for other testimonies to the success of modern missions, see the Moravian Accounts, confirmed, with respect to South Africa, by Mr. Barrow.

of Great Britain to make some direct and active efforts for promoting Christian knowledge amongst its Oriental subjects ; and if the labours of missionaries form one of the most efficacious means of accomplishing this important object ; it follows, that suitable encouragement should be afforded by the government for this purpose. Hitherto, the Protestant missionaries have been barely tolerated in India ; but after the long course of years, during which not only the safety, but the beneficial tendency of their exertions has been experienced, it may reasonably be expected, that something more of direct countenance and support should be extended to them.

The least and lowest measure of this nature which can be adopted would be to license, under proper regulations, a certain number of missionaries ; to permit them to form stations, and use all rational and prudent means for the instruction of the natives ; and to give them every degree of encouragement, short of an ostensible commission to convert them. The propriety and the safety of so moderate a measure as this can scarcely be denied by any, who are impartial and competent judges of the subject.

With respect to any further and more direct attempts to propagate Christianity in India, much caution ought unquestionably to be exercised. For, notwithstanding the habitual apathy and the lessening prejudices of the Hindus, it would be presuming too much to affirm, that no measures, except such as partook of absolute violence, would alarm them. On the contrary, if the natives of India, in consequence of any striking indications of such a nature, were to conclude, that it was the fixed intention of the British government to convert them to the Christian faith, they would probably feel considerable alarm. The Mohammedans,
who

who are alive to every circumstance which affects their bigotry, would be the first to entertain such an apprehension, and then would zealously disseminate it amongst the Hindus.

This is a consideration which tends to produce no small degree of hesitation in recommending more vigorous and ostensible measures for the attainment of the object in question. Were it not that the open and avowed interference of the British government in India should be studiously kept out of sight, and that the minds of its native subjects are not yet sufficiently prepared for the execution of such a plan, it would be proposed to establish, either at Calcutta, or in its vicinity, an Institution or College for missionaries, throughout India and the Eastern world. This establishment would be, for the purpose of missions, what the College of Fort William has been represented to be, for the translation of the Scriptures into the Oriental tongues. It would form the centre of religious instruction; whence, as from another Iona^m, the rays of Christian light might proceed to illumine and cheer the benighted regions around it. But the state of India is not yet sufficiently advanced to warrant the recommendation of this plan. Notwithstanding, therefore, the obvious advantages which the members of such an institution would possess, as to the acquisition both of the Oriental languages, and of local information in general, it is not intended, in the first instance, to propose its adoption; although it is hoped, that some establishment of this nature may eventually be formed.

We may, however, venture to recommend, that an institution of a similar kind be founded in England, which, without incurring the

^m Journey to the western isles of Scotland, by Dr. Johnson.

danger of offending the prejudices, or awakening the fears, of the Hindus, might combine many of the advantages of the Oriental plan, and be rendered almost equally subservient to their civil and religious improvement. The objects, which such an establishment would embrace, are chiefly the preparation of candidates for the office of missionaries, both by cultivating the Eastern languages, and other qualifications necessary for duly sustaining it; and the education of native Asiatic youths, selected on account of their talents and dispositions, for the purpose of becoming the future instruments of instructing their Pagan or Mohammedan brethren. Respecting the importance of the point last mentioned, it was long since observed by Cerri, Secretary to the College de Propagandâ Fide, that *one native* thus educated would probably be more serviceable than many missionaries sent from Europe. The Jesuit Acoſtaⁿ expressed the same opinion, that the natives, when rightly educated, are the most proper for this work.

The celebrated Roman Catholic establishment, de Propagandâ Fide, of which some account has already been given^o, may be considered as affording a precedent, though by no means a model, for the formation of the proposed institution in England. The former was, indeed, less intended to diffuse the principles of genuine Christianity, than to support and to extend the doctrines and jurisdiction of the Papal see. Its objects were, in consequence, various and complicated, and its funds and establishment ample and magnificent. But the glory of this far-famed institution is departed. The means employed by its agents for the conversion of Pagan nations were too secular and unchristian to produce any

ⁿ De procurandâ Indorum Salute, lib. iv. cap. 8. 379.

• Historic View prefixed, p. 65.

solid or permanent effects ; and since the dominion of the French in Italy, by which its funds have been destroyed^p, the missionaries of the Propaganda have been depressed, and either seem weary of their fruitless task, or carry it on with a feebleness, which gives little countenance to the hopes of their employers.

A more appropriate model for the proposed English institution may be found in that which was recommended in Holland by the learned Walæus^q, for the education of missionaries to be employed in India ; and which was actually established in the year 1622, and, during the short period of its continuance, sent out twelve missionaries of eminent qualifications for that important work. It appears also, that the Leyden divine did not confine his plan to the European College, but extended it to the formation of one of a similar kind in India. This, however, for the reasons already stated, is not now proposed ; particularly as the objects of such an Oriental institution may, for the present, be sufficiently secured by means of the clerical establishment in Bengal.

The zeal of the Church of Rome in the former of these establishments, and the example of our Protestant brethren in the latter, may be justly urged to excite the attention, and to kindle the ardour, of our own nation, to imitate what was truly laudable in their conduct.

In a discussion of this nature, it is obvious, that a few general

^p Tennant's Thoughts on India, p. 182.

^q Antonii Walæi Opera, tom. ii. 437. Necessitas ac forma Collegii seu Seminarii Indici.

ideas only can be suggested. The plan itself, together with the particulars respecting it, must be left to the consideration of those to whom it belongs to determine every measure relating to British India, and whose opportunities of information and judgment render them most competent to decide upon this subject. The expence of such an institution as that which has been proposed could not, it is presumed, be such as to excite any alarm in the minds of those who are most nearly concerned with the financial affairs of the East India Company. The recent Collegiate Establishment at Hertford appears to afford peculiar facilities and advantages for that which has been just considered. Without much additional expence or trouble, the means of acquiring the Oriental languages might be extended to the small number of those who would successively be preparing for the office of missionaries in the East; and the whole plan might with propriety be considered as an appendage to that important institution.

The object of the proposed Establishment being to prepare a certain number of persons to diffuse the knowledge of Christianity in unenlightened nations, it is highly important, that all those who may be disposed to devote their lives to that honourable, but laborious and self-denying work, should be men of suitable talents, dispositions, and acquirements. *Their character* is, however, a point of so much consequence, that it may not be unnecessary to dwell somewhat longer upon it. Some observations of a similar nature were made respecting that of the different members of the ecclesiastical Establishment proposed to be given to British India. But the character of missionaries may perhaps be justly said to be even more important. The work in which they are to be engaged is of a more arduous and discouraging nature: the difficulties which they have to encounter require both peculiar qualifications, and an

extraordinary measure of those endowments which are more common; and their success more immediately depends on their personal conduct. It has happened, somewhat strangely, that the office of a missionary has been treated in this Protestant and religious country with indifference and disregard, if not, sometimes, even with suspicion and contempt. And this circumstance (may it not be owing to a more degenerate cause!) may, perhaps, account for the very rare occurrence of English names in the annals of modern missions.

The employment of a missionary is, however, in itself one of the most dignified^s, and in its consequences one of the most beneficial, amongst men; and calls for qualifications both of the understanding and the heart of no ordinary nature. In many of the attempts which have of late years been made to diffuse the knowledge of Christianity in uncivilized countries, the persons who have been engaged in this arduous enterprise, though pious and well-disposed, have been, for the most part, deficient in those qualities, which are essentially necessary to form a successful missionary.

Whoever aspires to the honour of undertaking this important office should possess good natural abilities, an aptness, derived partly from previous exercise, to acquire the knowledge of foreign languages; a versatility of mind sufficient to enable him to pass with ease to the acquisition of the habits, dispositions, and manners of different nations; and a judgment capable of directing him to the most proper methods of gaining the confidence and arresting the attention of the natives; of seizing favourable opportuni-

^s See the truly apostolic and eloquent Letter of Archbishop Wake to the missionaries Ziegenbalg and Grundler, in Dr. Buchanan's Memoir.

ties for pressing his great object, of avoiding unnecessary offences, and of adopting the most suitable means of instruction. To these talents he should add a competent measure of learning, and a considerable share of general knowledge, particularly of that which relates to the characters and dispositions of mankind. These intellectual endowments, however, though of high importance, form, notwithstanding, but one part, and that the most easily to be obtained, of the character of an accomplished missionary. *The moral and religious qualifications*, which are even still more indispensably required in him, remain to be mentioned. Scarcely any other employment demands so many, and those of such rare and difficult attainment. A Christian missionary should, in this respect, be “*εχ ὁ τυχων αλληρ.*” His piety should be elevated far above the common standard, and his tempers and habits should be eminently holy. In his breast the love of God and of man should burn with a pure and fervent, with a mild and steady flame. With a deep impression of the infinite value of the Gospel; with a clear understanding of its doctrines and its duties; with ardent love to his divine Lord and Master, and zeal for the extension of his kingdom amongst men; with a heart dead to the ambitious pursuits and the self-indulgent pleasures of the world; with a mind expecting, and capable of contending with, the dangers, difficulties, and discouragements of his undertaking, irrevocably fixed in his design, and fervently desirous of promoting the present and future welfare of his fellow-creatures, by their conversion to the knowledge of Christ—he should stand forth as the ambassador of Heaven; exhibiting, in his own dispositions and conduct, a pure and unfulled portrait of that divine religion which he professes, and imparting to all around him that heavenly light which can alone guide them into the way of peace[†].

[†] See note U.

Such, in a considerable measure, should be the character of every one who undertakes the office of a missionary. For want of men thus qualified, many well-intended but injudicious attempts of this nature have either completely or partially failed. But with such labourers in the great vineyard of the Oriental world, the most sanguine expectations of success may, in a due course of years, and in conjunction with other necessary means, be justly entertained.

It may, perhaps, be objected, that men of this exalted character have been but rarely seen in these later ages of the Church, and would now be rarely obtained. Deficient, however, as the Church at large, and particularly our own, has lately been in this respect, men of this elevated spirit have appeared; and their example, aided by the various concurring circumstances of the present era, may, possibly, excite the emulation of some to follow them in their bright career. The successful labours of Elliott and of Brainerd, amongst the uncivilized tribes of North American Indians; of the Moravian missionaries on the frozen shores of Greenland, and the dreary coast of Labrador^u; of Swartz and Gerické, amidst the fervours of the southern provinces of India; are sufficient to rescue the two last centuries of the Christian Church from the charge of entire indifference and supineness in the great work of propagating the faith of Christ amongst heathen nations; to relieve it from all fear of the interruption of the watchful care and the gracious cooperation of its exalted Head; and to animate the exertions and invigorate the

^u Two of these venerable missionaries have reached their ninety-second year, and two others have passed their eighty-seventh, having spent their whole lives from an early age in the service of their divine Master. See the last Report of the Missions of the United Brethren.

hopes of all his faithful servants, in promoting his kingdom throughout the world. The zeal which has of late years been evinced in Great Britain by Christians of every denomination, in pursuing this great object, may, also, excite the justest expectations of the prevalence of such a spirit amongst us, as may induce many, duly qualified both by their intellectual and moral attainments, to undertake the arduous employment of missionaries in the Eastern world*.

The peculiar duties of a missionary, and the various methods which he should adopt in the faithful discharge of his sacred office, fall not within the immediate province of this inquiry †. His first great object, as soon as his knowledge of the native languages, and other favourable circumstances, should afford him suitable opportunities, ought evidently to be to make known to his unenlightened brethren around him, with simplicity and earnestness, and in a manner adapted to their capacities, the pure and unsophisticated doctrines and precepts of the Gospel.

One important part, however, of his duty, which we would

* The deficiency of English missionaries may, perhaps, be partly attributed to the want of publicity respecting the subject in this country. Hence the characters of men of Christian piety and zeal are early formed to habits not altogether calculated to fit them for an office, which in after life they might feel desirous of undertaking. But in the event of a more extensive field for missionary labours being opened in the East, it may be hoped, that, by the notoriety which such a circumstance would occasion, young men of suitable talents and dispositions might be directed to look forward to that employment as the great business of their lives, and to prepare themselves accordingly.

† These points are excellently discussed and illustrated in two charges to missionaries, the one by Dr. Glasse, in the Proceedings of the Society for promoting Christian Knowledge, for the year 1793; the other by Mr. Venn, as before referred to.

particularly notice and recommend, is *the printing and distribution of the Scriptures*, and of *short tracts* on the nature and evidences of Christianity, and on other moral and religious subjects, in Hindustan, and in other parts of the Oriental world, as opportunities might be afforded. The utility of this plan, so far as relates to the dispersion of the Scriptures, has, as we have already stated, received the sanction of the opinion of Sir William Jones; and the advantage of the whole of it is confirmed by the experience of those who have hitherto been concerned in missions. “Doubtless,” says an eminent Protestant missionary in Bengal^z, “various means contribute towards the propagation of Christianity; but of late, *the printing and dispersing of the New Testament, and small tracts*, seem to have the greatest effect.” “*The printing press*,” observe his associates, “may be viewed in the same light as the school; but its immediate action is more extensive; it being the means of sending Bibles, parts of Bibles, and small tracts, into all parts of Bengal, and some other parts of Hindustan. Good effects have followed the dispersion of these tracts; and we have good encouragement to hope, that God may still continue to make them useful; not to mention the remote effect which must arise from the press, in gradually exciting a spirit of reading, and consequently of inquiry^a.” In every account which has been published of the proceedings of the mission established at Karafs, on the frontiers of the Russian empire, it has also appeared, that considerable effects have been produced by the dispersion of a short Arabic tract, written by Mr. Brunton, for the purpose of exposing the imposture of Mohammedism. It has excited much discussion amongst the people in general, and has

^z Mr. Carey, Letter to Mr. Morris.

^a Letter of the missionaries to the Society in England.

been particularly useful in abating the prejudices and convincing the minds even of some of the Mohammedan priests.

The instruction of children forms another material branch of the duty of every missionary. But this is a point which deserves to be more fully, and separately considered.

S E C T. IV.

SCHOOLS.

 ARGUMENT.

Importance of early instruction—Testimonies in favour of it—Proposal respecting the establishment of Schools in India—General interference of the British government.

THE importance of early education in promoting the civilization and the moral improvement of nations, is a truth which has been so frequently demonstrated, and is now so generally acknowledged, that it is by no means necessary to adduce many arguments in its support. Ignorance, superstition, vice, and misery, have ever been found closely connected with each other, and form a train of evils, which can only be effectually removed by the diffusion of moral and religious knowledge. Such is, also, the nature of man, that the fittest season for its communication is obviously that of youth. In early life, the human mind is, for the most part, free from the influence both of prejudice and of habit, and is open to receive any impressions, and to be moulded to any form, which those who are entrusted with the care of its instruction may desire.

The education of children has, accordingly, been an object, to which those who have been solicitous to influence the opinions
and

and principles of mankind, have generally directed their attention.

At a very early period of the Christian Church, Constantine the Great, amongst other means which he adopted for the depression of Paganism, and the diffusion of Christianity, erected many schools throughout the empire; a measure which the Apostate Julian, for the purpose of counteracting the efforts of his illustrious predecessor, did not fail to imitate, on succeeding to the imperial throne ^a.

The extraordinary success of Mohammedism throughout Africa and the East is not merely to be attributed either to the force of arms, or to the licentious nature of that imposture. ^b The Mohammedans are indefatigable in their endeavours to make proselytes. For this purpose they use persuasion, as well as force. The great instrument, by which they both maintain and promote their religion, is their industry in *educating children* ^c, brought from every country in their neighbourhood, or to which they have access. There is scarcely a Mohammedan country, in which there are not seminaries for educating the children of other nations, most of whom they either ransom from slavery, or subject to it. The Turkish empire would probably have been long since crushed under its own weight, had it not been for this zeal of the Mohammedans in disseminating their principles. It is observed, also, by Dr. Robertson ^d, that “ their number in China has been

^a Nazianz. Orat. i. in Julianum.

^b See Thoughts concerning a Mission to Afracan, by the Rev. H. Brunton.

^c See particularly, in proof of this, Park's Travels.

^d Disquisition concerning India, note 40.

“ considerably increased by a practice common among them, of
 “ buying children in years of famine, whom they educate in the
 “ Mohammedan religion.”

A late writer ^e on the subject of India gives it as his opinion, as well as that of the best informed persons, that the most probable means of propagating Christianity in Hindustan is by the instruction of the native youth. He asserts, that the natives have no aversion to commit their children to the tuition of Europeans, but are rather ambitious of their acquiring their accomplishments; from interested motives of advancement in our service; that many natives actually send their children to day-schools, for the purpose of learning the English language, and even purchase elementary books for private application. He considers, that, by affording gratuitous instruction, multitudes of Hindu children in Calcutta might be taught to read and write, and an opportunity might thus be given for putting elementary books of morality into their hands, as introductory to Christianity ^f. “ Our error,” observes the author of the Report to the government of Madras respecting the native Christians on the coast of Malabar, “ has been in
 “ not having long ago established *free schools* throughout every
 “ part of this country, by which the children of the natives
 “ might have learned our language, and become acquainted with
 “ our morality.”

^e Dr. Tennant. He apprehends, that, as there would always be great difficulty in procuring sober and diligent Europeans to instruct the native children, this might be remedied by employing some of the children of Europeans by natives, who are excluded from civil or military employment in our service, and abandoned by their Hindu progenitors, on account of their Christian education. This is a hint, which, with proper cautions, deserves serious attention.

^f Indian Recreations, Vol. I. sect. 22.

The utility of this measure is in no point of view more apparent, than as it respects *the gradual diffusion of the English language* throughout India. The civilization of the natives, and the confirmation of the British dominion, could scarcely by any other means be more speedily and effectually promoted.

Supposing, however, what appears to be very improbable, from the present favourable disposition of the natives, that but few of them would permit their children to be educated in the proposed manner; the plan which is so successfully followed by the Mohammedans, and which, from purer motives, has been adopted by some of the higher residents in British India, of procuring native children during times of famine, or other seasons of distress, and by various other practicable means, might be advantageously resorted to. The children thus obtained might be supported at very little expence, and educated in the principles of Christianity.

The importance of schools for native children has been felt in every modern undertaking to propagate the Christian religion among the heathen. They have been constantly attached to the stations of the Danish and other Protestant missionaries in India; and are considered as a nursery for the Church, and one of the most useful branches of their missions.

In Ceylon, previous to the establishment of the British authority, the Dutch had been particularly zealous in the formation of schools in every district. These are still maintained and enlarged, and are in a very vigorous and flourishing condition. The

‡ The sentiments of the Danish missionaries may be seen in the second volume of Millar's History, p. 485.

children in these schools are taught both to read and write the native and the English languages, and are diligently instructed in the Christian religion. At the mission station of Karafs, *the leading object* of those who superintend it is to ransom young slaves, for the purpose of educating them as Christians.

The speculative opinions and the practical experience of all who have directed their attention to this subject seem thus to concur in strenuously recommending the establishment of schools, wherever it is intended to disseminate Christian knowledge; and although it would be more advantageous, that they should be formed and directed by some appropriate institution, and that they should be subject to the superintendence of missionaries and resident Clergy, *they are of such primary importance*, that if even *no other measure should be eventually taken* towards the improvement of the natives, *the establishment of free schools* should on no consideration be neglected. The trial of their utility ought at least to be made at some of the principal English settlements in India; and if, as cannot be doubted, it should prove favourable to the adoption of the proposed plan, schools might be gradually extended throughout our empire, as circumstances and opportunities should direct.

The establishment of schools being a measure which must necessarily be undertaken by the British government, we may be allowed in connexion with this subject to offer a few observations, in addition to those which have been already made, on the propriety of its *general interference* in promoting the propagation of Christianity.

Protection

Protection from persecution on account of religious opinions is one of the chief encouragements to the investigation of truth in any country ; and the mild and tolerating spirit of our Oriental government, contrasted with that which characterized the Portuguese and the Mohammedan dominion, is, no doubt, one of the causes which has contributed to the increase and stability of our empire. But this toleration of native superstitions may degenerate into culpable indifference to our own purer faith ; and has, in fact, been censured on that ground. There is no doubt, that the appearance of any disposition on the part of government to compel its subjects to adopt the Christian faith would be opposed ; and under a disavowal of every species of compulsion, whether direct or indirect, the attempt to convert them must be made with much caution and discretion. That the government must lend its cordial assistance in this important work, is indispensable to its success ; but that assistance may be substantially afforded, without any display to create alarm, or furnish a pretence for exciting it. Thus, whilst every degree of compulsion should be carefully avoided, the laudable example of a late Governor General ^h, in suppressing one inhuman practice of the Hindus, respecting the destruction of infants, may evidently be followed with advantage ; and in this manner, many other cruel and immoral parts of the native superstition may be effectually restrained and abolished.

It is remarkable, however, that, notwithstanding the general protection which is now afforded by the English government to the various religious sects existing in India, and although the Hindu who is converted to Christianity, and is, in consequence, ex-

^h The Marquis Wellesley.

pelled from his Caste, is liable to no personal violence, or to any loss of his rights as a subject; yet, from the want of precedent in the north of India, of a community of native Christians enjoying political consequence, as in the south, such is the ignorance of the people, that they are said to doubtⁱ, whether their civil liberties are equally secure to them, under the denomination of *Christian*, as under that of Hindu or Muselman; and not to understand, that we have yet recognized, in our code of native law, any other sect than that of Hindu and Muselman. It is, therefore, of great importance, that this point should be clearly made known to the natives. Measures, also, should undoubtedly be adopted for the peculiar protection^k and employment of those, who, by their conversion to the Christian religion, have incurred the displeasure of their relatives, or sacrificed their worldly interests; and it is worthy of the attention of government, how far it would be right to extend the same support to the deserving part of the Pariars, or outcasts^l. During the government of the island of Ceylon by the Dutch, particular attention was paid to the encouragement of Christianity in this manner: no native was admitted to any office under it, without professing himself a member of the reformed religion; and although this was, probably, productive of much hypocrisy, the spirit which dictated such a regulation might be judiciously imitated by our own Eastern government.

The vigorous adoption of measures similar to those which have

ⁱ See Dr. Buchanan's Memoir, note F.

^k See some observations on this subject in the Edinburgh Review, No. 8. p. 318.

^l This has also been suggested by the intelligent writer referred to in the preceding note.

now been proposed could scarcely fail of eventually producing the most important consequences, respecting the civil and moral improvement of Asia. These, however, remain to be considered in the succeeding chapter.

ARGUMENT.

Observations on the effects of the propagation of Christianity throughout the world—Probability that they would be equally beneficial in Asia—Supposed consequences of the adoption of the various means before recommended—Probable effect of the dispersion of the Scriptures in Asia—and of other means of promoting Christian knowledge—Progress of Christianity—Blessings resulting to individual converts—Advantages to Oriental nations, respecting their manufactures and commerce—Literature—Civil and judicial institutions—Civilizing arts and manners—Advantages to Great Britain—Stability and permanence of its Oriental empire—increased commercial advantages—Its fame and reputation from the promotion of Christianity in Asia—Accomplishment of prophecies—General recapitulation of motives to this work—Conclusion.

CHAP. III.

The Consequences of translating the Scriptures into the Oriental languages, and of promoting Christian knowledge in Asia.

IT has frequently been objected to suggestions respecting the religious improvement of our Indian subjects, and, indeed, of the natives of Asia at large, that their own superstitions are adapted to their peculiar genius and character, and that they would derive no material advantages from any change in their sentiments and habits. This objection may be traced, partly to an unfounded idea of the purity and excellence of the Brahminical faith, or to an opinion, that all religions are equally acceptable in the sight of God; and partly to an imperfect knowledge, or a slight and superficial consideration, of the nature and blessings of Christianity.

On the subject of the true character and effects of the Hindu superstition, sufficient, it is presumed, has been already said. A system more fatally calculated to contract the understandings, debase the feelings, and destroy the happiness of mankind, could scarcely be devised. The elevated piety of the Brahmin, and the mild virtues of the humbler Hindu, have been too long celebrated by the historian and the poet, in descriptions of equal fidelity. It is time that the veil should be withdrawn, and that their true fea-

tures should be universally known and acknowledged. A faithful picture of their errors and enormities has, indeed, been exhibited in the writings of various authors, more especially, since the establishment of the Asiatic Society; and every succeeding year has afforded fresh proofs of the truth of their representations.

Under the influence of their ancient superstitions, the natives of Hindustan, and of other Oriental regions, must ever remain such as they have been for ages; skilful and ingenious in the various manufactures, or in the cultivation of the different commodities, for which they have so long been celebrated; patient, or rather supine, under the evils of despotic dominion; and perhaps, as far as the Hindus are concerned, more sensible of the advantages which they derive from the mild and equitable administration of the British government. But, as to all those endowments and attainments which distinguish and adorn human nature, which elevate it to its true dignity, and promote its real happiness, they are and must continue to be strangers, so long as they remain the slaves of their native superstitions. It is unnecessary to make any material distinction, with respect to their moral effects, between the religion of Brahma or of Budh, and that of the Arabian Impostor, which for the most part divide between them the great continent of Asia. The errors of Mohammedism, we have already seen, are almost equally inimical to the knowledge, the virtue, and the happiness of its deluded disciples.

The only effectual remedy for the various evils to which the Eastern world has long been subject is the diffusion of Christian knowledge. Christianity, by introducing to its unenlightened natives just and elevated views of the supreme Being, and of moral
and

and religious truth ; by presenting to them the purest and most valuable objects of pursuit, the favour of God, and eternal felicity ; by offering the most certain means of obtaining them ; by pointing out that course of life which most directly tends to promote present happiness ; and by affording the most powerful motives of action, and the most awful sanctions of obedience ; would gradually remove that load of ignorance and superstition under which they have so long laboured, and open to them the sure prospect of obtaining the most important and permanent blessings.

In support of the benign and civilizing influence of the Christian religion, we need not, however, resort to theoretical representations, or speculative reasonings. The evidence is before us in the long-extended series of eighteen hundred years ^a, during which it has, either more or less extensively, been the source of public and of private happiness, in every country in which it has flourished. In opposition to the long-established superstitions, and the inveterate prejudices of the Jewish and the Gentile world, aided by the x temporal authority of their princes and rulers, the first preachers of Christianity successfully planted it throughout the world. Idolatry, error, vice, and misery, fled in proportion to the prevalence of this divine religion ; and nations, which had long been degraded and enslaved by moral ignorance and corruption, were rescued from their bondage, and sprang into " liberty, and light, " and life."

We have already traced the progress of this heavenly faith from its first promulgation to the present time. We have observed the sacred leaven, originally infused into the universal mass in the

^a See Brief Historic View prefixed.

chosen province of Judæa, gradually extending itself till its influence was felt throughout the globe. We have seen this extensive diffusion of Christianity at first rapidly advancing under the miraculous guidance and direction of its divine Author, and afterwards more slowly proceeding under the ordinary blessing of Heaven. We have remarked the success which has attended the adoption of the means which have been recommended in the course of the present inquiry. *The Scriptures were generally translated* into the vernacular languages of the countries intended to be evangelized^b. In many instances where a considerable body of Christians were settled amidst an uninstructed and uncivilized people, the wise and liberal policy of the parent states granted them *a suitable establishment* of their faith. *The zealous labours of pious and able missionaries* were called forth to rouse the attention and to inform the minds of the unconverted natives; and strenuous, though, it must be confessed, occasionally imprudent and unwarrantable, efforts were made *by the secular governments* to abolish the idolatry and superstitions of their barbarous subjects, and to encourage the profession of the Christian faith. Measures such as these *have never failed*, in the course of years, and to a greater or less degree, to diffuse the knowledge of Christianity in any unenlightened country, and to carry in their train a rich assemblage of national and individual blessings. Why then should it be doubted, that similar effects will follow the adoption of similar measures in the case now under consideration? Why should it be thought incredible, that Hindustan, and, at length, other Asiatic countries, should receive from British piety and zeal the benefits which have hitherto invariably flowed from the introduction of pure and genuine Christianity; that the consequences, which have resulted

^b See Brief Historic View prefixed, passim.

from it in the West, should be experienced in the East? It has appeared, that India and other Oriental countries have already felt the beneficial influence of our holy religion; and that the present circumstances of their natives, and of the British government, are peculiarly favourable to a wise and well-digested attempt to promote its revival and extension amongst them.

Supposing, therefore, the great and important work of translating the Scriptures into the Oriental tongues, that primary and fundamental step towards the successful propagation of Christianity in any country, to be pursued and completed, under the patronage of the College of Fort William, aided by such means as have been before suggested—Supposing, also, an ecclesiastical Establishment to be granted to British India, and an institution for the express purpose of qualifying and employing missionaries to be formed—Supposing, further, the cordial yet prudent cooperation of the supreme government to be exerted in the suppression of the cruel and immoral practices of the natives, and the protection and encouragement of those who should embrace the Christian faith—What, under these circumstances, may rationally be expected to be *the consequences* of such endeavours to promote Christian knowledge in Asia?

It is not to be supposed, that any sudden or extensive revolution in the opinions and habits of the natives would take place, neither is this to be desired. The most prompt and vigorous adoption of the measures before recommended must be expected to be very long in producing any great and visible effect. The means proposed to be used are of a rational and moral nature; the people amongst whom they are to be exercised are not only debased and fettered in the most degrading manner, but are naturally indisposed

disposed to exertion, and sunk in the most deplorable mental apathy. Time must, therefore, be allowed for the operation of the measures which may be employed for their improvement. We can, indeed, look but a very little way into the connexions and consequences of things: but we are warranted, by the soundest deductions of reason, and the most unvarying testimony of past experience, to predict, that Christianity, wherever it is planted, will have its genuine effect on some few; that a change in the moral sentiments and habits, and subsequently in the civil and social condition of the natives of India, and other Asiatic regions, will be gradually effected; that the complicated evils, by which they have been long oppressed, will be progressively lessened; and that blessings will, by degrees, be diffused amongst them, to which they have hitherto been strangers.

Notwithstanding the publicity which would be the unavoidable consequence of the adoption of some of the proposed measures for propagating Christian knowledge in Asia, they would, probably, at first, be deemed inadequate by the natives of Hindustan to produce the intended effect, and considered rather as idle than dangerous to their superstitions. It is important, indeed, that this impression should be general amongst them; and that the idea of the interference of government, for the purpose of converting them, should, as we have before observed, as much as possible, be counteracted. This would tend to allay any apprehensions which might otherwise be excited in their minds by the apparent dispositions which were making around them; and would leave the means to be pursued for their improvement to their natural and undisturbed operation.

I. 1. The dispersion of the Scriptures in the native languages, towards

wards which such considerable progress has been already made, as it would, probably, precede every other measure, and might be executed without much observation, would be likely, in the first instance, to be the most beneficial, and to prepare the minds of the natives for still further attempts to instruct them. Supposing the Scriptures should, as it has been recommended, be accompanied by short and perspicuous tracts on the evidences and nature of the revelation which they contain, it cannot be reasonably doubted, that a considerable spirit of inquiry would be raised amongst the higher classes of the Hindus, which would be constantly spreading and producing increased effects upon their minds. The additional interest with which every circumstance relative to their European rulers has, of late years, been regarded by the natives, and particularly the establishment and subsequent proceedings of the College of Fort William, though it has stopped short of exciting any degree of suspicion or jealousy which might prove prejudicial to the British government, has, notwithstanding, tended to awaken the well-educated amongst them from that indifference and torpor as to moral and religious subjects, by which they have been so long characterized. This must necessarily prove highly favourable to the promotion of the great object in question. The errors and enormities both of the Hindu superstition, and of the Mohammedan imposture, when fully, yet temperately, exposed to the view of their deluded votaries, would, surely, appear in somewhat of their true colours, and affect them by some indistinct discovery of their guilt and absurdity. Christianity, on the other hand, requires only to be presented in her genuine form, to secure, even from prejudiced and superficial observers, the tribute of their admiration of her superior excellence and value. The contrast, which would be exhibited by the dispersion of the Scriptures, between the religion of Christ, and that of Mohammed, of Brahma, or of Budh, would,

would, therefore, be too striking to escape the notice of some of the more acute and reflecting of our Asiatic subjects, and would lead them first to doubt the truth of their own faith, and then to entertain a favourable opinion respecting ours.

It is not probable, that the Hindu, accustomed to the gross representations of his native gods, or even the Mohammedan theist, should at once be capable of rightly appreciating, or even comprehending, the sublime yet rational views which the Christian revelation affords of the character of the supreme Being, of the refined and exalted nature of the duties which it requires, or of the rewards which it proposes. His attention, if he were a follower of Brahma, and of an inferior Caste, would be first excited by arguments better adapted to the level of his understanding. He would probably be struck with that divine spirit of freedom and impartiality, which, breaking the slavish fetters of the Caste, declares the whole human race to be equally the objects of the compassion and favour of the Almighty; and with the general air of mildness and benevolence, which so peculiarly characterizes our holy religion. Instead of the gloomy and forbidding forms, in which the Deity is sometimes arrayed by the superstition of Brahma, he would behold a merciful and gracious Being, the indulgent Father of his creatures, their constant Preserver and unwearied Benefactor, infinitely desirous of their truest happiness, and interposing, in a stupendous manner, to promote it. Instead of the vain and endless round of cruel, painful, or immoral rites, by which the Hindu worshippers are taught to appease the wrath, and to conciliate the favour, of their numerous gods, the native, whose mind was disposed to listen to the institutes of the Christian religion, would find himself at once relieved from that grievous and unprofitable burden, by the cheering promise of forgiveness
and

and acceptance through the mediation of the Son of God. He would learn to look up to that Almighty Being, whom he had hitherto either regarded with dread and aversion, or to whom he was altogether a stranger, with filial confidence; to rely on his mercy, to trust his care, to fear his displeasure, and to hope in his goodness. He would perceive in the precepts of the Gospel, a plain and practicable rule of conduct; discover in its promises, an inexhaustible source of wisdom, strength, and comfort; and feel, in its clear and awful declarations of a future righteous judgment, the consequences of which, both as to happiness and misery, are eternal, motives of preeminent force and authority, to confirm and invigorate his faith, and to animate and secure his obedience.

It is not conceived, that the effect of the dispersion of the Bible in Hindustan would be exactly such as has been just described in every case, in which a favourable impression might be made on the mind of a native by that important measure. The consequences of it would, no doubt, be infinitely varied; and with respect to the disciples of the Mohammedan faith would, in every instance, materially differ. But some convictions, of the nature now described, would probably be the result of such a dissemination of Scriptural principles.

We have here anticipated the effect only of the dispersion of the Scriptures in Asia. But this, though one of the most important, is still but one of several other measures, which have been recommended for the purpose of promoting Christianity in the East. An Episcopal Establishment of our national faith, to give to that which is at present but little better than “an airy nothing, *a loca habitatio and a name;*” the foundation of an institution in England, for the preparation and appointment of missiona-

ries, whether Europeans or natives; the establishment of free schools in every district, for the education of the native children; and the printing and distribution of short moral and religious tracts; have severally been the subjects of consideration, with a view to the accomplishment of the same great design. Many circumstances concur to render it probable, that some of the measures which have been just enumerated will, at no distant period, be adopted and executed. To calculate, therefore, on the influence of such a plan, is far from being a visionary employment.

If an Establishment of our national religion be eventually given to British India, its influence on the higher orders of the natives, who are connected in any manner with the government, who have much intercourse with the British inhabitants, or who even reside in the neighbourhood of such a visible profession of the Christian faith, must necessarily be considerable, and continually increasing. In addition to the various circumstances which have of late years directed the attention of the well-informed amongst the Hindus to the nature of our national religion, it may be very probably conjectured, that they could not view such a step as the enlargement of its establishment in India, with entire indifference and unconcern. And to awaken their curiosity, to impress them with a stronger idea of the sense we ourselves entertain of the value and importance of Christianity, by increasing the number of its authorized ministers, is precisely that effect, which it is desirable to produce in their minds.

But if, in addition to this preliminary and fundamental measure, able and zealous missionaries are distributed throughout India, and elsewhere in Asia, as opportunities may be afforded, to
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increase the number of those who shall, in a peculiar manner, embody and exemplify the Christian faith, to be the instruments of exposing, mildly and rationally, the superstitious and errors of the natives, and of awakening their regard to our religion, and to be the interpreters of those sacred Scriptures, which may be dispersed amongst them ; it cannot be too much to expect, that at least some few, in every place, may be found, to listen to the voice of truth, to receive the message of the Gospel, and to turn from dumb idols, or delusive imposture, “ to serve the living and true God.”

The institution of free schools, for the education of the native children, is a measure, which would be least difficult in its execution, and most certain in its effect. The expediency and the facility of executing this part of the general plan have been already considered ; and no hazard can be incurred by asserting, that, in the course of a few years, and in proportion to the extent to which such means are adopted, a succession of natives would probably be produced, who were either prepared to relinquish, or had actually abandoned, the prejudices and superstitions of their forefathers, and who would thus be disposed to perform the duties, and enjoy the privileges, of Christian subjects.

It is almost unnecessary to add, after what has been before observed upon that point, that the encouragement which it is obviously both the duty and the policy of the British government to afford to native Christians, would materially tend to increase the particular influence of every direct attempt to promote Christianity in Asia.

The conversion even of a considerable number of Hindus, by

any of the measures which have been recommended, would not be productive of any immediate and striking effect on the millions who would yet remain unenlightened. Yet if "one only of a family, or two of a city," should, in process of time, be thus affected, such is the benign nature of our holy religion, and such the dispositions which it generates in its true disciples, that the salutary influence, even of so small a body, would by degrees be felt. And if, as there is every reason to expect, such changes should not be confined to any one particular district, but should extend to every part of India, and to other Asiatic countries, the sum of the general effect would be by no means to be despised. The sacred records of our faith would thus obtain a cordial reception in the East. In one province and kingdom, and in another, some would be found to testify their truth and value; a wider breach would be made in the empire of the Prince of darkness, and the first faint presages of the rising of "the Sun of Righteousness" would be clearly discerned. The force of truth is irresistible, and its influence constant and diffusive. This "day of small things" would, doubtless, speedily advance. This cloud, if we may be allowed to change the metaphor, though apparently diminutive and contemptible, would gradually increase, and, at length, pour down its kindly showers on the morally parched and barren regions of Asia, till "the wilderness and the solitary place would be glad for them, and the desert would rejoice and blossom as the rose."

In whatever degree the adoption of these various means for promoting Christianity may be productive of conviction in the minds of the Asiatic natives, in the same proportion the influence of sacred truth would effect an important change in their sentiments, habits, and conduct, which could not fail to ameliorate and

and improve their civil and social condition. With respect to the Hindus in particular, the advantageous consequences would be great. The mere bodily exercises enjoined by their superstitions would give way to that reasonable service, which "hath the promise both of "this life, and of that which is to come." The helpless innocence of infancy would no longer, as hitherto, be exposed by its deluded and unnatural parent to misery and destruction, but would be received and cherished as the gift of God. The reluctant widow, no longer urged by her dread of the merciless and rapacious Brahmin, would cease to offer her painful sacrifice, and be preserved to her family and her country. The infirmities of age, and the extremities of disease and death, instead of being, as heretofore, aggravated and accelerated by the unfeeling officiousness of the votaries of superstition, would be alleviated by the affectionate cares, and soothed by the sympathetic tenderness, of surrounding relatives and friends; while the fears of the departing spirit would be allayed, and its hopes invigorated and sustained, by the promises of our holy faith. The wretched Suder, and the devoted Pariar, in contradiction to the barbarous institutions of their country, would be recognized as men and as brethren; and admitted, equally with the rest of mankind, to share in the present and future blessings of that divine religion, whose peculiar glory it has ever been "to proclaim "liberty to the captive," and "to bring good tidings to the poor."

To the natives of Asia in general, consequences no less beneficial would follow. The enlarged views, which Christianity would unfold to those whose condition is now so deplorable, of their nature and destiny, of their relation to the supreme Being, and of their various duties in the world, would be like a new creation, or as life from the dead. They would begin to think of themselves as rational and immortal creatures, and to live "sibi cario-
" res."

“ res.” They would feel their relative worth and importance in the scale of created being, and find, in the principles of the Christian faith, ample provision for the cultivation of all their intellectual and moral powers, for the exercise of all the charities of social and domestic life, and for the encouragement and completion of all those aspiring and unlimited expectations, which are natural to the human mind, and which Christianity alone can explain and satisfy. Thus gradually emancipated from the slavery of Brahminical superstition and Mohammedan bigotry, and free to improve and enjoy the rich and varied blessings of their native soil, they would pursue, with renewed vigour and activity, the peaceful occupations of art, manufacture, and commerce; they would cultivate the civilized opinions and manners of European nations; enlarge their intercourse, and cement their union with Great Britain, either as subjects or as friends; and ultimately restore to the Eastern world a juster claim to that distinction in civilization, religion, and happiness, which it once preeminently enjoyed.

2. The blessings to be derived by individuals from the diffusion of Christian knowledge in Asia, would be considerably augmented by the advantages, which would result to provinces and kingdoms at large by its general prevalence. The inhabitants of Asia have, for the most part, during many ages, been the subjects both of civil and religious institutions, which have checked their progress in civilization, and deprived them of various benefits, which are enjoyed, under different circumstances, by nations less highly favoured by nature. Notwithstanding the rich commodities which are already the produce of the East, the commerce of which has tended so materially to promote the wealth and power of the West, the former possesses capacities of further mercantile aggrandizement,
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of which the increased industry of the natives, and the general amendment of their character, by the introduction of a purer system of morals and religion, may enable them to avail themselves. Christianity is, in the highest degree, friendly to every species of exertion and improvement. Whenever, therefore, the principles of our holy faith shall be widely diffused in Asia, the liberal and enlightened views on every subject connected with the policy and the welfare of nations, which invariably follow them, cannot fail to augment the riches and the strength of every nation, into which they may be introduced. There is, indeed, no country in the world, which, if the climate be considered, possesses within itself a more abundant share of the comforts and conveniences of life than India. Consequently, it stands less than most others in need of the reciprocal benefits of commerce. The system, however, of agriculture, and even the various manufactures, in which the natives of India, and of other Eastern countries, have hitherto been deemed unrivalled, may admit of important improvements; and a very numerous assemblage of the arts, usages, and customs of civilized life, which have long contributed to the comfort and advantage of the inhabitants of Europe, would, so far as they could be accommodated to the natural circumstances of Asiatics, be added to the more valuable blessings which they would derive from the beneficent influence of Christianity.

Nor must the introduction of the science and literature of the West be, in this connexion, forgotten. The wisdom of the East, which, in the earlier ages of the world, was so justly celebrated, has long since passed away; and although the researches of late years have unlocked the hidden treasures of Sanscrit learning, and revived the study of letters in our Oriental empire, the diffusion of the scientific discoveries, and the philosophical and literary labours
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of European scholars, which would naturally accompany the promotion of Christian knowledge, and the extension of the English language, would form a most valuable and interesting addition to the various other advantageous consequences, resulting from the operation of that measure to the natives of the Eastern world ^a.

It may seem enthusiastic to express any sanguine hope of the speedy prevalence of Christianity, in any Oriental country, to so great an extent, as to require a change in their civil constitutions, or forms of judicial administration. Yet long before the great body of the people, or the government of any Asiatic nation, should become professedly Christian, by the operation of the measures before proposed, some material alterations of this nature would be required, suited to their improved condition, and calculated to enforce the observance, and to secure the benign influence of Christian maxims, principles, and regulations. There is, in short, no department, either of public or of private life, in which the beneficial consequences of diffusing Christian knowledge would not be felt in Asia, according to its peculiar situation and circumstances, as they are amongst the nations of Europe.

II. But if such are the advantages which the Eastern world would, probably, derive from the gradual success of this important work, those which would result to Great Britain, as the author and promoter of them, would be scarcely inferior in value. We have already discussed the importance of disseminating the principles of Christianity in Asia, with reference to the permanence of our Oriental empire; nor can this subject be too seriously or at-

^a The extensive attainments of Tuffuffil Hossain Khan afford a remarkable specimen of the capacities of the Hindus for European learning. See account of him by Mr. Anderfon.

tentively considered. Without adverting to the arguments which were then adduced in support of this measure, on the ground of policy^b, it is now only necessary to state what would be the probable consequences of its execution and success: and on this point a few observations will be sufficient.

If the natives of Hindustan, in addition to the circumstance of being a conquered people, are at this time under the absolute control, partly of an infatuated and degrading superstition, and partly of an intolerant and malignant imposture, and are therefore destitute of the strongest ties which unite subjects and their rulers in the bonds of loyalty and affection; and are exposed to the perpetual operation of their own contracted views and ungoverned passions, and to the influence of external artifice and intrigue—and if, notwithstanding the acknowledged excellence of the British government, the unbroken series of its successes and victories, the apparent submission of its native enemies, and the expulsion of its foreign foes, and the consequent appearance of strength and consolidation which our Oriental empire now exhibits, it still continues liable to the possible, and not very improbable, operation of the unfavourable causes just specified—can there be a question, with any reflecting mind, whether the interests of Great Britain would not be essentially promoted by the diffusion of Christianity throughout India? whether, in fact, this is not a measure of such paramount importance, that the adoption of it can alone ensure the stability and permanence of its authority in that country?

We have already frequently observed in the course of this inquiry the natural tendency of the Christian religion, to promote the wel-

^b See page 111—114.

fare and prosperity both of the people and their governors, and its actual effects in the history of its progress in different nations. The mild and equal system of government, which it is intended to produce throughout the world, and the peaceful and loyal submission to the ruling powers, which it studiously inculcates, together with the uniform experience of past ages and of the present, place this subject beyond all reasonable doubt. Let us, therefore, suppose, that, by the operation of the measures which have been before stated, a considerable number of the natives of India should be converted to the Christian faith; the beneficial consequences of such a change to the British government would be visible and important. A body of people would be gradually formed, and daily increasing, whose sentiments and habits, as to points of the most interesting and affecting nature, *would coincide with those of the government itself, and of its European subjects*—who, by their conversion to Christianity, would be necessarily obliged to look up to them as to their preservers from the unenlightened or bigoted part of their native brethren—whose hopes and fears would center in them—to whom the security of the British authority would, equally with ourselves, be the great object of their desires and endeavours—who would feel a deep sense of their obligations to those who had called them to the ineffable knowledge of the Gospel—and who would, for all these and for various other weighty reasons, be cordially attached to the government, to which they must owe their continued safety and happiness; anxious to defeat the secret machinations of its enemies, ready, upon every emergency, to support it at the hazard of their property and their lives, and prepared even to die in its defence ^c.

^c “The newly converted Christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence.” See Bartolomeo’s Voyage, p. 207.

Nor is the stability and permanence of our Oriental empire the only object which, as far as human wisdom and foresight can extend, would be effectually secured by the promotion of Christianity in Asia. The advantages, which Great Britain already derives from its commercial intercourse with the East, would, probably, be much augmented. The introduction of many new articles of produce and manufacture, which would be the result of the progressive improvement of its inhabitants, whilst they tended to increase the means of their own subsistence, would enlarge the resources of Great Britain; their acquaintance with the arts and manners of more civilized life would at the same time occasion an additional demand for European articles, and consequently further contribute to the wealth and power of our own country. This argument strongly applies not only to British India, but to the peninsula beyond the Ganges, to the Asiatic islands, and to the empire of China, our intercourse with which would be materially facilitated and enlarged by the successful propagation of Christianity. To pursue it further would, however, lead into a wide field of conjecture and discussion. It can only therefore be stated among the probable consequences of the prosecution of that great and important measure.

One other point remains to be mentioned, as to the consequences of our diffusion of Christian knowledge in Asia, which is, also, highly interesting to Great Britain. This relates to its character and reputation amongst the great empires of the world. The eyes of all other nations have long been directed to our conduct towards our Indian possessions. They have watched the progress of our power, and marked the manner in which it has been employed. They have, it is true, when compared with the exaggerated accounts which have been studiously circulated throughout Europe, witnessed but little of tyranny or oppression in the exer-

tion of our territorial influence, but have seen it, for the most part, exercised for the civil protection and welfare of our Oriental subjects. Yet they have observed no direct and strenuous efforts for their moral and religious improvement. But, whatever may have been the wrongs which India has sustained at our hands, to impart to her the blessings of CHRISTIANITY, would be to make more than ample compensation to her for them all; and would tend, in the most decisive and satisfactory manner, to prove to the nations of the world, that we are, in some measure, worthy of the extensive dominion which the divine Providence has there assigned to us. But if *they* were even altogether indifferent to our Oriental conduct, we ought not ourselves to be insensible to what becomes our character, and forms so essential a part of our duty as a Christian nation.

Whilst, then, the usurping government of one mighty western empire is, in a greater or less degree, spreading desolation and terror as far as its destructive arms and influence have hitherto been extended, and is extinguishing, to the utmost of its power, in every subjugated country, the traces of genuine freedom, virtue, and happiness; what fairer opportunity of effectually eclipsing the false and unenviable splendour of our haughty rival can be presented to us, than that of diffusing throughout India the blessings of civilization and religion, and of eventually connecting the prosperity and glory of the British islands with the welfare and happiness of the whole Oriental world?

That such would be the consequences of our diffusion of Christian knowledge in Asia, may be confidently predicted from the revealed declarations, and from the uniform proceedings towards nations, of the great moral Governor of the universe. Both unite in

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convincing us, that thus to cooperate with Him in his gracious designs for the improvement and happiness of his creatures, is the surest way to promote the security and the real greatness of any people.

But we may extend our views yet further. It is painful to one who is zealous for the honour of that divine religion, which Heaven has in mercy vouchsafed to mankind, to behold the contracted sphere in which it has hitherto exerted its benign and salutary influence. Nearly the whole of the vast continents of Asia and Africa, together with immense regions in that of America, have for ages continued either involved in the gross darkness and misery of Paganism, or subject to the delusive guidance of Mohammedan error and imposture. This gloomy and lamentable scene will not, however, always remain. The unfulfilled prophecies of sacred Scripture open to the contemplative mind a magnificent and boundless prospect of the triumphs of Christianity in some future age. The eternal and irreversible decree has gone forth, that “the kingdoms of this world shall,” at length, “become the kingdoms of the Lord and of his Christ.” And, though its execution has for a long time appeared to linger, we cannot doubt, that, in the end, it will surely be accomplished. The pillars of the Brahminical superstition have evidently begun to totter, and the crescent of the Mohammedan power has long since been in its wane.

By what extraordinary means and operations it may please the Almighty Ruler of the world to accelerate their downfall, and to prepare the nations now subject to their malignant sway, for the mild and beneficent dominion of their rightful Lord, cannot be safely conjectured. To discharge a necessary duty, which is most closely connected with the accomplishment of both these objects, cannot,

cannot, however, but be a service acceptable to the great Author of the prophetic declarations of the ultimate triumphs of Christianity throughout the world.

Every motive, therefore, which can affect or animate us as a Christian nation, unequalled in knowledge, wealth, power, and general prosperity, urges us to the important work of propagating our holy faith in Asia. The providence of God, in the various circumstances of our connexion with India, seems to point out, by no uncertain indications, the supreme design in granting to these islands so extensive an Oriental empire. Our obligations as a nation professing Christianity—the moral state of our Indian subjects—the opportunity which we enjoy of ameliorating their condition—the means which we possess of translating the divine records of our religion into the Oriental tongues, and of promoting Christian knowledge in Asia—and the various great and beneficial consequences, which would result from the execution of that design, both to the inhabitants of the Eastern world, and to our own country—all unite in proclaiming, with a voice of mingled authority, admonition, and encouragement, “This is the way” of solemn and indispensable duty, of enlarged philanthropy and charity, of unquestionable policy, and of certain and unrivalled glory.

To one imploring and warning voice, which, to the dishonour of our country, had been too long heard in vain, the legislature of Great Britain has, at length, afforded an attentive and propitious ear. The wrongs and the miseries of *Africa*, so far as we were the occasion of them, have been effectually pitied and redressed. The guilty share which we had so long taken in the slavery of her hapless sons has been, at length, indignantly, and, with a few exceptions, unanimously, renounced: and with it one of the most formidable

formidable obstacles, which has hitherto impeded the civilization and improvement of that ill-fated continent, has thus, at this late but welcome period, been removed, we trust, for ever.

Having discharged this debt of justice and compassion to one great quarter of the globe, let us not forget that which we still owe to another, whose claims to our attention and regard are indisputably stronger, and with whose interests and welfare our own are far more intimately connected. The attempt to improve the condition of Asia may, indeed, *partially* fail; but the beneficial effects which must, in any case, result from it, would fully justify and reward it. Supposing, however, what is barely possible, that such an attempt should *totally* fail, let it be remembered, that even then England would possess a pure and elevated source of satisfaction, in reflecting THAT SHE HAS DONE HER DUTY, to which she cannot otherwise be entitled. Should she, on the contrary, refuse to obey the call which the Providence of God is now so evidently directing to her, the time may come, when in the disaffection of her Indian subjects, and the dismemberment of her Oriental empire, she may discern the punishment of her neglect. But the opportunity of retrieving her error may then be lost for ever.

Let British India, then, and, through its medium, let the widely extended continent of Asia at large, receive from our highly-favoured country, our literature, our civil, social, and domestic blessings, our morals, and our religion. Let a generous and enlightened effort to impart them, at least, be fairly made. And, while we are confidently assured, that with "such a sacrifice God will be well pleased," let us look to Him for that auspicious approbation and favour, which can alone ensure its complete and permanent success.

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Note A. Page 1.

THE Author deemed it unnecessary, in so brief a sketch of the Progress of Christianity, as that to which he is confined, to dwell more largely on the moral and religious state of the Gentile world. Those who are conversant with the classical writers of antiquity must be fully aware, both of the general corruption of manners, which prevailed even in the most enlightened and civilized of the heathen nations, and of the erroneous, unsatisfactory, and contradictory sentiments of the Grecian and Roman philosophers, on the principal subjects of morality and religion. For a full discussion of all these points, the Author would refer to the elaborate work of Dr. Leland, on the Advantages and Necessity of the Christian Revelation, and to Mosheim's Eccl. Hist. vol. i. chap. 1.

Note B. Page 7.

“ Et horum tamen opera,” observes the learned Grotius, “ dogma illud intra annos triginta, aut circiter, non tantum per omnes Romani imperii partes, sed ad Parthos quoque et Indos pervenit.” De Verit. §. 21.

The following eloquent description of the rapid progress of Christianity, notwithstanding the various difficulties which opposed it, by the masterly hand of Erasmus, is too interesting to be omitted.

“ Sola veritas Evangelica intra paucos annos cunctas totius orbis regiones occupavit, persuasit, ac vicit: Græcos ac barbaros, doctos et indoctos, plebeios ac reges ad se pertrahens. Tam efficax erat hujus veritatis phar-

“ macum, ut tot hominum millia, relictis patriis legibus, relicta majorum
 “ religione, relictis voluptatibus ac vitiis, quibus ab incunabilis affueverant,
 “ novam ac peregrinam doctrinam amplecterentur, et ex diversis linguis,
 “ diversis institutis, in humilem quandam philosophiam consentirent; præ-
 “ fertim quum nulla ætas magis fuerit instructa, vel eruditionis facundiæ-
 “ que præfidiis, vel monarcharum potentia; quumque mundus omnibus
 “ suis præfidiis pugnaret adversus inermem Evangelii veritatem, tamen effi-
 “ cere non potuit, quin ea primum occupata Græcia, Neronis urbem et au-
 “ lam invaderet, moxque per omnes Romani imperii provincias sese sparge-
 “ ret usque ad Gades et Indos, usque ad Afros et Scythas,

“ Et penitus toto divisos orbe Britannos.

“ Hæ gentes, linguis, legibus, ritibus, moribus, institutis, diis, religione,
 “ forma, plurimum inter se diffidebant. Mox ea tanta discordia facti con-
 “ cordes eandem cantionem canere cœperunt, Jesum Christum unicum or-
 “ bis Dominum Servatorem, laudibus vehementes.” D. Eras. Rot. in Para-
 phrasi in Evangelium Lucæ.

Note C. Page 11.

The note here referred to has by mistake been inserted at the bottom of page 11, and immediately follows the reference.

Note D. Page 19.

The Author has expressed himself doubtfully on the subject of the continuance of miraculous powers in the fourth century. For, although he can by no means assent to the opinions of those who maintain, that at this period miracles had entirely ceased, he has no hesitation in saying, that after the second century, but especially after the æra of Constantine, the accounts of miracles, which are transmitted to us by ecclesiastical historians and others, must be received with caution, and the evidence, which they adduce in their support, be examined with care. Some of these accounts may be safely admitted to be true, while many others must be entirely rejected.

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In general, it may be observed, that the circumstances attending these relations, and the nature of the objects in support of which miracles are stated to have been wrought, are sufficient to direct a discerning and impartial reader in his judgment respecting them. This is the medium which is pursued by Mosheim, and by the learned Author of the "Remarks on Ecclesiastical History," neither of whom will be suspected of any tendency to credulity or enthusiasm.

Note E. Page 20.

It is probable, however, either that the Christians on the coast of Malabar, or some others in the peninsula, were converted at an earlier period than is here assigned; as ecclesiastical history reports, that St. Bartholomew and Pantænus preached there, and that at the Council of Nice, in the year 325, a Bishop from India was amongst the number which composed that memorable synod.

Note F. Page 44.

There are still, however, considerable remains of Christianity in the Turkish dominions, both in Europe and Asia. In the former, it is calculated that two thirds of the inhabitants are Christians; and in Constantinople itself there are above twenty Christian Churches, and above thirty in Thessalonica. Philadelphia, now called Ala Shahir, has no fewer than twelve. The whole island of Chio is governed by Christians, and some islands of the Archipelago are inhabited by Christians only.

Note G. Page 50.

A curious account of these corrupt practices of the Jesuits is contained in a letter of Mr. Maigrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopæus Hereticus.

Note H. Page 72.

The constitution and course of nature, together with the final causes which are discernible in all its parts, afford satisfactory proofs of the providence of God. It has accordingly been generally acknowledged in all ages and nations throughout the world. The philosophers of Greece and Rome, notwithstanding the scepticism which some of them indulged, for the most part professed and taught this important truth, and the sages of the Eastern world expressly asserted it.

There were, indeed, some ancient sects, of whom the Epicureans were the most celebrated, and certain individual philosophers belonging to others, who, although they admitted the being of a God, rejected the doctrine of his providence, as inconsistent with the divine tranquillity and happiness. There were others, among whom may be numbered the great master of the Peripatetic school, who acknowledged some kind of providence, but restricted it either to the heavens, to the exclusion of the affairs of this lower world, or to a general, in opposition to a particular, superintendence of its concerns. The most considerable philosophers, however, of antiquity, and, amongst others, Socrates, the wisest of them all, maintained the universal extent, and the particular as well as the general control, of the divine Providence. The sentiments of this extraordinary man, as they are recorded by Xenophon, are particularly clear and striking: *Καὶ γὰρ ἐπιμελεῖσθαι θεὸς ἐνέμιζεν ἀνθρώπων οὐχ ἕν τῷ τρόπῳ οἱ πολλοὶ νομίζουσιν. Οὗτοι μὲν γὰρ οἴονται τὸς θεὸς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι. Σωκράτης δὲ πάντα μὲν ἠγείτο θεὸς εἰδέναι τὰ τε λεγόμενα καὶ πραττόμενα, καὶ τὰ σιγῇ βαλευόμενα, πανταχῶς δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.* Mem. i. 1. 19. see also lib. iv. cap. 3. The following expressions, also, of the Roman Orator are remarkable: “Nihil Deo præstantius, ab eo igitur regi necesse est.” “Dico igitur providentia Deorum mundum et omnes mundi partes et initio constitutas esse, et “omni tempore administrari.” De Nat. Deor. lib. ii. cap. 2. See also de Leg. cap. ii. n. 15. “Pietate ac religione, atque hac una sapientia, quod “Deorum immortalium numine omnia regi gubernarique perspeximus, omnes “gentes nationesque superavimus.” De Arusp. Responf. n. 19. After all, it must be admitted, that both the philosophical and popular opinions of antiquity

quity concerning these important subjects were to the last degree unsettled, and very erroneous. See Warburton's Divine Legation, and Leland's valuable work already quoted.

The sentiments of some of the Oriental philosophers will appear from the following passages "The Vedantis," says Sir William Jones, "being unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of supreme goodness was left a moment to itself, imagine that the Deity is *ever present to his work.*" Dissertation on the Gods of Greece, Italy, and India.

In the Baghvat-Geeta, p. 84, the supreme Being is styled "the Creator of all things, and from whom all things proceed."

The following is, also, a description of the supreme Being in one of the sacred books of the Hindus: "As God is immaterial, he is above all conception; as he is invisible, he can have no form; but from what we behold of his works we may conclude, that he is eternal, omnipotent, knowing all things, and *present every where.*" Dow's Dissert. p. xl. See Appendix to Dr. Robertson's Disquisition concerning India, p. 323.

It should be added, that the learned disciples of Buddha do not acknowledge in their writings a supreme Being presiding over and Author of the universe. They assert, however, a first cause, under the vague denomination of Nature. See Dissertation on Singhala, or Ceylon, by Captain Mahony, Asiatic Researches, vol. vii.

Note I. Page 73.

"Independently," observes Sir William Jones, "of our interest in corroborating the multiplied evidences of revealed religion, we could scarcely gratify our minds with a more useful and rational entertainment, than the contemplation of the wonderful revolutions in kingdoms and states which have happened within little more than four thousand years: *revolutions almost as fully demonstrative of an all-ruling Providence,* as the structure of the universe, and the final causes which are discernible in its whole extent, and even in its minutest parts." Asiatic Researches, vol. iv. Disc. on Asiatic History.

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The learned and eloquent Bishop of Meaux, in his admirable Discourse on Universal History, thus expresses the leading design of the divine Providence in the government of the world.

“ Plus vous vous accoutumerez à fuivre les grandes choses, et à les rappeler à leurs principes, plus vous ferez en admiration de ces conseils de la Providence.—Dieu ne déclare pas tous les jours ses volontés par ses prophètes touchant les rois et les monarchies qu’il élève, ou qu’il détruit. Mais l’ayant fait tant de fois dans ces grands empires dont nous venons de parler, il nous montre par ces exemples fameux ce qu’il fait dans tous les autres ; et il apprend aux rois *ces deux vérités fondamentales ; premièrement, que c’est lui qui forme les royaumes, pour les donner à qui il lui plaît ; et secondement, qu’il fait les faire servir, dans le tems, et dans l’ordre qu’il a résolu, aux desseins qu’il a sur son peuple.*” Bossuet, Disc. sur l’Hist. Univ. part. iii. chap. 1.

Note K. Page 103.

“ No one,” says a writer already quoted, “ who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually occasions bloodshed, excessive tumult, and murder. Let any one recollect what annually passes between the immense multitudes of the right hand and left hand Castes, as they are called. Such outrages are exhibited every year in Madras itself, in spite of military drawn out to oppose it. What state of society, let me ask, is this? Can it be called civilization? or does it partake of the private war of the barbarous and feudal ages? What are we to think of *human sacrifices*? A few years since, the Brahmins of a certain Pagoda, in the Tanjore country, murdered for sacrifice a boy of eleven years of age : having killed him, they took out a particular part near the vertebræ of the back, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coloroons. The exiles accordingly went beyond that river, and returned in two or three days!” Letter to Dr. Vincent, ut supra.

Note L. Page 104.

This calculation of Mr. Chambers has been thought by competent judges to be somewhat exaggerated. Dr. Buchanan's Memoir gives the number annually sacrificed within a definite circuit round Calcutta. But it may be doubted, whether an area of double the extent in any other part of the country would give any thing like his calculation.

Note M. Page 107.

The religion of Buddha is probably more ancient than that of Brahma, and contradicts some of its essential points, particularly concerning the creation, and the immortality of the soul. Buddha is said to have taken for his principles, wisdom, justice, and benevolence; from which emanate ten commandments, distributed under the three heads of thought, word, and deed, which are held by his followers as the true and only rule of their conduct. For a more particular account of the religion of Buddha, see two dissertations on this subject by Captain Mahony and Mr. Joinville, in the seventh volume of the Asiatic Researches.

Note N. Page 126.

It is true, that Mohammed expressed himself strongly in praise of the pursuit of learning^a; that the Koran has been translated into several languages; and that the perusal of it by the Muselmans is not only permitted, but encouraged. Yet as all discussions and controversies respecting its truth or divinity are forbidden, and as the study of it is not considered as a sacred duty by the great body of the people, the expression in the text is not perhaps too strong.

^a Lord Teignmouth's Life of Sir William Jones, Appendix B.

Note O. Page 127.

This celebrated version has, on the one hand, been too highly and exclusively extolled, while, on the other, it has been too indiscriminately censured. Some striking observations occur respecting it in the late Bishop Horsley's learned translation of the Prophet Hosea, p. 166, 175, 8, 9. But see Brett's Dissertation on the ancient Versions of the Bible, for a more full and satisfactory account of it.

Note P. Page 138.

The imperfections of this version of the four Gospels induced the late William Chambers, Esq. an admirable Persian scholar, to undertake a new translation from the original Greek. But he had scarcely finished twenty chapters of St. Matthew's Gospel, before the Eastern world was deprived, by his death, of the benefit of his labours. The loss has, however, since been repaired.

Note Q. Page 138.

(The reference to this note ought to have been at page 139, at the words "printed off.")

The translator is Johannes Lassar, a native of China, and Professor of the Chinese language, assisted by a Chinese Munshi. Being an Armenian Christian, he translates from the Armenian Bible, said to be one of the most accurate versions of the Scriptures extant. The translation is in the Mandarin dialect, with marginal readings as to ambiguous expressions, in the familiar dialects. For a more complete account of this great and interesting work, see Dr. Buchanan's Memoir, note M.

Note R. Page 146.

"Every proof sheet," says Mr. Carey, "is carefully revised by us all, compared with the Greek, subjected to the opinion and animadversions of several Pundits, and part of it translated by a native into a collateral language,

“guage, of which we can form some idea, before it be printed off.” *Bapt. Miss. Acc.* xiii. 449.

Note S. Page 147.

The British and Foreign Bible Society has, since the composition of this Dissertation, with a liberality which reflects on it the highest honour, transmitted two sums of one thousand pounds to Calcutta, in aid of the translation of the Scriptures into the Oriental languages. It has also resolved to supply the mission at Karafs with a fount of Arabic types, for the purpose of printing the New Testament in the Turkish language, together with paper sufficient for printing five thousand copies of this translation. This laudable Society has further in contemplation an edition of the Scriptures in the Calmuc and Arabic dialects.

Note T. Page 153.

It has been the universal complaint of all the writers who have considered the subject of the propagation of Christianity amongst the heathen, that the irreligious and immoral lives of European Christians have formed a most serious hindrance to this important work. It is particularly insisted on by Mr. Stephenson, Chaplain to the East India Company at Fort St. George early in the last century, in his admirable letter to the Society for promoting Christian Knowledge. See Millar's *Hist. of the Propagation of Christianity*, vol. ii. p. 565. This circumstance might, indeed, have been stated in a former part of the Dissertation, among the obstacles to the introduction of Christianity into India.

Note U. Page 179.

The character of a missionary has been so admirably drawn by the present Bishop of Worcester, in his Sermon quoted in page 73, that the Author cannot refrain from enriching his work with it.

“Indeed the difficulties, the dangers, the distresses of all sorts, which

“ must be encountered by the Christian missionary, require a more than or-
 “ dinary degree of that virtue, [charity,] and will only be sustained by him,
 “ whom a fervent love of Christ, and the quickening graces of his Spirit,
 “ have anointed, as it were, and consecrated to this arduous service. Then
 “ it is that we have seen the faithful minister of the word go forth with the
 “ zeal of an Apostle, and the constancy of a Martyr. We have seen him
 “ forsake ease and affluence, a competency at least, and the ordinary com-
 “ forts of society, and with the Gospel in his hand, and his Saviour in his
 “ heart, make his way through burning deserts, and the howling wilderness;
 “ braving the rage of climates, and all the inconveniences of long and pe-
 “ rilous voyages; submitting to the drudgery of learning barbarous lan-
 “ guages, and to the disgust of complying with barbarous manners; watch-
 “ ing the dark suspicions, and exposed to the capricious fury of impotent
 “ savages; courting their offensive society, adopting their loathsome cus-
 “ toms, and assimilating his very nature almost to theirs; in a word, *endur-*
 “ *ing all things, becoming all things,* in the patient hope of finding a way to
 “ their good opinion, and of succeeding, finally, in his unwearied endea-
 “ vours to make the word of life and salvation not unacceptable to them.

“ I confess, when I reflect on all these things, I humble myself be-
 “ fore such heroic virtue; or, rather, I adore the grace of God in Jesus
 “ Christ, which is able to produce such examples of it in our degenerate
 “ world.”

To the preceding eloquent description of a missionary, the Author begs
 leave to subjoin the following animated observations of the learned Erasmus,
 on the most effectual means of propagating the Christian religion.

“ Precor autem, ut Jesus, immortalis totius orbis Monarcha, cui divinitus
 “ data est omnis potestas in cœlo et in terra, spiritum suum impartiat tum
 “ populis, tum principibus: ut evangelica pietas inter nos bene constituta,
 “ quam latissime propagetur, non invadendis aut diripiendis aliorum regi-
 “ onibus; sic enim pauperiores redduntur, non meliores: sed evangelica
 “ philosophia sinceriter *per viros evangelico spiritu præditos ubique prædican-*
 “ *da; atque ita vivendo, ut nostræ pietatis fragrantia plurimos alliciat ad*
 “ *ejusdem instituti professionem.* Sic nata est, sic crevit, sic late prolata est,
 “ sic constabilita est evangelica ditio: diversis autem rationibus sic nunc in
 “ angustum

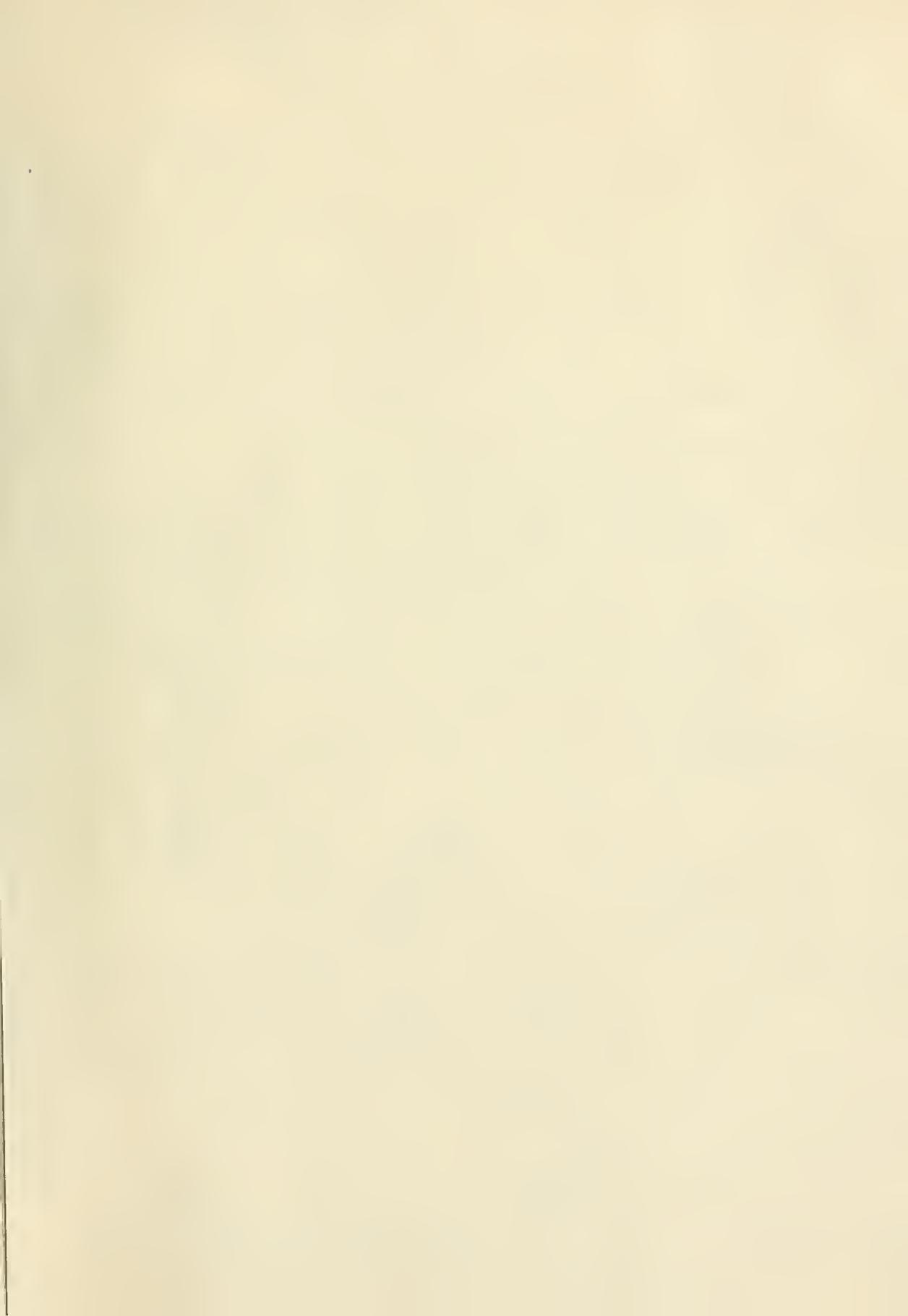
“ angustum contractam, ac propemodum explosam videmus, si totius orbis
“ vastitatem consideres. Iisdem itaque præfidiis oportet restituere collap-
“ sam, dilatare contractam, constabilire vacillantem, quibus primum nata
“ est, et aucta, et firmata.” Des. Erasmi. in Paraph. in Evang. Marc.

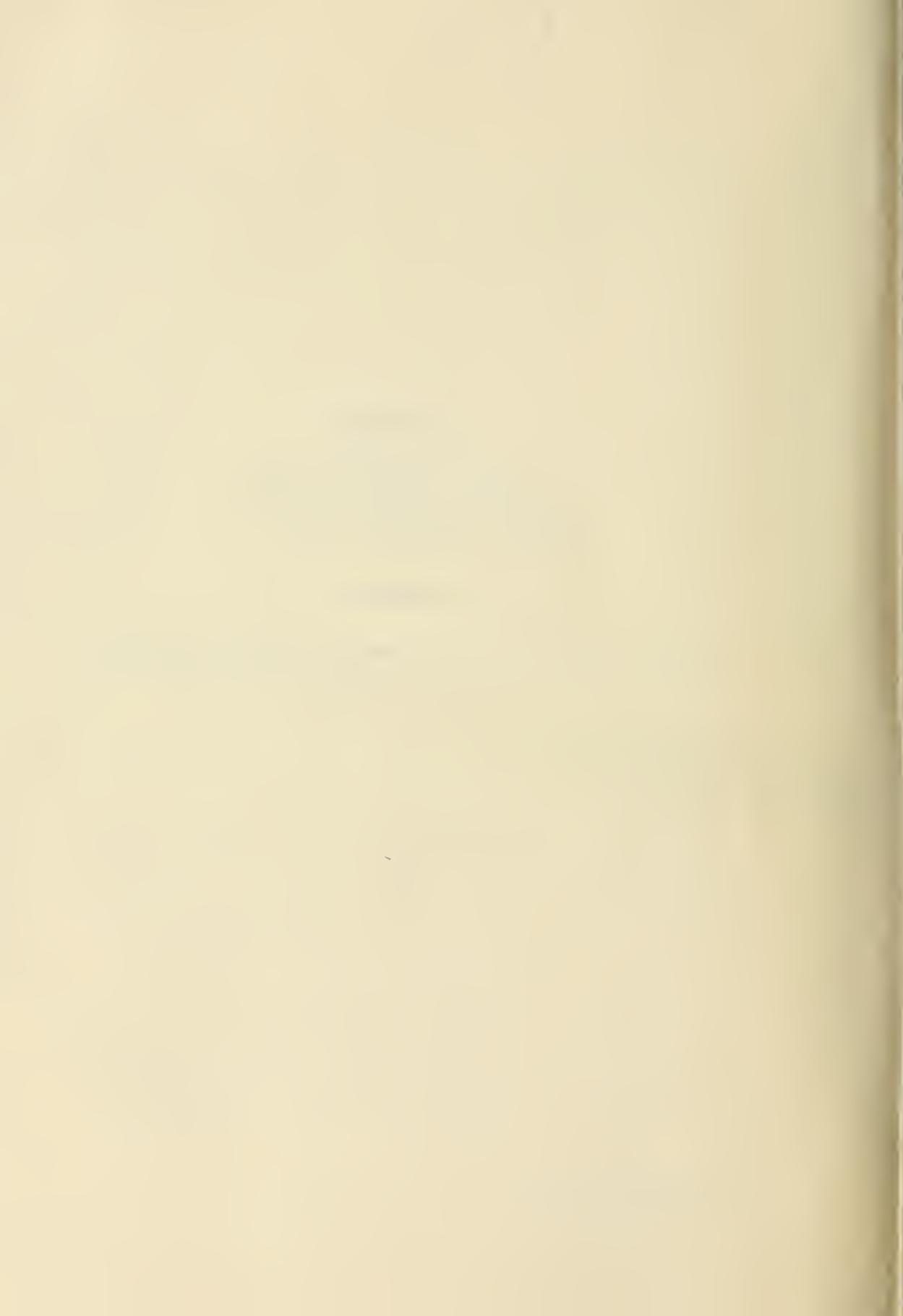
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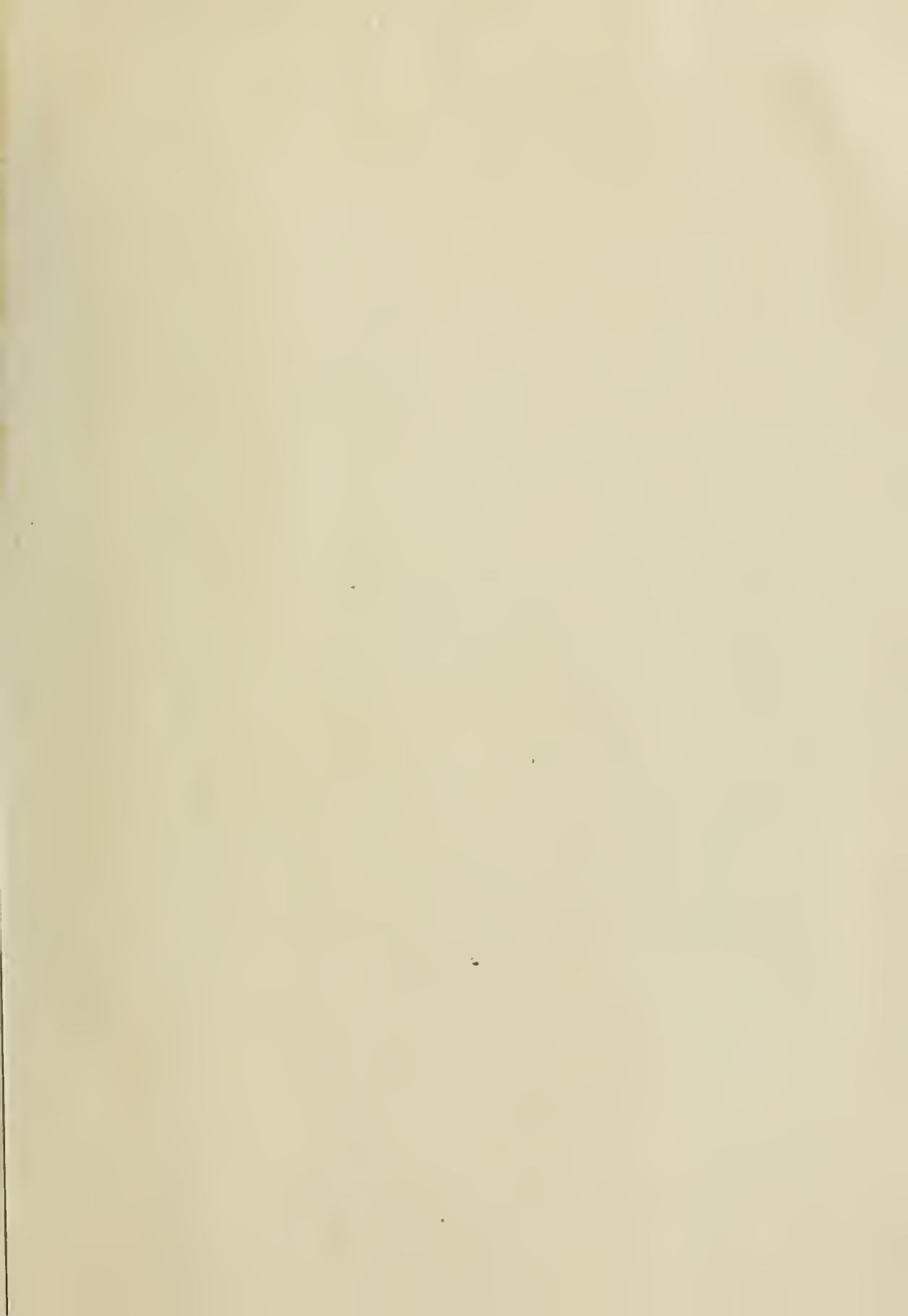
ERRATA.

- Page 20. for Wiede read Wredé
— 23. for Authasis read Autharis
— 24. for Wilfeburg read Wilteburg
— 28, 29. for Aufcarius read Anfcarius
-

The Binder is desired to place the Chronological Chart facing the Brief Historic View, page 1.







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