

this view, the Committee attach much importance to the following representation on these subjects, from a Clergyman unconnected with the Society's Establishments in Travancore, but deeply interested in the objects which they embrace, and who describes in this document what he has personally seen and examined.

*Mr. Hough's Report, &c.*

Having returned from my visit to the Society's Missions in Travancore, I hasten to report my observations on the state of things in that interesting field, in the order in which they occurred.

MISSION AT COTYM.

(Cotym is a village on the Malabar Coast; about 18 miles from Allepie, and near the New Syrian College—The Church Missionary Society made this a station in 1817—Revs. B. Bailey, Joseph Fenn and H. Baker, Missionaries.)

I reached Cotym on Saturday evening, Dec. 9, 1820; and attended the Syrian Worship, the next morning, in the College Chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their Service: had I not known the contrary, I should certainly have supposed myself in a Roman Catholic Chapel, and have mistaken their Service for the celebration of Mass: the incense, the adoration of the host, and the frequent crossings and prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac Language, in which the Prayers were read, is as unintelligible to the people as Latin is to the major part of the Roman Catholics. But notwithstanding this, one part of the Service darted like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated Church

—a portion of St. Matthew's Gospel was read in Malayalim, the vernacular tongue of the Congregation. It seemed like the lamp of God still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no discourse at the conclusion of the Prayers.

In the evening, I attended our Church Service in Malayalim, performed by Mr. Bailey in one of the Syrian Churches: about ten Catechumens and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the Sermon. It was singular to see the person, who, in the morning officiated as Priest at the Syrian Altar, now performing the office of Clerk to Mr. Bailey; this was the Head Malpan of the College; who expresses his admiration of most of our Prayers, and will permit no one else to read the responses.

Next morning I had an interview, at Mr. Bailey's request, with the Learned Native whom he is employing in the translation of the Testament into Malayalim. He is well acquainted with Tamul; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul Version of the Testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave any thing to the Moonshiee, or to follow any Version: nevertheless, the Tamul affords as much assistance to the Moonshiee, as the English can do to Mr. Bailey; and he seemed to know how to use it with advantage. From what I could learn of the portion of the Testament already finished, there is every prospect of their possessing, ere long, a good Malayalim Translation of the Sacred Book.

Mr. Fenn next took me to the College, where I spent the remainder of the day in examining the Students. At present, the Institution has more the