

alone." From Surat it is stated, "the natives like the cruel yoke of the Brahmins, better than the easy yoke of Christ." From Rangoon a complaint is made, "There is no Burman convert coming in to tell us what great things the Lord has done for his soul." The Mahratta resident observes, that his hopes had been raised, but that several of whom he had once been sanguine "had gone back to their idol worship, not having found religion profitable to their worldly interests." In regard to Serampore, the head-quarters of the mission, where there labours had been continued assiduously for many years, the exact result is not stated. It is only mentioned as strongly impressing the conviction, that no extensive conversion can be hoped, without some previous tincture of general knowledge and instruction. These observations seem to have led to the plan of establishing schools, from which, perhaps, much greater benefits may be expected, than from any other method which has been employed. Several of them appear, as those established by the Tranquebar missionaries, where the scholars are entirely maintained and provided for by the master. Of course, the parents from whom they are obtained must be poor, and somewhat indifferent as to the lot of their children; though it is to be hoped their apathy is seldom so entire, as that of a father who brought two sons to a missionary at Columbo. On being asked if he wished them to be instructed in the Christian religion, he replied, "I have delivered them to you, you may sell them, or kill them, or do what you like with them." Schools on a more liberal footing, and for higher classes, have been recently established at Calcutta. In these it is intended to make no demand of conversion, or even of any departure from the rules of caste. It is merely proposed to communicate instruction in the general principles of religion and morality, and the first elements of useful knowledge. It is imagined, that even to correct their extravagant ideas on the subject of geography and history, may pave the way for sound views on other subjects. Hopes are expressed, that when they cease to consider Mount Mera as 20,000 miles high, and the world as a flower, of which India is the cup, and other countries the leaves, their minds may become more open to rational views on the subject of religion. A knowledge of sacred, and even of profane history, may afford them the means of comprehending the evidences of our holy faith. If the seed is not sown, the ground at least is prepared for it. This measure is only in progress, nor is there yet time to estimate its effects; but we cannot help considering it as one, of all others, best calculated to improve the condition of our India subjects."

I remain, your obedient servant.

N. B.