

schools. They were the inhabitants of Coorg, and the Government very wisely consented to give them the aid they required."

We have another extract which is still more gratifying, for it shows how the Hindoo mind and moral sense—even where the old religion has not been abandoned—is being gradually and surely elevated, through contact with the superior Christian race. To read it, one would hardly think that, fifty years ago, thousands of widows were annually burnt on their husbands' funeral piles, and that the argument of East Indian politicians to every European and Christian protest against so horrible a custom was, that it was a solemn, religious rite, and that any interference with it would excite an insurrection over all India. When speaking of this subject, we cannot forbear reminding our readers of the truly Christian conduct of that noble missionary, Carey, who, when the act abolishing Suttee was sent down to him at Serampore, from Calcutta, showed how well he understood the Gospel. Read Matthew xii. 1-14. It came to him on Sabbath morning, just when he was leaving his house to go to Church to preach. He at once sent word to the congregation that they must do without him, sat down at his desk, translated the act into the native languages, and had it sent back for immediate promulgation. And now, read our second extract from the *Times'* Calcutta correspondent:—

"A case of suttee at Bengal is now very rare. One has recently occurred, marked by all the hideous circumstances which characterized the suttee in days of old, when the woman was often dragged to the pile shrieking for mercy, and forced to mount the pile. Mr. Beadon, the Lieutenant-Governor, has addressed a circular to the British Indian Association, urging them to aid him in suppressing the horrible custom. The association, under the presidency of Rajah Pertaup Chunder Singh Bahadoor, met to deliberate on that circular a few days ago. It disclosed a most painful story. The woman, who lived in the Monghyr district, declared herself suttee on the day her husband died. The preparations for burning her were made, and she went forth accompanied by her husband's relations, and followed by a large crowd of spectators. 'Among these,' according to the official statement, 'were several zemindars and people holding a respectable position in life.' The woman mounted the pile, and the torch was applied by a young lad. When the flames reached the poor creature her resolution failed her, and she threw herself from the pile screaming and declaring that she could not complete the sacrifice. Taunts and reproaches were heaped upon her—it does not appear that actual force was used—and she again ascended the pile. The agony was more than she could bear, and she fell down. 'On this,' says the official paper, 'the crowd dispersed

and the wretched woman, scorched and burnt, was left to roll in agony on the ground till death put an end to her sufferings. It was not till the following day that information of the occurrence was given to the police.' The Lieutenant-Governor points out to the association the necessity 'of some practical manifestation of opinion on the part of the leading Hindoo gentlemen of these provinces' to show 'their abhorrence of a practice which is the standing reproach of Hindooism in all parts of the civilized world,' and their determination to suppress it.

"The meeting took the matter up warmly. Baboo Degamber Mittra declared that 'the suttee was a most degrading custom, opposed alike to the laws of God and man, and revolting in the highest degree to the human nature.' Baboo Romananth Law doubted whether the men who looked on at the scene were zemindars, and thought that the spread of education would be the most effectual means of destroying the custom. The meeting unanimously resolved to support the Lieutenant-Governor by issuing an address to the principal zemindars, and by distributing the circular of the Government as widely as they could. At Ulwur, in Rajpootana, where another suttee lately took place, a tremendous example was made of the offenders. The young Rajah declared the village forfeited, the jageerdars were sentenced to ten years' imprisonment, the thanadar, tehseeldar, and killadar were dismissed, and the lumberdars and chowkeedars were sentenced to two years' imprisonment for not making known to the authorities the intention of the woman to commit the crime."

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"Nec Tamen Consumebatur."

THE *H. & F. Missionary Record* contains the following:—

"We suppose every friend of the Church of Scotland was delighted to see, in the Report of the Registrar General for 1859, which has only recently appeared, that she still holds a proud pre-eminence among Scottish denominations. It appears that, of 21,201 marriages,

46 per cent. were celebrated according to the rites of Established Church.			
23	"	"	Free
14	"	"	United Presbyterian.
8½	"	"	Roman Catholic.
6½	"	"	Episcopalian.
5½	"	"	All others.

The Registrar adds, 'These numbers show in a rough way, it is true, yet in as correct a manner as is now attainable, the proportions of the population attached to each religious denomination, and as they closely correspond with the results of the four previous years, they cannot be far from the truth.' It is well that so opportune a statement has been issued with its 'inexorable logic of facts,' scattering to the four winds the persistent denunciations