

THE
BAPTIST MISSION
IN INDIA :

CONTAINING A NARRATIVE OF ITS
RISE, PROGRESS, AND PRESENT CONDITION.

A STATEMENT OF THE
PHYSICAL AND MORAL CHARACTER

OF THE
HINDOOS,

THEIR
CRUELITIES, TORTURES AND BURNINGS,
WITH A VERY INTERESTING
DESCRIPTION OF BENGAL,

Intended to animate to Missionary co-operation.

*There is an irrevocable decree, that the Lord Jesus will be manifested
to Bengal."

Pctumbe.

His ego nec metas rerum, nec tempora pono.

Virgil.

Expect great things—attempt great things.

Carey.

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District of Pennsylvania, to wit :

BE IT REMEMBERED, that on the Fifteenth day of May, in the thirty-fifth year of the Independence of the United States of America, A. D. Hellings & Aitken, of the said District, have deposited in this Office, the Title of a Book the Right whereof they claim as proprietors, in the Words following, to wit :

“ The Baptist Mission in India ; containing a narrative of its rise, progress, and present condition. A statement of the Physical and Moral Character of the Hindoos, their Cruelties, Tortures and Burnings, with a very interesting description of Bengal, intended to animate to Missionary Co-operation.

“ There is an irrevocable decree, that the Lord Jesus will be manifested to Bengal.

Petumber.

His ego nec metas rerum, nec tempora pono

Virgil.

Expect great things—attempt great things.

Carey.”

In Conformity to the Act of the Congress of the United States, intituled, “ An act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned.” And also to the Act, entitled, “ An Act supplementary to An Act, entitled “ An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies during the Times therein mentioned;” and extending the Benefits thereof to the Arts of designing, engraving, and etching historical and other prints.”

D. CALDWELL, *Clerk of the*

District of Pennsylvania.

PREFACE.

THE following pages have been selected for the most part from the writings of the missionary brethren at Serampore, and those of their friends. The "*brief narratives*:" was drawn up in England. The Essays are formed chiefly from a series of interesting dialogues composed by Dr. Marshman. The other Articles are selected from "the Periodical accounts" of the Society, excepting the article "*Bengal*," which is a production

of Mr. Ward, and taken from his interesting history "*of the writings, religion, and manners of the Hindoos.*"

This compilation is presented to the public from an anxious desire that Missionary Intelligence may be circulated, and that an holy ardour may be excited and vigorous efforts employed for the conversion of the heathen and the consequent diffusion of the great Saviour's empire. The detail is limited to the Baptist Mission in India. Had the bounds of this publication admitted, it would have been gratifying to have introduced a description of other Missions, both of European and American origin. The present will, however, show that the moral state of the

heathen calls aloud for our piety, our labours, and our prayers, that efforts, in the name of the Lord, for their conversion shall not prove fruitless, and that obligations to seek the spread of the gospel rest alike on all the disciples of the Lord Jesus.

W. STAUGHTON.

May 9, 1811.

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BAPTIST MISSION

IN

I N D I A.

BRIEF NARRATIVE

OF THE

BAPTIST MISSION.

SECTION I.

*The formation of the Society, and the sending out of
its two first Missionaries.*

AT an association of ministers and churches held at Nottingham, in 1784, it was resolved to set apart an hour on the first Monday evening in every month for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, and joined the association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating

the gospel. He also acquired some considerable knowledge of the languages, particularly Latin, Greek and Hebrew ; and all seemed to be directed to the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions.

These conversations, together with the monthly prayer meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcilable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a ministers' meeting held at Clipstone, the two sermons that were preached bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10. *I have been very jealous for the Lord God of Hosts, &c.* and the other by Mr. Fuller, from Hag. i. 2. *Thus speaketh the Lord of Hosts, saying, This people say the time is not come, the time that the Lord's house should be built.* After worship was over, Mr. Carey perceiving the minds of his brethren impressed by what they had been hearing, was very desirous, that before they parted they would come to some resolution on the forming of a Missionary Society. The only resolution that was formed

however at this time was, that as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it for the consideration of the religious public.

In the spring of 1792, the annual association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isa. liv. 2, 3. *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left, &c.* Having observed in his introduction, that the church was here addressed as a desolate widow, dwelling in a little cottage by herself ; that the command to enlarge her tent contained an intimation, that there should be an enlargement in her family ; and that to account for so unexpected a change she was told, that her “**Maker** was her husband,” who should be “called the **God** of the whole earth ;” he took up what he conceived to be the spirit of the passage in two exhortations, viz. **EXPECT GREAT THINGS—ATTEMPT GREAT THINGS.** The effect of this discourse was considerable. A resolution was passed, that *a plan should be prepared against the next minister’s meeting at Kettering, for forming a society for propagating the gospel among the heathen ;* and Mr. Carey generously engaged to devote the profits which might arise from his late publication on the subject, to the use of such a society.

In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in every thing of importance there was a happy unanimity. We con-

versed on all subjects, without debating on any. The general principles on which the society was formed, were,—in respect of civil government to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and in respect of Christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of Christendom, however, it appeared to us that each denomination, by exerting itself separately, would be most likely to answer the great ends of a mission.—Hence the name by which we at first chose to designate ourselves was, *The Particular (or Calvinistic) Baptist Society for propagating the gospel among the heathen.* But so far were we from having in view the exclusive promotion of our own peculiar principles as Baptists, that we were determined from the beginning, if no opportunity appeared for sending out Missionaries of our own, that we would assist other societies already in being among the Presbyterians and the Moravians.

Some of the greatest difficulties which we had to encounter were the following: We were inexperienced in the work—we knew of no opening for a mission in any one part of the world more than another—we had no funds to meet the expense that must attend an undertaking of the kind—our situation in an inland part of the country was inconvenient for foreign correspondence—the persons who would have the management would live at such a distance from each other as to

render frequent consultation impracticable—and, finally, in forming a society there would be danger of its falling under irreligious influence. From these and other considerations, those who were expected to engage in the work entered upon it with much fear and trembling.

On Oct. 2d, 1792, the ministers met at Kettering, and after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to *make a trial* for introducing the gospel amongst the heathen.—They were not insensible of their want of experience, but hoped that He whose cause it was, would endue them with wisdom as occasions required, and guide them with his eye.—As to *funds*, they opened a subscription at the time, the amount of which, though only 13*l.* 2*s.* 6*d.* was sufficient for present purposes. They had no idea of appealing to the public till a more specific object could be proposed to their consideration. In respect of *foreign correspondence*, they hoped to find friends at the different sea-ports who would be willing to assist them, which hope has been fully realised. As to the difficulty of a number of persons *residing in different parts of the kingdom acting together*, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account, however, they found it impracticable to have a large acting committee, or for the members of it to go out at certain periods, and others to be chosen in their stead. Finally, with respect to preserving the society from irreligious *influence*,

though every person who should subscribe 10*l.* at once, or 10*s.* 6*d.* per annum, was considered a member ; yet as the committee, to whom the management was intrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places as they should die, would be filled up at a general meeting by others of like character, it was thought as great a preservative as human means could suggest ; and such it has hitherto proved. The names of the first committee were, *John Ryland, Reynald Hogg, William Carey, John Sutcliff, and Andrew Fuller.* Reynold Hogg was chosen Treasurer, and Andrew Fuller Secretary.

Mr. Pearce of Birmingham was present at this meeting, and entered into the undertaking with all his heart. On returning home he stated particulars to his friends who immediately formed an assistant society amongst themselves, and collected 70*l.* towards the fund.

On Oct. 31, 1792, a meeting was held at Northampton. Mr. Pearce was added to the committee, and an address to the public ordered to be drawn up.

On Nov. 13, the committee met again at Northampton. Here they learned that *Mr. John Thomas*, who had been several years in Bengal, preaching the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. The committee considered this as a probable opening in Providence, and resolved that the Secretary should made inquiry concerning

Mr. Thomas, as to his character, principles, abilities, success, &c.; that if things should prove agreeable, he might be invited to go out as one of their missionaries.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared that Mr. Thomas was by profession a surgeon; that after having embraced the gospel under the ministry of Dr. Stennet, he, in the year 1783, went out as surgeon of the Oxford East Indiaman; that while he was in Bengal he felt a desire to communicate the gospel to the natives; and that being encouraged to do so by a religious friend, he obtained his discharge from the ship, and after learning the language, continued from the year 1787 to 1791 preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely, *Ram Boshoo*, *Mohun Chund*, and *Parbotce*. The two latter were Brahmans.

On Jan. 10, 1793, a committee meeting was held at Kettering, when the Secretary reported the result of his inquiries respecting Mr. Thomas, which was satisfactory to all present. The committee being fully of opinion that a door was now open for a mission to the East Indies, resolved to invite Mr. Thomas to go out as one of their missionaries; and to endeavour to furnish him with a colleague. Mr. Carey being present, and his mind towards missionary work well known,

was asked, if he were willing to accompany Mr. Thomas ? to which he readily answered in the affirmative.

Within the last two or three years Mr. Carey had removed from Moulton to Leicester, but had never lost sight of this great object, nor concealed from the people he served his earnest desire, whenever opportunity offered, to engage in it ; and though the church at Leicester were greatly attached to him, and he to them, yet when they heard of his consenting to go, they could not conscientiously object to it, but freely gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting Mr. Thomas was not present ; the committee however were employed in reading his papers, which had been communicated to them. In the evening he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The committee then resolved to support him and Mr. Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500*l.* which sum required to be raised in about three or four months. To accomplish this the committee frankly stated to the religious public their plan, requesting that so far as it appeared to be deserving of encouragement, they would encourage it. Letters also were addressed to the most active ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected ; yet, when the work

was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause of this was the circumstance of Mr. Carey's *whole family*, with Mrs. Carey's sister, being induced to accompany him. At first it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning; but when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany her; and this circumstance, though it added to the expense, yet upon the whole, was considered as favourable to the object.

On March 20th, 1793, a meeting was held at Leicester for prayer, and the solemn designation of the Missionaries. At this meeting Messrs Fawcett of Hebden Bridge, Hopper of Nottingham, Mills of Sheepshead, Blundel of Arnsby, Staughton of Northampton, (now of Philadelphia) Morris of Clipstone, Yates of Leicester, Bruin of Glenn, Trinder of Northampton, Wilson of Olney, and Hobson of Walgrave, were added to the committee.

Our brethren set sail on June 13th, 1798, on board the princess Maria, a Danish Indiaman. After their departure we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had in so short a time been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened

beyond all our expectations. The thought of having done something towards enlarging the boundaries of our Saviour's kingdom, and of rescuing poor Heathens and Mahometans from under satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly; some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it were more than equal to the expense.

SECTION II.

The arrival of the Missionaries in India, and their settlement in the neighbourhood of Malda.

AFTER many anxious thoughts about our brethren, letters were received on July 29th, 1794, informing us of their safe arrival, and containing a few par-

ticulars, as to their difficulties and their prospects. They met with *Ram Boshoo* soon after their arrival; but found to their grief that he had not kept himself from idols. The letters, upon the whole, contained as much encouragement as could be expected. We afterwards learned however, that for the first three or four months, **Mr. Carey** was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta in a boat. On Feb. 6th, 1794, he stopped at Dehatta, the residence of the late **Charles Short, Esq.**, who afterwards married his wife's sister, and whose generosity and kindness, in a time of such extremity, ought never to be forgotten.

In this neighbourhood he built him a house, or tent, and thought of taking land, and of cultivating it for his support; but early in March he received a letter from Malda, inviting him to go, with his family, and take the oversight of an indigo factory belonging to **Mr. U—**. His colleague, also **Mr. Thomas**, who had stopped at Calcutta, under an idea of supporting himself by his profession, received a little before, a similar invitation. Circumstanced as they were, they could not but consider it as an interposition of Providence in favour both of them and their object, and accordingly complied with it.

This undertaking however occasioned some reflections at home, chiefly among those who were not so fully acquainted with the terms on which the Missionaries left their country, which were, that they were to be supported by the Society till they should be able to support themselves. Conscious as they were of acting from the purest motives, the fears which were entertained by some lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his Journal at the time is sufficiently expressive of his disinterested regard for the mission. "What is there," says he, "in all this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him. Oh, how long will it be ere I shall know so much of the language of the country, as to preach Christ crucified in it!" "I am resolved to write to the Society that my circumstances are such that I shall not need their future support, and to devote a sum monthly for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda till May 23d, 1794. While thus detained he seems to have felt much from the want of Christian society, and of being able to preach to the natives; and yet to have been greatly supported. "I seem," says he, in his journal of April 8th, "to be cast out of the Christian world, and am unable yet to speak with any advantage to the heathens. I have no friend to stir up, or encourage me in the things of God. The infidelity of Europeans grieves me. They tell me that the conversion of the natives is impossible. In England I should not be dis-

couraged by the sayings of unbelievers; but here I have no Christian friend to sympathize with me, nor am I able to make the trial by preaching the gospel. All my hope is in God. Without his power no European could possibly be converted, and his power can convert any Hindoo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that under all the trials of the first year, our dear brother, in his communications to the Society, made the least of them; and was much more concerned lest they should be discouraged, than for any thing which he himself endured.

Arriving at Malda on June 15th, he found himself in very agreeable society. Next day he preached twice in English, and his friend and colleague, Mr. Thomas, met him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. "I feel," said he, "as if released from a prison and restored to the joys of Christian fellowship.— Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us."

Mr. Carey then accepted the superintendence of an Indigo-factory at Mudnabatty, and Mr. Thomas of another at Moypauldiggy, both in the neighbourhood of Malda; and covenants were granted to them by the British Government. Letters were then sent to England expressing great pleasure in their being able to decline at present any further assistance, and hoping that

the funds of the Society would be employed in another mission.

On the arrival of these letters a meeting was held at Arnsby, April 7th, 1795. The question was put respecting another mission, and which was thought by all present to be desireable. At the same time two young men, **Mr. Jacob Grigg** and **Mr. Jas. Rodway**, had offered themselves as missionaries, and were considered as suitable persons. The committee therefore resolved on another mission to Africa, in the neighbourhood of **Sierra Leone**. In the autumn of 1795, the missionaries left England; but through the indiscretion of one of them, and the ill health of the other, the undertaking failed.

The **Rev. Mr. Hogg**, finding his situation inconsistent with the treasurership, proposed to resign it. The committee thanked **Mr. Hogg** for his past attentions, and chose in his stead **Mr. King** of Birmingham. **Mr. Jos. Dent** of Northampton was at the same time chosen a member of the committee instead of **Mr. Trinder** deceased. The members also of the Assistant Society at Birmingham were incorporated into the committee of the Primary Society. At the same time it was resolved to propose it to the subscribers, in the next number of the Periodical Accounts, Whether a small part of the Society's funds might not be properly applied to the encouragement of preaching the gospel in the most unenlightened villages in our own country?

In the spring of 1796, *Mr. John Fountain*, offering himself as a missionary, was accepted, and sent out to join the brethren in India. The same year it was pro-

posed that two of the Bristol students during the vacation should supply the churches at Salisbury and Broughton, and that Mr. Saffery and Mr. Steadman, the pastors of those churches, should be requested for that time to preach the gospel through the county of Cornwall. This request was complied with; and as it was thought to be productive of good effects, the same was repeated the next year by Messrs. Steadman and Franklin.

The above measures were engaged in, mostly under an idea that our brethren in India were now able to support themselves; but in a little time they found their resources precarious, and again requested our assistance. It was then resolved to pay them the whole of their arrears, and to continue to allow them as from the beginning.

SECTION III.

*Progress of the Mission in Bengal, from
1794 to 1799.*

THE missionaries being settled as superintendents of the indigo works at Mudnabatty and Moy-pauldiggy, they had each an opportunity of addressing the workmen, and of making excursions to the surrounding villages. But during the first year Mr. Carey had repeated attacks of an intermittent fever with a dysentery. Mrs. Carey also, and their eldest son were much afflicted; and their third son, Peter, at five years of age, died of a mortification in his bowels. As soon they were able to apply themselves to the work, they set up schools at their respective factories; preached

every Lord's day, and frequently on week days ; and Mr. Thomas was particularly kind to the poor, in administering medicines and conversing with them. Many people besides the workmen attended their preaching. But for a considerable time it seemed to be without effect. There were however a Mr. Long, and a Mr. Powell, two Englishmen who had settled in Bengal, who were each baptized ; and on Nov. 1st, 1795, they, with the missionaries, formed a church, and commemorated the Lord's death in the Supper. Mr. Long was afterwards excluded for improper conduct ; but Mr. Powell continued a useful character till his death, which was at Dinagepore, on Sept. 25th, 1802.

After two years labour some appeared to be impressed by the word. "My pundit," says Mr. Thomas, "asks questions, sheds tears, and requests part of the scriptures of us." His name was *Podo Loson*. Mr. Carey also entertained considerable hopes of a young Brahman of the name of *Cassinaut*. The Brahman, *Mohun Chund*, also, who had professed to believe the gospel while Mr. Thomas was first in India, came to them, and continued for some time with them. Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahomedans who appeared not a little promising ; particularly *Sookmun* at Mudnabatty, and *Yardee*, *Doorgotteea*, &c. at Moy-pauldiggy ; where also there was a general attention to the word. But none of them had resolution enough to give up their cast, nor have they since associated with Christians.

'These disappointments must have been very discour-

raging ; yet, while the parties continued promising, they served no doubt to strengthen the hands of the missionaries. Early in 1797 they visited *Bootan*, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the gospel into the country.

Nor were the whole of their labours in this neighbourhood in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of *Dinagepore*, containing a population equal to Birmingham or Manchester. From this city a letter was received, signed by five Hindoos, intimating that about three years before that time the Brahman *Mohun Chund* had been there, and had told them a little about the gospel of God ; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight of the translation, and some person to be sent to give them further instruction.

About the same time they heard of a Mr. *Ignatius Fernandez*, a gentleman of Portuguese extraction, residing in that city, who was desirous of hearing the gospel. Upon the whole they determined to go. First Mr. Fountain and Mr. Powell went over ; then Mr. Fernandez paid a visit to Mr. Thomas ; and afterwards Mr. Carey went and preached. Mr. Fernandez embraced the gospel with much affection, and proved a most amiable and valuable character. At his own expense he built a place for Christian worship, and his heart and house were always open to the missionaries. Here also they met with Mr. William Cunningham, Register

of the civil court, and assistant to the Magistrate at Dinagepore, whose regards to them and the gospel greatly endeared him to them. From the magistrate himself also they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He is at this time the diligent and useful pastor of a church in the same place.

Nor was the introduction of the gospel at Dinagepore the only permanent effect of the labours of the missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would otherwise have known nothing. It was there, too, that the scriptures were translated into the Bengalee language, ready to be printed as soon as opportunity offered. We have also of late been informed of pleasing appearances in that neighbourhood, by the ministry of some of the native preachers. May they reap in joy the harvest for which the missionaries sowed in tears!

SECTION IV.

Four other Missionaries sent out, and the seat of the Mission removed to Serampore.

AS repeated requests had been made for more missionaries, and particularly for one who should understand the printing business, the committee paid every possible attention to this object. In the spring of 1799, they were enabled to send out four men and four women; namely, Mr. and Mrs. Marshman, Mr. and Mrs. Grant, Mr. and Mrs. Brunsdon, Mr. Wm. Ward,

and Miss Tidd. Mr. Ward understood the printing business, and Mr. and Mrs. Marshman had kept a school.

The instructions given them were, among other things, to “beware, both from a principle of conscience and from a regard to their own interest, and that of the mission, of intermeddling with any political concerns—to be obedient to the laws in all civil affairs—to respect magistrates, both supreme and subordinate, and teach the same things to others—in fine, to apply themselves wholly to the all-important concerns of that evangelical service to which they had so solemnly dedicated themselves. Moreover, that “however gross might be the idolatries, and heathenish superstitions that might fall under their notice, they should sedulously avoid all rudeness, insult, or interruption during the observance of such superstitions, observing no methods but those of Christ and his apostles, namely, the persevering use of scripture, reason, prayer, meekness, and love.”

Our brethren embarked on board the *Criterion*, commanded by Captain Wickes, on May the 25th, 1799; and after an agreeable voyage, arrived at the Danish settlement of Serampore, on Oct. 13th of the same year. From thence they wrote to Mr. Carey and waited his answer.

On Lord's day Oct. 27th, they had public worship, and the Danish governor (Col. Bie) with several other gentlemen attended.--The same day Mr. Grant was taken ill of a cold, attended with a kind of stupor; and the following thursday died. The governor, his family, and a number of Europeans attended the funeral.

On Nov. 9th, Mr. Fountain arrived from Mudnabatty and was married to Miss Tiddi ; and on the 14th, he and Mr. Ward set off to visit Mr. Carey at that place.

Circumstances at this time were difficult, and delicate. Mr. Carey had made all the interest he could, that the four missionaries, and their wives, might be permitted to proceed and settle in the neighbourhood of Malda, but without effect. As they could not come to him, the only alternative was, whether he should go to them, or whether they should labour separately. The decision of this question was the object of Mr. Ward's journey.

In respect of Mudnabatty, the factory at that place had, owing to the failure of the crops, been given up ; and Mr. Carey with a view to provide for the mission, had taken a small place at Kidderpore, about twelve miles distant, where he intended to carry on a little business, and to erect some dwellings for the other missionaries. The relinquishing of this undertaking would be a loss of 500%. They had formed a church—God had given them some Europeans for their hire—a degree of light had been diffused among the natives—a school was established*—the state of things at Dinagepore was promising—the Society would be burdened with new expenses, &c. &c. On the other hand, Mr Carey's engagements at Mudnabatty were within a few weeks of terminating—at Serampore, they would meet with protection and accommodation—the great ends of the mission, particularly the printing of the scriptures,

* This however, must have been given up on removing to Kidderpore, equally as to Serampore.

were likely to be answered in that situation rather than in the other—the country was more populous—All things considered, Mr. Carey determined to remove. It was not a light matter to him ; but a necessity seemed to be laid upon him. On Jan. 10th, 1800, he arrived at Serampore ; and the next day was introduced to the Governor, who received him in a very friendly manner.

The first object of attention was to settle a plan of family government. All the missionaries were to preach and pray in turn ; one to superintend the affairs of the family for a month, and then another ; Mr. Carey was appointed treasurer, and keeper of the medicine chest ; Mr. Fountain, librarian ; Saturday evening was devoted to adjusting any differences which might arise during the week, and pledging themselves to love one another ; finally, *it was resolved, that no one should engage in any private trade ; but whatever was done by any member of the family, should be done for the benefit of the mission.*

The rent of lodgings which they at present occupied was very high. They therefore purchased a house, by the river side, with a pretty large piece of ground. It had various accommodations, but the price alarmed them ; yet the rent in four years would have amounted to the purchase.

Mr. Carey having nearly finished the translation of the Old and New Testament into Bengalee ; having also obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly, the press being set up, un-

der the direction of Mr. Ward, they proceeded to advertise for subscribers to the **Bengalee Bible**. And as it was necessary for their support to attend to printing in general, and to open a school to be superintended by Mr. and Mrs. Marshman, each was included in the advertisement. As an encouragement at the out-set, they were promised the government printing, and the teaching of the governor's children. Some inquiry was made by the governor-general, respecting the press; but on being informed that (official papers for the Danish government excepted), its operations were confined to the printing of the Scriptures, and religious tracts; and that the missionaries made it an invariable rule to print nothing of a political nature, he was satisfied.

SECTION V.

Progress of the Mission at Serampore from 1800 to 1807, containing the principal events under each year successively.

1800.

AS soon as the missionaries were settled at Serampore, those who had acquired the language began preaching the gospel both in the town and neighbourhood. The first sheet of the **Bengalee New Testament** was struck off May 16th. They printed 2000 copies, besides five hundred of the gospel by **Matthew**, for immediate distribution. Early in June they opened a **Bengalee school**; in which the children of those natives who chose to send them, were taught gratis; and by

the 20th of July there were forty scholars. A native of the name of *Gokool*, residing at Serampore, appeared to be much affected with what he heard and saw. Early in August Mr. Ward speaks of having had Mr. Carey's two eldest sons in his room for religious conversation and instruction; and says, "they wept, read, prayed, and asked questions." "All 'our brethren," says Mr. Carey about the same time, "have lately been more than usually solicitous for the spread of the gospel."

Mr. Fountain had been visited by a severe dysentery, which laid him aside for several weeks. He had so far recovered, however, as to set off with Mrs. Fountain on a journey up the country, and on July 26th, reached Dinagepore. By letters which he wrote to his brethren, it appeared that he was nearly recovered; but the disorder returned, and on Aug. 20th, at the house of Mr. Fernandez, he died. All was done for him that medical skill and Christian kindness could do; but all was ineffectual. He was resigned and happy.

In October, Mr. Marshman and Mr. Ward began to preach to the natives: and Felix Carey going out with the latter, addressed them in a striking, simple, and evangelical strain.

Soon after this an afflicted lady came up the river from Calcutta. She intended to have gone farther, but feeling herself unable, stopped at Serampore. Having taken lodgings at the hotel, she inquired for an English prayer book. As no such article could be had at the hotel, her desire was communicated to the missionaries. But neither could they furnish her with the

article she wanted. **Mr. Marshman**, however, wrote her a friendly note, and accompanied it with two other books, pointing out the way to everlasting life. The lady came next morning to the mission-house, apparently in great distress of mind, and inquiring what she must do? She requested permission to stop during family worship. The hymn sung on that occasion was, "Come ye sinners, poor and wretched." She was greatly affected, and asked leave to attend with them every day during her continuance at Serampore. After this she was desirous of hearing more about the way of salvation, and **Mr. Marshman** discoursed on the atonement as the ground of acceptance with God, read the agony in the garden, the 53d chapter of **Isaiah**, and the third chapter of the **Romans**, while she with the greatest eagerness drank in the doctrine of the cross. In a short time she returned to **Calcutta**, and died ; and they had every reason to hope, in the faith of **Christ**.

After the lady's decease, **Mr. Marshman** saw her husband, from whose account of her last end his hopes were strengthened. The event also appeared to have made a considerable impression on his mind. He proved to be conversant with the **Bible**, and yet totally ignorant of the way of salvation. He was quite astonished at what was stated to him from **Rom. iii. 23—28th**. After a long and serious conversation, nearly at midnight they both kneeled down, and prayed in succession. The gentleman's name was **Rolt**. He was afterwards baptized, and married for his second wife **Mr. Brunsdon's** widow.

Mr. Thomas, who was preaching in *Bheerboon*, about the end of October paid a visit at Serampore, and brought with him a Hindoo, whose name was *Fakira*, of whom he entertained great hopes. *Fakira* of his own accord proposed to be baptized, and all were satisfied with his profession; but before the time, he left Serampore, and went amongst his relatives, with a view, as he said, first to fetch his child. Whether his resolution failed him, or whether he was forcibly detained by his relations, the missionaries heard no more of him.

During this visit, Mr. Thomas's conversations and prayers were observed to be more than usually impressive. He himself says in his journal of Oct. 12th, "I longed for the out pouring of God's Spirit, and did ask for it believingly for an hour or more together. At midnight I was enabled to pour out strong cries and supplications to God. Speaking also of the other missionaries, he says, "The holy unction appears on them all, especially of late." A weekly prayer-meeting was set up at Mr. Thomas's desire, for the success of the mission; and what was observed of Mr. Carey, seems to have been common to them all, that *the death of Christ was more and more the theme of their preaching.*

Early in November many repaired to the mission-house for the gospel by Matthew, which was given to all who desired it. On the 25th, Mr. Thomas was called to attend a man whose arm was dislocated. After the operation, he talked to him very impressively concerning his salvation. The name of the man was *Kristno*. He wept like a child, and even sobbed while

Mr. T. talked to him. *Gokool*, of whom mention has been made before, lived near him, and was present at the time. Two days after this, *Kristno* wanted to come to the mission-house for instruction; for he said, they had not only cured his arm but brought him the news of salvation. He and *Gokool* came together and heard the word. The consequence was, *Gokool's* wife and family deserted him; but those of *Kristno* were like-minded with himself. The family of the latter was then visited. The women appeared to have learned more of the gospel than was expected; and after having heard it more particularly explained, they declared for Christ.

On the 22d of December, *Gokool* and *Kristno* came and ate publicly with the missionaries, by which act they threw away their cast. The servants, and as many as witnessed it, were astonished, as they had all said, No one would lose cast for the gospel; nor were the missionaries much short of being so. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Marshman observed, "has done it with perfect ease. Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the cast is broken, who shall mend it?"

The same evening, *Gokool* without his family, but *Kristno* with his, came and offered themselves willingly to the church, each making a solemn profession of faith in Christ, and of obedience to his commands.

Their hearts, to use the words of *Gokool*, seemed "nailed to Christ." Mr. Thomas was almost overcome with joy. At the close of the meeting they all stood up and sung, "Salvation, O the joyful sound," &c.

It was soon noised abroad that these people had lost cast; and now a time of trial drew near. The next day a great company of people assembled, two thousand or thereabouts, pouring out their execrations upon them. Taking them by force, they first dragged them before the Danish magistrate; but he, instead of censuring, commended them for what they had done. Being dismissed, they came a second time with *Kristno* with a new charge, accusing him of refusing to deliver up his daughter to a man who had contracted for her in marriage. The magistrate however defended *Kristno*, and assured the girl that she should not be compelled to marry the man against her consent. The governor also promised the missionaries that they should not be interrupted in baptizing.

The hubbub that had thus been raised did not shake the resolution of *Kristno*; but his family, and *Gokool* were intimidated by it. On the 27th they sent to the mission-house, saying, "they wished to put off their baptism for a few weeks." The next day, (Lord's day) was the time appointed for baptizing. *Kristno* came forward, and with Felix Carey, was baptized in the Hoogly. A considerable number of Europeans and natives attended; many of whom appeared to be struck with the solemnity of the ordinance. "When *Kristno* came from dressing, (which here is very short work) a German lady who was present, took him by the hand

and held him for some moments. She was unable to make him understand her words, but she manifestly thanked him in her heart for having renounced the worship of devils." After the Lord's supper had been celebrated, *Kristno* said he was "full of joy."

1801.

On the first day of January, Mr. Fernandez, with his son and Mr. Powell, arrived from Dinagepore. His design was to be baptized, and to place his son at school. *Gokool* having absented himself from the missionaries, was sitting melancholy in his house. *Kristno's* heart was happy, and his conversations and prayers in his family appear to have been blessed to the restoring of them to a right mind. Being asked by a European in the street, "What he got by his late profession of Christianity?" He answered, "He got nothing but joy and comfort: it was the work of love."

On Lord's day the 18th, Mr. Fernandez and *Joy-mooni* (*Kristno's* wife's sister) were baptized, and joined the church. At a conversation meeting on the 22d, she said, "She had found a treasure in Christ greater than every thing else in this world." *Kristno* said his 'chief thoughts now were about the salvation of others.'

About this time Mr. Ward called on a Scotch gentleman who had met with some severe worldly losses. He said he was religiously educated, and that this restrained him a good deal till he came into India, when he became like other Europeans. Ten years ago his

troubles came on. They failed however to produce any good in him. He came to Serampore five years since, but continued to live without God till he attended worship at the mission-house, when he felt a new kind of sensations. After that he borrowed and read the most valuable books in the mission library. His happiest hours, he said, were at a throne of grace. His Bible was to him a new book. His afflictions appeared in a new and interesting light. The law was new ; and the way of salvation was precious.

A widow of the name of *Unna*, who lived in *Kristno's* family was observed to weep in hearing Mr. Ward discourse to them. She came afterwards with the other women to the mission-house. She said one day to Mr. Carey, " Formerly, I never saw my sins : now I perceive that I am a sea of sin." On Feb. 13th, she made an open profession of Christ's name. *Rasoo* also (*Kristno's* wife) was present, and appeared to be of the same mind. On Lord's day the 22d, they were both baptized.

The effect of these baptizings was, that all the children of the Bengalee school were taken away by their parents, lest they should be made Christians ; and the only children left for instruction were those of *Kristno*, to whom the missionaries now paid the greater attention ; and amongst whom there were some hopeful appearances.

The baptized Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was singular and impressive. " Christ, (said one) is my joy, my hope, my all. If worldly things draw m mind from him, I say, Mind, why dost thou leav

Christ? There is no other Saviour. If thou leave him, thou fallest into hell. I charge thee, Mind, that thou keep close to Christ.”—“I was formerly (said another) in prison. The light of the gospel came to the prison door, and I got out. My prayer now is that Satan may imprison me no more. I call to mind continually the sufferings of Christ.”

The printing of the New Testament being finished, a meeting for thanksgiving was appointed. Copies were presented to the Governor, and the Governor-General which were favourably received. All things wore an encouraging aspect; except that the state of Mr. Brunsdon's health excited strong apprehensions that they would be called to part with him.

In April, *Kristno's* eldest daughter *Golook*, was forcibly taken away by the person who had contracted for her in marriage, and carried to Calcutta. As she was passing by a police-office she cried out for justice. The men who carried her off were of course detained. When the magistrate inquired into her complaint, she answered, “I have heard of the love and sufferings of Christ: these things have laid hold of my mind; I am a Christian of choice; and am not willing to go with this man.” The magistrate said, he “could not separate them, but would take care that she should profess what religion she chose.” This however was what he could not, or did not perform; and the young woman was much grieved at being left, contrary to her will, in the hands of idolaters. It was also a great trial to *Kristno* and his family. The women endeavoured to find her out, and to furnish her with a New Testament and some hymns.

About this time Mr. Carey was appointed by Marquis Wellesley to an important station in the New College of Fort-William. He had no expectation of any such application being made to him ; and when it was made, had some hesitation as to complying with it, lest it should interfere with his proper work as a missionary. Nor did he accede to the appointment till he had consulted with his brethren, who thought that it might promote rather than obstruct the great objects of the mission. Every temporal advantage that might arise from it would, on the ground of their established rules, be only so much added to the missionary stock.

On the morning of May 8th, the British flag was hoisted at Serampore. At ten o'clock the missionaries were ordered to appear at the government house. On presenting themselves they were treated with the utmost civility, both by the late Danish governor, and the English commander, and told to go on with their school, preaching, &c. in the same peaceable way as before.—On the 29th, *Gokool*, who had fainted at the outset, come forward again, resolved to join the gospel standard, let the consequences be what they might. On June 7th he was baptized ; and what was more surprising, his wife, who had made such violent opposition was present, and seemed to express some approbation of the gospel. She had listened to her husband more attentively of late, and her prejudices seemed to be giving way.

Next day Mr. Carey accompanied *Kristno* to Calcutta to see his daughter. He talked affectionately to the family ; but while they seemed to be listening to

his works, he perceived something going forward indicative of mischief. He therefore stepped into his palanquin, and ordered the bearers to take him away. The opposition which they made to this, left very little doubt of its being their intention to assassinate him.

Kristno was now in the habit of talking to his neighbours who came to him at his work, in some such strain as this :—" In all your worship there is no fruit. None of the deptas died for sinners ; but Jesus Christ came into the world for this. This is the greatest love I ever heard of. At the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ he gets a new mind. This is the fruit of becoming a Christian, &c. &c." The missionaries from such specimens hoped that he would soon be able to preach Christ to his countrymen.

On the 3d of July, Mr. Brunsdon, after a long affliction, died at Calcutta. This, with the deaths which preceded it, was a heavy loss to the mission. Early in August, the missionaries were visited by their much respected friend, Capt. Wickes, from Philadelphia ; who rejoiced to hear of all the mercy and the truth which the Lord had shewn them.

Gokool's wife, whose name was *Komal*, had now become an attentive hearer and believer of the gospel ; and as she was always considered as being of a frank and open temper, the missionaries had the less apprehension of being imposed upon. On the 4th of October, she was baptized. " We have now, (says Mr. Marshman) six baptized Hindoos, whom we esteem more precious than gems. Yet we need great prudence

in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and to do all in such a manner as to endear our Saviour and ourselves to them."

About the same time the missionaries purchased the house and premises adjoining their own. The garden and out-buildings contained more than four acres of land. By this addition they had room not only for the schools, and for the printing and binding business, but also for any new missionaries that might arrive. They made themselves trustees for the society, as they had done in the first purchase.

On the 13th of this month, Mr. John Thomas died at the house of Mr. Fernandez, at Dinagepore. This was the fourth death that had taken place among the missionaries within the last two years! For the memoirs of these four missionaries, we must refer to the Periodical Accounts, Nos. vii.—x.

During this month Mr. Ward and *Kristno* visited certain parts of the country, from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. W. in his excursion was detained by a police officer, on much the same grounds as have been lately alleged, viz., *that the Company had given no orders for the natives to lose cast*. Mr. W. assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers thus signed were sent to Calcutta, and examined. Some alleged,

that it was improper to attack the religion of the native ; but others answered that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing therefore came out of it ; and during the administration of Marquis Wellesley nothing more was heard on the subject. During the months of November and December there were many people inquiring after the gospel, and some hopeful appearances among the Portuguese Catholics at Calcutta.

In the course of this year, Col. Bie transmitted to his government an account of the settlement of the missionaries at Serampore, in consequence of which his Danish Majesty directed the Royal College of Commerce at Copenhagen to signify his pleasure to the governor of Serampore, that the society of missionaries be considered as under his Majesty's protection and patronage, which they accordingly signified by a letter, bearing date Sept. 5th, 1801.

The Governor-General also of British India, was pleased to assure one of the missionaries, that he " was perfectly acquainted with all the concerns and operations at Serampore, and felt great satisfaction at their affairs being attended with a degree of success."

1802.

This year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, with the baptizing of a native of the name of

Petumber Shingee. He had about a month before read a tract, which had so impressed his mind that he resolved to find out the writer. On the 12th of December 1801, he came to the mission-house and heard the gospel; on the 20th threw away his cast, and on January 3d was baptized. He appeared from the first to be very sincere and decided, and has proved an honourable and useful character. He is since dead.*

In the first three months of this year there was much to encourage, and much to try the missionaries. Persons arrived from the district of Jessore for New Testaments, in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion; *Letters on the evidences of Christianity* had been published in the Calcutta Gazette, and were now reprinted at Serampore.— On the other hand, some unpleasant things took place among the baptized, which called for a faithful and prudent exercise of discipline; difficulties also arose on the employment of the converts; and cases occurred of husbands whose unbelieving wives refused to live with them.

On the 4th of April, a native who had previously lost cast, of the name of *Syam Dass*, was baptized. He proved to be a simple-hearted good man, and was instrumental to the conversion of one of his neighbours (*Bharut*); but died, or was murdered on a journey in the autumn of the same year, about five months after his baptism.

* See the Memoir of him in *Periodical Accounts*, No xvii.

About this time a Brahman came to Serampore who lived with **DULOL**. *Dulol* is a famous leader of a Hindoo sect. They are a kind of deists, setting light by the superstitions of the country, and by the cast ; but making light also of sin, heaven and hell. He said that *Dulol* sent him to get baptized first, and that he himself would follow, and bring with him an hundred thousand disciples ! The missionaries had no faith in this tale ; they thought it right, however, to pay him a visit. For this purpose **Mr. Carey**, **Mr. Marshman**, and *Kristno* (who had formerly been one of his disciples) set off for Ghospara, the place of his residence. They perceived him to be a designing man, living in state upon the credulity of his followers ; and full of the notion, that whatever evil we did, it was God that wrought it in us. After a little friendly but faithful conversation, they parted. The only favourable impression which struck them was, that this sect was calculated to shake the superstitions of the country, and so might prove subservient to the gospel. On May 10th, **Mr. Ward** and **Mrs. Fountain** were married. Heretofore the marriages had been performed by an English clergyman ; but the missionaries having been advised to marry their own people, they with the concurrence of the civil authorities, drew up a simple form for the purpose ; and the business was conducted to the satisfaction of all present. Soon after this, three Mussulmans came from a distance of about sixty miles to inquire after this *new way*. The missionaries invited them to stay a few days and judge. They were very inquisitive, and stated their objections candidly. When

the way of salvation was pointed out, they paid great attention, and departed quite pleased with their visit, inviting the missionaries into their part of the country.

Kristno having lost much of his former employment by becoming a Christian, the governor was very kind in employing him, and in sending for his children to hear them read. *Kristno* was also employed by Mr. Rolt. This kindness was the more acceptable, when others, even Europeans, who pretended to be Christians, were joining the idolaters in ridiculing and reproaching him.

The native free-school, which had been deserted on the first baptizing, began to recover its former state. Its funds also, which were supported by the liberal donations of the friends of the gospel in different parts of the country, exceeded all expectations.

Golook, *Kristno's* eldest daughter, having returned to her father's house, prayed the missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on June 6th.—Miss Rumohr also, a German lady who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, "There is a greater number of inquirers than at any former period."

On July 4, four more were baptized ; namely, *Peroo*, a Mussulman ; *Bharut*, a Hindoo, whose conversion was occasioned by a conversation with *Syam Dass* ; *Petumber Mitter*, a kaist from Jessore ; and *Dropodee*, his wife.

Mr. Marshman going one evening about this time to the house of *Kristno*, found them spinning. Upon

enquiry, he found that what a woman might earn by industry bears as great a proportion to the wages of a man, as the same employment used to do in England. He took occasion from thence to mention the advantages which they, as Christians, would derive from industry, frugality, and contentment with small things ; adverting to the case of many poor but honourable Christians in England, who thus adorned the gospel. This is a necessary lesson here, as their ideas of industry and economy are generally very lax.

Towards the end of this month, a Mussulman whose name was *Moorad*, came from Ponchetaluckphool, or as they usually call it by way of contraction, Luckphool, with an invitation from a considerable number of people in that part of the country, to go and preach the gospel to them. It was determined that Mr. Marshman should go with *Moorad*. They set out on the 10th of August, taking *Petumber Mittre* and *Bharut* with them. Arriving at Luckphool on Lord's day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together and received them in the most affectionate manner. Each sitting down on the grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they entreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard with great attention, put questions to him as he proceeded, and insisted on proof for every thing ; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed that they must needs be weary, and proposed to retire to his boat. To this they consented; but they followed him to the boat, and while he lay down to sleep, were in full conversation with Petumber. In about two hours he rose and renewed his work. Taking these words as the ground of his discourse, "We pray you in Christ's stead, be ye reconciled to God," he described the distance that sinners were at from God; and the insufficiency of all other ways of reconciliation but the gosple.—After this they retired to a veranda, where they spent the evening, sitting round and asking questions on Christ, the resurrection, a future state, &c. At nine o'clock Mr. M. retired, full of thankfulness and astonishment at what had passed in the day! These people, amounting to some hundreds, had, for the last fourteen years, begun to dislike the idolatry of the country; and attaching themselves to a grave elderly man, as their goroo or teacher, had from that time been inquiring after the right way. NEELO (for that was the old man's name) had taught them that *there was one God whom he called Father, who alone was to be worshipped; that sin was to be forsaken; and that a farther revelation was to be expected.* It was in consequence of his having heard of the missionaries that Meorad was sent to Serampore, to request them to come and visit them. After Mr. Marshman had spent the Lord's day amongst them, as above related, the old man took him aside for private conversation, and appeared to be every averse to brahmanism, and friendly to the gosple as opposed to it, recommending it also to

his people, as being the revelation which he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part with him with much reluctance.

“ I never saw any Hindoos,” says Mr. M. “ except *Kristno's* family, listen to the gospel like these people : time can only discover how they really feel towards it. Their behaviour towards me was very affectionate.”

In returning home, Mr. M. called on another goroo, who had nearly 20,000 followers. His name was *Seeb Ram Dass*, and his residence at *Juggerdandakatty*. There was much less pomp and artifice in him than in *Dulol* ; and much less conviction and affection than in *Neeloo* and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahomedan systems, which marked the hand of providence, and might be introductory to the gospel.

On Sept. 4th, Mr. Rolt of Calcutta was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced however by others of a different complexion. *Gokool* required to be excluded, and *Petumber Mittre* to be suspended. On the 25th, Mr. Powell died ; and about the same time *Syam Dass* was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the Brahmans having raised a persecution against them. Mr. Marshman soon after his departure had been hung in effigy by them ; and these messengers on their setting out were hissed away by the mob. They requested to be visited again,

On Oct. 11th, Mr. Ward and William Carey set out with them for Luckphool. On their arrival they had much conversation with *Neelo* and his friends, who agreed to set up a school, and proposed building a place for Christian worship.—During this year Mr. and Mrs. Chamberlain were sent out by the committee to assist in the labours of the India Mission.

1803.

THIS year was introduced with some painful events among the baptized natives. *Kristno*, though an upright character upon the whole, yet by giving way to temper, produced a schism in the church, which, had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance all was rectified.

While these things exercised the patience of the missionaries, they were encouraged by perceiving symptoms of repentance in *Gokool*, whom they had been obliged to exclude ; also by the coming of two inquirers after the gospel, *Boodhessa* and *Kristno Presaud*. The former was a Mussulman ; and had made an eight day's journey, in consequence of having seen a tract. The latter was a young Brahman from Dahatta. On Jan. 22d, they were both baptized. *Boodhessa* being very desirous for some person to go with him to his part of the country, *Kristno* was appointed for that purpose.—On the 27th, Mr. and Mrs. Chamberlain arrived at Se-

rampore. The pleasure with which they were received by the native Christians, as well as by the missionaries, was great. "They cannot talk our language," said they, "but we perceive that all our hearts are one : we are united in the death of Christ."—Towards the end of this month, besides the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah were finished, and began to be a good deal read in different places. A new fount of Naggree types was nearly completed : and a house was taken in Calcutta for preaching to both Europeans and natives.

In February they speak of "the affairs of the mission growing more and more weighty." Several new inquirers arrived ; amongst whom was *Sheetaram* a sooder, from Bishoohurry in Jessore, and who on the 27th was baptized. The zeal, the simplicity, and the good conduct of this man proved, as will be seen, a great blessing to several of his relations and neighbours.

Gokool having of late discovered much of a right spirit was forgiven, and on March 5th, restored to communion. On the 6th, *Petumber Shingee* began preaching to a mixed congregation of Hindoos, Mussulmans, Armenians, and English. After praying a short time with fervour and consistency, he sat down, and with his hands joined together and stretched out, craved their attention. He then spoke for an hour with faithfulness and propriety, and closed with prayer. The missionaries were pleased and satisfied with this his first attempt ; and as it was the first sermon from a native, considered it as an important æra in the history of the mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a Christian native who had more than one wife at the time of his conversion, was discussed about this time. The result seems to have been this, that though the New Testament condemns polygamy, yet where the party has more wives than one at the time of his becoming a Christian, he is not required to put any of them away, only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckphool, and talked seriously to those who professed to believe in Christ, and yet from fear of temporal inconveniences declined to be baptized in his name. It appeared to Mr. M. from this visit, very doubtful whether the zeal which these people discovered on his first going amongst them, did not arise more from opposition to the power and influence of the Brahmans, than from any just sentiments of the gospel.

Lord's day, April 3d, was introduced by a morning meeting of thanksgiving to God for his mercies. After breakfast, *Sadutsa*, the brother of *Boodhessa*, a farmer; *Ram Roteen*, a young kaist, of respectable connexions in Calcutta; and William Carey, Mr. Carey's second son, were baptized. In the afternoon it was observed, they had a lovely company at the Lord's supper; and that their anxiety for converts to Christ was now in a measure changed into anxiety for those who were already converted.

The next day *Kristno Presaud* was married to *Onunda*, *Kristno's* second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey after explaining the nature and ends of mar-

riage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and the marriage agreement. The parties then joined hands, promised love, faithfulness, obedience, &c.; then signed the agreement, to which others added their names as witnesses. A prayer for a divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following they had a supper at the house of *Kristno*, the bride's father, where all sat down together without distinction of colour or country. This to spectators was a new thing. It was began and ended with prayer and praise, and afforded a glorious triumph over the cast.

On the 25th, *Sheetaram* arrived, bringing with him his sister *Oomaree*, and two other persons; namely, *Golamee*, a Mussulman, and *Kyemee*, a Hindoo widow, who were desirous of hearing the gospel.—During this month several of the native brethren, as *Kristno Presaud*, *Ram Roteen*, &c. went into the villages to talk with the people about Christ. They were treated with abuse, but bore it with Christian meekness, telling their abusers, that they “only did what every sect did, who, whether Hindoos or Mussulmans, were allowed to perform poohjahs in the streets; and that insults, stripes, and even death were good for them, so that God by them did but turn their hearts.”

On the first of May, *Tazoo*, a Mussulman from Barrobazar, *Radhamonee*, a Hindoo woman from the same place, and *Oomaree* the sister of *Sheetaram*, were baptized. The missionaries thought favourably of the two other persons who came with *Sheetaram*; but owing

to some circumstances, which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God, returned to their own homes. *Kristno Presaud*, the young Brahman, delivered his first sermon in Benjalee, much to the satisfaction of the brethren.—A letter from Chinsurah informs them of the death of a lady who had been one of Mrs. Marshman's boarders, and that there was hope in her latter end.

On the 3d of July, *Bhoyerub* or *Bhyrub*, a young koolen Brahman, from the neighbourhood of Calcutta, and *John*, formerly a Mussulman, of late called a Portuguese, were baptized. Soon after this, *Sheetaram* returns, bringing with him *Golamee* and *Kheymee*, who on the 19th were baptized.

In August a new and improved edition of the Bengalee New Testament was begun, as only six hundred copies remained of the first impression.

In September, *Kristno* visited Luckphool and Bishoohurry. On his return he gave a pleasing account of *Sheetaram's* walk in his family. The four members at Bishoohurry observe the Lord's day, and meet for worship. Others also come in an evening, and sit and talk with him. *Sheetaram* is a mild inoffensive character, greatly respected; and though unable to read, yet is very active in recommending the Saviour.

Mr. Ward's health being impaired by too great an attention to business, he this month took a journey to Dinagepore, accompanied by young Fernandez, *Kristno Presaud*, and *Ram Roteen*. They preached at many places. *Kristno Presaud* addressed his countrymen

with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. . He supports a native school, and administers much relief to the afflicted poor.

During the last three months some very improper conduct was found to have taken place among the younger branches of one of the families of the Christian natives, and in which some of the elder branches were more or less implicated : but by a faithful and persevering use of discipline, the parties were about this time restored to a right state of mind, and to the fellowship of the church.

For several weeks past, *Gokool* seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On October 7th, he died. "About two hours before his death, (says Mr. Marshman) he called the native brethren round him to sing and pray. He was perfectly sensible, resigned, and tranquil. Some of the neighbours had been trying to persuade him to employ a native doctor ; but as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ. "How is it, said they, that you who have turned to Christ should be thus afflicted?" My affliction, replied he, is on account of my sins : my Lord does all things well. Observing *Komal* to weep (who was a most affectionate wife) he said, Why do you weep for me ? His tranquil and happy end has made a deep impression on our friends. They say one to another, *May my mind be as Gokool's was !*"

As this was the first Christian native who had died,

it was the desire of the missionaries to set such an example to Christian burial as might be favourable to the gospel. A decent coffin was made for him by *Kristno*, lined at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung an hymn ; after this two of the missionaries and two of the native brethren took up the corpse, and with the assistance of two others, carried it to the grave. *Mr. Marshman* addressed the spectators. They appeared to be much impressed by the love which Christians discovered to one another even in death, and with the difference between this and throwing their relations, half dead, into the river, or burning their bodies with perhaps a solitary attendant.

On the 23d of this month (October) a Brahman from Assam, near Boutan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was *Pudmu Nabhu*.

On the 2d of November, *Sheetaram* and *Golamee* arrive, and bring with them an elderly man whose name is *Kobeer*. After tarrying awhile, they depart, leaving him at his own desire, to hear more about the gospel.

In December, *Sheetaram* returns to Serampore, and he and *Kobeer* prevail on *Mr. Marshman* to visit their neighbourhood : to which he consents, minding to take *Luckphool* in his way. On the 23d he set out with them, and took *Kristno* with him. At *Luckphool* they were received as usual with kindness. *Neelo*, the old goroo, *Sooker Bishes*, *Torribut Bishes*, *Moorad*, &c. have some Christian notions, and support a Christian school amongst them ; but are afraid to appear openly

on the side of Christ. Mr. M. discovers much heathenish error in the conversation of old Neelo, and finds them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoo-hurry, where there are four members, they are received with great affection, and have a congregation, gathered by the previous invitation of *Sheetaram*. From thence, accompanied by *Sheetaram*, they depart for Arenda, the village of *Kobeer*. On their way they call according to promise, on some who had been to hear the preceding evening, where in the yard of an aged and respectable farmer, they preach with much pleasure to about seventy people. Arriving at the house of *Kobeer*, they find him to be the head of a family of more than twenty persons, and greatly respected. After preaching and conversing with many people, they, accompanied by *Kobeer* and *Sheetaram*, return to Serampore.

During this year the Society presented a copy of the New Testament, and for the Pentateuch, to his Majesty, by the hands of Robert Bowyer, Esq. His Majesty was pleased graciously to accept of them, and to direct that his thanks should be giving to the Society. During this year also a plan was laid for translating the Scriptures into various other eastern languages.

1804.

IN the autumn of the preceding year, four more young men had been set apart for the work of the mission; viz. *John Bis*, *Richard Mardon*, *William Moore*, and *Joshua Rowe*. On the 3d of January in the present year, they with their wives set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madrass, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore—On the 8th of January, John Fernandez is baptized. On the 16th, his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry. On his return from Serampore *Pudmu Nabhu*, the Assam Brahman, goes with him, in his way to his own country. Fears are entertained for *Boodhessa*, *Sadutsa*, *Tazoo*, and *Radhamonee*, who all live near to each other at Barrobazar.

On Feb. 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time *Kristno* and *Petumber Shingo* are solemnly set apart for the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, *fourteen* more natives were baptized. Among them were *Kobcer* of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and *Ram Mohun*, a Brahman, who has since

proved a useful minister. As a list of the baptized will be given at the end, we omit the names of many in the narrative.

On the 19th, of May, a letter is received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at Cutwa for a missionary station. Two more schools are opened ; one at Arenda, under the care of *Kobeer* ; and the other at Bishoohurry, superintended by *Sheetaram*. At these schools, adults as well as children frequently attend for instruction.—Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7th, *Totoram* died, but little more than three months after his baptism. All who knew him spoke well of him. As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed “ This is great love : they are kind to those that join them, even to the last.”

On October 14th, *Ram Mohun*, the Brahman who had been baptized on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation.—*Mohun*, the husband of *Krisno*'s eldest daughter, *Golook*, comes and lives with her, and hears the gospel.—On the 23d, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessore. Calling at Sooksaugur, finds *Petumber*'s wife in a hopeful state of mind. Coming to Luckphool, finds the school in rather a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose

name is *Golook*, and who superintends the school, appeared to be on Christ's side. Going from thence to Arenda, he found Kober's wife and children had left him for fear of losing cast. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflictive intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable spirit had endeared her to all who knew her.—About this time some of the native Christians are insulted and abused by their heathen neighbours ; but endure it with meekness.

Towards the end of the year, several disorders and some defections take place among the baptized. *Byrub* the Brahman, and after him, *Bishhoonaut Mitter*, and *Baxoo*, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. “Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present.” Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church ; and for the press, under the direction of Mr. Ward, as the grand engine of the mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, where those languages are spoken into which they are employed in translating it, they reckon the *Bengalee* and *Muharastra* or *Mahratta*, each equal to Great Britain ; the *Ootkul* or *Orissa*, to Ireland ; the *Telinga* and *Kurnata*, each to England ; the *Tamul*, to Spain ; and the *Hindostanee*, to France and Italy,

1805.

THIS year was introduced by a plan for erecting a new place of worship at Calcutta. On the first of January, 4800 rupees were subscribed towards it.—On the 6th, *Deep Chund*, the companion of *Fotick* from Jessore, and Mrs. Felix Carey, were baptized.

A parcel of ground, with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800*l*. The money was borrowed; but a warehouse belonging to the estate was let for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting* for humiliation and prayer is held on April 7th. The same day *Mohun*, the husband of *Golook*, was baptized.

On the morning of May 17th, Mr. Ward visited *Petumber Shingo*, who was now very ill. While standing by his bed side, the good old man spake as follows : —“ I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all of grace ! It is all of grace !—I have tried all means for my recovery ; all are vain : God is my only hope. Life is good, death is good ; but to be wholly emancipated is better.”—Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, “ I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions ; but they refused. I am therefore weaned

from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honour that God had given him the respect of all his brethren. He spoke with respect of *Kristno Presaud*, as the person who amongst all the native brethren, most adorned the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr. Ward recommended the dying advice of the venerable man as most weighty and solemn.

The next day Col. Bie died, much respected and lamented as a Governor. A great part of the night preceding his death he was said to be praying most fervently to the Saviour. The poor natives said at his interment, "Never shall we see another such a master!"

On June 2d, *Kangalee*, a byraggee from the neighbourhood of Cutwa, and Caleb Hiron, brother of Mrs. Rolt, lately arrived from England, were baptized. The former had heard of the gospel, and had been seeking after some person to give him further information, when he met with *Bydenaut*, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church.—On the 15th *Sheetaram* arrives with two of his neighbours; *Bykonta* of the writer cast, and *Lochon*, a husbandman. On the 22d, they were both baptized. On July 7th, Mr. Joseph Maylin, an Englishman, who has long resided in the upper provinces of India, having lately embraced the gospel, is baptized.

On August 4th, *Kobeer* arrives, bringing with him

Beeshonaut, a neighbour of his about thirty-five years old, who is earnestly desirous to find the way of life. All the native brethren, (who know the Hindoo character much better than Europeans do) think well of him. On the 18th he is baptized.—The successful labours of *Kobeer*, *Sheetaram*, &c. gave the missionaries to perceive more and more the importance of encouraging native preachers. *Kawnye* preached well the same day.

About four years ago, Mr. Ward, being on a visit to Calcutta, went with *Kristno* to a village called *Ramkreeshnopore*, on the other side the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring it seems, that “the Testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it.” Till now the effects were unknown. *Kristno* on revisiting the village meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, *Petumber Shingo* died. “A little before his departure,” says Mr. Moore, “he called the brethren who were at hand, and desired them to sing *Kristno’s* hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!” “He has been,” says Mr. Carey, “a very honourable member of the church. His conversation on his death-bed was highly encouraging and edifying. He frequently obtained the peace which Paul wished in the introduction to his epistles.”*—*Kristno*, who visits

* See a Memoir of him in No. xviii. P. A.

Ramkreesnopore, or as they call it by contraction, *Kreesnopore*, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who are inquiring "How they may obtain the fruits of Christ's death?" He is surprised at the knowledge they have obtained.—The next morning after the interment of *Petumber*, two persons came to the house, who from what they had heard and seen, were much impressed in favour of the gospel. The name of one of them was *Goluk*, a young man from Calcutta. After visiting the mission-house most days, on the 27th he came to abide with them.

On Sept. 1st. *Bhagvat*, a young Brahman, and *Felloo*, the mother of *Fotick*, whom he had brought with him from Jessore, are baptized.—About the same time the relations of *Goluk* are using all means to induce him to relinquish Christianity. Mr. Ward, after much conversation with them, told them that they could not take him away by force; and that they ought not if they could. On leaving them he said to *Goluk*, "Here are four of your relations, and you have a mother also at Serampore—If you choose, you may go with them; but if not, go with me." They allowed this was fair. The young man then said, "He would not go with them, but with Mr. Ward," who accordingly took him to the mission-house; and on the 15th he was baptized.

During this month, Mr. Moore, Mr. Wm. Carey, and three of the native brethren, set out on a missionary tour through the country to Dhacca, where being interrupted by a Collector, and afterwards by a Magis-

trate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited in return to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren Marshman and Ward were chosen co-pastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe, *Kristno*, and *Kristno Presaud*, were set apart to the office of deacons. During this and the two following months *twenty-one* persons were baptized, seven of whom came from *Kristnopoore*, and were the fruits of the New Testament and tracts which were left at that village. One of them named *Kristno Dass*, referring to Mr. Ward, having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the *twenty-one* were baptized on November 3d. "A solemn seriousness," says Mr. Biss, "pervaded the company. Some who seemed to know no-

thing of the power of religion, nevertheless shed tears." At the Lord's supper there was great joy through the whole church, singing, and making melody in their hearts to the Lord!

In the autumn of this year, Captain Wickes being in London, the committee sent by him a thousand guineas which had been collected in England, Scotland, and Ireland, towards the translation of the Scriptures into the eastern languages. On the captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent in dollars to Serampore.

1806.

IN November 1805, the Secretary received a letter from Robert Ralston, Esq. of Philadelphia, informing him that Capt. Wickes would in the spring following sail in a ship of his for Holland; after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The society having two young men on probation, Mr. Chater and Mr. Robinson, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in January, Mr. Maylin and Mr. Fernandez, junr. set sail for England, by way of America. Mr. Fernandez, senr. came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were *Nundkishore* and *Heduram*. On the 26th they were baptized. On the 27th, a new church was formed for Dinagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose ; and who chose Mr. Fernandez for their pastor.

A young man, of the name of Burford, grandson of a baptist minister of that name, a predecessor of Mr. Booth, heard Mr. Ward at Calcutta ; and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. Ward. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta, in a place called the Loll Bazar, is purchased for 7250 rupees ; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertised, and by June 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint. *Seeboo*, a native brother in Jessore, dies ; and contrary to his own desire, is burnt after the manner of idolaters. He dies declaring his faith in Christ, and recommend-

ed his wife to believe in him—Some are excluded for immorality ; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it : some hearing with great attention, others mocking and loading both the missionaries and the native Christians with reproach—The converts at Kristnopore suffer much from their heathen neighbours ; but bear all with patience and fortitude. During this period there appear to have been fourteen persons baptized ; among whom were Mr. Ephraim Burford, the young man above mentioned, and three more from Kristnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wear a very promising appearance. “ We have,” says Mr. Marshman, in a letter of August 1st, “ the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising.”

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering with all their hearts into the great object of the mission, and using all proper means to promote the salvation of their countrymen ; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed.—Of these itinerating excursions of the native brethren there are two journals, printed in No. xvii, of the Periodical

Accounts, for a specimen : the one of *Deep Chund*, and the other of *Kristno Das*, both in the true spirit of Christianity.

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th, Mr. Moore writes from Dinagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupations and place of residence ; to which they readily made answer, declaring also the object of their journey. The result was, they were required to return to Serampore.

On the 23d of August, the brethren, Chater and Robinson, with their wives, arrived in the ship Benjamin Franklin, Capt. Wickes. On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor-General, and which was, "that as government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request, as explained by the magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach ; they were not to distribute religious tracts, nor suffer the people to distribute them ; they were not to send forth converted natives, nor to take any step by conversation or otherwise, for persuading the natives to embrace Christianity."

Mr. Carey inquired whether they had any written communication with the Governor-General; and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to government, from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant," they then said, "to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loil Bazar. It was not intended to prevent their circulating the scriptures; but merely the tracts abusing the Hindoo religion: and that there was no design to forbid the native Christians' conversing with their countrymen on Christianity, only they must not go out under the sanction of the missionaries."

The Governor-General at this time was Sir George Barlow, who not only professed to believe in Christianity, but had expressed his persuasion that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledged themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Capt. Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to government that Capt. W. cleared out from Rotterdam for Serampore ; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage ; that Messrs. Chater and Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry whether the mission was really under the protection of Denmark. To this the Danish governor gave an explicit answer. An amicable discussion between the Captain and the Magistrates followed, in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representations could not prevail, rather than oppose government, they would give up the two brethren. Captain W. was on this furnished with his passports. As government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated ; and Mr. Chater, with another brother, agreed to go to that country, to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual, only that they had no preaching at the Loll Bazar ; and hoping that things in a little time might take a favourable turn, devoted more of their attention for the present to the instruction of the younger missionaries, and less of it to itinerating excursions.

The adversaries of Christianity (of whom there are many in India) not having fully accomplished their end with the government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the Bible as being the shaster of the barbarians or "*M'leeches*," a name by which they designate all who are not of the cast. After this a pamphlet appeared by a Mr. Twining, and was followed by several more, written by Major Scott Waring, and others : some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements, and ineffectual endeavours to trace the Vellore mutiny to the attempts at Christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, seven more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country ; but in September the former sustained a second bereavement in the death of his wife. On Dec. 25th the missionaries say, "During the past year we have baptized twenty-two persons. These, with one at Cutwa, and another at Dinagepore, make the whole

number baptized a hundred and four, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding thirteen, and six have been removed by death."

Towards the close of the year an event occurred more than ordinarily impressive. Three persons from Luckphool, *Neeloo*, *Torribut*, and *Sookur Bishess*, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with *Sookur Bishess*, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared, that "He thought there was no way to heaven besides the Saviour, and that if he thought himself near death, he would make an open profession of his name." He was then reminded of the uncertainty of life and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his secretly regarding sin, and fearing men more than God. The example of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and having

heard that he had been at Serampore, they imagined he must have obtained a sum of money there ; an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favourable opportunity, they one night beset the house, where he and this woman were ; and after bringing them out bound, set fire to it. Having loosed the woman, they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance and told them to dig underneath it. After digging some time in vain, one of them enraged, pierced him through with a spear, and shed out his bowels ; another, cut him across the breast ; and a third cut off his head !

1807.

MR. BISS's complaint getting worse, he was ordered by **Dr. H.** to return to Europe, as the only possible means of saving his life. On Jan. the 5th, he and his family embarked for America. During the first fortnight his health seemed to be greatly amended ; but after this he relapsed, and on Feb. 5th died !

A Hindoo, whose name was *Seeboo Roy*, having seen some religious tracts, came to Cutwa for further instruction. He appears to have believed the gospel ; and being a person who had considerable influence in his village, had recommended it to others. He kept

up Christian worship in his own house on the Lord's day, and some of his neighbours attended with him. Mr. Chamberlain received much pleasure from him, and expected that he would soon be baptized; but in the month of January this year he died. His relations burned his body, after the manner of the Hindoos, but it was contrary to his desire. He earnestly wished to have been taken to Cutwa, instead of Gongga, to die. During his illness he exhorted those who used to meet with him for worship not to forsake the assembling of themselves together, nor to cease publishing the glories of the Saviour. "I am going," said he, "but we shall soon see each other again." He had conversed much with his wife; and when he died, she did not beat her forehead, and cry aloud, as is the custom of women in that country on such occasions. Being asked why she did not; she answered, "What use is that? I sit and think of what he said to me."

On January the 24th, the brethren Mardon and Charter set sail for Rangoon. They had been recommended to the care of God by the church at Scrampore, with many prayers for their prosperity. About the same time cheering accounts are received from the neighbourhood of Malda, where the native preachers are heard with much interest, and treated with kindness by many of their countrymen. Five or six hundred often assemble to hear them, when no European is present. *Bykonta*, one of the native brethren, returns from Jessore full of joy: his wife has forsaken her father's house, resolved to cleave unto him, and to the Saviour. At Cutwa, brother Chamberlain and several of the na-

tive Christian's labour with diligence and success. Three persons, namely, *Komal*, *Soogul Mookurjee* (a Koolin Brahman) and *Vindyabund* (a Byraggee) are baptized. Things also appear promising at Dinagepore; and though at Serampore they have baptized only one during the first three months, and labour under some restrictions, yet the translating and printing of the scriptures go on, and upon the whole they speak of their efforts to spread the gospel as being but little diminished.—On March the 18th, letters are received from Rangoon, and every thing wears the most favourable appearance, as to that important undertaking.

During the months of April, May, and June, ten persons were baptized; among whom were a respectable Portuguese family of Calcutta; namely, Mr. and Mrs. Derozio, and two of their daughters; also a Sergeant Oaky, whose father was a member of the baptist church at Kingstanly in Gloucestershire.—A new church was formed in Jessore, of which *Ram Mohun* and *Kawnee* were chosen deacons—the brethren at Cutwa were also formed into a church—and a petition was presented to government for leave to erect a new chapel in Calcutta, signed by one hundred and fifteen of the inhabitants, many of whom were merchants of the first respectability, and to which a favourable answer was returned.

On the 31st of May, *Ram Mohun* is set apart by prayer and the laying on of hands for the work of the ministry.

During this summer Mr. Fernandez was heavily afflicted. Two persons were on this account obliged to

wait some months for baptism. They were baptized, however, on the 21st of June. Their names were *Dahnukora*, and his wife *Dhashishhurry*.

In June and July, several Europeans correspond with the missionaries, and afford pleasing hope of a work of grace. One was reproved for his profane language, by a Hindoo; another heard the Christian natives converse about Christ, and was filled with shame at his own ignorance; and another was impressed by his conversation with a serious lady, whom he afterwards married. "We are acquainted with nine or ten, (says Mr. Moore) in Calcutta, most of whom we knew not four months ago, but who now afford us hope."

On the 6th of July, at the monthly prayer meeting, a consultation was held about the mission to Burmah, and the minds of the two brethren sounded as to their willingness to return to that country. Brother Chater was still of the same mind; but brother Mardon declined it on account of ill health. He was afterwards succeeded by brother Felix Carey.

On Lord's day, Aug. 2d, a soldier of the name of *John Axell*, from the neighbourhood of Basingstocke in Hampshire, was baptized by Mr. Ward, at Calcutta. The same day were baptized by Mr. Carey at Serampore, a native of the name of *Sebo Ram*, from Jessore, and a Mr. *Pritchett*, a young man, the son of a clergyman of South Wales. He had been taken prisoner by the French, and carried into the Isle of France, where, during his imprisonment, he was brought to serious reflection on the state of his soul.

About this time twelve of the Portuguese at Calcut-

ta sign an affectionate letter to Mr. Ward, expressing their faith in the gospel, and attachment to him as a minister of it.

Soon after this, an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed *without being first inspected by the missionaries*. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant, &c. which it was alleged would irritate his followers; and though no such effects had been produced, yet a copy of it being conveyed to a person in office under government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to inquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of Christianity in India. In consequence, however, of an explanation, and a respectful

Memorial presented to the Governor-General, the most serious part of the proceedings was formally revoked. On this occasion, two of the missionaries waited on his Lordship to thank him for the candour with which he had attended to their Memorial ; to which his Lordship replied, that *nothing more was necessary than a mere examination of the subject, on which every thing appeared in a clear and favourable light.*

But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of government.

Concerning the epithets, &c. objected to, the missionaries say, "Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here ; yet, as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used."—No restrictions however were laid on the translation or circulation of the scriptures.

From the time that the Jessore brethren were formed into a church, one of the native preachers has gone over at least once in a month to assist them, and to administer the Lord's supper amongst them. Mr. William Carey having visited them in September, gave a pleasing account, on his return, of what he saw and heard in some parts of that district. He mentioned eight or nine persons, besides the members, who ap-

peared to be inquiring in good earnest what they must do to be saved.

On the 11th of October, a Mr. and Mrs. Pittman were baptized ; and on the first of November, Miss Williamson, a lady from Elgin, Scotland.

The state of public morals amongst Europeans is supposed never to have been lower than at this time. Plays, masquerades, and every species of dissipation, are on the increase ; and amongst people of this description it need not be added, the religion of Jesus Christ is scouted. Yet it prospers, even among Europeans : and though the natives plainly perceive that it is not the wish of many of their superiors that they should become Christians, yet they are not the less inclined to inquire after the good and the right way. It may also be to the honour of the gospel thus to make its way.—“ Not by might, nor by power ; but by my Spirit, saith the Lord of hosts.”

The following is the state of the translations, as given by Mr. Carey, at the end of the year 1807. “ The work of printing the scriptures is now going on in six languages, and that of translating them in six more. The *Bengalee* is all printed, except from Judges vii. to the end of Esther ; the *Sungscrit* New Testament to Acts xxvii. ; the *Orissa* to John xxi. ; the *Mahratta* (2d ed.) to the end of Matthew ; the *Hindorstanee* (new version) to Mark v. ; and Matthew is begun printing in *Guzerattee*.

“ The translation is carried on nearly to the end of John, in *Chinese*, *Telinga*, *Kurnata*, and the language of the *Seeks*. It is also carried on to a pretty large extent in *Persian*, and begun in *Burmah*.

In addition to the translations carrying on at Serampore, the missionaries received manuscript copies of the gospels translated into *Malayala*, the language spoken in Travancore and the adjoining countries. They were translated from the Syriac, under the direction of the bishop of the Syrian churches in those parts, and sent to Serampore to be printed.

Towards the latter end of this year several of the native brethren were diligently employed in preaching the gospel. The following are extracts from the journal of *Deep Chund* and *Ram Presaud*: "We tarried in the neighbourhood of Goamalty about a month and a half, preaching daily to the farmers who were cultivating the indigo plant, and to many other strangers. We also visited many villages and distributed tracts. At Miniary* we continued a week, preaching to and conversing with great numbers, who had never heard the gospel from their own countrymen before. At Purneah we preached two days together in the market-place to great multitudes, some heard with a ready mind, others derided. In the last part of our journey, the gospel was a new sound, multitudes heard who had never heard it before, and who may never hear it again, or know its value, till they see the Son of Man coming in the clouds of heaven!"

In October died Mr. Creighton of Goamalty, and Mr. William Grant of Munoharee, both at the same place, and within a fortnight of each other. The labours of these excellent men in establishing schools,

* The residence of the late Mr. William Grant, sometimes written Munoharee.

circulating the scriptures, and otherwise promoting Christianity, were of great importance to the cause of Christ in Bengal, and their death would of course be severely felt. *They were lovely and pleasant in their lives,* say the missionaries, *and in their death they were not divided!* The former had drawn up some valuable thoughts on the establishment of schools, which are printed in the Periodical Accounts, Vol. III. p. 445; and the latter bequeathed *twenty thousand* rupees (about 2500*l.*) to the mission, *ten thousand* to the translation, and *ten thousand* for the support of an evangelical ministry in a church called the mission church in Calcutta. In consequence of these events Mr. Mardon was soon afterwards stationed at Goamalty, and Mr. Moore at Munoharee.

Towards the end of November the brethren James Chater and Felix Carey, with their families, after forming themselves into a church, and chusing brother Chater for their pastor, and after being committed to God by their brethren, embarked for *Rangoon*, where they safely arrived after a voyage of eighteen days.

In a review of the year 1807, fifteen, it appears, have been added to the church at Serampore and Calcutta, among whom were five Europeans and an American; three to that at Cutwa; and two to that at Dinagepore; two were restored after exclusion; two called to the ministry, and two new churches formed;—new rules were formed suited to the present state of the mission, every station being independent of the other, but all united as a general body;—a considerable advance was made in ten of the translations; two new founts of type

completed, viz. the *Orissa*, and the *Mahratta*, and two others begun, viz. the *Burmah* and *Chinese*; a new and improved fount of *Nagree* also begun;—with respect to *Printing*, an impression of 1500 copies of the fourth volume of the *Bengalee Old Testament*, containing all the prophets, completed; the third volume, comprising the historical books, in the press, which, when finished, would complete the *Bengalee Bible*; an edition of 10,000 copies of *Luke*, the *Acts*, and the epistle of the *Romans*, completed; the New Testament in the *Shanscrit* and *Orissa* considerably advanced; the *Hindostanee*, *Mahratta* and *Guzuratee*, put to press.

SECTION VI.

Progress of the Mission continued to the end of 1808, including a list of the Persons baptized from the commencement, &c.

ON January 28th, Serampore was taken by the English, but without making any difference in the situation of the missionaries. A considerable addition was made about this time to their audience, not only on Lord's days, but at their ordinary family worship.

Mr. F. Carey, having studied medicine at Calcutta, introduced the Vaccine inoculation at Rangoon. After having inoculated about fifty in the city with success, he was sent for by the governor to perform the operation on his children. This circumstance proved favourable to their settling as missionaries.

In February Mr. and Mrs. Mardon departed for their

new residence at Goamalty, *Kreeshno Dass*, *Goburdhun*, and *Ram Presaad*, with their wives and families, accompanied them, and who on their arrival formed themselves into a church.

About this time several died. One of them was a **Mr. Burney**, a teacher of the orphan school at Calcutta, one of the first fruits of **Mr. Thomas's** early labours. He had some occasion to visit Rangoon, was taken ill before his arrival, and died early in the month of March very happy, in the house of the missionaries. They had another death in April, at Serampore, of an eminent Hindoo Christian, whose name was *Futick*. He was baptized in 1804, and during the four years of his Christian progress, had been instrumental in the conversion of his mother and his sister (*Bhanee*,) also of *Kanaee*, *Kristno*, and *Deep Chund*, his neighbours. At the time of *Futick's* death *Deep Chund* had, to the great grief of his friends, gone back into idolatry. This lay heavy on *Futick's* mind, and before his departure he intreated the brethren to seek after that poor wanderer.*

The members of the infant church at Goamalty had a large portion of affliction during this summer. **Mr. Mardon** for some time lost the use of his speech. He and **Mrs. Mardon** were both very ill for a long time, and obliged to leave the station for the sake of medical assistance. The natives wept on their departure. There was also much affliction among them, so that for the grea-

* See an interesting account of *Futick's* family in Periodical Accounts, Vol. III. p. 398, and which is continued, on occasion of his death, in No. XIX. p. 511.

ter part of the season they were unable to engage in any active labours. “But to shew,” as Mr. Mardon says, “that success does not depend on the strength and exertions of poor mortals, the Lord hath wrought among the heathen for his great name’s sake !” They had begun with seven. Mr. Ephraim Burford, who had joined the church at Serampore in 1806, being engaged in the indigo business in the neighbourhood of Goamalty, removed his communion to them, and on Lord’s day, June 19th, four were baptized, viz. Mr. Johnson, an assistant in the indigo works, and three natives, which made their number twelve. Mr. Mardon also speaks of several more of whose conversion he entertained great hopes, and of two persons in particular who had died, and whose death was attended with some circumstances peculiarly affecting.

One was a byraggee of the name of *Subhasingha* of the Rajpoot cast, who was going on a pilgrimage to the temple of Jaggurnaut. Mr. Mardon observing him to stop under a tree at Goamalty, and being unable at that time to speak much himself, requested *Kreeshno Dass* to go and speak to him. He accordingly went, and in conversation told him of the sufferings and death of Christ for the salvation of sinners. The poor man seemed to feel the subject as suited to his case. He said “he would take Christ for his refuge, and instead of prosecuting his journey to Jaggurnaut, would stop and hear more of the word of God, believing that by this his soul would be purified.” “On hearing this,” says Mr. Mardon, “*Kreeshno* came to me almost in raptures to know what he should do. I requested him to

take the man to his house, and instruct him in the way of salvation. I went over shortly after and spoke to him a little myself. He was very attentive. In the course of the day the native brethren, especially *Kreehno*, conversed with him freely, and in the evening directed their prayers particularly on his behalf. He ate with them without hesitation, making nothing, as it would seem, of his cast. The next morning he threw off his poita and necklace, as useless things. His body was in a very weak state. Next morning he appeared as usual, but in a few hours lost his speech, and seemed to be in pain. About three in the afternoon, surrounded by us all, he died. May we not hope that this was a brand plucked out of the burning?"

Another was a Hindoo, an inquirer after the way of salvation, whose name was *Heeradee*. "Nearly two months ago (says Mr. Mardon in a letter of Sept. 6.) he was bitten by a mad jackall in the corner of his mouth. It is only a week yesterday since I heard of it, when the natives brought him hither to get some medicines for him. On Monday last he began to feel the effects of the bite, and concluded he should die. Mrs. Mardon went over twice to see him. He was very earnest in prayer, not only for himself, but also for the church, that the Lord would pour out his blessing upon it. He was much in prayer the ensuing night. Yesterday he began to be enraged. The native brethren were afraid to come near him. Mr. Johnson visited him repeatedly. In the evening he and Mr. Burford were obliged to tie him down to the bedstead. This morning he appeared much the same. At intervals,

however, the fits would leave him, and his reason return, and those seasons he would improve by prayer, or by talking about Jesus. He had the use of his reason it seems at last, for he expired with prayer upon his lips, between eight and nine o'clock this morning! He has left a widow and two children."

During this year Mrs. F. Carey and Mrs. Chater, being very unwell at Rangoon, it was thought necessary for them to go to Serampore. On May 14th, they and their children arrived. After a while Mr. Felix Carey followed them. Towards the latter end of the year, he and Mrs. Chater returned to Rangoon, leaving Mrs. F. Carey at Serampore. In December, after being delivered of her third child, she died. Mr. Chater, who by reason of these afflictions, was left alone for some time, was making progress in the language, in which he was assisted not only by his teacher, but by the kindness of a Mr. Babasheen, an Armenian gentleman, in office under government, and who discovered much interest in the settlement of the missionaries in the country. Besides this Mr. Chater began building a dwelling house and a place of worship, towards the expences of which he obtained a handsome collection from among the merchants.

The Armenian brother, *Carapeit Chater*, after visiting Jessore in company with *Sebukram*, was sent to reside among the brethren, in that district.

At Serampore twelve were added in three of the summer months; and *Deep Chund* who had fallen into idolatry, came back with contrition, and was restored to the church. The account which he gave of the occasion

of his fall, the state of his mind under it, and the effects of several visits from his brethren, together with a letter from the church, were very affecting.*

The Danish clergyman at Serampore being dead, a question was moved among the inhabitants, who should succeed him? The majority expressed their wish, that the missionaries might be permitted to do so. A petition was accordingly presented to the governor-general for the purpose, and which being granted, the parish church has from that time (about September) been occupied by some one of the brethren. They accept of no pecuniary reward for their services.

Towards the latter end of September there was a second examination of the lads engaged in the study of the *Chinese* language, held at Serampore; at which were present the Vice-president of the Asiatic Society, with several other European gentleman, who expressed their satisfaction in very strong terms, and their conviction that nothing but perseverance was necessary to the complete acquisition of the Chinese language. Rewards were presented to the lads.

In October they say, "almost all the increase which the Serampore church has lately received has been from CALCUTTA. The opening of the new chapel is anxiously looked for by many. Our brother *Oaky* of that city, whose father is or was a member of the baptist church at Kingstanley in Gloucestershire, died this month in the blessed hope of everlasting life. In a letter dated Nov. 29th, they speak of having stationed *Krees-*

* See the particulars in the Periodical Accounts, No. XIX. p. 549.

hngo (the first Christian convert) at Calcutta, where he is constantly employed in preaching and conversing about Christ, sometimes to natives, and sometimes to Europeans. They also mention their having access to the *prison*, (the gaoler and his wife having joined the church) and also to the *dispensary*, at both which places there is great opportunity of addressing the afflicted and miserable people.

No particular review of the events of this year has been received, but in a letter from Mr. Ward, dated Jan. 12th, 1809, he says, " Brother Robinson is going up to form a station on the borders of *Bootan*, though on Company's territories. He goes alone, but sister R. will soon follow him. If this succeed, we shall have ten Missionary stations :
viz.

<i>Bootan,</i>	Robinson.
<i>Dinagepore,</i>	Fernandez.
<i>Saddamahl,</i>	Wm. Carey.
<i>Goamalty,</i>	Mardon.
<i>Miniary,</i>	Moore.
<i>Eutwa,</i>	Chamberlain.
<i>Jessore,</i>	Carapeit Chater.
<i>Serampore,</i>	Carey, &c.
<i>Calcutta,</i>	Carey, &c.
<i>Rangoon,</i>	Chater and F. Carey.

The *Shanscrit* Testament is out, the last volume of the *Bengalee* Bible, with another volume of the *Ramayana* ; the *Orissa* New Testament I hope will be out in March ; the new chapel in Calcutta (70 feet square) was opened on Jan. 1st, and last Lord's day we baptized

in it ; several others are coming forward ; Mrs. Carey is unwell, all the rest of us are well. The publications in England against the mission have created no alarm here—Lord Minto received the Shanscrit New Testament very graciously.

Mr. Marshman in a letter dated the 14th, of the same month, says, “ things with us are through mercy well ; we are full of encouragement and hope.”

In the autumn of 1808, a brief Memoir of the Translations having been printed, Mr. Fuller visited the north of England and Scotland to collect for them. The liberality with which the friends of Christ of all denominations, in Scotland especially, came forward in support of this important object, may be seen by the appendix to No. xviii. of the *Periodical Accounts*. It exceeded every thing which had gone before it, in the three preceding visits of 1799, 1802, and 1805, and affords a pleasing hope that the work will not stop for want of support.

List of Persons Baptised by the Missionaries in Bengal.

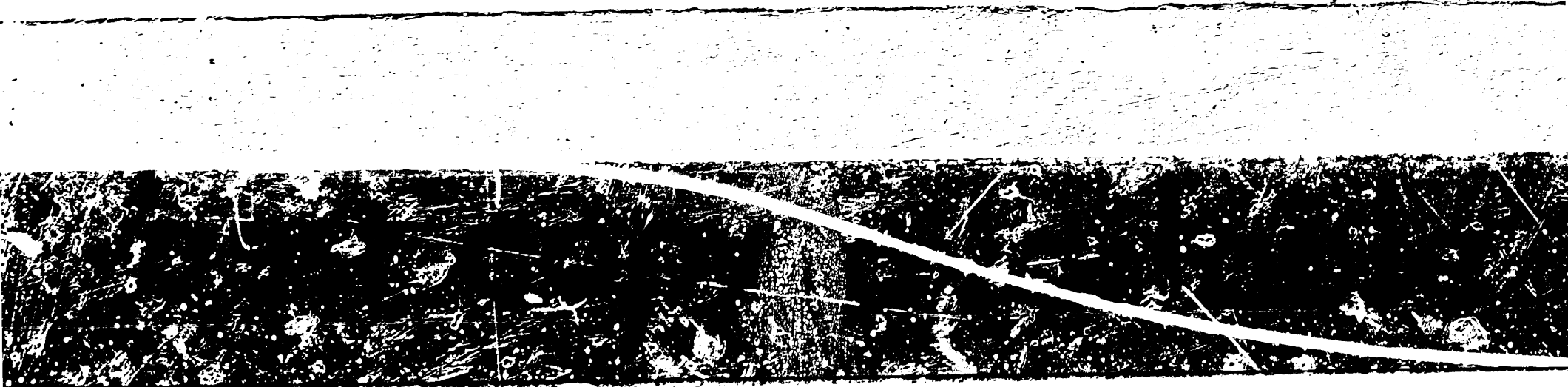
<i>When Baptised.</i>	<i>Names.</i>	<i>No.</i>	<i>Cast or Relation.</i>	<i>Residence.</i>	<i>Present Situation or Employment.</i>
1795 Nov. 1	Samuel Powell William Long	1 2	Nephew to Mr. Thomas Admitted to church fellowship this day; baptised by Mr. T. when before in India.	Moypauldiggy, Dinagepore Ditto	Died in the faith Sept. 1802. Excluded Aug. 1797
1800 Dec. 28.	Felix Carey Kristno Pawl	3 4	Eldest son of Mr. Carey Hindoo, carpenter	Rangoon, Burman Empire. Stationed at Calcutta	Missionary Called to the ministry, 1804
1801 Jan. 18	Ignatius Fernandez Joymonee	5 6	Merchant, a Portuguese Kristno's wife's sister	Dinagepore Serampore	Pastor of the church there
Feb. 22	Rasoo Unna	7 8	Wife of Kristno, No. 4. Hindoo widow	Calcutta Serampore	Almost blind
June 7 Oct. 4	Gokool Sah Komul	9 10	Hindoo Wife of the last	Ditto Ditto	Died in the faith 1803
1802 Jan. 3	Petumber Singu	11	A Kaist, aged	Berooe, in Jessore district	Preacher, died in the faith 1805
April 4	Sam Dass	12	Hindoo who had lost cast	Serampore	Murdered, or died on a journey
June 6	Gulook	13	Daughter of 4. wife of Mohun	Ditto	
13	Miss C. A. Rumohr	14	German lady	Ditto	Now Mrs. William Carey, senior
July 4	Peroo Bhurrit Petumber Mitree Drupodee	15 16 17 18	Musselman who had lost cast Hindoo A Kaist Wife of the last	Ditto Ditto, impressed by Sam Dass Bhallooghur, in Jessore Ditto	Basket maker Now insane! Excluded Jan. 1806
Sept. 5	James Rost	19	European	Calcutta	A joiner

1803.				
Jan. 22	Boodoyesah	20 A Musselman	Barrobazar, in Natore district	Now in Jessore
	Kristno Presaud	21 First Brahman baptised	Calcutta, called to the ministry	Died in the faith 1805
Feb. 27	Sheetaram	22 Hindoo, a sooder	Bishoohurry, in Jessore	Husbandman
April 3	William Carey	23 Mr. Carey's second son	Saddamahl. by Dinagepore	Missionary
	Sadutsah, or Sadok	24 Brother of No. 20. a farmer	Barrobazar, in Nattore	Now in Jessore
	Ram Rotton	25 A young Kaist of Calcutta	Serampore	Pr. Office, preaches occasionally
May 1	Tazoo	26 Musselman	Barrobazar in Nattore	Not heard of lately
	Radhamonee	27 Hindoo woman	Ditto	Excluded January 1806
	Omaree	28 Sister of Sheetaram, No. 22	Bishoohurry in Jessore	
July 2	Bhoyerub or Bhyrub	29 A young brahman	Seibpour	Excluded
	John	30 Formerly a Musselman	Calcutta	Ditto
19	Golamee	31 A musselman	Passapole in Jessore	Ditto
	Rhemmee	32 Wife of Sheetaram, No. 22	Bishoohurry ditto	
Oct. 23	Puamu Nabhu	33 A Brahman	Assam	Not heard of lately
1805				
Jan. 8	John Lewis Fernandez	34 Son of Mr. Fernandez, No. 5	Of Dinagepore	Now in England
Mar. 25	Kobeer or Kooveru	35 Hindoo, a weaver	Etinda or Arenda—Jessore	Preacher and schoolmaster
	Bydenaut	36 Ditto, a Kaist	Boorsh-dabad	Doubtful
	Lotaram	37 Ditto	Sootea, near Bishoohurry	Died in the faith 1804
April 1	Hurry	38 Hindoo	Soor-saugur	We fear gone back
	Ram Mohun	39 Brahman of Kishenagur	Now at Minariy	Called to the ministry
May 21	Ramu Kaunttee	40 Hindoo	Panjera in Jessore	
July 8	Futtick	41 Ditto	Ditto, now at Serampore	Died in the faith 1808
Aug. 5	Ramanurd	42 A Brahman, lame	Iamulpore, Burdwan district	Doubtful character
	Buxoo	43 A musselman	Kishenagur	Excluded 8:4
Sept. 2	Ram Kaunt	44 A Kaist	Jessore district	Native Christian itinerant
	Hawnye or Kanace	45 Ditto	Ditto, now at Serampore	Bengalee composer, preacher
	orosp	46 A Brahman	Burdwan district	Gone back it is feared
Nov. 4	Monoo	47 Hindoo, nephew to No. 35	Arenda in Jessore	Died in the faith
	Bishonaut Mittre	48 A Kaist, brother to ditto	Burdwan district	
1806				
Jan. 6	Deep Chund	49 A Kaist	Panjera in Jessore	Printing-office
	Mrs. Felix Carey	50 A European	From Scotland	Died in the faith 1808
April 7	Mohun	51 Husb. of 9. Kristno's daughter	Calcutta	Died in the faith
June 2	Caleb Hiron	52 Brother to Mrs. Rolt	Once at Calcutta	Departed for England

List of Persons Baptised by the Missionaries in Bengal.

When Baptised.	Names.	No.	Caste or Relation.	Residence.	Present Situation or Employment.
June 23	Kangalee	53	Byraggee	Cutwa	
	Lohon	54	Acquaintance of Sheetaram	Jessore district	Died among the heathen
	Bylonta	55	Writer Cast	Bilkolburry, Jessore	Schoolmaster
July 7	Mr. Joseph Maylin	56	Englishman	Now in America on his way to	India for life
Aug. 13	Bishoonaut	57	A Kaist neighbour of Kober	Jessore district	Gone back it is feared
Sept. 1	Bhagvat	58	A young Brahman	Serampore	Bengalee compositor, Preacher
	Felloo	59	other of Futick, No. 41	Jessore, now at Serampore	
	Golook	60	First impressed at Petumber's funeral	Of Calcutta, then Serampore	Now at Dinagore
Oct. 6	Sabukram	61	A Kaist of Ramkristnopore	A village near Calcutta, where a New Testament had been left	Native Christian itinerant
	Jugguldhumba	62	Widow of Petumber, No. 11	Serampore	
	Berool	63			
Oct. 13	Jaggernaut Dass	64	Byraggee	Ramkristnopore	Native Christian itinerant
	Goonhordhon Dass	65		Ditto, now at Goamalty	Fisherman
	Mary Smith	66	A Portuguese	Calcutta	
Nov. 7	Kristno Dass	67		Ramkristnopore, now Goamalty	Called to the ministry
	Rookence	68	Wife of the last	Ditto ditto	
	Andoree	69	Wife of Goonhordhon, No. 65	Ditto ditto	
	Gowree or Gamdoree	70	Wife of Jaggernaut, No. 64	Ditto ditto	
	Kassnaut	71	Brahman, astrologer	Serampore, printing-office	Bengalee compositor
	Kristnomonee	72	other-in-law to Ram Mahut	Serampore	
	Anunda	73	Wife of 21 and daughter of 4	Ditto	Excluded
	Chand	74	Wife of Ram Rotton, No. 25	Calcutta, now Serampore	
	Roon Chund	75	Adopted son of Gekool, No. 9	Serampore	Pr. office, preaches occasionally
	Neeloo Mitree	76	A Kaist	Ditto, Orissa compositor	Preaches occasionally
Dec. 1	Gredhor	77	Byraggee	Cutwa	Excluded
	Raghoonaut or Rughoo	78	Weaver Cast, old man	Serampore	Died in the faith 1808

		Cheyton	79	A Koiburtu	Moorshedabad	
		Seebo	80	A Sooree of Gangooley	Near Bishooohurry, Jessore	Died in the faith, 1806
		Baluckram	81	A Sooree	Dihulda in Jessore	Died in the faith, 1807
1806						
Jan.	26	Nandukishore	82	Byraggee	Saddamahl by Dinagepore	
		Heduram or Hurdoo	83	Ditto	Ditto	Died in the faith
Feb.	3	Bhimla	84	Daughter of Unna, No 8	Serampore	Apostatized
		Agunda	85	Wife of Cheytun, No 79	Moorshedabad	Dead
March	2	Gottchard	86	Young man	Howrah by Calcutta	
		Sattuk	87	Ditto	Ditto, now at Serampore	Binding shop
		Joymun	88	Young woman, wife of No 86	Howrah	
	10	Kangaleen	89	Wife of Kangalee, No 53	Cutwa	
April	6	Ephraim Burford	90	Englishman	Now at Goamalty	Indigo manufacturer
		Ram Nul	91		Mirzapore near Lucknow	Excluded September 1806
May	4	Mohun	92	Carpenter or servant	Serampore	
		Dasee	93	Wife of Raghoonaut, No 78	Ditto	
	11	Chanek	94	A Dhopa	Of Gadkalee in Jessore	Native Christian itinerant
July	7	Punchanund	95		From Jessore district	Excluded September 1806
		Hadatulla	96	Musselman	Patna, now at Serampore	Persian compositor
		Ramzeeban	97	A Jogee	Calcutta	Doubtful character
		Kamponnar	98	Writer east		
Aug.	4	Santeram	99	Heard the word at Calcutta	East of Chittagong	
Sept.	7	Pram Krishnoo	100	Weaver east, a Jogee	From Jessore district	
		Ram Presaud	101	A Kaist, heard first at Calcutta	Patna, then Serampore	Now at Goamalty
Oct.	5	Byrub	102	A young Hindoo	Bardwan district	Excluded
		Gorachund	103	Ditto a Koiburtu	Serampore	Binding shop
Nov.	2		104	Nandukishore's wife 82	Saddamahl by Dinagepore	
Dec.	7	Jugumohun	105	A Brahman	Chanuek near Serampore	Gone back
		Junny	106	Portuguese woman	Serampore	
1807						
Jan.	4	Razoo	107	Wife of Sabukram, No 61	Ramkrishnopore	
Mar.	16	Komal	108	Sister of Kangaleen, No 89	Cutwa	
		Soogul Mookurjee	109	An old Brahman	Ditto	Very poorly
April	5	Bhauee	110	Sister of Futtick, No 41	From Jessore, then Serampore	Died in the faith 1807
		Fakeer Chundree	111	Nephew of Futtick	Ditto now ditto	Printing-Office
		Mr. Moffat	112	European	Calcutta	



List of Persons Baptised by the Missionaries in Bengal.

<i>When Baptised.</i>	<i>Names.</i>	<i>No.</i>	<i>Cast or Relation.</i>	<i>Residence.</i>	<i>Present situation or Employment.</i>
May 3	Boban Dass	113	Portuguese	Cuttwa	Merchant
	Mr. M. Derozio	114	Wife of the last	Calcutta	
	Mrs. Bridget Derozio	115	Daughter of Mr D.	Ditto	
	Miss Amelia Derozio	116	Ditto of ditto	Ditto, then Dinagepore	Now Mrs. Fernandez
	Miss Maria Derozio	117	Ditto of ditto	Ditto	Died in the faith 1808
June 21	Edward Caky	118	Englishman	Serjeant of artillery Fort William	Cultivator of land
	Dhaukora	119	Englishman	Saddamahl, by Dinagepore	
Aug. 2	Dhaskishurry	120	Wife of the last	Ditto	A soldier in the Artillery
	John Axel	121	Englishman	Calcutta	70 years of age
	R. C. Pritchett	122	Welshman		
	Seebo Ram	123	Hindoo	Of Jessore district	
Oct. 11	Mr. Pittman	124	American		
	Mrs. Pittman	125	Wife of the last		
Nov. 1	Miss Williamson	126	From Elgin Scotland.	Serampore	Returned to Europe
1808					
January	Belinda	127	Hindoo Woman	Calcutta	Servant to Miss Derozio
to	—Douglas	128	European		
March.	John J. Clarke	129	Englishman	At Serampore	
April to	Twelve persons, viz. from				
June.	30 to				
June 19	Devidas	141	Natives and Europeans	Serampore and Calcutta	
	Shengereee	142	A Hindoo	At Goamalty	
	Mono	143	ditto	ditto	
	Mr. Johnson	144	Wife of the last	ditto	
	Mrs. Haynes	145	European	ditto	
August		146	ditto	Calcutta	Indigo works
Novem.		147	Bengalee woman	Serampore	

Besides these, the following names occur in the Periodical Accounts, of whose baptism no particular mention is made, viz. **Brindabund** and **Ponchew**, at *Cutwa*: **Carapeit Chator**, an Armenian now stationed in *Jessore*: the jailer and his, wife at *Calcutta*; though these two last are probaby included among the twelve persons, who were baptised during the summer months of 1808. The usefulness of the Missionaries, however, is by no means to be considered as confined to the number of baptised persons. There are some who have appeared to die in the faith of Christ, who never joined any of the churches: such as, **Subhasingha**, **Heeradee**, **Mr. Pinhorn**, &c. Serious inquirers are found in many parts, and come to Serampore from all quarters; while hearers at the various stations are on the increase.



The following is a List of the Missionaries.

Mr. William Carey, sen. <i>At Serampore & Calcutta.</i>		
Joshua Mashman,	<i>ditto.</i>	<i>ditto.</i>
William Ward,	<i>ditto.</i>	<i>ditto.</i>
Joshua Rowe,	<i>ditto.</i>	<i>ditto.</i>
John Chamberlaine,	<i>Cutwa, in Bengal.</i>	
Richard Mardon,	<i>Goamalty, ditto.</i>	
William Moore,	<i>Miniary, ditto.</i>	
James Chater,	<i>Rangoon, in Burmah.</i>	
Felix Carey,	<i>ditto.</i>	
William Robertson,	<i>Boutan.</i>	
William Carey, jun.	<i>Saddamahl, in Bengal.</i>	

Besides these, it will be remembered that there are two other stations, occupied by persons who were not sent out as Missionaries by the Society; viz. *Dinagere*, Mr. Ignatius Fernandez, and *Jessore*, Carapeit Chator.

The Translation about which the Missionaries at Serampore are engaged are *twelve* in number, viz.

<i>Languages.</i>	<i>Probable extent to which they are spoken.</i>	<i>Present progress.</i>
Bengalee,	About Great Britain,	Bible printed.
Sungskrit,	Read all over India,	N. T. ditto.
Orissa,	About Ireland,	N. T. ditto.
Hindoostanee,	About France & Italy,	N. T. printing.
Mahratta,	About Great Britain,	N. T. ditto.
Guzeratic,		N. T. ditto.
Chinese,	Read all over China,	
Telinga,	About England,	
Carnatic,	The same,	N. T. of these six last
Siku or Seeks,		translating for the
Persian,	Persia, read in India,	Press.
Burman.	Burmah, about 70 mill.	

The New Testament in the *Malayala* is also printing at Serampore (p. 81.) for the use of the inhabitants of Travancore.

RELIGIOUS AND MORAL ESSAYS.

THE SENTIMENTS OF THE HINDOOS RELATIVE TO THE CREATION.

“ These are *thy* glorious works, Parent of good !
Almighty, *thine* this universal frame,
Thus wondrous fair, thyself, how wondrous then
Unspeakable.”

MILTON.

“ Through faith we understand that the worlds were framed by
the power of God.” HEB. xi. 3.

THAT man, an intellectual agent, in the midst of a vast universe, should employ his frequent and deep researches, in tracing the origin of himself and of the world he inhabits, excites no surprise. But that the result of his investigations should exhibit such masses of incoherence, absurdity and folly as we find to be the fact, must astonish every person that has not an acquaintance with the depravation and enmities of an unsanctified heart. Such and so numerous are the dependencies the creation presents, the characters of profound design and sovereign energy, of bounteous effusion and of vigilant providence are every where so legible, that the man who can deny the agency of a divine power in framing and sustaining the great system, must be left “ without excuse.”

A christian may sit at the feet of a learned Grecian, and with mingled surprise and satisfaction, hear him discourse on architecture, language, oratory, and poetry ; but how must he be filled with pity and indignation on hearing it asserted that this earth is the origin

of all things. Terra, or the earth, is said to have produced, and for the gratifying of her impure propensities, to have thrown around her Cælus or the heavens. These became the parents of Saturn, the most ancient of the gods, and he the progenitor of the rest. Many of the philosophers of ancient days contended that the world, both as to matter and form, is without origin or end. The circularity of the earth is the idle reason assigned by Ocellus Lucanus, for its eternal duration ; while the less ridiculous, but equally inconclusive one of Aristotle, is the impossibility that a divine mind could conceive of so grand a system as the universe, without instantly creating it.

Lucretius describes animals as coming up from the ground like plants and seems delighted with the fantastical picture he draws. While he exhibits, rising from the surface of his prolific earth, here a head, and yonder an arm ; on this spot a half formed ox, and on that a finished gander ; with an air of exultation he sings,

“ How things were made, and how preserv’d we’ll prove,
Without the trouble of the gods above.”

Sanchoniatho insists that the first principle of the universe was air ; that air produced mud ; that from mud sprang senseless animals, and that these were the parents of men, who when formed lay on the ground in a death-like sleep : that when first the thunder rolled through the sky, these sleeping animals awoke with horror, and male and female moved on the earth. Anaximander is clear that human beings were generated in the intestines of fishes. Berosus, to whom we are in-

debited for the best statement of the cosmogony of the Babylonians says, that, over a disordered chaos a woman named Omoroca presided : that Belus came, and dividing the woman in the midst, with one half of her made the earth, and with the other the heavens ; that Belus perceiving the earth without inhabitants, commanded one of the gods to cut off his one head, and mixing the earth with the blood that issued thence, to form men and beasts.

It will be remembered that these vain imaginations are not to be ascribed to men unlettered and barbarous, but to the great philosophers of the heathen world. To enlarge their number were easy ; but these are sufficient to discover the folly of the infidel, whose boast is the superiority of human reason, and to excite the gratitude of the saint, whom the Holy Ghost has better taught. The following detail will show the strong resemblance the vagaries of one part of the heathen world bear to another.

Bernier, in his “ **Memoirs of the Empire of the Great Mogul,**” says, that the Pundits teach that a certain immense spider was the first cause of all things, which drawing the matter from her own bowels, wove the web of the universe, disposing the whole with astonishing art. This spider is described as sitting in the center of her work, and directing the motion of every part. When she had sufficiently pleased herself in ordering and contemplating this web, she will draw all the threads again into herself, and the universe will vanish. Lord, in his “ **Discovery of the Banian Religion,**” asserts, that it is the doctrine of the Hindoos, that the **Almigh-**

ty, having created the waters, by some great cane or hollow instrument blew upon them, and that thence a bubble arose and gradually swelled until it became a firmament and encompassed the world. It is however doubtful whether either of these statements be correct.

The Hindoos imagine that the universe consists of fourteen Bhoobuns or worlds, seven of which are below the earth, and six above it. The worlds below are inhabited by serpents of various shape and prodigious size. Some they say have two heads, some ten, and others a hundred. Basooke their king has a thousand heads upon which he sustains the universe, while he himself is borne on the back of a tortoise, which is said to balance itself in open air. The worlds above, called the swurga or heavens, they suppose to be inhabited by a body of aerial beings. Some of their Pundits place the sun in the fourth of them while others consider him as encircling all in his course, and illuminating with his splendors the fourteen worlds. Their gods Vishnoo, Seed, and others, they regard as residing upon mount Soomeroo. This mountain, by which some conceive the north pole is intended, they say has its foundation in the lowest patal or world, and running through all the fourteen, like the stem of a flower, spreads itself at the top after the manner of a water lily. On the formation of the universe they do not perfectly agree. The popular idea is, that the supreme being became resident in three goons or qualities, by the names of Bruhma, Vishnoo, and Seeb ; the first to create, the second to preserve, and the third to destroy.

The acts of Bruhma, as creator, are in part describ-

ed in the subsequent literal translation from the Rigvadee or Rich Veda, one of the most revered and valued books of India.

“Originally this universe was soul only ; nothing else whatever existed, active or inactive. He [Bruhma] thought, I will create worlds ; thus he created these various worlds, light, mortal beings and the waters. The atmosphere comprises light, the earth is mortal, and the regions below are the waters.”

“He thought, these are indeed worlds. I will create *guardians of worlds*. Thus he drew from the waters and framed an embodied being. He viewed him ; and of that being, so contemplated, the mouth opened as an egg ; from the mouth, speech issued : from speech, fire proceeded : the nostrils spread ; from the nostrils breath passed, and from breath air was propagated. The eyes opened ; from the eyes a glance sprung, from that glance the sun was produced. The ears dilated ; from the ears came hearkening, and from hearkening the regions of space. The skin expanded ; from the skin hair arose, and from that grew herbs and trees. The breast opened ; from the breast mind issued, and from the mind, the moon.”

This embodied being, they seem to consider as an assemblage of deities. “These deities being thus framed fell into this vast ocean, and to him [Bruhma] they came with thirst and hunger, and him they thus addressed. ‘Grant us a smaller size, wherein abiding we may eat food.’ He offered to them the form of a cow ; they said, ‘this is not pleasant for us.’ He exhibited to them the form of a horse. They said ‘neither is that pleasant for us.’ He showed them the human form,

they exclaimed, ' WELL DONE ! OH ! WONDERFUL ! ' Therefore man alone is pronounced well-formed."

" He bade them occupy their respective places : fire becoming speech, entered the mouth ; air, becoming breath, sought the nostrils ; the sun, becoming light, entered the eyes : space became hearing and occupied the ears ; herbs and trees became hair, and filled the skin, and the moon, becoming intelligence, entered the breast."

It is curious to observe how much the human mind in its unscriptural conjectures, is fond of the marvellous. The Talmudists say, that Adam reached from one end of the earth to the other, when first created, but that when he had sinned God *squeezed* his stature to a hundred ells, the angels being terrified at his gigantic size. Mahomet taught the Arabians that Adam was as high as a tall palm tree ; and if you ask a Pundit the extent of the earth, he will answer one hundred thousand zozus, or eight hundred thousand miles.

Of the form of the earth the Hindoos have no determinate ideas. They all agree that it consists of seven dweeps, but whether these dweeps are continents or islands, they are not agreed. The most general opinion is, that these seven dweeps surround each other, and that seven seas run between them. Among these seas one is said to be a sea of milk, which was churned to produce Luckshmee. A slice cut from the midst of a large onion, with the different integuments inclosing each other, nearly represents the idea a Hindoo entertains of the earth.

He has no conception that the world will have any end. The Pundits imagine that four joogs will follow

one another in perpetual succession, the Sutya, the Treta, the Dwaper, and the Kulee. When one succession of joogs expires, another commences. The Sutya joog, they say consisted of one million, seven hundred and twenty-eight thousand years. In this joog all men were perfectly pure and happy. In the Treta joog, human beings began to degenerate. It is said to have lasted twelve hundred and ninety-six thousand years. During the Dwaper joog, which continued eight hundred and sixty-eight thousand years, the degeneracy of man increased. The Kulee joog commenced five thousand years ago, and they say will continue four hundred and thirty-two thousand more. It is esteemed the age of wickedness; nothing perfect can be performed, and the Brahmans have lost their energy. It is common for a native, when detected in lying, or cheating, to reply, "This is the Kulee joog, what can you expect."

It is time we dismiss these trifling ideas : but who can contemplate them, without commiserating the situation of the heathen world and offering praises to God, whose work of creation his word so rationally, so divinely exhibits. It is one of the loud anthems of heaven, "Thou art worthy, O Lord, for thou hast created all things, and for thy pleasure they both are and were created." Happy the men who love and join the sacred song.

The dearest nerve about my heart

Should it refuse to bear a part,

With my melodious breath :

I'd tear away the vital chord,

A bleeding victim to my Lord,

And live without that impious string,

Or show my zeal in death.

THE CASTS AND SHASTRAS OF THE HINDOOS, INCLUDING THEIR IDEAS OF A FUTURE STATE.

“ Lo the poor Indian, whose untutor’d mind
Sees God in clouds, or hears him in the wind ;
.....
He asks no angel’s wing, no seraph’s fire.” POPE.

WRITERS on the manners and character of eastern natives have generally described them as experiencing none of those changes, which in other empires of the earth are visible. Sir John Chardin says, “ In the east they are constant in all things. The habits are at this day in the same manner as in preceding ages ; so that one may reasonably believe, that in that part of the world the exterior form of things as their manners and customs, are the same now as they were two thousand years ago.”

Herodotus, who wrote more than four hundred years before the christian era, and Arrian, who flourished in its second century, have described the people of the east in terms which accurately characterize them at the present day. The latter, for example, respecting the Hindoos, has introduced into his history the following particulars ; “ Their bodies are slender in form, their diet principally vegetables ; they are divided into casts and subordinate classes, and the same trade is perpetuated in a family from generation to generation. The men wear ear-rings, party-coloured shoes, and frequently veils which cover the head and shoulders. The lower orders have their faces smeared with colours, while the higher ranks have umbrellas borne over them. Two-

carried about, with bows whose strings are drawn by the foot."

The christian is consoled by the reflection, that in whatever other respects this uniformity of habit may remain, in reference to religion a revolution total and universal must ensue. Petumber, a converted native, was once discovered sitting alone and weeping. He was asked the cause of his tears. 'The good old man replied, "*Joy overcomes me while I reflect, that, there is an irrevocable decree, that the Lord Jesus will be manifested to Bengal.*" The kingdoms of this world must become the kingdoms of our Lord and of his Christ, for they are the great Mediator's unalienable heritage. Happy, happy men who shall live to hear

One song employ all nations ; and all cry
 Werthy the Lamb for he was slain for us.
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,
 Till nation after nation taught the strain
 Earth rolls the rapturous hosanna round.

A great mountain, which however has already begun to crumble into a plain, that lifts its head against the circulation of the gospel of Christ, is the institution of the casts. Of these there are four ; the Brahmans, whom they say Bruhma produced from his mouth ; the Khestrees, who fell from his arms ; the Nyshyas, who issued from his loins, and the Soodras, who had their origin from his feet. Of these the only remaining ones are the Brahmans and the Soodras ; the others having, for their neglect of work of ceremonial holiness, sunk into Soodras. The Brahmans are distributed

into ~~two~~ grand divisions, the Gour and the Dravcer ; each of which is subdivided into five lesser. Few if any ideas of superiority are connected with these modes of classing. Some of the Brahmans are called Koolins, from Kool, a family or race. The tradition concerning them is, that a certain rajah of Bengal formerly distinguished a few families of Brahmans by special marks of favour, in consequence of their extraordinary excellence of character. Many of these are greatly revered by the natives of the present day. Other Brahmans esteem it a great honour for a Koolin to marry into their family. This the Koolins convert into a source of profit. It is not uncommon for a Brahman of this description to marry into the family of a rich person, and in a few days forsake his wife for ever. A prodigious number of the prostitutes in Calcutta are daughters of Brahmans who have been married to Koolins and afterwards deserted by them.

Learning in India is valued only as a trade. It is laid down as a rule in the Shastras, that a gift to a Brahman is meritorious in proportion to his learning. For this reason those who are esteemed the wisest carry away the most valuable presents from ceremonies and feasts. Women in almost every instance are unable to read. The pride and jealousy of the Hindoos have formed and universally circulated the sentiment, that if a woman learn to read and write, she will certainly become a widow or fall into some dismal calamity. Stories of the dreadful accidents of females who have been able to read, are circulated without number. The mass of knowledge and happiness in India, never, as

in America and Europe, has been increased by the instructive effusions of a female pen.

The Soodras are numerously divided. If the Bydyas or medical tribe be not reckoned among them, the Kayesthas or writer cast will stand the highest. Of these there are seventy-two houses, who rank one about the other; the first four of which are esteemed the Koolins of the Kayesthas. The rest of the Soodras are divided according to their occupations. The distinction in a family is preserved for many generations. Different mechanics avoid eating with each other. If a carpenter marry the daughter of a weaver, or a weaver the daughter of a smith, the loss of cast is the consequence.

India contains vast numbers of religious devotees: the chief are the following:

The Bhiksoos, or religious mendicants. These can possess nothing; they are often called Dundees from their going about with a staff. Avoiding all external worship, they profess to have their minds meditating continually on Bruhma, the Supreme.

The Banaprusthas remain perpetually in woods.

The Brumacharces may visit an inhabited place, but are destined continually to wander.

The Gruhusthas or seculars, marry, hold possessions and fulfill the usual duties of life.

The Byraggees apply themselves to the worship of Vishnoo, as do the Sunyasees to that of Seeb. These are of the Soodras cast, and extremely numerous, as the Soodras are not less fond than the Brahmans themselves of living without labour and attracting the vene-

ration of the crowd. These devotees commonly exceed all other Hindoos in craft and wickedness.*

The proper office of the Brahmans is to study the sacred books, but as from thence they cannot draw subsistence, some perform the office of writers, and others buy and sell. Some are Gooroos, or teachers in villages, while others possess lands that have, by kings or rajahs, been given to their ancestors. The Brahmans claim presents at marriages and deaths, and beg without fear of disgrace. Should a Soodras refuse to contribute, he would be in danger of receiving a Brahman's curse, which next to the loss of cast is the greatest evil that could befall him. Let a Hindoo of whatever of the casts, eat, drink or smoke with a European, a total degradation follows. If he touch with a missionary the bread and the wine in the Lord's supper, his relatives desert and millions reject him for ever.

* Besides these there are a sort of devotees who are called Fukeers. They reside near the Sunderbunds, a large tract of low timber land infested with tigers and other rapacious animals, and from which Calcutta is supplied with wood. The cutters go to a Fukeer to buy an incantation, and though they often are torn to pieces will never work without one. When the incantation fails and a man is devoured, they very composedly cry, as the glutton monster, retires, "Well his time was come." One of the missionaries says, "In itinerating through the Sunderbunds in the year 1801, I ventured out of the boat one evening, ascended the bank and with a native brother visited the abode of one of these men. He was sitting on a tyger's skin, and, though his countenance did not indicate that he was a happy man, yet he pretended, that, *to him*, there was no danger. When I asked of the man who had inhabited the hut before him, and who was carried away by a furious tiger, he very composedly answered, it was because *his time was come*."

• The **Shastras** of the **Hindoos** have laid the foundation of the mightiest fabric of superstition on earth. They are the last refuge of the gods. The term **shashtra** properly signifies a law, and is derived from the verb **sasun**, to govern. It is however a general term by which all religious **Hindoo** writings are expressed. Of these the **Vedas** are the principal. The poor natives generally believe that they came from the mouth of **Bruhma**. Some of them say that the **Vedas** existed from everlasting. After **Brumah** had presented them an **Usoor** of the name of **sunka** found means to steal them, and swallowing them plunged himself into the sea. **Vishnoo** became incarnate in the shape of a fish to recover them. He effected the end of his incarnation, but not before one of the **shastras** was nearly dissolved. The god returning delivered them to the **Moonies** (a sort of **genii** or **faries**) charging them to restore what had been destroyed and to illustrate what might be found obscure.

Sir **William Jones** observes that the writings of the **Hindoos** are so numerous, that they alway suggested to his mind the idea of infinity. Several of the most valuable in the esteem of the natives are translated, and from others selections are made that may supply a tolerable idea of their general contents. The institutors of the **Hindoo** system have indeed recommended attention to the *meaning* of the sacred books, but they have inculcated with equal strenuousness and more success, attention to the name of the **Rishee**, or person by whom the text was first uttered, the deity to whom it is addressed, and also its rhyme or metre. The practice of

modern priests is conformable to these instructions. 'To read or recite the words of the Shastras, either simply disjoining them or repeating them backwards or forwards, without regard to the sense which the terms convey is thought highly meritorious.

The subjects and uses of the prayers contained in their books differ more than the deities which are invoked, or the titles by which they are addressed. It may be sufficient to observe, that Indru or the firmament, the sun, the moon, water, fire, air, and the earth, are the objects most frequently addressed. The following passages are literally translated from the Shastras.

“ *Moon!* while thou art friendly may we with our kine and our horses be exempted from decrepitude; guard us as a father protects his offspring.

“ *Fire!* make me, this day, wise by means of that wisdom, which the gods and the fathers worship: be this oblation propitious.”

“ Whoever makes an oblation to fire being unacquainted with the universal soul, acts in the same manner as one who throws live coals into ashes; while he who presents an oblation, possessing that knowledge, has made an offering in all worlds, in all beings, in all souls. As the tip of dry grass which is cast into the fire readily kindles, so are all the faults of that man consumed.”

“ Salutation unto thee, *O air!* Even thou art Bruhma present to our apprehension. Thee I will call present Bruhma; thee I will name the right one; thee I will pronounce the true one; preserve me, preserve the teacher, be propitious.”

“ Destroy, O sacred *grass*, my foes ; exterminate my enemies ; annihilate all those who hate me.”

It has been and continues customary for heathens in every part of the globe to use “ vain repetitions,” such as our Lord forbids his disciples from imitating. A sage in the *Rigvadu* is represented as saying, “ May my speech be founded in knowledge, and my mind be attentive to my utterance. Let me think the reality, let me speak the truth. May it preserve me ; may it preserve the teacher ; may it preserve ; the teacher may it preserve ; the teacher may it preserve : may it preserve the teacher.”

“ The sacred books are written in the Sunscrit, the ancient language of India. It is unlawful for any person to read them or hear them read, unless he be a Brahman. This sentiment impresses the minds of the Soodras with such ideas of a Brahman’s holiness, that ridiculous as it may appear, it is not unusual to see a poor husbandman running perhaps a mile, to intreat his priest to consecrate a little water for him to drink, by introducing his foot into it.

“ The highest idea of future happiness a Hindoo indulges, consists in attaining what they call *Mooktec*, a term, which properly signifies deliverance. By this they mean a being absorbed into *Bruhma* the supreme, in such a manner as to lose all consciousness of separate being ; as a drop of water is swallowed up in the ocean. This felicity can be obtained only by acquiring the *Brumha-gyan*, or the knowledge of *Bruhma*. The first step towards obtaining this is to renounce the world with all its concerns, and then to fix the mind upon the

character of **Brumha**. By a course of abstraction and meditation **Brumha-gyan** will be produced in the mind. After having worshipped the **Debtas** or gods, and lived a meritorious life, the native hopes to ascend to the heaven where some peculiar **Debta** resides, whether **Vishnoo Seeb** or **Doorga**; not indeed to remain there, but to enjoy as much happiness as his virtues may have merited, after which he receives another birth, in a state suited to his desert. Perhaps he may be borne a **rajah**, perhaps a **Brahman**, until after a succession of births, he become so blest as to be lost in **Brumha**.

“ Sin is considered of two kinds, that which can be destroyed by works, and that which can be removed only by suffering. Of the former class are all offences except ten; the principal of which are the killing of a **Brahman**, a woman, a child, and a cow. The works by which expiation is produced are not deeds of virtue, but such acts as repeating the name of **Ram**, bathing in the **Ganges*** and giving liberally to **Brahmans**. The

* The cities in India are mostly erected on the banks of the **Ganges**, the river washes the sides of the houses from which the inhabitants descend by steps called **ghauts**. For twenty miles up the river from **Calcutta** innumerable flights of these steps are erected, up and down which the inhabitants are perpetually moving, but especially at the hours of bathing, morning and evening. On the side of the river, thousands on thousands of men, women and children of all casts bathe and perform unnumbered ceremonies connected with ablutions. A stranger, looking on at these times, would imagine them a very devout race. Some with their eyes closed are meditating on the form of **Shivu**, their guar-

other class of sins are removed by two sorts of sufferings, those endured in the future world, and those experienced in the present. The heaviest of all are felt in Nuruk or hell, whither, those guilty of atrocious crimes are sent by Jum the king of death. The poor erring native expects to remain in Nuruk only until his crimes are expiated, when he will be returned to the earth a serpent or a jackal, a musquito or a frog, in a degradation exactly proportioned to his former character. Those whose offences have been less heinous obtain a human birth, but are diseased ; blind or lame, dumb or deformed. How horrid a creed for exterminating from the soul every emotion of tenderness !

Many sins are done away by sufferings of this life : such as laborious journeys to Benares, lying for several years on iron spikes, passing threads through the sides,

dian deity ; others with raised hands are worshipping the rising or setting sun ; others are pouring out water to their deceased ancestors and repeating certain forms called *muntras*. A total inattention to every thing else is at the time visible in every countenance. Though both sexes bathe together, not the least tendency to indecent behaviour is ever seen. This, however, furnishes no proof that the Hindoos are a chaste people, on the contrary they are very lascivious. It is the mere influence of custom early received. It is true their ideas of delicacy are very different from those of Europeans and Americans. To see a white man and woman walk arm in arm, overwhelms the Bengalees with astonishment : yet for native females to bathe amid crowds of the contrary sex, appears to them not in the least degree indelicate or improper.

or hooks, with which the person is swung round, through the integuments of the back, ascending a funeral pile and being burned with the body of a deceased husband, or walking thirty or forty feet over glowing coals of fire. Almost every degree of suffering is esteemed expiatory. For this reason, when relatives are sick, it is common to place them on the banks of the Ganges, or to desert the hut in which they lie. Reflect on the following extract from a missionary journal.

“January 21, 1804. About ten o’clock at night, I was shocked at the sight of a poor sick man becoming the victim of superstition and false shastras. Hearing the groans of a person on shore near my boats, seemingly in great distress, I sent some men to enquire what was the matter with him, who informed me he had the bloody-flux. His friends despairing of a cure had brought him to this spot. On being informed of it, I was going to give him some castor-oil, but while preparing this medicine, we saw a pack of dogs and jackals dragging and voraciously devouring something near the little hut where this poor man lay. I immediately sent people to see what it was, who returned with the melancholy news, that the man was actually killed and partly devoured by these animals: before twelve o’clock the body was completely eaten up. My heart ached exceedingly at this shocking sight, and I felt very much for the poor unenlightened Hindoos.”

“Reader, art thou a believer in Jesus? O be thankful thou art not an ignorant Indian. Be affected with the situation of the heathen world. Employ the prayers and give of thy property for the spread of Evan-

gelican truth among them. Connect thyself and thy zealous exertions with missionary institutions, and remain a stranger to inactivity.

“ ’Till Christ has all the nations blest,
That see the light or feel the sun.”



NATURAL HISTORY

AS SELECTED FROM THE PERIODICAL ACCOUNTS.

ANIMALS.

DR. CAREY in a letter says, “The *Elephant* and *Rhinoceros* are not found wild in the cultivated parts of Bengal; but abound in the woods at the foot of the Boudan mountains, and along the north and east borders of Bengal. I need not describe animals so well known. Tame elephants are very docile, though I cannot think it very pleasant to ride on them. It is safe where tigers abound, and gentlemen often mount them to hunt that ferocious animal.

“The *Buffalo* is one of the most dangerous and mischievous animals in this country. They abound so much in this neighbourhood, that few days pass without our seeing some; and travelling in the night, which we should otherwise prefer, is dangerous on this account. From the time of planting the rice till the time of harvest, the inhabitants are obliged constantly to watch their fields, to prevent their being destroyed by buffaloes,

and many lives are lost in the attempt. This year, one of our neighbours was gored quite through the under part of his thigh, while he was watching his field. The wound occasioned by the horn was large enough to admit my hand to pass through it. I attended the poor man, and dressed the wound, which is now nearly healed. Last year, a boy was killed near our house by one of these creatures ; and they not unfrequently come into my garden. The buffalo resembles a large clumsy ox, with very long horns. In walking they lift their noses very high, so that their horns nearly lie upon their backs. These animals are gregarious, and usually of a blackish colour ; though I have seen some white ones. They have large feet, no dewlap, and ruminate like an ox. In the heat of the day they generally lie in shallow waters, and go out at night to commit their depredations. Their look is remarkably stupid and savage, and their disposition precarious. I have seen a man driving a large wild buffalo from a herd of tame ones, by throwing clods of earth at him, at a few feet distant, and in rutting him. I have also known them charge a person at first sight, without any provocation. In this case it is almost impossible to escape ; their swiftness being equal to that of a very good horse. They are in fact the scourge of this part of the country. A single one is far more dangerous than a herd.

‘ They are frequently destroyed by shooting, laying snares in pits, &c. More than twenty were lately taken near Mudnabatty, and many of them by the following stratagem. When the floods were very high, a number of persons went out with a boat ; and having driven one

of them into deep water, they run the boat across the animal's back ; when, seizing him by the horns, and pulling his head back as much as possible, they instantly despatch him by applying a knife to his throat.

“ I doubt not but these animals might be applied to many useful purposes. There are large herds of them tame : their milk is very good : their flesh coarse, but well tasted ; and might be improved by feeding. The animal might be harnessed to the plough or the cart : in short, what is now a curse might be made a blessing, if properly attended to ; an event which the spread of the gospel, by promoting civilization, will no doubt produce.

Brother Ward in his journal, Oct. 17, 1803, says, “ Before we left Nulla Golah, a man very near our boats was attacked by a buffalo. He was so torn that his bowels gushed out : he is since dead.

Dr. Carey in a letter to Dr. Ryland says that “ The natural history of Bengal would furnish innumerable novelties to a curious enquirer. I am making collections and minute descriptions of whatever I can obtain ; and intend in some future time to transmit them to Europe.

“ The species of plants are not numerous, and many which grow in other countries will not thrive here ; as vines, oranges, and some others. Birds are very numerous ; many, I believe, have never been described by any author. I think there are almost as many species in this country which have been hitherto undescribed, as I have ever seen descriptions of in the world. The beasts here have in general not been unnoticed, but I have seen some of which I never read.

“We have eight species of the cat kind that I have seen or obtained credible accounts of, viz. the tyger, leopard, ounce, cottas, tyger-cat, small tyger-cat, called *boon billo*, a smaller kind, and the common cat. The lion is not in Bengal; and there is an amazing difference in the ferocity of the tygers. We have rhinoceroses, buffaloes, bears, elephants, hogs, deers, jackalls, and wild dogs, hares, muskrats, rats, mice, foxes, monkeys of two sorts, and porcupines. Lizards of many kinds and serpents innumerable. A friend of mine had one brought to him by five or six men, which was nineteen feet long; and I have seen a kind of only four inches in length. The most dangerous are the cobra-copelli, and whip-thong snake, which generally kill in half an hour, and often in five minutes.

In another letter he says, “Tygers seldom attack men, but make a dreadful devastation among the cattle: except in the forest of Sunder Bunds, where there are no cattle, there they attack men. Serpents are numerous, and some so mortal that the patient never survives above two hours, and often dies in five minutes; but they give us little concern. Crocodiles no man regards. I have one in a pond, about ten yards from my door; and yet sleep with the door open every night.

In a letter to Mr. Monis of Clipstone, Dr. Carey thus expresses himself, “After supper went into my garden for prayer, which I generally do, when the moon shines, on account of its being quite retired. When nights are dark I dare not follow this practice for fear of Serpents, which are very numerous. I have known several instances of persons having been

bitten by the *Cobra Capella*, and who have died in less than a quarter of an hour. It is but a few nights since I was preserved, perhaps from death, by the looseness of my pantaloons, or trowsers ; for, going into an out-house in the dusk of the evening, something struck against my leg, which I thought to be a frog ; but opening the door, a snake crept out, which was the animal that struck me ; but it was too dark for me to distinguish the species, so as to say whether it was harmless or not. To day a serpent was caught which I intended to send to brother Pearce, but the wind blew it away. It was no thicker than a fine thread, though two or three feet long. I have seen several. They resemble a white thread. I need not say that such a little creature is harmless.

PLANTS.

“ The fruits of India, so far as my observations extend, fall far short of those in Europe, except a very few kinds, both as to quantity and flavour.

1. “ *Mangifera Indica* : the Mango. This is perhaps the finest fruit in the world. There are many kinds, as of apples in Europe. In the southern parts of India they are said to be very bad. The best of all are in the neighbourhood of *Malda*. The tree is as large as an English apple-tree, and the fruit varies from the size of a pear-plumb, to the size of a large apple. It is shaped somewhat like a plumb, with a stone in the middle. This is the most common fruit in Bengal, and

is in perfection from May to August. The Bengal people call it ambra or aum.

2. “ *Artocarpus Integrifolius*, Lin: called by the natives of this country the Kuttal; by Europeans the Jakes, or vulgarly the Jack-fruit. This is much eaten by the natives, though very seldom by Europeans. The fruit when large is two or three feet long, and a foot and half in circumference. The outside is rougher than the coarsest rasp. Its smell is like very rank Cheshire cheese, and tastes like rancid honey. It is full of seeds of the size of the largest sort of kidney beans, and which are tolerably good when fried. I suppose a large fruit will weigh from forty to sixty pounds. It grows out from the trunk of the tree on very strong foot-stalks, and ripens when the mango’s do. The tree is the size of an apple-tree. The wood has a beautiful grain, and makes good furniture. Another sort of *Artocarpus*, called in this country burrel, and dowee, produces a good fruit, of a pleasant acid. The bread fruit, *Artocarpus incisus* is of this genus, which I have growing at Mudnabatty.

3. “ *Musa*: the plantain, called by the natives Kulla. Of this there are many kinds. The stalk is perfectly herbaceous, and may be cut down with a knife, though it is often as thick as a slender man. It grows about sixteen feet high, and produces a large bunch of fruit, after which that stalk dies, and others spring up. This fruit is produced all the year, and tastes something like a pear.

4. “ *Psidium guava*: the guava. The tree is of the size of the largest hazel-nut tree. Its leaves are like

those of the cherry-tree. The blossom and fruit resemble the apple, full of small hard seeds. This is a good fruit, but not very plentiful.

5. “ *Annona reticulata* : the custard-apple. The tree is about the size of a Guava tree. The fruit is enclosed in a hard peel which is reticulated ; and the pulp tastes like a custard, whence its name is derived.

6. “ *Punica granata* : the pomegranate. This is well known in England, and needs no description.

7. “ *Averrhoa carimbola* : the komrunga. A good fruit, but sour ; the size of a common plumb, with five or six acute angles, and grows on a beautiful tree, the size of a standard peach-tree, with pinnated leaves.

8. “ *Hypericum pomiferum*, so called by *Dr. Roxburg* : the cheerlo. A beautiful tree of the size of a cherry-tree. The fruit nearly as large as an apple, very acid, and when eaten before it is ripe exudes a very yellow juice.

9. “ *Tamarindus indicus* : the tamarind. It grows wild, is a large and beautiful tree, with the leaves very finely pinnated. The shade is so cool that the natives seldom sleep under it, accounting it unhealthy. The wood of it makes excellent fuel, but is good for nothing else.

“ Besides these may be reckoned *Bromelio ananas* : the pine apple ; which grows in neglected places, as well as in gardens : the *Eleocarpus* ; or jolpie of the Hindoos ; much like an olive, but which produces no oil : the *Eugenia sambolifera*, or jamba : the *Eugenia Alba* : the *Eugenia umbaynensis* : the rose apple ; which is another species of *Eugenia* : and the *Rhamnus jujuba*, or boir ;

the fruit of which is somewhat like a bullace, but worse. To these may be added the *Carica papaya*, or *papaya*: a large fruit, somewhat like a melon, which grows on a tree that is sometimes nearly twenty feet high: the *cocas nuciferum*, or cocoa nut: the *Borasso flabelliformis*, or fan palm, or *Palmyra*; the fruit of which is sometimes eaten: The *Phœnix dactilifera*, or date; commonly called the toddy tree. The dates in this country are not good to eat, being almost all stone; but the sap of the tree procured by incision is toddy, which will ferment, and if drunk in any quantity it inebriates. This is used instead of yeast to leaven bread; but is seldom drunk, except upon the coast. The *Noay*, or *Huryr phol*, is a fruit the size of a gooseberry, and grows on a tree resembling the ash. We have also citrons, limes, and shaddocks; but oranges do not grow to perfection in Bengal. We have them from *Boutan*, *Assam*, and the neighbouring hill-countries. Several Chinese fruits also thrive well here, as the *Leetche sinensis*, *Wampee sinensis*, and *Mesphilus japonica*: or the leetche, wampee, and loquat: also the Chinese pear and plumb. Apples are very small, about as large as gooseberries; and the trees of ten or twelve feet high are accounted luxuriant. We have a fruit called *Taporeca*; peaches; and a few walnut-trees, originally from *Boutan*. Vines do not thrive. Seeds of sour apples, pears, nectarines, plumbs, apricots, cherries, gooseberries, currants, strawberries, or raspberries, put loose into a box of dry sand, and sent so as to arrive in September, October, November, or December, would be a great acquisition; as is every European

production. Nuts, filberds, acorns, &c. would be the same. We have lately obtained the cinnamon-tree, and nutmeg-tree, which *Dr. Roxburg* very obligingly sent to me. Of timber trees I mention the Sissoo ; the Teak ; and the Saul-tree ; which, being an unnamed genus, *Dr. Roxburg*, as a mark of respect to me, has called *Carea Sauleau*. The Indian ships are made of the above mentioned timbers, and the saul-tree produces good pitch called *dhoona*.

OF THE MORAL CHARACTER OF THE HINDOOS.

TAMERLANE THE GREAT, when about to die, thus addressed his sons and statesmen.—“ Know, my dear children, and elevated statesmen, that the inhabitant of Hindostan cultivates imposture, fraud and deception, and considers them to be meritorious accomplishments. Should any person entrust to him the care of his property, that person will soon become only the nominal possessor of it.”

“ The tendency of this my mandate to you, Statesmen, is to preclude a confidence in their actions, or an adoption of their advice.”*

* *Dr. Buchanan's Memoir*, p. 113. 114. “ *Marquis Cornwallis* was never known during his administration in India, to admit a native to his confidence. Under the administration of *Marquis Wellesley* there is a total exclusion of native Counsel.”

“ At Benares,” adds Dr. Buchanan, “ the fountain of Hindoo learning and religion, where Capt. Wilford, author of the *Essays on the Indian and Egyptian mythology*, has long resided in the society of the brahmans a scene has been lately exhibited, which certainly has never had a parallel in any other *learned* society in the world.” .

“ The pundit of Capt. Wilford, having for a considerable time been guilty of interpolating his books, and of fabricating new sentences in old works, to answer a particular purpose, was at length detected and publicly disgraced. As a last effort to save his character, “ he brought *ten* brahmans, not only as his compurgators, but to swear by what is most sacred in their religion to the *genuineness* of the extracts.”* Capt. Wilford would not permit the ceremonial of perjury to take place, but dismissed them from his presence with indignation.”

DR. TENNANT, *late chaplain to his Majesty's troops in Bengal*, has written very explicitly on the subject, not only stating facts, but pointing out their connexion with the system. As his testimony includes the opinions of SIR JAMES M'INTOSH, SIR WILLIAM JONES, and some other very respectable authorities, and as he himself cannot be accused of any strong predilection for missions, I shall transcribe a few pages from his account.

“ The native character,” he says, “ however amiable in some respects it may appear is frequently stained with vices directly hostile to society. The crime of PERJURY, *from the great defects of their religious sys-*

tem, is remarkably prevalent, and in many instances renders the execution of justice difficult and impossible.

“ The prevalence of this vice, says Sir James M‘Intosh, which I have myself observed, is, perhaps, a more certain criterion of a general dissolution of moral principle, than other more daring and ferocious crimes, much more terrible to the imagination, and of which the immediate consequences are more destructive to society.” “ Perjury,” adds Dr. Tennant, “ indicates the absence of all the common restraints, by which men are withheld from the commission of crimes. It is an attack upon religion and law in the very point of their union for the protection of human society. It weakens the foundation of every right by rendering the execution of justice unattainable.

“ Sir William Jones,” continues he, “ after long judicial experience, was obliged, reluctantly, to acknowledge this moral depravity of the natives of India. He had carried out with him to that country a strong prejudice in their favour, which he had imbibed in the course of his studies ; and which in him was, perhaps neither unamiable, nor ungraceful. This prejudice he could not longer retain against the *universal testimony of Europeans*, and the enormous examples of depravity among the natives, which he often witnessed in his judicial capacity.”*

Again having described the state of the country previously to its falling into the hands of the British, Dr. Tennant says—“ Thus, within the short space of a man’s

* Thoughts on the British Government in India, p. 54.

life, and almost in our own remembrance, the empire of India fell into anarchy and ruin ; not from the external violence of foreign enemies, but from *the inveteracy and extent of corruption which pervaded the whole of its members.*"

Again, "The boasted humanity of the Hindoo system, to all sentient beings, is but ill supported, when we come to a close examination of the customs which it tolerates, the precepts which it enjoins, or the actual conduct of its votaries. Though it be admitted that some of the above horrid customs are a violation of their written code, yet there are other practices equally shocking to which it affords its immediate sanction. The public encouragement held out to aged pilgrims who drown themselves in the Ganges, under the notion of acquiring religious merit, is equally repugnant with the practice already noticed, to reason and humanity. No less than four or five persons have been seen drowning themselves at one time, with the view of performing a religious sacrifice, of high value in their own estimation, and that of many thousands who attend this frightful solemnity.—The recommendation given to a favourite wife to burn herself, on the same funeral pile with the dead body of her husband, affords not an unfrequent spectacle of deliberate cruelty, which cannot, perhaps, be equalled in the whole annals of superstition.

"The cruel treatment of the sick, the aged and dying, if not a precept, is a practical result of this degrading system, far more universal than any of those already mentioned; it is of a nature which the most moderate

share of humanity would prompt any person to use very zealous efforts to remedy. As soon as any mortal symptoms are discovered in the state of the patient by his physician, or by his relation, he is, if in Bengal, removed from his bed, and carried to the brink of the Ganges, where he is laid down with his feet and legs immersed in the river : there instead of receiving from his friends any of the tender consolations of sympathy, to alleviate the pain of his departing moments, his mouth, nose and ears, are stuffed with clay, or wet sand, while the bystanders crowd close around him, and incessantly pour torrents of water upon his head and body. It is thus, amidst the convulsive struggles of suffocation, added to the agony of disease, that the wretched Hindoo bids farewell to his present existence, and finally closes his eyes upon the sufferings of life.

“ But waving these particular usages, some of which are perhaps, abuses which have sprung out of their primitive institutions, it may be contended on good grounds, that the general spirit of the system has itself a tendency, in many instances, to promote ignorance and encourage vice.

“ In the **Historical Fragments** of the Mogul empire, **Mr. Orme** has presented the public with a laborious and detailed exposition of all those defects of the Hindoo system. The author, in this work, conveys no very favourable impression of the Indian character ; but his ideas are the result of personal observation : they are clear, forcible, and correct. Towards the close of his interesting disquisition, he thus sums up the general impression which the subject left upon his mind.

“ Having brought to a conclusion this essay on the government and people of Hindostan, I cannot refrain from making the reflections which so obviously arise from the subject. Christianity vindicates all its glories, all its honours, and all its reverence, when we behold the most horrid impieties avowed amongst the nations on whom its influence does not shine, as actions, necessary in the common conduct of life : I mean poisonings, treachery, and assassination, among the sons of ambition ; rapine, cruelty and extortion in the ministers of justice—I leave Divines to vindicate, by more sanctified reflection, the cause of their religion and of their God.”

“ The Hindoo system makes little or no provision for the instruction of the great body of the people : a defect the more remarkable, when we advert to the number and authority of its priesthood, and the great multiplicity and size of its sacred volumes. Their Vedas, Poorans, and other books held sacred, contain it is said, a copious system of sound morality ; and from the specimens already translated, this must be partly admitted ; but the truths contained in these writings are almost totally obscured and rendered useless by a vast mixture of *puerile fictions and frivolous regulations*. And besides, the canonical books of the Hindoos have always been regarded as a bequest too sacred to be committed to vulgar hands : to the far greater part of the community, their perusal is strictly forbidden : closely guarded in the archives of the learned, to the great body of the people they remain, in the most emphatic sense, “ a dead letter.”

“ Of the ceremonies of Brahmanism, some are

shewy ; many are absurd ; and not a few *both indecent and immoral*. Its temples were formerly in some districts richly endowed ; they are represented by all travellers as maintaining a number of priests, and what seems peculiar, a number of women consecrated to this service, who are taught to sing and dance at public festivals in honour of the gods.—The voluptuous indolence in which they are destined to spend their lives, renders them totally useless to society : while the indecency of their manners gives room to suspect that they may injure it by their example.

The temples themselves, which in other countries excite sentiments of reverence and devotion, are in India plenished with images of fecundity, and of creative power **TOO GROSS FOR DESCRIPTION**. Similar representations are also displayed by those images, which at certain times are drawn through the streets amidst the dancing, noise and acclamations of the multitude. The *Ruth fatra*, or riding of the gods, is a ceremony at once cruel and indecent. The carriages on which their deities are then placed, are of immense height, and supported on sixteen wheels ; the whole drawn along by thousands of fanatics, some of whom fall down before these wheels, and being instantly crushed, are, as they believe, put in possession of immortal bliss.

It would be, perhaps, rash after all, to affirm that the Hindoos are immoral and depraved in a degree *proportioned to the melancholy extent of their superstitious system*, though their minds are strongly withdrawn by it from feeling the due weight of moral obligations. Those [however] who are concerned in the police know

well the frequency of fraud, robbery, and murder, as well as the great number of delinquents which have always rendered the prisons more crowded than any other habitations in India. It has not been from them, nor indeed from any class of men intimately acquainted with their manners, that the Hindoo character has received so many encomiums for its innocence and simplicity.

Speaking of their wandering religious devotees, he says, Mr. Richardson, author of the Persian and Arabic Dictionary, has characterised these vagrants, under the article *Fakeer*, in the following manner.—“ In this singular class of men, who in Hindostan despise every sort of cloathing, there are a number of enthusiasts, but a far greater proportion of knaves ; every vagabond who has an aversion to labour, being received into a fraternity which is regulated by laws of a secret and uncommon nature. The Hindoos view them with a wonderful respect, not only on account of their sanctified reputation, but from a substantial dread of their power. The Fakeer pilgrimages often consist of many thousands of naked saints, who exact, wherever they pass, a general tribute ; while their character is too sacred for the civil power to take cognizance of their conduct.”*

Many other testimonies might be produced. If the reader wish to see them systematically stated, he may find much to his purpose in *Cunningham's Christianity in India*, Chap. ii.

* Thoughts on the British Government in India, sec. ix. x.

HINDOO TORTURES, CRUELITIES, &c.

THEY have a custom of using several voluntary tortures, which every person, who has resided in the country for a year or two, must be more or less acquainted with. I shall describe two or three of them :

1st. “ *That of swinging.* The person who makes this atonement has two iron *flesh-hooks* passed through the integuments, on each side of the back-bone ; and being suspended by ropes attached to these hooks, he is drawn up above 40 feet in the air, and there twirled round for a considerable time ; all which he bears without any expression of pain or impatience. Whatever he throws down of fruit, or the like, is caught up with great avidity, and counted sacred. Sometimes the skin has given way, and the person has been dashed to pieces : so now, in all that I have seen, cloth has been passed round the middle, for the hooks to hold by with the skin. The ceremony may be seen in almost every town once a-year.”

Another torture is after this manner : “ The man *passes threads through each of his sides*, in six places ; and the threads being thirty yards long, and fixed at each end, he dances backward and forward as in a rope walk.”

“ A third is *running a spit* of four feet long *all through the tongue*, and drawing it backwards and forwards. Besides which I might mention *sitting in one position for years*, exposed to fires in hot weather, and cold dews in cold weather. Many other things of a like nature are common among them.

“ A certain man, on the Malabar coast, had enquired of various devotees and priests, how he might make atonement for his sin ; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals ; and on these spikes he was to place his naked feet, and walk (if I mistake not) 250 coss, that is about 480 miles. If through loss of blood, or weakness of body he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, *The blood of Jesus Christ cleanseth from all sin*. While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, “ *This is what I want ;*” and he became a lively witness, that the blood of Jesus Christ cleanseth from all sins indeed.

In another letter, April 8th, 1794, Dr. Carey says, “ This day the horrid custom of *self-tormenting* among the natives began. A machine was constructed of Bamboos, perhaps above twenty feet high, from which they precipitate themselves upon iron spikes, which run into their breasts, or any other part. I did not know of this horrid transaction till it was over, and therefore had

no opportunity of seeing it ; but the servants came and told us, and my eldest son saw it.

9. To-day self-tormenting was carried to a greater length than yesterday. A number of people came near to our gate with drums and dancing when presently a man had two pieces of bamboo, of twenty feet long, and each as thick as a man's finger ; these were passed through his sides, and held at each end by two men, while he danced backwards and forwards in a manner almost frantic, but seemingly insensible to pain. To prevent the violent heat arising from the rubbing of the bamboos in the wounds, a man stood to throw water continually upon his sides. This mad practice was continued for an hour at least, and several others, with long spits run through their tongues, which they were continually drawing up and down, stood dancing by his side, to the sound of their horrid music. This was continued through the whole day.

10. To-day the mode of their execrable self-torturing was varied. A large pole was erected, and a bamboo fixed across upon the top, and the poor wretches practised *swinging*, by hooks fixed in the back. I went out to see it ; and a man, dressed in blue cloth like a petticoat, suspended about the height of twenty feet was swinging rapidly round ; presently they stopped turning the machine, and asked him to come down, which he refused, and insisted upon being whirled round again. I suppose he was then suspended for half an hour, during which time his looks were perfectly placid and serene, and he rattled a few twigs tied up in a bunch ; he then set his feet upon the top of three bamboos. When the cord was unloosed, he descended, with the hooks

in his back, and came just before me, to show me how they were fastened : when they were drawn out, a man placed his two knees against the wounds, and holding him over the breast, pushed the wounds with his knees in such a manner as almost to dislocate the shoulder blades : a leaf or two being then applied to them. The hooks were then fixed in another, who ascended the ladder where the cord was fastened, and he underwent the same operation. Those who torment themselves in any of these ways, repeat it annually at the same season, i. e. on the three last days of their year, which are the only days on which these operations are performed.

These tortures are only practised by the lowest casts of the people ; the Brahmans, and caestoes, or writers, never practise it. The poor deluded creatures who undergo them say, that SEEB, one of their deities, appears to them, comforts them, and assures them that whatsoever they do, or suffer, for his sake, will be abundantly recompensed after death. During these three days they fast, and spend the time in parading the streets in a frantic manner, playing upon their barbarous music.

The following questions were put to Dr. Carey :—his reply is interesting.

Q. In speaking of the tortures you represent them as precipitating themselves from a place twenty feet high on spikes. Were the spikes fixed in the ground? How are they secured from death, or from being maimed for life? It seems astonishing that a man's skin can bear his whole weight, and the wound be ever cured.

A. All these tortures takes place in the two last days of the year, and three or four days of the new

year. The Bràmmhàns and Soodra's of every description, (women not excepted) fast the last day but one of the year, and the last day of the year they offer burnt offerings, meat offerings, &c. On the first day of the year the tortures begin. I have been asking my Pundit concerning the spike. He says it is a weapon formed of wood and iron. A piece of wood is placed horizontally on the ground : and an iron blade, about nine inches long, with one edge and a point, much like the blade of a knife, is fixed in one end of the wood. The position of this blade when fixed into the wood is neither horizontal nor perpendicular, but oblique, much resembling a plough-handle. That side of it which has an edge is upwards : and upon this edge the person from an eminence of about twenty feet precipitates himself. As the wood is not fixed in the earth, it may possibly fly up when the person falls upon it, and by the blade sinking to the ground, its fatal effects may be prevented. But I do not believe this to be designed. On the contrary ; the Pundit has just told me of a person who was thus precipitating himself on the weapon at Chandernagur a few years ago ; when a Mussulman ridiculed the whole, and said it was all a piece of imposture. He added, " If you will fall on this spear in my hand, (a hog-spear, as the English call it, but used to spear any wild beast) I will then believe there is something in what you pretend to." " Set up your spear," said the other : which being done, he immediately fell from the height on the point of the spear, and that with his breast towards it : but the spear broke, and the man was not hurt. They use no precaution whatever, ex-

cept that in the swinging in the Southern parts they fasten a cloth round the waist ; and the hooks have hold both of the cloth and the flesh : but even this is not done in this neighbourhood. I saw last year a heavy man swing. I saw the hooks put in. He swang off gently at first ; but afterwards was whirled round very fast ; and at last took a log of wood near half a hundred weight, suspended by a cord in his mouth, with which he swung for near a quarter of an hour. The skin, by bearing all this weight, was drawn from its natural position at least six inches : yet I know of no art used to heal the wound, except the application of a few leaves may be called art, it was left to heal itself. I have never heard of an instance in which any mischief followed. I have sought much for the origin of this barbarous practice, but in vain : the Pundit says it is nowhere commanded in the Shasters, but is entirely their own invention.

The following letter from Dr. Carey to Mr. Sutcliff, *Glny*, explains more fully some of these horrid ceremonies.

Mudnabatty, April 5th, 1799.

“ I WISH to retrieve a few moments to write to you, especially as my mind is yet warm with abhorrence of the custom I design to describe. It is true some accounts of it have been already sent to the society and published ; but I wish to give a more particular statement, according to the mode pursued in *this* neighbourhood.

“ It may be observed once for all, that the Hindoo modes of worship, and their other customs differ con-

siderably in different districts, which may best account for the apparently discordant and contradictory relations by several writers on the same subjects, whose descriptions have been taken from the practice in their respective neighbourhoods: while for the like reason mine may not exactly accord with any of them.

“The whole of this worship, which lasts the three last days of the old year, and the first day of the new year, is performed in honour of *Seeb*. Some reckon the preparation for it, which begins seven or eight days earlier, to be part of the worship itself: it is however distinct, and consists chiefly in the beating of drums and other instruments, attended by a number of people called *Bhoktears*, or believers, who parade the neighbourhood with dancing, odd dresses and gesticulations, begging money, for the ceremonies that are to follow, preparing articles, &c., but the four days first mentioned are the time that is employed in various forms of worship and self-torment.

The first of the last three days of their year, or of the month *Chyter*, is the day called Jol Sunyas, on which dead bodies of men, if they can be procured, which is seldom a difficult matter, or if they are not to be had, dead men's skulls, and pieces of the wood which was employed in burning the dead, are brought near to a house of *Seeb* and *Kallee*; where they are placed in the form of an offering. After a little time a number of the *Bhoktears* appear, dressed some as women, others with a kind of horrid vizors like digitated crowns put over their faces, others disfigured with paint, some with artificial hair, or hemp, or a bunch

of ropes like a mop on their heads. Some have artificial tongues, made of sackcloth, reaching to their feet, and others go with their tongues put out of their mouths as far as possible. Some of these men have swords, others *Khorgos*, a kind of crooked weapon of war; others take up a piece of the wood before mentioned, others a skull; and others have earthen pots in their bare hands, containing a small quantity of wood, which is oiled and kindled. Taking oil into their mouths, they spirt it at intervals into these pots of fire, which makes a horrid blaze, and is thus kept up for some hours. It is accounted to be a wonderful interposition of *Seeb*, that their hands are not burnt, nor even the wood in the pot; but the oil preserves the wood and hands too, I suppose, as they are well oiled all the time. After thus dancing and parading about with these bones, &c., the dead bodies, bones, wood, &c. are carried to a river, or other water, where they are thrown in. The people bathe, and all go home; but toward the close of the night they meet again, make a large fire, and dance upon the coals.

“The second day is called *Neel*, on which day they fast more severely than on any of the other days; for on all these days they eat nothing boiled, but on this day they eat nothing but meal of wheat or barley, and drink nothing. In the evening a burnt offering is presented to *Seeb*, of Sesamum seed and Ghee, or leaves of the Beal tree, *Caeteva Marmelos*, mixed with Ghee, which concludes the worship of the day.

“The third day is employed in various kinds of torture, as falling from a stage on iron spikes, dancing with threads or bamboos drawn through their sides, or

spits through their tongues. The first of these is called **Pat Ishanga**, the second **parso Ban**, and the third **Zoobha Ban**. But as none of these modes are practised in this neighbourhood, the people here end the worship by swinging, which is not performed till the next day in the southern parts.

“ The trees are first erected in an open place, and the bamboo, which turns horizontally, is fixed on them so as to turn freely, and a rope is suspended from each end. After this an offering is made to *Seeb*, at the bottom of the tree, by a man who, though not a bràhmman, yet acts as a priest on this occasion. He begins by laying the different articles in order at the foot of the tree, or upright post. These consist of rice, beaten from the husk, but unboiled ; a wild edible herb called *Sanchee* ; though I suppose other herbs may be used ; a bunch of plantain ; some water ; and two young pigeons. A coal of fire is then procured, and a quantity of **Dhooa**, or **Indian Pitch**, thrown on it : on this some small quantity of the rice and herb : after this the man who officiated as priest, seemed as if in prayer, quite silent ; and then puts a sprig of the plant upon his own head, where he lets it remain about a minute. The person who is to swing is all this time apparently engaged in prayer, with the hooks placed under his feet. The heads of the pigeons are then pulled off, one after the other by the priest, and the blood made to run down the bottom of the tree, which concludes the consecrative offering.

“ The man who is to swing then prostrates himself before the tree, and a person makes a mark with his

dusty fingers, where the hooks are to be put. Another person immediately gives him a smart clap on one side of the back, and pinches up the skin hard with his thumb and fingers, while another passes the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or on some other eminence, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with that rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter, and he carries a basket containing the herbs before offered to *Seeb*, which are thrown down by handfuls; but I saw nobody pick them up.

“ Only two men swung this year at this place, and one of them only five minutes. The other swung a quarter of an hour, and smoked his hooka as he was whirled round. In less than two days I examined his back, which was quite well, and scarcely the mark of the hook left. I saw a man, when he descended, chew some leaves of the *Piper Betel*, the juice of which he injected from his mouth into the wounds; he then applied two leaves of the same plant, and tied on a cloth: no other application was used, except a squeezing up of the wounds with the hand, and setting the knee of another man against his breast, which he pushed hard,

holding his shoulders by his hands. I asked the man if the pain was not great? He said no, it was much like the bite of an ant.

I have tried much to investigate the origin and intention of this custom, but nearly in vain. I am informed by the Bràhmmàns, that it is not commanded by any shaster, except the fasting. The end it is designed to answer is equally unknown: some say it is done for the happiness of those who perform it; and others that it is for the happiness of the Rajah's, or other great men, who have given Jaghires, or portions of land to support it. It is not considered in the light of an atonement; but as a custom or show: it is however generally done in consequence of a vow made in distress.

The most common account of its origin, which the natives seem generally to credit, is as follows. A Rajah of the name of Ban, who lived at the close of the *Dwa-per Yag*, and whose daughter is said to have been married to *Kristno's* Son, was the occasion of it. It is said that he was a Giant with a terrible form, and a thousand hands; that having used his son-in-law very unworthily, *Kristno* came and made war upon him, conquered him, cut off his hands, and imposed this torture on him. The last fact is uncertain, and it is made a question, whether Ban imposed it on himself as a penance, or whether *Kristno* imposed it on him as a punishment.

The ruins of Ban's house are still shown, at about seven Coss* from this place, close to the river *Purna-*

* A Coss is nearly two English miles.

bobbha, and his daughter's house is said to be on the other side the River. The Rajah Moheepol, the person who dug Moheepoldiggy,* was his father-in-law. Some pillars still remaining on the spot, and the large roads which go near it, especially a high road by his house from *Gour* to *Assam*, and two stone bridges over the *Tanguan* river, the ruins of which are near this place, are all considered as indications of the greatness of Ban. The enormous quantity of large stones, sculptured with representations of Hindoo *Debtas*, show that these bridges were very magnificent: and every stone must have been brought either from Bootan, or from the mountains in Bahar: An astonishing distance! At the end of every Coss on this road a pond has been formed, and it is said a tree was planted to accommodate travellers. The ponds now remain, but not the trees.

* A long pond so called from *Deergha*, long.

BURNING OF WOMEN.

BURNING women with their husbands, is a practice too frequent*: We were at *Nuddec* (an eminent place for learning) last Lord's day, and were informed that about a month ago two women devoted themselves in this manner.

* This inhuman practice at present prevails most in the Mahratta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with. Their LAW says, "It is proper for a woman to burn herself with her husband's corpse," and the Bramins teach that those who burn themselves, with their husbands, shall be exalted to the **SUTTEE**, or highest sphere, where the God **BRIHMA**, and his particular favorites reside.

A number of instances have been given to the public by Europeans who have been witnesses to the miserable scene. Two cases may give the reader of these sheets some idea of this **BARBAROUS** rite. The first is thus described by Mr. HODGES.

"The person whom I saw was of the **BHYSE** (or merchant) cast; upon my repairing to the spot on the banks of the river where the ceremony was to take place, I found the body of the man on the bier, and covered with linen, already brought down, and laid at the edge of the river. At this time (about ten in the morning) only a few people were assembled, who displayed the most perfect apathy and indifference at the catastrophe that was to take place. After wait-

ing a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn : the victim moved with a steady and firm step ; and, apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice, or change of countenance. She held in her left hand a cocoa nut in which was a red colour mixed up, and dipping in it the forefinger of her right hand, she marked those near her to whom she wished to show the last act of attention. As at this time I stood close to her she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or five years of age, a time of life when the bloom of beauty has generally fled the cheek in India ; but still she preserved a sufficient share to prove that she must have been handsome : Her figure was small but elegantly turned ; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery that extended from her head to her feet. The place of the sacrifice was higher up on the bank of the river, 100 yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top : by the side of the door stood a man with a lighted brand. From the time the woman appeared, to the taking up of the body to convey it to the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her, and conversation with her relations. When the body was taken up she followed close to it attended by the chief Bramin ; and when it was deposited in the pile, she bowed to all around her and entered without speaking. The

moment she entered the door was closed ; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused REJOICING."

See HODGE'S TRAVELS IN INDIA, p. 81—83.

A second instance more DREADFUL THAN THE FORMER, is contained in a letter from Father *Martin*, a Jesuit Missionary in *Madura*.

" The Prince of *Marava* dying in 1710, his wives, to the number of *Forty-Seven*, were burned with his corpse in the following manner :—They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceased was laid, richly cloathed and adorned ; when they had set this on fire, with a world of ceremonies performed by the Bramins, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like so many victims designed for the sacrifice. They walked several times about the pile, the heat of which was perceived at a great distance. The chief of them having addressed the successor of the late Prince, resigned the dagger of the deceased into his hands, who took it without showing the least sign of grief or compassion. Alas ! said she, what farther comes of human happiness ? I AM SENSIBLE I AM THROWING MYSELF HEADLONG INTO HELL ! These words struck all the spectators with horror : she had a christian woman in her service, who frequently discoursed with her concerning the truths of revealed religion, in order to persuade her to embrace christianity, but without success. She having spoke thus, boldly turned her face to the pile, and calling upon her gods, flung herself into the

midst of the flames. The second of these women was the sister of RAYA, a prince of the blood, who assisted at that detestable ceremony: When he received the jewels from his sister with which she was adorned, he broke out into tears, embracing her most tenderly: she seemed unmoved at it, and with a resolute countenance, looking sometimes at the pile, sometimes at the assistants, cried with a loud voice Sheeva, Sheeva, which is the name of one of her idols, and threw herself into the flames, as the first had done.—The other women followed her soon after; some of them appeared composed, and others were cast down and bewildered. One of them, frightened above the rest, ran to a christian soldier, who was present, and begged of him to save her. But he, stunned with surprise, pushed the unfortunate creature from him into the GLOWING PIT, and retired immediately; but so terrified, that he soon fell ill of a fever and frenzy, of which he died the night following. Whatever intrepidity some of these women discovered at first, yet, as soon as they felt the flames, they roared in a most dreadful manner, and tumbling over each other, strove to gain the brim of the pit; but in vain, for the assistants prevented it by throwing upon them large pieces of wood. The next day, the Brainins gathered their bones, which they threw into the sea. The pit was levelled, a temple built on the spot, and the deceased prince, with his wives, reckoned among the deities.”

Propagation of Christianity, Vol. ii. p. 156—7.

“Some Hindoos, though few, bury their dead; and it is said that among these it is the duty of the widow to BURY HERSELF with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it cover

ed with the earth. In the countries in which I have been, I have heard of two instances of this HORRID ceremony.

CRAUFURD."

We subjoin other accounts taken from the journals of the brethren.

Dr. Carey in a letter to Dr. Ryland, April 1799, says, "As I was returning from Calcutta, I saw the *Sabamoron*, or a woman burning herself with the corpse of her husband for the first time in my life. We were near the village of Noya Serai; (Rennel, in his Chart of the Hoogly river, spells it Niaserai.) As it was evening, we got out of the boat to walk, when we saw a number of people assembled on the river side. I asked them, for what they were met? and they told me, to burn the body of a dead man. I enquired, whether his wife would die with him? they answered, yes: and pointed to the woman. She was standing by the pile which was made of large billets of wood; about two feet and a half high, four feet long, and two wide: on the top of which lay the dead body of her husband. Her nearest relation stood by her, and near her was a small basket of sweet-meats, called kivy. I asked them, whether this were the woman's choice, or whether she were brought to it by any improper influence? They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it I might go further off, and

desired me to go. I told them that I would not go ; that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusing to burn. But she in the calmest manner mounted the pile, and danced on it, with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile, the relation whose office it was to set fire to it, led her six times round it, at two intervals ; that is, thrice at each circumambulation. As she went round, she scattered the sweet-meats above mentioned among the people, who picked them up, and ate them as very holy things. This being ended, and she having mounted the pile and danced as above mentioned, (which appeared only designed to shew us her contempt of death, and to prove to us that her dying was voluntary) she then lay down by the corpse, and put one arm under its neck, and the other over it ; when a quantity of dry cocoa leaves and other substances, were heaped over them to a considerable height ; and then ghee, or melted, preserved butter, poured on the top. Two bamboos were then put over them, and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled, than all the people set up a great shout, “ **Hurree Bol, Hurree Bol !** ” which is a common shout of joy, and an invocation of Hurree, the wife of Hur or Seeb. It was impossible to have heard the woman, had she groaned, or even cried aloud, on account of the

mad noise of the people ; and it was impossible for her to stir or struggle, on account of the bamboos which are held down upon them like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman getting up when the fire burnt her. But they declared it was only done to keep the pile from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen."

Mr. Ward mentions " That Government have instituted an enquiry into the murders of the Hindoos, and brother Carey has been requested to present all his information on this subject. Some suppose that 30,000 widows are burnt annually with the bodies of their husbands : others say, about 25,000. Brother C. is endeavouring to ascertain it as near as can be. Kristno has seen four women burnt alive with the body of one husband !"

Mr. Marshman says in his journal August 13, 1803, " We learnt by a letter from brother Fernandez to-day that our Brahman's wife was *burnt with him*. Although we have his two brothers and other relations about us, they so sedulously concealed it, that we were totally ignorant of it till now. We, however, thought it now our duty to bear a testimony against this infernal practice, by discharging the elder brother who kindled the fire, from our service for ever, as a man whose hands are stained with blood."

Mr. Chamberlain, January 9th, 1804, says, "Left Serampore for Saugur inland, for the purpose of publishing the word of life to the multitudes of people who yearly resort thither at this season to bathe ; this being esteemed by the Hindoos, very great holiness. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side setting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe! I saw the large bamboos with which they held the poor creature down till her life was gone. In the last year, it has been ascertained, that in a small part of the country round us, four hundred and thirty-eight women have perished in the flames kindled by these murderous Brahmans!"

The two following instances, which are all we shall add, in point of horror, exceed any yet exhibited. The first is taken from Mr. Marshman's journal, the second from Mr. Moore's.

"A person informing us that a woman was about to be burnt with the corpse of her husband near our house, I, with several of our brethren hastened to the place : but before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among those who were present. I never saw any thing more brutal than their behaviour. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worry-

ing to death a cat or a dog.* Such were the confusion, the levity, the bursts of brutal laughter, while the poor woman was burning alive before their eyes, that it seemed as if every spark of humanity was extinguished by this cursed superstition. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume in dressing a dinner ; no, not this fire that was to consume the living and the dead ! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After awhile they took a bamboo, ten or twelve feet long, and stirred it, pushing and beating the half-consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they beat them with the bamboo for some time, in order to break the ligatures which fastened them at the knees ; (for they would not have come near to touch them for the world.) At length they succeeded in bending them upwards into the fire ; the skin and muscles giving way, and discovering the knee-sockets bare, with the balls of the leg-bones : a sight this which I need not say, made me thrill with horror ; especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen savage wolves thus tearing a human body limb from limb, would have been shocking ; but to see relations and neighbours do this to one with whom they had familiarly conversed not an hour before,

* A Bamboo, perhaps twenty feet long, had been fastened at one end to a stake driven into the ground, and held down over the fire by men at the other.

and to do it with an air of levity, was almost too much for me to bear!

“Turning to the Brahman, who was the chief actor in this horrid tragedy, a young fellow of about twenty-two, and one of the most hardened that I ever accosted, I told him that the system which allowed of these cruelties could no more proceed from God than darkness from the sun;* and warned him that he must appear at the judgment seat of God to answer for this murder. He with a grin, full of savage contempt, told me that “he gloried in it; and felt the highest pleasure in performing the deed.” I replied, that his pleasure might be less than that of his master; but seeing it was in vain to reason with him I turned to the people, and expostulated with them. One of them answered, that “the woman had burnt herself of her own free choice; and that she went to the pile as a matter of pleasure.” Why then, did you confine her down with that large bamboo? “If we had not, she would have run away.” What, run away from pleasure!—I then addressed the poor lad, who had been thus induced to set fire to his mother. He appeared about nineteen. You have murdered your mother; your sin is great. The sin of the Brahman who urged you to it is greater; but yours is very great. “What could I do? It is the custom.” True, but this custom is not of God, but proceedeth from the devil, who wishes to destroy mankind. How will you bear the reflection that you have murdered your only surviving parent? He seemed to feel what was said to him;

* Yet there are men in Britain who reckon every attempt to introduce christianity among these people as fanatical; and whose charity leads them to talk of their going to heaven in their own way.

but at this instant that hardened wretch, the Brahman, rushed in, and drew him away, while the tears were standing in his eyes. After reasoning with some others, and telling them of the Saviour of the world, I returned home with a mind full of horror and disgust.

You expect, perhaps, to hear that this unhappy victim was the wife of some Brahman of high cast. She was the wife of a barber, who dwelt in Serampore, and had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stripped of both their parents in one day. Nor is this an uncommon case. It often happens to children far more helpless than these ; sometimes to children possessed of property, which is then left, as well as themselves, to the mercy of those who have decoyed their mother to their father's funeral pile !”

“ There died lately at Cutwa, a Hindoo, who left behind him a young widow. Her father was a pundit, and esteemed to be a very holy man. The young widow said, at the time of her husband's death, that she would burn with him. But when the time came, and the funeral pile was lighted, she recovered, and struggled to get out of the flames. The father perceiving this, called to the people who stood by with bamboos in their hands *to beat her back*. With these bamboos they stir the fire, beat the extremities of the body, cleave the skull, &c. They instantly obeyed, and literally beat out her brains while she was endeavouring to escape !”

CHARACTER OF THE BRAMINS.

MANY ARE VERY IGNORANT.

In a letter from Dr. Carey to Dr. Fuller, he says, "I have found many Brahmins so ignorant that they have never seen their *own shasters*; and many who are esteemed learned, do not know the difference between a *shanscrit grammar** and a religious book. An instance of this occurred last Lord's-day. I had occasion to go and preach to a company of people who were

* All other languages were casually invented by mankind to express their ideas and wants; but the astonishing formation of the Shanscrit seems to be beyond the power of chance. In regularity of etymology, and grammatical order, it far exceeds the Arabic. It in short bears evident marks that it has been fixed upon rational principles by a body of learned men, who studied regularity, harmony, and a wonderful simplicity and energy of expression.

Though the Shanscrit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages, the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflexions, that the etymon of every word is with facility at once investigated. The pronunciation indeed is so quick and forcible, as to make it difficult of acquisition even in early years; but when once it is attained to perfection, it strikes the ear with amazing bold-

worshipping SAKOSUADI,* the patroness of literature. The general opinion of the learned is, that the idols are only images, having no power in them ; but that it is well pleasing to God to worship them in honour of the persons they represent, who they say, were eminent for virtue or goodness to men : the Bramân however who attended this ceremony, told me plainly that *this image was God*. When I asked him by what authority he did this, he answered, That the shasters commanded it. I inquired, What shasters ? He said, 'The *Bee accoran*, which I knew to be only a *grammar*."

They are extremely pedantic.

" When first introduced amongst the natives, I formed a much better opinion of their morals, and customs, than I ought to have done ; and, I believe, some others have formed a worse opinion than they ought.

ness and harmony. The Shanscrit alphabet consists of fifty letters, but one half of these convey combined sounds, so that its characters in fact do not exceed ours in number.

Dow's History, vol. I. p. xxvii.

* The feast of *Surree Punchemee*, falls on the fifth day of the new moon in January, and is dedicated to *Sursutee*, (probably pronounced differently in different parts of the country) the Gentoo goddess of arts and letters. She is fabled to be the daughter of *Birmaanee*. The Koyt cast, or tribe of writers are prohibited the use of pen and ink on this festival, which are consecrated to her for the day, and a cessation is put to business of every kind.—*Seereee* signifies fortune, or success, and is the first word of every epistolary correspondence in the Gentoo language.

Holwell, vol. II. p. 134.

They are certainly a very perfidious and deceitful people, bound in the chains of innumerable superstitions, and very servile in their behaviour. Many of them are men of good learning, but intolerable pedants. They are very much addicted to astrological conceits, and have a firm faith in conjuring to prevent calamities. Their kalendar is full of lucky and unlucky days, and no one of them can be persuaded to do any thing of importance on a day that is deemed unlucky. Their idols are innumerable; but they are confessedly the patrons of some art, or the like; or are considered as local, and these are worshipped on their proper days. Their theology, however, is much more refined. They acknowledge only one God, whom they call *ESHAR*, or *BHOGABON*; sometimes by the Persian word *Khoda*, and the Musselmans use *Alla*. They say, that from God proceeded three personal virtues, or powers; namely, *Birmmha*, the creator of all; *Veeshno*, the preserver of all; and *Seeb*, the destroyer of all; who will at last destroy all things. *Birmmha* is not worshipped at all;* *Veeshno*, only by few; but *Seeb* by almost

* It is a circumstance equally curious as true, that there at this day exists throughout Hindostan scarcely any one temple sacred to *Brahma* in his individual character of Creator; nor, though in honor of *Veeshnu* and *Sceva* numerous festivals crowd the Hindoo almanac, is one day peculiarly consecrated to *Brahma*. The Brahmans alone, in memorial of their original descent from *Brahma*, every morning, at sun-rise, perform to his honor the Sandivane, or ablution in the Ganges, or some sacred Tank. In all other respects his functions and worship seem to be absorbed in that of

all. One of his temples is near my house ; and *Mr. Thomas*, myself, and *Moonshee* kept a day of prayer in it very lately. This idol is made of stone and is about four feet in circumference.”

They are held in high veneration.

“ The superstition of these people ; which consists of so many things, that I shall only mention one : viz. their veneration for the *Bràhmmàns*, and implicit obedience to all their dictates. This perhaps arose at first from the power assumed by that tribe ; to whom even kings are commanded to be obedient. They also assumed, and still exercise a right to fine those of every other tribe for very trivial offences ; most of which are the factitious productions of their own superstitions. I believe the British Government forbids them to levy these fines ; but they are notwithstanding constantly exacted under the name of *Praschityo's*, or atonements. And as no complaints are ever made to the courts, for fear of incurring the curse of the *Bràhmmàns*, no magistrate has it in his power to punish the offenders. The *Bràhmmàns* are much feared, because the shasters affirm that if a *Bràhmmàn* curses any one, the curse will infallibly take place. They even record that the sea became salt, and the sun and moon spotted, by the curse of a *Bràhmmàn*. There is in one of the *Poorans*,

Vceshnu, in whose temples he is sculptured with four heads and four arms.

which I have read, an account of a king, I believe it was *Paraksheet*, who one day went a hunting into a thick wood, where he left all his attendants, and wandered very thirsty to the abode of a *Brāhmmān*, who had retired into the forest for devotion. The *Brāhmmān* was at his worship, and so absorbed that he paid no attention to the king, who repeatedly asked him for some water ; on this the king, seeing a dead serpent near, put it round the neck of the devotee, and was going away. The son of the *Brāhmmān*, a boy, coming at that instant, and seeing the dead snake on his father's neck, was angry and pronounced a curse, intimating that a fabled serpent, *Tyṅshak*, should bite and kill him. The old *Brāhmmān*, though desirous of reversing the sentence of the boy, was not able to do it : and though every precaution was taken, the king was bitten, and killed by *Tyṅshak*. A recent instance was related to me a few days ago, and is also firmly believed. A man at a village near Malda had a child born, on which two Cobra Capello's attended ; retiring when the mother came, and always embracing the child when she was absent. But one day the father surprised them, apparently in the act of striking the child. He killed one, and the other, made its escape. When he came out of the house a *Brāhmmān* asked him why he had killed the snake ? and predicted *his* death ; which accordingly took place in a very little time. I am far from thinking that the *Brāhmmāns* design to impose on others by these things ; they are undoubtedly imposed on themselves ; and believe as firmly all they assert about these things as do any other of the people."

They shrink from argument.

Brother Ward, in one of his journals, says, “ The Bràmmhàns every where shrink from the arguments against their Shasters : but the people are sunk into the filth and mire of the basest antinomianism. They will perpetrate any thing for money, and lay their crimes unabashedly to the charge of God. The common sort wonder how brother Carey can know so much of their Shasters.”

Ram Boshoo an Interpreter writes against them.

After dinner, brother Carey read and translated to us a most cutting piece in verse against the Bràmmhàns written by *Ram Boshoo*. “ You may think you are gods, says he, and have no sin : but when you leave the body you will be as light as the sun, and all your sins will be magnified in an inconceivable manner.” We have the honour of printing the first book that was ever printed in Bengallee ; and this is the first piece in which Bràmmhàns have been opposed, perhaps for thousands of years. All their books are filled with accounts to establish Bràmmhànism, and raise Bràmmhàns to the seat of God. Hence they are believed to be inferior gods. All the waters of salvation in the country are supposed to meet in the foot of a Bràmmhàn. It is reckoned they have the keys of heaven and hell, and have power over sickness and health, life and death. O pray that Bràmmhànism may come down !”

Their hatred and Blasphemy.

“The inveterate hatred that the Bràmmhàns every where show to the gospel, and the very name of Jesus, in which they are joined by many lewd fellows of the baser sort, requires no common degree of self-possession, caution, and prudence.”

Dr. Marshman, in a journal of his, says, “Went with Carey to the new pagoda, at the upper end of the town. About ten Brammhans attended. They behaved in the most scoffing and blasphemous manner, treating the name of Christ with the greatest scorn ; nor did they discontinue their ridicule while brother Carey prayed with them. No name among men seemed so offensive to them as that of our adorable REDEEMER !”

In another journal, it is said, “We have purchased a piece of land for 61 rupees, upon which we are going to erect a house for Gokol, a room for Unno, and another for the place of worship, and a school. This will be the first meeting-house in Bengal, belonging to the mission, though Kristno’s is first in point of time. It stands by the road side, and we expect many hearers. Captain Wickes, we believe, intends to defray the expenses of this building. The Brahman, whose house is adjoining, wanted to prevent the sale of the land, and now wishes to sell his own premises : so much do these people abhor us.”

Brother Ward says, " We arrived this morning at Candernagore, a place lately belonging to the French. We went out early. I began with one man : others came up, till we had a good congregation. Kristno and I talked alternately, and answered a number of questions. At length I offered them books ; but nobody would receive them. We were going to retire : but Kristno being a little behind, they eagerly took them of him ; so that in a short time we had scarcely one left. Several followed us to the boat : and after I was going into the budgerow, they went to Kristno in his little boat. The news became more circulated throughout the town ; and during the whole of our breakfast-time people flocked to him for books. One man begged hard for Kristno's testament : he asked leave to give it, and I consented. One man, after hearing the word, came and made his prostration to me : I raised him up, and told him that I was his brother. We sent for more books to Serampore. Arrived at Chinsurrah about noon, we went into town after dinner. We first met with two rich fat Brahmans ; who, having heard of Christ, did not like us, pretending they could not read, &c. On going forward, we collected a good congregation ; and after hearing our discourse, they eagerly took many papers and tracts. We then went into the bazar (market.) Here a very large mob assembled while I was speaking, and so pressed upon us for papers, that I knew not what to do. Afterwards we entered the great bazar, where I sat down, and conversed with a Brahman some time, the people collecting around us. He was a most vile

fellow : he denied that he had any sin, though he acknowledged he was a liar, an adulterer, &c. He alleged that he could not sell a rupee's worth of things without lying ; and if he became holy, as I talked, "How was his belly business to go forward ?" I appealed to the people, and exposed his wickedness. It getting dark, after distributing some papers, we returned."

In one of the journals, of brother Marshman, we find the following passage :

" About 7, A. M. they took me to *Gobrapore*, a village about two miles distant. Here dwell a number of Bràhmàns ; ignorant, rich, and intolerably proud ; with whom, however, they had ventured to contend. We met with eight or ten of these brahmàns, who would scarcely vouchsafe a word to my companions, or Pe-tumber. After much entreaty, they condescended to sit down a few moments with me. I laid before them the gospel, which they declared no one would ever receive, and enlarged much in the praise of their gods, particularly *Gonga*. I told them people had already begun to receive it, and more would follow ; for God Almighty had engaged to support it, and to destroy their debtahs ; into whose characters I entered rather minutely. This brought on a long altercation, in which they discovered the most violent hatred of the gospel. Perceiving that this contention, (for so it literally was) seemed likely to produce little good, I told them, that perhaps I should never see them any more ; but that both they and I should certainly stand before the judg-

ment-seat of that God before whom their debtahs would fly away as chaff before the wind, and begged them to think what they would then do ; but this affected them nothing. I offered them papers, begging them to read and judge. Some received them and tore them in pieces before my face.

Thence we went to *Gara-pata*, about a mile distant where was a bazar. It happened to be market day, so that a great number were assembled. We went through the bazar to a place about forty yards distant from it, where an old stock of a building, raised a few feet from the ground, made an excellent pulpit ; and the largest Bengalee congregation assembled here, that I had ever seen around any of us ; I suppose nearly three hundred. Here with all the strength of lungs I had left, I attempted to shew them the way of life ; taking for a text-book one of the papers beginning with "Oh beloved Hindoos." This I read and commented on, and my companions explained what they thought obscure. After I had gone through this paper, one of my companions, (a Mussulman) whispered, " Many of them are Mussulmans, tell them about Mahomet." Then turning to that subject, I attempted to expose the delusions of that impostor, and begged them to renounce both, and come to Jesus Christ as the only way of life. After praying, I distributed papers ; and the people were so eager for them that I could scarcely prevent their tearing them at once out of my hands. Coming through the bazar, I stepped up on a rising ground, and saw the whole multitude in a ferment, running together to inquire, What is it ? A number followed us out of the

village, to whom we gave all the papers we had. We now returned home; and they informed me that a famous Brahman in the neighbourhood had promised to come in the afternoon, and dispute the point at their house: they therefore desired me to come at five. I then retired from the boat. At five I went to their house again, and this Brahman came with five or six more. The assembly was very full. The Brahman permitted me to begin. I took for a text-book, a short summary of the gospel, drawn up by brother Carey, commenting on, and largely applying it as I went on. The Brahman then began by saying, that we were all in God, and God in us; therefore we could be charged with no sin, as God did all. He then proceeded to state, that there was one *Birmho*; and from him proceeded *Birmha*, *Veeshno*, and *Seeb*. That *Birmha*'s work was to create; and that from his mouth proceeded *Brahmans*, from his arms the *Kshettres*, from his thighs the *Bysa* tribe, and from his feet the *Sooders*; that there were three goons, or qualities, *sotta*, *roza*, *toma*; that the first dwelt in *Birmha*, the second in *Veeshno*, and the last in *Seeb*;—that in every man there are ten *indricas*,* or apertures of the body, and six *repoons* or enemies; lust, pride, anger, &c. But that for the washing away of sin, the great *gonga* was given, and twelve *treetas*, or holy places; a pilgrimage to either of which would remove sin: and lastly, that if a person

* By these ten *indricas*, they mean the senses of the body; and by reckoning two eyes, two ears, &c. they make up ten. The term used among them for a chaste temperate character, signifies *conquerer of the indricas*.

only repeated the name of Ram once, twenty millions of sins would be obliterated ! Hence they were sinless, and there could not possibly be any sin in Bengal ; and therefore they had no occasion for the gospel.—I now begged leave to reply : and first I wished to observe, that these three, Birmha, Veeshno, and Seeb, could not be of God ; because their own books proved that they were sinners : *Birmha* was evidently the goroo of thieves. Here I repeated the story of Segur Rajah's house, and of Birmha's advising Indra to go and steal it ; observing, " Now Birmha is " gone !" This produced a sensation among the Brahmans resembling that of plunging a hot iron into water. Birmha gone ! exclaimed the Brahman in great wrath,—Gone where ? Proved a sinner, said I—But I heard you patiently, and you ought to hear the whole of my reply. This was allowed by the assembly ; and I proceeded. Veeshno is Creeshno ; first he debauched 16,000 virgins ; then he quarrelled with Indra about a flower. Here you behold two *ungshaws*, or parts of the deity, quarrelling and abusing each other. My hands, or my feet never quarrel. How ! Is the deity more foolish or more wicked than a man ?—While I was enlarging here, the Brahman and his companions, to the surprize of all, rose up and went away. I followed and begged him to return and finish the debate ; but he refused, without assigning any reason. I found afterwards that the reason was this : several Zozomans, or priests, were present, who were collecting money for a sacrifice : these hearing how the cause was likely to go, broke up the court before it came to a final de-

cision ; lest the neighbours and others present, deeming it a lost cause, should refuse to contribute any thing !

After this, an old man, who seems the chief among them, took me aside for private conversation. He asked me whether God was absent or present ? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry ; and finally, whether we were sent to destroy *maya*, or delusion ; by which he meant Hindoism and Mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

He is a pleasant grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry ; he now rejects all their poojahs and casts ; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbours began to dislike idolatry too, and to associate with him. These, making no secret of their sentiments, soon spread them among others, both Hindoos and Musulmans : thus they are encreased to a considerable number. Moorad told me they reckoned near two hundred there, and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the Brahmans.

I never saw any Hindoos, except Kristno's family, listen to the gospel like these people. As far as I was

able, I declared the whole of it to them without any reserve; and they seemed to receive it cordially, making no objection to any part. Time alone can discover how they really feel towards it. Their affectionate behaviour towards me, I have seldom seen exceeded even among brethren in England: they offered me a kid, a young pig, or any thing I wished. However, I only took a little milk. Understanding that I intended to depart on the morrow, they promised to accompany me a few miles. Returning to the boat about nine, I met with an elderly well-looking Mussulman. I learnt that he lived at *Gobindopore*, and is head of a considerable number there who despise Mahometanism. Hearing at some bazar that a person was distributing papers, &c. he with some trouble found me out. He continued talking with Bharut and Petumber till near midnight. His name is *Monoo*.

Aug. 17. At six o'clock four of our friends, with *Monoo*, came to accompany us. Many people came to see us depart, and among the rest, the old gentleman before mentioned.—About ten, coming, near a village called *Sockpookera*, they desired me to go and speak to the people about the gospel. Going through a small wood, or rather grove, in our way to the bazar, we met an old Brahman, whom they desired to go and call others. About twenty came; seven or eight of them Brahmans. I began with the old Brahman, on the impossibility of being saved by the Hindoo deities. He made some feeble attempts to defend the system, but soon gave over; and acknowledged that worshipping unholy gods would never make a man ho-

ly. He then listened with much apparent attention to the gospel, which I delivered to them as briefly as I could. I prayed with them, and gave them papers, which they received without hesitation. To the old Brahman, I gave a testament, at the request of our friends, who assured me he was a great pundit, and would read it to others. We met two or three more in our way, who had little to say for their own system, and took papers willingly.—After, about a mile's walk, we came to the bazar, which is held under a large tree. Here were but few, the market being held in the afternoon. However, more than twenty sat down; most of them Rajpoots, (literary king's sons) or Sepoys, who were set there on duty. These seemed to hear attentively, and I felt much interested, as they were of a province considerably distant. Our friends also took much pains in explaining the subject to them. After praying, I went to the boat, and left them discoursing with these people.

About three we arrived at *Ghatbabor*, and called on a Mussulman Moonshi, an acquaintance of theirs, who holds a considerable office under the Collector of Nuddea district, well versed in Persic and Arabic. He received us with great politeness, and urged me much to eat. About forty Mussulmans and Brahmans, employed by him, sat round, while we conversed on the gospel. I begged him, respectfully, to hear and solve a few doubts which I had to propose. I could not conceive how sin could be done away by man's holiness: I was convinced that the best of my actions were mixed with sin, and that God could not regard any

actions in which was the least sin ; that this was the case with all, whether Hindoos or Mussulmans. Here I wished to know how a man could be reconciled to God. He replied, By worshipping him. I objected, that man's heart was sinful ; and consequently his worship must be so too. He said, he did not know. I begged leave to direct his attention to Jesus Christ, whom *they* esteemed as a prophet ; and urged that Noah, Abraham, Moses, and David, were saved by him, quoting Heb. xi. 25. That Mahomet himself had borne the most honourable testimony to Jesus as a holy person. Now Jesus himself said, that he gave his life for the sin of the world, and that only he who believed on him could be saved. If this were not true, then Mahomet had borne a false testimony ; but if it were true, then there can be salvation in no other. The Moonshi said, he knew but very little about these things ; that what I said was reasonable ; but that he never weighed these subjects very seriously. He said, he could not read the Bengalee testament ; but if we could furnish him with a Persic translation, he would read and consider it. He rather recommended the papers to the rest, and urged me to stay a day or two. I promised, if I ever came that way again, I would certainly call on him. It being now five o'clock, the *Luckphool** friends were obliged to take leave : they expressed great reluctance at parting, and said however, we would sing and pray together first ; which we did. I then begged them to hold fast the truth which they had heard, the death of Christ as the only way of

* A contraction of Ponchetalockphool.

salvation ; and to let us hear from them frequently. They made me promise to send them a letter when we got home, and said that some of them would again visit us at the end of the rains. I assured them that we should remember to pray for them constantly ; and they said, that they would also pray for us. Thus we parted. *Monoo* went with them, promising to come to Serampore after the rains. We now pressed forward as fast as possible ; and about eight, stopped within three miles of *Chandooreea*. As we were going forward, *Petumber* told me of a man, named *Seeb Ram Dass*, who rejects idolatry, and has nearly 20,000 followers, *Hindoos* and *Mussulmans* ; that if we went to see him, probably he and his followers would hear the gospel. *Petumber* himself was once among them. When we were come to *Chandooreea*, he wrote this his old gooroo a note ; and desiring me to write something in it too, I wrote this in *English* and *Bengalee* :—

Sir,

I am coming to preach the gospel of the living God. If you will assemble the people to hear, I shall esteem it a favour.

Yours,

J. MARSHMAN.

Aug. 11, 1802.

This note *Petumber* committed to the care of *Lochon*, who sent it him.

Being now within ten miles of *Juggerdundakatty*, the residence of this man, I thought it would not be time thrown away to call there. But the road was exceeding difficult. By land, the kolls of water rendered it almost impassible ; and by water, it was a long and te-

dious way. However, on the 18th we set off, about three in the morning, with the boats, and wandered in the rice fields : it was curious enough to see the boats thus making their way through the rice fields. The corn was so high that you could scarcely discern any water ; yet the boats went through it often with ease. As we were thus going through the fields, we saw two Brahmans at a distance. One of them came to us. We told him in a few words that his shasters were false, and his debtahs wicked ; consequently, he could never be saved by worshipping them—told him of Jesus Christ, of his death as the only atonement for sin ; and gave him some papers to take home to *Isapore*, and the *Jabonna* : we then sent him back. Presently his companion called after us, saying that he refused to part with any of the papers. We then turned the boat towards this man, and he came to us, up to the middle in water : we gave him different papers, with a very short verbal abstract of them ; and he set off with them to his village, *Baleenu*.

About two o'clock, P. M. we were obliged to stop, there being not more than a foot of water in the field. Near us was a great tree, and something like a bazar under it. Petumber going to enquire, found some of Ram Dass's people there, whom he knew. They told him we were four miles from *Juggerdandakatty*, and that they would accompany us thither. At four, we set off with these people, who seemed much pleased to hear of our errand ; led us by a passable way, and sent one of their number before, to provide a boat, that we might go up the *Bietnu*, a small river, immediately to

Seeb Ram Dass's house, where we arrived about six. *Juggerdunkatty* presented an aspect very different from *Ghospara*. It is true, here were Golas (or store-houses) full, and heaps of grain in the yard, which I suppose they had been cleaning: every thing wore the appearance of plenty, but here was nothing magnificent, nothing but mud walls. The old man was sitting in the shade on a blanket, surrounded by a few of his followers. He ordered a mat for me, on which I placed myself without any ceremony. In a few moments, nearly a hundred of his followers seated themselves on the ground around us: the old man, after a few words, told me he had received our note; but no time being fixed, he knew not when to collect his people. Indeed we did not know when we should be able to come. We now entered on the gospel, the nature of which I described; urged the immutability of God's love, the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement. The old man heard apparently with approbation; said these were true words, and conversed much with his attendants. It is as unnecessary as impossible to detail particularly a conversation of more than two hours: suffice it to say, that whenever I described the happiness of being reconciled to God as a child to his father, the old man's eyes seemed to discover a degree of delight. I now presented him with a testament, which he received kindly. He then treated me with milk, plantains and sweetmeats; and requested me to stay a few days. His son, named *Sonaton*, a fine youth about

twenty, now took me into a room resembling an out-house in a farm yard in England, only the floor and mud walls somewhat smoother. Here he spread a mat for me to sleep on : I cast a sheet over it, and slept better than at any time before on my journey. The old man continued discoursing with Bharut and Petumber till near midnight.

Aug. 19. At sun-rising the old gentleman had a place in his orchard swept, a blanket spread for himself, mats brought for the people, and a chair for me. Here we sat, discoursing more than two hours. Two Brahmans who live near, came ; very pleasant and sensible men. I afterwards learnt that they had imbibed something of the old gentleman's sentiments. As he was busily occupied in smoaking, I directed my discourse principally to them, and went over nearly the same ground as on the preceding evening. They seemed to hear with approbation, and made some pertinent observations, as did the old gentleman ; but his discourse was so full of figures, that I found it difficult to understand him. I asked these Brahmans whether they rejected idolatry ? This question they seemed unwilling to answer. I intimated that I could not suppose they believed those to be gods who so frequently quarrelled with each other. They replied, that when their gods took on them the form of men, they acted like men. I observed that Seeb and Doorga were not incarnate when *they* quarrelled. At this they were silent ; for they had the laugh of the whole company upon them ; and the old gentleman seemed pleased to hear their debtahs thus exposed : he seems no friend to the Hindoo gods. Understanding I had brought papers,

they wished to see them. They were brought, and I read through a summary of the gospel, with which they seemed pleased: the old man also, and others, spoke highly of it as being "good words." We now retired to the house, and they gave me milk and plantains for breakfast. Meanwhile Sonaton, the old man's son, sat down in the yard, with a circle around him and read one of the tracts of twenty pages quite through: many came and received them. I committed about three hundred, with three testaments, to Sonaton's care, to be distributed as he chose among his father's followers. About twelve they provided me some dinner; rice, fish, butter and plantains: as they brought neither knife, fork or spoon, I had recourse to the ancient Adamic mode without any scruple. When I was ready to depart, the old man took me aside, and desired we would do quickly what God had given us to do. Sonaton accompanied me down the *Byetna*, with six or seven more; and the old man sent a pot of sweet-meats after me. I then took a Bengalee palanquin, and went across the fields to Chandcoreea; where Bharut, whom I had sent early in the morning to bring the boats round, was just arrived. It was evening: and a few people being at the water side, I went and talked a little with them, and distributed papers. While I was talking, *Lochon* came to me. I begged him to pray, read the word, and hold fast the gospel: and withal to come and see us as often as he could: this he promised. We now hastened home as fast as possible: and by the good hand of God on us, arrived safe on the 21st, about five P. M."

CHARACTER OF THE HINDOOS,

Their Origin, Dress, Marriages, Implements of Husbandry, &c. &c.

Extracts from Dr. Carey.—"The origin of the Hindoos is lost in almost impenetrable darkness ; and their own accounts are too fabulous to be regarded. Perhaps I may be able in some measure to develope this subject at some future period. There are persons of considerable intelligence who have supposed that the *Hill People*, as they are called, who inhabit the mountains to the west of the Ganges, and which are seen from Malda, are the Aborigines of this country, who by former wars have been driven into the mountainous parts of *Babar*. Some peculiarities of these people seem to afford a very singular phænomenon : they are said to be a small people, and utterly distinct from Hindoos or Mussulmans, in their language, manners, and way of thinking, having no cast : yet they are surrounded on every side with Hindoos.

One cannot help remarking the similarity there is between many of the practices of the Hindoos and the institutions of the Levitical law. Their ideas of contracting uncleanness by touching a bone, a grave, a dead person, or any unclean animal, are uniformly very much like the precepts of the law respecting these things : for after touching any such thing, they always bathe and change their clothes. The cast also bears

some resemblance to the Jewish law, which required the tribes to be kept separate, and not to intermarry, lest they should mar their inheritance. These Hindoos who have seen some parts of the translation uniformly declare, that they approach much nearer to the commands of God's word than we do. The distinction of the Levites from the rest of the people for holy purposes, and the different orders of the Levites, have an affinity to the proper employment of the Brammhans, and to the different classes of that tribe, much more striking than you would imagine. The Brammhans are a tribe entirely separate to the maintainance of learning, and the performance of religious rites : but they are of many different orders, who are all of them attached to the different tribes of Hindoos, and are ranked accordingly in the society of Brammhans. No one of an inferior cast can himself make any offering to their god, but the common people bring their offerings to the Brammhan, who offers it to the Debta : and the offices of a priest, such as offering sacrifices, are not performed even by every Brammhan. So also it is not every Brammhan who is qualified to be a *Goroo* or Teacher : this only belongs to certain persons, and is hereditary in their families : and all their disciples and their posterity are reckoned as belonging to that teacher. The *Goroo* attends at the giving a name to their children, and at their marriages. The former ceremony is performed in the presence of all their kindred ; and is accompanied with boring the ear of the person to whom the name is given. Both those ceremonies are in general very expensive to them ; but a

neglect of either is very dishonourable. It is the work of the Braminhans to read the Shasters ; but they are never permitted to cultivate the earth with their own hands. There is however a total difference between the Shanscrit language and the Hebrew ; for though many of the words in common use seem derived from the Hebrew, yet it is remarkable that very few Shanscrit words have any affinity to it. I am forming a dictionary, Shanscrit, Bengallee, and English, in which I mean to include all the words in common use. It is considerably advanced ; and should my life be spared, I would also try to collate the Shanscrit with the Hebrew roots, where there is any similarity between them."

" The people in *Bengal* are about the size of Europeans, perhaps rather under than over that standard. Their colours are various ; most of those who are exposed to the sun and hard labour are very black : and others who are not so, and whose cast has for many ages kept them from servile employment, are nearly as white as Europeans, and if dressed in European clothing would not be distinguished from natives of the south of France.

The clothing of the poor is a small piece of cloth, tied as an apron, passed under the body, and fastened by a piece of packthread which surrounds the waist ; this, except that some have a small turban, is the whole of their apparel. In cold weather they superadd a piece of cloth, which is thrown over the shoulders, and wrapped round the body. Those in better circumstances wear a larger piece of cloth which is swaddled on, like

a child's cloth in *England*, with the loose end hanging down as an apron, and the upper cloth loose as above. Mussulmen who can afford it have *Jamas*, or frocks which hang to the ground like petticoats. All are very fond of ornaments, as ear-rings, &c. The Hindoos wear a bracelet round the neck, which distinguishes them from Mussulmans, and they also have a small lock of hair on the crown of the head, which is formed into a tail : but Mussulmans shave their crowns entirely. The ladies wear a piece of cloth wrapped round them, almost in form of a petticoat, and a piece thrown loose over the shoulders. They also have many ornaments round the wrist, ancles, and neck ; and when full dressed they have a large ring in the nose. The higher females are seldom seen. I never yet saw a *Braminee* ; but others of lower casts are at all markets and shows. They are very fond of noise and show, which indeed are the only things that draw them to some of their idolatrous practices. I may in future describe some of these ; but it will be previously necessary to be acquainted with their mythology, &c. of which I may from time to time send you some little account ; though I am but in a manner beginning to know the truth from the shasters themselves.

Their marriages are contracted in very early life, if the parents have a sufficiency to defray the expenses of the ceremony ; as it is usual on these occasions, I believe, for the father of the wife to make considerable gifts to the father of the husband. Marriages are contracted from the age of two or three years, but generally about the age of ten and twelve. The parties remain separate until a certain time, and afterwards live to-

gether. I have heard a new married child crying bitterly when carrying about in the *d'holly*, or *Bengal* palanquin. There is no consent of the parties, it is merely a bargain between the parents. The principal object of every father here, is to marry his children, and to expend a large sum of money on that business. The poor, whose parents cannot afford the expense, are obliged to wait till they themselves can save money enough to bear the charge.

“ The Mussulmans bury their dead, and regularly mourn once a month over their graves. The Hindcos burn their dead by the river side ; and always leave a *Culsee*, or kind of jug of water by the place. The poor people only throw their dead into the river, where they are devoured by crows, kites, and various animals. If a Hindoo of wealth is taken dangerously ill, he is carried to the banks of the Gunga, or holy river ; for all the Ganges is not accounted holy, only some parts ; and the holy water often leaving the great river, runs into smaller, of which the *Hogly* is one. The sick and dying are therefore carried to these holy places, and carefully watched until they expire.”

“ I must now fulfil my promise in part, by telling you a little about the arts &c. of the Bengalees.

“ The Hindcos build their *houses* on each side a square court which occupies the centre. All the doors of these four buildings open into the court ; and the houses are, one for the wife, and other female relations ; another for servants, visitors, &c. ; a third for a cooking-house ; and the fourth is often a cow-house :

or applied to some other menial purpose. The size, and the materials, differ according to the circumstances of the owners : some are brick, but the greatest number are built of mud, straw, or mat walls. The bamboo serves for almost every purpose. Of this the roofs are very neatly made : and however large, there is not a single nail in them. The spars consist of whole bamboos, the laths are split ones, reaching the length of the roof, and are tied together with packthread. The posts of many houses are bamboo, as are also the mats which compose the walls. The floors are earthen, raised two or three feet above the level, and smeared over with cow-dung, as are also the mud walls, which makes them look smooth and very neat. The roofs are in general ten or twelve feet high, and are thatched with long grass. They have only a ground floor, and most English farmers' hog-sties are more grand, though it must be confessed they are not quite so clean.

“ After speaking of their houses, it may be expected that I should describe their *furniture*, and indeed this is soon done. All their cooking is performed in coarse unglazed earthen ware. A vessel called a *hurry*, smaller or larger according to the use required, is nearly of the form of an iron pot ; and is set over the fire, either on bricks, which are so contrived as that the pot may rest on them in three places, the rest being open to admit the air ; or over a hole in the earth contrived in the same form, and this is most common, and soon prepared. Though the pot therefore has no feet, yet it answers the purpose of a tripod. Another large jug of the same ware serves for a bucket, and a vessel in which to keep water.

This is called a *koollee*. It holds about a gallon, is thin, and very cheap. In general the women are employed to fetch water, and that commonly in the evening, as in the times of Abraham. They often carry two of these vessels full; one resting on each hip. They have a small neck which the arm grasps, and a large belly; but no handle. A small brass vessel called a *lota*, nearly in the form of the above, and containing about a pint and a half, is in most houses. In this they keep milk, water, or any liquid; and upon certain occasions, this vessel full of water is carried with them for the purposes of cleanliness.

A *hooka*, or smoking tube, is so necessary an article that no one is without it. During all the time of my having been here I have only found one person who does not smoke tobacco. Hookas are differently formed. The sort used by Europeans, and a very few of the highest natives, has been described by brother Thomas in his account of Mohun Chund. A smaller kind called a *goorgooree*, with a metal bottom, and short crooked tube, is more common. But the one in most common use is made of a cocoa nut-shell, with a hole in the top, and another small one in the side. A wooden tube about a foot long is fixed into the hole at the top, and a *chillum*, viz. a small earthen vessel, like the bowl of a tobacco-pipe, is fixed in that. This contains the tobacco and fire. The cocoa nut-shell is half filled with water, the mouth is applied to the hole in the side, and the tobacco smoke drawn through the water. They have also a large wooden mortar which turned upside-down serves for a stool, and in this mor-

tar the rice is separated from the husk, with a wooden pestle. This article, however, is only in a few houses.

“ Except a piece of sackcloth for a bed and a pillow stuffed with cotton, the common people have no other furniture ; and many not this. Some who can afford it have a bedstead made of bamboo, and laced with pack-thread : this beadstead is called *Khat*, and the pack-thread *Sootly*. Some have a metal dish to eat off ; but the greatest number have only a plantain leaf, or a leaf of the water lily, *Nymphaea Nelumba*. Others have brass pots for cooking, in the form above described, called *Bohagnee* ; and rich people have a large one with a spout called *Jharree*, used to wash the feet, hands, &c. The Mussulmans have them of copper, and then they are called *Budanee*. The Mussulmans drink out of these vessels ; a thing never done by the Hindoos. Brammhans and Kaesto's have spoons of copper without handles, of different sizes, somewhat like an English butter boat. These are only used in worship to take up water. Their Lamps, called *Predeess*, or by the Persian name *Cherag*, are small earthen vessels like an oyster-shell, but rather deeper. These are filled with mustard oil, and a piece of cloth rolled up forms the wick ; one end of which lies over the brim, and is lighted. They burn no candles, and indeed we have often no light but what these lamps afford.

“ I shall not conclude without describing their *dress*, which is as follows. Labouring men wear only a small piece of cloth about a foot wide, and not two feet long. A string runs through the top, which ties round the waist. The cloth falling behind, is brought forwards

between the legs, and passed under the string before, where about half a foot hangs down in the form of an apron. In the hot weather the poor wear scarcely any thing else ; but in the cold weather they get a coarse piece of cotton cloth, such as would make shirts in England, which is thrown over the shoulders and wrapped round the body. With many this is coat in the morning and evening, and turban in the warm part of the day. Though many, of the poor suffer with cold at this season, yet some of them are able to get two pieces, one of which is thrown round the body and the other wrapped about the head. The Turban is Mussulmans dress, as also the jamma, jacket, breeches, and some other articles, though adopted by many Hindocs. Poor Mussulmans also dress in the Hindoo manner. Instead of the breeches above mentioned, or rather piece of cloth which serves as a substitute, many, and especially the higher people, have a larger piece of cloth without the string, which is wrapped round the waist and tucked in, in the manner of a child's cloth. Mussulmans, and many Hindoo servants who imitate them, have a jamina, resembling a coat and petticoats, made of fine cotton, with shawls thrown over their shoulders, and muslin turbans. Those who wear shoes, or rather slippers, put them off when they come into the presence of superiors, as Europeans do their hats.

“ The dress of the women differs from that of the men in this, the cloth is wrapped round the waist, and hangs down like a petticoat, and the other end is thrown over the shoulders. In this part of the country the only covering is sackcloth wrapped round above the breasts.

and hanging down just below the knees. This is all, except ornaments, which are numerous.

“The men wear a necklace called *mala*, a ring in one ear, some other ornament generally on one arm, one or two rings of silver or gold on the fingers ; and often one or two more on the toes. The women full dressed wear a large gold ring in the nose, reaching down to the mouth ; a silver neck-lace and wrist-band : also a similar band round the ancles, with several other rings on the fingers. The poorest sort of people have those for the wrists and ancles made of brass ; and those of the Mussulman women are often made of the milky juice of the *Ficus religiosa*, which is coagulated by cold, and formed into many articles. The people who wear brass, make a noise in walking like prisoners in their irons.

“I need not inform you that the people of this country have dark skins. They however differ very much in that particular ; some being nearly as white as an English gipsy, and others nearly as black as negroes. Their shape is slender, their constitution weakly, their size some what less than that of Europeans. Their eyes and hair are black, their features good, and much like those of Europeans. The Mussulmans shave all the hair from their crown, and many of them from the whole head. The Hindoos leave a small quantity upon the crown, which is tied, or rather platted into a tail, or tied in a bunch on the top of the head. The men shave all the hair from the arm-pits ; and most people anoint themselves daily with mustard-oil just before they bathe, which is about the middle of the day ; and

in the hottest season twice a day. I have also adopted the practice of bathing in the river every day, and have found it to contribute to my health more than any thing else.

“ I send you a Brammhan's *poiton*, which is the distinguishing mark of the Brammhanie order. It is a congeries of threads which is constantly worn passed over one shoulder and under the other arm, hanging down from the neck. The investment of young Brammhan's with this is a great ceremony.

“ Notwithstanding what I have formerly written to you on the peculiar *dress* of the natives, yet I never saw any part of their conduct which could justly stamp their character with immodesty, even in the judgment of more polished nations. It must be confessed that the lower classes are noisy and often quarrelsome, and abusive to a great degree. This is not surprising when it is understood that there is no such thing as keeping secrets among the people of Hindostan ; but whatever two persons know is published without reserve. Their quarrels are all in public, and the contending parties often standing at the distance of half a furlong, pour out their abuse in the most impetuous manner. Men of the higher class, however, are as well behaved as Europeans, though it must be acknowledged they are more servile ; and all classes are very complaisant, much more so than the English. The higher women, owing to their being constantly immured in their houses, appear quite foolish with shame ; entirely covering their faces on the approach of a stranger ; and speaking so faintly as scarcely to be heard.

* In former letters I have given you some account of the *Utensils* of the natives, and shall now add a little more on this subject. Those used in *Husbandry* claim the first place. You must understand that no horses are ever used in the business of agriculture here. All work is done by Oxen; and some Casts use Cows. It requires two to draw a Bengal plough, which draw double or side to side.

“A Bengal *plough* is the most simple instrument imaginable. It consists of a crooked piece of wood, sharp at one end to enter the earth: under this end is fixed a plate of iron which forms the plough-share. A bamboo of about two feet long is fixed to the other end, which makes the handle of the plough; and in the midst a long straight piece of wood, or bamboo, called the *Eesh*, which goes between the bullocks, and falls, on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks at the same time, just before the hump on the shoulders, and has two pegs descending on the sides of each bullock's neck; by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the handle of the plough, and with the other guides the animals, by pulling them this way or that by the tail, and drives them forward with a stick. The land requires from five to ten ploughings to prepare it for the seed; and one plough will be sufficient for from five to ten Biggahs, or from three to six acres.

“The *Harrow* is a more simple instrument still; being nothing but a wretched piece of a ladder, made of bamboo, about four feet long; a cord fixed to it, ties it to the yoke, and the driver stands on it while the oxen draw it along, holding himself up by putting his hands occasionally on the rump of the beasts. This drawn four or five times over the land is sufficient to break the clods, and make the surface smooth. The plough is called *Nungul*; the plough-share *Phal*; the yoke *Jool*; bullocks, plough, &c. compleat, are called *Hail*; and the harrow, *Mivy*.

“You will easily suppose that such feeble instruments are insufficient to break up new land, abounding with some of our sorts of strong grass, which rise from six to fifteen feet high. To prepare such land therefore for the plough, the roots must be dug up, or rather hoed up, for no spades are used here; nor could these people who wear neither shoes nor stockings conveniently use them if they could be obtained. They have a very excellent instrument however, called a *Kadalee*, which answers the purposes of a spade and a hoe. It is in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade; which not only serves to clear away the roots in husbandry, but answers the purpose of a hoe and a spade in gardening. I had hoes made here after the English manner, but the people despised them, thinking their own *Kadalee* so much better. I have an English spade which they use to dig up plants, and trees, and they prefer it to their own; but could not use it constantly for the reason above mentioned. Land, after it has been ploughed, is cleaned

by the hand ; and being inconceivably more foul than in England, that part of the labour is very great. The people however are tolerably good farmers, and are disposed to spare no pains in cultivating their land.

“ Watering land is here an essential part of husbandry : for rice must always grow in three or four inches of water, and high land cannot be ploughed in the dry season till it has first been watered. For this purpose they have an instrument, called a *Jant*, which consists of a hollow trough of wood, a little curved, about fifteen feet long, six inches wide, and ten inches deep. Having erected two or three bamboos on the bank of a pond, or river, in the form of a gallows, they place this trough on the horizontal beam. One end of it rests upon the bank, where a gutter is prepared to convey the water ; and the other end dips into the river, by means of a man standing on a slight stage near that end, and plunging it in with his foot. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the *jant* near the river, and passing over the gallows before mentioned, poises up the *jant* full of water, and causes it to empty itself unto the gutter. One *Jant* will raise water three feet ; and by placing them one above another, it may be raised to any height. Possibly this may be the “ watering with the foot,” mentioned in Deut. xi. 10.

“ Waggon or carts are never used in husbandry ; and the manure is carried out on men’s shoulders by means of a yoke, and a kind of circular baskets, called *Bannua*, made of twisted bamboo and packthread. The yoke, which is only a straight piece of bamboo, is carried on

one shoulder, with one weight falling behind, and the other before. Almost all weights are carried in this manner ; but if they be very heavy, a bar, called a *Saing*, is used just as the spies brought the bunch of grapes from Eshcol. I may observe that the yoke is called *Bak*, with a strong nasal sound.

“ They reap all their corn, grass, &c. ; and scythes are unknown. The sickle, called *Kastya*, somewhat resembles an English, one : it has teeth like that, but it is not a sixth part so large. An Englishman would not pick one up if he saw it lie on the high-way ; yet with so wretched an instrument, these people are very good reapers. Weeding is performed with an implement called *Pasan* ; but this, and several others, being indescribable, I intend to send a small assortment of them to the Society, enclosed in a box of curiosities which I am preparing to send to brother Pearce.”

Extracts from Brother Fountain.—“ Lately reading the sixth chapter of Judges, I met with several circumstances which appear to be illustrated by the customs of this country. The Angel’s coming and sitting under a tree, answers exactly to the place and position in which travellers rest themselves in India. One may always see somebody sitting in the shade of a great tree. Gideon appears to have been threshing out of doors : and the same is the practice of this country. They do not make use of a flail as in England ; but, holding the sheaf in both hands, strike it against a board. The present that Gideon prepared for his guest, was just in the manner of this country. In England it is a day or two’s

work, to fetch a sheep, to kill it, and get it ready for the table ; but here a man will take a sheep or a goat, kill it, and cook it, all with his own hands, in the short space of two hours. 'They cut the meat into little bits to boil, : the mutton-meat in England. 'Thus it is prepared : and when it was done, took the pieces of meat, and put them in a basket, and the soup in a pot. Brother Carey and I have often eaten such a dinner as this, under a Tree. It is nothing with us now to eat and sleep under a tree when on a journey. In this country we are obliged to take with us provisions for ourselves and our beasts, there being no public inns nor roads for the accommodation of travellers."

Extract from Brother Thomas.—" Shall I mention a few things concerning the superstitions of the natives ? Brother CAREY observed this morning at breakfast, speaking of a brahman, who stood near me, " That is the first man I ever saw gape without snapping his fingers." The vulgar people indeed neglect it : but the genteel and learned are so punctual, that if any body begins to gape, they are sure to begin snapping their fingers, that the boots, or demons, may not jump down their throats, say some ; not so, say others.

I was thinking of resuming my pen when I heard a voice crying out under my window ; I looked out, and saw a poor young girl lamenting the unhappy case of her sister. On asking what was the matter : the reply was *Boo Laggecosa*, "a demon has seized her," I told her to go and bring her to me. She ran, and the people after her : and I hope in a few minutes I shall be able to tell

you what is the matter ; but these unhappy people say Root Laggeosa if a child newly born will not suck ; and they expose it to death in a basket, hung on the branch of a tree. Indeed if any sudden calamity befall them, this is their exclamation.—Well, we have been to see the child, as they are afraid to bring it ; and I have driven the *boot* out of their heads as well as I could, and ordered the child's feet to be put into warm water.

Great numbers of the natives come from various parts continually, and I intend to erect an hospital for them, if I should live, and ever be able ; but it must be a straw one which is the kind of habitation they are accustomed to. This may eventually lead them to Him who is able to save them to the uttermost.

The Mahometans and Hindoos, I think, are perfectly unanimous in the acknowledgment of one Supreme God ; but all over this country these two different people pay divine honours to departed saints, angels, or gods : so that under every great tree, and in every high place, we see the signs of a *peer*, or a *devta* ;* for these are the two names by which the god or spirit is always called. The saint of the Mahometans is called *peer* ; of the Hindoos, *devta*. The former is distinguished by a little pile of bricks and mortar two or three feet high, a lamp that is occasionally lighted, and little images of clay somewhat resembling horses and elephants, burnt red like our earthen-ware. These images are to give

* Sometimes spelt *Debta*, and at others *Dewta*, by writers on Hindoo mythology, probably as the word is differently pronounced in different parts of the country.

pleasure to the *peer*, who is the departed spirit of some devout person that has been buried near that spot, and where two roads cross each other. They bring offerings of rice, cakes, fruits, spices, &c. to the peer ; and having got some person to pronounce some words of the koran (who perhaps can neither read nor write) they then fall to, and eat them up.

The *vows* they make to the peer are very ludicrous. If a man want success in any undertaking, he goes to the peer, bows his head to the earth two or three times, and then addresses him :—" If you will give me this good luck, I will bring you a very fine offering." Afterwards, if the thing he desired come to pass, he will bring the offering ; if not, he will not bring an atom.

Sometimes the residence of a peer is formed into a temple, and kept very clean, and at a distance it has the appearance of a beautiful edifice.

But I must say a word or two of the *devtas*. These are also in high places, and under large trees ; and their residences are commonly distinguished by a stone out of some old ruins. A stone, you must know, is a great rarity in *Bengal* ; but formerly, when the country was much more rich and populous, the wealthy inhabitants, brought them down from the mountains two or three hundred miles off, and built mosques, temples, and tombs with them, most of which now lie in ruins : but to proceed ; this stone is set up at one end, daubed with a little scarlet colouring : sometimes it is made into a temple, &c. as before, but distinguished from those of the Mahometans by a different masonry, and this red stuff, and the flowers which are daily offered and strew-

ed about the place. The devta is not supposed to be a departed spirit, but an inferior god ; and any person may put up a stone and daub it over, and offer flowers, and cry devta : but at first some will say, "*devta hi*," there is a devta ; others, "*devta nai*," there is no devta ; till after some time it is determined in the negative, if the place be neglected and forsaken ; for if continued and observed by many worshippers, for a length of time, then the matter is beyond all doubt "*devta hi*."

I have just left off conversation with a very intelligent Brahman ; his name is **RAAZ KEESHORE**. He has not confined himself to their pedantic study, but having been educated for commercial undertakings, has been abroad and seen the world. He is now in rather reduced circumstances, but has heretofore been a man of property. I asked him very many questions about *Boutan*, a mountainous country beyond the company's frontiers, about a hundred miles, or perhaps less, to the north of *Moypauldiggy*. I wish I could give you a better account of it ; but this is the first opportunity I have had of hearing from an intelligent person any thing about it. He says the country is divided into small, independent kingdoms ; the people altogether different from the Mahometans and Hindoos. No cast, fond of English cloth (for it suits their cold country) and very fond of the English diet—but excessively jealous of the English. They appear to be of a complexion between the Europeans, and Bengalese. As to their religion, I cannot learn what it is ; it seems to be a most offensive and odious kind of paganism ; but they are not at all remarkable for their religion, as are the Hindoos.

Last night I closed with some account of my conversation with the brahman **RAAZ KEESHORE**, concerning the country of *Boutan*. Since then we have had many hours conversation about the vedes and shasters, and the *shaster of shasters*.* I faithfully told him all that I could utter. I felt unspeakable pleasure in this proposition—"Every thing concerning God is great." "O brahman (said I) the very worst enemy you ever had, he that would cut your throat with pleasure, were he to see you in hell with the *wrath of God* upon you, the fearful sight would break his heart with horror and pity!" Here I told him of the case of **Dives and Lazarus**. I then introduced that good old simile in a new form : if said I, an ant was to go from hence to *Boutan*, to fetch earth from the mountains, and each load would take six months ; when the ant had fetched away all the mountains of *Boutan*, and placed them in *Moypaul* fields the wrath of God would abide on you still as fresh as ever ? After this I discoursed to him on the goodness of God, and the riches of his grace."

* The Bible.

BENGAL.

BENGAL, is a province of Hindoost'han. From east to west its extent may be about 400 miles, and from north to south about 300. It and Bahar are supposed to contain about 24 millions of inhabitants. Calcutta is the capital ; though the natives still call the former Mussulman capital, Moorshudabad, *the city* by way of eminence.

At Moorshudabad the family of the former nuwab resides. The Hindoos still speak of the nuwabs as having been great oppressors, seizing upon the wives and daughters of the poor people at their pleasure, and devoting them to their lusts ; as giving themselves up to every beastly appetite, and promoting the greatest corruption of manners. Moorshudabad extends to an amazing length by the sides of the Ganges. It seems a world rather than a city, but it consists principally of mud houses, stuck on the earth without arrangement, and of mud streets so narrow that in some places a wagon would hardly get through them. In these streets every kind of filth is collected, with dead bodies of animals and men. Besides which, multitudes of dead putrifying bodies are continually floating down the river which runs through the city. From these and other circumstances this place is depopulating fast, and stands

a chance of becoming like a former capital, the city of Gour, respecting which the natives have a tradition that all its inhabitants were either swept away by a famine,* or fled and settled in other parts. In Moorshudabad and its neighbourhood the multitude of mosques is much greater than in any other part of Bengal.

In proceeding up the river Hooglee, one of the mouths of the Ganges, “ the gardens and sumptuous palaces which meet the eye, announce our approach to the capital of the east, and metropolis of the English empire in Asia, and the finest colony in the world. The magnificence of the residences, the luxury which has converted the banks of the river into delightful gardens,† and the costliness and elegance of their decorations, all denote the opulence and power of the conquerors of India, and the masters of the Ganges.

“ The windings of this river conceal in some degree the town of Calcutta, which we do not perceive till we

* A particular friend of mine who resides near the ruins of Gour, in a letter lately received, says, “ During this famine, those who could lay their heads on pillars of gold could not get food to keep them alive.”

† The Company’s botanic garden is situate by the side of the river, on the left hand, as you proceed to Calcutta. It is very extensive, and contains a rich collection of almost all the plants in the world capable of being preserved in this climate. Dr. Roxburgh, lately returned to Europe, by his active exertions in procuring fresh plants, and employing painters to secure exact delineations of every thing new, has done much towards promoting Botanical Researches.

are within a short distance of it. Fort-William, the finest fortress that exists out of Europe, presents itself immediately to the sight, which it astonishes by its grandeur, and the splendour of the buildings that are seen above its ramparts. The houses, which form the first front of the tower to the end of the glacis, are so many magnificent palaces. All these structures form an inconceivably striking prospect, and give to the town a most noble and majestic appearance.”*

Calcutta is on the right side of the Ganges, while Serampore, Chandernugore, and Chinsura, the Danish, French and Dutch settlements, are all situate on the left side, a few miles higher up the river. The governor general resides at Calcutta. Marquis Wellesley has had the honour of erecting for future governor generals a princely palace, becoming the extent and importance of the British empire in India. Before this was erected, the governor lived in a house less elegant than those of many private gentlemen in the settlement. The present truly noble edifice is situate on the esplanade. On the left in front, are the very elegant buildings called Chouringee, in which reside some of the principal servants of the East India Company. On the right hand in front is a fine view of the fort and of the river, with the vessels coming into and going out from the port.

* I have quoted here a morsel from Grandre's Voyage in the Indian Ocean, a work, however, so far as I have examined it, which appears to be full of errors, arising from a very superficial acquaintance with the subjects upon which the author has written.

The back view looks down into what is called tank square. This square has the old-fort to the W. the writers' buildings to the north, government-house-street to the east, and the government house to the south. This square contains a fine tank of water, surrounded by a rail, at the gates of which sepoy's are stationed to prevent the water from being spoiled. All the inhabitants have free access to fetch water from this tank for their private use. On the N. W. side of the square is the monument erected to perpetuate the cruelty of Srajud-doula, who suffocated a number of Europeans in the black hole which formerly stood on this spot. On the S. W. side of the square are the buildings occupied for the use of the college founded by Marquis Wellesley. On the south-east side of the fort are the gaol, the hospital, and the lunatic asylum, the two former very spacious buildings. The esplanade is a fine piece of ground railed round, and very extensive. There are two good tanks of water in it, and it forms a very excellent and airy walk for the inhabitants in the mornings and evenings. Dhurumtulla, Government-House-Street, Lall-Bazar, Esplanade-Row, the Chouringee, &c. are spacious streets. Many of the houses are very magnificent. The Boitukhunna, eastward of the town, contains a fine row of houses. Kussitulla is full of business but too narrow.

All the European houses in Bengal are flat-roofed, having a balustrade round the top, where many of the inhabitants, at times, take the air. As there are no fires burning in English houses, the European part of Calcutta is not like cities in cold countries covered through

the day with a suffocating smoke ; a walk or a seat at the top of the house therefore becomes very pleasant.

In a northerly direction from the Boitakhamna up to Barrackpoor, where the Governor's country house is situated, Marquis Wellesley has made a most excellent road, and planted trees on both sides. This road extends 10 or 12 miles. It is almost as straight as an arrow from one end to the other, and as level as the floor of a house. He employed convicts in this very useful work. On the surface of the whole road pounded bricks are laid, for in Bengal there are neither stones, nor gravel. At least of the latter there is none worth mentioning. At Barrackpoor his lordship has formed a fine park and garden, has built a very airy residence, and had begun to erect another house upon a large scale. In the park he built a suitable house, and collected a number of curious animals, and formed an aviary, containing many rare birds. Had his Lordship staid to finish these designs Barrackpoor had been one of the most delightful spots in all the East.

Calcutta may perhaps contain about 4000 Europeans. The native town is to the north and east of the English houses, but particularly to the north. It is very long and immensely populous. Calcutta being the capital, there is a much greater proportion of native houses built of brick than in any other city in Bengal. The great bulk of the native houses, however, even in Calcutta, are made of mud, bamboos, and straw, though within the body of the town they make the natives tile their houses instead of thatching them, to prevent fires. Yet notwithstanding this precaution, almost every year, in

the hot season, the fires are truly dreadful. Hundreds of houses are frequently burnt down in an hour, and many individuals perish. The rapidity of the flames is inconceivable, and the supineness and indifference of those native spectators whose houses are at a sufficient distance, is astonishing. The sufferers have seldom any relief except recourse to their own industry again. It is often suspected that many of these fires owe their origin to a desire of plunder, though, when it is considered that the materials of these houses in the dry weather, catch fire like tinder, that they contain the fireplace, &c. and that the natives leave the embers of their hookas, &c. in the most careless manner, the wonder is that fires are not more numerous and more destructive.

Many of the natives of Calcutta are immensely rich. A few of them are said to be worth not less than 100 lacks of rupees. Among these, the two chief are Sookhumuyurayu, a banker, and Nimoomulliku. Some of the rich Hindoos keep English coaches. It is said also that many begin to be fond of drinking tea. Two Hindoos, whom they honour with the name of raja (king) live at Calcutta. The name of one is Raju Peetamburu, and that of the other Raju Krishnu. They are both of the kaist'hu cast. The latter is an affable young man; talks English very well, and does not seem ill-informed on many subjects. Raju Krishnu's house at Calcutta is fitted up in some measure in the English style. It contains large pier glasses, couches, chests of drawers, desks, two or three hundred chairs, elegant chandeliers, &c. In an upper-room is a stone image of Gopeenat'hu, one of the forms of Krishnu, a

cubit and a half high. Upon this god are several gold necklaces, and a necklace of jewels containing a very large pearl of great value ; on his legs are gold rings ; on his loins a gold belt ; on his wrists gold rings ; on his arms plates of gold ; in his nose a ring set with jewels, and in his hand a gold flute. He has also a covered seat, or throne, of silver, and a number of rich gilt garments. The different gold and silver utensils with which the worship of this god is performed are valued at a lack of rupees. The gold and jewels worn by the ladies of the raja's house are of immense value. The raja's wife wears an hand ornament which contains jewels to the amount of 80,000 rupees, and another valued at 70,000. The raja wears two pearl necklaces, each containing one hundred pearls. The raja's gold dishes and cups are very numerous and valuable.

The Hindoos are naturally very lascivious, and their feasts, songs, dances, &c. strengthen these evil propensities. I am informed that the number of women of ill fame at Calcutta is incredible. Very many of these women are the daughters of the bramhuns who have been married to the koolinu bramhuns. As the koolinus marry a great number of wives, and are unable to provide for them, the greater part of them are drawn to vicious courses.

The native shops opened for the sale of English goods are principally in the China-Bazar. The native manufactures are mostly sold in the Buru-Bazar, though some English goods are also sold in this bazar. The sale rooms opened by Europeans are very large, and the stock very valuable.

There are two churches in Calcutta, where the service of the church of England is performed, one called the Presidency and the other the Mission church. Besides these, there is an Armenian church, a Roman Catholic chapel, and several Mussulman mosques and Hindoo temples. The orphan and the free schools are excellent institutions.*

The head of the Armenian church is called a Catholicus. He resides in Armenia. Bengal is in the diocese

* In these schools the children of Europeans by native women are maintained and educated. This mixed cast, called country-born, is becoming very numerous, and though in many cases the European parents of these children leave a handsome provision for them, yet in other respects their situation is very distressing. Those illicit connections are attended with the most unpleasant circumstances and melancholy effects. The mother, though she may have lived with a man twenty years, and have had a family by him, is always a disowned, a concealed, and degraded character; never brought into English company. Often the children do not know their mother, and are left by the father when he returns to Europe, never to be seen by him any more. They, and the property appropriated to their use, are left in the hands of some commercial agent. Some are put to sea, others go into the army, others become clerks, and others work at some mechanical employment. In many cases means of support fail for this unfortunate race, many of whom are in fact miserable orphans while their parents are living, and while their fathers, perhaps, are rolling in affluence. There are about 120 boys and 150 girls in these schools at one time.

of the archbishop of Persia, or Ispahan. There are two orders of priests in the Armenian churches, the one called doctors, the other the secular clergy. The doctors belong to the convents ; they elect the bishops, but do nothing in the churches except preach. I once heard one of the doctors preach extempore for an hour. He had on a cloak and hood, and held a long staff like a cross in his left hand. The learned men amongst the Armenian clergy belong to this body. The doctors are either unmarried, or are widowed secular clergy who have entered the convents. The secular clergy may marry before ordination, but not afterwards. They perform all the services in the church. Sometimes there is one, sometimes four or five of these at Calcutta. They have no fixed salary, and are unable to claim any thing. Their salaries arise from fees or gratuities. When there are several, they share the fees among them, be they more or less, or be the clergymen two or five. In the Armenian church at Calcutta, there are prayers read every day at three, or in the cold weather, at five in the morning and at five in the evening. They use a common-prayer book and psalm book ; they read the Bible in the Armenian tongue used by all the Armenian churches. Mass is celebrated every Saturday and Sunday, besides all saint-days. Their feasts and fasts are like those of the Roman church in a great measure. They never celebrate a feast on the Wednesday, Friday or Sunday. The Wednesday is kept holy to the virgin, Friday to the passion of Christ, and Sunday is considered as holy being the sabbath. The Armenians pray for the dead, and of course believe in purgatory. The Catholicus grants no indulgences.

In Persia, Astrakan, &c. they baptize in rivers, but in Calcutta they baptize grown up persons in a tank, and have a large font for children. They baptize by trine immersion. Before the person enters the church with the child, the gates are shut, and the god-father is then asked if he, for the child, renounce the devil, &c. Then two or three creeds are repeated, and after this the child is admitted into the body of the church. Then they go towards the font, where certain prayers are read, and certain ceremonies are performed; and at length the clergyman asks the god-father what he repeats? He says the baptism of the child. This is asked and answered three times. The clergyman then repeats the words of Christ, "Him that cometh unto me I will in no wise cast out." The child is then signed with a cross, and, after other ceremonies, is baptized. First, the priest says, "I baptize this servant of God (mentioning his or her name) in the name of the Father (then he immerses him), of the Son (then he immerses him), and of the Holy Ghost (and then he immerses him again.)* After baptism the chrizm is performed, and

* The Greek church also baptizes by threefold immersion, sometimes in fonts a foot and half deep. The church of England orders that the priest shall discretely and warily dip the child in the water. Luther, in his translation of the Bible, gives the word *taufen*, to immerse, as the translation of baptise in; and, if we may judge from the depth of the fonts in many of the old churches in England, we may reasonably conclude that the Roman church, at the time these fonts were built, preferred immersion to sprinkling or pour-

the anointing with the holy oil. The Catholicus consecrates the holy oil, and sends it every six years by the hands of bishops to all the Armenian churches. In receiving the sacrament of the supper, the Armenians dip the bread in the wine, and the priest puts a morsel of this dipt bread on the tongue of the communicant. The communicants make confession before receiving the sacrament. They receive it kneeling. The Armenian church holds the doctrine of transubstantiation. There are about 200 Armenians in Calcutta. The gentleman who communicated this information to me said, the Armenians had never persecuted those who differed from them.

ing. Thus all the great divisions of the christian church declare for immersion. Since my arrival in this country, I was once in the company of a gentleman whose vernacular tongue was the Greek. One of the company asked him the meaning of the word *baptizo*? He said it meant *baptizo*—what else could it mean? After asking more particularly, he signified that it meant immersion. When I reflect upon the *total silence* of the New Testament respecting infants and sprinkling; the many plain, direct, and decisive scripture commands and examples, respecting the baptizing of men upon their own profession of faith in Christ, and the total inadequacy of infants sprinkling to answer the design of Christian baptism, I cannot but be grieved at the apparent want of christian principle on this subject, especially amongst those who conscientiously adhere to the commands of the Great Author of our religion in points of less consequence.

Europeans at Calcutta breakfast about seven, eat their tiffin (luncheon) about twelve or one, and dine in the evening, drinking tea almost immediately after dinner. The tiffin often resembles a dinner. They seldom eat supper. They visit in what are called palanqueens, viz. a kind of box with venetian blinds, in which a person either sits or lies down, at each end of this box, a pole is fastened, which four native men called bearers (two at each end), place on their shoulders, and thus carry the person in the palanqueen from place to place. This preserves a European from the heat or the sun when he goes out on business or for pleasure. It is rather disrespectful in Calcutta for a European to visit another on foot or without a palanqueen. Persons with large salaries keep not only two or three palanqueens, viz. one for the husband, another for his lady, another for the child, &c. but they go out for air morning and evening in one-horse chairs, phætons, coaches, &c. Many natives also have palanqueens. I have heard of a native man who drove a coach and six in the English style, and kept an Englishman for his coachman. Some Europeans of property, having several young children, keep a light carriage, the body of which is railed round and covered over, and drawn by two large bullocks. In this carriage the children are drawn morning and evening to take the air, and their nurses accompany them.

Carriages, something like the latter, drawn by small horses, are hired by the natives, to carry them from one place to another. Near a dozen natives will be seen in one of these carriages at once. But beside these there is a Mussulman carriage, which beggars all descrip-

tion, though very common in the native large towns and upon the roads. It is called a *chukra*. The lower part is like a dray, but much lighter. It is covered over with an awning of bamboos and cloth painted red. It is drawn by two miserable ponies. The driver sits upon the shaft with a whip in one hand, and a string for reins in the other. The wretched passengers, huddled together under the awning, lie on a bamboo bed, stunned with the squeaking of the wheels, the cracking of the bamboos, and the bawl of the driver unable to get out of the way of other carriages. The fare for these vehicles is one rupee for 7 or 8 miles.

Men from almost every country of the world are to be seen in Calcutta, as English, Scotch, Irish, French Dutch, Germans, Portuguese, Danes, Americans, Africans, Persians, Turks, Arabians, Chinese, Armenians, Malays, Marhattas, Cashmirians, Sheeks, Mugs, Moguls, Jews, Bhootyas ; in short, from every part of the eastern world, and from most of the countries of Europe.

The shipping at anchor in the river opposite Calcutta forms a truly grand sight. Here ships are to be seen from every quarter of the world, as England, America, Denmark the Red Sea, the Persian Gulf, Bombay, the Malabar coast, Ceylon, Madras, the Coromandel coast, Penang, Malacca, Sumatra, Batavia, Manilla, China, Port-Jackson, &c. Also in time of peace vessels visit this port from France, Holland, Portugal, Spain, &c. The small craft from different parts of the upper provinces, loaded with the produce and manufactures of Hindoosthan, are without number. The different docks also on both sides the river near Calcutta add much to its grandeur as the emporium of the East.

The river washes the sides of the houses, and the people descend from the town by flights of steps called ghauts.* In consequence of the whole filth of Calcutta

* These ghauts are very numerous in great towns and their precincts. For 20 miles up the river from Calcutta innumerable flights of these steps are erected, up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe, and perform those daily ceremonies of their religion which are connected with ablutions. Seeing the Hindoos, at these times, it might be imagined that they were a very devout race. Some with their eyes closed are meditating on the form of Shivu or their guardian deity ; others with raised hands are worshipping the rising or setting sun ; others are pouring out water to their deceased ancestors, and repeating certain forms called muntrus ; others are washing their poita, &c. &c. Most of them manifest great inattention while performing these ceremonies. Though both sexes bathe together, I never saw the least tendency towards indecent behaviour in any on these occasions. This is not a proof that the Bengalees are a chaste people ; on the contrary they are very lascivious. It is the mere influence of custom. They go into the water with a cloth round their loins ; when up to the breast, they take off this cloth and wash it ; then put it on again, and after coming out of the water change this cloth for another. In taking off the only piece of cloth that covers them, and putting on another, though they are surrounded with numbers of people, yet they do it in such a manner that no one *among them* is put to the blush. It is

being thrown into the river, with the dead bodies, &c. floating down it, the water of the river is very filthy. Notwithstanding this, thousands and thousands of natives every day bathe at the different ghauts, wash their mouths in the filthy stream, and carry home what they want. No outward filthiness makes any alteration in their ideas of its being a sacred and cleansing stream.

In some months, that singular phenomenon the bore or the sudden influx of the tide, at the full and change of the moon, is so strong, that it raises up to a great height, and sweeps before it with frightful force, all the small craft in the line of its progress ; even the shipping are not heavy enough to resist its force, but are sometimes almost carried away from their moorings. The force of this bore is felt only on one side of the river at once. It may be heard at a great distance before its approach ; yet in a few moments it passes, leaving a rapid stream, by which the river is raised several feet in two or three minutes. Mr. Thomas, in one of his letters home, relates the following circumstance, which is not uncommon, but it serves to illustrate the force and effects of the bore : “ I once saw the bore coming up the river against a brisk wind, with a fearful noise.

true, their ideas of delicacy are very different from those of Europeans. To see a European woman walking arm in arm with her husband, overwhelms the Bengalees with astonishment, yet for Bengalee women to bathe with the men appears to them neither indelicate nor improper. I believe that in many cases the females of the highest casts bathe separate from the men.

From its white frothy brow the wind blew a streamer flying many yards in length behind it. A boat with three natives in it had nearly reached the shore (ten yards more would have secured them), when, in a moment, the bore came up with them, and I saw them no more till after a while two were found. One was lost with the boat." 'This bore is felt as far as Hooglee, 24 miles beyond Calcutta.

In consequence of the sandy nature of the soil composing the banks of the river, and the force of the current after the periodical rains, the river is constantly changing its course. Where the river flowed some years ago, there villages are seen to start up, and where crowded villages lately stood, there the majestic stream of the Ganges flows. New sand banks* are forming on one side of the river, while ponderous masses of earth are falling on the other, and giving a report like distant thunder. The current of the river, resistless in its

* It is very common for the fishermen to raise their huts on these sand-banks in the dry season, that they may be near their occupations. When the north west winds come on, and after them the rains, these huts are immediately swept away, so that a vestige of them does not remain, and the place where they stood is covered with water. What a striking illustration is this of our Lord's comparison, "Every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." Matthew vii. 26, 27.

course, destroys at oncè large tracts of lands, trees, &c. &c. and sweeps into the bed of the river as well the homestead of man as the nest of the martin in the bank.

Bengal is an entire plain, through which the river Ganges runs into the sea, and from which a multitude of other rivers and branches spread themselves all over the country. In the lower parts of Bengal particularly, the rivers and creeks intersect the country in almost every direction. By means of these rivers a vast inland trade is carried on extending many hundred miles through the country. Major Rennell observes, that the Ganges, after it has “escaped from the mountainous tract in which it had wandered above 800 miles, receives in its course through the plains eleven rivers, some of them as large as the Rhine, and none smaller than the Thames, besides as many more of lesser note.”

The Bengalees are in general a lively handsome race of men; there is a softness in their features corresponding to the mildness of their character;* and were it not for the operation of the cast, they would be comparatively an amiable and friendly nation. They have a great contempt of other nations and

* I wish here to be understood as speaking only of the Hindoos, and not of Bengal Mussulmans, who answer perfectly to the description which Mungo Park has given of the Musulmans in Africa. He who has read Park's account of his treatment by Ali at Benown, will, I apprehend, see the picture of a Mahometan in every part of the world. See Park's Travels, page 121, &c.

casts, whom they consider as unclean and degraded; originally Hindoos, but fallen in consequence of their crimes against the cast. Amongst the Bramhuns this pride of cast is peculiarly predominant.

The Hindoos cannot be called a generous or hospitable people. The cast confines all their social feelings within its own circle. A generous man is a social being, but how can a person possess the social feelings when he is cut off from the great bulk of his fellow creatures, and forbidden to eat, or drink, or smook with them, on pain of total degradation; when they are not allowed to sit on the same mat with him, or touch him? If they touch him he is unclean. It is on these accounts, I conceive, added to the common depravity of mankind, that the Hindoos are exceedingly wanting in compassion and benevolence. The Hindoos are a lascivious people. This is attributable to the climate, to indolent habits engendered by the heat, and to the impure histories of their gods, to their public shews, poojas, dances, songs, &c. The Hindoos are a deceitful and covetous people, especially in the great towns where they have been corrupted by commerce, &c. In their dealings they are literally Jews, and almost the whole of their incidental conversation turns upon rupees and cowries. This deceit and covetousness makes them in general perpetual liars. Lying, indecency, deceit, and cruelty, are attended with none of that degradation of character among them which never fails to attend these vices more or less in Europe. They are full of the most extravagant flattery and fulsome panegyric. It is real-

ly curious to see the contrast betwixt the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions the conduct of a superior Hindoo is truly graceful; and perhaps it may not be improper to rank them among the politest nations on earth. Yet it is equally true, that, where a Hindoo feels that he is superior in wealth or power to a foreigner, he is too often the most insolent fellow on earth. In this case he pays no respect to the qualities of the mind, and feels no reverence for a poor man, be he the wisest person on earth.

The Hindoos are upon the whole, sensible: their youth are very lively, inquisitive, and quick of perception. I conceive they are capable of the greatest moral improvement, and of carrying the softer and imitative arts to the greatest perfection.

The Bengalees are loquacious, and the common people very noisy in their conversation. They are generally of a dark brown colour, of the middle stature, well made, with an oval countenance, the nose in multitudes aquiline, with black hair and eye.

The dress of the rich natives is happily suited to the climate, and produces a very graceful effect. In the Hindoo dress there are neither buttons, nor strings, nor pins. Over their loins they fold a cloth which almost covers their legs, hanging down to the tops of the shoes. The upper dress is a loose piece of fine cloth "without seam from top to bottom," thrown over the shoulders, and covering the body, though leaving the neck and arms bare. The head is kept

Bare both out of doors and in the house. The rich wear shoes turned down at the heels, covered with gold and silver thread, and turning up at the toe like a curl of a pig's tail; they do not wear stockings in Bengal. Many Hindoos in the service of Europeans, to please their masters, dress more like Mussulmans; put on a turban, wear garments like a jacket and a petticoat, or loose pantaloons. The poor Bengalees have a shred of cloth to cover their nakedness, and the middling ranks have a dress like that of the rich Hindoo, better or worse according to the circumstances of the wearer. The dress of the women differs from that of the men, in that the cloth put round the loins comes over the head as a hood. They wear only one piece of cloth. They never wear shoes. Ornaments are eagerly sought after by the poorest women. They fix their ornaments in their hair, on the forehead, in the ears, (ear-rings,) in the nose (nose rings,) round the arms, wrists, ankles, &c. They paint themselves in various places, as their finger-nails, and round the bottoms of their feet, with red, their eye-lashes with black, and their teeth are made red with eating paun.*

The houses of the rich natives are of brick, flat-roofed. In many cases their homestead have three buildings, too stories high, viz. one in front, two at each side, and a high wall before, in the center of which is a door. The upper rooms are occupied by

* Paun is chewed like tobacco. It consists of the leaf of the piper betel, the fruit of the areca fausel, lime made of shells, &c. A number of spices also are frequently added.

the family. The windows are mere air holes, through which the women may be seen peeping as through the gratings of a jail. In the first story of the front house the idol is set up, and you ascend the room by a flight of steps. The two sides below are formed into verandas. At the times when great poojas are performed, an awning is thrown over the top of this court, into which the common spectators are admitted. The Bramhuns, or respectable people, sit on the two side verandas, while the women are able to peep out from the small crevices of windows above. Allowing for the variation of men's tastes such is the general form of the houses of the rich Hindoos. Their sitting and sleeping rooms contain neither pictures, looking-glasses, book-cases, tables, chairs, nor indeed scarcely any thing else, except a loose mat, a few brass eating and drinking utensils, a hooka, and the dishes used for pawn. There may be a bedstead, and, in some cases, a few chairs. Some of the rich natives at Calcutta approach nearer the English in their furniture, by having a looking-glass or two, a few chairs, &c. but these are not a fair specimen of the inside of a house purely Hindoo. The houses of the middling ranks have the form of a court, but they are made with mud walls, bamboo roof, and thatch. The poor have a single miserable damp hut. From this some idea may be formed of a Bengal town, if you add that there is scarcely any attention paid to regularity, so as to form streets, or rows of houses in a straight line.

The climate of Bengal is not so unhealthful as some persons imagine. I suppose it is common for the in-

habitants of a hot climate to imagine severe cold to be very unhealthful, and for inhabitants of cold countries to think that hot countries must necessarily be very pernicious. Bengal is certainly more healthful to its natives than England is to its inhabitants. In Bengal the following diseases are most prevalent: viz. bilious fevers, attended with ague, fluxes, the inflammation of the liver, the rheumatism, the spleen, and a dreadful disease among the natives called the *Muhubade*.*

In what the natives call the time of the dew, viz. from the 12th of January to the 11th of March, the thermometer was from 74 to 88. In the former part of January it was quite cold, but afterwards, in consequence of the haziness of the atmosphere, it became warmer, and the thermometer ascended up to 90. Still, however, down to the end of February, the air was cool and pleasant, though woollen clothes became rather burdensome to persons in active life, who do not spend their days under the *punkha*.†

* This disease is considered by many as the leprosy. It is very common. Hundreds may be seen with their extremities ulcerated, or their toes and fingers rotting off; their legs swelled, and their faces bloated, so that they exhibit the most shocking spectacle.

† The *punkha* is a large frame of wood covered with painted canvas, and suspended by ropes from the top of the room. It is generally hung over the dining table, and intended to answer the end of a fan. A servant stands on the side of the room and holds a rope fastened to the mid-

In what the natives call the spring time, viz. from the 13th of March to the 12th of May, the thermometer was from 85 to 95. The hot winds began in March and became hotter in April.* Towards the latter end

dle of it, and keeps drawing the punkha to him, and then letting it go again. In this manner, the air being agitated, the place under the punkha becomes very cool. In the hot weather some Europeans sit under the punkha from morning till night, and put their couch under it, in the day, when they take a nap. Several of these punkhas are kept going in the Mission church at Calcutta during divine service. A fan, made of a branch of the palm-tree, is pretty common, and is indeed a great curiosity. It is cut to the length of about five feet. The bottom is all stalk, and the leaves on the top of the branch, spread out, form a very excellent fan. When painted it looks beautiful. A servant behind the chair waves this fan.

* In order to cool the wind on its entrance into the house, Europeans of some property place what are called tatees in the windows and door-ways. These tatees are made of the roots of the *andropogon muricata*, which is called kus-kus, and which has a very pleasant smell. A frame is first made, the size of the window or door; this frame is platted with split bamboos, and this grass spread between the platted bamboos is tied to the frame. The wind can easily penetrate and pass through this grass, which is constantly kept wet by a servant who stands on purpose to throw water upon it. Thus the wind as it enters the room, is most agreeably cooled, and in this way, in the hot winds, the heat becomes more tolerable than in times when there is no wind.

of March, what are called the north-westerns begin. In proportion to the rain at this period, the hot winds are more or less burdensome. During this season the atmosphere is very often lowering and threatening, but the rain is seldom heavy except during the continuance of the north-wester.

In what the natives call the hot season, viz. from the 13th of May to the 14th of July, the thermometer was, in May, 85, 93, 94, and even 99, and in the former part of June, 95 to 98. During these months the heat is often very oppressive; the body is in a state of continual perspiration; the sweat drops from the body as a person sits in the shade, and two or three changes of linen are necessary during the day. Every one then longs for the rains to cool the air. Bathing is very delicious and salutary in this season.

In what the natives call the wet season, viz. from the 15th of July to the 14th of September, I found the thermometer, upon an average to be from 85 to 90. From this it will be seen that the rains have a considerable effect upon the air, so as to sink the thermometer 8 or 10 degrees, yet during the rains, sometimes the air is so close that it becomes very oppressive.

In what the natives call the surud season, viz. from the 15th of September to the 14th of November, the thermometer appears to have stood upon an average at from 86 to 90.

The rains seldom end before the middle of October, except the season be very dry. Were it not that the rains have such an important effect upon the productions of the earth, and did they not so agreeably change

the face of nature, people would wish them over sooner, and, as it is, many wish them at an end before the season is expired. In the rains every thing grows mouldy, the white ants multiply into myriads and devour all before them, and it is very difficult to preserve woollen clothes, and a thousand other things from decay.

In September and the beginning of October the natives die in great numbers. Three parts out of four of the natives who die during the whole year, it is said, die in the months Shravunu, Bhadru, Ashwinu, and Kartiku, viz. our July, August, September, and October.

Some Europeans are better at one period of the year in Bengal and some at another, but the longer a person stays the more he feels the cold. A simple and very light diet, a tranquil mind, caution against sudden changes in the air, and moderate exercise, seem to be the most necessary things in Bengal to preserve health.

The cold is scarcely ever great enough to produce ice except in the northern parts. Yet many poor for want of clothing, suffer much in the cold season, and many cattle also perish through cold and want of food.* The natives complain much more of the cold than of the heat.

* Talk of killing and eating a cow to a Hindoo, and he claps both his hands to his ears; yet the same man, in the cold weather, will starve his cows to death without the least remorse.

The heat is sometimes so intense, that native travellers are struck dead by it.

The storms of wind and rain are frequently tremendous, tearing up trees, overturning houses, &c. &c.

In the rainy season, at times, the rain descends in sheets rather than drops, and in one day and a night, a whole district is overflowed. Some years it rains almost constantly for days together.

The hot winds are very trying and disagreeable, though some persons are very healthful at this season. What is called the prickly heat is very troublesome, especially to Europeans. The bodies of multitudes, especially new-comers, are almost filled with pimples, which, when rubbed, prick the flesh like thorns. Exposure to the sun very often brings on bilious fevers. Boils are also very common, occasioned by the heat. I have sometimes wondered at the rheumatism being so prevalent in Bengal, but I suppose it is owing to the heat leaving the body in so unfit a state to bear the chills of the night air. Yet the fishermen, exposed to the blazing sun through the day, sleep without apparent harm in the open air on their boats all night, almost without any covering. It is common too for multitudes of the natives to sleep under trees, and even in the open air by the side of their shops or houses. In this respect we see that the body is whatever habit makes it. He who sleeps on a stone, or a board, is as much refreshed as the man who lies on a feather-bed; and he who sleeps on his open boat, or a damp place in the open street, with a rag for a coverlid, is as happy and healthful as the man who shuts up.

his room for fear of the night-dews and creeps under a thick coverlid, tucking the curtains round him.*

* Gause, or what is called musquito curtains, are absolutely necessary in this country. The musquitoes, in the cold season, are peculiarly troublesome. Millions upon millions infest the houses in Calcutta. Even a plough-boy would in vain seek rest unless he were protected by curtains. Surrounded with curtains a person will scarcely be able to sleep; for these troublesome guests haunt the bed, hang on the curtains, and perform such a musquito-yell, that the person is always in fear they are coming to attack him in a body, like a pack of blood-hounds. Their proboscis is very long: as soon as it enters the flesh you perceive it prick very sharply. If not driven away, the musquito fills himself till his belly stands out with blood, which shines through his skin. If he be perceived when thus distended with blood he becomes an easy prey, but if you smite him, the place on your clothes is covered with blood. The natives are less disturbed by these insects, as many of them give their skins a coating of oil; but Europeans just arrived are a delicious repast, and it often happens that they are so covered with musquito bites that you would think they had got the measles. Sometimes, when a person is very irritable, he scratches his arms, legs, &c. till they become full of sores, and he thus inflicts still greater torments upon himself. It is a curious scene when a European happens to be disappointed in getting curtains. He lies down, and begins to be sleepy perhaps, when the musquitoes come buzzing in his ear, and threaten to lance him. While he drives them from his ears or nose, two or three settle on his feet, and draw his blood; while he is

Many poor natives sleep in places where, if some people were to set their feet they would get cold. Almost in the mud, with a single cloth for their covering, hundreds may be seen every night laying by the side of the streets in Calcutta, and in the native town especially. The natives, however, who are inured to these things from their childhood, are quite able to bear them. One night's lodging of this kind would in all probability hurry a European to his grave.

If I were disposed to pursue a contrast betwixt the climate of Bengal and that of England, I could easily turn the scale whichever way I was disposed.

For instance, I could say, that in Bengal nature always appears in an extravagant mood. If the rain descend, it comes down in sheets, inundates the country, and rains for two or three months together. If the wind blows, it scorches you, or rises into a tempest. If the sun shines, it burns every thing. In the rains, the grass shoots up so quick that every place becomes a wilderness. In the dry weather every thing is burnt up. I might add, that in Bengal the flowers do not smell so sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruits are

aiming his blows at those on his feet, others lay hold of his nose again, and whatever part assumes the resting posture, that part becomes a prey to the musquitoes, who never give up the contest till they have sucked to the full, and can never be kept off, but by the person's sitting up and fighting with them all night.

not so various and delicious, the meadows are not so green as in England.

On the other hand, I might say, that in Bengal we have none of the long and dreadful frosts, killing every vegetable, as in England; none of that sleety, dripping, rainy weather that is experienced there, so that in a sense it rains in England all the year round. In Bengal the sky is clear the greater part of the year. In England it is so gloomy, that multitudes sink into a despondency which terminates in insanity, and many die by their own hands. In England, the harvest is often spoiled by bad weather, and often fails for want of sun. In England many perish in the snow, and with the cold. In England your fingers ach, and your back is chilled, even by the fire-side, and multitudes die of colds, consumptions, asthmas, and many other diseases, the effect of the weather.

Now, by softening down the disadvantages, and bringing forward the favourable circumstances, on either side, how easy it would be to mislead a person who has not seen both countries. If a fair and just comparison be formed betwixt England and Bengal, as it respects climate, I should think England ought to have the preference, but not in that degree that some persons imagine, and yet I think the middling and lower orders do not suffer half so much from the weather in Bengal as the same classes do from the cold and wet in England; for, to resist the heat a man wants only an umbrella made of dried leaves, or he may get under a tree; while, to resist the cold, rain, hail and snow of a cold climate, without thick clothes,

a good fire, and a warm house and bed, he is in danger of perishing.

If there be any thing in the climate of **Bengal** which makes it less heathful than that of some countries, I should suppose this may be attributed to the flatness of the country, and its consequent inundations and stagnant waters. There is not a single mountain nor a hill in the country. The **Rajumuhul** hills, strictly speaking, are not in **Bengal**, yet they are immediately on its western borders. They are a part of **Bahar**, and belong to the **English**.

The natives of these hills are said to have been formerly bands of thieves, who descended into the plains murdering the natives and plundering the neighbouring country. By the wise and benevolent efforts of **Major Brown**, and **Mr. Cleveland**, they have been brought to live very peaceably on their uncultivated hills, and are become good subjects. I had the pleasure of ascending these hills in the year 1799, in company with **Mr. Carey**. We found at the tops of those we visited small clusters of houses, with a few rough though mild and good-natured inhabitants. My companion could talk so as make them understand,* and he also could be understood by them. The conversation that took place was pleasant. We went into their houses, the chief ornaments of which were bows, arrows, and the teeth of the animals which they had

* On the hills bordering on the **Ganges**, the natives have learnt a little **Hindoost'hanee**.

killed. Their principal food seemed to be Indian corn.

It is remarkable that these people are a perfectly distinct race from the Hindoos and Mahometans of the plains. Their customs seem more like those of the natives of the South-sea islands, than of the people who live close to them.

Having never ascended a hill since I left my native land, I was quite charmed with this trip, and was ready to fancy myself in a new world. These hills command an extensive view of the plains, and of the majestic stream of the Ganges, eastward, while, to the west and south, hill rises above hill, approaching the clouds. I felt desirous of becoming a Missionary to this simple benighted people, and thought I could spend my days very comfortably on the side of one of these hills, employed in guiding the natives into the knowledge of that Saviour who laid down his life for the most degraded of our species.

In coming again into the neighbourhood of these hills in the year 1803, I obtained from one of the hill-natives, the following account of the manners and customs of the inhabitants of the hills. Though imperfect, I have every reason to believe it to be correct, so far as this man was acquainted with the customs of his own country.

The language is called Paharu, and the people Paharya. Paharu is the name for hill. They have no written language ; keep no accounts, except by memory. Cowries, pice, and rupees pass among them. The natives do not cultivate rice, but make bread of Indian

corn. They eat all kinds of flesh, and will eat with any body. They have no cast. Many drink spirits made of treacle, rice, or Indian corn. They fry their meat with oil, onions, &c.

These people pay a kind of reverence to the sun, moon, &c. and their visible god is any kind of stone, upon or before which they offer cows, buffaloes, pigs, he-goats, (they have no sheep) cocks, pigeons, &c. They appear to have no idea of a future state of rewards and punishments.

They make offerings three stated times in a year, when each person takes his offering to the head landholder; some take fowls, others goats, and so on. They are all offered at the landholder's house, where all the village assembles; and, after having been offered, they are cooked, and all dine together at the feast thus made. At the time of the offering the landholder tells the stone that they make this offering to it, praying that it will protect them from sickness, give them good crops, guard them from harm, &c. In fixing on certain days for performing their poojas, they have no regard to one day more than another.

Besides these three annual poojas, private individuals at their own houses make poojas, or offerings; for offerings, with a short prayer, seem to be all the worship they have. They have neither muntru, chyanu, nor jupu, like the Hindoos.

The stone which is chosen for a god, is called Nud or Gosai, the general names for God among them.

If any sickness or other calamity prevail in a village, the landholder prays the nud to tell somebody by a

dream what remedy is to be taken. After this some one generally dreams about the making such and such an offering, and then the whole village unites in making this offering at the landholder's house.

They bury their dead. They lay the dead body, covered with a cloth, in a hole cut in the earth, and raise a platform of wood over it, covered with grass, leaves, &c. that the dirt may not fall upon it; they then cover up the hole with earth. They bury in one place, as near the spot where the first man of the village was buried as possible. They have no other funeral ceremony; nor does any one become unclean by touching the dead. When a rich man dies, his bed is buried with him. They have no mourning clothes. If any man leave property, his sons divide it equally, and give a little to the daughters. On failure of sons, the deceased's brother, or nearest male relation, takes the property, and provides for the daughters and widow at his own house. The widow gets none of her husband's property. She may marry again.

When the parents begin to fear that their son may go after bad women, the youth's father asks him if he wishes to get married? If he reply in the affirmative, and should his father not know where to find a proper girl, he sends a neighbour to seek for one, for which service this neighbour receives a turban, or four or eight annas reward. The girls marry at ten and up to twenty years of age. Marriages do not take place unless the young folks are agreed, and choose one another. The father of the boy makes a present to the

father of the girl, according to his ability. A young man may marry wherever or to whomsoever he choose, if the parties agree. The wedding dinner is provided at the girl's father's house, to which place the guests are invited. Here the young man and woman are placed on a seat separate, and eat off the same plate or leaf. After dinner the neighbour who sought out the girl is called. He joins the hands of the young folks together, tells them to love one another, not to quarrel, &c. or they will be sent to Bhugulpoor, viz. to the English judge. This is done in the presence of the guests, after which they depart, the boy taking the girl with him to his father's house. They have no ceremony at the birth of a child.

The Paharyas have neither doctors, lawyers, nor priests. If any one is ill, his friends or neighbours administer those medicines which they know. In a time of general sickness, if it be suspected that the persons are bewitched, they adopt this ceremony : One person takes the leaf of the bale tree and lays four or five grains of rice upon it ; then he asks who will eat this rice ; one man takes the rice, and while he is eating it, repeats all the names of the villagers : if he come to a name, and while he is repeating it, should begin to be dizzy, they conclude that this person thus named has bewitched the village. They contrive by all means to hide their intentions from the person at the repetition of whose name the other began to be dizzy, lest by some spells he or she should prevent them from ascertaining the point of witchcraft. They then go on with the ceremony, and bringing a red hot axe, first one per-

son; then a second, and then a third touches it with his tongue. If no one of these three persons' tongues blister, the crime of witchcraft is fastened on the person whose name was repeated as before mentioned. They then get hold of this person, who generally confesses the fact. They bring him to one of the sick, and order him to heal him, after which he is driven out of the village, whether he heal the sick person or not. If the tongue of any one of the three persons should blister the process is at an end.

Besides Indian corn the hill-people grow pulse, sweet potatoes, yams, pumpkins, cucumbers, kidney beans, &c. They export India corn and pulse. Men; women, and children, all smoke from the hooka. The hill-men are great hunters by the bow and arrow. They kill buffaloes, tygers, pigs, leopards, &c. Some of them are good marksmen. The men shave the forehead, and tie the hair behind in a bunch at the top of the head, like the Hindoos. The women put rings in their noses, and on their wrists, ankles, ears, &c. These uncultivated people have neither blacksmiths nor joiners, nor any manufactures, amongst them. Even the spikes of their arrows they buy among the natives of the plains. They purchase and wear malas, or necklaces, made of wooden beads, &c. Each person shaves himself. They have neither, net, rod, nor line; they poison the fish in the lakes with the bark of a tree. They pluck the ears of the corn, and let the stubble stay. They who can afford it buy and eat off clay and brass pots; they take up hot liquids with a wooden spoon. They make their own string. Snow

stays on some of the hills. The villages are erected only on the hills and not in the vallies. They have no instrumental music, except the Hindoo drum, or tumtum.

This is the account of this singular people, which was given me by the native before mentioned.

The Sunderbunds (Soondurvun, literally, *fine wilderness*,) is an immense forest, forming the southeastern extremity of Bengal, its banks being washed by the waves of the sea. This forest supplies the southern parts of Bengal with fire-wood. It is intersected with numerous rivers running into the ocean, forming part of the mouths of the Ganges. It is full of wild beasts, as tygers, leopards, bears, monkeys, deer, &c. also wild fowl of many sorts. In passing through this jungle, the gloomy silence is now and then relieved by the cooing of the dove, the call of the deer and the peacock, the cackling of the hen, and the crowing of the cock ; and the deadness of the scene is sometimes relieved by the dancing of the monkeys on the neighbouring branches. A tyger, or leopard, may be occasionally seen. In my first journey through these parts we were greatly alarmed one night by a dreadful cry amongst some boatmen, a tyger having ran away with one of their companions while asleep on the boat. In my last journey through this forest I heard a poor boatman crying bitterly for the loss of his son, who had been carried off by an alligator, as he and two others in the water were drawing the boat along. And in another place our attention was attracted by the cries of a woman, who was lying by the river side, and who, in the act of bathing, had been seized by an alli-

gator, but by her cries and efforts she had wrested herself from his gripe.

During this journey, I was one afternoon detained in one of the rivers for two or three hours, till the tide became favourable. As I stood on the top of the boat, to look as far as I could into these recesses, I could not help feeling the strongest desire to make a tour through the wood, or to be elevated beyond the reach of danger, and pass leisurely over it. Fancy brought up before my imagination the tyger's den, with the young one's playing before it, or sucking the breasts of the savage mother ; while I saw the male parent arrive, dragging along with him the body of a wood-cutter. I fancied I saw a fierce contest between the leopard and the tyger, and heard their growls sounding through the jungle. There the monkeys danced from tree to tree in the wildest antics, suckled their young, or carried them under their bellies, while they ascended the trees in search of food. In that small plain the deer are startled at the sight of one of their numerous enemies, and plunge among the trees, unconscious how near another tyger or leopard may be, watching for its prey. Amid these strange and savage scenes, all at once, some unknown animal, or bird, starts into view, surprizing by the strangeness of its form, or delighting by the beauty of its plumage, till it passes into the thicket, and the eye is tired in waiting for a second sight. Here crawls along the heavy-heeled bear, and there the squirrels run to the topmost branches of the loftiest trees. Within are untamed savage animals, preying on man, and on each

other, and on the borders of the forest basks the dreadful alligator, having just devoured a human victim.

What an astonishing, what a frightful scene ! How must this earth, with all its caverns, mountains, cities, wastes, seas and continents ; with all its inhabitants, in the forest, in the city, in the water, and in the air ; how must this universe, with all its suns and worlds, appear in the presence of that **BEING**, before whom it is ever and at once present !

Multitudes of the natives lose their lives every year by wild beasts in cutting wood in these jungles. Notwithstanding the fear excited by the wild beasts, several Musulman fukeers, have raised huts in different parts of the Sunderbunds. They pretend to be in possession of charms “to sooth the savage herd,” and, so long as the tigers spare them, they are greatly venerated by the superstitious natives. The men who go to cut fire-wood make offerings to these saints, that they may be protected in their work ; and the assurances of the fukeers arm them with new courage. The faith of the survivors is never staggered by the destruction of a companion, though for the time they tremble in their shoes. They go to the fukeer for an incantation with as much confidence as though it had never failed, and as though it were proof against the hunger and the teeth of the tyger. Sometimes these fukeers live a considerable time. It is true they do not build their huts in the thickest of the wood, but near the river side. The longer one of these men escapes the greater saint he is esteemed, and if he should be snatched away in some unlucky hour, they

say, his time was come. This trade is a tolerable livelihood to the few men who are hardy enough to engage in it, as the gifts they obtain from the wood-cutters, boatmen, &c. amply supply them with the necessities of life.

In going through the Sunderbunds on a Missionary itineracy in the year 1801, I ventured out of the boat one evening, and ascending the bank, with a native brother, visited the abode of one of these men. He was sitting on a tiger's skin, and though his countenance did not indicate that he was a happy man, yet he put the best face he could on the business, and pretended that to him there was no danger. When we reminded him of the man who had inhabited the hut before him, and who had been carried away by a tyger, he very composedly said, it was because his time was come.

Besides the huts in which these fukeers reside, many skeletons of sheds are erected in different parts of the Sunderbunds by the wood-cutters, underneath which they raise a little earth like a grave, where before they begin to cut wood, they repeat a prayer, and present an offering to the Musulman peer whose grave is represented by this raised earth; and after this they begin to cut the wood with a confidence proportioned to the strength of their superstition.

The Musulmans appear to believe that God hath confided great power to the peers, (viz. deceased fukeers) so that if a person pray at one of these places where an artificial grave has been raised in the name of some peer, they suppose that through the power of

the saint he will obtain what he prays for. Hence all over the country small places, called durgahs, are raised : the lower part is sometimes of brick-work like that raised over a grave, and upon this a small steeple or roof is built, with a hole in front containing shells, an oil-light (at night), &c. In other places brick-work resembling the earth raised over a new grave is built, and over this a house erected ; and at other places, especially in the streets of large towns, a place about a yard square is cleaned, a few bricks raised on three sides, and smeared with lime. All these places go by the name of durgah. At each place a person constantly stays, and gathers the couries given by passengers. This is a kind of trade. When a man takes it into his head to build a durgah, and maintain himself from the couries given to the peer, he pretends to have received orders from the peer in a dream, to build a durgah and become his servant.

Many of the wood-cutters, however, are Hindoos. These people have assigned different divisions of the Sunderbunds to various gods and goddesses, as the Musulmans have to different peers. The names of the principal gods and goddesses of this wilderness are Kalooryu, Dukshinuryu, Booree-t'hakoorance, Vuhoo-t'hakoorance, Huree, &c. These Hindoo wood-cutters raise elevations of earth about three or four inches high, and about three feet square. Upon these places they place balls of earth, paint them red, and before them perform a kind of pooja, offering rice, flowers, fruits, the water of the Ganges taken from the river Hooglee, &c. The head boatman keeps a

fast, and the god or goddess points out to him in a dream where they may cut wood without the tygers having any power over them.

The Sunderbunds, besides supplying the capital and the country all round with excellent fire-wood, produce immense quantities of fish, and on the borders of this forest salt is manufactured. The process of making salt, is very simple : first the earth impregnated with salt is collected from the side of the river, and placed upon a kind of sieve or drainer, underneath which a large pan is placed. Water from the river is poured upon the earth spread on the sieve, and this water, being thus still more impregnated with salt, falls into the pan below, and from thence into another pan at the outside of the mound of earth which is raised to keep in the water poured on the earth as above-mentioned. The water from this pan is then boiled in a furnace, containing a great number of separate cups, and by continued boiling the salt crystallizes, is taken out of the cups with a spoon, and afterwards deposited in the company's store-house.

I here add some account of the natural productions and internal commerce of Bengal. For what I am enabled to give on these subjects I am greatly indebted to a pamphlet printed at Calcutta for private information some years ago, and to the communications of a very intelligent friend.

“The general soil of Bengal is clay, with a considerable proportion of silicious sand, fertilized by various salts, and by decayed substances, animal and vegetable. In the flat country, sand is every where the

basis of this stratum of productive earth : it indicates an accession of soil on land which has been gained by the dereliction of water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden, and their dates remembered. A period of thirty years scarcely covers the barren sand with soil sufficient to fit it for rewarding the labours of the husbandman ; the lapse of a century does not remove it half a span from the surface. In tracts, which are annually inundated, the progress is more rapid ; and that, for obvious reasons, which equally explain why such tracts exhibit a greater depth of productive soil, and a larger proportion of clay, than other regions. A compound of calcareous and silicious earth assumes in many places a firm texture and forms a stone named kankur. In some parts, iron ore enters into the composition, and gives it a still firmer texture. A similar accretion of sand and clay bears the same appellation. Silicious stones of various kinds, which have fallen from the hills, chequer the contiguous plains, and form one more exception to general uniformity. If the variable proportions of clay and sand, and the circumstance of frequent alterations in the channels of rivers, be considered, great inequality of soil may be expected, though it be composed of few substances.

“ The orchard is what chiefly contributes to attach the peasant to his native soil. He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit. Or-

chards of mango trees diversify the plains in ever part of Bengal. The delicious fruit, exuberantly borne by them, is a wholesome variety in the diet of the Indians, and affords him gratification and even nourishment. The Palmyra abounds in Vahar: the juice extracted by wounding its summit becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindoo and Muhomedan religions, by the use of inebriating liquors. The coconut thrives in those parts of Bengal which are not remote from the tropick: this nut contains a milky juice grateful to the palate, and is so much sought by the Indian, that it even becomes an object of exportation to distant provinces. The date tree grows every where, but especially in Vahar; the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the central parts of Bengal: its nut which is universally consumed throughout India, affords considerable profit to the planters. The bassia thrives even on the poorest soils; and abounds in the hilly districts; its inflated corols are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seed, is in mountainous countries a common substitute for butter.

“ Besides these, which are most common in the several provinces of Bengal, other trees are planted, but more sparingly; and that, for the owner's use only, without any view to profit. The various sorts of use-

ful trees, which either grow wild or thrive with little care, are too many to be enumerated in this place. But we must not quit the subject of plantation without remarking, that clumps of bamboos,* which, when once planted, continue to flourish so long as they are not too abruptly thinned, supply the peasant with materials for his buildings, and may also yield him profit.

Opium, it is well known, has been monopolized by government. It is provided in the provinces of Vahar and Benares, and sold in Calcutta by public sale. For many reasons this monopoly seems less exceptionable than any other.

“ Many of the cultivators obtain from the same land a crop of potherbs, or some other early produce, before the season of sowing the poppy. It is reckoned a bad

* The bamboo is applied to innumerable uses among the Bengalees: as, the roofs, posts, sides and doors of their houses, the oars and roofs of their boats, their baskets, mats, umbrellas, fences, palanqueens, fishing-rods, scaffolding, ladders, frames for clay idols, &c. &c. are all made with the bamboo. A native christian was one day, in my presence, shewing the necessity and importance of early discipline. To illustrate his proposition he referred to the bamboo used in a wedding palanqueen, which is bent at both ends to rest on the bearers' shoulders. The bamboo is bent to the proper shape when quite young, and is tied and made to grow in this shape, which it retains ever after, so that at the time of cutting it is fit for use.

practice : whether it be so or not, the labour of the culture is not diminished by having taken an early crop. The land must in either method be thoroughly broken, and pulverized ; for which purpose it must be ploughed twelve or fifteen times : this work is succeeded by that of disposing the field of irrigation ; several weedings, a dressing of manure, and frequent watering, employ much labour ; but the most tedious occupation is that of gathering the opium, which for more than 2 fortnight employs several persons in making incisions in each capsule in the evening, and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven rupees eight anas, is not more advantageous than the cultivation of corn.

“The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by oil of poppy seed to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy ; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy seeds have been thrashed out.

“This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract from the leaves and stalk of the poppy, and with the gum of the mimosa ; other foreign admix-

tures have been conjectured, such as cow-dung, gums and resins of various sorts, and parched rice.

“Tobacco, it is probable, was unknown to India, as well as to Europe, before the discovery of America. It appears from a proclamation of Jahageer’s, mentioned by that prince in his own memoirs, that it was introduced by Europeans into India, either in his, or in the preceding reign. The truth of this is not impeached by the circumstance of the Hindoos having names for the plant in their own language; these names, not excepting the Sungskritu, seem to be corrupted from the European denomination of it; and are not to be found in any old composition. However, the practice of inhaling the smoke of hemp leaves and other intoxicating drugs is ancient; and, for this reason, the use of tobacco, when once introduced, soon became general throughout India. The plant is now cultivated in every part of Hindoosthan.

“It requires as good soil as opium, and the ground must be as well manured. Though it be not absolutely limited to the same provinces, its culture prevails mostly in the northern and western districts. It is thinly scattered in the southern and eastern provinces. In these, it is seldom seen but upon made ground; in those it occupies the greatest part of the rich land, which is interspersed among the habitations of the peasantry.

“The culture is laborious, as it requires the ground to be thoroughly broken by repeated ploughings. The tobacco, though transplanted, needs one or two weedings, and a hand-hoeing. It is frequently visited by

the labourer to nip the heads of young plants, and afterwards to pick off the decayed leaves. But the crop is gathered with little labour, and the drying of the tobacco does not employ much time : for it is dried by simple exposure to the open air, either, on beds of grass, or on ropes ; it is, however, removed under shelter during the great heat of the day and the heavy dew of the night.

“ Though it require an excellent soil, tobacco might be produced in the greatest abundance, to supply the consumption of Europe.

“ Excepting tobacco, which is exotic in India, this fruitful region seems to have been the parent country of most productions which were once ranked among luxuries, but which are now become necessities of life. The sugar cane, whose very name was scarcely known by the ancient inhabitants of Europe, grew luxuriantly throughout Bengal in the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa.

“ A sudden rise in the price of sugar in Great Britain, partly caused by a failure in the crops of the West Indies, and partly by the increasing consumption of this article throughout Europe, was felt as a serious evil by the British nation. Their eyes were turned for relief towards Bengal ; and not in vain. An immediate supply was obtained from this country ; and the exportation of sugar from Bengal to Europe, which had commenced a few years earlier, still continues ; and will, it is hoped, be annually increased to meet the growing demand for it.

“From Benares to Rungpoor, from the borders of Asam to those of Kutuku, there is scarcely a district in Bengal, or its dependent provinces, wherein the sugar-cane does not flourish. It thrives most especially in the provinces of Benares, Vahar, Rungpoor, Veerbhoom, Vurdman, and Midnupoor; it is successfully cultivated in all; and there seem to be no other bounds to the possible production of sugar in Bengal but the limits of the demand and consequent vend of it. The growth for home consumption and for the inland trade is vast, and it only needs encouragement to equal the demand of Europe also.

“It is cheaply produced and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies, it cannot be afforded for six times that price. So great a disproportion will cease to appear surprising, when the relative circumstances of the two countries shall have been duly weighed and impartially considered. Agriculture is here conducted with the frugalest simplicity. The necessaries of life are cheaper in India than in any other commercial country, and cheaper in Bengal than in any other province of India. The simplest diet and most scanty clothing suffice to the peasant, and the price of labour is consequently low. Every implement used in tillage is proportionably cheap, and cattle are neither dear to

the purchaser, nor expensive to the owner. The preparation of sugar is equally simple and devoid of expense. The manufacture is unincumbered with costly works. His dwelling is a straw hut ; his machinery and utensils consist of a mill constructed on the simplest plan, and a few earthen pots. In short he requires little capital, and is fully rewarded with an inconsiderable advance on the first value of the cane.

“ Cotton is cultivated throughout Bengal. Formerly the produce was nearly equal to the consumption, and very little was imported by sea ; or brought from inland countries. But the increase of manufactures, or the decline of cultivation, has now given rise to a very large importation from the banks of the Jumuna and from the Deccau. It is there raised so much more cheaply than in Bengal, that it supports a successful competition, notwithstanding the heavy expenses of distant transport by land and water ; and undersells cotton of a middle quality in those very provinces where this article was heretofore abundantly produced. A fine sort of cotton is still grown in the eastern district of Bengal for the most delicate manufactures ; and a coarse kind is gathered, in every part of the province, from plants thinly interspersed in fields of pulse or grain. This last kind is almost exclusively employed in the coarsest manufactures for home consumption ; and the cotton, imported through the Dooab, chiefly supplies the looms at which better cloths are wove.

“ Several species and numerous varieties of the plant afford this useful production. Some sorts are undoubt-

edly indigenous in America ; others are certainly natives of India. Whether exotic or indigenous in Arabia, it has been long there : the culture was thence introduced into the Levant ; and the produce, with its Arabic name, was conveyed into Europe. But India has in all times been the country most celebrated for cotton manufactures ; and even now, although the skill and ingenuity of British artisans have been exerted in the improvement of this important branch of manufactures, the finest muslins of Bengal remain still unrivalled by the fabrics of Great-Britain.

“ Europe was anciently supplied with silk through the medium of Indian commerce. But, according to most authors, it was the produce of China only ; and even there was sparingly produced. Were the fact important, it might be shown, that the culture was not unknown to the eastern parts of Hindoost’han. For the ancient language of India has names for the silk worm, and for manufactured silk : and, among the numerous tribes of Hindoos, derived from the mixture of the four original tribes, there are too classes, whose appropriated occupations (whence too they derive their appellations) were the feeding of silk-worms and the spinning of silk.

“ The excessive price which silk bore in Europe, when it could be obtained only through the commerce of India, rendered this the most valuable article of oriental traffic. The silk-worm, long since introduced into Greece, afterwards propagated in Italy, and more lately in France, left India deprived of its exclusive commerce in silk, Bengal has now recovered a share in

the supplying of this production : but, unless we are misinformed, the raw silk of Bengal bears in the European market a price somewhat inferior to that of the best Italian silk. As the filatures of Italy have been copied in Bengal, it does not occur to us, that we ought to ascribe this inferiority to defective manufacture. It has been thought, that the best silk is not obtained from worms fed on the sort of mulberry which is commonly cultivated in Bengal. Experiment has seemed to confirm this notion, and possibly the management of the silk-worm may be likewise defective. That this may be the more easily ascertained, we shall fully describe the present management : although this detail will leave us no room to notice a curious topic ; namely, that of silk obtained from wild worms, and from those which are fed on other plants besides mulberry. It is a subject interesting as well as curious, since much silk of this kind supplies home consumption ; much is imported from the countries situated on the north east border of Bengal, and on the southern frontier of Benares ; much is exported, wrought and unwrought, to the western parts of India ; and some enters into manufactures which are said to be greatly in request in Europe.

“ To plant a new field, the waste land is opened with the spade in the month of April ; good soil is brought, and enough is thrown on the field to raise it one cubit. The ground is well broken with the plough, and levelled with an implement, which in form resembles a ladder, but which implies the place of a harrow. The mulberry is planted in October ; the slips are cut a span

long, and are thrown into a hole and covered from the sun; they are continually watered, until, at the end of a fortnight, they begin to vegetate. They are now transplanted into the field, in holes distant a span from each other, and nearly one span deep; four or five cuttings are placed obliquely in each hole, which is then filled up so as to cover the slips with a finger of earth closely pressed down. So soon as the plants appear, in December, or January, the field is weeded. In April, when they are grown to the height of a cubit, they are topped, so as to leave a stem one hand high; otherwise it is thought, that the leaves would be bitter and hard, and that the worms would refuse them. A hand-hoeing is now given; and, a fortnight afterwards, the leaves are ready for use. The plant is then cut down a little above the root, and the silk-worms are fed with the leaves; the field is weeded, if necessary, and another crop is obtained in June, and a third in July: but the leaves only of the last crop are gathered without cutting the stem, because that operation at so late a season would, it is apprehended, injure the plant. The field is again weeded; and a fourth crop is ready in September: after gathering it, the ground is ploughed four times with two ploughs, and levelled with the implement above-mentioned. In November, a hand-hoeing assists vegetation and accelerates the best crop which is cut in December; this is followed by a hand-hoeing, and weeding, and is succeeded by another crop in March. The same course recommences; and the field, if sufficiently attended and laboured, will continue to be productive during many years.

“Five varieties of silk-worms are distinguished : the kind, which, as its name indicates, seems to be thought native, is preferred.* The balls, preserved for the grain, are kept in bags suspended to the roof of the peasant’s hut : when the insect is ready to burst its prison, a few cods are placed in a large basket on one shelf of a frame provided for the nature of the worm. The frame in common use consists of sixteen shelves placed in a shed upon vessels filled with water, by way of precaution against ants. After the moth quits their covering,† attendance is required, to remove the males, so soon as their functions have been performed ; and the females, when they have produced their eggs. The basket is carefully covered with a cloth, and in a fortnight the worm quits the eggs. They are first fed with leaves, chopped very fine ; as they advance in their growth, they are dispersed into more baskets on the several shelves of the frame, and are supplied with leaves cut in larger pieces, and latterly with whole leaves, until the period when the insect quits its food ; as soon as it recommences eating, branches of mulberry are thrown on with the leaves upon them, and the insects eat with eagerness and soon fill the baskets on

* “It is called *dasee*. Whether this and the other sorts be only varieties of the *Bombyx Mori* (as is probable,) or different species, we have not learnt. The wild silk-worms seem to be different.”

† “From the perforated balls, a coarse silk is obtained, which is known in the home commerce by the name of *Nat*.”

the whole number of shelves : they arrive at their full size in little more than a month from their birth ; and, changing their skins for the last time, are disposed to begin their cones. They are now removed to baskets divided into spiral compartments, where they spin their webs and cover themselves with silk. When the cone is completed, a few are set apart for propagation, and the rest are exposed to the heat of the sun for the purpose of killing the chrysalis.

“ The peasant sells the cones to the filatures, most of which are in the employ of the company. From the rejected balls, they wind silk by the following process : the cones must be allowed to cool after exposure to the sun ; the excretions of the worms are collected from the feeding baskets, and thrown into a hole dug for that purpose. The balls of silk are put into the hole, which is carefully covered up. In two days the cones are taken out, and boiled in an earthen vessel ; and the silk is wound off by a hand-reel or by the common one ; both of which are simple, and do not differ materially from the machines used for the same purpose in Europe. From the fur picked off the cones, a coarse silk is spun, which is used for making carpets and for other purposes.*

As this subject is curious, I shall add another interesting article, by a very intelligent friend, on the cultivation of the mulberry plant and the rearing of silkworms.

• Remarks on the Husbandry and Internal Commerce of Bengal.

“ There are few articles which the farmers of Bengal take more pains in cultivating, and which they preserve in neater and cleaner order than the mulberry plant. The growth of it, however, is not contracted for, as for indigo plant and some other things, but is sold by the former to the silkworm-breeder on the spot, sometimes making those bargains in one way and sometimes in another.

“ The species of mulberry tree chosen for the food of the silk-worm bears a much smaller fruit, but has tenderer leaves, than the kind usually found in gardens, yet it is no way inferior in size when suffered to arrive at its natural growth. The intention of planting it in fields to so great an extent, is to provide a sufficiency of leaves from younger shoots, because the tenderer and more juicy substance which is found in these, make them still fitter for feeding the silk-worm than leaves of the older trees.

“ The farmer when he intends to prepare a piece of ground for mulberry plant, first encloses it with a high smooth bank to prevent the entrance of cattle, and the consequent loss of his labours, in the eager destruction that would be made of the leaves. He then digs over the inclosure with the large kind of digging-hoe, called a kodallee, to lighten the soil to a considerable depth, and afterwards ploughs it repeatedly till the earth is reduced to a fine mould, which is then fit for planting.

“ This is performed by cutting the stems of some standing plant into pieces of a span long, and setting them half buried in the ground, in even rows, about a foot and a half asunder. The usual time for doing this is

in October or part of November, and the cuttings, thus planted, take root and shoot up in straight stems to the height of a yard or so by the end of March, when the first crop from a new field commences. This is gathered by cutting stems and all, and is sold on the ground by the row, the price being regulated by the plenty or scarcity of the season for silk-worms. The first crop being cut, the farmer's next business is to obtain a second, by hoeing away the weeds between every row, and earthing up the plants a little. After this the plant shoots up higher and stronger than before ; and is again ready to be disposed of by the end of July ; but the second and succeeding crops are gathered by stripping off the leaves from the stems from time to time as the silk-worm breeder may require them. In the months of October and November the naked stems are again cut, which produce a fresh crop of leaves as before for the ensuing year ; and in this way a field of mulberry plant, from its first planting, yields successive crops, in a general way, for the space of ten or twelve years, before it becomes poor and exhausted, and then a new plantation takes place in fresher soil.

“ From the mulberry plant thus produced, the quantity of silk-worms subsisted by it in Bengal may be easily supposed immense, when the quantity of silk manufactured into thread at the company's factories alone is considered, and when the number of natural threads which are required to make a single one of raw silk is likewise recollected.

“ The business of the silk worm breeder (busnee) is to furnish the factory with the small pods or clews of

natural silk in which the worm or caterpillar incloses itself when it is about to undergo its transformation into the moth or butterfly state; and this he does by contract. The general name of the worm is poloo, and that of the silk pod topa.

“ The accommodations provided by the busnee for this business are few and simple, though his care is particular and extreme. All the things he makes use of are a row of bamboo stages or shelves, and two kinds of mat for placing the insect upon at different periods of the business, which may be termed their feeding and spinning apartments. The former is merely a thin straw mat about four feet square, bound round the edges with a slight bordering of reeds to give it some firmness for laying hold of, and is commonly called a data. The latter is substantially the same as the former, but provided with an appendage for the worm to fix its thread upon in the first stage of spinning, or, if it may be so termed, for laying the foundations of its house. This appendage is a kind of trellis'd partition erected on the mat about two inches high, beginning from the middle and proceeding in a spiral form to the outermost edges, each circumvolution being about two inches asunder from the one adjoining. In the interspaces and trellis'd openings of this partition, which are formed sufficiently wide for the purpose, the insect begins its silken lines, and the mat thus furnished is called a chunurkee.

“ The busnee commences the season (or his business if new) by setting apart or procuring a sufficient quantity of late spun pods, which he calls bechun or seed.

The goodness of these he tries by shaking them close to his ear, and the sign of their being sound is a slight rattling occasioned by the insect inclosed. The pods thus chosen for seed are termed chhunch.

“ In about ten days from the completion of the pod the new-formed moth cuts its way out from the silken inclosure, and immediately unites with the female, in which case, should the circumstance happen in the morning; they are to be separated after noon, and during the night the female deposits a large number of eggs, and dies.

“ In ten days more the eggs are hatched, and an innumerable quantity of minute insects are thereby produced, over which the busnee scatters the mulberry leaf, minced and shred into the smallest particles possible, three times a day. Within six days from this time they are distributed over the mats in a due proportion to the space which they are intended to occupy, and two days afterwards the worms cast off their skins. At this stage they obtain the term of ak kulpya, and in other two periods of six days each succeeding this, they undergo a second and third operation of the same kind, taking the corresponding terms of dooe-kulpya, tree-kulpya successively. After the latter state is obtained, they then begin gradually to ripen, as it is called, on the completion of which the worm leaves off eating and begins to spin. This takes place in about two days after the last mentioned period, and is known to the busnee by the semi-transparent appearance which the substance of the worm exhibits, as well as by the colour which it then assumes. This is nearly the same with the silk which it afterwards produces, and is for the

most part yellow, very little white silk being found in Bengal.

“ As the worms increase in size, the busnee increases their allowance of mulberry leaves, but shreds them less and less, till at length he gives them whole leaves, and even branches too. His care in keeping and feeding them is very great, especially while small. No person of the family but the feeder himself is allowed to go near them, and it must be first known that there is nothing in his breath, or about his own person, offensive to the worm, before he is employed himself to attend them. He is careful to abstain from several articles of food, &c. which are commonly eaten, and does not even touch them. There are likewise some other restrictions and ceremonies observed at certain stages of the business, but as they seem to favour more of superstition than of real utility, they are scarcely worth notice.

“ When the busnee perceives that the worms are sufficiently large, and ready for spinning, he carefully removes them from the feeding mat, and places them on the spinning one, in the interspaces of the spiral partition before-mentioned.

“ The operation of the worm commences in the first place by attaching a number of threads alternately to the bottom and sides of the inclosure it occupies, in different places, which forms a multangular figure, and constitutes the outward boundary of its destined habitation as well as the basis and support of its further operations. Having concluded this necessary preparation, it then proceeds to work inwards, sedu-

lously filling up every angle and vacancy till it is completely hidden from sight and closely wound in its own silken shroud. During the time of spinning, which is completed in a day, the spinning mats are set out in the sun, but in a position vertically inclined with the bottom upwards. The pods after being detached from the mats are exposed to the open sun for some days successively in order to destroy the inclosed insect; but the method made use of at the company's factories for this end, is to set them in large ovens heated to a requisite degree, which more effectually and speedily answers the purpose.

“Though the silk-worm business may be carried on at any time of the year, there are three seasons which are commonly observed for it, viz. in March, August, and November, or December, which are denominated from the corresponding names of the months, the Choitru, Bhadru and Ugruhayunu months, &c. &c. of which the former is esteemed by far the most plentiful and secure; the second is extremely hazardous on account of its happening in the rainy season, and therefore less attempted, and the third may be called a medium of the other.

“During these seasons long ranks of men with large baskets of silk kakoons (the term which Europeans give the topa or pod) on their heads are seen running from all quarters to the silk factories, where their loads are immediately weighed, and carried to the account of the different busnees, or breeders, that have sent them.”

DEATH OF SEVERAL

OF THE

MISSIONARIES.

ACCOUNTS OF THE DEATH OF MR. GRANT.

From Mr. Ward's Journal.

Oct. 31, 1799. IT was but yesterday that I noted in my journal the sickness of brother Grant ; so lately did it alarm me. This morning however, his fever took a more dangerous turn, and he had a convulsion fit. We were alarmed ; but still thought we should not lose him. After dinner, however, symptoms of death were too evident. At half past two o'clock he died, very calmly, though his disorder prevented our fully knowing the state of his mind. I know not when any death so affected me. We were all overwhelmed with sorrow, consternation, and disappointment. I know not when I felt so forcibly the apostle's words :—*How unsearchable are his judgments, and his ways past finding out !*

MR. BRUNSDON TO DR. RYLAND.

Serampore, Dec. 4, 1799.

VERY DEAR SIR,

THE way which God takes with his people is often as unsearchable as his nature, and his dealings with them as hard to flesh and blood as parting with right eyes and right hands. Yet though clouds and thick darkness are round about him, and hide the design of his actions from us; still justice and judgment tempered with infinite mercy guide the whole; and when the vail is withdrawn we shall see the propriety of every dispensation of his providence, and have abundant reason to bless him for the severest stroke of his rod.

I could gladly leave off here, and casting all my cares and sorrows on the Lord, inform you only of that goodness and mercy which have followed us to this place. But I must not. The Lord has been pleased to afflict us by removing to himself our brother, our very dear brother Grant. Yes, he has finished his course, and entered into the joy of his Lord, just as we have girded on our sandals. He has obtained the victory, and gone to receive the crown, just as we are approaching the scene of action. But while we are smarting beneath the stroke, we cannot but bless the name of our dear Lord for that kind support, and those soul animating consolations he affords us. So true it is that he never corrects but in measure, and with some glorious end in view 'Tis our prayer it may prove to us, what sanctified afflictions are to the

people of God, a rich blessing. Rom. v. 3, 4. Heb, xii. 11. Below are a few extracts from my Journal since we wrote to England last.

Lord's-day, Oct. 27. We had public worship. The Governor and ten other gentlemen attended. Brother M. preached from Acts iii. 26. In the evening from Rom. xii. 1. Brother Grant is poorly to-day of a cold, attended with a kind of stupor.

Lord's-day, Nov. 3. Alas! what shall I write? Our Lord has this week smitten us with a grievous stroke, by bereaving us of our dear brother Grant. He was called from earth to heaven on Thursday, October 31, about two o'clock in the afternoon. We had no serious apprehensions of his death, till about ten o'clock that morning. His wife had just raised him up from the bed, when a fit seized him, or rather death struck him with his dart, and claimed him as his prisoner. We moved him to the bed again, and he appeared much easier. When the physician came, he ordered hot water in bottles to be applied to his hands and feet, which the warmth of life had in great measure forsaken. He said he was in no pain, and could feel the warmth of the water. He spoke but very little all the time of his sickness, and the interval of reason from Monday morning was very short, being generally in a kind of stupor. The doctor told us, that if brother Grant got over to-day, he should think him safe. I sat by him while all the rest were gone to dinner: I gave him some roast fowl, which he chewed, while labouring for breath, but was unable to swallow it. I then gave him something to drink, which he took out

of the spoon very eagerly. I felt his hand lying in a bottle of water ; it was still cold : he raised it, slightly pressed my hand, and laid it down again, looking hard at me, with a placid countenance ; but was too weak to speak to me. I had left the room a few minutes, and on returning, he appeared much the same as in a former fit. The doctor arrived in a few minutes, and told us he was dying. Not many minutes after, he breathed his last, without a sigh, a struggle, or a groan, except the trembling of his lips from the convulsive throbs. His wife, poor woman ! was greatly distressed ; and indeed it was a mournful stroke to us all : yet we were not left to sorrow as those who had no hope. Sister Grant was supported far beyond what could have been expected. In the evening I read Psalm xc. and engaged in Prayer. Brother Marsham read 1 Thess. iv. We found it very good to wait on God, and leave the dark providence with him, while trusting his promised grace. I sometimes thought I could almost see him bowing amongst the heavenly throng, and hear his Lord and ours say, It was well that it was in thy heart to come thus far—while his peaceful end gave death a more pleasant appearance.

The night is long and dark, but the morning will be glorious indeed, when the righteous shall rise in their Saviour's image, and shine forth as the son in the kingdom of their Father.

In the night our dear Captain arrived, and in the morning brother Forsyth. About eleven o'clock we proceeded to the Danish burying-ground. Brother

Forsyth went before the corpse, which was borne by Portuguese men; my wife and sister Iidd followed next, then the Captain and brother Marshman, and brother Ward and myself closed the short and simple train of mourners. At the grave, brother Forsyth gave out, "Why do we mourn departed friends," &c. read 1 Cor. xv. and closed in prayer.

This morning, brother Ward preached from 1 Cor. xv. 54. *Death is swallowed up in victory.* The Governor, and two other gentlemen attended. I felt much comforted by the discourse. In the evening, he preached from Jonah iv. 6, 7. *Jonah was exceedingly glad of the gourd: but God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.*

Your's, &c.

D. B.

MR. FORSYTH TO THE DIRECTORS OF THE LONDON
SOCIETY.

Nov. 18, 1799.

THE Baptist Missionaries arrived at Serampore about a month ago. Governor Bie has shewn them much kindness. He has, moreover, set on foot a subscription to build a *protestant* church, there being none of that description there before, only a popish Portuguese one; and will no doubt employ them, along with others, to preach in it. This is all encouraging: in it the divine wisdom, goodness, and faithfulness are clearly to be seen. But sorry I am from my heart to inform you that, about ten days after their arrival, one

of our friends, Mr. Grant, was seized with a fever, of which he died in a few days. From the small acquaintance I had with him, and what he was so free as to communicate to me of his experience and the history of his life, I formed a very high opinion of him, both as to his gracious attainments and his natural temper. Though little did I think a few days before he was taken ill, when he was so free in imparting to me these anecdotes, that I should so soon have occasion and in adorable providence be called to speak at his grave, and preach his funeral sermon, which yet was the case. Being at Churmoh, the Dutch settlement, where I preach every Lord's-day morning, our friends sent me word (as I had desired them if he were worse) that Brother Grant was in a dangerous way. On which, though exceeding poorly at that time myself, I set off early in the morning on foot, and was at Serampore about day-light. You may think what my feelings were, when on entering the house, the first sight I saw was the pale corpse of my dear deceased brother, stretched on the bed of death; a disconsolate widow with two children, and the surviving brethren and sisters lamenting their loss, and weeping under the stroke of providence. *How unsearchable are his judgments, and his ways past finding out!*

That morning about eleven o'clock, the corpse of our dear brother was interred, and at the desire of our friends, I delivered a short discourse at the grave. On the Wednesday following (for I had to preach at Churmoh and Calcutta on the Lord's-day) I preached what might be called his funeral sermon, from Rev.

xiv. 13. *Blessed are the dead, &c.* The Governor, his family, and a number of other Europeans, with I believe some (country born) Portuguese attended, and I trust not without satisfaction and benefit.

Let it not be thought that this instance is a proof of the unhealthiness of this country; for, so far as I know, few of the kind occur, of Europeans dying or taking disorders on their arrival, or of their being in any extraordinary degree unhealthy afterwards, if they live as they ought to do. There are now living in this neighbourhood, many persons who have resided from twenty to thirty years in this country, and have been generally very healthy.

ACCOUNTS OF THE DEATH OF MR. FOUNTAIN.

From Mr. Powell.

Moypauldiggy, August 26, 1800.

I now address you on a very mournful occasion, which has filled all who are concerned for the glory of God here with the most lively anguish. Little did I think that brother Fountain's course was so nearly finished. Yet it has pleased an all-wise providence to take him away, just as he seemed fitted for usefulness, by a good knowledge of the language, which he attained by dint of close application. He was one of the only three that could preach to the natives. He was also the leader of the singing in worship, and had a pleasing knowledge of notes, with an agreeable voice. I

used, when writing to him, to direct my letters "To the Chief Musician." He died on the 20th of August, at the house of Mr. Fernandez, at Dinagepore, of a dysentery, or rather a complication of disorders, which preyed on him for several weeks, and baffled the power of medicine, and convinced us, by its rapid progress, that his end was near. His death ought by no means to be imputed to the unhealthiness of the climate (as Europeans generally enjoy as good health here as they do in their native country,) but rather to a weak and feeble constitution, ever disposed to sickness, of which he experienced a great deal, both in England and in this country. When Mr. Thomas first saw him, after his arrival here, he remarked to me, that he did not think him formed for longevity, and was apprehensive that a climate so warm as this would prove injurious to a person of such a sickly habit. His complying with Mr. U's request to make indigo for him at this place was the occasion of his visiting this part of the country. In July last he wrote to me, a little before he quitted Serampore, that he was very unwell, and that if the Lord did not bless the voyage, he could hardly expect to return. On his arrival here, I perceived that he was exceeding ill, and I feared he was nigh the grave. After staying here a few days, I accompanied him and Mrs. Fountain to Dinagepore, on the 26th of July, where the assistance of one of the Company's surgeons was procured, who was kind and attentive to him. After experiencing a few favourable symptoms, his disorder wore a threatening appearance,

so that he was not expected to survive another day. Mr. Fernandez, at brother Fountain's request, wrote for me, and said, that if I did not hasten to Dinagepore immediately, I might never see him again. 'This was on the 13th of August ; I was then at Saddamah'l, a place 24 miles distant from Dinagepore. On receiving the mournful tidings, I instantly set off on my journey, and reached Dinagepore about two in the morning. When I saw him, his emaciated countenance and frame exhibited such a melancholy spectacle, that I sought for a place where to weep—

A mortal paleness on his cheek,
And glory in his soul.

I sat up with him, and was glad of an opportunity of relieving Mrs. Fountain, whose turn it was to sit up with him. I was much comforted to find him so composed, and resigned to the divine will. He spoke of his faith in Christ, and talked sweetly of the Saviour. Death, to him, presented no terror, but assumed the mild and pleasing aspect of a messenger of peace.

Dr. Young's description of the dying christian was exactly realized—

“ The chamber where the good man meets his fate,
“ Is privileg'd above the common walk of virtuous life,
“ Just on the verge of heaven.”

When I asked him where he would be buried, he misunderstood me, and thought I spoke of an epitaph for his tomb. Let there be none on mine, said he ;

but soon after added, if any thing be said, let it be this :

JOHN FOUNTAIN,
MISSIONARY TO THE INDIES,
Aged 33.

A SINNER SAVED BY GRACE.

As he lay languishing in pain, and his voice becoming more and more feeble, he often expressed the most earnest desires to depart. Once, as I was helping him up, he said, “O that I could now slip away, and go to my heavenly Father!” He repeatedly said to those who visited him, that he was not afraid of death—that there was no saviour but Christ, and that his hopes were firmly fixed upon it. At his desire many portions of scripture were read to him, and hymns from Dr. Watts, and the appendix, as expressive of the desires of his soul. The doctor who attended him said to me, that he never saw a person so composed, resigned, and prepared for death, as Mr. Fountain; and wished to die like him. When a gentleman observed, that it would be a miracle if he was raised up again, Mr. Fountain replied, he only wished to live with the prospect of death and heaven in view. “What would it avail me now,” he added, “if I were Governor General; and how miserable should I be to go into the presence of God with my sins! Jesus Christ is my righteousness—my soul is established in him.”

I am sorry that I have been able to recollect only a few of the many expressions he uttered during his ill-

ness. After I had left him a few minutes one day, to take rest, he sent for me, clasped my hand, and exclaimed with an emphasis, "I am safe, I am happy, and am now going to my heavenly Father!"

On awaking from a short sleep, one day, he said to me, "I am so happy, just now without pain, that at this rate I thought I could live out four generations." He desired that all the natives who knew him might be informed that he was not afraid to die—that there was no Saviour but Christ—and that if they did not believe on him they must perish for ever. 'The Lord's-day prior to his death, he told Mr. Fernandez, that the next Lord's-day he should spend in heaven. The hopes and consolations of the gospel were a seasonable support to him; and to die as he did, appeared to be so comfortable, that I could not forbear wishing myself in his stead, with such a bright and glorious prospect in view. This solemn awakening providence, I trust, has been a season of profit to several. Two gentlemen, under serious impressions, who visited brother Fountain three or four times every day, professed themselves to have received great benefit by seeing such tranquillity in a dying christian. "Surely," said one, "this must be genuine religion, which so sticks by a man in his dying moments."

Mr. Fernandez behaved with the greatest tenderness and kindness to him, and is much established in faith by seeing brother Fountain's happy exit. On account of its being the height of the season for making Indigo, my business would not allow me to attend brother Fountain to the last. I was obliged to leave

him two days before his death. One of the two gentlemen above mentioned supplied my place, and was so kind as to sit up with him at night. Mr. Fernandez got a coffin made for him. The corpse was escorted to the grave by a guard of Sepoys; I mean a party of the Company's soldiers: and as there was nobody else to speak over his grave, the funeral service of the church of England was read by Mr. Burgess. The Judge and Chief Magistrate of the place attended. Owing to my treacherous memory, this will be an incoherent letter. Sister Fountain in the depth of her sorrow, expressed a wish to die with him.* He desired the person who engaged in prayer before him, to pray that his place might *soon* be supplied, and that God would send *more* labourers into the vineyard. He was prepared for this great event, he had lived the life of the righteous, and died the death of the righteous.

From Mr. Marshman.

Sept. 20, 1800.

Our dear brother Fountain is with us no more! He finished his course at Dinagepore on the 20th of August. A violent dysentery seized him in June. For a considerable time we thought it was got under, and in consequence he went to Moypauldiggy to make Indigo this season, at the particular request of our worthy friend Mr. U. On his arrival there, he gave us great hopes of an entire recovery, which we mentioned in our letter to the Society. But the next letter inform-

* Mrs. F. has since been delivered of a fine boy—a fatherless child in a strange land.

ed us that he was just on the point of death ; and he expired on the very day that we received the news of his being worse. Oh, what a dispensation is this ! To his disconsolate widow—to us—to our dear friends in England—how mysterious ! A man in the prime of life, thirty-three years of age, who had just acquired the language, and of whose usefulness we had formed considerable expectations. Yet he is taken away from his work, his brethren, and his spouse, to whom he had been united only nine months. But we have a Saviour who ever lives ; and oh, how does *his* love to his church, and care of her, transcend ours ! We therefore desire to bow in silent submission to his wise and righteous will. We cannot doubt for a moment of our being in the way which he hath led us, and we also firmly believe that after he hath chastened and humbled us, he will be pleased to smile upon us. He hath twice smitten us, but he can heal us, and it is nothing with him to save by many or by few. It is true, at present we are obliged to go out mourning, while we attempt to scatter the gospel seed ; but surely the time will come when the word of the Lord shall have free course and be glorified.

**BRIEF ACCOUNT OF MR. FOUNTAIN'S CHRISTIAN
EXPERIENCE.**

Mr. Fountain to Mr. Sharp.

Mudnabatty, Murch 29, 1799.

AS you knew my father, and I believe all of us, you will probably be ready to ask, how or when I first be-

gan to think about religion? I cannot tell either the time or manner with any precision, though I am far from thinking either to be very singular. Reading and observation have brought me to believe that many of those who are appointed to obtain salvation, are (even before their conversion) the subjects of feelings which perhaps those never know who are suffered to fill up the measure of their iniquities, and at last receive the due reward of their deeds. I remember to have had pretty strong convictions of sin, and remorse of conscience, when I was about eight or nine years old. I thought much about original sin, but knew not what to conclude respecting it. I sometimes supposed that our *christening* did all that away; yea I was sometimes ready to think it did every thing for us. But by examining the Bible I soon began to doubt the supposed efficacy and even propriety of infant baptism. But when this prop failed me, I had another whereon to lean for a while. I thought I was much better than any boy I knew. I went strictly to church, not only on Lord's-days, but on prayer-days. Yea, so carefully did I attend church, that I well remember being detained to roast some meat for dinner one Lord's-day, I spent most of the time in weeping. In those days I used often to call in at the *Meeting* as I went by; and I think to this day I can remember almost every text from which I heard Mr. Smith preach, and a great part of the hymns which you then gave out; though I never saw a hymn-book till many years after that time. I was in the daily habit of hearing all manner of reproach cast upon every one who went to the meeting:

and yet I could not help considering them as more excellent than their neighbours. The first person I ever saw baptised was that amiable man, T. D.—I was considerably struck with the propriety of the mode.

The circumstance of brother R's leaving the establishment had some effect on my mind. Every body called him a fool for so doing, and concluded he had taken the road to ruin; but the manly, or rather the christian spirit, with which he bore the threatenings and reproaches so cruelly heaped upon him, made me draw a contrary conclusion. About this time, I joined the singers at church, and then began to *spoil* my pharisaical righteousness. A lad who sang treble along with me, being of a much lighter turn of mind than myself, I was induced to go a walking with him in the fields on a Lord's-day afternoon, where we often engaged in foolish conversation and play. This has often been like a dagger to my heart afterwards. Week after week have I resolved to be better on the next Lord's-day; but my resolutions were all in vain. At this time I frequently heard you preach; but one sermon from 1. Cor. i. 23, 24, had more effect upon my mind than any other. About the time of your going from Oakham to Manchester, I began to long for some personal acquaintance with you. I found all was not right with me, yet I scarcely knew what to do. I lamented your departure, perhaps more than your most intimate friends.

When I was about eighteen or nineteen years of age, *Hervey's Meditations* fell into my hands. 'Till then I had read nothing but my bible, and the prayer-

book. This ushered me as it were into a new world ! It expanded my mind, and excited a thirst after knowledge ; and this was not all : I derived spiritual as well as intellectual advantages from it. I shall bless God for this book while I live upon earth, and when I get to heaven I will thank dear Hervey himself.

The first persons whom brother Greenwood baptized were Mr. L. and J. M. I had previous knowledge of it, and determined to go to see the ordinance administered, and to hear what Mr. G. had to say on the subject. On the Lord's day morning before I went to meeting, I carefully read all I could find in the New Testament on the subject of baptism. That day I became a baptist in principle. After this, I went to meeting as often as I could. I had a growing sense of the evil of sin, and gave up all hope of salvation by works of righteousness which I had done.

I began to perceive that I must leave the established church, but how to do it I knew not. My father, two brothers, and myself, were the support of the choir at church, and on that account somewhat conspicuous. I thought that if I left, there would be great notice taken, and so much said, that I should not know what to do. This lay heavy on my mind. The Lord, who knew my desires, wrought my deliverance in a very unexpected manner ! A vestry-meeting was held, and, lo ! without any previous notice or consultation, it was agreed by the church-wardens to break up the singing society. That very evening they sent for all the music-books which we had belonging to the church. This set me at liberty so far, and I now

went constantly to meeting ; but what unkind treatment I endured in consequence, I will not attempt to describe. Blessed, for ever blessed, be the Lord, who supported and brought me through !

Soon after I began to attend constantly at the baptist meeting, Mr. R. took some notice of me. He was a man after my own heart. Our souls clave to each other ; nor can time, distance or death, ever separate them. Mr. G. likewise acted towards me with the tender concern of a father. I shall for ever acknowledge my obligations to him. About three quarters of a year after my constant attendance, I was led to see sin, (not in its *true* colours, I have not done that yet, but) so as to sorrow for it after a godly sort. I mourned more for its *own evil*, than for its direful consequences as to myself ; though I was sometimes almost ready to give up all hope of pardon. I saw, and loved the holiness of God. I knew he might be righteous in my condemnation ; but I scarcely thought he could be just if he pardoned me. I wanted salvation ; but in a way consistent with the divine honour. Blessed be God, that the invitations of the gospel are addressed in the manner they are ; to perishing, lost, unworthy sinners. *Whosoever will, let him come—Come unto me all ye that labour and are heavy laden, and I will give you rest—Him that cometh unto me, I will in no wise cast out.* On scriptures of this import I leaned with a trembling hope, and urged them again and again at a throne of grace. 'The Lord is faithful and just ! He manifested to me a sense of his pardoning love, and taught, yea, assured me, that grace

could reign in a way of *righteousness*. The recollection of these days is precious still. Oh, that I now possessed that flow of love to God which then warmed my breast !—After this, I staid at Oakham about seven years. During this time my knowledge of gospel doctrine, was I trust, somewhat encreased. I loved the people of God, and met with more respect than I was worthy of. Several circumstances concurred to prevent my being baptized there ; but in the various scenes which turned up, I now see the wisdom and goodness of God.

In March 1794, I went to London. After being an occasional hearer at many other places, I at length proposed myself to our dear Mr. Smith for baptism, and was received into the church at Eagle-street. I was baptized in October 1794, with five other persons, and Mr. Medley of Liverpool preached on the occasion. Soon after I had joined the church, one of the brethren who was a member of the Good-Samaritan Society in Shoe-Lane, invited me to join them ; and being informed of their object, I complied. 'Soon after joining this society, our late valuable friend, Mr. Savage, who was the secretary, took some notice of me, and mentioned to one or two of the brethren that he should like to send me abroad. He afterwards mentioned it to me, and I was much gratified by the proposal. We agreed upon my coming to India. In January 1796, I went to Oakham to take a farewell of my relations, and christian friends. In this journey I called on brother Fuller with a letter from Mr. Savage, acquainting him with my intention. Mr. F. was pleased to call a

committee on the business, and it was agreed to take me in part under their direction ; but Mr. S. dying before he had effected his purpose, I was placed entirely under the care of the society : And here I am this day, in the midst of Hindoos and Mussulmans, preaching (according to the grace given unto me) the unsearchable riches of Christ. I bless the Lord that he hath enabled me to do any thing for his glory. His is the power, let him use what instruments he may ; but the *excellency* of that power will indeed appear, if he should effect any thing by me. Oh, brethren, brethren ! cease not to pray for the conversion of the Hindoos and Mussulmans, nor for us who labour amongst them.

J. F.

MEMOIR OF MR. JOHN THOMAS.

AMONG the losses which this society has lately sustained by death, that of *Mr. Thomas* is distinguished by his having been the first person who, of late ages, introduced the gospel to the Hindoos. All that we know of him previous to his connexion with us, is from his own pen. A narrative of his conversion under a sermon by Dr. Stennett, his going to India, and his preaching to the natives of that country, has already appeared, both in the *Baptist Register*, No. V. and in our *Periodical Accounts*, No. I. We have therefore only to add a few remarks from what we have seen and heard of him since that period.

From the first interview that took place between him and the Society, which was at Kettering on Jan. 10. 1793, we perceived in him a great degree of sensibility, mixed with seriousness, and deep devotion ; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realising application of the strong consolations of the gospel. He seldom walked in an even path : we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the extatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching : but the truth is, his talents were adapted to that kind of preaching to which he was called : a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of brahmans, pundits and others, being assembled to hear him, one of the most learned whose name was Mahashoi, offered to dispute with him. He began by asserting, that " God was in every thing : therefore (said he) every thing is God—you are God, and I am God." " Fie, fie, Ma-

hashoi ! (answered Mr. Thomas) Why do you utter such words ? Sahaib, (meaning himself) is in his cloaths : therefore (pulling off his hat, and throwing it down) this hat is Sahaib ! No, Mahashoi, you and I are dying men ; but God ever liveth." This short answer confounded his opponent, and fixed the attention of the people ; while, as he says, he " went on to proclaim ONE GOD, ONE SAVIOUR, ONE WAY, ONE FAITH, and ONE CAST, without and besides which all the inventions of man were nothing."—Another time, when he was warning them of their sin and danger, a brahman full of subtilty, interrupted him by asking " Who made good and evil ?" Hereby insinuating that man was not accountable for the evil which he committed. " I know your question of old (said Mr. Thomas ;) I know your meaning too. If a man revile his father or his mother, what a wretch is he ! If he revile his Goroo,* you reckon him worse : but what is this, (turning to the people in comparison of the words of this Brahman, who reviles God ! God is a holy being, and all his works are holy. He made men and devils holy ; but they have made themselves vile. He who imputes their sin to God is a wretch who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Brahman ; yet the murder of many Brahmans does not come up to this : for if I murder a Brahman, I only kill his body ; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others

* His teacher.

to do so, I infect, I destroy, I devour both body and soul to all eternity.”——Being on a journey through the country, he saw a great multitude assembled for the worship of one of their gods. He immediately approached them ; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being an European, meant to do. After beckoning for silence, he thus began : “ It has eyes...(pausing, and pointing with his finger to the eyes of the image : then turning his face by way of appeal, to the people) but it cannot see ! It has ears...but it cannot hear ! It has a nose...but it cannot smell ! It has hands...but it cannot handle ! It has a mouth...but it cannot speak ; neither is there any breath in it ?” An old man in the company, provoked by these self-evident truths, added, “ It has feet ; but it cannot run away !” At this, a universal shout was heard ; the faces of the priests and Brahmans were covered with shame, and the worship for that time was given up.

His imagination being in itself lively, and much exercised by conversing with a people who deal largely in similitudes, it became natural to him to think and speak on divine subjects after their manner, and to gather instruction from the common concerns of life. If, (says he in his journal) I speak an opinion about a trifle, to a man like myself, and he does not yield directly to it, especially in any thing wherein I have the advantage of him in knowledge and experience, as in physic and surgery, I feel dissatisfied ; and if I do not speak out, I think in my mind that he is a stupid fel-

low, an unworthy object for me to lavish my wisdom upon—But if he be still more inferior, as my child, it is still more provoking—If he be still lower, as a servant, still the provocation increases—If he be one whom I have saved from the gallows, by bringing him into my service, and have bought, and paid dearly for his escape ; and though he knows my will, and I repeat it to him, yet he will not regard my opinion, but his own, and persist in it ; then is the provocation great indeed—If he do me mischief, it is worse than all. If he whom I brought to honour brings my name into contempt, and causes people to despise me, his best friend, what must now be my feelings ? Yet if human patience could hold out so long, it is all nothing in comparison of the forbearance of Christ towards us !”

He had a way of speaking and writing to persons in a genteel line of life that would come at their consciences, and generally without giving them offence. Sitting in a gentleman’s house in Calcutta, a Captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. “ Now, (said Mr. T.) he did this for his own sake only, and from the fear of man : how much more easy would it be to refrain from such a practice, if we feared God !” The Captain swore no more while in his company ; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education,

but excused himself by alleging that it was a habit, and he could not help it. "That, sir, (replied Mr. T.) makes your case worse. If a man gets intoxicated once, that is bad; but if by a succession of acts he have contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do; and this is the way to forsake it, and to find mercy."

His two very impressive letters to his nieces in England, will not soon be forgotten. See *Per. Acc.* Vol. I. pp. 457—463. They will give the christian reader a better idea of the spirit of the writer than any thing we can say; and if, after perusing them, he be not induced to search for his other letters, and what else can be found of him in the *Periodical Accounts*, we are mistaken. See the index to Vol. I, under the words *Thomas*, and *Letters*—Also Vol. II. pp. 44, 157—165.

He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment; and even where he has given offence to his friends, a single interview would often dissipate resentment, and rekindle former affection.

His sympathy and generosity as a medical man towards the afflicted Hindoos, though a luxury to his mind, often affected his health: and unless gratitude be unknown amongst them (as it is said they have no word in their language which expresses the idea) his name will for some time at least, be gratefully remembered.

Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in economy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. But when we consider the *affliction* that overtook him in Dec. 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than censure him; as little or no doubt remains with us that his unevenness of mind and temper, with other irregularities, proceeded from a *tendency* in his constitution to that which at length came upon him.

We shall conclude with a brief account of his death by Mr. *Powell*, and Mr. *Ward*. The former thus writes—"You have been accustomed of late to receive gloomy tidings from India; that the plains of Hindostan have been the graves of the Missionaries. Soon after one messenger had announced the death of Mr. *Grant*, another claimed the attention of your listening ear, and declared the departure of Mr. *Fountain*. A third followed his steps, and repeated the mournful tale, that Mr. *Brunsdon* was taken away; and now I have to tell you Mr. *Thomas* has put off his armour and quitted the field of action! In October 1799, we exulted that the missionary cause was so well supported, and strengthened; that there were *seven* brethren engaged in this glorious undertaking. Little did we suppose that the period was so near when their number would be reduced to *three*.

"You know enough of Mr. *Thomas*, to feel his loss, and shed a tear over his memory. Wearied with the

storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy.

“He was acquainted with his own constitution, and in early life thought that he should not reach beyond the middle age. For the last two years his health was visibly on the decline. Severe shocks of sickness had impaired his frame.

“On Aug. 10th, two months before his decease, he wrote as follows in his diary.—“Very much affected
 “this evening with a palpitation of heart, as though a
 “polypus, or some evil, was forming there, which will
 “soon put an end to his mortal life. A great fulness,
 “and pain about the region of my heart, has been
 “more or less felt for several weeks; but to-night it
 “is distressing.” About a fortnight after he spoke thus of his complaint—“My heart is not so much pained
 “this day or two: but the least extra motion brings a
 “fluttering palpitation and distress, which is a death-
 “like sensation I cannot describe.” In September he came from *Saddamahl* on horse-back to Dinagepore, a distance of about 24 miles. Great part of the country was then under water, and the roads in many places were broken up. The water which he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a

fever, which yielded to no medicine, or treatment, and never left him till it effected his dissolution. Mr. *Gardiner*, the Company's Surgeon at this station, gave him all the assistance in his power.

“During his visit to *Saddamah'l*, it appears by his dairy, that his mind was happily exercised in the things of God. Thus he writes : “Sept. 6, 1801. “This day let it be recorded, and remembered, oh my “soul ; that THE HIGH AND LOFTY ONE that inhabit- “eth eternity, hath looked upon thee, and revived the “spirit of the contrite. I was brought low, very low. “I sought him, and found him not : yet it was but a “little, and I found him whom my soul loveth. I “have been meditating on the power, willingness, “truth, and love of Christ as a Saviour ; and have se- “lected several precious testimonies of each. And “oh, his word has been sweet to me ? Blessed be God “for hope ? Blessed be the Son of God, who hath not “left me comfortless ? Blessed be the Spirit of God, “who hath not utterly forsaken me, but takes of the “things of Christ still, and shows them to me ? Oh “THOU who art able to keep me from falling, keep my “soul near ; do not depart, let me be filled, and revive, “and bring forth fruit, instead of being cut down ! “THOU hast begun to compass me about with songs “of deliverance : this is the first day I could sing for “many days past. Wait on the Lord, my soul “Wait !”

“He continued writing the state of his mind in his diary till Sept. 29th. That morning he wrote as follows, which are the last words that he ever wrote.

“ Still refreshed with a sense of the mercy received
 “ yesterday : still more by reading *Gospel Sonnets*.
 “ Those are sweet, enlightening, and blessed truths to
 “ my soul. Oh Lord, accept my early thanks, through
 “ the Redeemer, in whom thou art so well pleased ;
 “ and may they never cease to flow from this heart !
 “ *And the truth shall make you free.* As the truth
 “ maketh a man free, so error brings him again into
 “ bondage. We are as prone to error as we are to sin :
 “ we slide into it, and know it not, till darkness, fear,
 “ doubt, and confusion surround us ; and 'tis well if we
 “ know it then ! How necessary is our Lord's coun-
 “ sel : *Take heed of the heaven !*”

“ About this period, the world, and all sublunary
 things were receding from his sight. It was obvious
 to all, and to himself, that he was fast gliding down
 the stream of time into eternity. He could write no
 more.

“ Towards the close of his sickness his pains were
 exceeding great. He had periodical returns of cold
 fits, then a raging fever, then violent vomitings, and
 afterwards a dreadful oppression in the stomach, which
 threatened speedy suffocation ; so that it occasioned
 the most painful sensations to his friends about him.
 A day or two before his death he repeated in a very
 impressive manner, those lines in Dr. Rippon's Selec-
 tion : “ Jesus, lover of my soul, &c.”*

“ On mentioning the words, “ Other refuge have I
 none,” he paused, and expatiated on the ability of
 Christ to save : “ Yes (said he) we want no other re-
 fuge.” I never saw such beauty and force in that

hymn as on his repeating it. Verily all his hopes did centre in Christ. He knew no rock, but the rock of ages. When unable to read, his mind being well stored with scripture, he would frequently repeat passages appropriate to his condition. Once, when in extreme pain, he cried out, **O DEATH! WHERE IS THY STING?** On the 13th of October he breathed his last; and was buried by the side of *Mr. Fountain*.

“No more shall we see him standing in a circle of **Hindoos**, exhorting them to repent and believe the gospel. He panted and prayed for their salvation: but their stupidity grieved his heart. Much of his time was spent in preaching to them. No labourer could be more fatigued with the toil of the day, than he has been with addressing them on the great concerns of their souls, from morning to evening. He generally enjoyed an assured persuasion of his interest in Christ; and this remained with him to the last. No man could be farther from depending upon his own righteousness than he: he would often lament his vileness before God, and exclaim, “None but Christ! None but Christ!”

MR. WARD'S JOURNAL.

“**Brother Thomas** is dead! He caught cold in his journey from **Saddamah'l** to **Dinagepore**, and at night was attacked with the fever, which though it abated for a few days, returned with great force. After languishing about a fortnight, he died on the 13th of October, with a hope full of immortality. He had faults:

but never shall I forget the time when, after seeing **Kristno's** arm, he talked to him with such earnestness about his soul, and salvation, that **Kristno** wept like a child. It appears that this preaching led to his conversion. Thus brother **Thomas** led the way to India, and was the instrument of the conversion of perhaps *the first native*. Brother **Carey** preached a sermon on the occasion of his death, on Nov. 8, from John xxi. 19, *This spake he, signifying by what death he should glorify God.*"

Account of the affliction and death of Mr. Brunsdon, in a letter from Mr. Ward, dated July 22, 1801.

WITH the assistance of our dear sister **B.** I now attempt to give you a short account of the affliction and death of brother **Brunsdon**. I wish I may be able to furnish all that your anxiety may expect.

Brother **B.** enjoyed a tolerable share of health, till the beginning of **December** last, though his constitution was not one of the strongest. Brother **Thomas** told him soon after he became acquainted with him, that if he were not careful, he would not live long in this country. About the 7th of **December** he began to be very poorly of what we thought a cold, which it is supposed was contracted by standing on the damp floor of the printing-office, where we were employed in composing the **Bengalee Testament**. He seemed to have a great deal of bile on his stomach, and shortly had a bad cough, with a considerable degree of fever. We called in medical assistance. However he continued growing worse, so that we greatly feared the conse-

quences. On the arrival of brother Thomas on Dec. 17, he ordered the warm bath, which produced a surprising alteration for the better. From this period, brother B. began gradually to amend, though he laboured under a slow fever.

During this affliction his mind was blessed with peculiar enjoyments. At one time he said, "To live is wretched; to die is glorious." On another occasion, he said to me, "I have not such exalted feelings as some have had; but I have no fear: I feel that the everlasting arms are laid beneath me." Sister B. read to him several times out of the Psalms, &c. He observed that the word of God was never so sweet to him as then. He reminded sister B. of the happy end of her brother, and said, he used to wonder at his joys and longings to depart; but now he wondered no more: he felt something like it. On the 1st of March, after I had been preaching from, *Him that cometh unto me, I will in no wise cast out*, he shook me by the hand when I entered his room, and apparently with much feeling, said, "Yes; I know he will not cast me out." He seemed peculiarly sensible of the interposition of providence in sending brother Thomas hither three days sooner than was expected, who, by the use of the warm bath, apparently snatched him from the grave.

While thus gradually mending, he sometimes complained of being afraid that he was losing that happy frame of mind which he possessed when more afflicted. As soon as he appeared better he went almost daily to the house of Kristno, to read the word, and talk a little. This he enjoyed very much. At that

time Rasoo, Kristno's wife, was led aside to idolatry, and seemed averse to the gospel. She acknowledged to me the other day, that she should ever remember Mr. Brunsdon, who came and read the word of God, and spake to her, when her mind was hardened, and averse to Christ; as by these means it became tender, and she gave up herself to our Saviour in baptism. That ordinance day, and two or three following, brother B. very much enjoyed.

Towards the end of February he became worse again; and on the 1st of March went down to Calcutta, accompanied by sister B. to consult an eminent physician, whose prescriptions had been very useful to her, and whose benevolent attention to brother B. has left a lasting sense of obligation on our minds. He now learned that his principal complaint was an enlargement of the spleen, which had been coming on for some time. He remembered having had a pain in his side a good while, but knew not the cause of it. As usual, the Doctor ordered a course of mercury, to remove this complaint. For more convenient accommodations he removed to a Mr. R's,* who, though almost a stranger to him and us, treated brother and sister B. with uncommon kindness during his long illness. On the 8th of March, I went down to Calcutta. On my arrival, brother B. was going in Mr. D's car-

* Mrs. R. died lately. By a providential circumstance we became acquainted with her when at Serampore for her health. We hope to see her in heaven, as the fruits of the mission. See Periodical Accounts, No. VIII. p. 136, &c.

riage to Mr. R's. He was exceedingly reduced ; and I was greatly alarmed and shocked to see him. From the 14th to the end of the month almost, he appeared to be getting worse and worse. Some shivering fits on the 28th occasioned very painful apprehensions to brother Marshman, and others who were with him. However, all through the next month he appeared to be recovering : and about the end of the month he and sister B. returned home, as the time of her lying-in drew nigh. He continued to take mercury now and then, though his mouth was much salivated. During this time he supposed that he caught cold, as his throat became sore, and he felt himself evidently worse. Sister B. having been delivered about the 16th of June, he again returned to Mr. R's. The morning after his arrival, he went to the physician, who assured him that his complaint was no better than when he left Calcutta. Soon after this he discovered that his throat was ulcerated, and it became difficult for him to swallow his food. Getting still worse, at length he was scarcely able to swallow any kind of liquid, as what he drank returned through his nose, unless prevented by the pressure of his fingers. On the 26th of June, brother Carey brought us word from Calcutta, that he thought brother B. was in very great danger. As much of this news as was thought safe, was mentioned to sister B. ; and she resolved to go down to see him, though hardly recovered from child-bed. On the morning of the 30th of June, I went down to see him. As soon as I approached his bedside, he fell on his face, and wept for some time. In

the course of the day I suggested to him the propriety of composing his mind as much as possible ; and asked him how it was with him ? I informed him that his case appeared dangerous, and that I had many fears about him. He asked why ? I reminded him of his weakness, and of the danger of the fever returning. He complained of the confused state of his mind, and of his having lived too much without prayer, &c. I intimated that the foundation of hope remained the same, whatever his bodily incapacity might be. I asked him whether his views were not sometimes directed to the sacrifice of Christ, &c. ? He answered that he was not without such thoughts ; but his mind was very dead. This deadness, however, ought perhaps to be attributed to his bodily weakness, rather than to any thing else. He was evidently delirious in a degree, even while I had this conversation with him. I took his hand and laid it under my head. He seemed pleased with this familiarity ; said he was much revived at seeing me, and thought, if I could stay two or three days, he should be better. He talked of his anxiety to go up the country to Dinagepore, to itinerate, and recruit his health. His mind had been long set on this journey. His heart was quite in the mission ; discouragements affected him more than any of us ; and he heartily rejoiced in its success. His afflictions hindered him from acquiring so much of the language as those who came out with him ; but his capacity for learning it was great, and at first he made a rapid progress. He was often very low in spirits when he saw others overwhelmed almost with

the business of the mission, while he himself was laid aside. A few days before his becoming so much worse, he got a Mussulman servant to read the Bengalee Testament to him; and he explained to this man the reasons of his coming to this country. But to return—At his request I procured a pipe to convey liquid down his throat; and with this instrument he made incessant efforts to swallow. I watched with amazement his patience in this work; but all was ineffectual. The ulcer in his throat was inaccessible to medicine, and totally prevented his taking any thing to preserve life. Bark was injected four or five times a-day to keep him alive. I continued with him till midnight; and after taking a little rest, returned to Serampore on the Wednesday morning, not expecting any very sudden change for the better or worse.

On Thursday evening, July 2d, brother Marshman and sister Grant attempted to go down; but in crossing the river they were in great danger, and obliged to return. The next morning, however, they went. Soon after they were set off, we received a letter from Mr. R., informing us that brother Brunsdon was gone! He died between twelve and one o'clock on Friday morning, July 3d, 1801, in the 24th year of his age. For some hours before his death he appeared to suffer greatly: his cries were very distressing. His last moments were tranquil, though he was quite insensible. Indeed, such a degree of derangement existed during the greater part of his last affliction, that he was unable to think upon or feel his situation. The day before his death he was unwilling that sister B. should

leave him at all; saying, "I shall go—I shall go." He called the servants to his bed-side; and took leave of them; but was much discomposed.

As soon as we received Mr. R.'s letter, brother Carey and I went down; and in the evening, brother Carey, Marshman, and myself, Mr. R., with sisters Brunsdon and Grant, followed the remains of our dear departed brother to the grave. Brother Carey went through the religious exercises of the interment, in Bengalee and in English; which consisted of singing, exhortation, and prayer. A number of natives were present, who seemed somewhat affected with the word, and with the scene.

On Lord's-day, July 12, brother Carey delivered a funeral discourse at the mission-house, from some words which appeared to support brother Brunsdon, when about to enter the dark valley of the shadow of death:—*The Lord knoweth them that are his.*

May the sufferings and death of brother Brunsdon, like those of the martyrs, animate others to follow his example; not counting their lives dear unto them, so that they may finish their course with joy, and testify the gospel of the grace of God! Our brethren, Fountain and Brunsdon, though they labour no longer in the mission on earth, have left us two sons, who may learn the language as natives, be assimilated to the climate, and be the means of the conversion of thousands. "Instead of thy fathers, shall be thy children." May God fulfil his promise! And may this mission, even if it be sealed with the blood of martyrs, make the same blessed progress as it did during the short missionary

life of brother Brunsdon ! Then all its friends will have reason for ever to bless our Saviour for its establishment.*

W. W.

Memoirs of Mr. JOHN BISS, late one of the missionaries of Serampore, who died on his way from India to America.

“ Sunk though he be beneath the watery floor ;
 So sinks the day star in the ocean bed,
 And yet anon repairs his drooping head,
 And tricks his beams, and with new spangled ore
 Flames in the forehead of the morning sky.
 So Lycidas sunk low, but mounted high,
 Through the dear might of Him that walked the waves.”

MILTON.

Mr. John Biss was born in the town of Uffculm in the county of Devon in England, on the 10th of January. 1776. In his early life he had frequent convictions of the depravity of his heart, and of the guilt he had incurred while yet a child. With opening years, and amid the follies of youth they wore off. No permanent religious impressions appear to have been felt, until he attained the age of nineteen. The following narration of his exercises relative to his becoming a missionary is taken, in substance, from a

* In a little more than twelve months, God so blessed the mission, that 2,000 new-testaments were printed; thousands of small evangelical tracts were distributed; the chain of the cast was broken; the church, from four was increased to sixteen members, five of whom were natives; besides a numbers of other very favourable circumstances.

manuscript of his own ; it is without date, but was probably written about the close of 1798, or the commencement of the year ensuing. It appears to be a copy of the detail of his experience, written, to be presented to the mission society.

“ Nearly two years ago, I was united to a church of Jesus Christ, in Plymouth Dock, under the care of the Rev. Mr. Birt. As often as my situation would admit, being then in the militia, I valued it as my duty and high privilege to meet with the church in their public and private assemblies, and often found it good to be there. At a public prayer meeting, established the first Monday in every month, for soliciting the outpouring of the Spirit of God upon his churches and for the spread of his glorious gospel in our own and in foreign realms, and that he would bless his servants, who at the peril of their lives, had gone to erect the standard of the cross among bewildered heathen, I began to feel serious desires rise and increase in my heart, to become a missionary to India. Sometimes I was oppressed with the apprehension, that my thoughts on this subject were foolish and vain. I then would entreat the Lord to search me and try me ; to assist me to discover whether my motives were false and selfish, or whether directed by the glory of his sacred name. If they were wrong, I entreated him to cut off every such desire. I also made it a subject of continual prayer to God, that if my exercises of spirit were consistent with his sacred will, he would increase them ; stimulating me by his grace to activity in his vineyard, and opening before me, who am less than the least of his creatures, an effectual door.

“ About fourteen months ago, as I was one night on sentry, I believe in the hours from ten to twelve, in a place

extremely solitary, walking on my post, to and fro, while reflecting on the goodness and mercy of God towards me, my hard heart was melted down into contrition and sorrow for sin. O blessed, blessed moment ! While I was musing, the fire of love to God kindled in my breast, and the candle of the Lord shone round my head. For a few moments, I was almost lost in admiration. I scarcely knew whether I was in the body or out of the body. I believe I had my Saviour's presence with me.

“ During the two hours I felt myself in such a frame that I could give myself up in the hands of the Lord. While his love was shed abroad in my heart, I said ‘ if thou hast any message for any place, *send me.*’ I thought I could go any where, or suffer any thing for Christ, seeing he had done such great things for me. My mind was particularly anxious about going to India, to join the dear brethren, in publishing the glad tidings of salvation through a crucified Saviour to the poor Hindoos. On reading, soon after, that the Lord had taken several of his missionary servants, who had gone thither, to himself, my heart was filled with sorrow. Reflection, nevertheless, taught me that the Lord is righteous in all his ways and holy in all his works. While pondering on these mysterious providences, O thought I, what would I give were I only capable of filling up one of their places ; what would I give ! did I say ; I would, could I command them, relinquish ten thousand worlds, and count them but dung and dross for the inestimable privilege.. O my dearest Jesus I long to see thy kingdom come and thy will be done, on earth as it is in heaven ; I long to see the empire of Satan in ruin and that of Jesus in power and glory. O how I long

‘ To tell to dying sinners round,
What a dear Saviour I have found.’

“ Ah ! poor Hindoo sinners, there is every encouragement for you to come to Christ ! If you are friendless, he will be a friend to you and stick closer than a brother. Are you poor ? he can make you rich. He hath chosen the poor of this world to make them rich in faith, and heirs of the kingdom of heaven. Are you blind ? he can give vision. Are you lame ? he can make you leap as a hart. Whatsoever necessities you deplore, he can remove them. He can supply all your need according to his riches in glory.

“ Thus to recommend Christ in his lovely character, to sinners of every description, is my heart’s desire. O, methinks I could leave father and mother, brethren and sisters, wife and children, and all that is dear to my affections, could I hope to be an instrument for the conversion of a single soul. Since I have enjoyed an acquaintance with brother Marsdon, we have freely and often communicated our feelings to each other. - His heart is the counter-part of my own. We have repeatedly prayed together for divine instruction. Lord, be thou our teacher ! who is sufficient for these things !”

Pleased with these indications of a heart deeply engaged for the salvation of the heathen, the Mission Society encouraged Mr. Biss. He was placed for some time under the tuition of Dr. Ryland of Bristol, and in the spring of 1804, together with Mrs. Biss, and three other missionaries with their wives, arrived at New-York ; from which place they sailed first to Madras, and afterwards to India. Mr. B. with considerable facility acquired the language of the natives, and his station was resolved on at Saddamal, a few miles from Dinagepoor, in the vicinity of Mr. Fernandez, senr. and between two and three hundred miles from Serampore. Mrs. Biss was actually sent to the spot to make preparations for her husband’s arrival, who, though already

indisposed, it was hoped was not in real danger. During her absence, his affliction, which proved to be an induration of the liver, increasing, he wrote an affectionate farewell letter to his wife, which in the next number of this work, we shall endeavour to introduce. With all possible rapidity she returned. It was the decided opinion of the physicians and of the brethren, that for Mr. B. to continue in India, would be followed with his inevitable and speedy dissolution, and that a sea voyage would in all probability restore him. Mr. B. felt himself quite indisposed to leave Serampore, preferring a removal from thence to his heavenly house, to the uncertainties of a sea voyage. He yielded, however, to the judgment of his friends. In the Bremen, captain Singleton, he sailed for Philadelphia with Mrs. B. and four little children. The first fortnight after leaving the river his health appeared improving, but it afterwards began again to decline, and in one month from the time of his departure, on the 5th day of February, 1807, he fell asleep in the arms of that lovely Saviour, for whose sake, to "parents and friends and native land" he hath been assisted with cheerfulness to bid farewell.

Our departed friend was much struck with the mysteriousness of the providence which had call him to India, prepared him for teaching the natives, opened a door before him apparently for the purpose, and then called him from service. He requested of his afflicted partner, that, if, after his decease, a funeral sermon were delivered, it might be from the words of our Lord to Peter, "What I do thou knowest not now, but thou shalt know hereafter." His request was complied with, both at Philadelphia and Serampore.

In this affliction he declared he had no desire to return to England. All his anxiety was to be employed among the perishing and neglected heathen. It was his hope, that if prospects of usefulness should be obscured in India, they would open on his view in some colder climate. As his end drew near his mind became perfectly calm. His dear wife and four precious little ones, he was assisted to commend to the care of his covenant God, whom he knew to be the husband of the widow, and the father of the fatherless. He often said, "I am quite resigned—if the Lord has no work for me to do on earth, he can and will raise up others. I am willing to labour here, or to see him as he is, as he pleases."

On his dying bed he was often heard repeating or singing these lines,

Jesus lover of my soul,
 Let me to thy bosom fly ;
 While the nearer waters roll,
 While the tempest still is high.
 Hide me, O my Saviour, hide,
 Till the storm of life be past ;
 Safe into the haven guide,
 O receive my soul at last.
 Other refuge have I none,
 Hangs my helpless soul on thee, &c.

He spent much of his time in prayer, and even during the occasional delirium he experienced, a little before his decease, the things of God dwelt on his lips, and seemed to engage all his powers. He expired on the day above-mentioned, about four o'clock in the morning. His remains were shortly after dropped from the side of the

vessel into the deep, in hope of a joyful resurrection, when the sea shall give up the dead that therein are.

Since the arrival of Mrs. B. in America, the Lord has been pleased to take to himself one of her little ones. Her name was Mary. She was the oldest of the four. The child fell a victim to the dines. Her heavenly father has afforded her amid these tribulations his gracious supports, and enabled her to ascend the rock, while deep has been calling to deep below. She had hoped, agreeably to the recommendation of the Mission Society, to have returned in the Pacific, a "*ship of Tar-shish*" belonging to Mr. Ralston, with several other missionaries, the past fall season. National difficulties have hitherto prevented.

The saint lies dead ; beneath the waiting wave,
Borne by the mariner, he finds a grave ;
The wondering lipsers, to their mother say,
" What makes the sailors take papa away."

AN ACCOUNT OF MRS. CHAMBERLAIN'S DEATH,* IN A
LETTER FROM MR. MARSHMAN TO MR. SUTCLIFF.

Serampore, Jan. 8, 1805.

DEAR BROTHER,

I HAVE never been called to address a line particularly to you since our missionary connexion has been

* Mrs Chamberlain was born at Walgrave in Northamptonshire, Feb. 12 1779. She was the daughter of Mr. T. Smith. Her parents are both living : her father is a deacon of the baptist church in that village, under the care of Mr. Alex, Paine.

formed, till now, and this first occasion is peculiarly melancholy. However, the near relation of pastor, in which you stood to our dear deceased sister Chamberlain, calls upon me, who was an eye-witness to the painful scene, to furnish you with all the particulars in my power respecting her last moments. I will first, however, briefly mention the occasion of my being present with her in that trying hour.

The latter end of September, sister Chamberlain sent us a letter, mentioning her situation, and requesting that sister Grant might come up some time in November. To this, after consulting sister Grant, we sent an answer, signed by all the brethren, earnestly requesting her and her husband to come down, conformably to the general practice of Europeans in those seasons, that she might avail herself of all the assistance we could give her; withal stating, that sister Grant was so poorly, that she thought herself unable to come, but that she would if possible go up, in case sister Chamberlain could not come down. It seems that she had some desire to come down to Serampore; for she thus writes in a letter to Mrs. Marshman, dated Nov. 1, "I have had many thoughts about coming down, but have now given them up. For me to be at Serampore to lie in, and my husband at Cutwa, would make him very uneasy about me; and as he does not know how he could go down with me, so for me to travel ninety miles on the river by myself, at such a time, he thinks, would be presuming. He thinks that our being placed here by providence, it is our duty to

hope and trust in God, and wait his will. He also says, that

“ His love in time past forbids us to think,
That he'll leave us at last in trouble to sink.”

The Lord has been indeed exceeding kind and merciful to me; he preserved me from the small-pox in America, although I was in the room where it was; also from the yellow fever; and he commanded the sea in my favour, and wrought deliverance for me on the deep. He also raised me up, last year, when I was brought very low; yea, nigh unto the gates of the grave. Oh may I ever be made sensibly thankful for preserving goodness, and recovering mercy! Dear sister, I know you will feel for me, and I hope you pray for me, that I may be again restored, and have the pleasure to see a living child grow up in the fear of the Lord.”—Ah, thou dear departed sister! I cannot refuse the tribute of a tear to thy precious memory, while I am transcribing this short memorial of thy faith, hope, and gratitude. Though thou art removed, may thy dear infant grow up to imitate thy pious example! My dear brother Sutcliff will forgive this. None of all our bereavements has cost me so many tears as this last stroke.

MR. CHAMBERLAIN TO MR. MORRIS.

(On the death of Mrs. Chamberlain.)

Cutwa, Oct. 25, 1806.

AFTER my first bereavement it pleased God to provide me another help-meet in our dear sister Grant,

who became a blessing to me and those about me. Her intercourse with the native females was very helpful to the work of the mission, while her conduct in the family contributed in no small degree to its peace and welfare. But a mysterious and affecting providence has again bereaved me, and I am left, if possible, more destitute than before ! If I should attempt to relate a few particulars of this affecting event, you will excuse me if I am brief : for I tremble at the task.

Having lived together in mutual comfort about eight months, my dear wife began to look forward to the hour of distress. It was proposed to her to go down to Serampore, to meet the trying season, and to this she felt partly inclined ; but considering the distance, the turbulent state of the river at that time of the year, and her extreme timidity on the water, she feared it might be a hazardous attempt, and for a time had composed her mind to wait the event at Cuiwa. At length however the budgerow arrived from Serampore, accompanied with an earnest request for her to return with it to the mission family ; she therefore concluded to go down.

On the 17th of September we went on board the budgerow, accompanied with two of our children, and sailed for Serampore. The river was very rough ; but she did not appear so timorous as I expected. We went on till evening, when, alas, she was seized with her sorrows. We were now so far from home that it was in vain to attempt to return, especially as the stream was against us, and Serampore was still at a

great distance. To afford her as much composure as possible, I stopped the budgerow, and put the children on board the cooking boat. After three hours severe distress she was delivered of a fine boy, whom she received with great thankfulness : but alas, this was followed with dangerous symptoms. About six o'clock the next morning I perceived her countenance suddenly altered. I spoke to her but no answer. She breathed gently a few moments closed her eyes and fell asleep in Jesus.

Oh what a night, and what a dismal day ! We were now between Culna and Santipore, and had yet a long way to go. Foreseeing the event, I had before ordered the boat to go out into the stream, and make all speed ; and we arrived at Serampore in the evening. The next morning, the remains of my dear departed were conveyed by the brethren to the mission burying-ground, and committed to their kindred dust !

Since my arrival I have heard of the death of our dear child William Grant. Thus am I afflicted with wave upon wave, till I am ship-wrecked in the midst of the storm ! The arrows of the Almighty stick fast in me, and I am consumed with the blow of his hand. Yet still, "his strokes are fewer than my crimes, and lighter than my guilt." The Lord hath done it : I would therefore be dumb, and open not my mouth. Though he slay me, yet would I trust in him. The Lord gave, and the Lord hath taken away ; and blessed be the name of the Lord !

J. C.

POETRY.



An Evangelical Hymn,

Composed in the Bengal language, 1788, by RAM RAM
BOSHOO, a Hindoo Munshee.

CHORUS. O who besides can recover us,
O who besides can recover us,
From the everlasting darkness of sin,
Except the Lord Jesus Christ ?

1 Lo ! that Lord is the Son of God,
The intermediate of a sinner's salvation :
Whosoever adores him,
Will get over his eternal ruin.

O who besides can recover us, &c.

2 In all this world there is none free from sin,
Except the Saviour of the world
And his name is Jesus.

O who besides can recover us, &c.

3 That Lord was born into the world
To redeem sinful men :
Whosoever has faith to adore him,
'That's the man that will get free.

O who besides can recover us, &c.

4 With and without form, an holy incarnation,
That's the Lord of the world :
Without faith in Him, the road to heaven
Is inaccessible.

O who besides can recover us, &c.

- 5 These words of his mouth, hear, O men,
 For his sayings are very true ;
 " Whoso is thirsty, let him come to me,
 " I will give him the living water."

O who besides can recover us, &c.

- 6 Therefore adore, O my soul,
 Having known Him substantial ;
 And besides Himself
 There is no other Saviour.

O who besides can recover us,
 O who besides can recover us,
 From the everlasting darkness of sin,
 Except the Lord Jesus Christ ?



MR. THOMAS TO A RELATION.

Chandernagore, Aug. 24, 1798

- 1 And didst Thou from eternity
 Design to save a wretch like me ?
 Without a spark of real good,
 Found weltring in my guilt and blood ?
- 2 Who else my heart of stone could move,
 And give this heart to dread and love ?
 Who did this glorious work begin,
 And loos'd me from the love of sin ?
- 3 Shall I not keep Thee then in sight,
 Where'er I go by day or night ?
 Shall I not sweetly meditate
 On grace so rich, so strange, so great ?

4 And didst thou Lord from sov'reign love,
Choose me to realms of bliss above !
Ail through thy well-beloved Son
Before creation was begun !

5 What can I do ? What can I say ?
I ne'er deserved—I ca'nt repay—
Lost in thy wond'rous love, I fall,
And cry, my God, my life, my all.

6 Shall I now seek some new delight,
With those who never saw thy light ?
O never, never let it be ;
I'll chose no pleasure but in Thee.



The affectionate advice.

1 Farewell, beloved friends, once more, farewell !
For you our hearts have felt, and still shall feel :
Of late we've car'd, and some attention given,
Now we must leave you to the care of heaven.

2 If we should ever wickedly omit
To aid, or offer up our strong desire,
Let our right hands their wanted skill forget,
And all our hopes and joys in death expire !

3 Go then, dear friends, in your Redeemer's cause,
Go plough the briny wave, and brave the deep ;
Mercy and truth be with you as you pass,
Preserve your souls, your lives in safety keep.

4 Go join those much-lov'd names on yonder shores,
Go share their ardent honourable toil,
Mingle your souls with theirs, with theirs your joys,
And bear to them the blessings of your native isle.

5 Go teach the nations, sound the Saviour's name,
 As he was sent of God he doth you send ;
 His word of promise still remains the same
 " Lo I am with you always to the end !"



BY MR. WARD.

Prayers for Missionaries, on the sea.

- 1 " Smile Lord on each divine attempt
 To spread the gospel's rays,
 And build on sins demolish'd throne
 The temple of thy grace."
- 2 Oh, charge the waves to bear our friends
 In safety o'er the deep,
 Let the rough tempest speed their way,
 Or bid its fury sleep.
- 3 When they shall preach the Saviour's Word,
 Beneath the Banian's shade,
 Let the poor Hindoo feel its pow'r,
 And make his spirit glad.
- 4 Oh, let the heavenly Shaster spread,
 Bid the new cast arise,
 Till Brammhans preach the gospel word,
 And India taste its joys.



Composed in Bengalee by Mr. Carey, and translated into
 English by J. Fountain.

*The Indian renouncing Heathanism, and embracing
 Christianity.*

- 1 In serving vain idols, why thus spend my days,
 Since nought but destruction attends all my ways !
 The Lord of the world did descend from on high,
 And was born in our nature all sin to destroy.

- 2 Hitherto my whole soul, full of darkness has been,
And like other people I've gone on in sin,
With them I was drowning in misery's deep.
And on earth I discovered no way of escape.
- 3 Seeb, Doorga, and Kallee. could give me no aid,
No Debta nor Debbee, no off'rings were made,
No Brammhan, no Yogee, no deed done by me,
No, not all these united can set my soul free.
- 4 These all are quite useless, I've found them all vain,
From the pow'r of JESUS some hope I obtain :
These heavens and this earth are the work of his hands :
He animates all things ; all superintends.
- 5 My sin, and my holiness, now are my shame !
My passions, my wishes, my honour, my name ;
I now lay all down at CHRIST JESUS' feet,
And trust, though a sinner, I mercy shall get.
- 6 Ho ! All sinful people, this good news attend,
Salvation and Righteousness, now apprehend ;
This, this is the order he gives unto you,
And then after death you to glory shall go.



BY MR. MARSHMAN.

On the first Hindoo losing all for Christ's sake.

Oh God of matchless grace !
Thy pow'r and glory shine,
Before our blushing face,
And all appears divine.
Our fears are dumb before thy nod ;
We cry, Behold, the hand of God !

Let missionaries pray ;
 Let saints renew their trust ;
 The idols melt away :
 Let Brammhans cease to boast.*
 The mighty chain† that millions bound,
 Asunder burst, bestrews the ground.

Dear Saviour ! from above
 Regard these feeble sheep ;
 Encircle them with love,
 Their souls in safety keep !
 Let Hindoos speak thy praise aloud,
 While millions join th' adoring crowd !



BY MR. MARSHMAN.

*On finishing the translation of the New Testament
 in Bengalee.*

1 Hail precious book divine !
 Illumin'd by thy rays,
 We rise from death and sin,
 And tune a Saviour's praise :
 The shades of error, dark as night,
 Vanish before thy radiant light.

2 We bless the God of grace,
 Who hath his word reveal'd,
 To this bewilder'd race,
 So long in darkness held :
 His love designs ; his people pray ;
 His providence prepares the way.

* The Brammhans have often boasted that no Hindoo
 would ever embrace the gospel. † The Cast

3 Now shall the Hindoos learn
 The glories of our King;
 Nor to blind goroos turn,
 Nor idol praises sing :
 Diffusing heavenly light around,
 This book their shasters shall confound.

4 Deign, gracious Saviour, deign,
 To smile upon thy word ;
 Let millions now obtain
 Salvation from the Lord:
 Nor let its growing conquests stay.
 Till *earth exult* to own its sway !

