

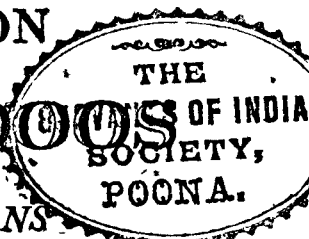
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VINDICATION
OF
THE HINDOOS
FROM
THE ASPERSIONS
OF



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.

BY A BENGAL OFFICER.

LONDON:

Printed by Brettell and Co. Marshall-Street, Golden-Square;

FOR R. AND J. RODWELL,

436, OXFORD-STREET.

1808.

Y73(Q2)06QG-13

A.808

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INTRODUCTION.

HAVING recently been favoured with the perusal of a manuscript, professing to be “ A Translation of an Address * to the Inhabitants of India, from the Missionaries of Serampoor, in Bengal, inviting them to become Christians ;” and having been, at all times, deeply impressed with a strong sense of the impolicy, inutility, and danger of all attempts to convert to Christianity the natives of Hindostan : no sooner, therefore, did I peruse the indicated missionary paper,

* Printed in the language and character peculiar to Bengal ; and now in the possession of a Gentleman lately returned from that country.

than I threw together the few remarks that will be found in the subsequent pages of this Pamphlet.

With these Remarks, are blended some extracts from the Hindoo Code of Laws, and other Works of Indian celebrity; thus introduced, for the purpose of evincing, that, if the Hindoos are not already blessed with the virtues of Morality, it can in no wise be attributed to the want of an ample system of Moral Ordinances, for the regulation of their conduct in society; and that, consequently, they have less need of the improving aid of Christianity, than is commonly imagined by those pious zealots who inconsiderately annex the idea of barbarism, to every religious system, not blessed with the sacred light of Gospel dispensation.

Whether the Hindoo system merit the application of an epithet so opprobrious, I must entirely leave to the unbiassed judgment and candour of the reader, on an impartial consideration of the documents now before him: and I have only to regret, that,

the cause of the Hindoos, on this occasion, has not fallen into abler hands, who would have exhibited it in a more pleasing garb; and ushered it, with the voice of eloquence, to public consideration: thus stamping on it an attraction beyond the mere statement of facts; and thence, rendering those facts more strikingly impressive on the public mind.

If the conduct of the Missionaries has here, so unwisely forced itself on the attention of the public; and thus rendered them obnoxious to the displeasure of our Government in the East; in having, unsanctioned by its authority, assumed the dangerous province of attempting to regulate the consciences of its native subjects; to the manifest tendency of disturbing that repose and public confidence, that forms at this moment, the chief security of our precarious tenure in Hindostan: if men, thus labouring for subsistence in their vocation, and under the necessity of making converts, at any rate, in order to ensure the continuance of their allowances, and

the permanency of their mission, rashly venture to hurl the bigot anathema of intolerance, at the head of the "Barbarian Hindoos;" and, unadvisedly, to vilify the revered repositories of their faith; we may find some colour of excuse, in the seeming necessity under which they act: but, that a member of the English church, a public servant of the Company, and holding a distinguished situation under Government, should wantonly step forth, and make, in the most public manner, an avowal of his sentiments, not only of the necessity of a hierarchy of British clergy, to combat the Indian hydra of superstition; but even the "policy" of somewhat employing the dread engine of COERCION; towards effectually performing the work of reformation; seems a measure so manifestly impolitic, inexpedient, dangerous, and unwise, as scarcely to admit of any excuse, short of the unhappy impulse of insanity.

The Reverend Claudius Buchanan, Viceprovost of the College of Fort-William, is

that member of the Church, to whom I here allude.

He has recently published a Memoir, on the expediency of an Ecclesiastical Establishment for British India; chiefly with a view to "the ultimate civilization of the natives," by their conversion to Christianity.

This measure he considers as "A SOLEMN
 " AND IMPERIOUS DUTY, EXACTED BY OUR
 " RELIGION AND PUBLIC PRINCIPLES ;*"—
 " IT BEING BY NO MEANS SUBMITTED TO
 " OUR JUDGEMENT, OR OUR NOTIONS OF
 " POLICY, WHETHER WE SHALL EMBRACE
 " THE MEANS OF IMPARTING CHRISTIAN
 " KNOWLEDGE TO OUR SUBJECTS OR NOT†."
 —And, in order to evince the expediency of the measure, he is lavish of animadversions on the "degraded character of the Hindoos, " their superstition, their ignorance, their " personal vices, and senseless idolatry."

At so momentous a crisis of the Company's affairs, when, by the recent operations of a

* Vid. Memoir, page 40.

† Ibid. p. 29.

destructive war, we have alienated the affections of the principal chiefs of Hindostan ; when our possessions in the East are menaced with hostility, by the united powers of France and Russia ; who having, it seems, found means to conciliate the Persian government ; have already, it would appear, advanced a large force towards that country, for the purpose of making arrangements, preparatory to an early Invasion of the Company's territories, by a combined force of Persians, French, and Russians.

At such a moment, when the affairs of the Company seem sinking under the pressure of an enormous debt of thirty Millions !—

At such a moment, when the spirit of disaffection has gone forth, among our native subjects in the peninsula of India, as has unhappily been, recently, so unequivocally manifested, on more than one occasion !—

At such a moment, when a wise policy would seem to dictate the necessity of securing friends in every possible quarter, to shield us from the impending danger !—

At such a moment, I say, teeming with an accumulation of evils, that menace with destruction, our very existence in the East:— Is it wise, is it politic, is it even safe, to institute a war of sentiment against the only friends of any importance, we seem to have yet left in India,—our faithful subjects of the Ganges, by suffering Missionaries, or our own Clergy, to preach among them, the errors of idolatry and superstition; and thus, disseminating throughout the public mind, the seeds of distrust and disaffection, to the imminent danger of every energy of the State?

Hitherto, this result has been happily obviated, by the tolerant conduct of our Governors in the East; judiciously seconded by the executive servant^s of the Company; in due attention and indulgence to the customs, the prejudices, and religious rites of the natives of every description.

If we believe, with Mr. Buchanan, that “it is an imperious duty, exacted by our Religion,” to proceed in the work of reformation; a reservation, I presume, must be understood, in

favour of that trite but prudent maxim, that “ self-preservation is the first law of Nature :” and though this maxim seems to have no place in Mr. Buchanan’s system of reformation ; yet as we are a Commercial people, in the East ; and thence, probably, too much wedded to worldly considerations, to merit the grace of Martyrdom, thus gratuitously offered ; I therefore apprehend, we shall prove so ungodly, as to reject the proffered boon ; even from the respected hand of a Protestant Divine : and thus, incontinently, make an inglorious compromise with the “ Barbarian Hindoos,” on the selfish principle of expediency.

But, I would by no means have it understood, that I consider the proposed indulgence to the Hindoos, in not interfering with their Religion, as a matter of mere expediency, unconnected with the claims of justice ; or, that forbearance is to be conceded, only on the principle of reciprocity ; by exchanging toleration for consequent security :—I disclaim for the Hindoos the justice of such a commutation, however imperious the alter-

native, as connected with our safety: for I would repose the Hindoo system on the broad basis of its own merits; convinced, that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of Christian dispensations, to render its votaries, a sufficiently correct and moral people, for all the useful purposes of civilized society: for,—“we know that the law is good, if a man use it lawfully.” *

There may be errors in their system: for, what system is without them? and if errors have crept into the moral practice of the Hindoos, and have, too long, remained, upborne on the wings of superstition; this is perhaps to be ascribed to the tenacity of custom, ever jealous of its rights, when flowing from a source of religious consideration; and will ultimately, perhaps, yield only to the influence of improved reason and philosophy: for I fear, Religion alone, never corrected its own errors; nor ever will; without the aid of Reason, which first discovers those errors.—It is

* St. Paul's first Epistle, to Timothy, Chap. i. ver. 8.

to this maturity of Reason that we owe the Protestant Religion ; and yet, the balance is kept in equipoise, by half of Europe, who reject it.

If the approaches of the Hindoos to this maturity of Reason, have been more slow, than those of other people ; it is perhaps owing to a greater degree of religious subserviency, than is common to the rest of mankind ; but, as all improvement is progressive, where Reason is the guide ; we may rationally hope, that the Hindoos are, already, somewhat advanced on the road ; and that, however slowly they may move, the journey is not interminable ; and that they should, therefore, have ample time allowed them to proceed :—but, if we rashly attempt to urge them forward, with the dread lash of COERCION, we shall only impede their progress, by thus forcing them to stop awhile, to chastise us by EXTIRPATION, as a just return for our temerity.

When first I undertook the task of penning my thoughts on this subject ; I was chiefly

impelled by the consideration that, some local knowledge, necessarily acquired, during a long residence in India, might enable me, not only to throw some light on the Hindoo Character ; but possibly, to suggest how far the introduction of the Christian Religion among the natives of India, was a measure, either politic or practicable :—or whether, its interposition was at all necessary, to the improvement of the Indian system of Moral Ordinances,—

The result will appear in the **FIRST PART** of this Pamphlet, which I had arranged in its present form, before Mr. Buchanan's Memoir was put into my hands.

That Memoir, by taking a ~~more~~ extensive range ; introducing a variety of new matter ; and exhibiting the different objects in a more conspicuous point of view ; has equally induced and enabled me to extend my remarks on the subject, beyond the limits I had either first proposed, or deemed at all necessary.

Mr. Buchanan having, in the form of an

analytical survey, separately commented on each obnoxious point of his subject; I have therefore judged it necessary to follow the same course, in my humble attempt to remove from the public mind, the injurious impressions which his strictures are obviously calculated to produce; by representing the Hindoo character in a state of moral degradation, neither supported by just reasoning, sanctioned by veracity, or manifested by a faithful and enlarged view of the facts, which are honoured with his notice.

That reasoning, and those facts, the reader will duly appreciate, on a perusal of my observations, detailed in the SECOND PORTION of this Pamphlet.

Those observations, I accordingly venture to commit to the candid consideration and indulgence of the public.—They are a tribute of gratitude to a people whose character, conduct, and manners, as far as they have come under my observation, have ever commanded my respect, and secured my esteem.

Under these impressions therefore, when I found them so wantonly vilified, in the pages of that Memoir; and suffering under the pressure of imputations, conveyed in the unqualified language of virulent abuse; I considered it a tribute to the majesty of Justice; a sacred offering at the shrine of Truth; and thus, to adopt the language of Mr. Buchanan, “a solemn and imperious duty enacted by my Religion;” to rise in their vindication, and endeavour to rescue their prostrate cause from the giant grasp of their fell adversary, thus menacing its destruction.

How far I may be found to have succeeded in this attempt, must be left to the impartial judgement of the reader: happy indeed shall I be, should it appear to have satisfactorily conveyed to his mind, a conviction of the injustice done to the Hindoos by the Reverend Mr. Buchanan.

If that gentleman has selected the chaff and rubbish of the harvest, for the first course of the entertainment; I trust, the Company will not the less relish the more substantial,

though homely fare now laid before him ; and if the hand of a master has been wanting, to add due relish to the respective articles of the repast ; those articles are, at least, served up without the factitious aid of false appearances. If the treat be not elegant, it is yet sound and wholesome ; and is thus accordingly, submitted to public taste ; like a picture from Nature, traced by the pencil of Truth.



CONVERSION OF THE HINDOOS, HOW FAR
PRACTICABLE.

THOSE pious Preachers of the Gospel, who proceed to India, for the purpose of converting the Hindoos, merit the thanks of the Church, for their good intentions : but their zeal is misapplied, and their labours will be fruitless ; no Hindoo of any respectability will ever yield to their remonstrances.

To forsake his family, his friends and his station in Society, is a dreadful alternative for the proffered boon. Irreparable loss of Cast, and expulsion from his Tribe, must be the necessary result of embracing the Christian Faith.

Can the whole circle of penal statutes exhibit a punishment more severe, than thus degrading a man in society ?

What is life, when retained only at the expence of what is most dear to every sentient being,—the cheering converse of his friends, and the approbation of society?

To be a wandering object of public scorn, drives the mind to desperation, and renders misery complete.

They are told in the GEETA,* that “the fame of one who hath been respected in this world, is extended even beyond the dissolution of the body.”

Would the Missionaries dispel this charm, by urging them to an act, that must cause them to forfeit the good opinion of society?

In the HEETOPADES,† it is said: “He who hath been expelled by all his kindred, is easily to be defeated: for, his relations too, out of respect for themselves, are ready to destroy him.”

Ibid. p. 257.—“One should, on no account, enter into any connection with one who hath departed from the faith: for,

* Page 38

† Page 255.

“ although he be bound by treaty, he will,
 “ because of his own unrighteousness, break
 “ his engagement.”

Those Missionaries therefore, who have been at the pains to translate the Bible into the Bengal language, and who circulate addresses among the people, condemning their errors and their idolatry, would do well, to look a little into their manners, and to reflect whether those publications have not some tendency to disturb the peace and order of society.

They thus, gravely tell the Hindoos :

“ Your **SASTRAS*** are only fit for the
 “ amusement of Children,—and your books
 “ of **PHILOSOPHY** are mere fables.”

“ Hereafter, do ye and your brethren, ab-
 “ ominate the discourses of Barbarians ;—
 “ the Sastras of Barbarians contain not the
 “ means of salvation.”

It is thus, that in those parts of Ireland, where Roman Catholics are most numerous,

* The component chapters of the Veda, or Hindoo Scripture.

especially about Kilkenny, Methodist preachers go about to fairs and markets, preaching to the people, in their native language, the necessity of renunciation of the errors of popery,—they usually appear on horseback, with a velvet cap on their heads; and, soon attracting attention, they harangue with great energy and enthusiastic vehemence, on the injurious influence of papal doctrines, and the blind folly of adhering to tenets, eminently hostile to their hopes of Salvation. But, I apprehend, this injudicious mode of proceeding is productive of little utility; people do not like to be told that they are fools; and if they listen to those zealots, it is more from novelty than conviction: and as their heated imagination often leads those preachers beyond the bounds of prudence, in their strictures, which are not often delivered with the soothing voice of persuasive eloquence, they, not unfrequently, derive from their temerity, somewhat more than the mere hissings of the multitude:—the stones of that country are not quite so soft as cotton;

and the swiftness of the preacher's horse is often the best shield for the protection of the rider's sconce.

Whether they merit such a return, for the zeal they thus manifest, is not my province to decide: but, I am afraid that such a procedure tends rather to irritate than convince;—that it tends to disturb the harmony of society, by inducing religious discussions on controverted points;—and that it unhappily serves to exhibit Protestant Reformers in an unamiable point of view; dictating when they should persuade; and dogmatizing when they should convince.—But the day of Anathema, I trust, is past; and we may be lulled into persuasion, when we would not be forced into submission.

It were better therefore, perhaps, to commit to time, the operation of more lenient measures; some mode of general information, and diffusion of reformed doctrines, through the medium of public schools; where the children of such poor, as should voluntarily embrace the measure, either from conviction

of sentiment, or motives of temporal interest, should be educated at the expence of the State, and be apprenticed in due time to some useful employment: thus happily enlightening their minds, and rendering their services beneficial to themselves and to Society.

Should the Eastern Missionaries persist in the discharge of their vocation, and adopt the injudicious plan of their brethren in Ireland, fatal consequences may be the result: the general mildness of the Hindoo character, and the relative situation of Europeans in the East, may perhaps secure the preachers from any personal insult; but, as they will necessarily be regarded as acting under the sanction of Government, the Hindoos will view, with jealousy and dissatisfaction, this European interference with the venerated system of their Ancestors; will consequently relax in that respect, and apparent cordiality, that has hitherto been cherished by our liberal toleration, and judicious indulgence in all matters regarding the celebration of their worship.— This tie once loosened, that binds them to our

interest; this charm once dissolved, that attaches them to their duty; farewell all future dependence on their exertions, to any efficiency of action: and farewell that mutual confidence that can no longer be reciprocal, while distrust is engendered by a sense of injury and oppression.

In such a disposition, they would be ready to join the first HOLCAR among them, that should raise the standard of revolt.

To secure, therefore, their fidelity, we must merit it by liberality;—by total forbearance from all religious restraint;—and by due attention and indulgence to their manners, their customs, and their prejudices, which are inseparably united with the rites of their Religion.

If policy thus dictate a laudable forbearance on our part; let us examine whether the object of our Missionaries be at all feasible in fact.

In the book of their divine legislator MENU,* it is thus stated :

* Page 357.

V. 94.—“ To Patriarchs, to Deities, and to
 “ Mankind, the Scripture is an eye giving
 “ constant light. Nor could the VEDA* ŚAS-
 “ TRA have been made by human faculties,
 “ nor can it be measured by human reason,
 “ unassisted by revealed glosses and com-
 “ ments: this is a sure proposition.”

V. 95.—“ Such codes of law as are not
 “ grounded on the VEDA, and the various he-
 “ terodox theories of men, produce no good
 “ fruit after death, for they all are declared
 “ to have their basis in darkness.”

V. 96.—“ All systems which are repugnant
 “ to the VEDA, must have been composed
 “ by mortals, and shall soon perish: their
 “ modern date proves them vain and false.”

V. 101.—“ As fire, with augmented force
 “ burns up even humid trees: thus he, who
 “ well knows the VEDA, burns out the taint
 “ of Sin, which has infected his Soul.”

“ A Man's own religion is better than the
 “ faith of another man, be it ever so well fol-
 “ lowed:—it is good to die in one's own

* The Hindoo Scripture.

“faith; for another’s faith beareth fear.”*

Imprest with a steady faith in the declarations here exhibited; with what patience will the Hindoos listen to the voice of foreign Priests who attempt to controvert them?

Moreover, it is declared in their *SASTRAS*, in enumerating the seven degrees of Sin, that the “reading of books of any other religion,” is reckoned among sins of the third degree; and equal in enormity to a man’s “refusing assistance to his relations, in a manner befitting his circumstances;” — to “the selling his wife or son;” — to “the murder of a man of any of the three inferior classes, or of a woman.”†

Can the Hindoos then, with propriety, even peruse the Book which the Missionaries have been at the trouble of translating for their use?

But the Missionaries tell them that their “*Sastras* are only fit for the amusement of children:” let us therefore hear their law-giver Menu.

* *Geeta*, 48. † *Ayeen Akbery*, vol. iii. p. 243.

EXCELLENCE OF THE RELIGIOUS AND MORAL
DOCTRINES OF THE HINDOOS.

P. 348.—“ WHEN a man perceives, in the
“ reasonable soul, a disposition tending to
“ virtuous love, unclosed^{ed} with any malignant
“ passion, clear as the purest light, let him
“ recognise it as the quality of goodness.”

P. 356. v. 84. — “ Among all those good
“ acts performed in this world, said the
“ Sages, is no single act held more powerful
“ than the rest; in leading men to bea-
“ titude?

V. 85. — “ Of all those duties, answered
“ Bhrigu, the principal is, to acquire from
“ the UPANISHADS,* a true knowledge of
“ one Supreme God; — that is the most

* Chapters on the Essence and Attributes of God.

“ exalted of all sciences, because it ensures
 “ immortality.”

V. 86.—“ In this life indeed, as well as
 “ the next, the study of ^{the} VEDA, to acquire a
 “ knowledge of God, is held the most effica-
 “ cious, in procuring felicity to man.”

V. 87.—“ For, in the knowledge and adora-
 “ tion of ONE GOD, WHICH THE VEDA
 “ TEACHES, all the rules of good conduct
 “ are fully comprised.”

V. 91.—“ Equally perceiving the Supreme
 Soul in all Beings; and all Beings in the
 “ Supreme Soul; he sacrifices his own spirit,
 “ by fixing it on the Spirit of God; and ap-
 “ proaches the nature of that sole Divinity,
 “ who shines by his own effulgence.”

V. 59.—“ Those whose undertakings are in
 “ Him, whose souls are in Him, whose con-
 “ fidence is in Him, and whose asylum is in
 “ Him, are by wisdom purified from all of-
 “ fences, and go from whence they shall
 “ never return.”

V. 99.—“ He my servant, is dear unto me,
 “ who is free from enmity, the friend of all

“ Nature, merciful, exempt from pride and
 “ selfishness, the same in pain and pleasure,
 “ patient of wrongs, contented, constantly
 “ devout, of subdued passions and firm re-
 “ solves; and whose mind and understanding
 “ are fixed on me alone.”

Are these, “ TALES FOR CHILDREN? are
 “ these THE DISCOURSES OF BARBARIANS?”

Again:

Menu, p. 261. v. 118.—“ Let every Brah-
 “ men, with fixed attention, consider all na-
 “ ture, both visible and invisible, as existing
 “ in the Divine Spirit: for, when he contem-
 “ plates the boundless universe existing in
 “ the Divine Spirit, he cannot give his heart
 “ to iniquity.”

V. 119.—“ The Divine Spirit alone, is the
 “ whole assemblage of Gods; all worlds are
 “ seated in the Divine Spirit; and the Di-
 “ vine Spirit, no doubt, produces, by a chain
 “ of causes and effects, consistent with free
 “ will, the connected series of acts, perform-
 “ ed by embodied souls.”

V. 120.—“ We may contemplate the sub-

“ the æther in the cavities of his body ; the
 “ air, in his muscular motion, and sensitive
 “ nerves ; the supreme solar and igneous
 “ light, in his digestive heat, and visual or-
 “ gans : in his corporeal FLUID, water ; in the
 “ terrene parts of his fabric, earth.”

V. 121.—“ In his heart, the Moon ; in his
 “ auditory nerves, the guardians of eight re-
 “ gions* ; in his progressive motion, VISHNU † ;
 “ in muscular force, HARA ‡ ; in his organs
 “ of speech, AGNI || ; in excretion MITRA § ;
 “ in procreation, BRAHMA.**”

V. 122.—“ But he must consider the su-
 “ preme omnipotent Intelligence as the So-
 “ VEREIGN LORD OF THEM ALL ; by whose
 “ energy alone they exist ;—a Spirit, by no
 “ means the object of any sense, which can
 “ only be conceived by a mind wholly abs-
 “ tracted from matter, and as it were slum-
 “ bering ; but which, for the purpose of as-
 “ sisting his meditation, he may imagine

* Eight points of the Compass.

† The Preserver.

‡ The Destroyer. || God of Fire.

§ The Sun. ** The Creator.

“ more subtile than the finest conceivable
 “ essence, and more bright than the purest
 “ gold.”

These *tales*, I acknowledge, are very fit for children; and if they be “ mere fables,” as the Missionaries assert, some allowance should be made, in consideration of the remoteness of the period which gave birth to such philosophy; — that remote period, in which, our savage ancestors of the forest were, perhaps; unconscious of a God; and were, doubtless, strangers to the glorious doctrine of the immortality of the Soul, first revealed in Hindostan.

Menu further says :*—“ In proportion as
 “ a man who has committed a sin, shall truly
 “ and voluntarily confess it, so far he is dis-
 “ engaged from that offence, like a snake
 “ from his slough.”

V. 230. — “ And in proportion as his
 “ heart lothes his evil deed, so far shall his
 “ vital spirit be freed from the taint of it.”

V. 232.—“ Thus revolving in his mind the

* P. 339. v. 229.

“certainty of retribution, in a future state,
 “let him be constantly good, in thoughts,
 “words, and action.”

V. 235.—“All the bliss of Deities, and of
 “men, is declared by sages, who discern
 “the sense of the Veda, to have in devotion
 “its cause, in devotion its continuance, in
 “devotion its fulness.”

V. 239.—“Whatever is hard to be traversed,
 “whatever is hard to be acquired, whatever is
 “hard to be visited, whatever is hard to be
 “performed; all this may be accomplished
 “by true devotion: for, the difficulty of de-
 “votion is the greatest of all.”

V. 242. — “Whatever sin has been con-
 “ceived in the hearts of men, uttered in their
 “speech, or committed in their bodily acts,
 “they speedily burn it all away, by devo-
 “tion, if they preserve devotion as their best
 “wealth.”

V. 244.—“Even BRAHMA, lord of crea-
 “tures by devotion, enacted this code of laws;
 “—and the sages by devotion, acquired a
 “knowledge of the Vedas.”

V. 245.—“ Thus the Gods themselves, ob-
 “ serving in this universe, the incomparable
 “ power of devotion, have proclaimed aloud,
 “ the transcendent excellence of pious auste-
 “ rity:—but,—* “ to a man contaminated
 “ by sensuality, neither the Vedas, nor libe-
 “ rality, nor sacrifices, nor strict observances;
 “ nor pious austerities, ever procure felicity.”

If these be FABLES, I wish we would teach them to our children; unless indeed, it be profanation, thus to recommend “ the discourses of Barbarians,” which the Missionaries plainly tell us only merit abomination.

The Missionaries, more effectually to work on the fears of the “ barbarian Hindoos,” judiciously offer them this salutary warning:

“ Unless ye are cleansed from evil, ye will
 “ not go to Heaven; ye will be cast head-
 “ long into the awful regions of Hell.”

“ Hell is full of inevitable sufferings, in the
 “ midst of fire, never to be extinguished; its
 “ extinction will never come to pass.”

That the Hindoos themselves are neither

* P. 29. v. 97.

ignorant, nor insensible on this score, may be concluded from the following extracts from their Book of Laws :—

Menu, 347.—“ By the vital souls of those
 “ men, who have committed sins, in the
 “ body reduced to ashes, another body, com-
 “ posed of nerves with five sensations, in
 “ order to be susceptible of torment, shall
 “ certainly be assumed after death.”

“ Let each man, considering with his
 “ intellectual powers, those migrations of the
 “ soul, according to its virtue or vice, into a
 “ region of bliss or pain, continually fix his
 “ heart on virtue.”

P. 354. v. 73.—“ As far as vital souls, ad-
 “ dicted to sensuality, indulge themselves
 “ in forbidden pleasures; even to the same
 “ degree, shall the acuteness of their sen-
 “ ses be raised, in their future bodies, that
 “ they may endure analogous pains.”

V. 74.—“ And in consequence of their folly,
 “ they shall be doomed, as often as they re-
 “ peat their criminal acts, to pains more and

“ more intense, in despicable forms on this
 “ earth.”

V. 75.—“ They shall first have a sensation
 “ of agony in TAMA SIRA', or utter darkness,
 “ and in other seats of horror: in ASIPATRA-
 “ VANA, or the sword-leaved forest: and in dif-
 “ ferent places of binding fast, and of rending.”

V. 76.—“ Multifarious torments await them;
 “ they shall be mangled by ravens and owls;
 “ shall swallow cakes boiling hot; shall walk
 “ over inflamed sands; and shall feel the
 “ pangs of being baked, like the vessels of a
 “ potter.”

V. 77.—“ They shall assume the form of
 “ beasts continually miserable, and suffer
 “ alternate afflictions from extremities of
 “ cold and heat, surrounded with terrors of
 “ various kinds.”

V. 78.—“ More than once shall they lie' in
 “ different wombs, and, after agonizing births,
 “ be condemned to severe captivity, and to
 “ servile attendance on creatures like them-
 “ selves.”

V. 79.—“Then shall follow separation from
 “ kindred and friends ; forced residence with
 “ the wicked ; painful gains, and ruinous losses
 “ of wealth ; friendships hardly acquired, and
 “ at length, changed into enmities.”

V. 80.—“ Old age without resource, dis-
 “ eases attended with anguish, pangs of in-
 “ numerable sorts, and lastly, unconquerable
 “ death.”

V. 81.—“ With whatever disposition of
 “ mind, a man shall perform in this life, any
 “ act, religious or moral, in a future body,
 “ endowed with the same quality, shall he
 “ receive his retribution.”

Geeta, 117. — “ There are three passages
 “ to the infernal regions ; lust, anger, and
 “ avarice ; which are the destroyers of the
 “ soul.”

If the influence of these terrors, serve to
 keep the Hindoos in the path of rectitude ;
 would it be judicious to break this chain of
 restraint that thus binds them to their duty ?

Let us again hear their law-giver *

* Page 110.

V. 172.—“ Iniquity committed in this
 “ world, produces not fruit immediately;
 “ but, like the earth, in due season: and
 “ advancing by little and little, it eradicates
 “ the man who committed it.”

V. 173.—“ Yes; iniquity once committed,
 “ fails not of producing fruit, to him who
 “ wrought it; if not in his own person, yet
 “ in his son’s; or, if not in his son’s, yet in
 “ his grandson’s.”

V. 174.—“ He grows rich for a while,
 “ through unrighteousness; then he beholds
 “ good things; then it is, that he vanquishes
 “ his foes; but he perishes at length, from
 “ his whole root upwards.”

V. 175.—“ Let a man continually take
 “ pleasure in truth, in justice, in laudable
 “ practices, and in purity; let him chastise
 “ those whom he may chastise, in a legal
 “ mode; let him keep in subjection, his
 “ speech, his arm and his appetite.”

V. 204.—“ A wise man should constantly
 “ discharge all the moral duties, though he
 “ perform not constantly, the ceremonies of

“ religion ; since he falls low, if, while he
 “ performs ceremonial acts only, he dis-
 “ charges not his moral duties.”

Having treated the Hindoo Sastras, as children’s fables, the Missionaries, in a like strain of puerile declamation, thus warn the Hindoos, of the instability and ultimate privation of the treasures of this life :

“ The thought of money and riches is
 “ vain.

“ The enjoyment of all these goods is but
 “ for a short time ; for, at his death, no one
 “ can take his riches with him.

“ He must resign all his garments, orna-
 “ ments, and wealth, to his kindred ; for,
 “ after that, he will have no corporeal form.”

How infinitely superiour, in sober dignity of sentiment, are the following admonitions on the same point, from the enlightened page of Menu : *

V. 238.—“ Giving no pain to any creature,
 “ let him collect virtue by degrees, for the
 “ sake of acquiring a companion to the next
 “ world.”

* Page 119.

V. 239.—“ For, in his passage to the next
 “ world, neither his father, nor his mother,
 “ nor his wife, nor his son, nor his kinsmen,
 “ will remain in his company; his virtue
 “ alone will adhere to him.”

V. 240.—“ Single is each man born; single
 “ he dies; single he receives the reward of
 “ his good, and single the punishment of his
 “ evil deeds.”

V. 242.—“ Continually therefore, by de-
 “ grees, let him collect virtue, for the sake
 “ of securing an inseparable companion;
 “ since, with virtue for his guide, he will tra-
 “ verse a gloom; how hard to be traversed!”

V. 243.—“ A man habitually virtuous,
 “ whose offences have been expiated by de-
 “ votion, is instantly conveyed after death,
 “ to the highest world, with a radiant form,
 “ and a body of ethereal substance.”

In the same page, FALSEHOOD is thus arraigned:—

V. 255.—“ He who describes himself to
 “ worthy men, in a manner contrary to truth,
 “ is the most sinful wretch in this world; he

“ is the worst of all thieves, a stealer ^{of} ~~of~~
 “ minds.”

V. 256.—“ All things have their sense
 “ ascertained by speech; in speech they
 “ have their basis; and from speech they
 “ proceed: consequently, a falsifier of speech
 “ falsifies every thing.”

RESPECT FOR THE AGED is thus inculcated * :—

V. 120. “ The vital spirits of a young man
 “ mount upwards to depart from him, when
 “ an elder approaches; but, by rising and
 “ salutation he recovers them.”

V. 121.—“ A youth who habitually greets,
 “ and constantly reveres the aged, obtains an
 “ increase of four things; life, knowledge,
 “ fame, strength.”

The following aphorisms on HOSPITALITY would do credit to any people :—

Heetop. p. 34. — “ Hospitality is com-
 “ manded to be exercised, even towards an
 “ enemy; when he cometh to thy house:
 “ the tree doth not withdraw its shade, even
 “ from the wood-cutter.”

* Menu, p. 32.

P. 50.—“ Whether he who is come to thy
 “ house, be of the highest, or even of the
 “ lowest rank in society, he is worthy to be
 “ treated with due respect; for, of all men,
 “ thy guest is the superiour.”

P. 74.—“ He is one, in this world, worthy
 “ to be praised of mankind; he is a great
 “ and a good man, from whom the needy,
 “ or those who come for protection, go not
 “ away with disappointed hopes, and discon-
 “ tented countenances.”

P. 75.—“ It is declared by wise men, that
 “ the crime of him who shall forsake one,
 “ who, through want or danger, may come
 “ to him for protection, is the same as THE
 “ MURDER OF A BRAHMEN;”—(than which
 there is no greater crime on earth*.)

Heetop. 264.—“ Nor the gift of cattle, nor
 “ the gift of land, nor the gift of bread, nor
 “ the gift of milk, is to be compared with
 “ that, which men call the greatest of all
 “ gifts, the gift of assurance from injury.”

P. 287.—“ To say, ‘ this is one of us,’ or,

* Menu, 238.

“ ‘this is a stranger,’ is the mode of estimating practised by trifling minds; to those of more generous principles, the whole world is but as one family.”

On the subject of DUTY TO PARENTS, Menu * thus observes:—

V. 227.—“ That pain and care which a mother and father undergo, in the producing and rearing children, cannot be compensated in an hundred years.”

V. 228.—“ Let every man constantly do what may please his parents; and, on all occasions, what may please his preceptor †; when those three are satisfied, his whole course of devotion is accomplished.”

V. 234.—“ All duties are completely performed by that man, by whom those three are completely honoured; but, to him, by whom they are dishonoured, all other acts of duty are fruitless.”

Regarding WOMEN, it is said ‡:

“ Where females are honoured, the deities

* Menu, p. 46. † Spiritual guide. ‡ Menu, p. 58.

“ are pleased ; but, where they are dis-
 “ honoured, all religious acts become useless.”

V. 58.—“ On whatever house, the women
 “ of a family, not being duly honoured, pro-
 “ nounce an imprecation, those houses, with
 “ all that belong to them, utterly perish.”

V. 59.—“ In whatever family, the hus-
 “ band is contented with his wife, and the
 “ wife with her husband, in that house will
 “ fortune be assuredly permanent.”

V. 62.—“ A wife being gaily adorned, her
 “ whole house is embellished ; but if she be
 “ destitute of ornament, all will be deprived
 “ of decoration.”

P. 258.—“ Let mutual fidelity continue
 “ till death ; this, in a few words, may be con-
 “ sidered the supreme law between husband
 “ and wife.

“ Let a man and woman united by mar-
 “ riage, constantly beware, lest at any time
 “ disunited, they violate their mutual fidelity.”

The following expiations for drinking
 SPIRITUOUS LIQUORS, would be considered
 a little hard in our climate :

P. 320.—“ Any twice-born man,* who has
 “ intentionally drunk spirit of rice, through
 “ perverse delusion of mind, may drink more
 “ spirit in flame, and atone for his offence,
 “ by severely burning his body.

“ Or, he may drink, boiling hot, until he
 “ die, the urine of a cow, or pure water, or
 “ milk, or clarified butter, or juice expressed
 “ from cow-dung.

“ Since the spirit of rice is distilled from
 “ the MALA, or filthy refuse of the grain ;
 “ and since Mala is also a name for sin ; let
 “ no Brahmen, Chatrya or Vaisya, drink that
 “ spirit.

“ Inebriating liquor may be considered as
 “ of three principal sorts ; that extracted from
 “ dregs of sugar ; that extracted from bruised
 “ rice ; and that extracted from the flowers
 “ of the Madhuca : as one, so are all ; they
 “ must not be tasted by the Chief† of the
 “ twice-born.

* i. e. he who has received the light of divine knowledge
 from his spiritual guide.

† i. e. the Brahmin.

“ When the Divine Spirit, or the light of
 “ holy knowledge, which has been infused
 “ into his body, has once been sprinkled
 “ with any intoxicating liquor, even his
 “ priestly character leaves him, and he sinks
 “ to the low degree of a Sudra. ”

In the chapter ON JUDICATURE, Menu thus declares: *—

V. 12. “ When Justice, being wounded by
 “ iniquity, approaches the court, and the
 “ Judges extract not the dirt; they also,
 “ shall be wounded by it. ”

V. 14.— “ Where Justice is destroyed
 “ by iniquity, and Truth by false evidence,
 “ the judges who basely look on without gi-
 “ ving redress, shall also be destroyed. ”

V. 15.— “ Justice being destroyed will de-
 “ stroy; being preserved, will preserve; it
 “ must never therefore be violated.—Beware
 “ O Judge, lest justice, being overturned,
 “ overturn both us and thyself. ”

And in the law of EVIDENCE, it is thus declared †:

* P. 190, v. 12.

† P. 199, v. 81.

V. 81. “ A witness who gives testimony with
 “ truth, shall attain exalted seats of beatitude
 “ and the highest fame here below ; such
 “ testimony is revered by Brahma himself.”

“ V. 82.—The witness who speaks falsely,
 “ shall be fast bound under water, in the
 “ snaky cords of VARUNA,* and be wholly
 “ deprived of power to escape torment, du-
 “ ring a hundred transmigrations: let man-
 “ kind, therefore, give no false testimony.”

V. 83.—“ By truth is a witness cleared of
 “ sin; by truth is justice advanced; truth
 “ must therefore, be spoken by witnesses of
 “ every class.”

V. 84.—“ The soul itself is its own witness ;
 “ the soul itself is its own refuge: offend not
 “ thy conscious soul, the supreme interna-
 “ witness of men.”

V. 85.—“ The sinful have said in their
 “ hearts, ‘ None sees us : ’ yes, the gods dis-
 “ tinctly see them ; and so does the spirit
 “ within their breasts.”

V. 89.—“ Whatever places of torture
 “ have been prepared for the SLAYER OF A

* Lord of the Ocean.

“ PRIEST, for the MURDERER OF A WOMAN,
 “ OR OF A CHILD ; for the INJURER OF A
 “ FRIEND, and for an UNGRATEFUL MAN ;
 “ those places are ordained for a witness who
 “ gives false evidence.”

V. 94. — “ Headlong, in utter darkness,
 “ shall the impious wretch tumble into Hell,
 “ who, being interrogated in a judicial en-
 “ quiry, answers one question falsely.”

If “ THE SASTRAS OF BARBARIANS ! ”
 thus manifest an exalted idea of God ; a
 comprehensive sense of moral duties ; a be-
 lief in the immortality of the soul, and a fu-
 ture state of rewards and punishments ; —
 what is it, then, that the Missionaries pro-
 pose teaching to the Hindoos ?

1. It is true that, in general, they worship
 the Deity through the medium of images ;
 and we satisfactorily learn from the Geēta,
 that it is not the mere image, but the invis-
 ble spirit, that they thus worship.

Christna* thus says† to Arjoon : ↔

* An incarnation of Vishnou, the preserving power of the
 Divinity : he is the shepherd god of the Hindoos, and
 equally venerated with Vishnou himself.

† Geeta, p. 71.

“ Whatever image any supplicant is desi-
 “ rous of worshipping in faith, it is I alone,
 “ who inspire him with that steady faith;
 “ with which being endowed, he endea-
 “ voureth to render that image propitious;
 “ and at length, he obtaineth the object of
 “ his wishes, as it is appointed by me: but
 “ the reward of such short-sighted men is fi-
 “ nite; those who worship the Devatas*, go
 “ unto them; and those who worship me
 “ alone, go unto me. The ignorant being
 “ unacquainted with my Supreme nature,
 “ which is superior to all things, and exempt
 “ from decay, believe me, who am invisible,
 “ to exist in the visible form under which
 “ they see me.”

P. 65. — “ The YOGEE† who believeth in
 “ Unity, and worshipping me present in all
 “ things, dwelleth in me in all respects, even
 “ whilst he liveth.”

P. 80. — “ Those who, looking for the ac-
 “ complishment of their wishes, follow the

* Deities.

† A Pilgrim devoted to God, and practising austerities.

“ Religion pointed out by the three Vedas,
 “ obtain a transient reward: but those who,
 “ thinking of no other, serve me alone, I bear
 “ the burthen of the devotion of those who
 “ are thus constantly engaged in my service.
 “ — They also, who serve other Gods with
 “ a firm belief, in doing so, involuntarily wor-
 “ ship even me. I am he who partaketh of
 “ all worship, and I am their reward.”

P. 98.—“ Those whose minds are attached
 “ to my invisible nature, have the greater la-
 “ bour to encounter, because an invisible
 “ path is difficult to be found by corporeal
 “ beings.”

P. 47.—“ The wise man should not create
 “ a difference in the understandings of the
 “ ignorant, who are inclined to outward
 “ works:—the learned man, by industriously
 “ performing all the duties of life, should in-
 “ duce the vulgar to attend to them.”

But, to insert all those passages that bear
 upon this point, would be to transcribe half
 the Geeta.

It may, however, gratify the reader, to view
 the sentiments of the wise ABULFAZEL ON

this subject.—That enlightened Minister, of a great and enlightened Monarch, Akber, the glory of Eastern potentates, thus speaks of the Hindoos* :

“ They, one and all, believe in the Unity
 “ of the Godhead : and although they hold
 “ Images in high veneration ; yet they are by
 “ no means Idolaters, as the ignorant suppose.
 “ I have myself, frequently discoursed upon
 “ the subject, with many learned and up-
 “ right men of this Religion, and comprehend
 “ their doctrine ; which is, that the Images
 “ are only representations of Celestial Beings,
 “ to whom they turn themselves while at
 “ prayer, to prevent their thoughts from
 “ wandering : and they think it an indispen-
 “ sable duty to address the Deity after that
 “ manner.”

In one point indeed, the code of the Hindoos essentially differs from that of the Christians : it inculcates not, the eternity of torments, in a future state.

“ How dreadful,” say the Hindoos, “ is
 “ the idea of eternal punishment : and if

* Vol. i. p. 8.

“ true, how miserable the lot of those who
 “ are untimely carried off, without leisure
 “ for repentance; and with all their imper-
 “ fections on their heads! Is there, then, no
 “ intermediate place of ultimate purification;
 “ no degrees of reward or punishment, ac-
 “ cording to the measure of desert; but one
 “ awful alternative,—hell or heaven?”

“ Where goes the soul on quitting its mortal
 “ abode, if, according to the Gospel dispen-
 “ sation, there is to be, hereafter, a day of
 “ *general* resurrection?”

“ What mortal is at all times free from
 “ sin? But if limited virtue claim equal retri-
 “ bution with the highest state of moral rec-
 “ titude; who then would labour for ulti-
 “ mate perfection?”

Such notions seem inconsistent with the
 goodness of the Deity, and his justice;
 which, doubtless, apportions to each indivi-
 dual the just measure of retribution.—Be-
 sides, would the Deity doom to eternal mi-
 sery, the spark of divine essence which il-
 lumines each embodied soul? for, “ as a single
 “ sun illuminateth the whole world; even

“ so, doth the spirit enlighten every body* ”
 And Menu has declared †, that, “ The man
 “ who perceives in his own soul, the supreme
 “ soul present in all creatures, acquires equa-
 “ nimity towards them all ; and shall be ab-
 “ solved at last, in the highest essence ; even
 “ that of the Almighty himself. ”

How consolatory therefore, to the Hindoo, is the notion of that purgatory, where the soul, in a state of penance, proportioned to its mortal impurity, at length, after numerous transmigrations, becomes liberated from all sublunary stain, and is thus ultimately restored to the mansion of eternal bliss ; the prime source of its emanation !

Such are the sentiments of the Brahmins : and I leave the Missionaries to answer them.

Whatever may be the errors of the doctrine of Transmigration, it is, doubtless, an institution having in view, the advancement of morality. When the most degrading forms of life are held out, as the consequence of human transgression ; and the possibility

* Geeta, p. 106.

† Page 362.

of viewing, in those forms, the spirit of some departed relative; when the threatened punishments here exhibited, are painted with all their horrors, to the Hindoos, by the revered pastors of their faith; how powerfully must the mind be deterred from the commission of acts, that must, in their opinion, produce such dreadful consequences!

Impressed therefore, with these sentiments, in which “they live, and move, and have their being;”—to hope that they will ever relinquish them, for the doctrine of Christianity, will, I am fully persuaded, be a fruitless expectation. And yet they dispute not the divinity of CHRIST:—it would be impious, they say, to suppose the impartial Sovereign of the universe, confined to any particular spot: and if he has at one time, for a special purpose, manifested himself in Palestine; let not the zealous Hindoo be condemned, for maintaining his frequent descents in Hindostan. He has often come, they say, and he will come again; and be born of the VIRGIN daughter of a Brahmin

at the end of this age, to chase all wickedness from the face of the earth, and create the world anew.

CRISHNA says, in the GEETA *,—“ Al-
 “ though I am not, in my nature, subject to
 “ birth or decay; and am lord of all created
 “ beings; yet, having command over my
 “ own nature, I am made evident by my
 “ own power; and as often as there is a de-
 “ cline of virtue, and an insurrection of vice
 “ and injustice, in the world, I make myself
 “ evident; and thus I appear, from age to
 “ age, for the preservation of the just, the
 “ destruction of the wicked, and the esta-
 “ blishment of virtue.”

If FAITH cannot erect her standard on the side of REASON, let her assume the garb of toleration, and peaceably pursue her journey in the path assigned her.

* Page 51.

HINDOO CHARACTER.

IN the course of a long residence in India, I have had numerous occasions of contemplating the Hindoo character; have mixed much in their society; have been present at their festivals; have endeavoured to conciliate their affections; and, I believe, not without effect: and I must do them the justice to declare, that I have never met with a people, exhibiting more suavity of manners, or more mildness of character; or a happier race of beings, when left to the undisturbed performance of the rites of their religion. And it may be truly said, that if Arcadian happiness ever had existence, it must have been rivalled in Hindostan.

In order to shield this eulogium from the possible imputation of partiality, I shall in-

terpose the decision of Abulfazel, whose situation and pursuits furnished him with more ample means of appreciating the Hindoo character.

“ Summarily,” says he *, “ the Hindoos are
 “ religious, affable, courteous to strangers,
 “ cheerful, enamoured of knowledge, fond
 “ of inflicting austerities upon themselves;
 “ lovers of justice; given to retirement; able
 “ in business; grateful, admirers of truth,
 “ and of unbounded fidelity in all their deal-
 “ ings. Their character shines brightest in
 “ adversity:—they have great respect for their
 “ tutors:—they make no account of their
 “ lives, when they can devote them to the
 “ service of God.”

Cease, then, worthy Missionaries, to disturb that repose that forms the happiness of so many millions of the human race; a procedure that can only tend “ to set a man at
 “ variance against his father, and the daughter
 “ ter against her mother, and the daughter-in-
 “ law against the mother-in-law †;” nor can

* Ayeen Akbery, p. 8.

† Matt. x. 35.

happily cause, by an indiscreet, though perhaps venial zeal, that, “a man’s foes shall be they of his own household *”

DANGER AND INUTILITY OF EMPLOYING
HINDOO CONVERTS TO PREACH TO THE
NATIVES OF INDIA.

A CIRCUMSTANCE has recently come to my knowledge, that exhibits proof, superior to a hundred arguments, of the impropriety and dangerous consequences, of injudicious interference with the Hindoos, on the score of their religion.

An inhabitant of Calcutta, who had committed some irregularity, that occasioned ex-

* Matt. x. 36.

pulsion from his tribe, went to one of the Missionaries, and was immediately initiated into the rites of the Church.—This man was soon after, employed by the Missionaries, to preach to the people, with a view to their conversion. He accordingly proceeded to the temple of Cali-ghaut, near Calcutta; and began to harangue the crowd, condemning their idolatry, their worship, and their sacrifices; expatiated on the superiority of the Christian doctrines, to which he was himself a convert; and exhorted them to follow his example, as the only means of Salvation; affirming, that the blind path they were pursuing, could only lead to their destruction.

The astonished Hindoos heard him with indignation; but, for a while, suppressed their feelings, conceiving his réason to be deranged:—but, persisting in his animadversions; and becoming more vehement in exhortation; they at length, lost all patience; and assaulting him, with clods and brickbats, drove him from the temple, chased him into the street, and, had not some of the

police-officers interposed, he would probably, have suffered death from the hands of the enraged multitude.

This affair happened about July or August 1806;—and became a common topic of conversation at the Presidency.

It is not from such men as these, outcasts from religion and society, that “the self-sufficient Brahmins,” as Sir William Jones calls them, will ever condescend to receive the lights of a new Religion: the Brahmins themselves, must first be converted; and then indeed, the people may follow;—but

“Hoc opus; hic labor est.”

A million or two of Brahmins are not so very easily converted; especially, while individually influenced by the consideration that, in neglecting the ordinance of the Vedas,—

“With none to eat with them; none to sacrifice with them; none to read with them; none to be allied by marriage to them; abject, and excluded from all social duties, they shall wander over this earth.”*

* Menu, 276.

Let us, therefore, not wound their feelings, by sending such miscreants among them; the refuse of their own tribes; whom they can regard only with abhorrence; and, addressing myself to the good sense of our Missionaries, let me seriously ask them, What opinion must the Brahmins entertain of a Religion, that thus receives into its bosom, wretches, who have been deemed unworthy the communion of their friends; are considered a disgrace to their families; and utterly rejected the society of the virtuous among themselves?

With converts of such a description, what Brahmin will ever unite, in cordiality of sentiment; human nature revolts at the idea of self-dégradation, as it rends asunder those ties, the strong ligaments of opinion, that imperiously confine the individual to his prescribed station in society. The very reception, therefore, of those outcasts, into our Church, must ever operate to the exclusion, of any man of respectability; whose example might, otherwise, serve to influence the lower classes of the Hindoos.

In the name of peace, then, and of that blessed spirit of toleration which happily pervades the British Empire, let us leave the Hindoos in the undisturbed possession of their altars and their Gods; and, however they may differ from us on the score of religious observances, let us candidly consider that they also occupy a station in that vast circle, illuminated by the Divine Spirit; that our views mutually culminate to the same central point, the mansion of eternal bliss, where, I trust, we shall all ultimately meet,—to part no more; and that, whatever may be their errors, they are rendered venerable, by the sanction of imperious customs, and the practice of their ancestors; and are virtually regarded as the ordinance of the Gods themselves; and which, therefore, from every sentiment of reverence, of attachment, and of duty, every pious Hindoo must tremble to disobey!

If I have been somewhat diffuse in the selection of passages from Hindoo books, it was with a view, not only of evincing, to the eye of candour, how very little those people

stand in need of any instruction from us, in the great leading points of moral conduct; but also, to shew that their religion is so intimately blended with their morality, that, in destroying the one, we run no small risk of eradicating the other: for, we cannot reasonably hope to instruct them all at once, in the merits of our less complicated system of moral duties.

We should therefore pause, before we attempt to remove those numerous checks to transgression, that are exhibited in their code; however fanciful or erroneous, in our opinion, they may appear.

I would not, for example, tell them, that there is no VARUNA in the deep, “to bind in “snaky cords,” offenders against the moral ordinances: nor would I laugh at them, for classing inhospitality, ingratitude, and infidelity in friendship, with the crime of Murder.—If we are less strict in our notions, on these points; we should not disdain to yield the meed of praise, to those sentiments, in their Code, that place these virtues in so exalted a degree of estimation.

The early impressions of youth, fostered by the hand of time, strike deep their roots into the plastic mind; entwine themselves with the whole system, and are difficult of eradication.—You must cut down the whole field, ere, with safety to the crop, you can remove those vigorous tares, that, neglected in due season, have shot up into maturity, with the wholesome grain that they annoy.—Regenerate, then, the Hindoos, if you desire effectually to convert them.—Warm from the Medéan chaldron, affix the desired impression: but, short of this expedient, I see no prospect of success.

If you are not pressed for time, and can wait for a new generation; take the infant Hindoo, and preside over his education: but, if the Brahmins will not consent to this, your prospect is, indeed, hopeless; and you must resign to their fate, this “self-sufficient generation.”

Expediency
 OF AN
ECCLESIASTICAL ESTABLISHMENT
FOR BRITISH INDIA,
 CONSIDERED.

THE Reverend Mr. Claudius Buchanan,* with a laudable zeal for the interests of the Church, and the propagation of the true faith throughout Hindostan, has recently published “ A Memoir, on the Expediency of an Ecclesiastical Establishment for British India ; both as the Means of perpetuating the Christian Religion, among our own Countrymen, and as a foundation for the ultimate Civilization of the Natives.”

* Not to be confounded with Francis Buchanan, M.D., author of a *Journey from Madras, through Mysore, &c.* lately published.

The more strongly to impress upon our minds the necessity of such an establishment, he observes, that “ living in a remote un-
 “ healthy Country, amidst a superstitious
 “ and licentious people, where both body
 “ and mind are liable to suffer, we have, it
 “ will be allowed, as strong a claim on our
 “ country, for Christian privileges, as any
 “ other description of British subjects. Of
 “ the multitude of our subjects who come
 “ out every year, there are but a few who
 “ ever return! WHEN THEY LEAVE ENG-
 “ LAND, THEY LEAVE THEIR RELIGION
 “ FOR EVER* !” —

This is indeed a very strong and unqualified expression; and I will venture to say, very unauthorized: candour should therefore arise, to vindicate the cause of our Countrymen in the East, from the undue pressure of such an injurious imputation.

So far as the argument has reference to Bengal, give me leave to ask, whether there

is not at Calcutta, where the majority of the Europeans reside, at least one Church,* to which they regularly resort?

And do not the Chaplains at the military stations, regularly perform Divine Service to the assembled troops*?—And if at the detached civil stations, there be no Chaplains, to officiate to three, four, or more Europeans; I wish, for the good of the Church, and for the good of individual Clergymen, who may want bread, that such may be appointed:—but if, by “leaving their Religion for ever,” he means, that all sense of Religion is quitted, with the clime that gave them birth; his sentiments of the influence of early habits, must be limited indeed.

Educated under the eye of parental example and authority, or fresh from the University, where, we must presume, the religious and moral duties are unremittingly impressed upon the mind; young men proceed to India, generally untainted with the vices of the world; of which, their knowledge must

* See Appendix, A.

† See Appendix, B.

necessarily be limited, by inexperience :— the early lessons of their instructors are not so easily forgotten ; they have occupied their first thoughts, and are difficult of eradication, in any stage of life. It is equally so, with bad impressions as with good :—with the good they are best acquainted ; because, at a pure source, they have imbibed them, at a time, when the vacant mind, like a blank sheet of paper, easily yielded to their influence ; and thus rendered them indelible.

These lines may be overwritten or crossed by worldly communications ; but the original character is not lost. Hence it is, that, to those in India, secluded from the public forms of Divine worship, the essential still remains ; the sentiments of morality, early imbibed with their Religion :—and if morality be not the chief object of Religion, I shall be glad to be better instructed.

But, if the frequent recurrence of the forms of our worship, be wanting to that class of our Countrymen, who are detached from the Presidency, to the civil stations of our

territory; they cannot fail of being edified by the daily observance of the religious duties, practised by a people, who, Mr. Buchanan himself confesses*, “are accustomed to reverence the Deity.”

He has also told us†, that “wherever the Christian Minister solicits attention, he finds an audience; in whatever part of British India, he is stationed, there will be a disposition to respect the Religion of early life, when its public ordinances shall have been revived.”—But, those public ordinances exist, and have always existed, at the Presidency, and the Army stations; which include nine-tenths of our countrymen in the East; with what consistency therefore, does he assert, that when the Europeans leave England, “they leave their Religion for ever?”

Moreover, when he tells us‡, that the natives of India “wonder, whence we have derived our principles of justice, humanity, magnanimity, and truth;” is not this a confes-

* Page 13.

† Page 3.

‡ ^F h. 13.

sion, on his part, that these virtues may subsist independently of that Religion which, he asserts, we have for ever left, on quitting Europe. Do we, then, acquire these virtues in India?—or do they result from the moral impressions of youth, imbibed with our education? If they be a production of Indian growth, we have the less occasion for an Ecclesiastical Establishment; but, if they be seeds of early excellence, brought to maturity, “amidst native licentiousness” in India, “and conflicting superstitions*,” it seems a proof that religious influence, either remote or proximate, must have lent its fostering aid to their advancement; and that, consequently, we are not absolutely, so destitute, on this score, in India, as Mr. Buchanan would induce the world to believe.

Notwithstanding what has been here manifested;—notwithstanding Mr. Buchanan’s own admission, that there are six military Chaplains for Bengal, three in the town

* Page 16.

of Calcutta, five at Madras, and four at Bombay* ;—that English India has three Churches ; one at Calcutta, one at Madras, and one at Bombay† ;—notwithstanding these facts, Mr. Buchanan gravely remarks‡, that
 “ we seem at present, to be trying the ques-
 “ tion, whether Religion be necessary for a
 “ state ;—whether a remote commercial Em-
 “ pire, having NO SIGN of the Deity, NO
 “ TEMPLE, no Type of any thing heavenly,
 “ may not yet retain its Christian purity,
 “ and its political strength, amidst pagan
 “ superstitions, and a voluptuous and unprin-
 “ cipled people.”

If contradictions of this nature can tend to promote Mr. Buchanan's views, I should be sorry to stand between him and the object of his research ; should that object be a Bishopric, I think his zeal and good intentions establish a fair claim to consideration ; and I question not, but he is of opinion with St. Paul||, that “ If a man desire the office of a

* Page 1. † Page 2. ‡ Page 12.

|| See his first Epistle to Timothy, chap. iii. ver. 1.

“ Bishop, he desireth à good work.” But, I am by no means hostile to the extension of our Church-Establishment in India; and would cheerfully vote for more Chaplains at each Presidency: for, besides the obvious advantage of additional Chaplains, to obviate the inconvenience of future casualties, the accession to society, of well-educated and pious clergymen would serve to improve us, by their information; and edify us, by their example; and should, therefore, have my hearty vote accordingly:—but, that they should be sent out, for the purpose of converting the Natives to Christianity, is a measure that, I trust, the good sense of our Rulers will, on due consideration, discern to be equally injudicious and impolitic; and I am fully persuaded, that, if the whole Synod of English Clergy were employed on the occasion, they would not, by any means, short of absolute compulsion, succeed in converting one man in a thousand of the vast mass of Indian population. How limited then,

inust be the labours of a few wandering Missionaries!

That there are many reprehensible customs among the Hindoos, the mere offspring of superstition, cannot, unhappily, be denied: but, as they are not enjoined by the Veda, and are chiefly confined to certain classes; they are by no means invincible: and the maturity of human reason will, I trust, bring them at length, into disuse. It was this maturity of reason, that put to flight, among ourselves, the whole host of witches and their spells: and yet, this happy revolution of the mind was not effected 'till near twelve centuries after the establishment of Christianity.* Nor is the notion of ghosts, of fairies, or of evil spirits, yet altogether erased from the minds of the lower orders of society; who are, indisputably, more under the influence of Religion, than the great:—but, the minds of the latter are more enlightened by education; and herein rests the proof, that Religion alone will never effectually subdue it.

* Blackstone, 4.

I would not therefore, COERCE the Natives of India, into a disuse of any of their customs; but if we must absolutely interfere, I would endeavour to enlighten them, on those points, through the medium of their Priests. An injunction from the seat of government, to the Colleges of Nuddeah, Benares, &c. to take into consideration, the more obnoxious points that grate the feelings of humanity, would be an expedient of more effect, than the prohibitory mandate of our Government. A judicious appeal upon the subject, to those seminaries, could scarcely fail of being successful; and they should be invited to publish their disapprobation of the obnoxious rites, for the information of the multitude: thus discountenanced, by the Brahmins, they would, at length, fall into disuse; like some other customs, deemed canonical, only in the SATI-YUG, or first age of the world.—Such, for example, as that of the widow espousing the brother of the deceased husband; which, in the present age, or CALI-YUG, is inadmissible.—No Brahmin

would thenceforth venture to officiate at any rite, thus condemned by the learned assembly of the PUNDITS*: and this circumstance would effectually obviate the intervention of AUTHORITY, for enforcing the decision of the Priests.

In whatever reform we may engage, we must take the Brahmins to support us; we shall otherwise have the multitude against us, and be regarded as despotic. The consequences that may thence result, are of a magnitude too important, to be regarded with indifference.—The Hindoos are a mild, a patient, and a forbearing people, as any under heaven; but, driven to desperation, by the provoked fanaticism of Religion, their power would be resistless: for, as ABULFAZEL says,† “they make no account of their lives, when they can devote them to the service of God.”

If about the mere form, or the materials of a turban, which they considered as degrading, these people could draw the sword

* Learned Brahmins. † Aycen Akbery, ii. 8.

of vengeance against their rulers, as was lately, so unhappily, manifested at Vellore, where so many of our countrymen fell a sacrifice to their fury; can we rationally hope, that they will passively yield obedience to our mandates, when their dearest interests are invaded;—the rites and customs of their religion?

Their resentment, perhaps, may not IMMEDIATELY be manifested; and we may be lulled into security, by an apparent acquiescence with our desires: but, like an insidious fire in the bosom of the earth, it may burst forth unexpectedly, and overwhelm us in the explosion.

Every feeling mind must lament that infatuation, that urges the Hindoo widow to burn herself with the corpse of her deceased husband: it is an instance of deluded heroism, that we cannot but admire, while we condemn. But, the calculation of Mr. Chambers*, of the annual number of these devoted, seems founded on a disputable prin-

* Vid. Memoir, p. 94.

ciple; which is, that if, in a certain district, which happens to be the most bigoted part of India, a certain number be devoted; calculating thus, I presume by the square acre, for all Northern India, the number must be in proportion.—As well might we thus calculate for the British empire, on summing up the annual deaths, by self-devotement, of our countrymen in London.

What the number may be, in the upper provinces of Northern India, I know not; but it has so happened, that I never saw an instance, nor heard of any recent sacrifice of this nature, during many years residence in those provinces: though there are very few perhaps, who have travelled more than I have, among the Hindoos.

Many monuments, however, of long standing, may be met with, of these sacrifices, throughout Indostan. They consist of small, brick edifices, or mural urns, styled *SUTTEE*, erected in the open air; and in which, are deposited, the ashes of the sacrifice: but, as I cannot charge my memory with having

witnessed any of recent construction, in the upper provinces; I apprehend, the custom has, there, much fallen into disuse.

HINDOO HOLYDAYS.

“ ANOTHER obstacle,” says Mr. Buchanan*, “ to the improvement of the natives, is the “ great number of their holydays.”—“ But, “ great detriment to the public service arising from the frequent recurrence of these “ Saturnalia; Government resolved, some “ years ago, to reduce the number; which “ was done accordingly. It now appears, “ that on the same principle, that a few of

* Page 51.

“ them were cut off, we might have refused
 “ our official recognition of any ; the Pundits
 “ having unanimously declared, that their
 “ holydays are not enjoined by their sacred
 “ books.”

“ It may be proper,” he adds, “ to permit
 “ the people in general, to be as idle, as the
 “ circumstances of individuals will permit :
 “ but their religious law does not require us
 “ to recognize one of their holydays of-
 “ ficially.”

Thus, then, it would appear, that, as their
 holydays are not enjoined in their sacred
 books, we ought not, officially, to recognize
 them.

That such reasoning should have flowed
 from the pen of a Christian divine, I should
 scarcely have expected :—might not candour
 ask, “ in what part of our Scriptures is it en-
 “ joined, that we keep holy, the Nativity,
 “ Good Friday, or any other of the sacred
 “ days in our calendar?”

Shall we claim an exemption, that we deny
 to others, and thus refuse our official recog-

nitition of any holydays, to the Hindoos?

I know not whether the sentiment be most marked by selfishness or injustice!—"Considered as a means of promoting the happiness of the common people*," the privation would obviously be unjust: that it is selfish, is equally manifest; as Mr. Buchanan considers †, that "it very seriously impedes the business of the State, and deranges commercial negotiation."

We would thus detach the people from the service of their God, to attend to temporal interests, of which we are to derive the chief benefit.

If this be liberality, I thank my God, I find nothing like it in my creed.

To a commercial people, indeed, the result is doubtless of importance: but, are temporal considerations to be the sole objects of life? Is man to live by bread alone? The soul is of more importance than the body; and the numerous occasions presented by these holydays, of consulting its interest,

* Page 53.

† Ibid.

should rather be promoted than suppressed. The oftener a man thus approaches the Deity, the more is his morality improved; the social duties are improved; and the practice of correctness becomes confirmed into habit.

Yet Mr. Buchanan asks*, “in what other
“country would it be considered a means of
“promoting the happiness of the common
“people, to *grant them* so great a portion of
“the year, to spend in idleness and dissipa-
“tion?”

Is this, the dignified language of an English Clergyman, to a free people? or, is it not rather, the language of a master to his servants; of a despot to his slaves; of a pedagogue to his scholars; or, of a West-India planter to the wretched sons of Africa, whom fortune hath doomed to unlimited subserviency in his household?

To such, indeed, it might be considered a boon to GRANT, as an indulgence, what the free man claims, as a natural right;—that of

spending his time as he pleases ;—self-interest will always militate in his breast, against undue idleness, and dissipation ; and urge him to exertions without the necessity of compulsion :—but, to grant a free man permission to be idle, appears a solecism in sentiment, of manifest inconsistency.

But, Mr. Buchanan adds*, “ the indulgence operates here as it would in any other country ; it encourages extravagance, licentious habits, and neglect of business among themselves.”

That the terms “ extravagance and licentious habits” should thus be applicable to the Hindoos, we learn only, I trust, from Mr. Buchanan. Under the sanction of a general observation, perhaps calculated for the meridian of Europe, he has taken the thing for granted ; and inconsiderately committed himself, at the shrine of candour, by the rash avowal of a sentiment, that wants the sanction of veracity :—for, be it known to

* Page 53.

those who are unacquainted with the Hindoos; that they are by no means, to be measured by the standard of European manners.—On days of religious festivity, the low Hindoo proceeds not, like the low European, from the temple to the alehouse; where the benefit of the sermon is soon shaded, by the mists of intemperance.—Among the Hindoos, on such occasions, we witness no feasting, no rioting, no quarrelling, no picking of pockets; as is too frequently the case, with our countrymen in Europe:—but, all is decorous, simple, quiet, and inoffensive.

I speak at large, of the people of Indostan; and am sorry that I am thus compelled to a contrast so unpleasing:—but—

“*Semper ego auditor tantum nunquámne reponam?*”*

Perhaps in that circle, the limits of Calcutta, to which Mr. Buchanan’s observations have chiefly been confined; the manners of the Hindoos, somewhat influenced, by the admixture of foreign seeds of moral practice,

* Juvénal.

may be less pure, than in other parts of India : but, whatever may be the vice of the Hindoo character ; I fear it is not likely to be much meliorated, by engraftment, on the manners of the low native Portugueze ; the debauched individuals of inferiour Mussulmen, or the inebriated European soldier or sailor ; whose irregularities are, not unfrequently, so eminently conspicuous, in the bazars of Calcutta.

“In the Hindoo calendar,” Mr. Buchanan tells us*, “there are upwards of an hundred “holydays.”—But, all this time is not lost, either to the people or the state : for, except perhaps, in some of the principal festivals, scarcely half the day is thus devoted to the celebration of the festival : for, the Hindoo having, in the spare hours of the morning, discharged his duty, at the Temple or the River, subsequently proceeds to his vocation ; and perhaps increases his diligence in the execution of his work : but, whatever time may be thus spent, there is abundant popu-

* Page 51.

lation, to obviate any apprehended inconvenience, from the frequent recurrence of these festivals.—I have accordingly, on one occasion, counted sixty-three ploughs at work, in one field ; and that, too, on a Holyday.

Averse, however, to the official recognition of any Hindoo holydays ; Mr. Buchanan observes,* that, “ to those natives employed “ in the publick service, the fifty-two Sun- “ days are sufficient for rest from bodily “ labour :” and he subjoins, in a note, that “ no people require fewer days of rest, than “ the Hindoos ; for they know nothing of “ that corporal exertion, and fatigue, from “ labour, which, in other countries, render “ regular repose so grateful to the body and “ spirits.”

We must hence conclude, that this gentleman has never proceeded up the river Ganges, and witnessed the exertions of the boatmen, in tracking against the stream, for three months successively, up to the frontier stations.

* Page 52.

Does he conceive that there is no fatigue attendant on the labour of thus daily contending with a strong current, for eight or ten hours together, exposed to the fervid rays of an Indian sun, in the months of April, May, and June; the hottest season of the year?—or, does he think it not laborious, in the rainy season, when the river has overflowed its banks, to see men under the necessity of tracking, more than half the day perhaps, through the water; commonly breast-high; and often more? does not such labour imply much corporal exertion, and consequent fatigue?—and all this labour, is more or less attendant on all the commercial, inland navigation throughout the country.

Has Mr. Buchanan never stepped into the country, to view the husbandman at his plough, or the farmer irrigating his field, in the sultry season of the year, when there is scarcely a breath of air in the heavens; while the lord of the soil sits basking in the comforts of a good habitation; though scarcely

able to respire under the oppressive weight of a light calico Banian ?

Has he never witnessed, at this season, the labour of excavating tanks; of sinking wells; of embanking rivers; of cutting down the corn, in the hot months of March and April; of individuals carrying burthens on their heads, of forty pounds weight, on a journey or a march, for fifteen or twenty miles in a forenoon?—Or, has he not even, looked about him at the Presidency; and cast an eye to the dock-yards, the Custom-house, and the store-rooms of the Merchants?—He would there discover, that the London porter has vastly the advantage of the Indian; his labour being comparatively limited, in loading his cart or waggon: while, masts and yards of ships, the largest timbers, and all the paraphernalia of the merchant, in the East, are commonly transported, a considerable distance, on men's shoulders.

Has he not seen women, constantly throughout the day, carrying large jars of water, on their heads, or their hips, for do

mestic purposes?—or seen them act as labourers, in carrying brick, mortar, clay, &c. in baskets, on their heads?

Do not females in the Upper provinces sometimes act even as porters, and carry the baggage of travellers, and other burthens, from village to village?—And he must frequently, have met porters, in Calcutta, carrying a pile of bricks, on the head, five or six and twenty, in a basket; which, on a moderate computation, must weigh one hundred and fifty pounds.

Having seen all these things, and considered the detail I have here exhibited; will Mr. Buchanan persist in asserting that the Hindoos “know nothing of that corporal exertion, and fatigue, from labour, which, in other countries, render regular repose so grateful to the body and spirits?”

To people so employed, would he deny the recreation of a holyday;—were it even a holyday, for the mere purpose of recreation? In their opinion it is more; being considered as the mandate of the Divinity, who

demands their presence at his shrine. Thus obedience becomes indispensable; and where duty, conducted by inclination, and urged by the comfort of occasional relaxation, points the road to happiness, in the breast of the pious Hindoo; to interpose between him and that happiness, would neither be generous, or just. But he tells us,* that, “to give them more holydays, than “the fifty-two Sundays, is to nurse their “superstitions.”

Would it then be reasonable thus to deprive the Hindoos of their Calendar, and compel them to substitute our own? This would be to strike at the very root of their Religion; as the recurrence of their festivals usually depends, either on some lunar aspect, some planetary conjunction, some solar position, or astronomic Cycle;—and though their respect for Sunday is not less zealously manifested than our own, yet it is not altogether, in the same way; with them it is invariably a sort of fast; as, on that day, they

* Page 52.

abstain from salt with their provisions : and having, in the morning, discharged the customary duties ; the goodness of the Deity, they say, permits them to close the day, with due attention to their temporal concerns.

It would, doubtless, eminently tend to the promotion of human happiness, did one Religion alone, pervade a state ; especially if it be true, as Mr. Buchanan asserts,* that
 “ there never can be confidence, freedom,
 “ and affection, between the people and
 “ their Sovereign, where there exists a dif-
 “ ference in Religion,”

If this sentiment be correct ; how precarious must be our situation, in the British Empire, where half the subjects of his Majesty are not of the Religion of the state ! and where, if we are justly informed, of one-hundred and thirty-thousand sailors, in our Navy, in the administration of Mr. Addington, full seventy-thousand are calculated to have been Irish ; who being chiefly taken from the lower orders of society, may safely

* Page 29.

be concluded to have been, generally, Roman Catholics.

But as, in the present state of the world, conformity of religious sentiment must be a hopeless expectation; it is lamentable to reflect, that differences of opinion should ever thus wantonly be obtruded on public notice, as a bugbear to contending parties; and insisted on as the test of fidelity, and reciprocal affection, between Sovereign and people.

Better perhaps, that there were no state religion; that all should be guided only by the words of the Evangelist * ;—“ When thou prayest, enter into the closet:”—that we should have religion in our hearts only; and never in our mouths; and that morality alone, should be “ the outward and visible sign of the inward and spiritual grace” of religion.

As the preceding sentiment, however, was, doubtless, not introduced by Mr.

* Matthew; chap. vi. ver. 6.

Buchanan, with a view to the comment to which it, obviously, seems obnoxious; as tending to imputation on the fidelity of the subject, from mutual hostility of religious discrepancy; it seems but justice, to acknowledge, that he thereby intended only to evince the necessity of Indian civilization, by a general extension of the Christian Religion: this measure he considers very practicable, for, says he,* “the natives of
 “India are a divided people; *THEY HAVE*
 “*NO COMMON INTEREST*; to disseminate
 “new principles among them, is not diffi-
 “cult.”

But, as an excess of zeal will sometimes obscure, either the judgement or the memory; Mr. Buchanan accordingly, losing sight of the opinion here submitted to our consideration, ventures, in a subsequent page †, thus to ask: “would not Chris-
 “tianity, more effectually than any thing
 “else, disunite and segregate our subjects,

* Page 26.

† Page 32.

“ from the neighbouring states ; who are
 “ now of the same religion with themselves ;
 “ and between whom THERE MUST EVER
 “ BE, as THERE EVER HAS BEEN, a con-
 “ stant disposition to confederacy, and to
 “ the support of a COMMON INTEREST.”

Barely glancing, however, at this inconsistency of the Reverend Divine, his zeal and good intentions may perhaps obtain excuse for this small lapse of recollection. Whether therefore, as he assures us, the natives of India, having “ no common interest,” may be easily converted,—or, as he again assures us, having always “ a common interest,” it be desirable to disunite them, by means of Christianity, for the improvement of their morality ; it is, at all events, full time to commence the pious work of their Conversion ; which, candour must allow to be absolutely necessary. If his statement be correct, regarding —

THE MORAL CHARACTER OF THE HINDOOS.

Mr. Buchanan informs us*, that “ the moral
 “ state of the Hindoos is represented as being
 “ still worse than that of the Mahometans:
 “ Those who have had the best opportunities
 “ of knowing them, and who have known
 “ them for the longest time, concur in de-
 “ claring, that neither TRUTH NOR HO-
 “ NESTY, HONOUR, GRATITUDE NOR CHA-
 “ RITY, is to be found PURE IN THE BREAST
 “ OF A HINDOO. How can it be otherwise?
 “ The HINDOO CHILDREN HAVE NO MORAL
 “ INSTRUCTION. If the inhabitants of the
 “ British Isles had no moral instruction, would
 “ they be moral?”

“ THE HINDOOS HAVE NO MORAL BOOKS.
 What branch of their mythology has not more
 of falsehood and vice in it, than of truth and
 virtue? THEY HAVE NO MORAL GODS.

The robber and the prostitute lift up their hands, with the infant and the priest, before an horrible idol of clay, painted red; deformed and disgusting as the vices which are practised before it.”

Here, within a very limited space, we see compressed, a series of charges, which, if capable of being substantiated, would sink the character of the Hindoos very low indeed.

To these charges, however, I must, in the first place, oppose the opinion of the enlightened ABULFAZEL, as already exhibited in the early pages of this Pamphlet;—and to which accordingly, I must beg leave to refer the Reader*.

To this, if I could presume to add my own humble testimony, an experience of seven-and-twenty years would enable me, at least; to do justice to their unexampled honesty and fidelity.

Will it be believed, in Europe, that a gentleman having twenty servants in his house, shall entrust them with the care of his liquors,

* See page 47.

plate, money, jewels, &c. of all which, THE KEYS REMAIN IN THEIR HANDS? — shall leave his house, perhaps, for a month or more; and, on his return, find every article as he left it — undissipated, untouched, and unimpaired?

“ What can we reason, but from what we “ know ?”

I have myself been in this predicament; — have had, in my house, at one time, more than eighty dozen of wine; three or four hundred pounds in gold or silver; besides plate, linen, &c.; — all under the care of my Hindoo servants, WHO KEPT THE KEYS OF EVERY ARTICLE: and those keys, instead of being kept in any degree of security, usually lay under the pillow of the head-servant, or one of his tribe; or, perhaps, carelessly thrown on the humble mat or carpet, which, spread upon the floor of the veranda, or common hall, served him as a bed: And although those keys lay thus exposed to the view or knowledge of all the other servants, who might easily have taken them, at any hour

of the day or night; and with one or other of whom, indifferently, they were often left in charge; yet I cannot, with a safe conscience, charge any of those servants with having ever purloined a single bottle of wine, the smallest article of plate, or so much as a rupee, from the money thus deposited.

Let me, then, ask the candid reader; let me ask Mr. Buchanan himself; who, uninfluenced by the prospect of professional advantage, had possibly been less willing to vilify the Hindoos;—let me ask, I say, whether, in Great Britain, under such obvious circumstances of temptation, the master's property would have been safe for a single day? And yet, I have, more than once, made an excursion of more than fifteen hundred miles, while my property has been daily thus exposed to the mercy of a people who, Mr. Buchanan assures us,* “are destitute of those principles of honesty, truth, and justice, which respond to the spirit of British administration:”—“and who have

* Page 36.

“ not a disposition which is accordant with
 “ the tenour of Christian principles.”

But, I trust, that, while sobriety, honesty, temperance, and fidelity, are held estimable among mankind ; the humble possessor of these virtues, among the Hindoos ; will be deemed not unworthy, even of Christian emulation.

When it is considered that the people of whom I here speak, are of the lower classes of the Hindoos :—when we reflect on Mr. Buchanan’s assertion, that they have no moral instruction nor any moral books ; whence proceed then, may we ask, those happy effects already indicated, which we must consistently, rank among the virtues of morality ?

Are the Hindoos intuitively virtuous ? That they are so, we should conclude, from a due consideration of all the premises :—for, Mr. Buchanan asks, “ if the inhabitants of the “ British Isles had no moral instruction, “ would they be moral ?” — If every effect thus necessarily includes a cause ; the Hindoos must either have the benefit of moral

instruction, or be intuitively gifted with the virtues we have described.

Of their moral books, we shall be better able to judge, when we have due expositions of their Scriptures: but, while we have the *INSTITUTES OF MENU*, the *GEETA*, and the *HEETOPADES*; it would be injustice to deny their claim to some small portion of morality; and yet, Mr. Buchanan assures us, that “they have no moral Gods,”

Mr. Buchanan is a divine, a man of learning and research; and should know these things better than a simple layman: yet, I must confess, that, before I perused his book, I had always regarded as moral Gods, the Indian Triad, *BRAHMA*, *VISHNOU*, and *SEEVA*; who are usually considered as personifications of the Divinity, in the respective attributes of *CREATION*, *PRESERVATION*, and *DESTRUCTION*.

It also appeared to me, that the active power of those divinities, respectively manifested in the persons of *SERESWATI*, *LUTCHMEE*, and *DOORGA*, could be considered in

no other light, than as types of Virtue. Thus for example, when **DOORGA BAHVANE***, Consort of **SEEVA**, mounted on her tremendous Lion, rushes forth to combat **MYKASSOOR**, the Indian Minotaur, in the form of a Buffalo; is it not a speaking picture of good sense, representing the good and evil principle contending for supremacy;—Virtue warring against Vice? And when, having cut off the head of the Buffalo, the evil spirit springs from the headless trunk, a human form upwards from the waist; and renews the combat; does it not seem to typify the proteus-like versatility of Sin; which, however often repressed, is ever ready to assail us, in some new shape?

- This is, perhaps, one of the most obvious tales of their mythology; and the pictures which represent it, may daily be seen at Calcutta; in their temples, in their houses, and for sale in their Bazzars; and, doubtless, this exposition of the text must have escaped the accuracy of Mr. Buchanan's Inves-

* See Appendix, C.

tigation; he would, otherwise, not have demanded, "what branch of their Mythology has not more of falsehood and vice in it, than of truth and virtue?"

But if there be any one point in which I can more clearly answer him, than another, it is perhaps in this: for, having somewhat looked into the subject; I have no hesitation in declaring, that no branch whatever, of their Mythology, so far as I understand it, appears to merit, in the smallest degree, the harsh charges of vice and falsehood, with which Mr. Buchanan so inconsiderately brands it.

Wherever I look around me, in the vast region of Hindoo Mythology, I discover Piety in the garb of allegory: and I see Morality, at every turn, blended with every tale: and, as far as I can rely on my own judgement, it appears the most complete and ample system of Moral Allegory, that the world has ever produced.

Having thus endeavoured to vindicate

their Mythology, I must not suffer to pass unnoticed, the following strain of turgid declamation; which to the uninformed European, at the distance of half the globe, has an imposing appearance; as flowing from the pen of a Christian Divine; in whose representation, a statement of facts, unwarped by prejudice, and supported by veracity, might naturally be expected to appear:—

“The robber and the prostitute,” says Mr. Buchanan *, “lift up their hands, with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it.”

Among those who present themselves, in any country, at the altar of the Divinity, it must argue great powers of discrimination, to be able to separate the righteous from the ungodly; so as to ascertain who is the robber; who the prostitute; and who

the virtuous votary: God, alone, truly knoweth the hearts of men; and accordingly, the Preacher saith, "Woe unto him, who calleth his brother fool: for he shall abide the judgement." But, if the robber and the prostitute approach the altar; is not the door of grace open to the repentant sinner? and is there not "more joy in Heaven, over one sinner who repenteth, than over the ninety and nine who had not gone astray."

Would Mr. Buchanan, then, step between them and the altar; and, assuming ~~the~~ authority, ~~of~~ Heaven's Vicegerent, deny the grace that they solicit?

If they prostrate themselves before idols; what are these, as ABULFAZEL says, but "representations of Celestial Beings, to whom they turn themselves while at prayer, to prevent the thoughts from wandering;" but their ultimate research is the Divinity himself; for, "they, one and all, believe in the Unity of the Godhead." And this is the declaration of an enlight-

ened Mohammeden (ABULFAZEL), whose means of appreciating the Hindoo character, were at least equal to those of Mr. Buchanan.

Of the nature of the “disgusting vices practised before these idols,” I am entirely ignorant; for, though I have visited many Temples of celebrity, in Bengal, Benares, Muttra, Canouge, and Hurduar*; and a hundred places besides; yet I have NEVER witnessed any exhibition at their shrines, that bore the appearance of indecency.

Unless we can charge Mr. Buchanan with a want of information of his subject, his view, in thus vilifying the Hindoos, must be sufficiently obvious: the higher the colouring, the more striking the picture; the lower the moral character, the greater the necessity of a radical reform; and as he assures us,† that this can never be effected “by any other means, than by the principles of the Christian Religion,” the necessity of a Church

* Where the Ganges enters the plains of India.

† Page 37.

Establishment, for the accomplishment of this great work would hence appear to be unquestionable.

But, I fear, there is often in the human mind, too ready a bias to depreciate, whatever may appear hostile to the object of its research.

It is, therefore, perhaps, indecorous, thus “to ring the changes” on the assumed degraded state of the Hindoos; the vices of their character; their senseless idolatry; the falsehood and moral turpitude of their Gods. If his cause be otherwise good; his public object may be attained; and perhaps the accomplishment of his private views, without recurring to assertions, equally disputable and injurious, and unworthy the dignity of a Member of the Church.

That there are some great points, in the general superstition of the Hindoos, which we might wish to see retrenched, is not to be disputed; but, individually, and in private life, I see little to condemn; and justly to say of any people, that they are

mild, modest, and obsequious; patient, obedient, and attentive; hospitable, charitable, and benevolent; honest, sober, temperate, and faithful; I conceive to be no small praise.—Whenever, therefore, the Christian Religion does as much for the lower orders of society, in Europe, as that of Brahma thus appears to have done for the Hindoos, I shall cheerfully vote for its establishment in Hindostan.

“ For modes of faith, let graceless zealots fight ;
 “ His can't be wrong, whose life is in the right.”

But we are assured by Mr. Buchanan himself*, that these people “ have not a disposition which is accordant with the tenour of “ Christian principles.”—Why, then, would Christians force upon them those principles, if by principles he means Religion? Because, says he, “ it is a solemn and important duty, exacted by their religion and “ public principles.”—It being by no means, he adds, † “ submitted to our judgement, or

* Page 30.

† Page 29.

“ to our notions of policy, whether we shall
 “ embrace the means of imparting Christian
 “ knowledge to our subjects or not, any
 “ more than it is submitted to a Christian
 “ father, whether he shall choose to instruct
 “ his family or not *.”

The Hindoos are certainly your subjects ;
 and so far, they are your children : but, ha-
 ving forced yourself on them, as a father,
 would you, now, force instruction on them,
 for the regulation of their consciences ?
 Should they reject your instruction ; remem-
 ber the “ imperious duty exacted by your
 “ religion ; ” — “ COERCIB THIS CONTEMPTUOUS
 “ SPIRIT OF OUR NATIVE SUBJECTS † ” and
 “ CHASTISE THE ENORMITY OF THEIR SU-
 “ PERSTITION AT THE FOUNTAIN-HEAD ‡ . ”
 But, should they, like the Mahomedan,
 “ *grasp the dagger §* , ” fear it not ; it is
 your duty to proceed in the pious work :
 you are, professedly, a people militant,
 in the ways of conscience ; “ nor is it

* See Appendix, D.

† Page 31. ‡ Page 50. § Page 30.

“submitted to your judgement,” whether you shall recede or not: proceed on, therefore, to the last; till, in the pious struggle against Hindoo vice and superstition, you obtain that glorious crown of Martyrdom, that, at the same moment, deprives you of the country and of life.

It is, doubtless, very allowable in Mr. Buchanan, to exhibit every reasonable argument, tending to evince the necessity of establishing a specific code, for the complete civilization of the Hindoos; and the suppression of obnoxious usages, either sanctioned by custom, or countenanced by their religion. Like a wise champion, he has availed himself of the negligence, or the error of his opponent, and entered the lists, with obvious advantage of the ground. A few great leading points stand conspicuous in the foreground of his argument, and, by the converging rays of their influence, he may hope to challenge credit, for those of inferior consideration.

“He that is first in his own cause, seemeth

“just,” saith the Preacher: “but his neighbour cometh and searcheth him*.”

In a few of those points, I trust, we have been, not altogether unsuccessful, in pleading for the Hindoos; to some points of minor consideration, we shall now take the liberty of adverting.

CIVILIZATION OF THE HINDOOS.

“At an early period,” says Mr. Buchanan, “we read of the wisdom and learning of the Egyptians, and Chaldeans; and it is probable that the wisdom and learning of the Hindoos were the same in degree, at the same period of time.

* Prov. xviii. 17.

“ It may be presumed further, that the
 “ systems of the Hindoos would remain longer
 “ unaltered with them, by reason of their re-
 “ mote and insulated situation; from which
 “ circumstance also, their writings would be
 “ more easily preserved.”

“ But now, the wisdom of the East hath
 “ past away, with the wisdom of Egypt;
 “ and we might, with equal justice, attribute
 “ civilization to the present race of Egyptians,
 “ as to the present race of the Hindoos.”

Mr. Buchanan therefore recommends*,
 “ that, since the Hindoos are proved, on good
 “ evidence, to have been a civilized people
 “ in former days; we should endeavour to
 “ make them a civilized people again.”

That the wisdom of Egypt hath past away,
 seems manifest. The Copts, the mongrel
 descendants of the ancient Egyptians, have
 long ceased to be an established people: the
 Arabs, the Turks, and the Mamlukes, have
 successively contributed, to suppress the
 learning and wisdom of Egypt, and nearly

to annihilate its people; who now scarcely form a fourth part of the present mass of Egyptian population*.

Whatever had remained of the wisdom of Egypt, under the Greeks and Romans, fell a sacrifice, in the 7th century, to the intolerant zeal and bigotry of the Arabs, in the reign of the Caliph OMAR; when the literary world sustained an irreparable loss, by the destruction of that magnificent library collected in Alexandria, under the liberal auspices of the Ptolemies.—On the capture of that devoted city, by AMROU, the Caliph's General, in the year 640.—Four-hundred-thousand volumes, the accumulation of ages, were committed to the flames; the Caliph saying, that “if they contained only what was in the Koran, they were useless; and dangerous if any thing more †.”

The Hindoos have been somewhat more fortunate.—It is true that MAHMOOD and TIMUR committed great ravages; demolished many of their Temples; and destroyed many

* Savary.

† Savary.

of the people: but their Religion and their learning survived the wreck of Empire; and the fostering care of the tolerant ACBAR, in the course of a fifty years' reign*, in a great measure, repaired the losses sustained, from the fury of his predecessors.

Aided by the counsel of a wise and intelligent vizier, he appreciated the Hindoo genius, character, and acquirements; he promoted their views, made establishments for their Priests, and encouraged their learning, their sciences, and their arts;—and the testimony of ABULFAZEL alone, is sufficient to evince, that the wisdom of the Hindoos had not past away, like that of the Egyptians †.

What is wisdom? and what is civilization?

Had not the Hindoos brought the arts of peace to the highest perfection; and rivalled in astronomic science, the philosophers of Europe; ere the lust of conquest in the 11th century, had impelled to their shores, the hostile hords of the West? and under the subsequent dominion of those invaders, was

* Achar died in 1605.

† See Appendix, E.

it not ultimately found necessary to govern them, with due attention to their own Laws, Manners, Customs, and Religion?—Under Acbar they were secure; under many of his successors, not neglected; and even the merciless Aurungzebe *, who destroyed many of their Temples, at length adopted the necessary policy of relinquishing the persécution he had instituted against them †.

Have they not likewise, within a hundred years, built Observatories‡ at BENARES, at DELHI, at MUTTRA, at JYPOOR and OUGAIN? which would seem to evince, rather an advancement than a decline, as an enlightened people.

But, it will be said, they are superstitious and idolatrous; and have many customs that, in the present improved state of general manners, must be regarded as highly reprehensible—and consequently, though “they are proved, on good evidence, to have been a civilized people in former days,” no man

* He died in 1707. † See Appendix, F.

‡ See Appendix, G.

will venture to contend for their present civilization.

At what period, may we ask, did this alleged civilization, flourish among the Hindoos, when we must presume, that superstition, idolatry, and self-devotement, had not yet obtruded themselves, on the affirmed purity of their system of moral practice?

That it must have been previous to the invasion of India by the Greeks, seems incontestable, as Mr. Buchanan himself assures us,* that “the female sacrifice has subsisted, to our certain knowledge, since the time of Alexander the Great.”

And we learn, both from Arrian and Plutarch, that the Sage CALANUS† ascended the flaming pile, in the presence of Alexander and his army.

This, certainly, cannot have been the period we are in search of;—these circumstances strongly indicating the manners of the present day. We must therefore, look more remotely, for this era of Hindoo civilization.

* Page 49.

† About 327 years before Christ.

Ascending, accordingly, to the time of **BUDHA**, the last supposed incarnation of the Divinity, we find, that, on his manifestation, above three thousand years ago, at the commencement of the present age of the Hindoos, human sacrifices ceased; as inadmissible in the **CALI-YUG**;—and even the sacrifice of other animals became considerably limited.

“There is a time for all things.” Sacrifices of cattle were enjoined under the **Mosaic Dispensation**:—We know of **Jephtha’s** rash vow; and we read also, of the offered sacrifice of **Isaac**. Such things would not now be permitted; though they might then have been consistent with the manners of the people. **Isaac**, it is true, was redeemed with a goat; and **Jephtha**, by the law, might have redeemed his daughter: whether he did so, or not, seems very doubtful:—but the chosen people were always too much inclined to the manners of the heathen; who made their children pass through the fire to **Moloch**; “for even their sons and their daughters

“they have burnt in the fire to their
“Gods*.”

Those, assuredly, were not times of much civilization.

Shall we then say, that the time of BUDHA'S appearance marked the era of HINDOO civilization; when he preached against the NERMEDH, GOUNMEDH, and ASSUMEDH JUGG—or the sacrifice of MEN, KINE, and HORSES, which, since his time, are said to have been discontinued?

If in his days these things were done, shall we say that the Hindoos were then more civilized than when the practice entirely ceased;—a practice “more honoured in the breach, than in the observance?”

Where, then, shall we look for this fancied era of pure civilization? Somewhere perhaps between the era of ALEXANDER and that of BUDHA:—but we learn from the AYEEN ACBARY†, that, 750 years before Christ, the sect of BUDHA complained to

* Deut. xii. 31.

† Vide Account of Malwah.

the reigning prince, that the followers of BRAHMA, worshippers of fire, voluntarily precipitated themselves into the flames, on the altars of their Gods.

This is, obviously, not the period that we seek;—we must go still higher; and we wander in the dark; nor does the dim light of the Indian fire-temples serve to guide us through the gloom. But, if IGNICOLY was unknown in the days of Budha, it might subsequently have been adopted as a substitute for the Nermedh; self-devotement being less culpable, in the public eye, than the sacrifice of others.

At all events, we still wander from the object of our research; for, whether we seek it in the days of IGNICOLY, down to Alexander, or in those of the NERMEDH, ascending beyond BUDHA, we can no where satisfactorily rest on a period of civilization unsullied by the practice of pagan rites of superstition.

The Hindoos say, that the NERMEDH was most prevalent in the SATI-YUG, or first age

of the world; mankind being then in a greater state of purity, and thus more nearly approaching divine perfection: they accordingly believed, that they obviated, by this sacrifice, the necessity of future transmigration; the purified spirit thus directly ascending to the regions of eternal bliss.

It was this notion, doubtless, that gave rise to the NERMEDI; that urged men to ICNICOLY; and that induced the Hindoo widow to ascend the flaming pile, with the body of her deceased husband. Urged by faith, and nursed by superstition, this dreadful commutation was adopted, as a measure of ultimate purification from all sublunary stain.

Whether, therefore, with Mr. Buchanan, we regard the Hindoos in their present alleged state of mental degradation; view them like Shadrach, Meshach, and Abednego, plunging into the fiery furnace, in the middle ages; or bowing their necks on the ensanguined altars of CALI, in the golden or virtuous age of the Brāhmīns; we equally

mark the want of that desirable civilization, aimed at in the strictures of Mr. Buchanan; that civilization, which, by means of the Christian Religion, he would now restore: that civilization, in short, which probably, according to his view of it, never had existence, since the Hindoos became an established people.

If the most profound researches in the exalted science of astronomy; if an established code of laws, multifarious and minute, even to the verge of trifling; if a system of moral ordinances, of “fewest faults, with “greatest beauties joined,” could alone establish a claim to the grace of civilization; the Hindoos probably possessed it in an eminent degree, not only as far back as the days of the Indian Ràma*, whose contemporary, the sage Yajya Walca, TWO THOUSAND YEARS BEFORE CHRIST, expressly cites their CODE OF LAWS, their SASTRAS and Poo-

* The Seventh Incarnation of Vishnou.

BRANS* ; but even down to the invasion of their country, by the Mahomedans ; for making due allowance, for occasional interruptions from the hostile sect of, BUDHA ; it may be presumed, that their arts, their sciences, and their laws, would have continued to flourish under the fostering hand of their own native princes ; whose creed, sentiments, manners, and customs, were intimately congenial with those of the subject multitude of the sect of, BRAHMA.

Whatever may have been the “ degree ” of the early wisdom and learning of the Egyptians, it was probably at its summit of refinement, in the sixth century before Christ ; when their country was invaded by the army of Cambyses †. Pythagoras, who was then in Egypt, was seized by the Persians, and sent, along with other prisoners, to Babylon. He had been two-and-twenty years

* See Appendix, II.

† Anno 525.

in Egypt, "imbibing the stream of knowledge" from the Priests of that country; who taught him "those stupendous truths of their mystical philosophy, which were never before revealed to any foreigner." He subsequently passed twelve years in Babylon, in the study of Chaldaic lore; and it appears, "that both the prophet Ezekiel, and the second Zoroaster resided there at the same time." Ultimately, "he sought the distant but celebrated Groves of the Brachmans of India."

"BY THEM, he was probably instructed in the true system of the universe; which, to this day, is distinguished by his name. AMONG THEM, he greatly enlarged the limits of his metaphysical knowledge; and FROM THEM, he carried away the glorious doctrine of the Immortality of the Soul, which HE first divulged in Greece, and the fanciful doctrine of the Metempsychosis*."

Here then, perhaps, we ascertain the long-

* Maurice's Indian Antiquities, vol. v. p. 813,

sought period of Hindoo civilization ; when the wisdom and learning of the East, were equally conspicuous with those of Egypt and Chaldea.

Since, therefore, the Hindoos are thus proved, "on good evidence,"—that of Pythagoras himself, to have been a civilized people in those days, "we should endeavour to "make them a civilized people again."

To this, I have only one objection, which is, that in those, admitted, days of wisdom and learning, the Hindoos must have practised Ignicoly : for, they appear to have done so, more than two hundred years before * Pythagoras † ; as well as two hundred years after him, in the time of Alexander.

To this point of incivilization, though, confessedly, a period of wisdom and learning, Mr. Buchanan, I presume, does not wish the Hindoos to revert, and if they were then so uncivilized, as to throw themselves into the

* Pythagoras was probably in India, about 510 years before Christ.

† Vide Ayeen Achary, as already cited.

flames; we may, reasonably, give them credit for some of the other obnoxious rites of the present day; and consequently, that they were then, not more civilized, than they are at present.

If wisdom and learning alone, constituted civilization; their code of laws, the Geeta, the Sastras, and Poorans*, would fully manifest its possession before the time of Budha: they have these books still; and peruse them unremittingly.—In what point therefore consists their present incivilization, that did not, generally speaking, equally prevail, in the time of Alexander, of Pythagoras, and of Budha?

But, as no part of this discourse is intended to vindicate the Hindoos, from the imputation of practices, that are manifestly reprehensible; and which proceed from a zealous, though distorted principle of steady faith, in the dispensations of Providence: I therefore cheerfully unite in sentiment with Mr. Buchanan on the PROPRIETY, though I

* Select Scripture Histories.

contend not for the **EXPEDIENCY** of their abolition: but I humbly differ from him, regarding the means necessary to be used, for obtaining a purpose so desirable. He inclines towards **COERCION**; and would use **GOVERNMENT AUTHORITY**. I would interpose religious influence, through the medium of the Pundits, who must first be gained over, by every argument that true religion can suggest, or reason tolerate: being clearly of opinion, that on minds so disposed to religious subserviency, as those of the Hindoos; Sacerdotal influence would be infinitely more effectual than the mandates of Government.

With respect, for instance, to the fact cited by Mr. Buchanan regarding the Koolin Brahmins, I think this sentiment peculiarly applicable.

EXCESSIVE POLYGAMY OF 'THE KOOLIN
BRAHMINS.

MR. Buchanan states, that " the Koolins,
" who are accounted the most sacred cast of
" the Brahmins, claim it as a privilege of their
" order, to marry an hundred wives ; and
" they sometimes accomplish that number ;
" it being accounted an honour, by the other
" Brahmins, to unite their daughters to a
" Koolin Brahmin."

" This monopoly of women by the Koolin
" Brahmins, is justly complained of by
" Brahmins of the other orders ; and they
" have expressed a hope, that it will be abo-
" lished *by authority*."*

Perhaps there do not appear, throughout
Mr. Buchanan's book, facts more strikingly
inconsistent, than are submitted to our pe-
rusal, in these two short paragraphs.

* Page 112.

What peculiar circumstance may have given rise to a custom so extraordinary, I am altogether ignorant: but, it seems manifest, that, so long as it is “accounted an honour
 “ by other Brahmins, to unite their daughters
 “ to a Koolin Brahmin,” the practice cannot fail of being continued.—Like the oil-fed fire, the vanity of the Brahmins thus impels them to its support; till, the tide of emulation overwhelming every scruple of decorum, it becomes irrevocably established, through the influence of reciprocal inclination.

That, under such circumstances, this monopoly of women by the Koolin Brahmins; should be complained of, by Brahmins of the other orders, who, themselves, voluntarily contribute to its support; is an argument of such manifest inconsistency, as must immediately strike the eye of the most careless observation.

The Brahmins therefore cannot seriously “have expressed a hope, that it will be abolished by authority.” The moment they do so becomes fatal to the verity of the pre-

mises; and it can be no longer true, that they regard the indicated union as an honour.

If the custom displease them, there is no occasion for having recourse to "AUTHORITY" for its suppression; they have the law in their own hands; and by refusing their daughters, beyond the number prescribed by their code of laws, the practice must entirely cease.

But, were it even true, that they considered this monopoly as oppressive; upon the presumption that it would be considered indecorous, to resist the claim of the Koolia Brahmins; our Government, I trust, will never barter its dignity, by the suppression of a custom, with which it has no right to interfere. Should we ever be so unwise as to attempt it, it would equally be our duty, as Christians, to violate the law of the Sastras, and limit every Brahmin to a single wife.

When, in all the plenitude of reformation, we shall have bowed the neck of superstition to the Christian yoke, and fairly established

our Religion among the natives of India; it will then be time enough to think of interposing our authority, for the suppression of a custom so inconsistent with our notions of social propriety: a custom, that some ancient Brahmin, in the days of his prosperity, and vested with power and authority, must have introduced, and left as a legacy to his tribe; and who, like the wise Solomon, considering “ what a man hath, of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun,” said to himself, “ There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour.*”

Many, however, will perhaps, be of opinion with Mr. Buchanan †, that “ THE EFFECTS OF THIS POLYGAMY ARE VERY PER-
“ NICIOUS TO SOCIETY; FOR, IT IS A COPIOUS
“ SOURCE OF FEMALE PROSTITUTION.”

I must here, again, caution the reader against appreciating Hindoo manners, by the scale of any European people whatsoever.

* Eccles. ii. 24.

† Page 112.

The Hindoo female, brought up from her infancy under the eye of her parents; and married at an early age; still remains under their care, till summoned * to assume the duties and the cares of the marital department. At all times, is she carefully secluded from the conversation of men; except those of her own family, or other very near relatives; with whom, it would even be deemed indecorous, to be seen alone.

“ Let not a man,” says Menu †, “ sit in a sequestered place; with his nearest female relations. The assemblage of corporeal organs is powerful enough to snatch wisdom from the wise.”

Hence, perhaps, the Hindoo philosophers are of opinion, that the absence of temptation is often the best safeguard to the virtue of either sex.

However this may be; there is no country in the world, where public decorum is so manifest, with regard to women, as in the

* Usually, about the age of eleven.

† Page 45.

East ; and though the Hindoo women are by no means secluded from public view, like the Mahomedans ; but, on the contrary, daily proceed, throughout the year, publicly to bathe in the rivers, tanks, or other reservoirs ; and go frequently, in the course of the day, to bring home water, for domestic purposes ; yet, so guarded are they, by the influence of public manners, that, to accost them on the way, or to enter into conversation with them at the river, would be deemed highly reprehensible, in any man, but a near relation. Nor scarcely can they, on such occasions, venture to step aside, on any pretence whatever—they have no such excuses, as going to see a friend ; stepping to market ; or to an exhibition of any kind. To go to such places, without previous arrangement, and attended by one of the family, or a female neighbour, would be totally inadmissible. No meeting them alone, in pleasant walks or groves, where one might join with them, in converse sweet, and eagerly disclose, in rapturous ecstasy, the tender flame. An intrigue therefore,

with a Hindoo woman of any respectability must be a matter of no small difficulty.

Mahomedan women, on the contrary, frequently visit, and go to shows and processions, either in covered carriages, or on foot, and usually attended only by female servants, who may equally serve as a check on their conduct, or as ministers to their pleasures. That such opportunities may sometimes be used for purposes not strictly consistent with female honour, may readily be conceived:—that they are often so abused, may well be doubted: but that they furnish a cloak under which it may be effected, is all I contend for; and it seems to evince, that a Mahomedan lady, though residing in a seraglio, may often manage an intrigue, with more facility than almost any decent female of the Hindoo race, though apparently free from the fetters of personal restraint.—For, let it be considered, that Mahomedan women have usually a numerous train of female servants; who, from interest, must be presumed, directly devoted to their service: that female

dignity is not always proof against solicitation, supported by pecuniary influence; and that, consequently, through the medium of such servants, assignations may often be managed without much difficulty.

On the other hand, patriarchal simplicity, still, so far influences Hindoo manners, that in general, very few have menial servants; the common offices of the household being performed, either by the mistress, or some other individual of the family, relatives of the husband or wife. One grand obstacle thus opposes itself to the wandering desires of female sensibility; as it must be less difficult to bribe a servant, than a sister, a cousin, an aunt, or a grandmother; who are all equally interested in preserving the honour of the family; and who would consider themselves degraded, by the misconduct of any of its members; for, I believe it is unremittingly inculcated, that loss of cast to the whole family, would be the consequence of detection. Opportunities for transgression, must thus necessarily, be limited, where mutual

Interest renders the most scrupulous attention to female dignity and correctness, a duty, at once the most imperious and indispensable.

We may therefore venture to conclude, that the Hindoo female, though free from the appearance of restraint, is considerably more a slave than the Mahomedan : the restraint upon the latter being merely personal ; whereas the Hindoo is influenced by a tyranny of a more imperious nature ; a restraint upon the mind.

If to these considerations be added, the serious injunctions of the law ; and the indicated consequences of transgression ; independent of every rational principle of female pride, dignity, and virtue, we shall find, the avenues that lead to the mansions of frailty, so strewn with difficulties, as powerfully to check the ebullitions of desire ; and happily guard against those lapses that might ultimately prove fatal to domestic happiness.

The following admonitions to the Hindoo

WIFE, from the ordinances of Menu *, will tend to set this matter in a clearer light :

V. 149.—“ Never let her wish to separate herself from her father, her husband, or her sons ; for, by a separation from them, she exposes both families to contempt.”

V. 155.—“ As far only, as a wife honours her lord, so far she is exalted in heaven.”

V. 156.—“ A faithful wife, who wishes to attain in heaven, the mansion of her husband, must do nothing unkind to him, be he living or dead.”

V. 157.—“ Let her emaciate her body, by living voluntarily, on pure flowers, roots, and fruit ; but let her not, when her lord is deceased, even pronounce the name of another man.”

V. 158.—“ Let her continue till death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue, which have been followed by such

“ women as were devoted to one only husband
 “ band.”

V. 160.—“ A virtuous wife ascends to heaven,
 “ ven, though she have no child ; if, after
 “ the decease of her lord, she devote herself
 “ self to pious austerity.”

V. 161.—“ But a widow, who, from a
 “ wish to bear children, slights her deceased
 “ husband, by marrying again, brings
 “ disgrace on herself here below ; and shall
 “ be excluded from the seat of her lord.”

V. 162.—“ A married woman, who violates
 “ the duty which she owes to her lord, brings
 “ infamy on herself in this life ; and, in the
 “ next, shall enter the womb of a Shakal,
 “ or be afflicted with Elephantiasis, and other
 “ diseases, which punish crimes.”

P. 234, v. 253.—“ Since adultery causes
 “ to the general ruin, a mixture of classes
 “ among men ; thence arises violation of
 “ duties ; and thence is the root of felicity
 “ quite destroyed.”

V. 371.—“ Should a wife, proud of her
 “ family, and the great qualities of her kins-

“ men, actually violate the duty which she
 “ owes to her lord ; let the king condemn
 “ her to be devoured by dogs, in a place
 “ much frequented.”

V. 372.—“ And let him place the adul-
 “ terer on an iron bed, well heated, under
 “ which the executioners shall throw logs
 “ continually, till the sinful wretch be there
 “ burned to death.”

Let the candid reader review all the facts here detailed ; let him contemplate the Hindoo female nurtured in the lap of innocence, and free from the contagion of vicious example, shuddering at the bare idea of the dread menace of the law ; of entailing infamy on her family ; of handing down her name with detestation to posterity ; and, more than all, perhaps, the apprehension of expiating, in a future birth, the transgressions of the present ; either under the degrading form of some disgusting animal ; or, in a leprous state, to be an object of public scorn, from the implied presumption of ori-

ginal contamination. Let him weigh well these circumstances; sum up the account; and apply the argument, with due force, to the present object of investigation; then, let him candidly declare, how far the practice of the Koolin Brahmins, merits Mr. Buchanan's unqualified charge, of being —
 “A COPIOUS SOURCE OF FEMALE PROSTITUTION.”

Taking the question in another point of view, it will appear, that we have not yet exhausted all the reasons that might be urged as a defence, against the imputation of Mr. Buchanan.

Let us then, for sake of argument, admit the charge; let us take an extensive range; and let us suppose the seraglios of a score or two, of these luxurious Brahmins, bursting from the trammels of decorous restraint, and inundating the hallowed paths of the virtuous, with the impure streams of vicious inclination:—How detrimental to social happiness; how injurious in example; how destructive to the peace and order of society; and, judging from the dire example of the

frail sisterhood in Europe, how subversive of every rational hope of comfort, to the deluded objects themselves, must be the irregularities of such a multitude, thus thrown loose upon the world !

How fatal, moreover, must be the consequence to population !—For, it will not, I presume, be contended that this unfortunate class of citizens is likely to contribute much towards repairing the ravages of war, by furnishing a supply of recruits, for our fleets and armies : We know that it is not ; experience fully proves, that the fact is indisputable.

If then, we can fairly establish a like result, against the practice of the Koolin Brahmins ; candour must yield it to instant condemnation.

Happily, however, this dread result is at once obviated, by the unequivocal confession of Mr. Buchanan himself ; for he assures us*, that “ the progeny is so numerous, in some instances, that a statement of the

“ number recorded in the registers of the
“ cast, would scarcely obtain credit.”

Who, then, are those Indian women, against whom, such a serious charge has been exhibited, and who furnish such a mass of population, as scarcely to obtain credit?— That they are virtuous, we must necessarily conclude, from every fair principle of reasoning: Let us then, reverse the judgement of Mr. Buchanan; by liberating the indicated practice, from the injustice of his imputations.

DIVERSITY OF RELIGIOUS TENETS AMONG
THE HINDOOS.

THE diversity of tenets among the Hindoos seems likewise to furnish matter of animadversion to the pious Mr. Buchanan;

but, in the arduous path of reformation, this circumstance I conceive, should rather be regarded with the eye of satisfaction; since, if they be “ a divided people, and have no “ common interest,” the more readily will they receive the impression of a new bias; and if the reformer be limited in time, his labour will thus be materially abridged.

“ Of the chief Brahmins in the College “ of Fort-William,” says Mr. Buchanan*, “ there are few, (not being of the same dis- “ trict) who will give the SAME ACCOUNT OF “ THEIR FAITH; or refer to the same sacred “ books. So much do the opinions of some of “ those, now in the College, differ, that they “ will not so much as WORSHIP, OR EAT WITH “ EACH OTHER.”

In excuse for the Brahmins, it may perhaps be allowed us to plead the venial want of that maturity of human wisdom, which Providence seems yet to have withheld from them; for, Mr. Buchanan confidently assures

* Page 29.

us, that “in ten centuries the Hindoos will not be as wise as the English.”

Under the fostering hand of Mr. Buchanan’s instructive care, this term, I have no doubt, would be considerably abridged; but what answer will he give the Brahmins, should they ask him, if no jarring diversities pervade our own practice? for, they might naturally expect, from our claimed superiority of wisdom, that one plain unvaried system of religion flowed from our sacred code.

Ponder this, ye Divines of the Christian Church; and commend, if you can, the consistency of your reverend champion in the East, who thus wantonly plunges you into so delicate a dilemma!

In an ignorant layman, perhaps, the inadvertence had been of less importance; we should have directly told him, to mind his own business;—“*nè sutor ultra crepidam;*” and not meddle with church-matters; but that a Divine of the English Church, the Reverend Claudius Buchanan, M.A., standing in the conspicuous situation of Vice-

provost of the College at Fort-William; Professor of Classics; Chaplain to the Presidency; and Member of the Asiatic Society; should thus voluntarily have committed the dignity of Christian dispensation, by an injudicious exposure of the mote in the eye of his brother priest, is a consideration the more lamentable, as it must unnecessarily subject him to obvious recrimination: and thus, from his relative situation, as the public organ of our faith, must materially injure the cause he would support.

The indignant Brahmin would perhaps tell him, to look at home; to remove the beam from his own eye; and first, to reconcile the various sects that branch from the Christian code, ere he condemned the aberrations of the Brahmins, or presumed to decide on adventitious distinctions of ceremonial worship, of which, ignorant of the cause, he could not judge of the propriety.

RELIGIOUS MENDICANTS.

ANOTHER object of importance, to which Mr. Buchanan would extend the hand of reformation, is the number of religious mendicants observable throughout India.

“The whole of Indostan,” he says,* “swarms
 “with lay beggars; in some districts there
 “are armies of beggars; they consist, in ge-
 “neral, of thieves and insolvent debtors; and
 “are excessively ignorant, and notoriously
 “debauched!”

That this class is numerous, cannot be disputed: but, that they are “excessively ignorant and notoriously debauched,” is at least questionable.

In what are they ignorant? Their profession:—What is it? Religion:—being a fraternity of itinerant devotees, who pass the greater part of their lives in pilgrimage, to

* Page 105.

the most celebrated shrines of India ; from the source of the Ganges to the sea ; from the northern mountains to Ceylon.

If I have not been able to appreciate the measure of their information, or understanding ; I must, however, do them the justice to say, that, on the subject of their vocation at least, I have ever found them intelligent and instructive : and, whatever little knowledge I may possess, on the subject of their Mythology, has chiefly been gleaned from persons of this description. There may be insolvent debtors among them ; and there may likewise, be thieves ;— but, that they are in general, “ notoriously debauched,” is an imputation I never heard against them, from any native whatsoever.

I am afraid that Mr. Buchanan’s zealous anxiety for Eastern reformation, has here induced an unamiable bias, that presents to his view, the whole system of Hinduism, distorted and enlarged, through the microscopic lens of unworthy prejudice.—Thus ;

— “ All seems yellow to the jaundiced eye.”

But, "this begging system," he tells us*, "is felt as a public evil by the industrious part of the community."

What community, alas! is without its evils? it is the lot of frail humanity, necessarily connected with the general nature of society. But if the claims of those mendicants become a tax on the industry of the Hiudoos, it must be considered, that they are **THE ONLY POOR** they have to support: that their donations are gratuitous; and being commonly proportioned to the relative degrees of individual wealth, bear, I will venture to say, with a lighter pressure on their finances, than the systematic levy of contributions, exacted for the poor of our own country, by the mandate of the law.

It would however, be erroneous to suppose, that all these pilgrims are destitute of property. "In some districts there are armies of "beggars." I have seen battalions of them completely armed, at Muttra and Hurduar, at

the time of the greater festivals ; and have seen them file off, in regular order, through the towns, without exacting any contribution, either from the fears or the benevolence of any of the inhabitants.—This may not always be the case ; but I believe, transgression is not frequent.

As a proof that pilgrims are not always poor, I beg leave to relate a circumstance that came within my own knowledge, some years ago, at the military station of Barham-poor, in Bengal.

Sitting one day in my Bungalow*, the approach of a palankeen was announced ; and on stepping to the door, a well-dressed Hindoo descended from the vehicle. He was attended by eight bearers†, four footmen, with spears, and two others, with short silver maces ;—the whole party, neatly and uniformly dressed.

After a modest preface, and affectation of humility ; he stated, that he was on a pilgrim-

* A thatched house.

† Palankeen-men.

age to the great Temple of Juggut Nauth* ;— that he had already travelled three-hundred miles ; and, having made a vow of poverty, and consequent mendicity, during his pilgrimage ; had, in the spirit of that vow, taken the liberty of waiting on me, to solicit pecuniary aid, towards enabling him to prosecute his journey to the Sacred Shrine.

“ I have been with the commanding officer, “ (said he,) and with other great men in can- “ tonments ; and, hearing of your liberality, “ have thus ventured to approach you.”

There was no resisting the compliment ; and, as I could not reach my hand with a trifle, to so great a man, I very reluctantly gave him, as much as would have satisfied a dozen poor fakeers.

Some pilgrims, however, go very scantily dressed ;—and appear to possess the comforts of life, in a very limited degree. Individuals, also, may sometimes be seen, who are absolutely naked. These are of the sect of Gymnosophists, so celebrated in the pages of anti-

* The Mecca of the Hindoos, on the coast of Orissa.

quity;—and, in the course of twenty years, I may have casually, met a score of them.

However the appearance of these naked philosophers may be considered as trespassing on the rules of decency; NO PEOPLE IN INDIA, ARE HELD BY THE NATIVES, IN A GREATER DEGREE OF VENERATION. Being considered as having, by intense devotion, by relinquishing all sensual gratifications, and by the severest discipline in the arduous and painful paths of pious austerity, obtained a complete victory over the passions; they are universally regarded as beings, far exalted beyond the possible reach of all sublunary stain, and are venerated accordingly*.

Their purity thus approaching the nature of the Divine essence; to touch their feet, in salutation, is thence considered by the most exalted Hindoo, an equal honour and a duty. To this honour, accordingly, the chastest women, unhesitatingly approach. In his view, there is no distinction of sex or con-

* They are commonly styled Purrim-hunse; *i. e.* a purified Spirit.

dition; with the equal eye of unconscious indifference, he regards the mass of mankind; insensible to their praise, and unsolicitous of applause.

That men of such a description, or even the common class of itinerant pilgrims, should be considered "as the public and licensed corrupters of the morals of the people," is a sentiment,—

"Which I would stamp as false, tho' on the tongue
"Of Angels, the injurious slander hung."

That the suppression of these orders "would contribute greatly, to the improvement of the Natives of Indostan," I very much doubt; nay, I should rather suppose, that those whose minds are not totally absorbed in worldly considerations, must often be edified by the pious example of those wandering classes; who, rejecting the usual comforts ascribed to Asiatic indolence, undertake, at all seasons of the year, painful journeys, through gloomy forests, infested by wild beasts; over mountains of difficult ascent; or across the scorching plains of Upper

India; either for the expiation of their sins, the discharge of pious vows, or with a view of rendering the Deity propitious to their ultimate hopes of future beatitude.

Enlightened by their discourse, and emulating their piety; the housekeeper, the mere man of the world, is thus likely to become, by the improvement of his morality, a better subject of the state, and an honest member of the community.

But, however desirable the suppression of these orders might possibly be, in any view of the subject; I am fully persuaded that the measure would be utterly impracticable; and thence, eminently unwise, and dangerous to attempt.

The first indication of such an intention, on the part of Government, would probably raise the spirit of alarm and resistance throughout the country. All private animosities of rival sects, would soon yield to a mutual sense of common danger; and the strong hand of unanimity would instantly be raised to repel the advances of aggression.

I cannot view them at this stage, without serious alarm for the consequences : for, exclusive of the *Byragees* and other various sects, the *Nagas* and *Soniassies** alone, are probably, more numerous than all the forces of the company ; and annually assemble in arms, at the greater festivals ; but chiefly near Muttra and the Hurduar, at the time of the vernal Equinox.

From rabble of such a description, as we would style them, without cavalry or artillery, what danger could we apprehend ? They dare not meet us in the field ; but if, unhappily, the necessity should ever arise, they will, I dare say, adopt a more obvious policy ; nor would they long want cavalry, to aid them in the contest, while there remained in Hindostan a single chief, hostile to our interests.—I need not here describe the well-known predatory mode of Indian warfare ;—we have not troops enough to check them in every direction ; they would accordingly, AT LEAST, over-run the country,

* See Appendix, I.

plunder our subjects, and ruin the revenues.

Let us seriously meditate on the possible consequences of such a contest; such a rising of the native multitude, displaying the banners of insulted religion. Let us consult the page of European history, for the dire effects of superstition, and the animated fervour of religious fury:—and let us even contemplate the late disaster at Buenos Ayres, where a peasant multitude, hostile in religious sentiment, discomfited our best troops; and it may teach us, if we are gifted with the blessing of discernment, that even a hundred thousand armed pilgrims are not to be despised, when urged, as Mr. Buchanan says *, “by a spirit vindictive and
“merciless; exhibiting itself, at times, in a
“rage, and infatuation, which is without
“example among any other people.”

Besides, should the standard be once raised, on the score of religion; what confidence can we repose in the fidelity of our

* See page 34.

Hindoo soldiers? Their defection would be more formidable than the whole Mahratta power. What hopes could we even entertain, that they would stand NEUTER, in the contest; while we cherished the visionary hope of succeeding, even against pilgrims, with European force alone?

The result cannot for a moment, be contemplated without horror. Our utter extermination must be the necessary consequence of any violent infringement of what the Hindoos hold dearer than life itself,—the sacred rites, the ceremonies and customs of their religion.

But, it is not the Hindoos alone we should have to contend with on this occasion: can we rationally hope that the Mahomedans would be quiescent?—or that their Fakeers, making common cause with their mendicant Brethren among the Hindoos, would not be active, in exciting among them, a spirit of animosity, sedition, and revolt?

Let us cast an eye to the late massacre at Vellore; to the subsequent mutiny at

Nundydroog; and the recent disaffection at Palamcottah; where, in one day, four hundred and fifty Mahomedan sepoy, of one battalion, were disarmed, and turned out of the Fort, on the grounds of an intended massacre;—and we rely on the information of the Commanding officer at Trichinopoly, that, at that period, a spirit of disaffection had gone forth; had manifested itself at Bangalore and other places; and seemed to gain ground in every direction: and we have seen an injunction from the seat of Government, to guard with the strictest vigilance, and circumspection, the conduct of the itinerant Fakeers; from an apprehension that they were zealously employed in disseminating the seeds of discord among the troops.

It is likewise known, that the disaffection at Palamcottah, somewhat excited by recent alterations in dress, and other (apprehended) changes in Asiatic costume, was highly aggravated by an unhappy report in circulation, —that five hundred Europeans were on their way from Madras, for the purpose of en-

forcing the conversion to Christianity, of all the Mahomedans in the garrison.

This single fact should satisfy Mr. Buchanan, of the impolicy and manifest danger, of agitating religious questions among the natives of India; and I sincerely hope they may ever remain in ignorance of the following sentiments in his Memoir* :

“The Mahometans profess a religion which
 “ has ever been characterized by political bi-
 “ gotry, and intemperate zeal. In this coun-
 “ try, that religion still retains the character
 “ of its bloody origin; particularly among
 “ the higher classes. Whenever the Mahome-
 “ tan finds his Religion touched, ‘ HE GRASPS
 “ ‘HIS DAGGER.’ This spirit was seen in full
 “ operation under Tippoo’s government, and
 “ it is not yet extinguished.— But, will the
 “ Mahometan ever bend humbly to Christian
 “ dominion?—never, while he is a Maho-
 “ metan.”

“ Is it, then, good policy to cherish a vin-
 “ dictive religion in the bosom of the Empire
 “ for ever?”

* Page 30.

“ A wise policy seems to demand that we
 “ should use every means of COERCING this
 “ contemptuous spirit of our native subjects.
 “ —Is there not more danger of losing this
 “ country, in a revolution of ages, (for an em-
 “ pire without a Religious Establishment can-
 “ not stand for ever,) by leaving the disposi-
 “ tions and prejudices of the people in their
 “ present state, than by any change that
 “ Christian knowledge, and an improved
 “ state of civil society, would produce in
 “ them ?—And would not Christianity, more
 “ effectually than any thing else, disunite
 “ and segregate our subjects, from the neigh-
 “ bouring states, between whom, there must
 “ ever be, as there ever has been, a constant
 “ disposition to confederacy, and to the sup-
 “ port of a common interest ?”

I am thankful to Mr. Buchanan for the
 admission, in the closing lines of the last para-
 graph ; inasmuch as it furnishes a strong ar-
 gument against his unwise project of Refor-
 mation: for, should that acknowledged dis-
 position to confederacy, be ever urged to

maturity, by the hostility of religious sentiment, little will it avail us to reflect, that the act of Reformation is "A SOLEMN AND IMPERIOUS DUTY, EXACTED BY OUR RELIGION AND PUBLIC PRINCIPLES," we should, I fear, soon expiate our folly, by a general martyrdom, under the daggers of superstition, impelled by the fury of Mahomedan zeal, and Hindoo fanaticism.

**DANGER OF ATTEMPTING TO CONVERT THE
NATIVES OF INDIA.**

It may perhaps be imagined that I overrate this danger, and that our power is too firmly established to apprehend such a result.

We are, doubtless, a formidable people, on the present system of Indian tenure; and so long as we can conciliate the affections of our Indian subjects, we have nothing, I trust, to fear from the hostility of rival states, especially as we seem to have cherished the

the policy of that state-maxim; "Divide and govern," and thus, by working on the fears or the avarice of individuals, have somewhat relaxed the bonds of subsisting amity, among the Indian Chiefs.

Now, it appears to me, that, under the predominant influence of rival interests, where the conduct of princes is chiefly regulated only by the impulse of their immediate wants, the scale of their power, or the measure of their ambition; there exists in India, no grand cementing principle of political action; likely, in the present posture of affairs, to collect the scattered rays of discontent, into a single focus of exertion. Were there such a principle, I fear we could not long resist its influence. But, should a motive absolutely be found, combining all the energies of Indian population; a motive alike pervading every breast, from the peasant to the prince, and actuating to exertion every energy of the soul: to the influence of such a motive, what arms could we oppose?

I will, therefore, venture to say, that if there be, in human nature, such a motive & principle of action, it is to be found only in the precincts of religion; and holds its reign in Hindostan.

With despotic influence, and mounted on the pinnacle of Superstition, it attracts within its vortex, all the discordant atoms of civil feuds, and rival animosities; and stands, like the genius of Punishment, "with a black hue and a red eye*," menacing desolation—or, like the dæmon of Distrust, with dark, suspicious mien, and cautious step, it silently approaches the mansions of peace, with the contracted brow of sullen discontent; till, urged by the congenial assimilation of universal dissatisfaction, like the fell tyrant of the forest, it springs, unsuspected, on the foe, and devotes him to destruction.

Shall we appeal to the Crusades? shall we appeal to St. Bartholomew? shall we appeal to our own blood-stained annals, for a confirmation of this sentiment? Yes, we may con-

* Menu, 168.

fidently appeal ; and, unhappily, we shall find, that, of all the evils, with which the vengeance of Heaven hath ever afflicted a devoted land, that of Religious fury, is the most contagious, destructive, outrageous and ungovernable.

We should therefore pause, before we erect the standard of Reformation on the plains of Hindostan.

Hitherto, Missionaries have been suffered to reside in India, neither publicly sanctioned by government ; nor yet absolutely discountenanced ; and so long as they confined themselves to the modest limits of their vocation, converting distressed orphans, or outcast Hindoos, who sought refuge, in despair, for the loss of respectability ; no material evil could arise, from the exercise of their functions, in so limited a degree ; but now, that they have presumed, without permission of Government, to circulate addresses among our subjects, of a manifest tendency to disturb the peace and order of society, by exci-

* See Appendix, K.

ting distrust in the public mind, to the ultimate danger of our dearest interests in that country ; however great therefore, my respect for their sacred character, eminent talents, or individual respectability ; I have no hesitation in declaring the dread moment to be arrived, when the absolute safety of the state requires that they should be for ever silenced*.

Often have I contemplated, with equal wonder and satisfaction, the degree of confidence exacted from us, by natives of every description ; and as often done justice to the fidelity that inspired it. The reader will perhaps wonder too, when he considers, that almost every individual gentleman in India, is usually surrounded by a tribe of domestics, from ten to thirty in number ; all, more or less necessary to his comfort ; or indispensable to his rank. Inapprehensive of danger, and confiding in their attachment, he reposes in security ; with his doors, perhaps, wide open.

Could he do this, for a single day, with any prospect of personal safety, unless he

* See Appendix, K.

conciliated native affection, by due attention to its prejudices ?

Contemplate us also, in cantonments, or in camp ; in parties perhaps of twenty or thirty, daily dining together ; unsuspecting, unprotected, and usually unarmed ; what facility for the work of death, by setting fire to our bungalows, or cutting the tents about our ears, and slaughtering us without mercy !

Almost with equal facility, and in like manner, might the European soldiers be disposed of, in the silent hour of repose, and be separated from their arms.

The reader will know, that I speak not here, at random ; it was thus done at Vellore ; and might be done again.

It therefore behoves us, by every possible means, to guard against the event : but, unless we conciliate our native soldiers, and every man around us, by mild and rational demeanour ; by every reasonable indulgence on the score of religious observance ; and by a candour and a confidence that may obviate all distrust ; in vain shall we seek security,

in the shade of, European force; the disparity of numbers is so great, as forcibly to impress upon the mind, the only alternative we should have left,—that of timely quitting the country, ere the relentless storm of offended Religion burst on our devoted heads.

CONCLUSION.

I SHALL now take leave of the Reverend Mr. Buchanan: not that I deem the remaining arguments in his Memoir altogether invulnerable; but that, having already glanced at the more material points, I feel some consideration for the reader's patience, which must already have been sufficiently exercised in the course of this discussion. Let him, by all means, accept the proffered service of the Sectaries*; those renegadoes from the faith in which they were nursed; who, perhaps suf-

* See Memoir, p. 106.

fering restraint under the severity of its discipline, have possibly, in seceding, left behind them, with its forms, the sound morality that it inculcates ; and must thus, highly edify us, by the philosophy of their opinions. Being, however, Unitarians ; if they have any religion, they will at first require some little management : for, having so recently abjured the Indian Triad, BRAHMA, VISHNOU, and SZEVA, they will not immediately, perhaps, relish the Gospel doctrine of the Trinity ; difficulties, however, of this nature are only incentives to the Christian Reformer ; they give a lustre to his zeal, and enhance the merit of his services ; he need, therefore, not despair ;—

“ Unwearied diligence his point will gain,
 “ And yield an ample recompence for all his pain,”

APPENDIX:

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 “ravering 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,^H the son of RAMA to PRITHI RAJ, we shall place CUS,^H 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.

FINIS.

Brettell and Co. Printers, Marshall-Street, Golden-Square.
