

throughout England. Applications for further church accommodation have been made by the inhabitants of 47 districts, situated respectively either in England or Wales. London, long heretofore designated "the city of churches," will soon, it is to be hoped, better deserve that name, for as yet the wants in this respect of its immense population are but half supplied. It is most gratifying to observe, that so large a portion of the new buildings is set apart for the use of the poor.

**IDOLATRY IN INDIA.**

The following letter from Sir Peregrine Maitland to the Bishop of London, appeared in the Times a few days ago:—

My Lord,—it is not on account of the particular connection which I happen to have had with the subject of your Lordship's motion in the House of Lords on Tuesday last, but it is as a member of the Christian Community that I desire to acknowledge myself deeply indebted to your Lordship for the zeal and ability with which your Lordship on that occasion exhibited the true state of the question which has too lately been agitated, in respect to the propriety of our assisting in the Heathenish rites of the Hindoo worship.

Next to the importance of giving to the people of this country an accurate knowledge of the truth as it respects this question, it is material to its right and satisfactory adjustment that the efforts which are used to that end should not be misapprehended in India, either in respect to their object or extent. And I am persuaded that if pains are taken to prevent misapprehension, there will be found on the one hand no resentment, and on the other no occasion for alarm.

There are one or two points in respect to which any public discussion of the question in this country is too likely to afford ground for erroneous impressions, either because all those who take part in the discussion have not that intimate knowledge of its natural bearings which opportunities of local observation can alone confer, or because such as have enjoyed those opportunities are to imagine that it is not necessary to explain so distinctly what to themselves is so familiar and obvious.

I do not mean that in the statements and observations of your Lordship any room was afforded for the error to which you more particularly allude; but for the tone of some part of the highly interesting discussion which followed, it is possible that an erroneous idea might be formed of the change which every Christian must desire to see introduced into the practice of our Government in India. It cannot be too plainly avowed, or too clearly inculcated, that all that was intended by the Court of Directors in their Despatch of 1833, and all that is desired by those who wish to see that despatch faithfully acted up to is, that the Hindoos shall be left to perform by themselves their acts of public worship to their idols, unaided and unmolested by the civil and military authorities of the company.

Hitherto we have given our positive countenance and active support to this idolatrous worship. That henceforth we should abstain from doing so, is the only change that is contemplated, or ever has been contemplated. Neither the Government, nor any of its servants have proposed or desired that the natives should, by any compulsion, be constrained to abandon their own religious observances, or to adopt ours.

However slow may be the effect of teaching, example, and persuasion, the most zealous Christian is not only content to look to no other human means of conversion, but he feels himself prohibited by his own religion from resorting to any other.

That we do either intend or wish to propagate the Christian religion by force in our Eastern possessions, is not imagined by any part of the population there, and there is no point on which we ought to be more careful than to preclude the possibility of such an inference being drawn, from any thing that may be done, or said, in this country.

But, on the other hand, nothing can be more vain and unreasonable than the fears of those persons who imagine that the forbearing to assist in the superstitious and idolatrous worship in the East will excite

tamels and hostility, and be resented by the natives as an invasion of their religious freedom.

Bound as their attachment is to their superstitions, they do not require that we shall become idolaters; and I venture to assert, that whenever the Government shall think fit to allow their own order to be executed (as I imagined they did intend to do, or rather had done, when I accepted the military command of Maltras,) they will find that our native subjects in India are not so unreasonable as to deny to us, even in their hearts, a right to exercise that religious freedom which they themselves so fully enjoy.

I observed that in the debate of last Tuesday evening, in the House of Lords, it was asked by your Lordship, what was the proportion of Mussulmans in the Madras army. It was a natural inquiry, for it is material to consider that in this presidency the idolatrous worship of the Hindoos does not stand opposed to the Christian religion alone. It was replied by the highest and most respected authority, the Duke of Wellington, that the proportion of Hindoos was by far the most considerable, and that the Mussulmans were almost confined to the cavalry regiments. I have no doubt that any member of the Court of Directors would have given a similar reply to your Lordship, and the information would have been perfectly correct in reference to a period which is now gone by, a period to which his Grace expressly alluded.

At present, however, the following is a just statement of the proportion of the different creeds in the Madras Native Army—viz.:

Mahometans .....	24,000
Hindoos .....	22,000
Other creeds .....	8,000

It will be evident from this statement, which is nearly accurate, that the being compelled to attend at the Hindoo festivals is naturally distasteful (to use a mild term) to considerably more than half the native army.

Speaking of this attendance, a veteran and highly respectable officer of the Mahometan creed remarked, "We obey in silence, but (laying his hand on his heart) it makes uneasiness here." This species of uneasiness, however, is not always so passive. It exhibited itself recently in overt acts at Mysore, and made the presence of two regiments of cavalry and one of infantry necessary to restore tranquillity. I refer to one other instance, because it produced from Hindoo officers and Sepoys of a regiment, a proposal which is worthy of attention. "Let us," they said, "in future attend our own festivals, and you do the same yourselves: we will not hereafter interfere in the Mahometan feasts."

These plain boundaries of toleration are too obvious not to be acknowledged by the most ignorant, and even by the most prejudiced and unreasonable. It is what we have hitherto done upon a contrary system (that to say nothing of religious obligations, has tended to produce perplexity, and confounded distinctions which ought to have been preserved. We are the ruling power in India, and when the Hindoos see us managing their Pagoda revenues, directing their ceremonies, and presenting offerings to their idols, they can but draw the inference that our Government is countenancing and supporting their heathen worship, willingly and from choice; or, at least, that they are indifferent to the precepts of Christianity, since it is evident that they are acting under no necessity.

The intention of the Directors' despatch of 1833 was simply to correct this error—to assert practically the claim of equal rights on behalf of all parties where their conscience is concerned.

So far from there being any foundation for the apprehension that a ground so reasonable cannot be safely taken, I believe this to be precisely the position which it is the most safe and easy, as well as most just, to maintain.

As often as our stations are visited by the preachers of reformed Islamism, who strenuously inculcate on the Mussulmans that idolatry is abhorrent to their faith, we must expect that the repugnance of Mussulmans to attending at the Hindoo festivals will increase; and I know that it is the opinion of some of the ablest of the Company's servants in the peninsula, that our safest and best position in respect to the native worship would be that of perfect neutrality.

I have thought it important, after reading the contents of the other night as it is reported in the newspapers, to address your Lordship in this public manner, that in India it may be thoroughly understood that the well known despatch of 1833 was not aimed at the religion of the natives, but was intended to secure to every religious denomination the full and free exercise of their own religious observances, as to all, perfect liberty of conscience.

I have the honour to be, my Lord,  
Your Lordship's very faithful servant,  
P. MAITLAND.  
Bedford-lodge, Brighton, August 16, 1839.  
To be continued.

**INTELLIGENCE.**

**ENGLISH ITEMS.**

*The Grasping Clergy again.*—The Rev. Com. Law, during his visit to this and the neighbouring districts, has subscribed to the erection, the repair, or the improvement of churches, out of his pocket, no less a sum than eight hundred pounds! In fact, go whither we may, we hear of the distinguished munificence of this excellent man. Zealous in his calling, he never hesitates to point out deficiencies, but he is also the first to put his hand into his pocket and subscribe liberally to the means of supplying them.—*Lancaster Gazette.*

*Discovery of America and Luther.*—Twenty years only intervened between the discovery of America and the first preaching of Luther. The Christian scholar may be pardoned if he linger for a moment upon the analogy which subsists between these remarkable events. Columbus, pursuing his perilous voyage over the Atlantic, and led forward by the single star of lofty and inspiring hope, may be regarded as no inapt emblem of that adventurous Reformer who embarked upon a stormier sea than ever rocked the pillow of the intrepid sailor. How mighty the enterprise of both! How magnificent the result! A land of beauty opened its flowery valleys to the navigator: but a richer Land of Promise blossomed before the eyes of the Reformer.

*An Example to all Parties in the Church.*—The Bowling Iron Works Company, near Bradford, has given a munificent donation of £4000 towards the erection and endowment of a Church in the vicinity of their works. The company, consisting of J. G. Paley, Thomas Mayson, Joshua Pollard, and John and Joseph Sturges, Esqrs., have very handsomely placed the presentation in the hands of the Vicar of Bradford.—*Leeds Intelligencer.*

*Lord Brougham on National Education.*—Lord Brougham has just addressed a letter to the Duke of Bedford, in reference to the present state of the Educational question.

The noble and learned Lord admits, in the first place, that the friends of education without religion are completely beaten. He gives in his adhesion, the second place, to a system of National Education, of which the Clergy of the Church of England shall be the directors.

So far it is obvious that Lord Brougham has, on some respects arrived at sounder conclusions on this great subject than he was accustomed, formerly, to rest in. Yet still, his Lordship's views are far from being in absolute accordance with the truth.

*Treatment of Erysipelas by Raw Cotton.*—Dr. Robertson, of Augusta, Georgia, reports in the Journal of the Southern Medical and Surgical Journal, two cases of erysipelas successfully treated by the external application of raw cotton.

The Hon. and Rev. Dr. Wellesley has contributed £100 towards the erection of a chapel of ease at Deptford, near Sunderland.—*Berwick Warder.*

*Wheat in Sheaves.*—If farmers will make up their sheaves in large cocks and cover them over with stable, they will remain uninjured by rain for weeks together.