

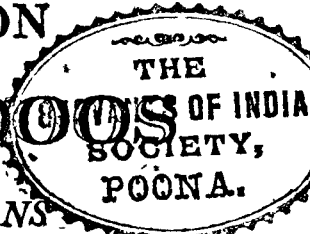
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VINDICATION  
OF  
**THE HINDOOS**  
FROM  
THE ASPERSIONS  
OF



THE SOCIETY OF INDIA  
SOCIETY,  
POONA.

THE REVEREND CLAUDIUS BUCHANAN, M.A.

WITH A

REFUTATION

OF THE

ARGUMENTS EXHIBITED IN HIS MEMOIR,

ON THE EXPEDIENCY OF AN

ECCLESIASTICAL ESTABLISHMENT

FOR

BRITISH INDIA,

AND THE

ULTIMATE CIVILIZATION OF THE NATIVES,

BY THEIR CONVERSION TO CHRISTIANITY.

ALSO,

REMARKS ON AN ADDRESS

from the

MISSIONARIES IN BENGAL TO THE NATIVES OF INDIA,

CONDEMNING THEIR ERRORS, AND INVITING THEM TO  
BECOME CHRISTIANS.

THE WHOLE TENDING TO EVINCE THE

Excellence

OF THE

Moral System of the Hindoos,

AND THE DANGER OF

INTERFERING WITH THEIR CUSTOMS OR RELIGION.

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BY A BENGAL OFFICER.

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## APPENDIX:

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### A.—Page 68.

Mr. Buchanan should not have disdained to notice, another church in Calcutta—the old Missionary church; usually styled Padre Kiernanders.

### B.—Page 68.

Mr. Buchanan is not correct, in stating\* that “the two British Armies in Hindostan and the Dekhan, lately in the field, had not one chaplain.”

The Reverend Doctor Mc. Kinnon, chaplain to his Majesty’s 76th Regiment, officiated with that Corps, in the field, under Lord Lake, and died in camp, towards the close of the campaign.

\* Page 2.

## C.—Page 96.

The Indian goddess, **DOORGA BHAVANE**, is usually represented with ten arms, and sometimes twenty, displaying different weapons; or some attribute of the Indian divine Triad, **BRAHMA**, **VISHNOU**, and **SEEVA**,—or of **GANESA**, the god of Wisdom.

This formidable array, is doubtless intended to intimate, the uncommon powers, the fortitude, requisite for the discomfiture of sin,—that “ravensing shark, or crocodile of the world,” as Menu styles it\*.

In this contest, sin, though subdued, is not destroyed. The prostrate foe is spared, on condition of future subserviency:—and here, again, we see, the unperishable nature of that enemy to human happiness.

Sin seems very appropriately typified in the Buffalo; which is unquestionably the boldest, the fiercest, and most dangerous animal of the forest.

\* Page 155.

**BHAVANEE** is a general appellation of the consort of **SEEVA**, in her war capacity.

As **CALI BHAVANEE**, the consort of **TIME**, she is the emblem of destruction, which has its appointed period : but here, the attribute is limited, to temporaneous victory ; and the spear of **DOORGA**, however successful, seems, like that of **BRADAMANT\*** to inflict no mortal wounds.

D.—Page 103.

In the days of Apostolic grace, when the power of performing miracles was conferred upon the faithful ; a St. Paul, blest with the gift of tongues, might have thus argued, with his coadjutors, in the fertile field of Reformation. But, the sun of miracles has long set, upon the labourers in the vineyard. No longer necessary to the elucidation of the sacred truths of Christianity, it has left the line of duty, within the limits of mere human reason, connected with human policy. Had unconditional labour been now, im-

\* Vide Orlando Furioso.

perative, as insisted on by Mr. Buchanan, a beneficent Deity would not have withheld from human industry, so powerful a means of promoting its success.

E.—Page 108.

Mr. William Hunter, at present Secretary to the Asiatic Society in Bengal, speaking of a young Pundit, of his acquaintance, who died a few years ago, at Jayanagur, says;—

“ This young man possessed a thorough  
 “ acquaintance with the Hindoo astronomical  
 “ science, contained in the various Sidhantas\*,  
 “ and that, not confined to the mechanical  
 “ practice of rules; but founded on a geo-  
 “ metric knowledge of their demonstration.

“ In his possession, I saw the translation  
 “ into Sanscrit, of several European works,  
 “ executed under the orders of Jayasinha†;—  
 “ particularly Euclid’s Elements, with the  
 “ treatises of Plain and Spherical Trigonome-  
 “ try, and on the Construction and Use of

\* Astronomic Tables.

† Rajah, or Hindoo prince, of Jayanagur.



“ Logarithms, which are annexed to Cunn’s or  
 “ Condamine’s, edition.

“ Besides these, the Pundit had a table of  
 “ logarithms, and of logarithmic sines and  
 “ tangents, to seven places of figures ; and a  
 “ treatise on Conic Sections \*.”

Does this manifest proof of present learning, fall short of Mr. Buchanan’s idea of civilization ? or, can the Egyptians, whom he has compared with the Hindoos, shew any thing like it, at the present day ?

F.—Page 109.

In the 6th volume of the Asiatic Researches, p. 11, Mr. Hunter observes ;—

“ But, even they who follow the intolerant,  
 “ doctrines of the KORAN, are no longer  
 “ those furious and sanguinary zealots, who, in  
 “ the name of God and his prophet, marked  
 “ their course with desolation and slaughter,  
 “ demolishing the Hindoo Temples, and erect-  
 “ ing mosques on their ruins. *They found*  
 “ *the patient constancy of the Hindu superiour*  
 “ *to their violence ; that the fear of torments*

\* Asiatic Researches, vol. v. p. 209.

*“ and of death was unable to make him desert  
 “ the tenets which his ancestors had handed  
 “ down to him, from an unfathomable antiquity ;  
 “ but that if left in the quiet possession of  
 “ these, he was a peaceable, industrious, and  
 “ valuable Subject.”*

The sentiments of Mr. Hunter, we see, are very different from those of Mr. Buchanan, who seems to think, the conversion of the Hindoos, a very practicable measure. — But, it should be considered that he has not been, by sixteen years, so long in India, as Mr. Hunter: we must therefore, not be unreasonable; let him have time: but, in ten years, we might naturally expect, that Mr. Buchanan would have formed juster notions on the subject.

G.—Page 109.

These five Observatories were built\* by JAYASINHA, RAJAH of JAYANUGUR, under the auspices of the reigning Mogul Emperor, MAHOMED SHAH; who died in the year 1747.

\* See Asiatic Researches, vol. vi. p. 42.

## H.—Page 115.

As I deem it of importance to the verity of this discussion, that every stated fact may be exhibited, as far as possible, with the collateral support of extraneous testimony; and as I have, in page 115, assigned to the Hindoo scriptures, a duration of two thousand years; it may be equally necessary, as satisfactory to the reader, to have this point elucidated.

The following extracts, I trust, will evince that my assertion is considerably within bounds.

In the 6th volume of the Asiatic Researches, p. 71, Mr. William Hunter, Secretary to the Asiatic Society, in enumerating the succession of the Rajahs of AMBHER, or JAYANUGUR, states, that, “from PRITHI RAJ to “the present time, being a period of 295 years, “we have fifteen reigns, giving 19, 2-3d years “to each reign. If we allow the same length “to each of the reigns from CUS,<sup>H</sup> the son of “RAMA to PRITHI RAJ, we shall place CUS,<sup>H</sup> “about the year 2628 before CHRIST.”

In the 2d volume of the Asiatic Researches, p. 400, Sir William Jones observes, — “It is agreed by all, that the lawyer **YAGIA-WALCA** was an attendant on the Court of **JANACA**, whose daughter **Sita** was the constant, but unfortunate wife of the great **Rama**, the hero of **Valmic’s** poem; but that lawyer himself, at the very opening of his work, which now lies before me, names both **PARASAR** and **VYASA**, among twenty authors, whose tracts form the body of ORIGINAL Indian law.”

And in the preface to the Institutes of **Menu**, Sir William Jones acquaints us, that **VYASA**, too, the son of **PARASARA** before mentioned, has decided, that the **VEDA** with its **ANGAS**, or the six compositions deduced from it; **THE REVEALED SYSTEM OF MEDICINE**; the **PURANAS**, or Sacred Histories; and **THE CODE OF MENU**, are four works of supreme authority, which ought never to be shaken by arguments merely human.” — Further, in page 6. of the same preface, Sir William Jones gives it

as his opinion, that "the VEDAS must have  
" been written about six hundred years be-  
" fore the PURANAS."

Admitting then CUS, H the SON OF RAMA,  
to have reigned 2628 years before Christ, the  
VEDAS must be thrown back SIX HUNDRED  
YEARS AT LEAST beyond that period, or  
3200 years before Christ.

I wish we could learn to have more re-  
spect for a people who can thus trace back  
their code of laws, nine hundred years be-  
yond the assigned period of the Deluge.

I.—Page 147.

These military pilgrims, the SONIASSIES  
or GOSEINS, who mix in the affairs of life,  
and largely engage in traffick, were formerly  
very troublesome in our Districts, on the  
borders of ASSAM, at COOSBEHAR and JOGI-  
GOPA ; and detachments of our troops have  
been frequently employed against them.

They often engage in the rival contests of  
the Indian Chiefs ; and, on a critical occa-  
sion, some years ago, six thousand of them

joined the forces of the Mahratta Chief, Sindiah, and enabled him, with an equal number of his own troops, to discomfit an army of thirty thousand men, headed by one of his rebellious subjects\*.

K.—Pages 156, 157.

As the head station of the Bengal Missionaries, is at the Danish settlement of Serampoor; and as that place is, now, under our immediate controul; the complete suppression of their functions must, therefore, be a work of great facility. It would not, perhaps, become me to assume the province of dictating the means necessary on this occasion; but, it must be obvious, that while they remain within our territories; or in any part of Bengal; UNDER THE EXERCISE OF THEIR OWN DISCRETION, they will find no difficulty in circulating their admonitory tracts among our subjects. Many thousands of these tracts have already been dispersed, in every direction, throughout the country; and it would

\* Asiatic Researches, vol. vi. p. 42.

be needless to dwell on the alarm they must now necessarily create in the public mind, in India, since the late serious and public agitation of the subject, by the Government of Madras\*

The affair has now assumed an aspect of such importance, as to demand the utmost vigilance and energy of our Government in India, to guard against the evils that follow in its train:—To the Honourable Company therefore, and to the Empire at large, that Government stands pledged, by every sense of imperious duty, and every consideration of personal safety to our countrymen abroad, to obviate, by the most prompt and decisive interposition of their authority, the menaced consequences of that current of indignation now raised in the minds of our Indian subjects, by the impolitic, unwise, and improper conduct of those misguided Missionaries.

\* See Major Scott Waring's Pamphlet.

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FINIS.

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