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J. J. Alexander
ART. I.—*A Grammar of the Hebrew Language; with a brief Chrestomathy, for the use of beginners.* By GEORGE BUSH, Professor of Hebrew and Oriental Literature in the New York City University. New-York: Published by Leavitt, Lord & Co. 12mo. pp. 298. 1835.

WE hazarded nothing, it appears, by our prediction, that Professor Bush would take an active part in behalf of Hebrew learning. The first number of his Commentary on the Psalms is already followed up by a Hebrew Grammar, a work more likely to do its author immediate justice, because it is not a fragment, but a book complete. To us it is doubly welcome—first, as an addition to our biblical apparatus; and then as a proof that the author, in his zeal for sacred letters, is disposed to build upon the right foundation, thorough grammatical knowledge. We have more than one reason for giving the work a very early notice: as a contribution to our literary stores, it would demand attention; but it has a higher, or at least a more urgent claim, as being professedly a book for learners. Among teachers of Hebrew in America, it is felt to be an evil, or at least an inconvenience, that they have no choice of text-books. The only Hebrew grammar hitherto published in America, which deserves attention in the present state of learning, is that of

ART. IV.—*A Treatise on the means of communicating the learning and civilization of Europe to India.* By C. E. TREVELYAN, Esq. Bengal Civil Service. Calcutta, 1834. pp. 61.

It is not many years since India was a sort of fairy-land, and it really seems to be becoming so again. But mark the change of circumstances, and the signal providence by which it has been wrought. Vasco de Gama opened the way to Hindustan at a time when the rage for discovery and conquest had supplanted the spirit of chivalry in Europe. The partial discoveries of the Portuguese in Africa gave a mighty impulse to this new knight-errantry, and the romantic interest which had formerly invested the crusade and the tournament, was rapidly transferred to the splendid project of discovering new worlds. Navigation and geography were not at that time matters of cool, systematic investigation, or selfish commercial policy. They were the darling themes of the poet, the romancer, and the visionary schemer. This is exemplified in the history of Columbus, whose adventures, notwithstanding Joel Barlow's failure, are full of the elements of poetry. The spirit of Columbus was precisely that of chivalry, in its palmiest state, a curious mixture of refined ambition, sentimental benevolence, romantic pride, and poetical superstition. This was far from being a mere personal eccentricity. He had caught his spirit from the spirit of the age. All Europe, and especially the luxurious and refined, were filled with the ideas of maritime discovery, and of the wonders which it was expected to reveal. They were therefore prepared, by enthusiasm and ignorance, to put a brilliant gloss upon the plainest picture. No wonder then that India burst upon them in a blaze of splendour. The traditional belief in the boundless wealth of Asia was far from being shaken by the first survey; the pride and enthusiasm of the adventurers themselves exaggerated every thing; and the first impression on the European mind was perhaps the strongest possible. We shall not pursue the history; suffice it to say that the impression thus made could not be effaced, and that in spite of increasing knowledge, Hindustan continued from generation to generation, to wear the drapery of romantic fiction. It might have been supposed that when this land of dreams began to fall beneath the power of a company of merchants, the bright clouds

which shadowed it would have been dispelled; but it must not be forgotten that the English adventurers were themselves not free from this poetical illusion. They entered India with a hope of gain indeed, but at the same time with a feeling of romantic awe. Their first representations of the country, therefore, were by no means suited to correct the vulgar error; and the surprising series of adventures, stratagems, and negotiations, which resulted in that wonderful historical phenomenon, the subjection of the Hindoos and expulsion of the other Europeans by the English, was itself, so much of a romance, that it contributed to heighten rather than impair the dramatic interest which Europe felt in India. It was not therefore till the British power had been settled on a basis which promised to be lasting, that the original conception of that distant region, as an Eldorado and a country of enchantment, was completely broken. The regular intercourse with Europe which ensued, and the formal routine of a European government on the soil of India, seemed to break the spell for ever. But at this very juncture a new bubble bright was set afloat, and sustained the eastern Indomania by changing its direction. When the British power was substantially established, there was a call for other accomplishments than those of the factory or the counting-house. The creation of civil offices brought from England men of parts and education who, though far superior to the exploded errors, were full of curiosity and sanguine expectation with regard to the antiquities of Hindustan, its language, history, and scientific culture. Sanscrit learning was a virgin mine, and it would have been a prodigy if those who first explored it had escaped intoxication from its vapours. The real magnificence of that venerable tongue was enough to disturb the equilibrium of the judgment; its obvious affinity with the western languages seemed to enhance its value; the thirst for strange acquirements and the ardour of discovery rendered wise men credulous; Greek and Roman learning was disparaged in comparison with the lore of India. A taste was formed for the gigantic beauties of Sanscrit archaeology; cycles of hundreds of thousands of years, instead of exciting laughter, commanded admiration. The Mosaic chronology looked very small by the side of such colossal epochs; men began to imagine that a flood of light was to be shed upon the world from the marshes of Bengal. Their exaggerated statements were greedily seized

upon by European infidels; what delusion began in India, imposture promoted in France; and as the "new philosophy," was predominant in Europe, it was soon a law of fashion to believe that the world was a million years of age; and the passion for Hindoo history and science became an epidemic. The chronological imposture soon met with its quietus, but the literary phrenzy lived a little longer. The only corrective was increase of knowledge. Sir William Jones began his career in India, with strong prepossessions in behalf of Sanscrit learning; but his previous acquirements were so various and extensive as to save him from infection. His own progress in Indian literature was wonderfully rapid, and the Asiatic Society of which he was the founder brought the whole field in a short time under actual cultivation. Before this process the delusion could not stand. The religion of the Brahmins was divested of its finery and exposed in filthy ugliness; while Sanscrit literature took its proper place as the growth of an ignorant and imaginative age, with the usual faults and merits which accompany such a pedigree. This seemed to be a death-blow to the romance of Hindustan. As a theme of political controversy, as a scene of bloody wars, and as a missionary field, it grew more and more familiar to America and Europe; but the charm which once invested it seemed to be lost for ever. Whether this total change of feeling was a matter of rejoicing, may be made a question. The correction of error can never be an evil, and the exposure of the falsity of Hindoo dates was a triumph of revelation over heathenism. But we doubt whether matters are not pushed too far, when the attempts are made to shut imagination out from all our efforts to do good. Under the name of *romance* men have vilified and ridiculed a powerful spring of action, and one which is far from being originally noxious or illicit. Its necessity is practically acknowledged by those who declaim against it. Statistical tables never rouse men to action. Appeals to the feelings or the fancy alone, could only engender folly, and fanaticism. They must all be addressed in due proportion. Who are more accustomed to solicit public notice by graphic descriptions of evils to be remedied, than the very persons who denounce "romantic and poetical benevolence"? Who ever dreams of condemning the romantic and imaginative interest, felt by many sober protestants, in the "Holy Land"? It is open to the charge not only of romance but

of dangerous superstition, for it has been thus abused; but who is willing to renounce it? Who is willing with the same eyes to regard Mount Zion and the Peak of Teneriffe, the Jordan and the Whang-ho, the sea of Galilee and the sea of Azoph? Is the distinction wrong? Is the glow of feeling wrong, which leads us to feel a more tender concern in "the coasts of Tyre and Sidon," than in the coast of Guinea? Not that our sympathy should be confined to a few spots which history has hallowed. It is possible and easy to excite a *peculiar* interest in almost any region. Geographical knowledge contributes to this end, and through it to the higher end of spreading the glorious gospel. Wherever a fair proportion of this rational "romance" is mingled with our conscientious motives to exertion, there will our success be most conspicuous and lasting. With this very end in view, Providence appears, from time to time, to have excited the curiosity of the Christian world, with respect to certain countries, by discoveries, revolutions, and a thousand other causes. Political events are made to bear upon religious ones, and scientific enterprise becomes a pioneer to prepare the way of the Lord and make his paths straight in the wilderness. The operation of these providential means is often visible through a concatenation of remote events. Ancient tradition represented India to the people of Europe as a land of wonders, while as yet the Red Sea was the only way of approach to it. The discovery of the southern route inflamed their imaginations, while it introduced a germ of civilization into India. The successes of the English overthrew the superstition and tyranny of Portugal, and brought the Hindoos into immediate contact with the most enlightened of the European nations. The rage for Hindoo learning, though it seemed to put arms into the deist's hands, disgraced him at the last, and threw India open as a missionary field. The zeal of secular learning smoothed a path for Christian effort; Wilkins and Jones prepared the way for Carey. They gave an English dress to Hindoo laws and fables; he gave an Indian dress to the everlasting gospel. How obvious in all this is the providence of God! But not more obvious than in the new development which has lately taken place. It is not a little striking that the current of opinion with respect to Indian literature and science, which at one time seemed to carry every thing before it, is now beginning to be turned completely round, and made to flow

back in its channel. Half a century ago men were mad with the idea that the Sanscrit reservoir was to water all the world, sweeping away the Scriptures and the church of Christ, putting back the origin of time by millions, and swallowing up the poetry and science of the west in its own stupendous vortex of sublimity and wisdom. Where is this notion now? Buried so deep that few believe it could ever have existed. And what is in its place? A conviction, strong and growing, that the only way to raise the Hindoo from his degradation is to give him the gospel and the English tongue together! Such at least is the doctrine of the little work before us, for which we are indebted to the kind recollection of the Reverend John C. Lowrie, American Missionary in the north of India. The author, Mr. Trevelyan, is we believe, Secretary to the Bengal government, and obviously a man of active mind, extensive information and benevolent disposition. The contents of his pamphlet were originally published at different periods in the "Bengal Hurkaru." His scheme is not the paradoxical and vain one of imposing a strange language on the millions of India by an arbitrary exercise of power. Experience laughs at all attempts of this kind. The plan for which he pleads is the introduction of English as a learned language, and as the language of public business, which it could not be for any length of time without becoming the language of refinement in politeness. Being thus the Latin and the French of Hindustan, it would reach the lower classes by its gradual effect upon the vernacular dialects which, as in all analogous cases, would become assimilated to the superior tongue. The author's arguments are founded not on abstract speculation, but authentic history; and however paradoxical his doctrines may appear when summarily stated, no one, we think, can calmly weigh his reasons without adopting most of his conclusions. The subject of the ingenious treatise though treated in particular relation to the case of India, is of general interest to all who speak the English language, and wish to make use of it as a means of civilization and conversion to the heathen. And even considered as a local question, it is far from being one devoid of interest to us. A lively curiosity, and better feelings too, have lately been awakened in America towards India. These considerations, and the intrinsic merit of the little work before us, induces us to communicate its substance to our readers, not by formal analysis or direct quo-

tation; but interweaving the ideas and expressions of the author with our own. We shall thus be able to omit what is merely local and of inferior interest, and to arrange the matter in a way to suit our purpose.

From the earliest ages of the world, a reciprocal interchange of learning and civilization has been in progress between the nations of the east, and those of the west, and in proportion as either of them have made any considerable advance in their acquisition, they have imparted to the other a portion of their superior advantages. Letters and philosophy came from Asia into Greece, and after the eastern countries had lost their national character and their ancient cultivation, these gifts were returned by Greece to Asia. Under the patronage of the Caliphs of the east and west, the philosophy and science of Athens were largely transfused into the language of Arabia, and the Saracens, in turn, became a literary people when Europe was sunk in barbarism. Since the Caliphate passed away, and its dominions became subject to the barbarous Turks and Mamelukes, the countries of the east have been gradually relapsing into barbarism, while Europe has been approaching to the height of civilization. We find, therefore, four distinct epochs at which the people of Asia and Europe have successfully imparted civilization to each other. 1. The civilization of Asia was imparted to Greece. 2. The civilization of Greece and Rome was imparted to the Saracens. 3. The civilization of the Saracens was imparted to modern Europe. 4. The civilization of modern Europe is in the course of being imparted to Asia. This is one of the most interesting features of the times in which we live, and every Christian philanthropist must be disposed to ask, how may this end be most effectually accomplished? By translation, is the answer which has commonly been given, both in theory and practice. But the difficulties in the way of this are many. 1. When and by whom can all the works be translated which are necessary to a complete course of scientific instruction? so long as the supply is partial and imperfect, the natives will prefer their own books. 2. No translation can have the authority of originals. European books in an Indian dress, will always be postponed to the native authors, be the intrinsic merit of either what it may. 3. The usual disadvantages of translation, dulness, inelegance, obscurity, and error, are peculiarly great where the languages concerned are so totally unlike in genius and

structure as the living languages of Europe and Asia. 4. The popular dialects of the east are almost wholly destitute of scientific terms. If borrowed, as they may be, from Arabic and Sanscrit, there is a double chance of misapprehension, and a certainty of repulsive harshness. The translation would, in that case, be from one unknown language to another. 5. Books would be of small avail without living teachers. But Europeans cannot soon, or in sufficient numbers, teach the sciences of Europe in the languages of Asia; and as for the learned natives, pride, bigotry, and interest, unite to set them all in opposition to improvement from abroad. 6. Translations have to contend, not only with literary but religious prejudice. What a Mussulman or Brahmin reads in Arabic or Sanscrit, he instinctively refers to the standards of his faith. What he reads in English lies beyond the reach of these associations. For instance, an erroneous system of astronomy, which teaches that the sun moves round the earth, forms part of the Koran, and is therefore identified with the Mohammedan religion. Now it is natural to suppose, and it is found to be the case, that if the solar system is taught to a Mohammedan in the terms of his own philosophy, which are the same as those of the Koran, his religious prejudices are offended by the contrast; but if taught to him in English, no such effect is found to be produced. This explains the fact that while the natives feel a strong distaste for European science taught in the languages of India, they devour it with avidity in an English dress, and choose to study English for the very purpose.

But though these are valid arguments against translation as an adequate means of civilization, it does not follow that there are no such means. There is a very easy and familiar process which, if properly directed, cannot fail to take effect. The natural connexion between the progress of conquest and that of language has not been sufficiently understood by the European rulers of India. Subjection to a foreign power is certainly an evil; but when that subjection has once been established, it is not an evil that the rulers of the country should carry on their business in the language with which they are best acquainted; and if, in addition to this, their language contains a literature replete with knowledge and improvement to the conquered people, the advantage is still greater. The necessary consequence of this change is, that the conquered nation adopts the liter-

ature and learning of the conquerors; an inundation of new ideas takes place; the genius of the conquered takes a new direction, and they study to improve their condition upon the principles of the new system which has been imposed upon them. In this manner, each day produces a closer union between the two nations. The vernacular idiom becomes saturated with the terms of the new literature, till it ripens into a language which is common to both parties. The conquered people, instead of opposing, endeavour to emulate their masters. By degrees, as they succeed in doing so, they are admitted to greater privileges and, in the end, both become a united people in the full possession of all the advantages which the superior civilization of the former conquerors was calculated to bestow upon them.

This is the invariable process which has taken place wherever a nation in an inferior grade of civilization has been conquered by another, which is in a more improved state; and if it were otherwise, the ends of Providence would be defeated, for which it is reasonable to suppose that such sweeping revolutions are permitted. The Romans at once civilized the nations of Europe and attached them to their rule by Romanising them, or in other words, by making their own literature the standard literature of the countries which they conquered, and educating the people in the ideas and principles of the Romans. The attention of all parties was thus directed to a common object, and, as the provincials of Britain, Spain, Gaul, Africa, &c. had to share their privileges with them, they were for centuries distinguished as the most faithful and obedient subjects of the empire. Even the Norman conquest, severe as it was, has done good. It must be allowed that it was better for our ancestors, that their Norman masters should have a complete than an imperfect knowledge of the business which came before them, and hence the adoption of Norman French in the courts, was in itself a beneficial measure. The ultimate consequences, however, were far more important—for French becoming in this way the language of education and polite literature, our own rude tongue was improved by a profuse introduction of French words and ideas, till a common idiom was formed, which was understood by both parties in the state, and then of course the original French was no longer required. Our language which was originally in the highest degree unrefined, and totally unfitted for any but the common purposes of life,

has not been brought to its present degree of perfection by any internal improvement, but by borrowing liberally from more generous sources. So long as we had no literature of our own, the languages of education and science were French and Latin. Upon these models our scholars formed their taste, and from these they derived their ideas and forms of expression, which they naturally introduced into their own language,—not only as being the most familiar to them, but as the only ones which were at all calculated to convey their meaning. Hence the English language was by degrees ripened into a proper medium for the formation of a national literature, and the same change has place among the nations of the continent. In Russia, it is still in progress, the languages of education there being French and Latin, while the native Russian offers as yet nothing worth learning.

The Arabian conquerors and the Mogul dynasty in India followed exactly the same policy as the Normans. Wherever they established their power, their language became the language of business and polite education and this has done more to create a national feeling in their favour, and to reduce the distance which existed between them and the conquered people, than any of their other institutions.

The unnatural elevation of the French in the scale of nations is owing to their policy in carrying their language wherever they go themselves; and the only hope of civilization for the blacks in the West Indies is founded on their possession of the English language, or of a negro-English dialect.

The considerations which have now been mentioned seem to justify two conclusions, 1. That the only adequate instrument for communicating a foreign system of learning is to teach the people the language in which it is embodied, and which forms the natural medium of its propagation. 2. That it is incumbent on the nations of Europe, and particularly on England, to avail themselves of this instrument for the communication of their superior knowledge to the continents of Africa and Asia.

At this moment, it requires only the fiat of the local government to make English literature the polite, and ultimately the standard national literature of India. As Latin in former days became the learned language of the West, English will become the learned language of the East, but will be ten times more effectual for the civilization of the

people, because it has collected, in its course, all that is good in the Greek, Latin, and modern languages; and because no one can acquire it without imbibing the genius of Christianity, under which the language has been gradually formed. The vernacular tongues of India, which are remarkably poor and unscientific, will soon be overwhelmed by an inundation of English words, which convenience and fashion will incorporate with their idiom; and they will gradually become assimilated to the English, as they were ages ago assimilated to the Sanscrit, and more lately to the Persian, and as the dialects of modern Europe have been assimilated to Latin. English will become the standard of taste throughout India, and all will endeavour, in their writings and conversation, to approach as near as possible to it, till at last the vernacular tongue will itself ripen into a medium fitted for the communication of the higher branches of knowledge, and for the gradual formation of a national literature.

There is every thing to encourage the introduction of English. The natives are prepared for it by the previous introduction of Persian in some provinces, and Mahratta in others. They are, moreover, in the habit of regarding the language of their rulers with respect; and it is at present a prevalent belief among them that the English language is a rich store-house of valuable knowledge. Besides, the trial has been made, and with encouraging success. "The first occasion on which the plan of giving an English education to the natives was fairly tried, was at the Hindoo college in Calcutta. The boys educated there present an exact counterpart to the Roman provincials, except that they are as far above them, as our system of knowledge is above that of the Romans. Having never been taught their own shasters and other books of the Hindoo religion, they are of course quite free from the prejudices of their countrymen. Proud of their superior attainments, and animated by the spirit of a more enlightened system, they are full of that self-respect and regard for character, the want of which forms such a lamentable defect in the mass of their countrymen. They are also distinguished by a romantic love of truth, the search for which seems to constitute the object of their lives. Their intellectual condition, however, is still one of imitation; their opinions and plans are all formed on the English model, and the eagerness with which they court European society, is one of their principal characteristics."

The experiment, however, has been carried further still. Not only at Calcutta, but in the remoter provinces, "many natives of the first distinction have pursued the study of English under very discouraging circumstances, and it is now beginning to be every where regarded as a necessary part of polite education." "Throughout the Madras country, English is very generally understood, and it is rapidly becoming the medium of communication between people speaking the various provincial dialects in use under that Presidency." "The house of Timour itself has not been exempt from the infection, and the favourite son of the titular emperor (the Great Mogul) has, with his wife, for a long time, been engaged in the study of English literature. Bhurtpoor also which was so long a rallying point for the enemies of the British government, has caught the same spirit in a remarkable degree. A few years since, it was intimated to the ministers of the Bhurtpoor state, that the British government expected them to give a proper education to the minor Rajah, by which was meant that he should be instructed in Persian literature. The ministers replied, that none of their Rajahs had ever studied the language of Mohammedans, but they had no objection to their young Prince learning English. The proposition was of course assented to, and the Rajah has been pursuing the study with considerable success, in conjunction with a large class composed of noble youths."

Besides evincing the favourable disposition of the Indians towards our literature, these examples prove that they are able to pursue the study with success. The English language is incomparably easier for them than the Arabic and Sanscrit, and quite as easy as the Persian. And the study will become easier every year, in proportion as the vernacular tongues shall gradually assimilate towards the English, as they have hitherto assimilated towards the Persian language.

After this encouraging development of facts, Mr. Trevelyan proceeds to show, that the only effectual mode of introducing English as a means of civilization, is by substituting it for Persian as the language of public business. Having evinced the practicability of this important measure, by parallel cases both in the East and West, he indicates its advantages. We cannot follow him through these details, though they appear to us to be entirely satisfactory. According to him, the grand desideratum, with respect to pub-

lic business, is to have the proceedings conducted in a language which is familiar both to the rulers and the people. This was attained when Latin on the continent, and Norman French in England, were discarded from the courts, and the national languages substituted for them. But when this double object cannot be effected, the next desideratum is to have the proceedings conducted in the language of the rulers, because this arrangement will result in a change of the popular dialect by assimilation; whereas, if the language of public business is known to the people and unknown to their rulers, the latter are incompetent to administer justice, and for the most part must remain so, without hope of change. Were the proposed substitution once effected, the European magistrates in India would be able to discharge their functions, without spending months or years in learning an intermediate language, neither their own nor that of the people, or else remaining at the mercy of the native jurists. The reliance of the people on the justice of their rulers would be much enhanced; the sense of responsibility on the part of the rulers themselves would be greatly strengthened; the correspondence of the government with native princes would be freed from Oriental fustian and hypocrisy;* and the great principles of English liberty and English law would become familiar to the native mind, and by degrees incorporated with the native language. All these are important political effects, which the introduction of English may be expected to secure, apart from its scientific and religious influence. "Another advantage of this system would be, that the association of all casts, Christian, Mohammedan, and Hindoo, in the same schools and colleges, would tend rapidly to diminish the pernicious influence of those distinctions, and to amalgamate all classes into one great whole. The union of all, moreover, in the study of English literature, would rapidly create a common vernacular tongue, not pure English perhaps, but sufficiently allied to it to admit of the introduction of our scientific works. Finally, female education is a necessary consequence of the

* "No European officer writes his own Persian letters; but he dictates the heads of what he wishes to be written, to a Moonshee who prepares the letter, and when it happens to be of a friendly and complimentary nature, it is generally left entirely to the Moonshee. The Moonshees, therefore, are able to use a discretionary power in the Persian correspondence, just in proportion to the European officer's want of vigilance, or ignorance of the Persian language; and when they happen to possess his confidence, the case is worse than ever." p. 30.

superior education of the men, but cannot be made to precede it, nor even to be contemporary with it, in the present state of Indian society. When educated youths become fathers of families, they will be sure to impart a portion of their own advantages to their female offspring, and it may be hoped, that in the course of two or three generations, the native ladies of India will recover their station in society, with that power of humanizing and polishing all around them, of which they have been deprived by barbarism alone. For a system of education such as these remarks contemplate, there are ample resources in Hindustan itself. Leaving the public revenues out of the question, there can be no doubt that endowments would be made by individuals on a large scale, as they have one on a small one, were the necessary impulse once imparted to the enterprise.

What a noble field is here thrown open to benevolent activity! Providence seems indeed to be putting signal honour on our language. No Christian can fail to recognise the finger of God in the exclusion of French from its priority as the *κοινή διάλεκτος* of the civilized world, and the gradual substitution of a language rich, beyond all others, in religious truth. The extension of the English tongue has long been watched with interest by reflecting men, and few can have overlooked its intimate connexion with the spread of Christianity. Americans may well rejoice that their mother-tongue is English; for it makes them partners in the glorious work to which God is calling the wide-spread branches of the British stock.

Such were our reflections when we first read Mr. Trevelyan's pamphlet. We were then far from thinking that America was to receive a special call into this field of labour. This animating news has lately reached us. It is long since we have seen a document more fraught with salutary excitement than the letter to the American Sunday-School Union, from Mr. Pearce, an English Baptist Missionary in Calcutta, and Mr. Trevelyan the author of the Treatise now before us. For the letter itself and some accompanying statements, we must refer our readers to the Sunday-School Journal, of March 4, 1835. We shall here barely mention, that these two gentlemen publish a "monthly list of select publications recommended for use in schools," as well in English as the languages of India. They are procuring the publication of new books for this purpose,

establishing agencies for their sale in the interior, and taking other measures which will make Calcutta a centre of radiation to the whole peninsula, and perhaps to all Asia, in the end. On their list for October, 1834, which we have before us, we observe the following notices. "*Family Conversations on the Evidences of Christianity*, an excellent work for schools, published by the American Sunday-School Union, and now reprinted at Calcutta; 100 rupees from a benevolent friend, have been employed to reduce the price of this work." "Abbott's *Young Christian*, having secured the approbation of all classes of Christians in England and the United States, has presented itself as a most eligible work for republication in India; a new edition is therefore now in the press."

The progress of the English language, which had long attracted attention in a religious point of view, seemed to be set in a new and brilliant light by Mr. Trevelyan's treatise. But when we learned that the publications of our own Sunday-School Union were imported into India, and used as school books, not only at Calcutta and at Missionary stations, but far in the interior and at the courts of native princes, it seemed as if a new leaf had been opened in the mysterious book of Providence. Who now can want incitement to exert himself for Sunday-Schools? Who now can question the propriety of expending money in the issuing of books, when the cost of a few dollars may produce an effect among the hundred and twenty millions of the Indian peninsula? To the Sunday-School Union such a developement as this is worth more than millions. It should give the directors of that noble enterprise, an immovable assurance of the value of their labours, and in spite of all discouragements and hinderances at home, keep them steadily in action for a world beyond the seas. If America will not thank them, Asia will.

Two topics of reflection are suggested by this subject, upon each of which we might dwell at length, if circumstances suffered. One is the importance of the art of book-making. The growing influence of books upon the people, and especially the children, of our own community, has been long apparent. This unexpected opening in the east for English books, greatly augments the interest of the subject, which we may, at another time, consider by itself. The other thought suggested is the new encouragement to missionary labour in the peninsula of India. Not only are re-

strictions disappearing, but the government itself seems to invite assistance in the work of civilization. The natural tendency of Christian missions must sooner or later show itself. The British authorities in Asia have discovered that the gospel must precede as well as follow civilization. Here is a field for the toil of thousands. Let no man stay at home for want of work. The teeming population of that one peninsula could swallow up with ease all the clergy of America, and still want more. Who will consent, or rather who will refuse to go? We rejoice to know that America is actually doing much for India, and is meditating more. Our own church is sending forth her agents to explore new fields and found new stations. This desirable excitement will, we trust, be promoted by the visit of an excellent and devoted English Baptist,* who is stationed at the very shrine of Juggernaut, and whose impressive statements have produced a strong effect upon the many large assemblies in our cities who have heard his voice. We trust that this and other means may be effectual in awakening a new zeal in favour of our Asiatic Missions.

William Gaston

ART. V.--*The Previous Question.*

[FEW rules of deliberative bodies have given rise to more debate, and we may add, more perplexity, than that which relates to what is technically called the *Previous Question*. The most thorough and able discussion of this subject that we have ever seen is contained in a speech made in the House of Representatives of the United States, in 1815, by the Hon. William Gaston, of North Carolina. As the subject is one of interest and importance to all who are concerned in ecclesiastical proceedings, and as the speech in question furnishes a large amount of curious information, we insert it here at length.]

MR. CHAIRMAN.—The proposition which has been made by my worthy friend and colleague, (Mr. Stanford,) to expunge from our rules, what is there called the “Previous

* Rev. Amos Sutton.