

THE
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AND
MISSIONARY CHRONICLE.
1819.

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JULY, 1819.



RELIGIOUS INTELLIGENCE.

SCHOOLS IN INDIA.

For several years past, an increasing attention has been paid to the education of the natives in India. Mr. Swartz generally annexed a School to a missionary station. Dr. John, encouraged by his example, pursued the same plan, and at the close of his days published an excellent Tract on 'Indian Civilization,' to which were added 'Proposals for re-establishing Free Schools in India;' this pamphlet has no doubt contributed much to the promotion of the system.

The missionaries employed by the London Missionary Society have uniformly attended to this object. At VIZAGAPATAM, Mess. Cran and Desgranges commenced a School in 1805, and their first three pupils were sons of a Brahmin; in a few months they had between thirty and forty children under their care.

Mr. Loveless has directed his attention to schools in MADRAS, from his first settlement there in 1805. For many years he was one of the masters of the Male Orphan School, in which there were, in 1806, three hundred children. He has since established schools in connexion with his chapel, and has about four hundred under his tuition.

At BELLARY, Mr. Hands and others have pursued the same plan. They have seven schools under their care, containing about four hundred children, all of whom read the Scriptures. There are also schools in neighbouring villages in which one hundred and fifty children are instructed.

In TRAVANCORE, Mr. Ringeltaube employed five or six native schoolmasters, and had several boys in training to assist him in reading, writing, &c. 'The labours of these schoolmasters' said Mr. R. in 1812, 'are of great advantage to the rising generation.' Mr. Mead and Mr. Knill will no doubt earnestly promote the increase of the schools in that district.

Mr. Skinner and Mr. Fyvie commenced schools at SURAT, immediately on their settlement there. They had soon seventy children under their care, and the Scriptures are introduced.

At CHINSURAH, near Calcutta, the late Mr. May was remarkably successful in the establishment and management of schools. His plans were approved by the officers of government, by whom he was countenanced and supported; and, at the time of his death, there were in thirty schools under his superintendence, and

that of Mr. Pearson and Mr. Harle, about 3,000 children.

Mr. Towuley and Mr. Keith have paid great attention to the same object in the populous city of CALCUTTA—built a school-room, engaged a poojah-house, and established a Sunday School, &c. They will no doubt pursue the plan, especially as there is now a *School-Society* on a large scale, lately established by the most respectable inhabitants of Calcutta, European and native; as also a *School-book Society*, to furnish the schools with elementary books, to both which institutions the London Missionary Society has liberally contributed.

Mr. Le Brun is usefully employed in the care of schools in MAURITIUS.

The exertions of other Missionary Societies are likewise highly laudable. The Baptist Society commenced a school in Bengal in 1809. In 1814, they published a Tract, entitled, 'Hints relative to Native Schools;' with proposals for the general support of an institution for their establishment. This has had a good effect; and the number of children on the books is said to have exceeded 10,000; more than 6,000 of whom actually attended.

The Church Missionary Society keep the same great object in view. Mr. Schnarré has taken the charge of the late Dr. John's school establishments. Mr. Rhenius has also diligently employed himself in forming schools in MADRAS and other places. By the last return, there were more than 1,000 children in twenty-four schools connected with TRANQUEBAR, and 456 in thirteen schools connected with Madras.

Besides these, there are other schools in TRAVANCORE and other places, under the direction of chaplains associated with the Madras Committee, including more than 2,000 children.

The establishment at BURDWAN, under the care of Lieut. Stewart, flourishes greatly. About 1,000 children are instructed; many more schools will probably be extended from Burdwan as a centre.

The Wesleyan Missionaries are conducting schools on an extensive scale in CEYLON in various parts of the island. The last return stated the number of children to be nearly 4,000.

From this sketch of the progress of Schools in India, it will appear that more than *twenty thousand* of the poor ignorant children of idolatrous Hindoos are now

learning to read; and it is highly probable that in a few years the number will be doubled and trebled, yea, become ten-fold what it now is.

When we consider the midnight darkness in which a hundred millions of Hindoos are involved, we must rejoice in the adoption of this plan for the instruction of their children. 'Not that,' say the Baptist missionaries, 'they are expected, nor specifically intended to convert the natives; their direct and immediate object is that of capacitating them, by instruction in their childhood, to see things as they are when their understandings are matured. By degrees the children in many places will be induced to read the Scriptures; if not in the schools yet at home. Their parents will be also induced to read them. The temporal advantages which the children receive in the schools will operate favourably on the minds of the parents; they will esteem Europeans who so disinterestedly labour for the good of their children, and they will be more disposed to attend the public ministry of the missionaries. By the blessing of God, therefore, on these seminaries, as subordinate to the preaching of the Gospel, the greatest ultimate benefit may be anticipated—the everlasting salvation of multitudes of the Hindoos.'

NEW COLLEGE AT SERAMPORE.

A prospectus of a new college at Serampore for the education of Christian, native, and other youth, has been lately published. The plan is of considerable magnitude. His Excellency the Marquis of Hastings has consented to be the first patron of this new college; and its government is placed in the hands of the Serampore missionaries, who have given their premises for the use of the institution until suitable buildings can be erected. The main object is to instruct native youth in the Sanscrit language, that they may be enabled, by a thorough knowledge of the sacred books of Hindus, to compare the tenets of Brahma and of Bouddism with the doctrines of Christianity, and thus become qualified for spreading a knowledge of the truth over Asia.

Further Information respecting the Saadhs—the people near Delhi, in India, who were visited by Anund Messeh, as mentioned in this Magazine for April, 1818.

It appears from a letter written by the Rev. H. Fisher, of Meerut, to the Rev. T.

Thomason, of Calcutta, that this sect originated in a person named *Jogee Das*, about 160 years ago; who, it is pretended, was raised from the dead by a mendicant stranger, after he had been slain in battle. He was commissioned by that stranger to become a reformer, and teach true religion. He and his disciples laboured to convert the people from idolatry to the worship of the one God as Spirit, and with the heart and life. It is not improbable that *Jogee Das* had received information from some Christian, as several Divine truths and some rites resembling those of Christians are found among this people.

They reject all the Hindoo deities, images, ablutions, and the doctrine of transmigration, and fully expect a future judgment, which will establish the good in a state of uninterrupted happiness, and doom the wicked to dreadful torments, whereby they shall expiate the sins they committed in this world. They hold a *monthly meeting*, (formerly a *weekly* one, every Saturday,) when all in the neighbourhood assemble, each person furnishing, according to his means, flour, ghee, milk, or sugar. Some of them form these into bread, while others converse on the affairs of the community, or investigate complaints against any of their people. In the evening the bread is placed on a small elevation, and after a short prayer divided among the guests; after which a vessel, containing Sherbet, called the 'cup of fellowship,' is passed round, and the remainder of the night is spent in rehearsing verses in praise of the founder, and directions for their moral conduct. Persons convicted of immorality are excommunicated; falsehood, dishonesty, and all dissolute practices being strictly forbidden, and the people are taught to earn their living by honest industry.

A few years ago, a copy of the Serampore translation of some of the Gospels was brought them from Hurdwar Fair; of the meaning or spirit of these they seemed to have little notion, until *Anund Messeh*, from Meerut, paid them a visit, and explained some passages to them. They entertained many prejudices at first against any attempt to instruct them, lest Christians should imitate the Mahomedans (whom they abhor) by forcing a new religion upon them. Their prejudices, however, seem to have abated; a school has been established, and they more readily receive Christian books and listen to Anund's comments on the Scriptures. May we not hope that these people will hereafter become enlightened in the knowledge of the Gospel?