

Christianity. Let this avowal be accompanied with the widest possible proclamation that no compulsion will be used, no bribe will be given. The consistency and honesty of such declarations would be easily understood by the natives, whereas the neutral and equivocal position which the Government of India has hitherto attempted to maintain has been unintelligible. The mutineers have discredited the sincerity of Government, and have charged it with secret designs of making Christians. Not a voice has been heard against Christian missionaries,—not a complaint against the circulation of the Bible, or of Christian tracts. For here the agents have avowed their object. The irritation has sprung from supposed acts of Government, under a charge equally false and ridiculous. The avowal for which we plead would facilitate and ensure the severance of the last links of the Governmental connection with idolatry. Such links do remain, and must be severed, if we are to plead for mercy before God with clean hands; if we desire to render again unto the Lord according to His mercies, when He has granted us the deliverance we supplicate.

2. Let the toleration of all forms of religions be guaranteed, so far as concerns a man's opinions and his forms of worship, but not so far as to tolerate anti-social customs or immoral practices under the garb of religion. Let the moral law of England be the moral law of India. Very much has been effected of late years in conformity with this principle. Suttees and infanticide have been prohibited; slavery has been abolished; civil disqualifications upon conversion to Christianity have been in some measure removed; the re-marriage of widows has been sanctioned by law. But there remain other measures of a like kind, especially such as are required for the rescue of the female from her present degradation; for the suppression of the public exhibition of indecency in so called religious rites, and for the discouragement of caste distinctions, as forming a barrier against Christianity. A single specimen will show how Government gives legal sanction to such public indecency. An act was passed by the Legislative Council of India (No. 1, 1856), to prevent the sale or exposure of obscene books and pictures. The preamble very properly states, that "The practice of offering for sale or exposing to public view obscene books and pictures, encourages immorality, and it is expedient to make provision for the prevention of such practice." But it enacts that "nothing contained in the act shall apply to any representation sculptured, engraved, or painted on, or in any temple, or on any car and for the conveyance of idols." Yet these temples and cars are the most public and frequented objects of observation to the whole population! The instrument of Divine judgment has been the cherished high caste Bengal army, from which the first sepoy Christian convert was expelled through caste prejudices in the year 1819, by order of the Governor-General, after an official inquiry at Meerut, in which the soldier was acquitted of every charge except that of becoming a Christian on conviction. At Meerut the first blood was shed by sepoys, "Whoso is wise shall observe these things," and will mark in this and other peculiarities of the judgment the reflection of our national sins.

3. Let Government education comprise the teaching of the Word of God. A system of grants in aid of Schools of all denominations having been established, Government has given a general encouragement to education; yet in its own schools it excludes the Bible. The pretence that the Bible will offend prejudices is proved unsound by the fact that missionary schools educate far larger numbers of heathen and Mahomedan children than Government

schools: and heathen rajahs introduce the Christian Scriptures into their schools as an important part of Western literature. Why, therefore, should a Christian Government put such dishonour upon the Book of God? Let this remnant of an almost effete compromise be removed: or let the education of Government be confined to grants in aid on a sufficiently liberal scale to meet the requirements.

4. Besides these public measures the present awful calamities call upon the Christian Churches to make a new and enlarged effort to send forth missionaries to India. Every consideration of self-interest impels us to seek to enlarge the number of those natives who will be bound to us by the surest of all ties, a common faith.

5. The committee would venture farther to suggest that the present would be an appropriate occasion for a great special effort to give Christian instruction in the vernacular languages of India to the masses of the population and to provide them with a vernacular, moral, Christian literature. The question which now trembles in the balance, is whether the masses will rise with the mutineer sepoys, or remain faithful, or at least passive. Yet few attempts have been made for the education of these masses. Missionary societies need to be aided by some separate effort for this object. Might not all supporters of Protestant missionary societies unite together to accomplish this special work? The season is favourable to such a union, as a common calamity has tended to bring all parties together for united prayer. A limited effort, upon this principle, to supply vernacular school-books, is in operation for South India. Such a special work would supply an interesting memorial of a season of unprecedented peril of the honour of England, when the calamities shall be, through God's good providence, overpast.

The ensuing description of the disturbed territory in India gives a reliable view of its extent and large population. It is well worth perusal and suggests many grounds for reflections.

THE NORTH-WEST PROVINCES OF INDIA.

(From the Observer.)

Those portions of the Indian Empire, which are known as "the North-West Provinces," and which constitute that political division which is the scene of the present insurrection, are what may be termed a vice-presidency, and are placed under a Lieutenant-Governor, who is appointed to his office by the Governor-General in Council. As their name indicates, they are in the north-west portion of Hindostan, but the district of the Punjaub would be more correctly termed the north-western, as it lies both to the north and west of these provinces. The south-west of the district is bounded by the Bundelcund, the territories of Scindia and Rajpootana; the south by the lower provinces of Bengal, the small native state of Rewah; and the east by Nepaul and Oude. There are included under the authority of the Lieutenant-Governor a number of non-regulation provinces, which comprise the Saugor, Nerbudda, Butty, Khote, Kasim, Jaunsar, and Bawur, Deyrah Doon, Kumaon, Ajmere, and Nemaour. The divisions of the provinces include Delhi, Meerut, Rohilcund, Agra, Allahabad, and Benares, in addition to the non-regulation provinces just named. Delhi is subdivided into five districts—Pauneput, Hissar, Delhi, Rhotuck, and Goorgaon, occupying an area of 8633 square miles, with an aggregate population of 2,195,000, of which by far the greater proportion are engaged in agricultural pursuits, about 750,000 males being returned in the census as agricultural, and 434,000 as non-

agricultural. The Hindoos largely preponderate in numbers over the Mahomedans, the proportion being 855,000 male Hindoos to 307,000 Mussulmans and others not Hindoos. Meerut, the division in which the mutiny first commenced, has also five districts; they are Subarunpore, Mozuffernugger, Meerut, Bolundshuler, and Allyghur. These occupy an area of 9985 square miles, and possess an aggregate population of 4,522,000, Meerut being the most thickly inhabited. The occupations of the inhabitants are more evenly balanced in Meerut than in Delhi, the return showing that 1,283,000 males are non-agricultural, while 1,162,000 are agricultural. The Hindoos (males) number 1,958,000, while the Mahomedans are but 497,000. The third division is Rohilcund, and the names of all its districts are familiar in connection with the mutiny—Bignor, Moradabad, Budaon, Bareilly, and Shahjhanpore. The area of this district is 12,428 miles; its population, 5,217,000. The Hindoos are greatly in excess of the Mahomedans, the former being 2,203,000 (males) to 613,000 of the latter faith, and more than twice as many of the natives are employed in agriculture as in manufactures, the numbers being in the one case 1,895,000, and 904,000 in the other. Agra has made itself also very conspicuous in the mutinous proceedings in these provinces. There is a native Hindoo male population of 2,198,000, and of Mahomedans of 202,000, the Hindoos being ten times more numerous than the Mussulmans. The agricultural population greatly exceeds the non-agricultural, the latter being but 781,000, and the former 1,619,000. The districts of Agra are Muttra, Agra, Furruckabad, Mynpoorie, and Etawah; the extent of the division is 9298 miles, and its aggregate population 4,373,000. The fifth division, Allahabad, comprises the districts the names of which are associated with the most disgraceful and revolting deeds of treachery and cruelty—Cawnpore, Futtehpore, Humeerpoor, Banda, and Allahabad. Within these districts there is a population of 4,526,000, of whom an immense majority are Hindoos, there being 2,166,000 males to only 216,000 Mahomedans, the proportion being, as in Agra, about ten to one, and, as in the other divisions, agriculture absorbs the largest portion of the labour of the natives, the numbers being, agriculture, 1,319,000, and other pursuits 861,000. Benares, the last of the divisions, comprises the holy city Benares, Goruckpore, Azimghur, Jounpore, Mirzapore, and Ghazepore; and, here again the public have become painfully cognisant of the names of the districts. This division is by far the most extensive of any of the provinces, covering 19,737 square miles, and containing a population of 9,437,000—of the males of this division, 4,619,000 are Hindoos, and 528,000 only Mussulmans and other religions. Of these 3,600,000 are engaged in agriculture, and 1,359,000 in other pursuits.

The non-regulation states of Kumaon, Jaunsar, Dehra, Doon, Khote, Kasim, Bhutty, Jaloun and Jansi Ajmere, Mhairwarrah, Saugor, which includes Jubbulpore, from which such distressing accounts have been received, and Nimaour, comprise together an area of 33,674 miles, and a population of 2,945,000. For convenience of reference, these statistics, showing the distribution and religion of the divisions of the north-west provinces, are arranged in a tabular form, and the figures include the whole population male and female:—

	Total Population.	Hindoos.	Mahomedans.
Delhi,.....	2,195,000	1,580,000	615,000
Meerut,.....	4,522,000	3,574,000	948,000
Rohilcund,.....	5,217,000	4,551,000	1,166,000
Agra,.....	4,373,000	3,983,000	390,000
Allahabad,.....	4,526,000	3,200,000	1,326,000
Benares,.....	9,437,000	8,609,000	828,000
Non-regulation Provs.	2,945,000	—	—
Total	33,215,000	24,997,000	5,273,000