



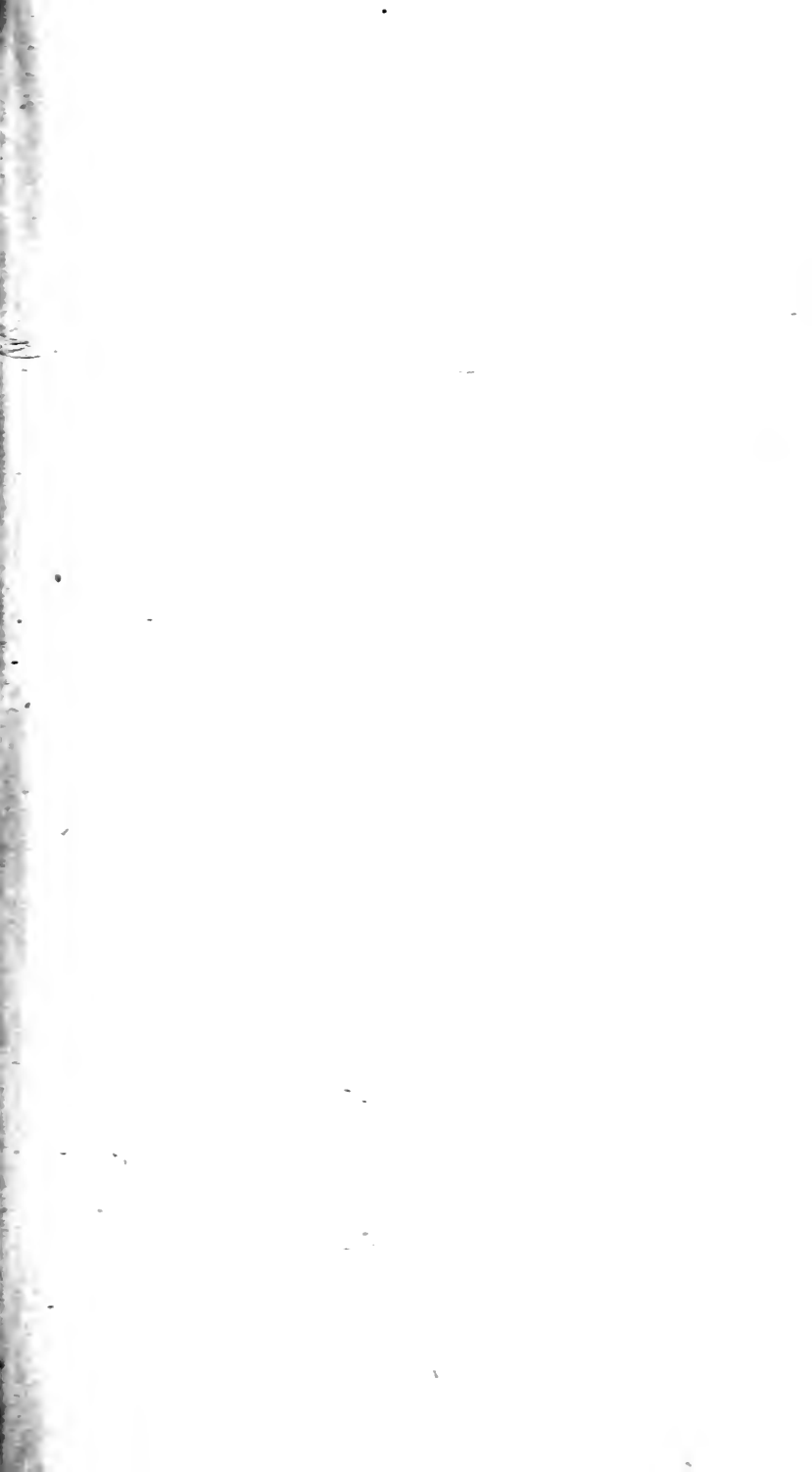
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The necessity for Christian
education to elevate the



THE NECESSITY FOR CHRISTIAN EDUCATION
TO ELEVATE
THE NATIVE CHARACTER IN INDIA.

A N E S S A Y

TO WHICH THE

SIR PEREGRINE MAITLAND PRIZE

HAS BEEN ADJUDGED

BY THE

UNIVERSITY OF CAMBRIDGE.

BY

GEORGE NUGÉE, B.A.

SCHOLAR OF TRINITY COLLEGE.

“ All thy children shall be taught of the Lord ; and great shall be the peace of thy children.”—ISAIAH liv. 13.

LONDON:

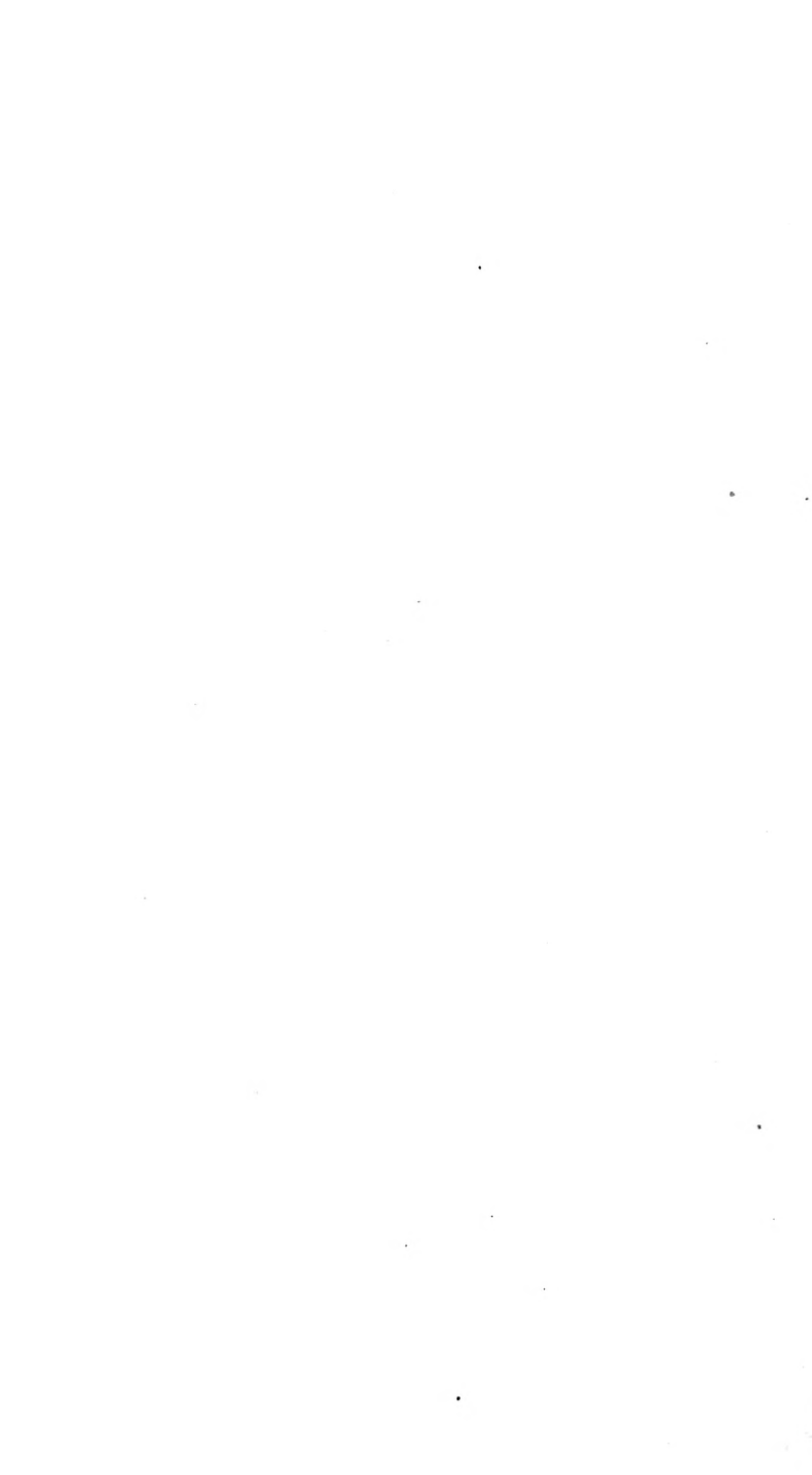
FRANCIS & JOHN RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1846.

“WHAT CAN BE CALLED GOOD OR 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 IN DESTRUCTION?”

BISHOP BUTLER.

TO THE
RIGHT HONOURABLE AND RIGHT REVEREND
FATHER IN GOD
CHARLES JAMES, LORD BISHOP OF LONDON,
THIS HUMBLE APPEAL
IN BEHALF OF ORIENTAL INDIA,
NOW TURNING FROM THE BONDAGE OF IDOLS
TO SERVE THE TRUE AND LIVING GOD,
IS
MOST GRATEFULLY AND RESPECTFULLY
INSCRIBED.





SIR PEREGRINE MAITLAND'S PRIZE.

THE friends of Lieutenant-General Sir PEREGRINE MAITLAND, K.C.B., late Commander in Chief of the Forces in South India, being desirous of testifying their respect and esteem for his character and principles, and for his disinterested zeal in the cause of Christian truth in the East ; have raised a fund for the institution of a Prize in one of the Universities, and for the establishment of two native Scholarships at Bishop Corrie's Grammar School at Madras,—such Prize and Scholarships to be associated with the name of Sir PEREGRINE MAITLAND.

In pursuance of the foregoing scheme, the sum of £1000 has been given to the University of Cambridge for the purpose of instituting a Prize, to be called "Sir PEREGRINE MAITLAND'S PRIZE," for an English Essay on some subject connected with the propagation of the Gospel, through Missionary exertions, in India and other parts of the heathen world, subject to the following regulations :—

1. That the Prize shall be given once in every three years, and shall consist of the accruing interest of the principal sum during the preceding three years.
2. That the subject shall be given out in the Michaelmas Term by the Vice-Chancellor, and the exercises sent in before the Division of the Easter Term.

3. That the Candidates for the Prize shall, at the time when the subject is given out, be Bachelors of Arts under the standing of M.A. ; or Students in Civil Law or Medicine, of not less than four or more than seven years' standing, not being graduates in either faculty, who shall be required before they are admitted to become Candidates to produce from their respective Professors certificates that they have kept the exercises necessary for the Degree of Bachelor of Law or Medicine.

4. That the Examiners for the Prize shall be the Vice-Chancellor and two other members of the University, either Masters of Arts or of degrees superior to the degree of Master of Arts, to be nominated by the Vice-Chancellor and approved by the Senate, and that their names shall be announced together with the subject of the Essay.

5. That the Essay be printed at the expense of the successful Candidate ; and that fifty copies be distributed to each of the three following institutions :— The Society for the Propagation of the Gospel in Foreign Parts ; the Church Missionary Society ; Bishop Corrie's Grammar School at Madras.

Besides the £1000 before mentioned, the sum of £100 has been given for the first Prize.

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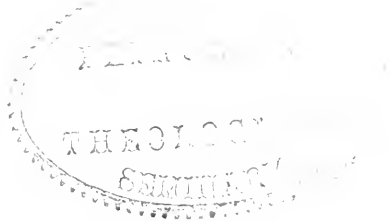
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THE NECESSITY FOR CHRISTIAN EDUCATION

TO

ELEVATE THE NATIVE CHARACTER IN INDIA.

IN an age when the human mind, under the impulses of a generous philanthropy and the sanctions of a pure religion, seems grappling with its highest and noblest energies—when the construction and improvement of society, the elements of national power and wealth, the investigations necessary to ascertain the rights, support the liberties, and confirm the prosperity of mankind, are no longer confined to the speculations of the philosopher or the assembled wisdom of senates, but are become ordinary questions of social converse,—in such an age and under such circumstances it were well to apply this awakened spirit to a consideration of the duties incumbent on our country, as a civilized and Christian power. Truly does history proclaim that Great Britain has been marked out by Providence for the highest destinies. Formerly the wild sons of a wilder superstition, we have been seen to ascend in the scale of nations by a train of victories more than Roman, through the

Introduc-
tion.

civilizing influence of a more than Tyrian commerce, to be the Pharos of the world; the cloud of Elijah rising up out of the western ocean to rain "dew and freshness" on the thirsty earth. It may be observed, however, in reference to the gradual development of England's power and prosperity, that such acquisitions have not been achieved in the grasping spirit of conquest¹; a concurrence of circumstances baffling all controul, and the native energies of her sons have carried her blindly onward on the tide, as though it were decreed by the inscrutable counsels of Heaven, that she should prove the passive instrument of civilizing her numerous dependencies. And perhaps in no one field has such an interposition of an overruling Providence been so marked as in that of our East Indian dominion². An empire consolidated by means so apparently slender and disproportionate to the end, has no parallel in history. The world, indeed, beheld a strange and mysterious spectacle. A body of merchants actuated merely by commercial enterprize, and in

¹ "We have been reluctantly compelled, by events far beyond our power or controul, to assume the duties of lord-paramount of that great continent."—Memoirs of Central India, by Sir T. Malcolm, vol. ii. p. 264.

Again: "The course which has compelled, and which will continue to compel us to increase our dominion, lies deep in the character of our power." *Ib.* vol. ii. pp. 267, 268.

² "Providence has thrown these Indian territories into the arms of Britain, for their protection and welfare."—Lord Teignmouth, *Life of Sir W. Jones*, vol. ii. p. 337.

opposition to the most positive injunctions of the home government, became the lords of all the millions of that vast continent. Since the momentous day of Plassey up to the date of our last victories, our Asiatic rule has advanced from the Barampooter to the Indus, from Cape Comorin to the Himalayahs: an empire, indeed, "too great to keep or resign." But the same merciful Providence whose hand is so conspicuous in our acquisition of this power, is still seen directing us by different agencies to a consideration of the vital interests thereby placed at our disposal. Though separated from us by the ocean, India is now identified with England: what with the expeditious communications between the two shores, and the all-powerful engine of the press, the voice of India's claims is daily obtaining a more speedy and universal hearing. Doubtless, the spirit of enquiry, fed alike by the increased magnitude of our means, by the awakening urgency of motives, and the crying appeal of duty has not risen in our age but for the accomplishment of some mighty end. One despatch announcing the crowning victory, which gives the whole "realm of Aurora and the Ganges" to our arms, is followed by one proclaiming the silent but progressive advance of Christianity. If by the former our ambition is gratified, by the latter the philanthropy of our countrymen is aroused to new energies. I know that the wrongs of India have formed a hacknied theme for enthu-

siasm and declamation³. I know the exaggerated reproach of Burke⁴, that “were we driven out of India this day, nothing would remain to tell that it had been possessed by us.” Nay, a contrast, we are aware, has sometimes been drawn between the respective merits of Mahometan and British rule, to the disparagement of the latter. It has been urged, that although the feelings of the Hindus were outraged by the blind fanaticism of the Koran, and their wealth wrested from them by the Mussulman’s sword, at least some consolation was felt in seeing their countrymen raised to dignity and power, through the subsequent apathy of the victors; that through dissipation the wealth flowed back again in refreshing streams on the industry of the country; that although different in creed, still the Mogul and the Hindu were of the same family of nations; whereas the English, as foreign birds of passage, eager to regain their native shore, looked upon India as a patrimony for their families in Europe; that we had no sympathy with them of kind or kindred feeling, but “an appetite continually increasing for a food continually wasting.” These pictures, however, of the wrongs of British India, so often displayed

³ cf. Blair’s Grave.

“Ravaged empires, laid empires waste,
And in cruel wantonness of power
Thinned states of half their people, and gave up
The rest to want.”

⁴ cf. Burke’s speech on Fox’s “Bill on India.”

with all the colouring of a partizan pencil, owe much of their effect to the distance. For, doubtless, a mighty though gradual movement is now every where perceptible in that immense continent. The movement, indeed, may resemble the vast and secular variations of the heavenly trajectories, and like them, the cycle may require the lapse of centuries for its full accomplishment. Still must we forbear from chiding the apparently tardy advance of improvement, and from estimating the operations of Providence by the puny measurements of man's finite calculation. For "customs must be changed by customs," says the sagacious Montesquieu, and not be revolutionized by the application of sudden measures: a milder treatment, the influence of a higher example in their superiors, and the power of persuasion, have not had sufficient time for their subtle operations. Moreover, the hasty adoption of schemes of amelioration under the sanction of a Christian government, as opposed to the religious prejudices of the natives, would have thwarted the blessings Heaven may be said visibly to have in store for that people. In the appointed season the spirit of Christianity is bursting the bonds imposed on her by the cold hand of commercial and secular prudence; at length we see a fatherly government interesting itself in the prosperity of India: an enlightened policy is now being pursued, such as will not invade rights or insult prejudices, but adopt a more

effectual, though less hasty, mode of constraint. The speculations under which she had groaned have been repressed—industry awakened by a safer tenure of land—the jurisprudence amended with due regard to native feeling, and administered accordingly; while the cause of education is advancing under the nursing influence of legislative enactments and Christian missions. But we are trespassing on the confines of our subject, the avowed object of which is to propound “the necessary means of elevating the native Indian mind from the state of degradation in which it is still sunk.” In doing this, it is proposed to consider the Indian character and condition under the circumstances in which they are at present found to exist—RELIGIOUS, MORAL, SOCIAL, and INTELLECTUAL; and in reviewing certain facts and obvious truths, too often lost sight of in a general and unheeded acknowledgment, to arrive at our conclusions by referring chiefly to the dictates of experience, and arguments drawn from a fair appeal to authority in the works and opinions of wise and impartial legislators, divines, and statesmen. Such an accumulation of opinions and observations, presenting various views of the subject and originating in minds of different sentiments, may, I trust, be thought, like the argument from precedents in the formation of laws, to carry with it a greater weight and influence than can ever be obtained by the unsupported statement of an individual.

It is the conclusion of the learned Robertson Former condition of India. that “the inhabitants of India were not only more early civilized, but had made greater progress in civilization than any other people ⁵.” And traces undoubtedly exist in the remaining works of Indian art, science, and literature, which seem to prove, that “how degenerate and base soever the Hindus may now appear, in some early age they were splendid in arms, happy in government, wise in legislature, and eminent in various knowledge.”

In the present condition, however, of that country, we behold an exuberant soil abandoned in a great measure to the spread of rank vegetation, institutions the mere wreck of former intelligence, and a people divided between the votaries of Brahma or Mahomet, aliens alike to the covenant of grace, and the victims of poverty, ignorance, and superstition. These facts are too glaring to admit of doubt, much less denial, and the two following questions immediately occur, (I.) “Whence do they arise?” and (II.) “by what measures of amelioration are they to be removed?”

Now (I.) we cannot adequately account for their origin by reference to merely PHYSICAL circum- Origin of the debasement not to be sought for in physical causes.

⁵ cf. Robertson’s Appendix, Ind. Disquis.

cf. Exposé of Literary Society. “Amongst the tribes of Bharat Varsha, those of Hindustan were above all valiant, powerful, energetic, merciful, sincere, wise. Hindustan was the garden of empire, and the treasury of knowledge,” &c.

cf. Buchanan’s Memoir, p. 134. Arrian, de Indicis.

stances. It is true that climate and admixture of races may have some effect in modifying national character; but every instance adduced by history of a country's degeneracy or advancement, is rather a proof of the efficiency of moral causes, and the comparative inertness of physical modifications.

Not in political causes.

Again, we might perhaps, not unreasonably, seek in their POLITICAL condition the source of some of their vices. A series of invasions⁶, and consequent bondage, may be allowed a partial influence in deadening the moral sensibilities of a people; falsehood is especially the vice of a slave, while violence and oppression call forth deceit on the part of the vanquished to counteract their master's tyranny. We might add too, that dishonesty is the natural child of political slavery, as it is the constant associate of mendacity; while pusillanimity, which accompanies subjection, disposes the human heart to cruelty. But there is every reason to believe that previous to the Mogul subjugation of the Hindus, they were equally demoralized as since that event, and that their demoralization was the very cause of the easy victory of the invaders. We cannot but conclude then, that this prostration of the mind, this depravity of heart and ruinous aspect of the country, are to be ascribed to the fatal tyranny of a superstition, which in the same degree that it dishonours the character

⁶ "Asia," says Montesquieu, "has been thirteen times conquered, and Hindustan has, in each invasion, suffered severely."

and attributes of the Supreme Being, corrupts and debases his rational creatures. It were, indeed, a false liberality to palliate an evil, the exposure of which is its only chance of amendment. "The real cause of Hindu degeneracy is A FALSE RELIGION⁷." Accordingly, it has been truly remarked, with reference to the two great classes of Indian society, that the religion of the Hindu moulds his character; that he is a creature of no independent sentiment, but actuated merely by an inert and animal affection for the familiarized injunctions of the sacred Veda. Hence, notwithstanding the many excellences to which his nature is *real* heir, and the power of intellect which, if duly exercised, could scarcely fail to liberate itself from its nonage, he is distinguished as the passive adherent to customs, manners, and opinions, such as have alike withstood the absorbing influence of novelty, the march of ages, and the terrors of persecution. On the other hand, the zeal of the Brahmin is kept alive by a deep conviction, that his high-savoured dignity and interest are identical with the permanency of a religion which, enriched by the alms of the pilgrim, and the prodigality of the prince, and rendered all-powerful by its subtle intermixture in the concerns of social and political life, at one time dazzles its votary with the awful magnificence of its temples and ceremonies, at another strikes him to the ground

A false religion, the true cause of their debasement.

⁷ cf. S. Austin, de Civitate Dei, v. x., "male vivitur, si de Deo non bene creditur."

by the severity of pilgrimages and devotional austerities.

The Hindu religion, its progress and doctrines.

But in order that our Essay may embrace in itself sufficient details for a comprehensive and independent view of the subject, we would fill up the above panoramic survey by investigations of a somewhat minuter description. And first, with regard to THE RELIGION of the Hindus, and its modifying effect on their moral condition and character. The religion of the Brahmins, though apparently a most extravagant polytheism, is virtually the worship of one God⁸. The Vedas describe Brahm, or the Great One, as the abstract essence of all other deities, who are but “his million forms divine⁹.” It is a system in which monotheism and polytheism became naturally blended; for that a frigid passionless abstraction, like Brahm, could ever be the God of the unrefined populace, was in itself impossible. Gods were demanded by the cravings of their inward nature, endowed at least with moral attributes, however perverted in their exercise. Hence the Hindu system presents an esoteric and exoteric doctrine—the latter adapted through the medium of mythology to the material notions of an ignorant laity, the former to the aspirations of an intellectual idealism. These two opposite principles are practically ad-

⁸ “The Deities are only three, says the Rigvéda: but in fact there is only one Deity, the Great Soul.” Asiatic Researches, vol. viii. No. 8.

⁹ cf. Gita. Lect. 10.

mitted by the Hindu theory, but virtually the basis is not dualistic but purely spiritual. The multiform universe of subjective entities and objective forms, is nothing more than the illusory exertion of the Divine energy; it is Brahm assuming the disguise of all finite existences. Brahm essentially nothing; potentially every thing. Worthless as such extravagances are when viewed as the pretended substitutes for true knowledge and religion, (for in the absence of all moral beauties, how can a God be admired, revered, and loved?) still they possess some value when viewed as monuments of the soul's original aspirations: in them we are carried up to the verge of the deluge; in them we mingle with the wrecks of primordial tradition; they are the scattered remains of antediluvian thought; and in the vastness of the idea we may at least be made to feel that nothing but infinity can really satisfy the natural cravings of the soul.

Neither indeed would such abstract doctrines, had they rested here, have been attended with such evils as we see attached to the present system. The introduction of a mythological element to suit the grosser understanding of the populace was the key to all subsequent enormities. An assumed personal form was now attributed to the spiritual Brahm; he was represented as the Hindu Triad, "originally united in one essence, and from one essence derived." But a distinction of powers soon leads to a separation of the per-

sonified powers, and in time of their joint worship. And now the Creator Brahma is less regarded than Vishnu the Preserver, and Shiva the Destroyer; so much do the hopes and fears of mankind prevail over their gratitude.

When man had once discovered the art of distinguishing the power of the Deity, every element and quality of nature was supposed to represent some Divine agency. Thus was the worship of the Creator transferred to the creature, and the vulgar forgot, while the learned ceased to care about remembering, what the enshrined idol¹ was supposed to personate. The evil however was not to rest here. It was soon perceived that effects were usually produced from primary by the intervention of secondary causes, and the Hindu mythology became doubled at once by a symbolical representation² of this distinction. Perhaps none of man's inventions have contributed more to the degradation of God's character and of the mind of the worshipper, than the division into active and passive, male and female figure. Hence, as in the classic mythologies of Greece and Rome³, arose the grossest enormities: their

¹ cf. Note A, Appendix.

² cf. Institutes of Menu, chap. iii. ver. 86. 89. Asiatic Researches, vol. viii. No. 8.

³ cf. "Jupiter omnipotens Regum Rex ipse Deûmque,
Progenitor genitrixque Deûm—Deus unus et idem."

Augustin. de Civitate Dei.

σὸν πατὴρ, σὸν δ' ἔσσι μῆτηρ,

σὸν δ' ἄρσην, σὸν δὲ θῆλυς.—Synesius, Hym. 3.

allegories and licentious emblems are too plain to be misunderstood. Licentiousness of manner, the natural consequence of a gross worship, is ever followed by the most unfeeling cruelty and trembling superstition; whence it is that the Hindu religion has become infamous, no less for its murderous than for its impious rites and immorality. The altars of the gods have become the theatre of human pleasure, and the shameful representations of graphic pruriency in their temples are found sufficiently to encourage the disgusting scandal of living licentiousness. The Hindu institutions indeed seem to unite the awe and obedience of a stern fanaticism with the flowing dissoluteness of sanctified libertinism. And if we would fain turn to the ministers of religion, under the idea that their example would be found to modify the evident effects of such a creed, we must readily perceive, that he who presides over the choir of wantonness, cannot consistently denounce the indulgences of sensuality. He who publicly recites the coarse stanzas of obscenity, must beware in his exhortations (if he ever exhort) of impeaching the spirit of his example; and he who performs the sanguinary sacrifice, may not prudently enforce the lessons of piety and humanity.

The ministers of the Hindu religion.

Notwithstanding this, however, upon the elevated piety of the Brahmin and the humble virtues of the Hindu, poets, legislators, and states-

The sacred
books.

men have repeatedly lavished the vindication of argument, the illumination of comment, and the zeal of eulogy. And, indeed, there is much in their sacred Vedas⁴ which would lead us to expect the native character to bear the impress of many of the Christian virtues. Thus it is declared in Manava Dharma, that “goodness of disposition and purity are the best of things;” that “lineage is not alone deserving of respect;” that “a man should keep in subjection his speech, his arm, and his appetite⁵ ;” while duties of repentance and devotion, and the obligation of repaying good for evil, is often repeated by the Indian moralist and poet. The Pundits, or learned Brahmins, recite, says Sir W. Jones, the beautiful Arya couplet, written at least three centuries before our era, which pronounces “the duty of a good man, even in the moment of destruction, to consist not only in forgiving, but even in a desire of benefiting his destroyer, as the sandal tree in its overthrow sheds perfume on the axe that fells it⁶.”

But, while the Shastra propounds this and other like precepts, yet certain portions of that

⁴ cf. Laws of Menu, v. 99. “He, my servant, is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrong, contented, devout, of subdued passions, and firm resolves, and whose mind and understanding is fixed on me alone.”

⁵ cf. Laws of Menu, v. 175.

⁶ cf. Asiatic Researches, vol. iv. Eleventh Discourse.

religious law, and especially that which is of modern growth and interpolation, contain a system of doctrines, which in practical effect paralyze every good precept, and encourage almost directly every vice⁷.

The patches of good morals found in their books, the sublime shreds of sentiment concerning a Supreme Being, the scattered prayers and adorations of elevated devotion, the metaphysical notions of pantheism, of an all-pervading Deity, of whom everything is a part, whilst he himself has neither attributes nor providence; the extravagant pretensions of being absorbed in God; the idea of all differences of moral good and evil being obliterated by such abstractions, are like the rhapsodies of infidels in Christian countries, when they talk boastingly of nature, the soul of the world, the principle of order, the power of gravitation, the course of things, the mysteries of cause and effect, and a thousand other equivocal and unintelligible generalities, which virtually exclude the idea of a wise and authoritative Governor of the world, who enjoins the submission of all his creatures, requires their obedience, and will hereafter judge the world in righteousness.

That such a system of morality, neither dignified in its motives nor pure in its prescriptions, should produce the worst effects on the native Moral condition.

⁷ "The Hindus have no moral gods. What branch of their mythology has not more of falsehood and vice in it than truth and virtue?" writes Mr. Buchanan.

character, is inevitable. The virtues of the people are such as its precepts enjoin, their vices such as its precepts directly or indirectly countenance. A mild, benevolent, and inoffensive disposition has been attributed to them, which intimate knowledge disproves. The chief quality resembling virtue which characterizes the Hindus, is a certain apathy or hebetude of mind, which renders them submissive to authority, but fits them equally for the reception of vicious impressions, and indisposes them to the exercise of any virtuous energy.

Accordingly, truth and honesty, than which no virtues are more essential to the well-being of society, and in the absence of which all rights are insecure, the tenure of property and the sanctity of unblemished character endangered, are well-nigh superseded among them by fraud, chicanery, and deception. Nay, according to impartial authorities, the Indian character is not exempt from vices of a darker hue. With falsehood and dishonesty is associated malevolence, while animosity and revenge are pursued with so acrimonious a spirit, that, notwithstanding the delicacy and forbearance which the government has ever observed towards the native religion, practices⁵, originating from those feelings, and from superstitious cruelty,

⁵ cf. "Institution of Dharna," as narrated by Dr. Tennant, "Thoughts on India." Dr. Ryan's "Effects of different Religions."

threatened to paralyze the operations of law. With respect to their litigiousness, it has been observed that the minute legislation their system displays, by rendering almost every act of their life a religious obligation, puts it in the power of every individual to support himself by a reference to authority, and by enlisting conscience on every occasion, gives an air of practical obstinacy to their disputes.

It is but in accordance with such principles, that the echo of public opinion should afford no protection against the abuse of the most solemn trust; from the absence of that wholesome check, the scale of moral feeling must continue to descend with fearful rapidity, while the doctrine of deriving not merely their existence and agency, but even the principle of both good and evil from the Deity, disarms all responsibility or remorse for vice or immorality. In fine, the well-known opinion of Tamerlane⁹ is corroborated by a host of later testimonies¹. “The inhabitants of this country,” Lord Clive says, “we know from long experience, to have no attachment to an obligation;” while Lord Teignmouth affirms that “the nation is wholly void of public virtue; that it is the business of all, from the ryot to the dewan, to conceal and deceive;” while Mr. Grant thus sums

⁹ Buchanan, Mem. note 1.

¹ Cf. authorities of Berner, Governor Holwell, Sir John Macpherson, Sir Robert Barker, Mr. Clarke, Mr. Oldham, Mr. Butterworth Bagley, &c.—East India Reports, passim.

up his able enquiry into the native character,—
 “upon the whole, then, we recognize in the people of Hindostan, a race of men lamentably degenerate and base, retaining but a feeble sense of moral obligation, governed by malevolent and licentious passions, strongly exemplifying the effect produced on society by a general corruption of manners, and sunk in misery by their vices, in a country peculiarly adapted by its natural advantages to promote the happiness of its inhabitants.”

Social condition of the Hindus.

Castes.

Now, when such are the too visible effects of a false system of religious doctrine and teaching on the moral character of the native population, we can scarcely expect the SOCIAL system to present aught but feuds, poverty, and wretchedness. Accordingly, the priests are found to be the presiding masters of each household. And the distinction of castes may be considered the lever by which they bring their power to bear on the whole mass of the Hindu multitudes. It is possible that this institution may have taken its rise from the idea, that constant application to one specific employment is favourable to that concentration of mind which leads to invention and improvement. But still it bears in all its operations, the strong impress of priestcraft, and ancient Egypt may be appealed to as a country where the same phenomena were found closely interwoven with the predominancy of an arrogant superstition. We cannot therefore acquiesce in sanctioning a system

which, by imposing an artificial inequality of rank, opposes itself to the natural aspirations of genius, virtue, and industry; which, with all the absurd presumption of fatalism, allots to a specific class a monopoly of knowledge, power, and even piety; not indeed, as a reward of superior abilities or elevated devotion, but as an hereditary right. Its baneful influence may be traced even in the class it so wantonly elevates; a presumptuous sense of confidence is engendered in its favourites, the spirit of pride and indifference to that consciousness of ignorance or debasement, which is the only true guarantee of moral culture and improvement.

“He who is fortunate enough,” says Mr. Cockburn, “to be born a Brahmin finds no necessity for exerting the faculties of his mind or body; it is not even needful that he should protect his rank from the envy or attack of his inferiors; that rank is guarded by the adamant wall of superstitious separation, which from the earliest ages it has been thought equally impious and useless to assault.”

Those of the three lower tribes are equally placed by the same imperious sanction between two limits, beyond the one they dare not advance, below the other they dread not falling; thus hope and fear, the two great stimulants of human exertion, are entirely superseded. Monstrous, however, as this abuse may appear, it is so artfully blended with the whole frame of their supersti-

tion, so essentially incorporated with the fabric of society, at once supporting and supported by their manners, prejudices, and religious feelings, and consecrated by the venerable hand of undefined centuries, that it may well be deemed one of the greatest obstacles to the regeneration of India. The Brahmins are held necessary parties to all the concerns of ordinary life; they assume the privilege of directing the dress, prescribing the food, regulating the marriages, and fixing the profession of their disciples, by a threatened denunciation of expulsion from caste in case of disobedience². Thus sapped by an endless succession of sacrifices, penances, by a false code of morals, and the example of a vile priesthood, the social feeling is annihilated by unnatural distinctions. The laws of Menu, indeed, appear to have considered the whole frame of society, simply as an aggregate of family circles, unconnected except by the ties of bare consanguinity. No charities and attachment of kindred are suffered to connect them, because of the illegality of marriage between the different orders. Even the natural relation of man to man is made to give way to cold and artificial forms of caste, and the rights

² "By embracing the Christian religion, a Hindoo loses his all; relations, kindred, friends, all desert him; goods, possessions, all disappear."—Letters of Abbe Dubois, p. 13.

"Tout Indien qui embrasse le Christianisme, est absolument banné de sa tribu et abandonné aux insultes de toute sa nation."—La Croze.

of humanity are abridged or abrogated by the perverse injunction of a priestly polity. Such a heartless system of society renders the Hindu obnoxious to many reproaches.

Thus in India the female race are not found, at least in the present day, to reach that elevation of character and station in society to which they are entitled, and over which they are ever found, when duly reared under a fostering religion, to throw such a fascinating charm of delicacy and dignity. They are rather considered as ministers to the capricious sensuality of their arrogant lords. Consequently all is jealousy, hatred, and debasement, and a relaxation of mental principle and chastity usurp the place of vigour and true virtue; while difference of climate, of colour, of civilization, or of creed, seems in other countries to have little effect in modifying the natural affection of the parent, this feeling is comparatively weak amongst the mothers of India. Held under all the jealousy of restraint, they become callous to all the finer sensibilities, or spoilt by the conceits of a forced love of decoration, and displayed in licentious troops at public festivals, they are at once the objects of loathing and commiseration. Such a condition is imposed on them by the Brahminical religion, as fashioning social life, while the laws recognize their abject state in terms of contempt, suspicion, and indelicacy.

Happy are we in being enabled to refer to the abolition of the suttee, or immolation of the

Condition
of females.

widow ; never did superstition exhibit itself in a more hideous and revolting form than in that particular rite. But another evil exists, no less inimical to the pleasures and duties of social life.

Polygamy. In Hindostan polygamy is both countenanced by religion and established by law. Among the wealthy, and particularly the Mahometans, this practice is carried to the utmost bounds of Asiatic licentiousness ; and the poorer classes would probably admit the same, were they not deterred by the expense, trouble, and crimes, so often found to attend its adoption. Conjugal affection distracted or entirely alienated, mutual hatred and jealousies on the part of the contending rivals, loss of harmony and comfort at the domestic hearth, abiding feuds of families, with contending claims of offspring and neglect of parental education, mental and physical debasement resulting from excess, such are the more obvious of the numerous evils attendant upon this institution. And so long as it receives the sanction of religion and the countenance of the legislature, we can scarcely expect social life in India to bear the smile, for which it is so conspicuous in our own island.

In fine, the religion of the Hindu erects the altar of fanaticism on the ruins of humanity, by substituting for the generous and delightful charities of life, the wild extravagance of zeal ; it degrades the being whom it should have taught to advance in moral and social excellences, and con-

verts him who should have been sent forth to fulfil the duties and diffuse the blessings of sympathy and benevolence, into a prodigy of selfish and inert abstraction or boundless licentiousness. But the evil does not cease here; in a country where the great bulk of the inhabitants are cultivators of the soil, the natural increase of population will soon exceed the demand for employment, and the wages of the ryot are reduced to the lowest rate consistent with existence ³.”

These natural causes, however, are made productive of further ill by several ordinances of the Vedas, whereby early marriage is enforced, the industry of the natives deeply trenched upon by the useless dissipation of holidays, and their means impoverished by the depredations of the vagabond fakeer pilgrims, or the contribution to an extorting priesthood ⁴. Hence that deep poverty, so productive of crime and misery, which tends, indeed, to throw the appearance of contentedness about the native character, whereas, in reality, it is rather the calm of moral and social death than any active virtue.

Lastly, as to all those INTELLECTUAL endowments and attainments which adorn human nature and elevate it to its true dignity, the Hindus, as a body, are well nigh strangers; still they are very

Intellectual state.

³ Tennent's Reflections on India, p. 144.

⁴ Cf. Buchanan's Memoir, "Religious Mendicants the Corruptors of Public Morals," p. 129.—Crawford's "Sketches of the Hindus."

far from being the naturally ignorant mass that many are apt to imagine. For although their mental powers have been grossly misdirected by superstition, they are found to be of an inquisitive nature, and even of a metaphysical turn of mind, qualifying them under happier circumstances to think and act for themselves. In the region of philosophy the Hindus once luxuriated with an ardour unknown to the cooler natives of the western hemisphere. Transcendentalism, as we have seen, seems natural to a people, whose religion renders them careless about the real ⁵ events of life, but absorbed in speculations concerning the ideal world. Hence their Sankhya doctrine, perhaps the original stock from which the extreme schools of Greece and Germany have sprung, under the wild exuberance of human intellect and imagination.

In addition to their Metaphysics, we have it on authority, that the system of Logic was known to the philosophers of India ⁶, before the æra of Aristotle; while the Copernican theory, with some leading principles of Newton's discoveries, and the abstract results of arithmetic and

⁵ For notice of the Hindu doctrine of the unreality of matter, cf. Frank's *Vedanta Sara*, (p. 6, translation.) "Das Wesen ist das seyende, denkende, seelige, nicht entzweiete Subject-Object (Brahma). Die ganze Vielheit des Unempfindlichen von dem Bewusstlosen Anfangend ist das Nicht-Wesen."

⁶ Cf. *Asiatic Researches*, Vol. iv. p. 172. (Second Edition.)

Algebra, are said to have been partially disclosed in the East, previous to their final and complete development in Europe ⁷. But we must not suffer our sympathy for past ages to lead us away from the consideration of the present state of learning in India. In that country we now see only the stagnation of human genius, a state of intellect perpetually dormant and stationary. Here is beheld a lethargic people listlessly submitting to their lot, content in their ignorant simplicity to vegetate on the literary labours of their ancestors, to be as they have been, to do as they have done, with scarcely one effort to rise in the scale of improvement: consequently, as the mind must advance or recede ⁸, their wisdom has degenerated into short-sighted cunning; their study of astronomy has become the debased slave of superstitious astrology, (the tables and rules of which science alone remain to tell of former intelligence), while their whole knowledge is the monopoly of one order, the Brahmins, and among them, of one class, the Pundits. But were there no such

⁷ Jones' works, vol. i. pp. 170, 171, 172.

Cf. also S. Cyril, c. Jul. p. 134. Ἀριστόβουλος οὕτω που φησὶν ὁ Περιπατητικός· ἅπαντα μὲν τοι τὰ περὶ τῆς φύσεως εἰρημένι παρὰ τοῖς ἀρχαίοις λέγεται καὶ παρὰ τοῖς ἔξω τῆς Ἑλλάδος φιλοσοφοῦσι, τὰ μὲν παρ' Ἰνδοῖς ὑπὸ τῶν Βραχμυίων, τὰ δὲ ἐν τῇ Συρίᾳ ὑπὸ τῶν καλουμένων Ἰουδαίων.

⁸ “A man's nature runs either to herbs, or to weeds; therefore let him seasonably water the one, and destroy the other.”—Lord Bacon.

Peculiarities of the Sacred books.

exclusive monopoly, still a full knowledge of all their literature would fail in elevating the Indian mind. For the institutes do not seize on general principles⁹, and leave the application of them to the individual, but at once descend into all the conceivable positions, in which a human being can be situated; all imaginable duties connected with all possible relations, circumstances, and professions are divinely ordained; and therefore, of necessity, the knowledge essential for their full discharge is minutely revealed; lest man should err against the standard of immutable rectitude in his application of general principles to particular cases, all the modes practically applying the sciences and arts are accurately disclosed. Thus is man made dependent on revelation for his science, government, laws, modes and manners of social and intellectual life, as he is for the dogmas of religious faith, and the ritual of religious practice; his mind indeed is allowed to be exercised, but all objects of exercise and modes of application are divinely¹ predetermined. He is

⁹ Hooker, vol. ii. p. 31. (Keble). "Thereby we are taught both the cause wherefore wise men's judgment should be credited, and the mean how to use their judgment to the increase of our own wisdom; that which showeth them to be wise, is the *gathering of principles* out of their own particular experiments; and the framing of our particular experiments, according to the *rule of their principles*, shall make us such as they are."

¹ The Institutes are called, "deva nagari," or "works of the Gods."

the creature of no sentiment, acknowledging, as he does, nothing beyond positive obligation, no vital principle of free and active agency, to supply the deficiency of precept, and therefore, all invention and improvement are entirely superseded, since all being cast in the divine mould, all is presumed to be perfection. Thus has the religion of Brahma exerted its malignant influence over the intellect of India. And it is still seen “a living, operative, and tremendous reality,” shaping the opinion, moulding the character, controlling the actions, regulating its institutions, SOCIAL, MORAL, and RELIGIOUS, and communicating its own features to all its literature, science, and philosophy. Hence it follows, that restricted in his endeavours by arbitrary formulæ, the intellectual spark well nigh extinguished for want of nutrition to support its glimmering light; the Hindu becomes indolent, apathetic, and regardless of all advance and improvement in knowledge.

In ascribing then in the above manner the present debasement and condition of the Hindus, social, civil, and intellectual, to a false religion, we have answered our first question, “whence arises such debasement?” The second and more pleasing consideration now offers itself—*By what means is their individual and national character to be elevated?* Second question.

Various, indeed, have been the specifics proposed for the malady. Some have held that POLITICAL liberty, the establishment of a repre- Proposed scheme of the Political Reformers.

sentative government and free institutions, would achieve this desirable result. Now such rights and privileges, abstractedly considered, are assuredly great blessings, and productive of incalculable good. But do they not require a substratum? are they not the effects of something antecedent, rather than the causes of consequent good? Are they not the embodied forms and manifestations of previous opinions and principles? To attempt to regenerate a people by the sudden grant of free institutions in the outset, when as yet they are bound in the fetters of bondage, intellectual, moral, and religious, is to reverse the natural order of things. First, imbue the mind of an enslaved people with the spirit and sentiments of national freedom, and these, of their own inherent power, and in their own proper time, will cast off the positive forms of a crushing despotism, and clothe themselves, through the congenial organs of a free constitution, with equitable sanctions, privileges, and laws.

Proposed
schemes of
Econo-
mists.

Another class, convinced of the inefficacy of mere political expedients, have given their support to the projects of the Economists. The poverty and destitution of the natives, say they, are the real sources of their demoralization; increase their means and appliances, impart some degree of comfort and refinement by a more enlightened system of commerce, by a diminution of the land tax, by developing the rich resources of the country, by the application of machinery to

agriculture, and increased facilities of communication, and India must rise from her debasement.

But surely such a scheme is liable to the same objections as that of political reform; it cannot be a primary measure, but implies some antecedent process, as necessary for its own development. Assuming, however, that the general affluence of the country were increased, how would wealth effect the extirpation of vice and superstition? so long as the morals and understanding of the people were allowed to remain unreclaimed, the tendency of increased affluence would only enlarge the sphere for the indulgence of the desires and propensities of a corrupt nature, would merely minister more amply to the maintenance of priests and celebration of idolatrous magnificence—in a word, the chains would now be gold, but the slavery as complete and galling as ever.

Admitting these obvious facts, another, the most numerous class, have been found to affirm, that Secular education. “ignorance of true science” is the main source of this degradation. Impart, they say, to the natives useful knowledge, and you will enlighten, reclaim, and elevate them to their rightful position. A Christian education. fourth class, however, from a belief that the Christian faith is the only true religion, originally announced at the dawn of the creation, gradually developed in a magnificent chain of prophecy, and gloriously consummated by the atonement of its Divine Author, admit of nothing short of obedience to the scriptural command, of imparting

Christian knowledge to all nations², an obedience paramount to all calculations of expediency or interest, and the idle theories of the natural rights of man, and a knowledge which alone can truly elevate the human mind.

In behalf of these two specifics, "SECULAR and CHRISTIAN EDUCATION," arguments, both theoretical and practical, have been adduced by their respective admirers.

Division of
the sup-
porters of
secular
education.

And (I.) with regard to secular education, its supporters may be considered as forming two distinct classes, according as they view such education as absolute in itself, or relative: absolute, or productive of civilization (so called) independent of all religion, and relative as preparing the way for a higher knowledge, by the infusion of such antecedent civilization. The plan and substance of education adopted by these two parties are the same: but their grounds for its adoption, and their views as to its ultimate results, are essentially different.

Effects of
secular
education,
as a system
absolute in
itself.

The former class, from an opinion that all religions are equally good, oppose all interference with a nation's creed, direct or indirect, immediate or prospective. Their arguments, however plausible and winning, from the specious form of benevolence which they assume, can scarcely be acquitted of an ultimate tendency to open atheism.

² Cf. St. Matthew xxviii. 19. "Go ye, therefore, and teach all nations."

The best answer, however, to such theories of the rationalists, is made by a practical exposure of the workings of their system.

It would seem to be the natural fruit of wisdom which is of this world, that while it raises men from being led away by the more gross absurdities of superstition, it generates a pride which carries him altogether beyond the power of faith. Destruction of all faith.

'Tis true, the bare culture of the intellectual powers is the elevation of reason, but it is the abuse of culture, in that it makes reason irrational, by destroying *all* belief. The deluded disciple of Brahma goes to the other extreme, and presumes not to doubt or question, because he is unable to understand; his faith is seen in believing equally what is opposed to, as what is above reason.

Between these two extremes, Christianity holds the balance; for admitting the guidance of reason, nay, repudiating whatever is contrary to its deductions, it still affirms that reason is not the test or standard to which its doctrines are to be brought and measured; that faith is to be exercised in conjunction with reason, and by this rule is enabled to admit much, which soars above reason, and yet to allow nothing opposed to its principles. Such is true faith and reason, when seen united; whereas the faith of the ignorant Hindu is nothing but a blind acquiescence in belief, itself the source and offspring of ignorance.

Production of
deism and
a spirit of
eclecticism.

Herein it may be fearlessly affirmed, that the development of the intellectual powers of the Hindus, acting upon such a blind faith as their blind superstition blindly inculcates, would react in such a manner as to elevate reason, and destroy all faith, as a guide in religion. And, indeed, in support of such a conclusion, it is stated that one third of the intelligent population of Calcutta is reputed to have fallen into *deism* or *atheism*, forming thereby, in their religious opinions, two distinct classes ³. Of these, the former is one which numbers amongst its members, such as are more or less initiated into the intricacy of their own metaphysics, and partially acquainted with the schemes of European philosophy, and the principles of the Christian faith. The leaders of this class endeavour to interweave in the spirit of eclecticism what they conceive the most rational features of all these systems:—like that which characterized Neo-Platonism ⁴, in the death throes

³ “The appearance of the Christian faith seems to have been the signal for error, not merely to multiply its forms, but to shape itself into system, and so try, if not to supplant, at least to rival the Divine Revelation. Judaism, unable to oppose it, allied itself to Platonism, and formed a theosophic philosophy; then Paganism sought for support, by a similar alliance.”—Grant’s B. Lectures, p. 44.

⁴ “The Hindus traverse the very same ground that was familiarly trodden by the philosophers of Greece and Rome, and pursue the same ends by the same or similar paths.”—Professor Wilson’s Religious Practices and Principles of the Hindus, p. 66, Lect. ii.

of Pagan philosophy, this eclecticism is to amalgamate the peculiar opinions of all religions, with the view of extracting from the compound some ultimate doctrine virtually comprehensive of them all—some volatilized substance which may be pronounced the common essence of all the combined elements. Eastern ideas are blended with those from the far west, and the resulting system⁵ of heterogeneous doctrines has all the pompous air and consequence of a boastful rationalism: on this account it is the more dangerous foe to the advances of truth, than either the Pantheism of the Brahmin or the gross idolatry of the Pariah. Their reveries, indeed, are not so gross; but what has been gained in refinement from European opinions, becomes lost in the increased facility of deception, which false refinement ever superinduces; and there arises a greater difficulty of exposing error, which has taken shelter among the ingenuities of a subtle and cultivated intellect.

The learned Brahmins of the old school are frequently found to be desirous of a compromise, in regarding the most irreconcilable contradictions of creed, as a proof of the Divine wisdom and benevolence, in that he has caused “a ray of his glorious essence to shine forth in the differences and varieties of created things.” But this new Hindu eclecticism or unitarianism, from plun-

⁵ cf. Dr. Duff's *India and Indian Missions*.

dering Divine truth to enrich and strengthen its own false system, at the same time that it rejects the more marked peculiarities of all creeds, is apt to assume an air of greater rationality.

This tendency of instruction in mere human learning to Deism, is a course of events which the friends of religion must deplore. Still are these moral evils found the indirect servants of some possible good. For the acknowledgment of the first great article of all true belief, may be a preparation for the reception of the remainder. When ⁶ a nation rejects their former belief in a revelation in favour of the cold dogmas of an intellectual deism, it is a fearful shadow of "coming events;" the abandonment of even a corrupted form of Christianity must be a change for the worse. But when a nation substitutes even deism in the room of idolatry, it is a step in advance; something is gained by the recognition of a Supreme Being, and on this foundation we should not despair of raising the sublime superstructure of Christianity. If faith be added to this common ground of belief, the votary of Hinduism may at length be able to reach the threshold of Christianity through the medium of rationalism. But this further advance is the difficulty: the pride of unbelief, when unduly exalted, is of its nature the most obdurate opponent to a religion whose very essence is humility. And

⁶ cf. Dr. White's Bampton Lectures, Sermon i. p. 40.

the uneducated Hindu, with the blind faith of his superstition, is a better subject for Christian teaching, than the native who has learnt to merge all faith in a heartless rationalism.

The second class consist of those natives who have obtained an European "education apart from all religion whatever." This class, from the wealth at its disposal, from the facilities now opened up to offices of responsibility and power under government, from the influence it wields over the general business and commerce of the country, from its command over a free press, and withal from its prodigious activity in disseminating its opinions, proves a formidable opponent to the advance of religious truth.

Productive of atheism and a spirit of empiricism.

The Bible, containing as it does an historical and prophetic account of the extraordinary dispensation of the Almighty, must unavoidably include "many things hard to be understood." Now these things, which are so luminous to the faith of the western world, are the grand fields of controversy in the East. They seize on the Scriptures for the express purpose of impugning their contents; and the objections so often answered in Europe are re-produced in India, as if original and fresh from the mint of a new dynasty of illuminati. They demand evidences of every thing with all the presumption of empiricism; difficulties are started which arise from the form of speech and peculiarities of language;

The Bible the chief object of their attack.

from allusions to manners and institutions now obsolete; from the narration of physical changes which the world has undergone; from the being and economy of the great God, the agency of subordinate intelligences, the fall of man, and similar topics. Such men have to be met in their halls of science, and confronted with their own weapons. Difficulties such as the above require to be combated by a knowledge of the phraseology and philosophy of language⁷, of the researches of the traveller and antiquarian, of ancient and modern history, of the discoveries of science, of the speculations of ethical and metaphysical philosophy, and by the beauty and harmony of the Scriptures defended in the abstract. This class of men bear, indeed, the character of being learned, ingenious, and acute; but their acuteness is the subtlety of the schoolmen, their ingenuity the inventive art of sophistical dialectics, and their learning a mass of error and frivolity. With such minds experience proves that argumentation is sure to end in a confession, that within the narrow circle of their territory these sons of reason are impregnable even against the

Caution
requisite in
refuting
such men.

⁷ St. Chrysostom, (De Sacerd. lib. iv. § 4.) speaking of the requisite qualifications of a missionary, writes, *καὶ δεῖ τὸν μέλλοντα τὴν πρὸς ἅπαντας ἀναδέχασθαι μάχην, τὰς ἀπάντων εἰδέναι τέχνας, καὶ τὸν αὐτὸν τοξότην τε εἶναι καὶ σφενδορίστην, καὶ στρατιώτην καὶ στρατηγὸν, καὶ πεζὸν καὶ ἵππεύ, καὶ ναυμάχην καὶ τειχομήχην.*

assaults of the profoundest philosopher, since he scarcely holds any first principles of evidence or reasoning in common with them, and has no fair ground upon which to measure strength.

The real regenerator of India then will be wary how he suffers questions of "reason's congruities and fitnesses" to draw him from the practical to speculative divinity. For although philosophy is the enquiry after truth, the tracing out the wonders of the Almighty hand in the universe of mind and matter, still philosophy must not alter the scheme of the Gospel; she must rather follow, admire, and stand in attendance, as a handmaid at the porch of Revelation.

Again, the ill effects may assume a third feature beyond Deism and Atheism. For in the sudden demolition of established systems and forms, and in the absence of positive principles of counter-active power, the newly-awakened spirit will spring at a bound into the opposite extreme; exhausted, at length, by its own convulsive efforts, the sceptical spirit may become stripped of all vital energy, and its very excesses produce a reaction in favour of the former creed.

When such, then, are its visible fruits, we cannot, must not, look to human knowledge as an efficient and complete instrument for regenerating the Indian mind. Human knowledge is incapable of purifying the heart; it has not even a direct influence in promoting the interests of virtue

Reaction
in favour
of Hindu-
ism.

Human
knowledge
then is in-
complete
by itself.

or piety, though its diffusion in a country, so anomalously situated as India, may, in some few respects, tend indirectly to these purposes; it may be admirably useful in pulling down, but another species of knowledge, far higher and more valuable, will be necessary to build up. The Christian teacher must call on the Hindus to use their reason to the demolishing of the vulgar fabric of religion; but he must also bid them surrender it in obedience to faith⁸. No system of education which fails to regard these features in the condition of the Hindus, will ever prove really successful in elevating their understanding, although it may indeed exalt them to a conceited notion of their own powers such as engenders deism if not atheism.

Faith
necessary.

There is left, then, the mere choice of an alternative, either to have no religion whatever, for the intellect, once liberalized, cannot fail very soon to reject the absurd arguments in defence of the native superstition, or to substitute at once a pure religious creed. In accordance with the latter, we say, that the Hindus have been debased by a FALSE religion, and must be restored to a healthy state of moral feeling by the TRUE one. All other

⁸ cf. "No society can exist without morals, and there can be no sound morals without religion; let therefore every school assume the precepts of religion as the basis of instruction. Experience has torn the veil from our eyes."—Statement of Napoleon, according to the authority of a modern French statement.

remedies will be at best but miserable palliatives. This alone will go to the root of the disease.

Such are the arguments and opinions of those who regard secular education as absolute in itself, and independent of all views of religion, immediate or prospective. The other class of the supporters of secular education however, among whom are many of the leaders of public opinion, seem to waver between the dictates of duty and expediency; constrained by the united voice of reason and experience, they confess that the native mind of India is not to be regenerated by mere systems of political, economic, or philosophical reform; they profess to tell us, in no faint whispers, that morals and religion are necessary for the perfect amelioration of the Hindus, whatever may be the system primarily adopted.

Secular education considered as relative to a higher knowledge.

But while they conscientiously hold religious instruction to be the ultimate object in view, they suffer questions of expediency to delay its immediate application, and support a system of literary and scientific knowledge as best adapted to the existing interests and stability of our Oriental dominion⁹, and the present circumstances of Indian society; in a word, such men, with government at their head, are for civilization as the anterior process to Christianity. Expediency may be said to form the staple of the arguments of

⁹ "People here argue, as if mere secular knowledge will lead to Christianity; I do not collect any such result either from Scripture or experience."—Bishop Middleton.

this latter class, as the theoretical rights of man that of the former.

Arguments
in favour
of secular
education,
drawn from
the neces-
sity of
caution.

Thus it is urged on their part, that our mode of attack must be circuitous and cautious, not direct by an open assault. If we would indigenate our European plant to the plains of India, it is said we must gradually and cautiously adapt the seed to the new soil. And in the dissemination of instruction, can we safely repudiate all regard to native peculiarities? Our institutions, civil and religious, social and political, are the very antipodes to those of the Hindus, and our knowledge is the “fused extract” of such institutions. Whether then is the wide gulf, which now separates their minds from ours, to be bridged over by measures involving a neglect of the power of the learned, and of the dependence and imbecility of the ignorant classes? Touch the most latent spring of human action, and you fail not to disturb the established system—touch the spring with a generous view of removing the pressure, which that system has laid on its native elasticity, and you must challenge the hostility of that tremendous phalanx of priestly sages, which wields a hitherto inscrutable literature for perpetuating the enthralment of the popular mind; our political power has not affected this empire over the understanding of the people; with the Saga of Pompeii they cry, “the body to Cæsar, the mind to us.” On this account, therefore, it is said, the Legislature in its

Educational scheme has acted prudently, in using the spirit of conciliation by the adoption of European and native literature, as a charm to conciliate confidence, lull suspicion, and paralyze opposition, and as the indirect instrument of recommending to general attention the substance of a higher knowledge.

Now in such arguments as the above, the advantages of knowledge are urged as the sole neutral ground, on which to combat the power and prejudices of the native teachers. And this we may in some degree admit, and further allow with Bishop Heber, that, “whether the pupils become Christians or no, they may be great gainers by what they learn, and led to compare our system with their own, and seriously adopt the truth¹.” For all knowledge is full of the preparations for Christianity, in the case of nations sunk like those of Hindustan. The annals of all the European world, the progress of civilization, the invention of the arts, the discoveries of science, the improvements in medicine, the advances of commerce, are impregnated with the seeds of truth to such a people. The very laws of historical evidence, the rules of philosophy founded on experiment, the certainty of objective truth, the influence and consequences of good and false principles of morals on the happiness of nations and individuals, all point as

Such arguments are partially true.

¹ cf. Heber's Correspondence, Letter to the Dean of St. Asaph.

landmarks of Christianity, and under such direction a few stragglers may be ultimately brought from their wanderings.

Still a preparatory process necessary.

But as a general principle, there ought to be a preparatory process for the due cultivation of such knowledge; it cannot be such a primary process in itself².

Knowledge, indeed, without religion, viewed abstractedly, may be pronounced good; were the Hindu not the creature of a slavish superstition and ignorance, all true knowledge would not merely be negatively harmless, but positively beneficial. But as the effects of the sunbeam will be good or bad, the prolific source of fertility or miasma, according to the nature of the soil on which it impinges, so a variety of counteractive influences of a moral and religious character, must neutralize the dangerous results of letting in the full blaze of midday knowledge on a mind unsanctified by true religion. The jungle must be cleared of its trunks, and the ground itself gradually tempered

² It is worthy of remark that the necessity of spiritual knowledge, as anterior to secular, is urged by the whole system of Hindu teaching. The Vedas constantly liken such knowledge to the sun, by whose light alone we are enabled to see the things of sense.—(Windisch. p. 815.) And Eusebius (p. 511,) mentions, on the authority of Aristoxenus Musicus, that an Indian had taught Socrates that “to know human things was impossible, unless he knew also things divine;” a doctrine also taught by Plato, whose knowledge of Indian philosophy is attested by Lactantius.—(De Vit. Sap. iv. 2.)

and mellowed by proper culture, before knowledge can be committed to its bosom, with any prospect of successful vegetation.

Besides, what sympathy, I would ask, can naked knowledge have with the larger body of a people, whose numbers are continually touching on the verge of possible subsistence? where the means of livelihood is a much more pressing object, than facilities for any better or wider range of knowledge? The minds of such must be elevated through the medium of sympathies other than those of literary instruction.

Poverty of natives requires higher sympathies than those of bare knowledge.

We fearlessly affirm that Christianity alone can preserve such a state of society from the alternative of a sensual apathy and indifference to all that is excellent in human nature, or a fearful strife for the bare necessities of existence.

Again, to expect that any decided permanent change in the national mind, any real diminution of prejudice, to any great extent, should be the result of such a course of elementary education, would require a sacrifice of judgment to enthusiasm. Any doubtful good, which may be immediately produced by it, must soon terminate in the individual. For with little vital warmth, or at least a few passing influences, its effects would resemble those of the transient moonbeam, which glimmers only to show to the Laplander an ocean heaved with storms, tracts buried in snow, and a sky hung with tempests. Whereas the mellowing

Effects of secular education are not permanent.

Influence of Christian teaching abiding.

ray of religious truth gradually tempers and enriches the soil, while it enlightens. Its influences are of an abiding nature. And even should the Christian disciple be again seduced from his early allegiances, he yet does not fall thoroughly and hopelessly. There are lingering associations of moral beauty and Christian piety, which may save him still; associations which perhaps even may lead him back in some happier hour to that religion, of which he had never wholly forgotten the charms.

But let us suppose this knowledge to be imparted to the teeming population of India, with all the fulness and permanency which its most zealous admirer would hope for.

Secular education should harmonize with the popular belief.

In our own country, where the reciprocation of enlightened opinion is duly appreciated, where the sacred and civil institutions, manners, and customs, the natural records and traditions of centuries, and above all, the religious faith and observances of the people, all fully harmonize with the elementary knowledge imparted; it is found that such education, if severed from the social and spiritual influences, fails in producing those decided changes, which would materially elevate the individual, or ameliorate the condition of society.

In India they are opposed to one another.

What reflecting mind, then, can fail to foresee the inefficacy of such secular instruction, to operate the anticipated changes in India, where

that knowledge, instead of harmonizing, is found to run counter to all the institutions³, manners, customs, rites, traditions, metaphysical and religious opinions of the whole community? where the two currents flow parallel, without ever meeting; or if they meet, exhibit the peculiar property of substances which possess no chemical affinity? In such a state of discordances, the counteracting influence must be that of Christianity, whose peculiar and essential efficacy is seen, in exciting all the best sympathies of our nature, in adapting itself to all conditions of society, all diversity of character, all modifications of country and climate. Every other religion seeks its success in its happy adaptation to one peculiar region or character. Hinduism with its frequent ablutions and abstinence from animal food, so suited to the religionist of the Ganges, could never strike root amid the frozen wilds of North America; neither could the citron groves of Thibet be made genial to the gloomy and sanguinary orgies of the Scandinavian forests. The amphibious creed of the Nile must have languished and died in the poetical regions of Greece; while an Homeric mythology, with its Apollo, its Muses, and its Parnassus, could never have retained votaries amid the cold and formal worshippers of Egypt. Nay, even the Jewish system itself was one merely of local adaptation,

Christianity required to counteract.

³ cf. Dr. Duff, *India and Indian Missions*.

intended to yield in the appointed season to the universal genius of Christianity, which, alone, was to prove the religion of every clime, and absorb into one holy family the motley races of the earth. Christianity is, indeed, "all things to all men," which besides offering abiding consolation amidst the calamities of existence, as a collection of facts, interests; as a system of truth, instructs; as a scheme of salvation, elevates; as a religious institute, inspires devotion; as a practical code, enforces holiness; supplies at once the principle, the power, the model, and motives of obedience.

Conclusion that government scheme is auxiliary, but incomplete without Christian education.

In fine, we admit the legislative scheme of a secular education with all its necessary evils, as an auxiliary and indirect mode of effecting that which Christianity alone can fully realize. We may, perhaps, view it as one of the speediest modes of overthrowing the intellectual tyranny of the Brahmins, among whom a vital and practical religion like Christianity, cannot at first be expected to meet with success. Pride of intellect will suggest the enquiries of the Jewish infidels, "Have any of the rulers or of the Pharisees believed on him?" or "Can wisdom come out of Galilee?"

Such would seem to be the obvious policy to be applied to the anomalous state of Indian society—"Inasmuch as the direct enforcement of Christian teaching by the Indian government, would, in all probability, be destructive of its own ends, and subversive of our Oriental empire of opinion, by

raising a war of Hindu fanaticism, and the green banner of the Prophet⁴; Providence has created for Himself voluntary agencies, for the direct propagation of the Gospel by Christian teaching, and left it to the legislature to lend its helping hand indirectly, even through the medium of apparent ill."

Admitting, then, the necessity of Christian teaching, we may now consider it in its twofold character of direct and indirect agency.

To the former division belong :—

1. Education in schools.
2. Pastoral labour of the Clergy.
3. Diffusion of the Scriptures.

Direct
agency of
Christian
education.

"No religious creed," says Hooker, "except the Christian united popular instruction with their religious assemblies; without this essential adjunct, education in schools may lose much of its beneficial influence, and may be perverted into a means of more refined profligacy."

But to consider them separately; well may the Schools. establishment of schools challenge comparison with any scheme of amelioration, whether we consider the goodness of the end, or the simplicity of the means. Some, indeed, have been found to acquiesce in preaching as the only, at any rate the most apostolical⁵, channel by which to reach

⁴ cf. Note B, Appendix.

⁵ For the contrary account see Mosheim, where he states that St. John erected a school at Ephesus, Polycarp at Smyrna, and St. Mark at Alexandria.

the understanding, and make a lasting impression on the heart; as if, at the first blast of the trumpet, the walls of Hinduism would be thrown to the ground. But Christian teachers now wield no supernatural arms⁶; the utmost they can do, is to instruct and persuade, while they avail themselves of all methods of influence, which experience authenticates, and Christianity does not condemn.

Infant
schools,

Ordinary effects are now to follow ordinary means, and truly may it be said that the careful instruction of the rising generations is the true cradle of the Church⁷. Youth is the season in which the mind is most accessible to new information. Vice already formed, prejudice already imbibed, are almost beyond even the power of Christian redemption; it is only in the state of latent propensity, that we can reasonably expect to overcome them by the moral motives which we present, and to extinguish this propensity before it is even known to the mind in which it exists; to tame those passions which are never to rage, and to prepare the soil for the virtues of future years. Now, I would ask, how does the government scheme attain these objects? What are the motives which it presents? The ambition of

⁶ cf. Note C, Appendix.

⁷ cf. "Whom shall ye teach knowledge? and whom shall ye make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept," &c. Isa. xxviii. 9, 10.

the native student is that of gaining through such schools admission to official appointments, and a rise by gradation from the Zillah to the central Seminary, and from the scholarship to the revenue offices or subordinate judicial department. Such a system of emulation must doubtless work good, both as regards the increase of government agency, the acquisition to the Company of educated officials, and the sympathy of interest created between the governors and the governed. But in the absence of all the vital motives of religion, I see in the system only one of those ordinary steps such as legislative prudence would for its own sake adopt, and one quite independent of the duty upon which the inculcation of Christian knowledge and Christian principles alone rests. The dedication of man's rational powers to the knowledge of truth and morality, is the avowed object of Christian education; it does not merely elevate the intellect, but directs it aright, enlisting the understanding in the defence of rectitude; while it enriches the mind with all that is useful or ornamental in knowledge, it gives due regard to objects of yet greater moment, averting evil which all the sciences together could not compensate, or producing good compared with which all the sciences together are but as nothing-worth; it produces men not only able to understand the measures of government, but morally disposed to appreciate its good intentions, and co-operate in their exe-

Christian education presents vital motives of religious principles ;

And there-
by produces
allegiance,
&c.,

education. True religion⁸ is, indeed, the best support of an executive, which being founded on just principles, proposes for its end the joint advancement of virtue and happiness, and by necessary consequences, co-operates with religion in the two great purposes of exalting the general character, and bettering the general condition of man. Of every such government, by consent and concurrence in a common end, religion is the natural friend and ally, at the same time that by its silent influence on the hearts of men, it affords the best security for the permanence of order and liberty, the essential principles of every such constitution. The Christian fosters such liberty, not by idle and theoretical principles of natural equality and sovereignty of the multitude, but by planting in the breast the powerful principles of self-government—principles far higher as springs of action than any worldly motives and feelings. “The fruitful source of sedition and crime,” says De Fellenberg, “is the erroneous education of the people; in the absence of worthy motives, vice necessarily accumulates with poverty:” the mind, destitute of fixed principles, either broods in listlessness, or seeks activity in

By impart-
ing prin-
ciples of
self-go-
vernment,

⁸ cf. Montesquieu, *Spirit of Laws*, vol. i. b. 24. “The Christian religion, which ordains that men should love each other, would, without doubt, have every nation blessed with the best civil, the best political laws; because these, next to religion, are the greatest benefits that men can give or receive.”

the acquisition of gain and applause however dishonest, by means however base. It is said, indeed, by some moralists, that although industry and temperance may derive their ulterior and more weighty sanctions from religion, still they powerfully recommend themselves by the health they preserve and by the comforts they bestow. But still to temperance religion gives the stability of principle, and to industry the incentive of duty; and those two virtues, when unsupported by her invigorating influences, are incapable of resisting the allurements of indolence and the impetuosity of passion.

And inculcating the duties of morality.

Let civilization, then, (so called) and Christianity be diffused together by a system of religious education, admitting as an ingredient a certain amount of secular information. Let the "inertia" of the Hindu be overcome by transfusing through the mass of the people the "vis viva" of knowledge, but at the same time "let the children be taught of the Lord⁹."

Civilization therefore must be combined with Christianity.

Such a combination must ever prove superior to the cold and unedifying instruction obtained in institutions, which contain not in themselves the means of their own corrective. A real sympathy of feeling and belief is thereby inculcated and cherished, which, combined with true knowledge, cannot but prove the ultimate ground of a full assurance in the truth and practice of Chris-

Effects of such a combination.

⁹ cf. Isa. liv. 13.

tianity; in practice, I say, for in Christianity religion is not divorced from righteousness, but a high and faultless example illustrates her precepts, and imparts the most engaging beauty to the dead letter of the law. It does not fall within the scope of our Essay to enter into details concerning the nature of the secular knowledge to be imparted; whether, for instance, “the leading principles of our literature and science should be transferred, by translation, into the Vernacular tongue,” or “whether European philosophy should be communicated through the medium of the English language,” or whether, “since an European education presents but little scope for native attainment, while it little fits them for the ordinary routine of native society, a native education should be adopted.” With regard, however, to the other, the Christian department, this much we may affirm, that from a comprehensive view of the native character as modified by the Brahminical system; from the feebleness of impression on all youthful minds in matters of religion; from the inertia of the Hindu character, and obliterating tendency of heathenism; from the pressing wants and growing necessities of such a society; from the catalogue of past failures for want of a permanent process; it must be judged essential towards securing the full benefits of Christian education, that above the merely elementary schools, higher institutions should be founded for the purpose of turning the former to account, by

Gradation of schools necessary for imparting a complete Christian education.

drawing the noblest and brightest spirits into co-operation with us, and not throwing them back on their original ignorance, from want of opportunities of applying their knowledge.

But we need not refer to hypothesis or analogy, The effects of such a gradation. when we have before us such a system practically realized in elementary schools as connected with the high school of Madras, or the still higher institution of Bishop's College ¹; by such a graduation education works out and develops its own propagation, and by rearing a qualified native agency is not left to depend on home for labourers.

But here we are brought to our second Necessity of planting the Church in its integrity. consideration. It must be obvious that the direct agency of schools of itself is insufficient. Every year's experience tends to prove, and the opinion is rapidly gaining ground, that in our endeavours to provide for our East Indian dependencies, that which in the first instance they have not the means of providing for themselves, "the full benefit of our religion," it is not enough that we contribute to the erection of such institutions. No doubt such provision will be productive of great good; but in order for the good to be complete, and growing with the Church growth, we must plant the Church amongst the Hindus in all its integrity ². Each district must have its

¹ cf. Note D, Appendix.

² cf. Dr. Prideaux's opinion in 1694. Hansard's Par-

own allotted pastor, and the sphere of action for each labourer must be diminished. Otherwise, unsustained by usages of Christian society, and left to his own wayward inclinations, the native Christian soon forgets his pious education; his principles and opinions become gradually sapped, and he rapidly, if not irretrievably, sinks into the creature of selfishness and appetite.

Native
clergy.

And how, I would ask, is Christianity to be brought to bear on the consciences and hearts of such persons, scattered over so vast a country, but through the increased agency of the clergy, and that a *Native* one? "This vital measure, India, as on bended knees, implores of our Episcopate³." "The time appears to have arrived," says the Bishop of London, "at which a great effort is required, on the part of the Church of England, to impart the full benefits of her Apostolical government and discipline, as well as of her doctrines and ordinances, to those distant provinces
liamentary Debates, vol. xxv. 242. Le Bas's *Life of Middleton*, vol. i. p. 32.

"Man, being as he is, must have a Church. Christianity, without order and authority, is a dream, enthusiasm, desolation."—Bishop of Calcutta's Charge, 1842, p. 26.

³ Bishop of London's Letter to the Archbishop of Canterbury, April 24th, 1840.

"The fields are ripe for the harvest," writes Heber (*Last Days*, p. 174).

"Vide regiones si non sunt magis siccæ ad ignem quam albæ ad messem—nonne pudebit otiosam jacere securim, sine causâ falcem Apostolicam accepisse?"—Bernard. de *Consid.* lib. ii. 6. sec. 12.

of the British empire, where the Christian religion is left to depend for its continuance upon the energies of individual piety and zeal, without being enshrined in the sanctuary of a rightly-constituted Church, the only sure and trustworthy instrument of its perpetuation and efficacy.”

And, indeed, it is consolatory to reflect on the improved feeling on this question both of the public and government in this our age. Christian benevolence is every where bringing together those whose union seems necessary for the required regeneration of India, and almost for explaining the purposes of Heaven in the present state of things. The wealthy and pious of our land are seen contributing to the object of our appeal, with those genuine wishes of diffusive good, which of themselves create occasions for their own exertion. By their support “the Societies have done that *inadequately*, which a Christian government would do effectually;” liberal and, withal, high-principled, free as not abusing freedom, their missionary labourers are found to connect the permanency of their own pastoral teaching with the general interests of Christianity, by discouraging whatever goes beyond the cogent support of their own sentiments, and infringes on that benevolence and good-will towards all our brethren in the amelioration of India, which is the best ornament of faith and evidence of charity.

Feeling of the public and government.

Efforts at home: the Societies.

In addition to their tolerant and successful

Resulting encouragements.

efforts, the relations of the ecclesiastical authorities with the supreme and local government have been duly arranged, the number of chaplains has also received a considerable addition, churches and a cathedral have been erected, or are in the course of erection, in most parts of India. The missionary clergy with their lay committees are acting under the protection of the episcopal licence. While in addition to the encouragement from the creation of the new diocese of Colombo, and the proposal for more, the tone of morals in the civil and military services, and their estimate of the ordinance of religion, have taken fresh impulse, and all parties are becoming more accustomed to the name, station, and general functions of our Episcopal Church; a church so signally adapted, not only to receive, but to retain the converts of the Eastern world, when once they are brought to renounce the pageantries of superstition, for the sobriety and decency of her impressive worship. Neither should we omit, that our Oriental scholars have at length broken down the inclosure, and penetrated into the thickets of Sanscrit learning ⁴.

⁴ "Sanskrit 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. This fence has been broken down by the learned Jones, Wilkins, and others, and a highway made into the wood."—Speech of Sanscrit Professor Mr. Carey, Buchanan, p. 97.

The Scriptures are now translated into the Scriptures, their translation. languages of almost “the whole continent of Oriental India,” in accordance with the prayer of the royal patron of the Tamul Bible, “that the work might not fail in generations to come ⁵.” The colloquial Hindustanee, the classic Persian, the commercial Bengalee, the learned Arabic, the primeval Sanscrit, with the provincial Teloogoo, Mahratta, and Cingalese, are now made the vital medium of Christian instruction. Thereby the doctrines of Scripture and its precepts of morality are made to imitate the first supernatural endowment of the Apostles, and “speak to every man in his own tongue, wherein he was born, the wonderful works of God.”

And here we may remark, that amidst all the Points of similarity between the Christian and the Hindu Scriptures now discovered. extravagance of the Hindu religion, the several modes of Divine interposition, prophecy and miracles, visions and inspiration, the assumption of man’s nature in semblance or by actual incarnation, are familiar to the pages of the Vedas: whereby the difficulty in diffusing Christian doctrine and teaching is considerably lessened. For we have not now to bend the native mind to a belief of such truths in the abstract ⁶, but merely

⁵ cf. Letter (dated 23rd August, 1717,) from George the First to Ziegenbalg, as contained in Buchanan’s Memoir, p. 86.

⁶ cf. Halhed’s Code of Gentoo, p. 17, where the doctrine of Atonement is said to be preserved in its proper type in their “Ashummeed Tugg.” [cf.

to the acknowledgment that what is actually related of such matters in our Scriptures, is clear, evident, and wholly divested of every thing extravagant, and contrary to belief. The facts alone have now to be insisted on. And here I feel assured, that with the learned amongst the Hindus, the investigation of the Sanscrit will effect a good deal towards this conviction⁷. Long buried as it has been by the desolating “lava of successive invasions,” much has already offered itself to the investigation of our scholars of a most gratifying and instructive character. Scarcely, indeed, is this “literary Herculaneum” entered, and fragments and remains of great weight and beauty meet us in every direction, relics of former ages, and wonderfully confirmatory of the antediluvian notices in the Mosaic writings. I forbear, however, to trace any fanciful analogies between the Hebrew and Hindu and even the Christian Scriptures. But I feel confident in the belief, that when all the corruptions are at length removed, which a long series of ages has heaped upon the primitive Creed of the world, we shall be acknowledged to have drawn from the same fountain, and to be the inheritors of the same traditions⁸.

cf. Also Burder’s *Oriental Customs*, vol. i. No. 53.

cf. B. Geeta, p. 80. “I am the sacrifice, I am the victim.”—*Chrishnu’s Speech*.

⁷ cf. Buchanan, *Appendix*, article L.

⁸ “The religion of Hinduism is supposed to have been the

The advantages, therefore, to arise from the translation of the Scriptures are directly obvious; and all that we have to remark concerning their circulation, is the practical truth, that “the Gospel taught and preached must precede its circulation.” How closely it ought to follow, must depend on unforeseen circumstances, and be left to the discretion and judgment of the minister. When, however, the native mind has been sufficiently awakened, and a certain familiarity contracted with new ideas and expressions, then may the Scriptures be circulated with the greatest probability of success. Meanwhile, to the European instructor one of the greatest wants is a supply of tracts, skilfully adapted to indigenous turn of thought, and to the mode of argument which is familiar to the native mind. Circulation.
Tracts, &c.

Here, however, we must pause: into further details relative to the direct working of Christian education, we cannot consistently with the limited nature of our Essay proceed; it remains for us to consider with like brevity the indirect advantages to the cause of Indian regeneration resulting from such a system.

For although the scheme of Christian instruction Indirect effects of Christian education. first apostasy from the pure and primitive faith established in Iram, the original residence of the family of Noah.”—Jones’s Asiatic Researches.

cf. Note E, Appendix.

tion has primarily in view⁹ not the physical, but spiritual amelioration of mankind—not the concerns of time, but the interests of eternity—still the slightest reflection will suffice to show, that the less is of necessity involved in the greater. For when the mind is delivered from the external restraints of burdensome ordinances, and the internal dread of an ever-present sense of guilt, by a free impulse it begins to develop its native, though dormant, energies, and penetrate every department of human research. The natural rights of the subject and obligations of rulers—the reciprocal bonds of priest and people—the rise, progress, and nature of society—the principles of all knowledge, human or divine—the design and fitness of all schemes of polity, civil or sacred, are quickly and fearlessly investigated. Then it is, and not before, that the genius of true liberty spontaneously embodies itself in free institutions; then will a wise economy expend its increased affluences in multiplying the sources of real happiness and prosperity; then will the spirit of knowledge, unshackled from its fetters, roam at large over the realms of time and space, spirit and matter, in quest of new worlds. And what a new creation will Christianity present to the disenthralled mind of India! Moral and intellectual culture—the exercise of domestic charities—the completion of all those aspiring expectations

⁹ cf. Montesquieu's *Spirit of Laws*, vol. i. b. 24.

natural to the human mind—the gradual emancipation from superstitious fear, and freedom to improve their native resources—increased intercourse with European manners, opinions, and commerce; all these and many more blessings will engender new tastes, and confer the means of their gratification; with fresh channels of industry will be bodied forth new arts and inventions, at once the stimulus and reward of genius; from our traffic they will obtain affluence, from our instruction independence of mind and knowledge, and above all from our Creed virtue and piety. For Christianity, by introducing just and elevated views of the Supreme Being¹, and of moral and religious obligation, will present the most valuable objects of pursuit, the most powerful motives of action and sanctions of obedience. The main cause of Polygamy in India is the loss of all knowledge of the pure Deity. The chief cause of the want of fidelity and honour is, that no God of truth is recognized. Whereas Christianity insists on his just attributes and character in every part of its relations, connecting therewith all the doctrines, all the promises, all the threatenings and duties of religion; no fable is here found to intervene, to check the emotions which the moral beauty combined with the grand imagery of the Scriptures excites; and the perfection is the same,

¹ cf. “The Lord God is merciful, gracious, long-suffering, and abundant in goodness and truth.”

whether it be described as abiding in the attributes or ministering in its operation. But in support of the benign and elevating influence of Christian instruction, we need not resort to abstract and hypothetical representations. The evidence of facts is before us too obvious to be mistaken.

In recent events we have a sensible refutation of the heartless theories of those, who from prejudice confound the humble efforts of a devoted ministry with the idle dreams of fanaticism². At length has the Missionary Church of India solved the problem of the so often alleged impracticability of such a scheme, confounded the hollow reasoning of expediency on the score of non-interference with the native religion, given a higher tone to British and native sentiment on the essential constituents of sound education, infused new spirit into some of the older institutions, and generated a desire of remodelling others already on the eve of decay. Every thing convinces the understanding and encourages the hope of the Christian world, that the mind of the

² "Ninety-six villages," says the Bishop of Madras, "in the mission Sawyerpooram, have come forward unsolicited, but by the preventing Grace of God, and by the example of a purer life among their converted brethren, have utterly abolished their idols, and begged of the Society's missionary (the Rev. G. U. Pope) that they may be placed under Christian teaching."

cf. Appendix G, note.

Hindu millions is rapidly preparing for some great moral revolution. The worn-out superstition is obviously crumbling to pieces under the joint influence of Christianity and civilization, to be replaced either by natural religion or a better faith, to which that may form a stepping-stone. The marked effects, however, of a direct communication of Christian education, lead us to hope that the ill effects resulting from the opposite system may be only for a season ³. And with the gradual overthrow of the Colossus of Hinduism, all the countless habits, manners, and practices of the people are undergoing an entire change or modification. The most peculiar feature in this movement consists, in its including several of the higher castes, heretofore inaccessible to Gospel truth ⁴. We already see the Brahmin hold intercourse with the Feringhee, while the hospitality of the Hindu is freely proffered to the European; in fact, the very impossibility of adhering to the forced requirements of caste, under a society and government of so opposite a tendency, is the principle which, combined with Christian enlightenment, is undermining the system.

And if we look away from the cities to the Christian villages. revolution going on in the rural districts, we see

³ "The effect on the community at large of these discussions seems to be paving the way for their final destruction."—Dr. Mills's Letters to the Society, July 29, 1822.

⁴ cf. Heber's Letters, vol. ii. p. 263, and Mr. Pope's Report from Diocese of Madras, 1844.

Christian villages⁵ rising up under the fostering care of the Societies, wherein the baptized converts associate in Christian fellowship, encourage and protect the young and wavering neophyte, and are withdrawn from the infection of native society and habits. Such villages have the practical effect of the so often proposed scheme of colonization as the only method of regenerating India⁶. For herein asylums for both sexes have turned the miseries of famine into the opportunities of Christian instruction; while the annexation to the village schools of departments for initiating youth into a knowledge of mechanical and agricultural arts⁷, is a system well calculated to work good, by the admixture of men of Christian intelligence and principles with its torpid population, and by setting before the inhabitants the effects which so fine a climate is capable of producing, when industry is directed with ability, and animated by an honest and virtuous spirit. Men, indeed, may not be immediately converted

⁵ cf. Note H, Appendix.

⁶ cf. Smith's *Wealth of Nations*, on "Colonies." Talleyrand, *Essai sur les Avantages à retirer de Colonies*. Brougham's *Colonial Policy*.

⁷ cf. "The intention of this excellent and pious officer, (Sir Peregrine Maitland,) was to place in every village a missionary and schoolmaster of the Church of England, a farmer, carpenter, and blacksmith; and by a diligent course of instruction, to give them an acquaintance with farming and the more useful mechanical arts."—Bishop of Toronto's *Visitation Journal*, 1842, p. 11.

by these means, but the tide of prejudice may be turned, and a favourable hearing at least granted to the advocates of Christianity. For the inference is natural and just that what is excellent in its effects, may probably be true. It is evident, indeed, that in these missions of the Christian Knowledge Society rests the main strength of the Christian cause in India; and we may add, with Bishop Heber, "that grievous and heavy will be the sin, if England, and the agents of her bounty, shall fail to nourish and protect the churches, which have there been founded in the midst of a moral wilderness ⁸."

Such are a few of the fruits now being realized by our Christian schools and missions, which, when compared with the above detailed effects of useful knowledge, viewed as a system apart from religion, afford a contrast in itself sufficient evidence of the practical superiority of the education we advocate. To have extended our views to considerations of greater length and minuteness, would have been but agreeable to the interest excited by so pleasing and elevating a discussion.

"Verum hæc ipse equidem, spatiis inclusus iniquis,
Prætereo, atque aliis post me memoranda relinquo ⁹."

For us, let it suffice to have sketched the Summary.

⁸ cf. Life of Heber, vol. ii. p. 431.

cf. "An opportunity is now extended to the Church to show forth her Master's glory, and woe be unto her, if she improve it not to the uttermost."—Anderson's Colonial Church, p. 424.

⁹ cf. Virgil's Georgics, iv. 147.

moral, social, and intellectual wretchedness of Hindustan, as modified by the reigning superstition; to have traced a great outline for her amelioration, and to have hailed her dawning glories. In conclusion, it remains for us to apply a few remarks to what might seem to be the respective duties of our Christian government and Apostolic Church, as the two mighty agents in the work of Indian regeneration.

Duties and relations of the government.

“In the infancy of British administration,” says Lord Moira, “it was, perhaps, a matter of necessity to confine our legislation to the primary principle of justice, the guardian of contracts and promises¹; but the lapse of a century, and the operation of that principle, have produced a new state of society, which calls for a more enlarged and enlightened policy; it is for the credit of the British name that this beneficial revolution should arise under British sway.” But though government were truly impressed with a sense of this moral obligation, and truly desirous of conforming with its dictates, it may still err in the selection of the means employed for this purpose. So essential is knowledge, if not to virtue, at least to all the ends of virtue, that without it, benevolence itself, when accompanied with power, may be as destructive as intentional tyranny. The whole

Caution necessary in legislating.

¹ cf. also, Marquis of Wellesley's Address to the Students of the College of Fort William, and Lord Auckland's Statement in 1839.—East Indian Reports.

native vigour of India may be kept down for ages, and the happiness and prosperity of unexisting millions be blasted by regulations intended, indeed, to stimulate the very energies they repressed, and relieve the ignorance and misery, which they rendered irremediable. It therefore becomes the government to weigh deeply the various legislative means on their part, best calculated for elevating the native mind of India; by what ordinances would public prosperity and all the virtues which not merely adorn that prosperity, but produce it, be most powerfully excited and maintained.

It was, indeed, a masterly stroke of prudence to permit the inhabitants of India to retain their own legal code. But such a concession cannot be reasonably supposed to preclude such partial changes as an enlightened polity may from time to time suggest, and a regard to real improvement may demand. We need not hesitate therefore to introduce, by gradual steps, such a reform, as without trenching on the integrity of their venerated laws, may avoid the odium of direct repeal by provisionary regulations, such as may insinuate the ideas of tolerance and religious equality and rights into the native bigotry, and introduce their observance into authoritative practice. Such is the policy which marks the recently proposed measure² for relieving the property of

Gradual reform of the legal code.

² cf. Indian Mail Despatches, April 4th, 1845.

And other
civil mea-
sures.

converts from the penalties of confiscation. In the same spirit has the regard of the legislature been directed to a consideration of several other supposed remedies for the evils under which India groans, to the state of the police, to the detection and punishment of crime, to vagrancy and religious mendicity, and the such like, all of which subjects are worthy of the highest consideration, but in general partake of the nature of consequences rather than causes; attention, it may be said, has been too much fixed on the branches and not the root of the evil; if these branches be only pruned, they will shoot forth with increased vigour, so long as the stem of the upas shall be allowed to remain in its baneful operation. It is not the fixing the land-tax at a permanent standard, or bringing down the revenue to the least possible amount required to uphold the fabric of government; it is not the encouraging industry, either by facilities to, or drawbacks upon the importation of foreign merchandize; it is not the converting the mud-built hut of the Hindu into the stone palace of the Nabob, that are to work the real regeneration of India. Such palliative remedies can produce but a partial alleviation of the evil, unless applied in conjunction with wise and efficacious measures for granting the means of Christian education and worship. With a degree of impatience, for which the motive is an ample excuse, we might wish the government would take a more prominent part in

Inefficient
without
Chris-
tianity.

the work of diffusing the Gospel throughout the Eastern world. How long the executive may remain neutral on this question consistently with acknowledged decrees, is something more than a bare question of expediency³. For 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 opinions of the Christian nations around them⁴?" But still we must sympathize with, and admit the plea of a government, which is willing to let the first fair opportunity be a criterion of the obligation to act. Meanwhile, however, let every ameliorating effort be put forth which the state of Indian society will admit. Let such endeavours on the part of the government be prosecuted contemporaneously with Christian education, through the agency of the Church Societies. All that we at present demand is, that that scheme should be held supreme, to which alone the palm of supremacy is due.

For in direct contradiction of all the theories of political economists and intellectual reformers

³ Act of Parliament 1813, says, "Whereas it is the duty of this country to promote the interests and happiness of the natives of the British dominions in India, and such measures ought to be adopted as tend to the introduction among them of useful knowledge and of religious and moral improvement," &c.

⁴ cf. Buchanan's Memoir.

Neutrality
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gation.

of India, we again fearlessly avow, that the only remedy for the numberless ills under which that country groans, is the teaching of Christianity. And without reference to higher principles of duty, political considerations are sufficient to establish the expediency of introducing, at the earliest opportunity, some common sentiment which may unite allegiance with affection. For such is the nature of a government of conquest, as to require great efforts to arouse the energies of the conquered nation in its behalf. All its measures, however beneficial, will be subjected to the suspicious scrutiny of prejudice, or the avowed opposition of enmity. To infuse, then, a new and elevated spirit into the body of such a people, and awaken it from the torpor of ages, will require a knowledge of nature and adaptation of polity rarely combined. Besides the zealous co-operation of the Company's servants, we must create a general amity of purpose, no nominal but real union, no merely political association, but one of sympathy, affection, and energies. Now the Legislature may effect this to a certain extent, by making it the uniform object of the military and executive, to blend conciliation with a wholesome fear, and convert by a train of benefits the law of force into the government of friendship⁵; a policy

⁵ "A Christian policy must ever look to the Christian religion for the perpetuity of empire."—Buchanan on the expediency of an Ecclesiastical Establishment in India.

cf. also Barrow's Bampton Lectures, Serm. ii. p. 92.

Christian teaching expedient for government.

By creating a union of sentiment.

at once calculated to maintain British ascendancy, and inspire the native mind with a confidence in British protection. For, be it remembered, it is not the stillness of fear, but the quiet of satisfaction that is favourable to the vigour of government; not that death-calm which too often proves the precursor of the hurricane, but that smiling serenity of nature which at once discloses the beauties and bounties of earth, and the splendour of the heavens.

Let us then mark well the difference between this confidence and a passive acquiescence in British administration. Let no impolitic measure on our part, by arousing the prejudice of the Hindu population, steel their hearts against our kindness, and cause them to suspect even our liberalities. Let our statesmen, in a word, apply to their own guidance the illustrious character thus delineated by the Roman historian, "*Beneficio quam metu obligare homines malint exterasque gentes fide ac societate junctas habere quam tristi subjectas servitio* ⁶."

But it is obvious that human laws cannot fully effect this object, for they are not always just, cannot be universal or determinate, do not regulate the thoughts, meliorate the heart, or enforce the general practice of virtue: certain duties are set forth by law, while others are left to the moral and religious sentiments of mankind. While we

⁶ Livy, liber xxvi.

rejoice, therefore, in the splendour and security afforded by British valour—the commercial powers of British industry—the impartiality of British laws and the protecting shield of British liberty, we must yet allow that these are but secondary, and of no abiding nature, unless it becomes a primary object of legislative attention, to place them upon the rock of moral and religious principles. When, by such a policy, the native intellect is enlightened, and consequently vice and its attending miseries diminished, we may fairly hope much from the improved discernment of the people, but more from their gratitude and elevated affection.

The above enumerated facts cannot but demonstrate the wide and difficult field there is in India for legislative activity and caution. And with regard to the Church⁷, as a sister agent in the same object, she must be prepared to meet with similar, if not greater obstacles. As it is more difficult to reinvigorate a decayed constitution than to preserve the health of a system as yet unimpaired, so to elevate a degraded mind and restore a people morally and intellectually dis-

⁷ “It is no easy matter to plant a Church. It has ever been effected in pain and sorrow; and it was an act that bore with it a solemn meaning, when Christians used to bear some martyr’s remains and place them deep under the foundation of the building they were about to raise, to show that its permanency must be based on such high deeds of suffering.”—Grant’s Bampton Lectures, 294.

Duties
of the
Church;

Its difficul-
ties;

eased, must, we presume from analogy, be an arduous task. Accordingly, in our chief adversaries, the Brahmins, we must anticipate the pertinacity induced by interest and prejudice; in our hearers, languor or obduracy, apostasy or schism. An European reader, indeed, can never realize the grossness of feeling, the baseness of intention, the obtuseness of intellect, the stupid gaze of aimless curiosity, the restless ebullitions of insolence and outbreaks of levity, which meet in so many instances, our efforts to convey truth to the minds of such a people. Still do pity and compassion, policy and duty, reason and revelation, bid us advance under the numerous encouragements, which compensate the above discouraging considerations. The arguments against Christian education are now hushed, which in India, a few years ago, assumed a political type among those whose vested interests were conceived to be endangered by such a measure. While government is multiplying the beneficent institutions of the country, and seems, from its measures, disposed to widen the channel for their exercise, we behold a general sympathy awakened at home. We see distinctions of rank and wealth merged for the purpose of concentrating exertions for the diffusion of Christian knowledge, while the victories of a Clive and Wellington, the legislation of a Wellesley and Maitland, the literary labours of a Jones and Colebrooke, have all been unconsciously employed under an over-

Its encouragements.

ruling Providence, as so many instruments for placing the key of Asia in our hands, and thereby opening the way for a Schwartz, a Ziegenbalg, a Middleton, and Heber. And let us trust that legislative policy will not henceforth thwart the pious work which charity suggests. It is not, indeed, for us to overlook the application of remedies to present evils, in anticipation of the probable consequences of the Indian affairs developing on the home government. However opinions may be divided on the policy or impending possibility of such a change, it is our duty to look forward to the guidance of that governing Power, whose counsels are ever with his Church⁸, in advancing that great cause for which the world was made, and for the development of which the same world is still preserved in being. And if, as we are thus assured⁹, "Heaven itself and its principalities" exult in the diffusion of the truth among the nations, what should be the zeal of those sons of men that know the truth, to forward that blessed consummation? And where shall their zeal awaken, if it be dormant in India? Where, we may ask with Bishop Middleton, do we find more dreadful testimony to that fall from

The Governor of the world is on our side.

A motive for increased zeal,

Particularly in India.

⁸ "Lo, I am with you always, even unto the end of the world." Matt. xxviii. 20.

⁹ cf. Bishop Middleton's Sermon on Ephes. iii. 10. "To the intent that now unto principalities and powers in heavenly places might be made known 'by the Church' the manifold wisdom of God."

primeval uprightness, which Christianity was designed to repair? The dislocated strata of the earth attest to the geologist the breaking up of the great deep: even so here does the Christian trace the ruins of the moral world. The best qualities of our nature and their opposite defects are here found in immediate contact; the fear, without the knowledge, of God; courtesy without brotherly love, profuseness without public spirit, submissiveness without humility, consciousness of sin without the want of a Saviour, fortitude without feeling or resignation, a contempt of death without a hope of a happy and immediate immortality. Who can look on these things and not lament? Who, that laments them, can be backward to administer the remedy?

Can it be imagined that in the work prescribed to the Church of Christ, that branch, to which we belong, has no part, or even a subordinate part, to fill¹? It should seem, indeed, if her duties are to be measured by her means and opportunities, that no Church, since the days of the Apostles, has been called to such high destinies.

Other motives from the favour shown to our Church in its extension.

To what fortuitous coincidence shall we impute it, that at this moment her clergy are exercising their ministry in every quarter of the globe? In America, flourishing churches have grown up under

¹ “Behold, God has certainly great designs with England, and it is a mighty instrument in His hands to establish His kingdom on earth.”—Jacobi’s Reply, Abstract of East India Mission, p. 683.

her episcopacy. In Africa, a colony has been planted, by which her doctrines and discipline are brought in contact with the superstitions of the inland tribes. In New South Wales, she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia²? A vast empire has been given to, or rather imposed upon us,—and wherefore?

He who can reconcile such a consummation, even to philosophical views of the ways of God, without reference to the “manifold wisdom” as revealed in the Scriptures, and can believe it to have been brought about merely for the gratification of our nation’s avarice or vanity, cannot be acquitted of short-sighted prejudice and ignorance—it is not merely unchristian, but at once unphilosophical and unreasonable, to believe that Omniscience can work in vain, or that mighty revolutions are ever found to terminate in results,

² “Tous les grands empires que nous avons vus sur la terre, ont concouru par divers moyens au bien de la religion, et à gloire de Dieu.”—Bossuet, Discours sur l’Hist. Univ. par. 3. ch. 1.

“These things convert the debt of charity into a debt of justice. The nations of the earth demand some recompense of us; and England owes a debt of penitence and restitution. And how shall it be paid, but by the Church lifting up her voice, and stirring the nation to its duty, by letting it have no rest until she be enabled to bear the healing balm of the Gospel to the afflicted tribes—till she stand between the dead and living, and the plague be stayed?”—Grant’s Bampton Lectures, p. 32.

comparatively mean and trivial. No; “necessity is laid upon me, yea, woe is unto me if I preach not the gospel”—our national Church no less than its spiritual Head, “is set for the fall or rising of many;” it stands like a beacon on the mountain-top, or an ensign on a hill. And if sanctity be the character she bears before the Eastern world, many will be impressed with the beauty of holiness while they say of us, “Surely this nation is a wise and understanding people; for what nation is there so great who hath God so nigh unto them—who hath statutes and judgments so righteous as theirs?” And if, to this “visible rhetoric” of good living³, we add patience and moderation, the lovely child of patience: if we solicit the confidence of the lower castes by our

³ “Non eloquimur magna, sed vivimus,” boast of the early Christian converts.

“Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.”—Apology of Schwartz, 1793. Extracted from Proceedings of the Society for Promoting Christian Knowledge.

“The great means of producing conviction in the native mind is holiness of life. For ‘miracles (cf. S. Chrysostom, Hom. vi. in 1 Cor.) increase the ill-will and opinion of bad men; but purity of life closes the mouth of Satan.’ St. Paul, he adds, places patience before miracles as an evidence of his apostleship. ‘The signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds’ (2 Cor. xii. 12).”—Jos. Acosta de Promulgatione Evangelii apud barbaros.

kindness, their respect by our proficiency in the arts and sciences⁴, and their gratitude by our free communication of those blessings, we may gradually succeed in drawing them by these talismen from the fatal circle, within which they have been for so many ages spell-bound.

For their calmly-obstinate attachment to their superstition is of a sort to combine, in the highest possible ratios, the two properties of resisting a direct, and yielding to a circuitous attack; it cannot be forced, but it may be won. Let British India then, and through its medium, let the whole continent of Asia at length receive our civilization and social blessings, our morals and our religion. Hindostan may be fairly considered medial⁵ to Persia, Tartary, Thibet, China, and Japan; and from it, as from a common centre, might the Gospel be advantageously diffused under the protection of alliances and enterprising spirit of commerce. Such a consummation may indeed be difficult; but viewed in all its bearings, temporal and spiritual—in all its consequences, immediate and remote, the attempt is a lovely proof of benevolence to our fellow-creatures, a brilliant example of duty, and an urgent incentive to piety at home. Again, it may be

⁴ cf. Note M, Appendix.

“Christ shall subdue unto Himself, through our means, the whole continent of Oriental India.”—Archbishop Wake’s Charge to Ziegenbalg, 1719.

⁵ cf. Note Q, Appendix.

tardy; but Prophecy⁶ and Providence unite in giving us the assurance of its ultimate success; the one proclaims with a voice of mingled authority, admonition, and encouragement, that it shall be so; the other seems to announce in no faint whisperings that the time is already come. It is but in the spirit of our Religion to see in recent events the gradual fulfilment of the last expected Avatar⁷. "The Lord is shaking the heavens and the earth, the sea and the dry land. As yet the olive hath not brought forth; but from this day will He bless us." Like the fires of Mithra and Vesta, those on the altar of Brahma are fading away at the dawn of the Gospel: while the crescent of Mahometan power has long since been on the wane.

⁶ "From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of Hosts." Malachi i. 11.

cf. also Isaiah ii. 2; Zech. viii. 7, 8; Isaiah xl. 18; Hab. ii. 14.

cf. Grant's Bampton Lectures, p. 18.

⁷ "To pour redress on India's injured realm,
The oppressor to dethrone, the proud to whelm;
To chase destruction from her plunder'd shore,
With art and arms, that triumph'd once before,
The tenth Avatar comes."

Campbell's Pleasures of Hope, p. 45.

(The Avatars, or descents of the Deity, are ten—nine of which have already happened—in the one still future, the Divine Being is to appear leading a white and winged horse.)

Indeed, by means of legislative justice or Christian humanity, the whole system of Eastern belief is being met, exposed, and defeated; from the savage obsequies of the Ganges, or murderous procession of Juggernaut, to the voluptuous recesses of Chillambrum and Seringham.

To dispel, however, the darkness which hangs over the dark abodes of Mecca or Benares—to induce the Mahometan to deny his prophet, and the Hindu his idol—to “turn backwards the shadow on the dial of Ahaz⁸” is above the operation of mere human power—the light and impulse must ever be from above. Abjuring, therefore, the presumptuous dogma of man’s sufficiency apart from the Divine co-operation, we must repudiate the notion, that there is reason to expect such co-operation apart from the use of ordinary means. Let the Church’s prayers for assistance be duly accompanied with uncompromising exertion—let the state’s legislation be rightly sanctified by a deep regard to Christian obligations and duties, and upon the threefold base of “knowledge, morality, and religion,” will rise the proud pyramid of Indian regeneration.

⁸ cf. 2 Kings xx. 11.

APPENDIX.

INTRODUCTORY NOTE.

IN the foregoing Essay much has been but incidentally noticed, and the knowledge of many questions altogether assumed, which in a less formal treatise would, from their importance, have demanded a consideration in detail. The nature of the Essay, as one essentially of "principles," required that such omissions should be left to be filled up by personal reference to more elaborate works. Such deficiency in detail, however, is more than counterbalanced by the general character of the argument, whereby the above "principles" are brought to bear immediately on Hinduism, but are equally applicable to any country in which a pantheistic tendency seems to point to a system of secular education as a panacea for all moral and political evil. So far from expecting such healing power in unsanctified learning, we would at once appeal to India as evidence of our conviction, that the "man of sin" could not be more fearfully or faithfully portrayed than as "Intellect without God."

It was not the fortune of the writer of the foregoing essay to have read Archdeacon Grant's Bampton Lectures on the subject of Missions: a subsequent perusal, however, has enabled him to strengthen certain statements of his own, by occasional extracts from so received an authority.

NOTE A. p. 12.

"When charged with idolatry," says Colebrooke (Essay i. p. 196), "the Brahmins repel the imputation, and justify the

practice of adoring the images of celestial spirits, by arguments similar to those which have been elsewhere employed in defence of angel and image worship." The refined distinction between *λατρεία* and other worship, however calculated to calm the conscience of the more intellectual worshipper, whether Romanist or Brahmin, must, in its practical effect on the multitude, be admitted to be of dangerous tendency. "Quis adorat" (says S. Austin in Psalm cxiii. Gn. ii. § 5) "vel orat intuens simulacrum, qui non sic afficitur ut ab eo se exaudiri putet, ab eo sibi præstari quod desiderat speret?"—and in § 6, "plus simulacra valent ad curvandam infelicem animam, quod os habent, oculos habent —." And we have it on authority of Mr. Hough, that "the images and other modifications of idolatry adopted by the Roman Catholic church, have proved a real hindrance to the spread of Christianity in India. Contrary to the Roman Catholic policy," he adds, "our converts are required to renounce all semblance of idolatry."

NOTE B. p. 47.

"Mahometan population."

Scarcely any mention has been made in the foregoing essay of the Mahometan population of India. Such an addition, involving questions of a different creed, habits, laws, &c., would, in a great degree, have interfered with the unity of the subject; besides which it may be remarked, that the proportion of the Mahometan to the Hindu population is very small. It comes, however, within the compass of a note to observe, that the period for commencing a systematic attack on the strongholds of Mahometanism does not appear to be far distant. Already is the crescent on the wane—the "predestined term" of that arch-heresy is clearly indicated in the increasing neglect of rites, relaxation of discipline, change of prescribed dress, multiplication of sects, &c. Already is it a matter of belief amongst themselves, that "Mahometanism must be swallowed up by Christianity."—They are heard to lament their

degeneracy in no equivocal terms, and confess their "fallen condition to be a judgment of God." (Forster's *Mahometanism Unveiled*, ii. 524.) The Turkish dynasty is regarded by them as the last hope and support of their faith—a dynasty which nothing but the existing jealousies and balanced interests of the European powers saves from falling an easy prey to a watchful aggressor. A question, therefore, here offers itself, When and in what country is the first decisive blow to be struck? Now India is the only side on which Mahometanism would seem to be open to attack; for England may be said to be the only Christian power which retains Mahometan subjects. In the conversion of the Indian adherents of that religion, the outposts which guard any advances into central Asia would be in the hands of our Christian missionaries. We might hope that the approaching conversion would be one of such gradual and peaceful operation: but there is every reason to expect that the grand blow against Mahometanism will be struck by the downfall of its political, rather than religious existence. A religion planted by the sword will probably perish by the sword. Already may be seen signs of this, in the conflict in which a Christian power is engaged with the Circassian tribes; the protracted and bloody results of which struggle, added to those of Caubul and Algeria, would seem to prove that the moment, when it does come, will be one of fearful violence. Once begun, however, the providential uses of Mahometanism, in its character of a Christian heresy, will be seen; the Koran, as a spurious copy, will prepare the way for the true Scriptures, the unity of the Godhead, the doctrine of a resurrection and future judgment, at which Christ is, as they admit, to be supreme, with many other adumbrations of the Truth therein contained, will possibly be so many pioneers to prepare the way of the Lord. And with the removal of Mahometanism, as the middle term between carnal Judaism on the one hand, and spiritual Christianity on the other, will be brought into close contact the two systems whose conflict shall end, as prophecy proclaims, in the triumph of the Redeemer's king-

dom. But who shall presume, even with the voice of prophecy, to anticipate Providence, “which doeth many things past finding out; yea, and wonders without number?” (Job ix. 10.)

NOTE C. p. 48.

“We work now by ordinary means,” &c.

F. Xavier’s miracles considered.

The miracles reported to have been wrought by the Roman Catholic apostle of India, Francis Xavier, were notoriously disclaimed by himself, and even discredited by Roman Catholic writers. Thus Josephus Acosta¹, although found in his work *de Promulgatione Evangelii* to speak of miracles *reported* to have been wrought by Xavier, bears no testimony to the *reality* of them. Such sentences as the following plainly express his conviction: “Multus mirari soleo quid sit quod, nostrâ ætate, in prædicatione Evangelii apud novas gentes, miraculorum illa vis non cernatur quam Christus suis promisit;” “religio Christiana, ubi humana præsidia prorsus aberant, divinis est fundata miraculis;” but *now* the missionary is armed with authority of antiquity, numbers, and other means of persuasion, “non ergo fides, jam satis fundata miraculis, novis indiget confirmari,” &c. The miracles in question, however, have been made to rest on the following assumption²: “It would be difficult to find any ground on which, coming down to later times, as to the case of S. Francis Xavier, we should not allow the exercise of miraculous powers similar to those of the early Church. I merely suggest the parallelism between the two cases, and the *unreasonableness* of denying later miracles in conversion, if the older ones be admitted. And as the conversions of that modern Apostle have not been rivalled in later times, and as you will see that they have been as permanent, and have produced as stable and lasting fruits as those of Augustine in England, or of the Apostles in the provinces allotted to their

¹ cf. Grant’s Bampton Lectures, Appendix, p. 344-6.

² Dr. Wiseman’s Lectures, vii. 213.

preaching, there can be no reason to suppose that God might not exercise His power in the later as in the older case."

To deny *à priori* the possibility of such miracles would indeed be unreasonable; on the contrary, we may admit, with one of our own writers³, "that God may have given the power of working miracles." As an admission, in the abstract, this is true; but the actual performance of certain miracles is a matter of evidence and fact. And herein the miracles of Xavier Thaumaturgus fail. Secondly, with regard to the permanency of Xavier's conversions, we can scarcely admit them to have proved "as lasting as those of the Apostles," when the following is the testimony of Roman Catholic writers:—"Telle est, en abrégé, l'esquisse de la naissance, des progrès et du *déclin* de la Religion Chrétienne dans l'Inde." (Annales de la Propagation de la Foi, vol. iii. p. 58.)

The almost universal apostasy from the Roman faith in Ceylon—the inability of the converts to abide persecution either there or at Tanjore, may likewise be adduced. Of the latter mission in India the Abbé Dubois writes, that "so general a defection—so dastardly an apostasy, is, I believe, unexampled in the annals of Christianity." p. 74.

The causes of such a decline is another question. The fact of the decline is thus stated by their own authorities—the unscrupulous intrigues of the Jesuits, combined with hasty and indiscriminate baptism, may be reckoned among the chief. "As to such converts as are made by Rome," says Bishop Middleton, "I question whether they might not retain the name with the ignorance of pagans." And the present Bishop of Madras writes, that "the melancholy failure of popery, as the converter of the heathen in Southern India, is a beacon light to the Protestant missionaries. The highly-boasted Madura mission has long since proved to be 'a strong delusion and a lie.' Our system is exactly opposite to that of the Roman Catholics. We are very cautious in

³ Lectures on Ecclesiastical History of 3rd and 4th Centuries.

receiving, and very jealous in watching over our converts. With us the baptism of the convert is indeed the commencement of the spiritual life. We know nothing of the *opus operatum* of Romanism." (Society for Promoting Christian Knowledge Report for 1845, p. 86.) And the Abbé Dubois writes thus: "It would be some consolation if, at least, a due proportion of the neophytes were real and unfeigned Christians. I would hardly dare affirm that I have met any where a sincere Christian." p. 63. The cause of such lamented insincerity cannot be better assigned than in the following extract ⁴: "I am sure any one conversant with the practice of modern missions will be satisfied that no missionary, except one from the (Roman) Catholic Church, would receive persons *so slightly instructed* into its bosom, or be satisfied that they would persevere in the religion they had adopted. But they (the Roman Catholic missionaries) can do it at this day; and they have done it in every age." And melancholy indeed are the results of a practice which, so far from having been exercised "in every age," is totally at variance with the cautious discipline of the early Church ⁵.

It may, however, be affirmed, that the truth of the Abbé Dubois' statement has been questioned; an avowal so prejudicial to the credit of the Roman Catholic claims is termed "a theory, which the Abbé endeavoured to maintain ⁶;" and yet the same writer does not scruple to refer to the Abbé's authority when convenient, as "one who had been thirty years a missionary in India ⁷;" but forgets that that very experience ended in affirming, that "I have laboured thirty-two years in vain ⁸."

We may here barely notice the unfairness displayed by the above writer in publishing "a revised and corrected edition" of his Lectures in 1844, without a passing notice of the movement in Southern India—a movement which, in its extent and

⁴ Dr. Wiseman's Lectures, v. p. 133.

⁵ Bingham's Antiq. x.

⁶ Dr. Wiseman's Lectures, vii. 223.

⁷ Lectures, vii. 215.

⁸ Hough's Missions, p. 22; and Abbé Dubois' Letters, p. vii.

permanency, is alone a sufficient answer to the theory upon which two of those lectures are based. Denying, as we do, the truth of the hypothesis, that "success is a true criterion of the true rule of faith"⁹—for, as Archbishop Laud says¹, "numbers are no test of truth—numbers may be gained by error"—still let the theory be admitted, and recent facts overthrow it on its own grounds.

For other instances of unfairness, with which the missions of the Church of England are examined by the same Roman Catholic writer, I would refer the reader to the "Protestant Missions Vindicated," (p. 90,) a work by Mr. Hough, himself a chaplain to the East India Company, and an eye-witness of the failure of Romanist missions. I would also call attention to Archdeacon Grant's Bampton Lectures, p. 363, Appendix.

NOTE D. p. 53.

"Mission College,"

The proposed institution of a Missionary College now in the course of completion at Canterbury, may, we trust, be hailed as among the first notes of the Church's preparation to act as a body. Such a central endowment at home, combined with the gradual formation of others of like form and discipline in each colonial diocese, must be looked to for a perfect organization of the missionary system. Of the latter kind we have in the College and Collegiate School of the Bishop of New Zealand, the gratifying fruits of a truly Apostolic zeal and discretion. "This institution," writes that Bishop, "comprises at once a seminary of a higher order for the candidates for holy orders, and a school for younger pupils." With regard to the latter feature of the above endowment, viz. the school, we cannot but think that in England the number of already established grammar-schools and other institutions for the young of all classes and ages, will, by God's grace, pro-

⁹ Lectures, vi. p. 164.

¹ Agst. Fisher Conference, p. 254. Oxford, 1839.

duce an adequate supply of labourers for the various fields of missionary enterprise; any system which might tend to put the above Central College in direct connexion with the numerous schools of our land, by the establishment of exhibitions, and the like means, would probably command all the main benefits resulting from the school and college institutions of New Zealand. The great problem, however, to be solved would seem to be the following, "how is such an institution to be supplied with hearty and zealous agents?" For, herein, a missionary college differs from all other collegiate foundations, in that its members must become members from conviction. Motives other than those of truly missionary zeal will scarcely produce the agency which the opening prospects of our Church require and must have.

We trust that "this mighty stirring of minds," in the cause of religion, both at home and abroad, will be formed, by God's grace, to assist, or even to anticipate the wants of such an institution.

The original impulse is doubtless from above; but the subsequent motion will, in all probability, after the analogy of God's extraordinary dealings with man, be left to the guidance of this world's wisdom.—The star has guided the Church so far even to the portals of Jerusalem, but here leaves her to the use of ordinary efforts. "Arise, go into the city, and it shall be told thee what thou shalt do."

NOTE E. p. 59.

"All false religions corruptions of primitive creed."

The following may be instanced as interesting fragments of one original primitive belief. The traditional sanctity of the number seven; the words used in the marriage ceremony, "bones with my bones, flesh with my flesh;" the notion that a child contracts sinful taints in the womb of the mother (Colebrooke, i. p. 225); the idea that man is formed out of earth (Windischmann, p. 1911); the idea of an heavenly city

out of which four mighty rivers flowed (Vishnu, vi. p. 169); the belief that the world was created by more beings than one (Bhagarat Purana, 3. 12. 5). To these his sons, the Self-existing, said, "Men do ye create, my sons." The notion that a certain plant communicated immortality (Morris' Essay, p. 47); the laxity of faith predicted of the Kalijuga, or last age; the sanctity attributed to water, particularly that of the Ganges, which is said to spring from Sira's finger and cleanse sin, in the same manner as waters of baptism are said to flow from the Spirit of God, which is called (Matt. xii. 28) the finger of God. The approach to a belief in a Triune Deity is not peculiar to the Hindu system. The Chinese have a similar approximation to the truth (Windisch. p. 404), "Tao is one in nature; the first begat the second; both brought forth the third; the three made all things." The Americans, we are told, worshipped three things without an image (G. di Vega Com. Real. xxi. p. 100); while Plato's theory of three principles (*τὰ γὰθόν, ὁ δημιουργός, ἡ τοῦ κόσμου ψυχή*) can scarcely be accounted for by the perfection given to the number three as having a beginning, middle, and end. They are all, doubtless, witnesses of some antecedent and universal truth, "such as was told from the beginning, and understood from the foundation of the earth." (Isaiah xl. 21.) "Quod apud multos unum invenitur, non est erratum sed traditum," says Tertullian.

NOTE G. p. 62.

For further details concerning the recent movement in Southern India the reader may be referred to the published Reports, wherein it will be seen that in one district, containing five stations, there are now 12,919 natives under instruction. These conversions, moreover, are marked by the greatest sincerity and stability. The only fear is, lest the Church should increase beyond her strength, lest the labourers be found too few for the harvest. We trust, however, that, like India's own magnificent banian, the native Church will be soon seen sending forth from the parent stem such and so many kindred

shoots as may strike deep into the soil, and, growing with the Church's growth, prove at once her ornament and support. Meanwhile, in the absence of such native agency, India must look to England for a present supply of Missionaries. Without them the branches of the promising Church must become straggling, weak, and, from want of support, wither and die.

A brotherhood of able and devoted men, combined with the rising native agency, can alone realize our hopes in India. The Church, therefore, now calls upon her children "to go up and possess the land." "If England," said Wilberforce, "has been great in crime, let her be early in repentance—let it not appear that our superior power has been employed to oppress our fellow-creatures, and her superior light to darken the creation of her God." "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." (John iv. 35, 36.)

NOTE H. p. 64.

"Christian Villages."

"The importance of villages entirely Christian is immense; where the absence of all the tumult and seduction of heathenism, the simple cheerfulness of Christian life, and the daily enjoyment of Christian ordinances, exhibit in the most advantageous and amiable light, the excellence of the knowledge of Christ Jesus our Lord, over that debasing system with which it is thus placed in strong and beautiful contrast. The security our converts thus enjoy is no inconsiderable boon; but this is as nothing in comparison with the vantage-ground thus obtained for the further extension of the Gospel. It is now matter of history, and pregnant with the richest wisdom for the future prosecution of our labours, that the Christian villages planted long ago by the foresight of our elder brethren in the work, have now been made, by the blessing of Almighty

God, the *foci* of light and knowledge to the surrounding districts." (Archdeacon Robinson's Address, p. 9. Friday; March 14, 1845.)

NOTE M. p. 78.

"Use of arts, medicine, &c., in the work of conversion."

"The means placed in European hands for accomplishing this object, is the superiority in arts and sciences, which strike the heathen," as "coming down from above."

"It was by possession of knowledge such as this, that the Jesuits made their wonderful advance in China, and rose to the highest stations of confidence, and were entrusted with the education of princes. Astronomy, chemistry, the arts of surveying, even mechanical skill, above all, the sacred art, as it is deemed, of medicine, were the instruments by which they secured to themselves an amount of influence, which might have procured the conversion of that vast empire. Among barbarous nations this is the one source of conciliation and power, as well as an effective instrument of their improvement."—Grant's Bampton Lectures, p. 249.

NOTE Q. p. 78.

"India medial to China, &c.,"

"What shall be the character," asks Archdeacon Grant, (p. 287, Bampton Lectures,) "of that revolution which in the end will affect the whole East? For India has already been the source of all Oriental civilization and learning; from hence issued the religious faith which spread itself through Thibet, China, and the adjacent isles; once again it may rise in its regeneration to be the centre from which the streams of an holier influence shall flow through the furthest extremities of that vast continent." Such a question as the above opens a wide field for conjecture and hope; one thing is obvious, viz., the importance of concentrating our present efforts in the

conversion of the Hindus. With the fall of Hinduism, the kindred system of Buddhism, with its modifications as developed in the religion of the Lamas, must gradually and sympathetically give way. While, again, the creed of Confucius and Lao-Tsze can scarcely fail to be shaken by the overthrow of Buddhism, which divides with them the empire of Chinese opinion, and is said to be so intimately blended in some points as to form in the minds of the people but one system.

THE END.

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