at midday. There are many falsehoods in the newspapers about Delhi and its administration, against which you must be on your guard. For instance, it is asserted that little care is exercised about admitting Mussulmans, and even the worst of them, into the city. This is not true. I have gone in and out of all the gates now open, (for some of them are kept closed day and night,) and I can assert that, during the twelve or fourteen times I passed through, I saw the Europeans most carefully examining the written passes (without which none are admitted) of all persons whatsoever. There is a great caution exercised undoubtedly.—I would "guess" the present population at certainly not over twenty-five thousand persons. I passed down the Chowk to the Kotwallie; a pair of gallows were standing in front. Here deeds were done in May and June which devils might blush to own. On this spot English women

"Perished
In unutterable shame"

But the scene of their sufferings has witnessed their wrongs avenged. On these gallows, during the past few weeks, many of those who led these atrocities have received the doom of traitors and murderers. Here the two sons of the king, and a grandson, wretches whose memory must be ever execrated, after having been shot by the gallant Hodson, were left for several days exposed to the public gaze, and within this Kotwallie, eighteen more of the "king's seed" are awaiting their trial and punishment. A terrible retribution, but certainly not more than the guilt of the deeds done here calls for.

We visited the battle-field, accompanied by a British officer, who kindly described the position of the camp, the trenches, and the points of attack. One battery (that opposite the "water bastion") was but one hundred and fifty yards from the walls. And how fiercely this position was assailed and defended, is sufficiently manifest in the condition of the wall before and the mosque behind it. The storm of balls had cut down the few trees in the intervening space, as completely as though the woodman's ax had gone over them, so that not a single bough remains. Here one of the storming parties entered. A few paces from this spot our guide showed us the place where the refugees, (including several ladies,) on the 11th of May, jumped down the wall and counterscapt and climbed up the other side. Alas! all but one of this party were killed, ere they could reach a place of safety.

The trenches are all filled up, and the batteries leveled. No words could adequately describe the ruin which the contest has made. "Ludlow castle" and all the other houses which gave shelter to the attacking party, are not merely riddled, but one half of some of them completely swept away.

The injury is not equal inside the walls, for the English army's ordnance was far inferior in number and weight of metal, to that of the enemy, and at times the deficiency of their ammunition was quite serious. It is a fact that, in the earlier stage of the contest, they had to use the balls of the enemy, waiting till they were fired, and then collecting them, and sending them back into the city! The number of shells fired from the walls must have been immense, the ground being torn up by them in all directions.

We remained a long time at the flag staff tower, gazing on the scene. No one can stand there without being filled with amazement at the idea of how that little army could do its great work! Without preparation, in the hottest season of the year, with fatal sickness in their camp, (till at one time nearly a third of the whole force was in hospital,) and for several weeks not more than two thousand five hundred British bayonets were available.

The odds were fearful, the whole country around them gone, the city strongly fortified, and uninvested for four fifths of its entire extent, and filled with an immense fanatical population, besides an army of thirty thousand well-trained men, of all arms amply supplied with the munitions of war, and yet the little British force had to beat that army, and take the city; and they did it!

We lingered where General Wilson stood when that terrible assault was made, and seemed to realize the whole scene. It is doubtful if any commander in modern times has sustained a duty of weightier responsibility than this.

Further delay was impossible, and there was no room for any reverse. He must succeed or all were lost. A repulse would have involved consequences so terrible that the mind dare hardly contemplate them. If he failed, that little army must, without a miracle of Providence have been annihilated; the wavering Punjaub would have gone, and the undecided Perinees have been drawn into the current which would probably ere this have swept away everything British and Christian from the soil of India.

[To be continued.]

Obituary Notices.

Died, on the 3rd of February last, in the 76th year of his age, Mr. John Sterling, of Maitland. For many years he was a consistent member of the Methodist Church in this place, being of those who composed the little band collected together by the labours of the early Methodist Ministers in this locality.

Mr. Sterling was naturally of a robust constitution, but for a length of time prior to his decease, he was subject at times to very severe affliction, which he bore with great patience. As his end drew near, his sufferings increased; but the grace of God was sufficient for him, and he bore them without a murmur; and in humble reliance on the merits of Christ, he passed away from the sufferings of earth, to the rest prepared for the people of God. May the living take warning, and prepare for death.

W. T.

At Noel, on the 16th February, Mrs. Abigail, relict of the late Robert O'Brien, in the 81st year of age. She died trusting in the merits of Christ; and we trust that God has become her portion for ever. How short is the journey of life? Even though it be four-score years, how soon is it cut off and we fly away. May God teach us so to number our days that we may apply our hearts unto wisdom.

W. T.

On the 19th March, Mrs. Walker. For upwards of 70 years she sojourned in this vale of tears. The last few years of her life were spent in Maitland. Her affliction was of a protracted nature, which she bore with great patience and resignation to the Divine will, and with a firm reliance on the atonement she sank to rest. To her it was a delightful change from the troubles and privations of life, to the joys of that place where they shall hunger no more, nor thirst any more. Oh! happy land,

"Where sighing grief shall weep no more,
And death shall never enter there."

W. T.

On the 26th March, in the 91st year of his age, Mr. John Rines. For upwards of a quarter of a century he was a consistent member of our church, and when the infirmities of old age came upon him, he seemed to be quite cheerful and happy, being assured, he said, that when Christ had fitted up a mansion for him, he would come and receive him to Himself. As his outward man decayed, he appeared to gain strength day by day, till at length exhausted nature yielded to the power of death, and he passed away to his long expected home. An unusually large assembly attended him to his last resting place, and a deep solemnity rested upon the congregation while they were addressed upon the importance of religion, and the blessedness of those who have washed their robes, and made them white in the blood of the Lamb.

Thus it is that in the midst of life we are in death. We have not only been called to witness the flower nipt in the bud, the infant of days has been cut down, not only have we beheld the aged, after a life of toil and labour, sinking into the welcome grave and finding rest in its solitude, but we have seen the middle-aged, in all the pride of manhood, having their prospects suddenly blasted and their hopes cut off, yielding to the grasp of death. Surely these things should remind us of the necessity of diligence in the things of God, as well as seeking his grace, as discharging faithfully our several duties. Especially do these events call upon the church to be up and doing, while with their lamps trimmed, and their lights burning, and they as men looking for their Lord, enabled to exclaim,

One army of the living God,
To His command we bow.
Part of His hosts have crossed the flood,
And part are crossing now.

Yours, &c.,
William Tweedy.

Maitland, April 23rd, 1858.

Provincial Wesleyan

THURSDAY, MAY 5, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

To Correspondents.—Our rule respecting *Obituary Notices*, is that they must come from the resident Minister; and it is our particular wish that all notices of revivals, and meetings of every kind, should be forwarded to us by the Superintendents of the circuits on which they may be held. If written by others, they should, at least, be sent to us through them, and bearing their imprimatur.

The President's Return.—His Rebuke of Puseyitical Arrogance.

The President of the Conference returned from his visitation of Bermuda in the steamer Delta, which arrived here on Thursday last. He is, it gives us pleasure to report, in excellent health. His visit to the Bermudas has been a source of much true enjoyment to himself, in the intercourse it has occasioned with valued Christian friends, and has not been, we may believe, unproductive of good to the cause of Methodism in those beautiful isles. There was but one occurrence during the stay of the President to mar his comfort, and when our readers learn what it was, they will not suspect him of suffering it very materially to disturb the equanimity of his satisfaction and joy in the prosecution of his work. Dr. Richey has been so much engaged in the polemical warfare from which it appears the rampant puseyism of the day resolves the church shall have no rest, to be very heedful of the tractarian assumptions of so humble a member of the prelatical fraternity as Edward Newfoundland. It is however the first time, we believe, that he has received a decided personal insult from the "chief minister" of another denomination, and the first time that through him an insult has been offered to the denomination with which he is honorably connected. Bishop Field has the advantage, (perhaps he thinks it such), and he must have the notoriety, of being the first we wot of, who has deemed it necessary to violate the laws of good breeding and disregard the plainest dictates of Christian courtesy in order to vindicate his claim to be a successor of the Apostles. From which of the Apostles can he suppose himself to have derived by direct transmission the spirit that breathes in the brief note of his reprinted below, on every line of which may be traced the gall of bigotry or the wormwood of suspicion?

It is unnecessary for us to add anything to the pungent reproof which the President of the Conference has administered. He has amply chastised the Bishop's offence against a denomination, taking it throughout the world, more numerous and not less beneficent than the Bishop's own, while he has with Christian forbearance merged the insulting insinuations leveled against himself. These, at least, the right reverend tractarian prelate might have spared. If he, the creation of a Colonial Secretary, could not conscientiously receive from a purely-Church-appointed bishop a tribute of thanks for kindness *supposed* to have been rendered from the promptings of Christian charity, it was at least competent for him to refrain from the supercilious and significant suggestion that there was insincerity in the offer of a grateful recognition of his apparent goodness. Dr. Richey is an Irishman, from whose heart gushes with spontaneous gratitude for, and an eager desire to reciprocate, every act of kindness. Bishop Field is a countryman, we dare say, of no mean country, and yet to great credit to the manners of his country, than to the catholicity of his communion. His not too capacious soul, filled with distrust, seeks in every act of courtesy for some concealed self interested motive. But to what motive could he attribute Dr. Richey's wish to see him and thank him? Did he suppose that the President of the Wesleyan Methodist Conference of Eastern British America desired to catch him with guile and make of him a convert to the true faith? or did he imagine that Dr. Richey could gain consideration among Episcopalians or Methodists by any fraternal recognition by an Anglican bishop? Whatever his fears or whatever his fancies, we trust they are dissipated now. If some lady in his lordship's diocese would lend him a handbook of etiquette it might set him right as to the propriety of his assumption that Dr. Richey could have thrust himself upon his notice in the Episcopal palace in Newfoundland. Our readers will now have an opportunity of perusing for themselves the correspondence which has occasioned these remarks, and which we copy from the *Bermudian* of the 21st ult:—

THE BISHOP OF NEWFOUNDLAND, AND THE WESLEYAN PRESIDENT OF EASTERN BRITISH AMERICA.

To the Editor of the Bermudian.

April 19, 1858.

Sir,—I respectfully request that you will afford me a place in the columns of your Journal for the correspondence which accompanies this communication, consisting of two Letters:—

1st. From Bishop Field to the Rev. Mr. Lighbourn, and forwarded to me through the Rev. Mr. Cardy.

2d. My answer to Bishop Field.

A few preliminary remarks, by way of explaining the circumstances in which that correspondence originated are necessary to give your readers an intelligent interest in the perusal of it:—

Last year, a respected Wesleyan Minister of St. John's Newfoundland, was, in the palmy period of life, suddenly removed by death. During his illness, Bishop Field called repeatedly at his residence, to enquire how he was; and, after his decease, the Bishop not only expressed his sympathy with the bereaved widow in words, but gave practical expression to his condolence by uniting with the community of St. John's in presenting a purse to her containing between two and three hundred pounds. My grateful appreciation of those beneficent offices of the Bishop were immediately recorded in our official organ —*The Provincial Wesleyan*—published at Halifax. In the same article I expressed my determination to avail myself of the earliest opportunity to utter in the Bishop's private ear, the sentiments of unfeigned gratitude with which the opportune, spontaneous and unexpected manifestation of his great kindness had inspired me.—Finding, on my arrival in Bermuda, that the desired opportunity presented itself, I intimated my intention to the truly venerable and Reverend Mr. Lightbourn. He expressed the highest satisfaction with the proposal, and said he would have great pleasure in appraising the Bishop of my intention, and would gladly accompany and introduce me. The matter, I thought, was now fairly in train; and the interview was anticipated by me with more than usual interest, and without the remotest suspicion that my respectful and disinterested wishes would be met by a discourteous and haughty repulse. The import and *obvious* of that repulse, the intelligent reader will, from the previous statement of facts, be competent correctly to appreciate.

Yours faithfully,
Matthew Richey.

April 14, 1858.

My Dear Sir,—I am duly sensible of, and grateful for, the attention Dr. Richey would shew me by calling on me, and should be happy to make his acquaintance; but if he proposes to call professedly as President of the Wesleyan Methodist Church, that is an attention to which I can lay no claim, and which I must beg leave to decline.

I think you must be under some misapprehension as to Dr. Richey's wishing to take this opportunity of acknowledging the little service I was enabled to render to the widow of the late much respected Wesleyan Minister in St. Johns.

No such acknowledgment was or is necessary, or in the least expected by me; and, as I was in St. John's at the time of Dr. Richey's late visit to that place, if such had been his wish, he would of course have called upon me there; and I need not say I should have been equally glad, as now, to have seen him, or received any communication from him.

I am, My dear Sir,
Faithfully yours,
Ed. Newfoundland.

Rev. J. F. Lightbourn.

President Richey's Letter to Bishop Field.

April 16, 1858.

Right Reverend Sir:—

I deem it due to you—to myself—and to the Church over which I have the honour to preside, that I should lose no time in disabusing your mind of certain erroneous impressions you appear to have received, in regard to the genuine motive by which I was prompted in announcing my intention to pay you my respects, and tender my obligations for your kind and sympathizing offices to the widow of the late Rev. Mr. Chesley.

Your communication to the Rev. Mr. Lightbourn on this matter—manifestly written for my learning,—strikes, indeed I might say, *startles*, me, as a most extraordinary production.

You have obviously altogether misapprehended the motive of the desire expressed by me to treat you with marked courtesy. Is it possible, Reverend Sir, that you have permitted yourself to imagine, that a desire to obtain your recognition of my ecclesiastical status, formed any element in the feelings by which I was actuated in desiring to wait upon you? Strange hallucination! If such a morbid illusion has existed, or, perchance, now exists in your mind, allow me effectually, and for ever, to dissipate it, by respectfully, yet most emphatically, assuring you, that it is utterly impossible that *you* can be more indifferent to *my* recognition of you as Bishop of Newfoundland, than I am to any species of recognition from you as President of the Wesleyan Church of Eastern British America.

The *ex Cathedra* style in which you have *authoritatively* prescribed the only mode of my acceptable approach to you, is, permit me to say, very unbecoming. I may be tolerated by your own Clergy, especially by those of them who tremble in your presence, and deem themselves highly privileged if they can only cultivate your regard by being, in all things, the subservient tools of your imperious will. But, what shadow of a right, Sir, have you to assume such a repulsive tone towards me, who do not acknowledge your jurisdiction, and who sincerely intended you an honor which, I deeply regret to discover, you are incapable of appreciating. The supercilious pretentions involved in your pretatical dictation would be much more in keeping with the arrogant intolerance of the Papal hierarchy, than it is with the position of an Anglican Protestant Bishop; and, therefore, I cannot but deplore for your own sake, and for the sake of the sons that look up to you as their Chief Minister, that you afford unmistakeable evidence to every mind of common penetration, that the equilibrium of your faculties is disturbed by the preponderating over weening conceit you cherish of your ghostly dignity.

As to my not calling upon you in St. John's, it is only necessary for me to say, that you were at a remote part of the Island when I arrived; and if you returned home before my departure I was ignorant of the fact. Now, however, candor compels me to say, that I congratulate myself on never having come into contact with you, since you might have taken advantage, just as you have tried to *do in the present instance*, of my sincere desire to pay you all respect, to inflict upon me the humiliation of being told that, as a Wesleyan President or Bishop you could not receive me,

The desire I long entertained to form your acquaintance, your own indiscretion has wholly extinguished. I wished to honour you: You have crossed the most clearly defined lines of conventional courtesy among *gentlemen*, to hurl a gratuitous but impotent insult against my official character, and to stigmatize, by that act, the Church over which the Holy Ghost has made me an overseer,—another name for a Bishop, and meaning precisely the same thing.

It is now, I apprehend, in all fairness, my privilege to dictate the terms of any intercourse between you and myself in future:—

First, then, I require, as a *sine qua non*, an explicit and adequate apology from you, for the insult you have inflicted upon me in my recognized official position, as President of the Wesleyan Church of Eastern British America.

Secondly, an indispensable preliminary to any species of intercourse must be your unequivocal recognition of my right to all my appropriate designations, both personal and official; and which, for your guidance, in case you should ever have occasion to address me, I beg,

Right Reverend Sir,
to append,
Matthew Richey, D. D.
President of the Wesleyan Church of Eastern British America, including Nova Scotia New Brunswick, P. E. Island, Newfoundland and the Bermudas.

P. S. I may be proper to apprise you that if a satisfactory response to this communication is not forthcoming in a few days, it will very probably receive further publicity. M. R.

Bermuda.

LETTER FROM REV. W. T. CARDY.

Mr. Editor,—Removed as we are, here on this island of the sea, from intercourse almost with our fellow men, and especially with our fellow Christians,—I mean those of our own denomination,—you may judge of the pleasure we experienced when it was announced by the stage stopping before our door, that our esteemed friend, Dr. Richey, had arrived. Though he had written me to say that he might probably pay us a visit in the spring, yet I hardly thought he would be able to find time to come so far. The Dr. arrived on the 17th March, and certainly he looked better than I had ever seen him look. He seemed not only in good health, but in excellent spirits. He seemed delighted with every thing he saw,—and no wonder, for the transition from the snows and ice of Nova Scotia, to the beautiful climate of the Bermudas is very agreeable. It so happened that the Rev. J. W. Horn, from Liberia, was here, so that the President had an opportunity of learning something even of Africa, in Bermuda. He felt the climate so agreeable that he thought it also perfectly innocious, and was tempted to sit awhile on the veranda, to enjoy the evening air. In this he was mistaken, for the next morning he was so hoarse that he could hardly speak. This continued for nearly a week, making it doubtful whether he would be able to preach the first Sunday. This however he managed to do, though with considerable difficulty to himself. He preached at Hamilton in the morning, and at St. George's in the evening. On Thursday, the 23rd, several young ladies held a small Missionary Bazaar, at Hamilton; this produced £20 sterling for the Mission cause.—The Dr. kindly favoured them with his presence, and purchased something at every table. The following Sunday, the 21st, our Missionary Sermons were preached. The President preached in his own elegant style at St. George's in the morning and at Hamilton in the evening. The day was fine, the congregations good, and the collections encouraging. The next day we went to Ireland Island, to hold our Missionary meeting. We went in a sail boat, and the Dr. seemed to enjoy the trip. The meeting was well attended, the audience were highly gratified with the President's speech, and some English soldiery who were present will not soon forget his touching reference to them. Tuesday we held the meeting at Hamilton; Wednesday, at St. George's; Thursday at Bailey's Bay. At each of those places we had a large attendance, and Dr. Richey seemed at home in addressing them. Friday was a very stormy day, or we should have held our missionary Meeting at Warwick. On Sunday, the 4th of April, the President spent the day at St. George's, preaching the Gospel of the Kingdom both morning and evening. He visited on Monday, David's Island, and on Tuesday, Tucker's town, preaching at both places. And here our good friend began to experience again the effects of the climate, and was laid up, almost entirely, for three or four days. By Sunday the 11th he was so much recovered as to be able to preach at Bailey's Bay in the morning, and at Hamilton at night. The congregations at both places were overflowing. On Monday he was off again to St. George's, where he is at present, Wednesday 14th April. It was however a wet evening, and there was no congregation. We had the pleasure of welcoming our kind friend about noon, and in the evening I took him out to Harris's Bay, where he preached the word of life again. The next day we set off about two o'clock for Somerset, taking the light-house in our way. The Doctor's congregation consisted of colored persons; he was apparently quite at home, and the people gave heed to the things which he spake. We returned to Hamilton the same evening, and reached home about midnight. We had a most lovely ride; the Dr. seemed to enjoy himself exceedingly. On Sunday, the 18th, he preached in the morning for the Presbyterians, and in the evening at Hamilton in our own chapel. Monday we went to Ireland Island, where the Doctor seemed *at home* in many more senses than one.—Thus you see Mr. Editor he has not been idle since he came to Bermuda. Of the contrary, he has been in labours abundant. We have seen much of him, and have found him one of the most agreeable men we ever met with on earth. Even our children have become attached, strongly attached to him. I have not pretended in this sketch to give an account of the Doctors's visit to Bermuda. That he will do himself, no doubt. If I am not mistaken he will will have much to say of his visit.

Yours, truly,
W. T. Cardy.

Hamilton, Bermuda, April, 5, 1858.

Letter from Rev. R. Knight.

Mr. Editor,—The communication published in your paper of the 8th inst., containing the particulars attendant on the voyage of our beloved President to the Island of Bermuda, the truly Christian and warm-hearted reception awaiting him on his arrival by his brethren and our people, accompanied by the Minister of the Methodist Episcopal Church, has, I sincerely assure you, afforded me more than ordinary pleasure. From what I had witnessed of the seaworthy habitude of the Doctor on our mutual visit to Newfoundland I had become fully convinced that he would on all occasions bid stern defiance to the demand of Neptune—usually made, and not less painfully and promptly responded to by those who make their transit over his watery domain.

On that occasion, with an unvarying healthy appetite, and undisturbed serenity, both physical and mental, attended by his wonted sociability and suavity of manner, he, (I do confess, to myself somewhat enraged that finished off by an intelligent and otherwise agreeable companion from his own emerald isle, setting in motion simultaneously his nationality and his Wesleyanism:—Notwithstanding all these there were ingredients which, if they did not embitter the cup of his enjoyment, must have in some degree lessened the sweetness of its taste. "The rolling motion,"—"a proclivity that unavoidably subjects one to a tax"—expressions these peculiarly suggestive. It is not said in what currency this implied impost was paid. Still highly probable it is that the old ocean monarch demanded payment in that kind of coin, which he alone deems sterling, because stamped with his own superscription. Upon the whole we may be allowed the liberty to guess that the Doctor, with all his dignity, must, like all others, when demanded, pay his tribute to Neptune.

The President, however, on his arrival to the port of destination must have been richly rewarded for all that "rolling motion," "unavoidable proclivity," with all their consequents could entail, when the scenery of St. George's, which his well known taste for what is beautiful in nature led him to designate as a scene of real "enchantment" burst upon his view. This is in perfect accordance with the description I have heard from those of our brethren who have been located on that gem of the ocean, as also from our beloved Brother Cardy, at present stationed there, in a letter I but lately received from him

We cannot be sufficiently thankful to the head of the Church, as a Conference, that the Presidency is placed in the keeping of one so competent and willing to perform the weighty and important duties which that office involves. The official duties to which the President has been called within the last few months have demanded and secured his presence and official action at the two extreme points of our Conference—namely, Newfoundland and the Bermudas. The distance he has travelled either by land or water must not be estimated by hundreds, but thousands, of miles, and these performed in the wintry season of the year. May a gracious providence continue to him a large measure of health and strength whereby he may be enabled for many years to conserve the interests of the Church of Christ.

The near approach of our Conference cannot but remind us of the speedy lapse of time, of how fast the years roll round and pass away. We may, I am persuaded, look forward to our coming session as to one which shall present a more than ordinary increase to our membership. The pages of your journal have been peculiarly cheering inasmuch as they have been the record of the gracious manifestations of the Lord the Spirit in the awakening and conversion of the souls of men, and that by hundreds in not a few of the sections of our field of ministerial and pastoral labour. The seven Districts of our Conference have been more or less blessed with numerical increase.—The Fredericton District contains ten Circuits. One of these is unsupplied. In seven of the nine supplied Circuits, the Lord has been pleased to bless us with a cheering increase to our Societies. We may safely hope that by our District returns it will be found that four hundred at least will be added to the members of our Church.

The animating reports which reach us from the United States deservedly demand expressions of ardent gratitude to God.—These movements truly present appearances of the latter day glory. Ere the consummation of prophecy and promise can be realized, there must be such momentous upstirrings. Isolated conversions, or, even revivals few and far between, or when they come, limited to narrow bounds, can never be better than a feeble harbinger of the Saviour's millennial reign.

Every genuine follower of the Saviour must catch the inspiration of the following beautiful prayer—

"Hosts, list best age of prophecy, be born!
Tread, for the old hereditary thorn,
Clothe the dry waste with myrtle, rose, and pine,
Find all things fair by power, and own the glory thine.
* * * * * * *
Send of the Spirit, make than word of light,
Go travelling on in the greatness of thy might;
As from a fountainhead, win thee widen ng way!
Why, why shall thy Chariot wheels so long delay?
See the vast Standard of the Cross unfurled,
Assert thine own, the kingdoms of the world,
Till the whole course of time, and earth be driven
To various in the eternity of Heaven."

I am, Mr. Editor, Your's.
R. Knight.

Christian Education for India.

The following article we find in the Wesleyan Methodist Magazine, copied from a "Statement on the Formation of a Christian Vernacular Education Society." If the principles here enunciated be sound, it needs no argument from us to prove that their application is not confined to India:

The grounds on which the policy of giving a non-Christian education in India has been vindicated are two-fold: prudence, in avoiding offence to the prejudices of the natives; justice, in not using public funds raised from among themselves to convert them from their own religion. As to the former ground, it remains to be proved that the Hindus are ever offended by teaching which they are free to seek or avoid, as they would assuredly be if placed under compulsion, or threatened with breach of caste. The words of Professor H. H. Wilson, used in reference to the motives of the Sepoys in the celebrated Vellore mutiny are, *mutatis mutandis*, applicable to the question of schools:—*

"It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindu or Mohammedan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder..... *It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or the persuasion of the Missionary which they feared, but the arbitrary interposition of authority.*"†

The belief that fears of popular resistance to the use of the Bible in schools are groundless, is supported by the fact that a statement laid before the Government in 1853 exhibited the following comparison between the two classes of schools:—

Christian Mission-Schools, 1,668. Scholars 96,117.
Government Schools 904. " 23,362.‡

In 1831, Mr. Roberts, being at the head of a school supported by the Heathen Rajah of Travancore, proposed that the rule which forbade the use of the Bible to all but Christians should be rescinded. The Rajah not only consented, but granted two hundred and fifty rupees from the public funds for the purchase of Bibles. The attendance on the Bible class, being voluntary, was at first small; but gradually increased,—

"Till, after a while, not a single dissentient remained: and from that time to the present the Bible has been read in the schools by the Brahman, the Sudra, the Chogan, the Mohammedan, the Parsee, the Papist, the Syrian,—in short, by all who are able to read it, and that without any objection or manner of complaint. And not only so; after the Bible came into general use, the Hindu and other native youths began to purchase copies for their own use, which they could therefore take home with them, and read them there as well as at school. Thus the sacred Scriptures found their way into houses and places to which Missionaries could have no access, and were read in the hearing of the great, the proud, and the hostile perhaps, by their own children."§

In the city of Mysore, the Heathen Rajah adapted a school conducted by the Wesleyan Missionaries, transferring to it a monthly grant by which he had supported one on the Government or non-Christian principle: and this he gradually increased till it reached £180 a year, beside a good house. Subsequently Sir Mark Cubbon, who ably governs the territories of the Rajah, gradually made grants, first to one and then to a few other Mission-schools, in Bangalore and elsewhere; and so far from the natives evincing any jealousy on this account, they freely sent their children to all, and at Tomkoor built one for the Missionaries by funds raised among themselves. When a return of all the schools in Bagalore which teach English was made, *on the report of a native*, it proved that the only one in which *Brahman* youths were found was a Missionary school. After some years the Missionaries withdrew from the Rajah's school, and it was carried on upon non-Christian principles; and then the people, so far from manifesting satisfaction, got up a petition to the Society with whom the Missionaries were connected, praying that a school for their children might be established; and this was signed in nine languages, by *upwards of three thousand four hundred* persons, as well by "Hindus, Mussulmans, and all other people." Mr. Hardey, the Missionary, having raised part of the necessary funds in England, called upon the natives to raise two thousand rupees on their part. A notice in Hindustanee and Canarese was published throughout the city, calling a public meeting in the house of a native gentleman.* At this many able speeches were delivered: the introduction of the Bible was earnestly contested; and, though a rich native offered £400 if it were excluded, it was carried by the declaration of the solitary Missionary, that he would not touch a farthing of their money *without a clear understanding that the school should be conducted as all other Missionary schools*; after which twelve hundred rupees (£120) were subscribed on the spot. This took place, not in one of our Presidencies, or in a great European station; but in a capital city of the interior, with few resident English, and a native court.

Sir Emmerson Tennent, in his work on Christianity in Ceylon, mentions a case in which the Brahmans, having set up a school in opposition to those of the Missionaries, could not make it succeed, and as a means of doing so, introduced the Bible. Dr Kessen, now of Paris, gives the following statement respecting Ceylon:—

"The reading and explanation of the Scriptures occupy the first hour of the day in every Government school. This is the law never departed from; but the audience is entirely optional. And yet so mildly but firmly is the law enforced, that, during the entire period of my connexion with these schools,—extending over sixteen and a half years, whether as Principal of the three highest establishments, or as Superintendent, or as member of various Sub-Committees,—not more than three cases have occurred in which parents objected to the attendance of their children during that first hour. I left in my establishments, ten months ago, not only children of every form of Christian faith, but Hindus, Buddhists, Mohammedans, and Parsees, all heartily reading the word of God, receiving the explanation, and kneeling in prayer to the God and Father of our Lord Jesus Christ.

"In Ceylon, the question of religious instruction in public schools is most fully and practically solved."

As to the argument from justice, namely, that it would scarcely be fair to take money raised from the natives, and use it in turning them from their own religion; this would prevent us from teaching them European science as well as Christian truth; for it contradicts their sacred books at every turn, and thus at once offends their prejudices, and alienates them from their own religion, both the argument from fear of offending, and that from scruples as to converting them, bear against all education which destroys the credit of their Shastras; that is, against all instruction in any physical or spiritual truth. And it may be asked, which is the more obvious offence against their sacred books,—to deny their statements respecting visible objects, or those respecting unseen mysteries? Which the greater injustice, to employ their money in undermining their ancestral religion, without giving any substitute, any moral basis of character, or in teaching them truths which they admit to be sublime, and precepts which their consciences acknowledge to be "holy and just and good?" The advocates for the exclusion of scriptural instruction constantly allege, as one proof of the excellence of their own system, that it must convert the pupils in the long run: thus destroying their own plea, that it is unfair to use schools supported from public revenue for purposes of conversion; and also showing that the plan is a system of conversion, under cover of professed neutrality.† They justify themselves in teaching what unsettles the belief of the natives on sufficient ground, which is ably stated in the following passage of Sir C. E. Trevelyan, combating the claim that we should teach native learning, and not European science, by arguments which hold equally good against the claim that we should teach physical, but not moral truth:

"I cannot admit the correctness of the test by which the Oriental party would determine the kind of knowledge to be taught. Is it meant that we are bound to perpetuate the system patronized by our predecessors, merely because it was patronized by them, however little it may be calculated to promote the welfare of the people? If it be so, the English rule would be the greatest curse to India it is possible to conceive. Left to themselves, the inherent rottenness of the native system must sooner or later, have brought them to a close. But according to this view of he subject, the resources of European skill are to be employed in imparting to them a new principle of duration: knowledge is to be used to perpetuate ignorance, civilization to perpetuate barbarism; and the iron strength of the English Government to bind later still the fetters which have so long confined the native mind. This is a new view of our obligations; and, if it be a just one, it is to be hoped that, in pity to our subjects, we shall neglect this branch of our duties.—Fortunately for them, we have not thought it incumbent on us to act on this rule in other departments of administration.—We have not adopted in our system barbarous penal enactments, and oppressive modes of collecting the revenue, because they happened to be favorites with our predecessors. *The test of what ought to be taught is, truth and utility. Our predecessors consulted the welfare of their subjects to the best of their information: we are bound to do the same by ours.* We cannot devest ourselves of this responsibility: the light of European knowledge, the diffusive spirit of European benevolence, give us advantages which our predecessors did not possess. A new class of Indian scholars is rising under our rule, more numerous and better instructed than those who went before them; and, above all, plans are in progress for enlightening the great body of the people as far as their literature will permit,—an undertaking which never entered into the imagination of any of the former rulers of India."‡

The principle laid down in the sentence which we have put in Italics, that the test of what ought to be taught is truth and utility, and that we are bound "to consult the welfare of our subjects, to the best of our information," is perfectly sufficient to assure our Government that it is right in teaching what is true and useful, though it destroys all belief in Shastras full of falsehood; yet it does not free it from the charge of disingenuousness in knowingly giving instruction which must produce this effect, if it professes neutrality.

Among Christians, to whom this appeal is addressed, a variety of opinions will exist respecting the duty of Government in India. Some will think that it ought to withdraw from the work of education altogether, and leave it to Missionary Societies; others would deprecate this course, as one by which several great and populous countries must be abandoned, for some generations to come, to a purely Heathen condition. Some believe it to be wrong, or Christians to accept grants in aid; others, since they may be obtained by Heathen and Mohammedan societies, which do not accept grants in aid, or which do not make the Bible a part of their system, think it right to avail themselves of the Government grants, and yet to use the money in a way which shall be most practical and most in accordance with the Christian religion. Some Christian societies in Ceylon, for instance, receive Government grants, and yet