

Doric pillars, and capable of containing a numerous congregation. It was now filled by a large and very attentive audience, composed of the European regiment, the officers and their families, and some visitors from Calcutta, whom the novelty of the occasion brought thither. The consecration of the cemetery followed, wisely here, as in all British India, placed at some distance from the Church and the village.—Pp 35, 36.

About this time I attended the first meeting of the Governors of the Free School, which has occurred since my arrival. I, on this occasion, saw the whole establishment; it is a very noble institution, consisting of a school where 217 boys and girls are lodged, boarded, and clothed, and some received as day-scholars. They are all instructed in English, reading, writing, cyphering, and their religious faith and duties, for which purpose the different catechisms and other compendia, furnished by the Society for Promoting Christian Knowledge, are employed. Some few of the day-scholars are Armenian Christians, whose parents object to these formulæ; and there are one or two Hindoos, who are allowed to attend, and who also stand on one side when the Catechism is repeated, though they say the Lord's Prayer, and read the Scriptures without scruple. The children of Roman Catholics, of whom there are also several, apparently make no such difficulties, and even attend Church with the rest of the scholars. They are, in fact, so ignorant and neglected, that many of them have scarcely any idea of Christianity but what they acquire here. The Girls' school is a separate building, of somewhat less extent than the Boys'; both are surrounded by good compounds, and built on the highest spot on this flat district.—Pp. 38, 39.

Surely the miserable sophistry which has been so often employed in regard to the imaginary danger of propagating the Gospel in India, will be shamed into silence—if the effrontery of those who employ it is susceptible of shame—by the explicit and encouraging statement of the Bishop at page 44.

It was very pretty to see the little swarthy children come forward to repeat their lessons, and shew their work to Lady Amherst; veils thrown carelessly round their half-naked figures, their black hair plaited, their foreheads specked with white or red paint, and their heads, necks, wrists, and ankles loaded with all the little finery they could beg or borrow for the occasion. Their parents make no objection to their learning the Catechism, or being taught to read the Bible, provided nothing is done which can make them lose caste. And many of the Brahmins themselves, either finding the current of popular opinion too strongly in favor of the measures pursued for them to struggle with, or really influenced by the beauty of the lessons taught in Scripture, and the advantage of giving useful knowledge, and something like a moral sense to the lower ranks of their countrymen and countrywomen, appear to approve of Mrs. Wilson's plan, and attend the examination of her scholars. There is not even a semblance of opposition to the efforts which we are now making to enlighten the Hindoos: this I had some days ago an excellent opportunity of observing, in going round the schools supported by the Society for Promoting Christian Knowledge, with Mr. Hawtayne, and seeing with how much apparent cordiality he was received, not only by the children themselves and the schoolmasters, though all Hindoos and Mussulmans, but by the parents and the neighbouring householders of whatever religion.

But we must not permit ourselves to linger too long at Calcutta, or we shall be precluded from accompanying the Bishop through-