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**THE
HINDU CASTES
THEIR
LAW
RELIGION
AND CUSTOMS**

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AND CUSTOMS**

ARTHUR STEELE



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P R E F A C E.

THE following compilation was directed to be undertaken with the view of affording information on points of Hindoo Law and Custom hitherto referred to Shastrees of courts or special witnesses pending judicial decisions.

An obvious inconvenience resulting from this mode of investigation is the probability that the parties giving their opinion or evidence may be biassed by sinister influence. This consideration led Sir William Jones, so early as the year 1788, to propose the compilation of a Digest, on the model of the Pandects of Justinian, the execution of which, from the number of Sunskrit books to be consulted, and the discordant interpretations of different commentators, has hitherto been, for most practical purposes, a desideratum.* Other arguments are not wanting to show the great utility of elucidation on points, whether of written law or unwritten custom revered by numerous castes as law, on which, from the want of publications on the subject, little has hitherto been known, except by those gentlemen whose official practice may have enabled them to obtain local information.

“ The Dhurm Shaster, it is understood, is a collection of ancient treatises neither clear nor consistent in themselves, and now buried under a heap of more modern commentaries; the whole beyond the knowledge of perhaps the most learned Pundits, and every part wholly unknown to

Minute of the
Hon. the Govern-
or, July. 22,
1823.

* See the following pages.

the people who live under it. Its place is supplied in many cases by known customs, founded indeed on the Dhürm Shaster, but modified by the convenience of different castes or communities, and no longer deriving authority from any written text. The uncertainty of all decisions obtained from such sources must be obvious, especially when required for the guidance of a foreign judge, himself a stranger both to the written law and to the usage which in some cases supplies its place. The usual resource when the Shaster is to be consulted is to refer to the Pundit of the court, on whose integrity the justice of the decision must in the first instance depend: supposing, however, that he is honest and learned (which last quality is not now common and must daily become more rare), he has the choice of a variety of books to quote from, and in many instances the same book has a variety of decisions on the same question." "When the question depends on custom, the evil is at least as great: the law is then to be collected from the examinations of private individuals, the looseness of tradition must lead to contrary opinions, and even when any rule is established, it is likely to be too vague to be easily applied to the case in point. Add to this the chance of corruption, faction, favour, and other sources of partiality among the witnesses." "There are but two courses by which a remedy can be applied: the first is, to make a new code, founded entirely on general principles, applicable to all ages and nations; the second is, to endeavour to compile a complete and consistent code from the mass of written law and the fragments of tradition, determining on general principles of jurisprudence those points where the Hindoo books and traditions present only conflicting authorities, and perhaps supplying on similar principles any glaring deficiencies that may remain when the matter for compila-

tion has been exhausted. The first of these courses, if otherwise expedient, is rendered entirely impracticable here by the attachment of the natives to their own institutions, and by the degree to which their laws are interwoven with their religion and manners. The second plan* is, therefore, the only one which it is in our power to pursue. The first step towards the accomplishment of its objects appears to be to ascertain in each district whether there is any book of acknowledged authority either for the whole or any branch of the law; the next is to ascertain what exceptions there are to the written authorities, and what customs and traditions exist independent of them. The best modes of conducting these inquiries are, first, to examine the Shastrees, heads of castes, and other persons likely to be acquainted either with the law, the custom of castes, or the public opinion regarding the authority attached to each; and second, to extract from the records of the courts of justice the information already obtained on these subjects in the course of judicial investigation."

The period during which regular courts have been established in Guzerat naturally suggested those Zillahs as the field for inquiry of the second kind. The result of Mr. Borradaile's exertions in selecting cases decided by the Sudur Udalut has been lately printed, and that mode of investigation is about to be combined by that gentleman with a more extended system of local inquiry.

* On this point Sir W. Jones observes, in his letter to the Supreme Council of Bengal, March 19, 1788: "Nothing could be more obviously just than to determine private contests according to those laws which the parties themselves had ever considered as the rules of their conduct and engagements in civil life: nor could anything be wiser than by a legislative act to assure the Hindoo and Mahometan subjects of Great Britain that the private laws which they severally hold sacred, and a violation of which they would have thought the most grievous oppression, should not be superseded by a new system, of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance."

In the Dekhun, on the contrary, the British rule had been much later introduced, and care had been taken to avoid the sudden adoption of strict judicial forms, in many cases alien to the habits of the people. The native Government had been altogether Hindoo; the Peshwa and many others in subordinate authority were Brahmins; in the city of Poona are many resident Shastrees, including those receiving stipends from Government in the College, besides casual visitors at the Hindoo festivals; lastly, its position seems adapted to display varieties in castes and professions, which in a large inland town in the midst of an agricultural country are less affected by the influence of commerce and immigration. Here, therefore, the inquiry of the first kind was ordered to be conducted.

The Regulation Committee having accordingly prepared queries as the foundation of others to be introduced in progress of the investigation, they were transmitted to Mr. Chaplin, late Commissioner, and to Colonel Briggs, Resident at Sattara, with a request that they would adopt the measures most expedient to obtain the information required throughout the territories under their superintendence. The collection of judicial awards, both of our own and the Peshwa's time, was suggested; and subsequently, in consequence of a proposal to the heads of castes at Surat having created some alarm among the people, the Commissioner was desired to confine the proposed experiment on that point to some one district under his control.

These were the objects in view by the Honourable the Governor in Council in undertaking the inquiry: it is in the next place proper to state the manner in which the instructions have been carried into effect, and the ulterior measures still necessary in order to perfect the original design.

The inquiry naturally resolved itself into three general heads: 1st, To ascertain the particular text-books and

commentaries referred to by Shastrees as authorities; 2nd, To investigate the number and relations of existing castes, and their mode of preserving old or establishing new customs; 3rd, To compare the written law with the unwritten customs, and note their conformity with or opposition to each other.

1. *Law.*—Partly from the difficulty of the language, and partly also from the nature of the subject, our knowledge of the Hindoo law has hitherto been far from precise or extensive. Sir W. Jones observed on the code of Mr. Halhed (compiled by desire of Mr. Hastings), that however complete in appearance, it is in fact a translation of an injudicious Persian epitome, by no means faithfully rendering the original Sanskrit. The Institutes of Munoo, translated by Sir William himself, is an elementary work, treating, as most text-books and commentaries forming part of the Dhurmasastru would appear to do, of many topics foreign to what we term jurisprudence. The Digest of Jugunath, translated by Mr. Colebrooke, although other subjects are occasionally adverted to, is nominally confined to the law of contracts and successions, and the frequent occurrence of jarring texts and obscure commentaries forms a great objection to it as a work of practical reference. To supply the deficiency, we have Mr. Colebrooke's valuable translation of the treatise of Jimootavuhunu and of the chapter in the Mitakshura on Inheritance, the reports of cases decided by the Sudur Deewanee Udaluts at Calcutta and Surat, and the published works of Sir. F. Macnaghten and Sir T. Strange. The latter publication would appear in a great measure to have attained the object, so far as respects the law in force at Madras.

It has been ascertained, in the course of time, that different interpretations are given of original text-books by different commentators, and that among these, writers of

particular tenets are held as authorities in different provinces of India. Many apparent contradictions have originated from taking as collateral authorities the glosses or interpretations of writers of different schools, whereof the leading divisions appear to be those of Bengal and Benares.

The books chiefly referred to in Wywusthas in the Dekhun are the text-books of Munoo and Yadnywulkyu; the Mitakshura or Vidyaneswuree, a commentary on the latter; the Myookh; Nirunesindhoo; Hemadree; Koustoobh; and Purasurmadhoo—all apparently of the Benares school. The Mitakshura is preferred on account of its comparative clearness and decision, and is the work most usually quoted by the Sastrees of Poona.

It is to be understood that besides the foregoing all other books composing the Dhurmsastru, as well as the Veds, and in some instances the Poorans, are held of authority, though less generally known and less frequently referred to. In the pages following this introduction will be found a list of text-books and commentaries more or less imperfectly known to the Sastrees consulted at Poona. It was furnished by Wamun Sastree Satyu, and corrected by reference to the Hindoo College and other Brahmuns who attended the distribution of the Dukshuna in 1825.* Although in this list an approximation to correctness has been attained, it is not to be supposed that the exact number of Sloks has been assigned to each work, nor that the particulars as to date and subject-matter are in all cases accurate; its errors and defects may form the subject of future investigation, and the catalogue, on further inquiry, be completed. All information respecting the Sastrus has been, however, elicited with difficulty, partly

* Among these were Ragwacharee, Principal of the College; Sukharam Sastree, Gooroo of the Dhurmsastru; Ragwendracharee, of Sattara; Siddheswur Sastree, Moonsif of Joonur; Balacharee Adye, Jageerdar of Kher; Balacharee Toupe, Pundit of Dharwar; Semupacharee and Nurusupacharee, of Holjee, near Bellary.

from the backwardness of the natives to give precise information on any subject, but chiefly from superstitious prejudices.

On comparing the one now published with the lists given by Mr. Colebrooke, some important variations are observable, apparently arising from the latter having chiefly included the writers of the Gouryu or Bengal school. Of the text-books, the work called *Katyayun* appears as a *Sootr* in the Poona list, and the latter includes *Wamun, smrootee, Wridhsatatur*, and the *Slok*, not found in the former. Of the twenty-one *Oopumrootees* noticed by Mr. C. there are only two (*Boudhyayun* and *Aswulayun*) found in the Poona list. Ten commentaries and minor authorities only appear in both. Twenty-five mentioned by Mr. C. are omitted in the present, and upwards of 110 are found in the Poona Catalogue exclusively. Of their legal, as of their political, history the Brahmuns seem entirely ignorant, nor could the causes of the difference subsisting between commentators of different schools be at all traced in Poona.

The Abstract of Hindoo Law, as affecting Civil disputes, now published, has been prepared to answer purposes of reference, until the greater diffusion of original works* sanctioned as law shall have established the knowledge of it in a more perfect manner. It has been drawn up from answers to queries submitted to *Bhalchundr Sastree* of Poona, and afterwards corrected by the *Dhurmasastrees* of the College. It had been preferable to have obtained all the replies from the College in the first instance, but those received directly from them were so very meagre as to afford little information.

It is satisfactory to observe, that on comparing this Abstract with the translation of the chapter on *Inheritance*

* The *Mitakshara* and others have been already published in Bengal. The *Myookh* has been printed by order of the Bombay Government.

in the Mitakshura, there has been found an exact conformity on all but two immaterial points. These have been since corrected, and some additional references introduced, from Mr. Borradaile's Reports of Selected Cases. Although nominally limited to Inheritance, the translation of Mr. Colebrooke refers to several points relative to Marriage and Adoption, so that the correctness of so large a portion gives a fair criterion of that of the whole.

Some points of law appearing to have been decided by the Supreme Court of Calcutta have been subjoined as notes, from Sir T. Macnaghten's work, and some quotations have been made from the Digest of Jugunath, in order to facilitate comparison between the opposing authorities of the different schools. The most important points on which a discrepancy exists are—on the power of widows to adopt and inherit, the limitation as to age in adoption, the power of fathers over ancestral property, and the tenure of inherited property by females generally.

II. *Castes.*—It is well known that the ancient Hindoo law-books recognize four castes only, and prescribe the duties to be followed by each with minute accuracy. The whole system is founded on the supremacy of the Brahmun caste, and the ignorance and dependence of the others. It confines to the former the duties of the priesthood and an acquaintance with the national law and literature; it enjoins that Brahmuns should receive from others gifts to any extent as alms, without prohibiting them from amassing wealth; and by assigning expulsion from caste as a punishment to offenders against their ordinances (especially intermarriage and even contact, if the parties are of different castes), a provision is made for constant degradation, while no possibility exists that a man of a lower should by any degree of merit whatever obtain admission into a higher caste.

Under the operation of this system, the Brahmuns them-

selves are, owing to irregular intermarriages and other local causes, divided into numerous sects, the majority of individuals in which neglect the duties of study and abstracted devotion prescribed by the *Sastru*; the *Kshutriy* and *Wys* castes are thought no longer to exist, although several pretend to those titles; and besides the pure *Soodrus* (which the *Mahratta Koonbees* or cultivators are allowed to be) are a host of mixed castes, in various degrees of repute among the *Hindoos* of the present day.

In assigning the relative rank of the castes of *Hindoos*, there are two criteria chiefly to be borne in mind as influencing their estimation among themselves, viz. descent and occupation. The particulars of the former are to be found in several of the *Sastrus* written on the subject, laying down the genealogy of the castes and the pursuit each is to follow; but the variations which time and irregular marriages have introduced have occasioned other modes of estimating the respect paid to the higher by the lower castes: these are, 1, intermarriage; 2, eating together (the higher caste not accepting the invitation of the lower); 3, receiving water to drink at the hands of a lower caste; 4, touching the person (the touch or approximation of a low-caste man being considered pollution requiring purification by bathing—*spurs-dosh*). There is less strictness on the last two points, and the acquisition by any individual or caste of rank, wealth, or power, has of course a tendency to counteract the prejudices arising from their descent or supposed impure practices, but, as in the case of Europeans, by no means to overcome them altogether.

The enumeration found in the present summary has been prepared with regard to all these criteria, and may serve as the groundwork of a future more complete investigation. The books consulted by the *Sastrees* on the occasion were the *Jatiwivek*, the *Brohud Jatiwivek*, *Jatdurpun*, *Madhwu*

Kulpuntu, and Purseram-Prutap; and the compared list of castes, according to books and present usage in and near Poona, was drawn up by Wamun Sastree Satyu, Abba Bhut (Pooranek of Sam Row Pingule), Ramacharee Hoonhurleekur, Siddheswur Sastree (Moonsif of Joonur). It was afterwards submitted to and approved by Neelkunt Sastree Thute, Dadajee Chitwok, and Anaba Mendule of Poona. Many particulars have been since added from examination of the castes themselves.

The mythological origin of the four castes is generally known. Before the present Kulee-yoog a Brahmun was permitted to espouse a wife from each of the four castes; a Kshutriy was allowed to marry a Kshutriy, Wys, and Soodru; a Wys had two wives, one of his own and one of the Soodru caste; and a Soodru one only, of his own. Thence arose the distinction of the Unoolom and Pruteelom castes; the former consisting of the progeny of a higher-caste father with a lower caste mother; the latter *vice versa*; all being in general the offspring of legal marriage. For example, the descendants of the Brahmun by his Brahmune wife remained Brahmuns; those by his Kshutriy wife were termed Moordawusikt, &c. There are reckoned, besides the four original, six Unoolom and six Pruteelom castes.

The offspring by illegal marriage or adulterous connection between any of the foregoing sixteen castes, or of individuals among them expelled from the privileges of their caste, have gradually introduced the vast number of Sunkurjat, Wurunsunkur, or mixed castes now prevailing. It is doubtful, indeed, whether some of the titles are not merely local or professional designations, the main ground of distinction being the practice of intermarriage and eating in company or otherwise. In all these, however, an adherence to hereditary custom is maintained by the authority of an assembly of the caste, who prescribe the penance to be

performed by the offender, consisting of some sacrifice either in purse or person, and generally commutable into a fine or dinner given to the individuals of the caste.

From the above causes of intermixture, and the influence of immigration, the number of castes may be considered to be constantly augmenting, and the authority of the caste assemblies and of the Brahmuns over the rest to be decidedly on the decline since the introduction of the British Government.

From an examination of the lists, it appears that there are 193 castes mentioned in the books consulted, and about 150 castes and varieties said to exist in and round Poona. It will be seen that some of the *Sastru* names are not appropriated by any existing caste in that part of the country; that some existing castes are not mentioned in the books consulted; and that the occupation and relative estimation of some castes are different at present from what they should be, according to the written standard. Some of the particulars relative to foreigners especially bear evident marks of ignorance and prejudice, but all have been retained as elucidatory of the opinions prevalent among the Brahmuns on such topics.

Compliance with ancestral custom forms, it appears, the standard of duty in the great majority of Hindoos. All are anxious to preserve their own caste from contamination by refusing to intermarry or eat in company with any individuals of a caste lower than their own; and the spirit of the written texts, by which the higher castes affect to be guided, is enforced in the lower by the authority of Brahminical priests and caste assemblies. The religious ceremonies practised on all occasions, ordinary and extraordinary, in private houses, in the temples, and by the roadside, and the periodical assemblies at festivals and pilgrimages, serve to strengthen the ties of obedience both to one and to the

other ; although it is difficult to recognize in the rude sculptures revered by the common people the Awutars and deities described in the books. As in other superstitious countries, there is a general belief in miraculous cures at particular shrines and tombs of saints (whether Hindoo or Moossulman) supposed to be invested with superhuman powers. Vows are made, and the condition performed, although attended with severe torture to the individual who inflicts it on himself. Departed spirits are believed to haunt particular places, or the bodies of particular persons, then said to be seized or possessed by a ghost or demon ; and there is a generally supposed efficacy in astrology, spells, and sorcery, which is often not without real effect, acting through the imagination of the parties.

It would, however, be foreign to the objects of this Summary to enlarge further on the various ceremonies and opinions countenanced by the Hindoo religion or prevalent among the common people. It will be sufficient to annex the substance of replies received from different castes in Poona on the constitution of caste assemblies, the nature of the office of headman, and the mode in which their authority is exercised in taking cognizance of offences against caste discipline. Subjoined to these is a statement of the oaths said to be most binding in the different castes interrogated on that point.

III. *Existing Customs.*—The information compiled under the third title consists of the substance of replies from the castes and traders in Poona, together with details received by the late Commissioner in the Dekhun from the subordinate collectorates.

Under the letter P. is arranged—1. Replies from seventy-five of the resident castes to the inquiries prepared by the Regulation Committee, on the establishment of rules in castes, marriage, divorce, inheritance, wills and gifts, adoption, and

funerals, transmitted by the Collector of Poona. 2. Replies from 101 castes resident in Poona (including the former) to supplementary queries suggested in the course of the inquiry on caste, marriage, parentage, adoption, service, and slavery, community of property and partition, contracts; and on the customs of Sahookars and traders. The individuals consulted on this last branch were Siddheswar Sastree, Sam Row Perigule, Raghopunt Tuthe, Venkut Row Nana, Gopaul Row Despande, the Zumeendars of Joonur, Shesupa Naik Padshapoorkur, Bapoo Moonee, Bapoo Bhowanee Josee, Dada Lukree, Dyaram Atmaram, and other Sahookars. 3. As elucidatory of the rules in force among native tribunals, some cases have been selected from the Duftur of Ramsastree, Nyayudhish of Poona, in the time of the Peshwa Madhoo Row. The body of information is, however, chiefly compiled from direct replies.

By the letter S. are designated the extracts from a valuable report transmitted to the Commissioner by Colonel Briggs, resident at Sattara, containing replies to the queries prepared by the Regulation Committee, and a variety of additional information collected by that officer himself.

The abstract of inquiries conducted by Colonel Robertson in Khandesh (letter K.) consists of a few selected cases from the Register's file, of replies to the queries prepared by the Regulation Committee, and to others by the late Principal Collector and his assistants in the Southern Mahratta country. These replies appear to have been received from individuals of different castes and places of abode in the province assembled at Dhoolia, and selected on account of their experience and intelligence. It is matter of regret that the breaking out of the cholera before the completion of the inquiry rendered it less complete than it would otherwise have been; enough has, however, been elicited to demonstrate the utility of the investigation in that province.

In consequence of the lamented death of Mr. Thackeray

pending the extended inquiries instituted by him, a detailed report of the investigations prosecuted in the Southern Mahratta country was never forwarded. To many queries, however, replies have been received; those especially on the subject of Marriage and Slavery, compiled by Mr. John Warden, will be found to contain much valuable information; all of which is designated in the Summary by the letter D.

A number of awards by Panchaets of native arbitrators were received from Ahmednuggur, translations of some of which have been selected and appended under the proper heads.

The Appendix will be found to consist of an account of the institutions of the Gosaens or Gosawees, a singular fraternity of self-styled devotees, whose customs in many respects are assimilated to those of the monastic rule. This account was drawn up by Mr. John Warden, from replies to queries prepared by that gentleman, and submitted to the Gosaen pilgrims who last year assembled at the source of the Gunga or Godavery, near Nasik.

By the marginal references to the preceding Summary of the Law, the points of agreement or of discrepancy between the Brahminical books and existing custom will be in most cases ascertained.

In Poona the castes were assembled successively, and each question was proposed in order. The answer was given after a consultation between the headman and the most intelligent individuals, or between the latter only, in the presence of the rest of the caste. The inquiry was tedious, but it was not difficult to procure the willing attendance of the people after the object was understood. It is to be regretted, however, that from the backwardness of some to elucidate, even remotely, their religious customs, and the want of intelligence exhibited by others, the information now submitted, however correct so far as it goes, is far from complete. Many of those consulted could of course speak only to points within their

own limited observation ; in other cases no definite rule appears to exist—at least the rule is liable to modification in a particular case from the prejudices or partialities of native arbitrators.

A general conformity is, however, observable with the leading principles of the Hindoo system, which (so far as they affect civil disputes) appear to be as follow :—

1. The supremacy, generally speaking, of the Brahmun caste. Some castes permit the agency of their own priests, but the ceremonies performed are imitations of the Brahminical rites.

2. Severe penalties annexed to intermarriage or association with a lower caste.

3. Adoption, even by widows, in order to secure the continued performance of funeral oblations.

4. Inheritance, generally speaking, in equal shares by males only in equal degree of relationship, the degree of consanguinity indicated by the customary performance of funeral oblations being the principle on which property is inherited.

5. Community of property among the members of one family ; descended or ancestral property being considered as entailed.

On the other hand, the chief points on which the law and custom have been observed to be at variance are—1. The great variety of castes and sects ; 2. The custom of a second and inferior marriage, allowed to wives and widows in many castes ; 3. The small or irregular punishment in some cases enforced by caste assemblies ; 4. The disregard to legal restrictions as to caste, in trading and taking interest ; besides an infinity of local usages which have become established, unwarranted by Sastru, if not in opposition to its rules.

Such being the original design of Government in instituting the inquiry, and the extent to which it has been hitherto

letter from
Regulation
Committee,
13, 1826.

carried into partial effect, it has been considered expedient to circulate the whole in a printed form among the local authorities. In the first instance, by this means, the existence of usages may in some cases be established which are otherwise little known, or might be thought fabricated to answer a particular object, and in other's misrepresentations will be more readily detected. But the great benefit proposed is, that by local investigations, gradually carried on on the same basis, the defects in the present compilation may be removed, and all peculiarities of partial extent and observance be recorded; so that after the applicability and correctness of the information successively acquired shall have stood the test of time and judicial examination, and the extent of innovation occasioned by the institution of positive enactments shall have been ascertained, the ultimate object originally proposed by Government may be attained of separating and classifying the rules binding on all Hindoos from those which are observed by particular castes only, or by local varieties of the latter. In the words of the minute previously quoted, "After the Digest shall have circulated for a certain time as a book of information, though not of authority, it may ultimately be improved by the decision of all doubtful questions, the removal of all glaring blemishes, and the filling up of all great deficiencies, until it forms a complete code of laws sanctioned by Government, and accessible in their vernacular language to all classes of its subjects."

August 3, 1826.

ARTHUR STEELE.

NOTE.—In the orthography of such Sanskrit or Mahratta words as have not acquired by custom a particular English form, the plan of Dr. Gilchrist has been generally followed, as best adapted to express the sounds as well as to mark the

letters of the original words. It may be remarked that Mahratta words are often spelt with slight variations by the natives; and some sounds, as those of व or व may be expressed indifferently in English by w, v, o; y, ee. An italic letter serves to distinguish the following characters: ष, s; ढ, d; ढ, t. Uniform correctness on this point must not, however, be anticipated.

ABBREVIATIONS IN THE SUMMARY OF LAW, AS AUTHORITIES.

B. S.—Bhalchundr Sastree.

P. C.—Poona College, agreeing with do.

Mit.—Reference to the Sunskrit Mitakshura.

Mit. Tr.—Do. to Mr. Colebrooke's translation of the Chapter of the Mitakshura on Inheritance.

C. Dig.—Do. to Mr. Colebrooke's translation of the Digest of Jugunath.

B.—Do. to Mr. Borradaile's Selected Cases from the File of the Sudur Udalut.

Sir F. M.—Do. to Sir Francis Maonaghten's work on Hindoo Law.

Sir T. St.—Do. to Sir Thomas Strange's Elements of Hindoo Law.

them that the measure was only adopted to enable Government to decide upon civil suits in which their brethren were parties, they relented, and cheerfully imparted what was solicited. As, therefore, the motive for giving the information at all was to benefit themselves, it is not likely that they have practised deceit to the prejudice of their own rights. Several thousand Gosavees of the first rank, from all parts of India, attended the Yatra, and each had access to, and ascertained the accuracy of the information given by another. The same question was frequently put in two or three different shapes, and an air of consistency pervades the whole, which could not perhaps have been effected by falsehood, even if it had been an object to have kept us in ignorance.

(Signed) JOHN WARDEN.

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