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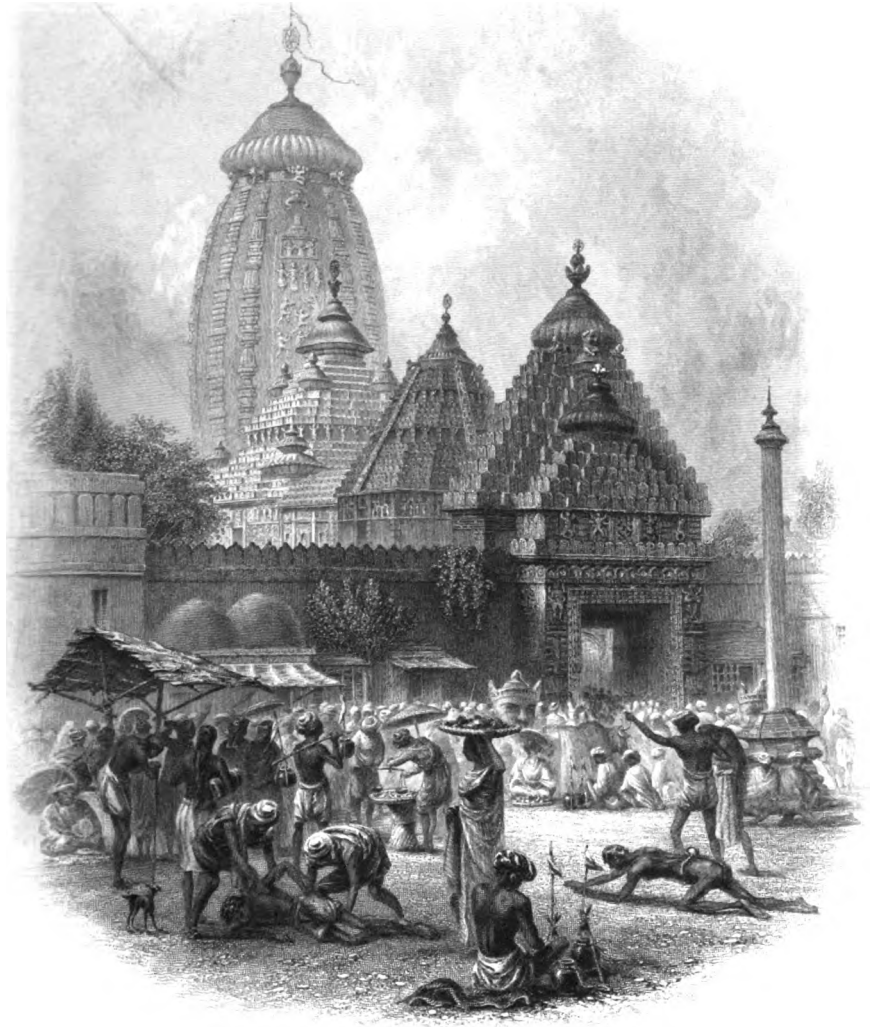
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MAJOR GENERAL SIR HENRY HASTINGS, Bt.

*From a miniature portrait in the possession of the Family.*

The History 16. D. 8  
BRITISH EMPIRE IN INDIA  
AND THE EAST.

BY D<sup>R</sup> E. H. NOLAN.



TEMPLE OF JUGGERNAUT.

London



76. II. 8.

THE  
ILLUSTRATED HISTORY  
OF  
THE BRITISH EMPIRE IN INDIA  
AND THE EAST,

FROM THE  
*Earliest Times to the Suppression of the Sepoy Mutiny in 1859.*

BY  
E. H. NOLAN, Ph. D., LL.D.,  
AUTHOR OF THE "HISTORY OF THE WAR AGAINST RUSSIA."

ILLUSTRATED WITH STEEL ENGRAVINGS AND MAPS.

IN TWO VOLUMES.  
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TO  
**JOHN HOLLYER, ESQ.,**

CADET DEPARTMENT, INDIA OFFICE.

DEAR SIR,

Having received from you much valuable information, and many important introductions, by which my composition of this large and laborious Work has been facilitated, and having from my youth enjoyed your generous, enduring, and faithful friendship, it is appropriate that this Book should be dedicated to you, as a token and tribute of that esteem which shall ever be cherished by

Your obliged and faithful friend,

EDWARD H. NOLAN.

KENSINGTON.



## P R E F A C E.

---

THE Introduction to this Work is so written as to render a long preface neither necessary nor desirable. Probably, a *History of the British Empire in India and the East* is one of the most laborious works which could be undertaken, however popular the form which may be given to it. This circumstance, so well known, furnishes the Author with a plea for the indulgence of his readers, whose support has been so extensively given to his productions.

The Author will merely use this Preface as the medium of expressing his obligations to those whose assistance he has found so valuable. He is indebted to Mr. J. EUGENE O'CAVANAGH for his aid in the portion which treats of India in the heathen and Mohammedan periods. To JOHN HOLLYER, Esq., of the India House, to whom this Work is dedicated, the Author is especially under obligations for counsel and aid in various ways, although entertaining, on many points, differences of opinion in reference to Indian affairs. The advice of H. T. PRINSEP, Esq., of the Council for India, and the courtesy of Sir PROBY CAUTLEY, also of the Council, claim the Author's grateful thanks. In the selection of the best books as guides and textbooks, and for the enunciation of important critiques, he expresses his acknowledgments to Dr. HAYMAN WILSON, Professor of Sanscrit in Oxford University, and Librarian to the India House. From every person connected with the Company's Library, attention and courtesy have been received. The Author is also much indebted for the opinions expressed to him in reference to India and Indian affairs by Major-General Sir FENWICK WILLIAMS, Bart., of Kars, and BEHRAM PASHA (Lieutenant-General Cannon), when, in the earlier period of his labours, the judgment of men of eminent parts and experience was of the highest value.

Throughout this Work, as in all his other historical labours, the Author has been guided simply by a love of truth, and has held himself uninfluenced by party, political, or personal considerations. He has written neither in the interest of the Board of Control, the East India Company, nor of any other class either in England or India. His patrons are exclusively the Public, to whose good opinion he aspires, and to whom he now commends this Work,—whatever its merits or defects,—as an impartial *History of the British Empire in India and the East*.

KENSINGTON.



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## INTRODUCTION.

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COLONEL GURWOOD, in his important work, the *Despatches of the Duke of Wellington*, makes the following remark :—" The great end of history is the exact illustration of events as they occurred ; and there should neither be exaggeration nor concealment, to suit angry feelings or personal disappointment. History should contain the truth, the whole truth, and nothing but the truth." In the subject of this work the temptation to deviate from the principle laid down by the writer just quoted is very great. The government of India has long been the theme of party politics in the legislature and throughout the British empire, and recent events have not diminished the tendency to debate the matter, even where the information possessed but little qualified the adventurous disputants. Foreign nations have entered into this discussion, and, prompted by envy or by an adverse policy, have subjected the settlement, progress, and government of the British in India to the most searching, stringent, and severe criticism. The commercial classes in England were, to a considerable extent, in conflict with the home government and the Honourable East India Company, so long as the latter was a trading company. The missionary societies, representing the religious public, have been in collision with the directors on their religious policy in India, and upon numerous social questions of the deepest concern. Military authorities of eminence have expressed very serious differences of opinion with one another and the committee in Leadenhall Street, as to the constitution and direction of the army. Political economists have complained of the management of Indian resources, and mooted schemes of great magnitude in reference to their future development. The crown and the company have not always worked in harmony, and both have been denounced by native rajahs, parliamentary orators, and popular writers, as unjust and negligent ; while men of profound experience in Indian affairs and Indian character have represented the government as adapted to the people with wondrous suitability, and maintained with unswerving justice. Under these circumstances, to avoid a partizan feeling in any direction, keeping in view the old but much neglected maxim, *audi alteram partem*, is an honourable task for a writer to propose to himself, but one of extreme difficulty to perform. It is, however, essential to a correct and honest History of India, not only that a general impartiality should be observed, but that fair account be taken of every conflicting interest and party, and their views, and the arguments by which they have been supported, correctly represented to the general reader. The laborious investigations which this duty imposed have been faithfully executed, and in the following chapters the injunction shall be obeyed—" Nothing extenuate, nor set down aught in malice."

That there have been misgovernment and neglect in the administration of India is too true ; but no Englishman can make himself acquainted with all the circumstances of our Indian acquisitions, and the character of the native instrumentality which has been of necessity employed in the army, the collection of taxes, and the dispensation of justice, without feeling that the English nation might take as a motto, descriptive of its Indian rule, the title which Bulwer Lytton gives to one of his works—" Not so bad as we seem." That evils of terrible magnitude exist in the social condition of India, which the government have not made adequate efforts to eradicate, or even to mitigate—and that some have attended the progress of English power and government—is so obvious, and so certain to be the case under any form of government, that it is astonishing how intelligent persons are

found to feel or affect surprise. It is still more a matter of wonder that those who have so keen an eye for the detection of misrule, and for the errors and mischiefs which have been permitted to remain, and even to grow up under our supervision, should be so dull in noting the benefits conferred, and which have been mingled with the measures most generally regarded as injurious. The great dramatist represents Henry V. as discovering amidst the perils of Agincourt that there is

"Some soul of goodness in things evil  
Would men observingly distil it out."

This is the spirit in which all criticism on Indian affairs, and, in fact, all historical criticism, should be made.

The importance of the subject demands that the attention of the British public should be dispassionately given to the present condition of India, and to the measures in reference to her government which must occupy the legislature for very many years to come. This cannot be done but by an intelligent acquaintance with the country, its resources, history, and the social condition of its inhabitants. No time could be more favourable for elucidating these topics in a manner adapted to popular perusal, yet also in a manner comprehensive and in harmony with the progress of the people of this country in the knowledge of social, economical, and political science. India is the brightest gem in the most glorious crown that was ever placed upon a queenly brow. William, Prince of Orange, is represented to have said of Ireland, when looking down from an elevated position upon one of her beautiful landscapes, "This is a country well worth fighting for!" and who could look upon the glorious "Ind," teeming with fertility—rich in all the natural luxury of the tropics—glowing beneath the brightest sunshine that smiles on even the landscapes of the East—bounded by the old historic lands of remotest antiquity—curious alike in the phenomena of nature and the mental peculiarities of the races that dwell there, and containing unworked resources sufficient to tempt the ambition of the greatest and richest empire—without feeling that it is worthy to be kept by those who conquered, and still nobly hold it. Surely, if ever country were worthy the valour of the brave, the study of the learned, the exploration of the philosopher, the observation of the traveller, and the holy enterprise of the Christian, this is it. There genius of every order may find scope. The languages, literature, religion, and customs of the people,—the scenery, soil, mines, material resources, and geographical position of the country,—all invite the brave in arts and study, as much as the brave in arms, to confer upon it the benefit of their enterprise, and thus enlarge the sphere of human advantage, as well as open up for themselves a track of fame and honour. It is scarcely possible for the English student, at all events now, to devote too much attention to this subject.

For the future welfare of India, and for English dominion and renown, there is hope. The hurricane which has passed over Hindoostan will purify the political and social atmosphere, and leave a brighter and more benign calm than prevailed before. We must not regard political any more than natural convulsions as simply evils. It is necessary that the mind of a nation should be disturbed, to awaken it from supineness, even although the process be alarming. Agitation prevents social evils from settling into a sediment; the more they are stirred, the greater the probability that they will evaporate and pass away. The lightning, which dazzles in the distance, shaking the heavens with thunder, blasting the forest tree, and shattering the sacred temple or the stately palace, also rends the cloud, and scatters its pent-up treasures on the thirsty soil; so in the dealings of Providence, when the voice of his reproof reverberates through the nations, and the lightning of his power smites and overthrows the proudest monuments of human sagacity and dominion, He at the same time replenishes the earth with his goodness, and prepares, by the very processes which fill the peoples with dismay, seasons of fair tranquillity and brightening joy. The breeze which sweeps the stagnant lake carries onward its pestiferous odour, but it also passes over park and pasture, bearing on its laden wing the fragrance of blossom and of flower. It is thus that a philosophic mind regards the operations of the Divine government. So long as the heart

of a nation is sound—so long as there are principle, self-examination, and courage—disasters bear within them the elements of political resuscitation. This has been singularly the case in the history of great nations. They have seldom emerged from an inferior position to a new and higher one, without having experienced some rude collision from without or convulsion within, as in a geological catastrophe, when an inferior organisation breaks up to give place to one of superior type. Frequently great changes take place in the inner life of a nation by slow degrees, less observed by other nations, but not less felt by the people who are the subjects of the change; but it is questionable if even these are ever painless—old customs, laws, religions, do not expire, nor are old policies changed, as the western sunset passes softly away, or as the dawn noiselessly advances with bright feet along the heavenly way: the bird which shakes off its old for a new and gayer plumage finds the process painful as well as gradual, although the result is renewed strength and beauty.

The events which have lately occurred in India, and by which all humane minds have been horror-stricken, are the certain although terrible means by which India is to be opened up to better government and European civilisation. The obstacles which stood most in the way of such happy changes were caste and Mohammedanism; the former must cease to obtain any official recognition, and the latter must be kept down by the only means possible—the point of the sword. As to caste, there never existed on earth any barrier to human progress so effectual; imagination, however depraved morally, while intellectually active, never conceived anything by which pride, oppression, and an immutable ignorance, might be so efficiently conserved. The government of India has been blamed and defended with equal zeal for treating it with respect. Colonel Sykes has irrefutably proved the impossibility of refusing to recognise it, either in the organisation of the army or the administration of the law: it was at once a religious and social institution, possessing a traditional and positive force in relation to society in India which could not be ignored. But the time has gone by when it is safe or possible to humour it, or allow it to impede the aims of government, the discipline of the army, or the progress of society. A writer in the *Northern Daily Express* thus notices the necessity which circumstances now impose upon the Indian government to declare boldly that they will no longer allow this distinction to make the government of India one of sufferance, or to constrain it to appear as if conniving at an institution so abhorrent to reason, justice, and civilisation:—"We see at last the downfall of a horrible superstition, not Brahminism, but of a superstition more revolting and insane—namely, an unprincipled deference to superstition—in a word, the superstition of the Indian civil service. Consider whether the infamy is greater in the poor ignorant creature who burns an old woman for witchcraft, in the full belief that she has formed a compact with the devil, or in him who, believing neither in witchcraft nor devil, attends the fire, and contributes with his own hands a fagot, on the principle that it is better not to disturb inveterate prejudices and long-established customs. This is the plea, and has been the policy, of those who emphatically call themselves 'old Indians.' This is what they oracularly call the traditional policy." Although the passage is too severe, if considered as a description of the motives and principles of the whole civil service of the East India Company, it yet fairly depicts the conduct of the extreme men, civil and military, who abetted a time-serving and timid policy towards the superstitions of India generally, and towards that of caste especially. There is now, however, an end to this; the great military revolution which has startled and fixed the attention of the world has swept away, as with a whirlwind, the very institution it was one of its objects to preserve. England will now provide for the government of India in spite of caste, and with no other recognition than the tolerant spirit of the religion and character of the British people teaches her rulers to observe to all creeds and conditions of men. Here there is a vast advantage gained, at a great expenditure, it is true, both of blood and treasure, and at some cost of prestige; but for the bloodshed a terrible retribution has already been exacted, the treasures plundered will soon be replaced by the improved condition of the country under a better governmental administration; and even the prestige of England will be increased, not only by the glorious fortitude called forth on the part of her suffering soldiers, civilians, and women, or by the new victories

which crown the reconquest of upper India, but by the moral power she has put forth in proving herself equal to the emergency of so great a crisis, as well as able to make use of it for her own honour and the lasting good of the vanquished. As the mariner, who proves his seamanship and his courage in the storm, as well as tests the quality of the ship in which he sails, gaining experience of her and of himself—so England, amidst this tumult, has established the unbending character of her courage and the resources of her empire, while experience is gleaned in reference to her Asiatic dominion which will serve for generations.

The limitation of Mohammedan power and influence must be one of the results of the reconstitution of British authority in India, and such a change must affect the whole social condition of that country. Mohammedanism and a high degree of civilisation cannot co-exist among the same people. The Koran is not only the Bible of the Mussulman, it is his book of science and of government. Its laws and doctrines extend to the whole individual and social life of the Prophet's followers. On all scientific subjects its contents are absurd, puerile, and superstitious; on subjects of public law and policy it is despotic and fanatical. Discoveries in science or social economics are adverse to the fixed principles of this standard, they are therefore rejected by the true believer as infidel. Turkey exhibits the impossibility of a Mohammedan state advancing in the arts and in good government, even under the most favourable conditions: all development of commerce, agriculture, and science in the Turkish empire is to be ascribed to Christians, and is regarded with either disdain, hatred, or horror, according to the individual character of the Turk, or the degree of fanaticism with which he is imbued. It is true that when the light of science does find entrance to the mind of the Mohammedan his religion is destroyed, for if the Koran be confuted in one point, it is confuted in its entirety. Infallible in its pretensions on all subjects, as soon as it is found to be in error, its authority perishes. The public schools in India, and the missionaries, have infused just philosophical notions among the better classes of Mohammedan youth, and where this has been the case they have invariably become sceptics to their creed. A perception of this fact has roused the fanaticism of all Mohammedan India against the English. Alarmed lest intercourse with them, an acquaintance with their literature, or observation of their scientific knowledge, should supplant the doctrines of the Koran, the religious *par excellence* have become maddened with rage against the presence of Europeans in India, and a desire grew up to attempt their expulsion at any risk. This was one of the sources from which sprang the movement by which revolt and slaughter were so recently carried over all Northern and North-western India. For a considerable time the members of various orders especially devoted to the service of the Prophet have been urging on the population and the soldiery to insurrection and revolt in the name of religion; while the more politic among the rajahs and public men have been counselling them to wait for an inviting opportunity. The people were as desirous as the soldiery for a movement against the government, or even more desirous; but it was felt that upon a revolt of the united Brahmins and Mussulmen soldiery, at least partially successful, depended whether the people could effect anything, and accordingly suspense and an anxious, importunate expectation for the moment that should decide the experiment pervaded Mohammedan India. It is probable that this hatred would have been long nursed, without any more open display than desultory outbursts at public festivals, if chances of success had not offered, by the fewness of the British troops, the extraordinary confidence placed in the sepoys, and the marvellous want of vigilance on the part of the authorities, notwithstanding innumerable warnings. Lord Brougham, when investigating the greater probability of crime in proportion to the chance of impunity, remarked—"All the chances which a man has of escape naturally affect his mind when he is meditating whether he shall commit an offence or not." There is no doubt that whatever amount of provocation existed in the fact that cartridges glazed with fat of oxen or swine were served out to the men, by using which caste would have been forfeited, yet the chances of exemption from ultimate failure, presented by the circumstances named above, decided the minds of the soldiery upon revolt. Hereafter no such temptations will be in the way of either Hindoo or Mohammedan. The discipline of the Indian army will be placed on such a footing, and that army so constituted, as to afford

ground for security, and in the public tranquillity a guarantee for progress in civilisation, and the prosperity of the country. According to the religion of the Mohammedan, Christians are not necessarily devoted to death, but only to slavery under certain forms and conditions; while the hatred to heathenism inculcated by that creed is never mitigated—it dooms the idolater to death without mercy. In the future of India, therefore, when Brahmin and Mohammedan perceive that there is no prospect of overthrowing the “kumpany sahib,” they will exercise towards one another, unchecked, the antipathies of their hostile religions, and a second coalition against Europeans will be extremely unlikely, if not impossible. It is not probable that attempts to conciliate the Mohammedan population or soldiery will again be made; all such efforts would fail—Mohammedans cannot be conciliated: the surrender of the country to their control would alone satisfy them. The conciliation of a bigoted sect, whose most cherished religious principle is ascendancy, is bad policy; concession adds to their strength—they attribute it to weakness or an act of homage to their rights, and are proportionately emboldened. This has always been the case with all bigoted and fanatical superstitions; it is in the nature of things for it to be so: and therefore the true policy of the future will be to curb the licentiousness of all fanaticisms in India, and assert the liberty of all, whatever their creed, despite the long-cherished superstitions, or the prescriptive assumption of castes. That this will be the genius of our government in India hereafter public opinion in Great Britain has already indicated; and the noble heir of the house of Derby well expressed the experience of later times when he remarked—“Independent of public opinion, no man and no institution in this country is, or (and thank God for it) can be.” That the government of India will be adapted to the moral and political phenomena there, and the newly-awakened interest taken in Indian affairs by the United Kingdom, there can be no doubt; yet, on the whole, it is false to represent India as having been unjustly treated in a religious point of view. The Rev. Dr. Robert Lee, of Edinburgh, has put this assertion in a just light in these words:—“We incurred no guilt by not having used our power to make converts of the natives, because, as a government, we could not make them Christians, even if we would. If we had the power to do this, we had not the right; a foreign government, as ours is, had no right to take the taxes of the people to compel them to adopt a religion of which their consciences disapproved. Instead of promoting Christianity, such a course would be the most effectual way of retarding it, because it would raise up prejudices against the religion thus forcibly established, which probably nothing would be able to remove.” It is true that the early government of the East India Company was hostile to missionary establishments in India, but of late years all discouragements have been withdrawn. It is also true that the company contributed to the support of heathen temples, which was wrong in conscience, and false in policy, but this has altogether ceased. The tolerance of infanticide and Sutteeism was a necessity; the company dared not have attempted their subversion much sooner than they accomplished it. Every step, however, in the direction of religious freedom, and the protection of the helpless members of the community from superstitious cruelties to which they were exposed, exasperated the Brahmin devotees; in fact, all the movements of “the party of progress,” as certain sections of British and Hindoo society are called, inflamed the resentment of large portions of the population of India in proportion as these movements were successful. There is nothing so hateful to Islam and to Brahma as religious liberty, therefore the defence of Christian proselytes by the government from all the consequences to which unprotected they would be exposed, created an amount of disloyalty in India which cannot be computed in this country by any that have not studied the history, religions, and social life of India. The particular action in the various legal improvements made in harmony with “the party of progress” has not always been judicious, nor marked by forethought. As an example, the interference of government with the *lex loci* in reference to property may be cited. The government, impelled by public opinion both in India and in England, so modified the action of the local law, as to give umbrage to the whole native population of India. All through the East, from the Bosphorus to Calcutta, the local custom dominates. In India it is inexorably rigid: Christian proselytes suffered from it; by becoming Christians they lost caste, and

the groan of the murdered Englishwoman cried aloud to Heaven, the prayer and the psalmody of native worship shall be heard. It is the genius of truth and justice to propagate themselves. Every righteous act in legislature, or voluntary benevolence performed by a people, begets its like, and virtue increases and multiplies, spreading its offspring all around; as some prolific eastern tree, not only graces by its beauty the spot from which it springs, but scatters the seeds of its productive life around it in ever-multiplying energy within the limits adapted to its condition.

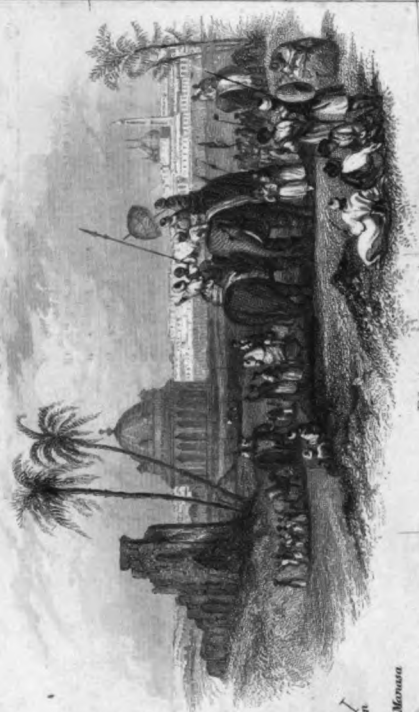
The study of the History of India by the British people is conducive to the happy results we contemplate. There is no age of the progress and life of India that is not interesting and instructive. In the far mythic past we learn how the infancy of an oriental people was nursed, and how that nurture affected its future growth. From the remotest antiquity to the conquests of Alexander, from the marvellous achievements of that conqueror until Mohammedan invaders overran those realms, there is in the very sameness of Indian life, and the monotony of Indian story, a lesson of interest and practical utility. The genius of the people through a long period, or series of periods, is so indicated as to facilitate the study of their character in all subsequent times to the present hour. The Mohammedan era of India opens up a new view of the existence of her people. Even then she offers a peculiar aspect in the very high places of her Mussulman conquerors. Mohammedans in India, while possessing the common characteristics of the followers of the Prophet, so adapted themselves to Hindoo custom, and so imbibed the Hindoo spirit, that they assumed a peculiar character, in which they differ from all other Mohammedan nations. In the development of this fact there are also historic lessons of value bearing upon the present.

The story of English power and progress in India, and of the wars waged with Persia, China, and other contiguous countries, is probably the most romantic and curious ever unfolded. What deeds of heroism! what unforeseen and unexpected conquests! what striking and singular providences! over what variety and extent of realm the flag of Britain has been unfurled! through what remote glens, and passes, and defiles, her sound of bugle and tap of drum have echoed! on what historic, and yet far-off, fields and mountains the sheen of her bayonets has gleamed in the blazing light of the Eastern sun! even when progressing only by her commerce and her laws, and the reverberation of her cannon ceased among the hills and valleys of the vanquished, how largely she has entered into what Sir Archibald Alison has designated the everlasting war between East and West! how the opinions and feeling of Britain have percolated the moral soil of Asia, to spring up again in renewing and fertilising streams! The people of England must become better acquainted with all this if they will impress their own image upon the Eastern world, and leave it for posterity to recognise. They must study these records of their own fame, as well as of earlier times, if they perform the still nobler task of impressing the image of their God and Saviour upon the oriental heart. If we rise to the greatness of our opportunities and apparent destinies, we need have no fears for our work or for ourselves, but, confident of success, exclaim,—

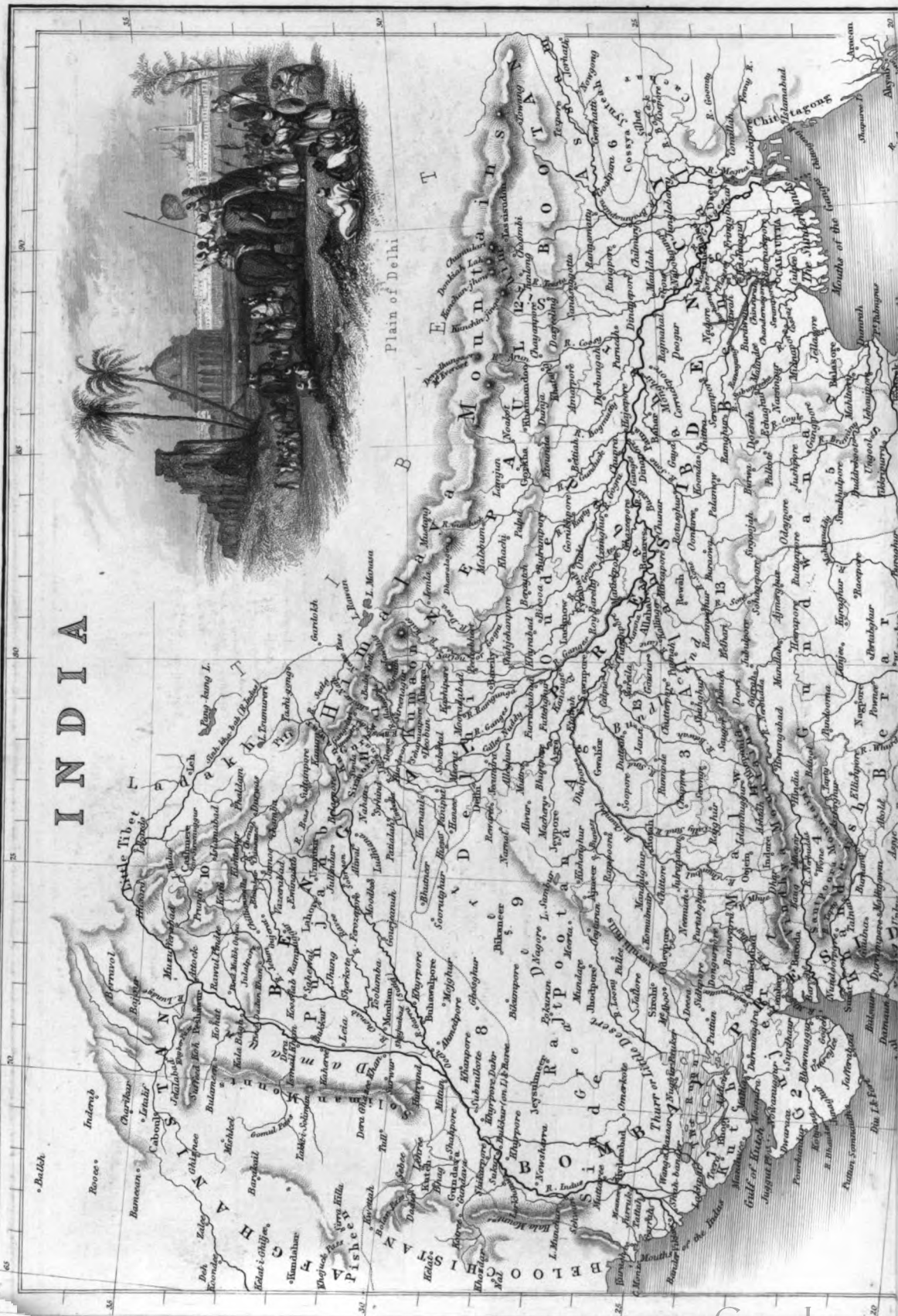
“Sweep on! sweep on! mysterious as sublime,  
Ye never-resting waves of Change and Time;  
Ye heed not human toil, or tears, or groans,  
O’erwhelming races, dynasties, and thrones;  
What was, what is, and what, alas! shall be,  
Ye waft alike to one eternal sea.”

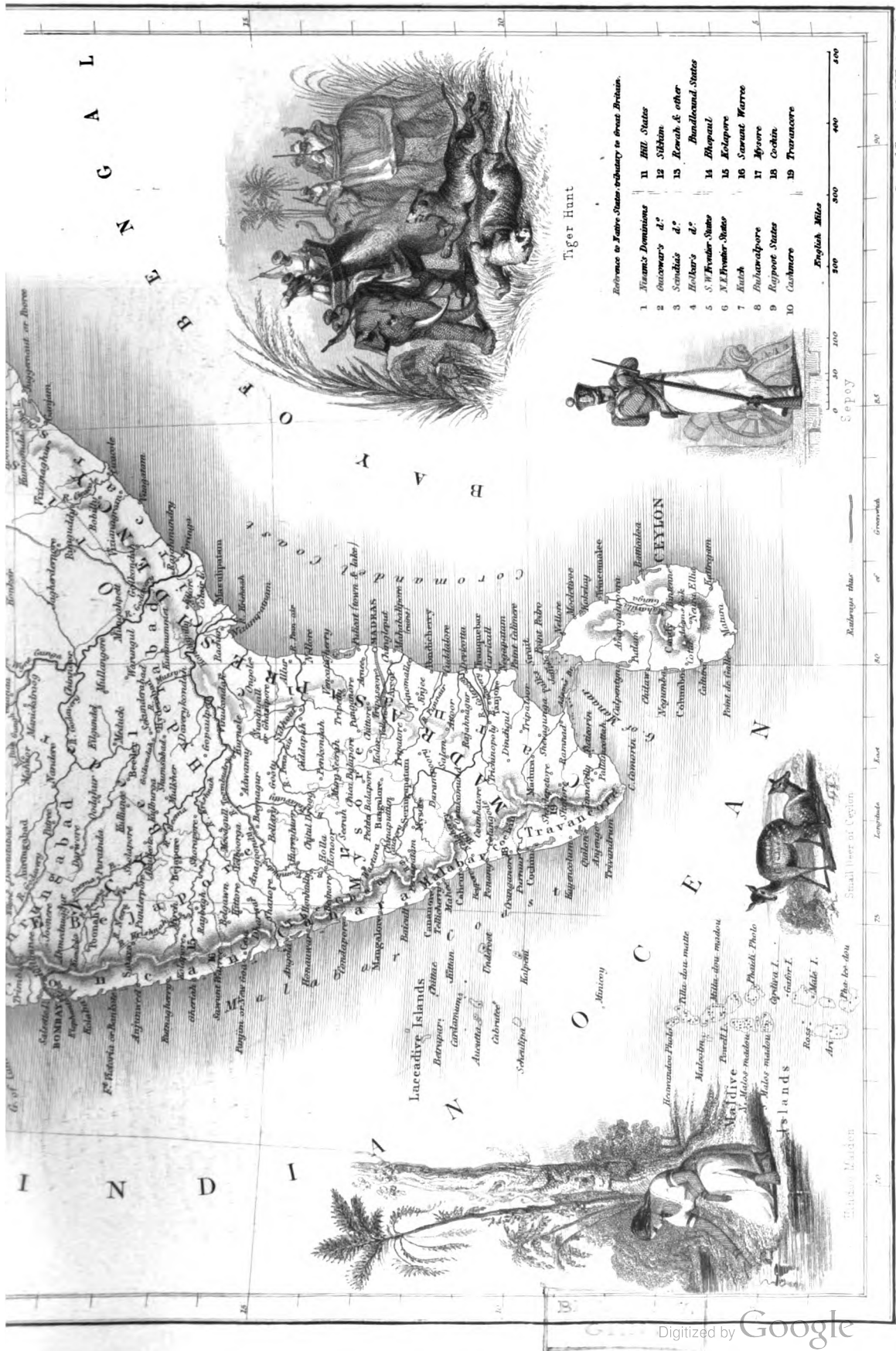


# INDIA



Plain of Delhi







Whitaker & Toms - 1860  
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# THE ILLUSTRATED HISTORY

OF THE

## BRITISH EMPIRE IN INDIA

### AND THE EAST.

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#### CHAPTER I.

##### INDIA:—GEOGRAPHICAL POSITION—GEOLOGY—CLIMATE—PRODUCTIONS.

It is essential to an efficient study of the history of our empire in India, that a correct notion should be entertained of the extent, area, and characteristics of the territories now subjected to us,—the countries adjacent,—and those into which war has been carried more or less in connection with British Indian policy. Dr. Arnold well expressed the importance of geographical study in connection with the material and political condition of a people, when he observed, "Let me once understand the real geography of a country—its organic structure, if I may so call it; the form of its skeleton—that is, of its hills; the magnitude and course of its veins and arteries—that is, of its streams and rivers; let me conceive of it as a whole, made up of connected parts; and then the position of man's dwellings, viewed in reference to those parts, becomes at once easily remembered, and lively and intelligible besides."

India is perhaps more variously described, and with more discrepancy, than any other country in the world equally well known. It is customary to write of India, "on this side the Ganges," and "India beyond the Ganges;" the former including British India, with the tributary and allied principalities; the latter, the Birman empire, Siam, Malacca, Cambodia, Cochin China, Tonkin, &c. The country more properly and strictly designated India, is the central peninsula of Southern Asia. Its boundaries are generally distinctly marked by natural limits—such as the Indian Ocean on the south, east, and west; the two great arms of that ocean—the Bay of Bengal and the Arabian Sea—washing the eastern and western shores respectively. The line

of coast comprises about 3200 miles, of which 1400 are touched by the Bay of Bengal. The peninsula extends from Cape Comorin, its southern point, to the north of Cashmere—a length of nearly 2000 miles; and from Assam to the river Indus it measures about 1800 miles. Along its northern limits rise the range of the Himalaya Mountains; on the north-west, the mountains of Afghanistan: the north-eastern limits are less marked, still the conformation of the country gives a distinct boundary. Assam, Chittagong, and Arracan, are the frontier lands in that direction. The superficial area is variously estimated, and cannot with exactness be stated; it is probably more than 1,300,000 square miles.

Insular India includes Ceylon, the Laccadive group, and the Maldives. Ceylon is separated from the south-eastern extremity of continental India by the Strait of Palk, and the Gulf of Manaar. The Laccadive Islands are off the Malabar coast, and the Maldives south of these.

Beyond the limits of India Proper, Great Britain possesses vast territories, most of them of very recent acquisition. She has made conquests from the Birman empire—Assam is hers, and Pegu has been ceded to her. Prince of Wales's Island (better known as Penang), Malacca, Singapore, Borneo, Hong-Kong (lately a portion of the Chinese empire), are British possessions. In the Straits of Babelmandel, Aden has been secured and fortified, enabling England to command the passage of the Red Sea, and to offer, in case of necessity, serious menace to the once proud and mighty dominion of Persia.

It will facilitate the progress of description to notice first Insular India.

Ceylon is about 270 miles long, by 140 broad. Its conformation is oval, generally rising to the centre from the coast, the highest point being more than 8000 feet above the level of the sea; it is called Pedrotallagalla. The chief river, the Maharillaganga, takes its rise in the principal highlands, and finds its disemboisement in the harbour of Trincomalee. The coast-line of the island is interesting, and the harbour just named is excellent as a place for shipping, and exceedingly picturesque. The island, generally, is lovely: rich in soil, genial in climate, its foliage and flowers luxuriant and beautiful, a perpetual summer smiles upon the favoured residents of that hospitable isle; the language of Heber is appropriate to it:—

“Where ev’ry prospect pleases,  
And only man is vile.”

The island is remarkable for its production of rare spices; the cinnamon grows more abundantly than in any other country. Beautiful wood, in great variety, is obtained, which is not only elegant and useful to the resident, but an important article of commerce. Ebony, satin-wood, and iron-wood, are exported in considerable quantities. The pearl fisheries on the coast are sources of profit; thence chiefly the much prized pearls are brought to other parts of the world. The conchology of the Indian Ocean is the most splendid of any body of waters on the globe. Ceylon shares this attribute; and on her coasts, and near her shores, shells of superior beauty, in vast numbers, are found. From a very remote antiquity Ceylon exported her products to remote parts; her spices, silk, and pearls, were known and appreciated many ages back; and an embassy from her prince, with especial reference to commercial objects, visited the court of the Roman emperor Claudius. Indeed, the antiquities of Ceylon are as remarkable as her climate and productions, and prove that it was once inhabited by a superior race. Magnificent works for irrigation, temples, mausolea, and palaces of great magnitude and singular architectural beauty existed there when in England men knew not how, for architectural purposes, to lay one stone upon another. When the English wrested the island from the Dutch, they were astonished at its beauty, fertility, ruined cities, and pagodas; its commercial importance had been long known to them, and its possession eagerly coveted.

The channel which separates the island from the mainland is about sixty miles. The name of Palk attached to the strait is derived

from a celebrated Dutch navigator. The Gulf of Manaar is represented to derive its name from a little isle on the Ceylonese side, but the origin of the term given to the isle and gulf is lost in obscure antiquity. A ridge of small banks completely obstructs the channel for large vessels: this is called Adam's Bridge, from a tradition that the island of Ceylon was the paradise of primeval innocence from which the first pair were banished. In the Hindoo mythology the divine hero Rama is said to have crossed to the conquest of the island by this ridge. In future pages of this History it will be necessary to give further description of the island; a general notice is all that is suitable here. The population is not much less than 2,000,000. They are a superstitious and servile race; yet when roused by an adequate appeal to their prejudices and passions, they are not destitute of spirit, and are capable of cruelty and treachery to a degree in common with most Asiatic peoples. They make good soldiers; and the battalions of the Ceylon rifle regiment frequently serve with willingness and efficiency in the Madras presidency. The ancient capital, Kandy, is in the interior; the British capital, Colombo, is on the coast.

The Lacadives are a group, seventeen in number, and are not in any way remarkable.

The Maldives, as the name implies, comprise more than a thousand isles and reefs. The word *mal* means thousand—a definite number put for an indefinite, which is common in the Malabar language; *diva* means an island. These isles and reefs run in a chain of 500 miles from north to south; they are never more than fifty miles in breadth. Generally they are rocky and barren, but there are lovely spots dispersed among them, covered with rich tropical verdure, and crowned with the Indian palm.

Continental India is variously designated: “the East Indies,” “British India,” and “Hindoostan,” are the names most generally applied to it. Hindoostan is properly the name of a portion of India only. This name was originally given by the Persians, to indicate the dark complexion of the inhabitants. It is difficult to trace back any name given by the Brahmins to the country over which their doctrines prevailed, whole sentences of different signification having been employed for this purpose. The word *Medhyana*, which means central, was sometimes used by them, because, according to their mythology, the world was supported on the back of a tortoise, and India, it was supposed, occupied the middle place. The term *Punyablunî* was also used to designate it, as the land of virtue, or more probably as meaning the land

ceremonially clean. According to one of their most treasured stories, a prince named Bharat was appointed by his father, called "conqueror of the universe," to reign over the peninsula, and hence the name of Bharat Kund was applied to it. At present the whole country, from the Cabul frontier to the Birman empire, from Thibet to Cape Comorin, is known by the general name of India, the word Hindoostan being generically employed to name the same territory, and specifically to distinguish the country in Northern and North-western India, of which Delhi is the capital.

Before describing the physiognomy of the country, it is necessary to notice its chief political divisions, as reference must be made to them in the descriptions necessary to present the general features of the country.

The territorial arrangements for purposes of government comprise three great provinces, each having certain dependencies, which are partly distinct—such as Scinde, the Punjab, Oude, &c. Bengal, Bombay, and Madras, are the names of these provinces. The first-named is very large, and is upon the east of British India. It is bounded on the north by Nepal and Bhootan; to the south by the Bay of Bengal; on the east by Assam and Birmah; on the west by Bahar. To this province, for military and civil purposes, the Punjab is attached as a sub-government. The alluvial plains of the Ganges and the Brahmapootra are included in the Bengal presidency. Bombay occupies the west coast from the Gulf of Cambay, near to Goa. The capital of this presidency is situated on the island of Bombay, which is about ten miles long, and three broad, and is connected with the island of Salset by a causeway. It is separated by a narrow channel from the mainland. Madras extends along the east coast to the borders of Bengal. The southern point of the peninsula is comprised in its coast range, and also a portion of the most southern part of the west coast. To these three presidencies all the separate governments and provinces of India are attached, by arrangements peculiar to each, according as the circumstances varied by which the territory was acquired.

The peculiar geographical features of India are striking and interesting. Its great extent of coast marks it in a very peculiar manner, and affords to a maritime people like the British facilities for maintaining their supremacy, and for readily turning the resources of the country to account.

The mountains of the peninsula are numerous, and afford extraordinary scope for investigation in various branches of natural science. The Himalayan range forms the

boundary on the north between India and Thibet. This is the loftiest and grandest range in the world. The highest peaks attain a height of 28,300 feet, a point of elevation reached nowhere else by any land. The appearance of this range is peculiar, revealing a succession of peaks, rising pointed to the heavens, and crowned with eternal snows, huge masses of ice hanging from their declivities—

"Torrents, methinks, that heard a mighty voice,  
And stopped at once amidst their maddest plunge."

Vast bodies of cloud collect upon the sides of these high mountains in many places, while in others they lift their bold brows, unclouded, to the heavens. Every form of grandeur is presented amidst the scenes created by the sublime and picturesque arrangement of these mountains. In some places they are clothed with verdure and woods far up their steep—a vast sea of foliage, agitated by the mountain breeze, seems to flow along their sides, and to leap the precipices. In other regions the bald granite glitters in the sunshine, as if an ocean of burnished gold. Every conceivable shape and grouping of form is taken in endless modification, offering to the wearied eye a never-ceasing and ever-changing variety of outline as well as of costume. Within their own confines the scenery is still more wonderful. The adventurous traveller is amazed by the extent of tract, variety of mountain arrangement, and grotesqueness of grouping; the disposition of the valleys; their richness of dress and luxuriance of climate in many places; their murky and unhealthy character in others; their tropical fertility beneath a burning sun in the lowest ranges; their changing appearance and decreasing temperature in the scale of ascent through every degree of the temperate zone, until the regions where Winter assumes his rigid sway, and looks with cold and stern eye upon the sunny plains, or comparatively modest highlands, which stretch far away to the waters of the Indian Ocean. The range, including the Hindoo Koosh, or Indian Caucasus, stretches away from Afghanistan to the western provinces of China. It is nearly uniform as to its course, but occasional interruptions as to the main direction occur from the lateral extension of some of its components. The name *Himalaya* is from a native designation, which signifies snowy, and indicates the general impression produced by its appearance upon the native mind.

The King of Prussia, who is alleged to take great interest in India in a religious reference, conceived the idea, some few years

ago, probably suggested by Humboldt, of sending a scientific mission through Asia, preparatory to operations of a religious nature, for the benefit of its vast populations. In 1854 this mission penetrated through India to Upper Asia, under the auspices of the East India Company. The proceedings of the gentlemen who fulfilled the important task were reported to the French Academy of Sciences, and were substantially as follows, so far as the high table-lands and mountain ranges of India were concerned, especially the Himalaya. The report of these Prussian travellers gives generally different elevations to those usually received. They represent the great central table-land of India as much lower than it has been hitherto computed, and there are various reasons, based upon climate and other phenomena, to believe that their representations are correct. The height of the most elevated portion of the Himalaya range is given on a previous page from the best modern standards, but, according to the paper sent by these German explorers to the Academy of Sciences, that elevation would be 500 feet below the real one. The members of the mission consisted of three brothers—MM. Herrmann, Adolphus, and Robert Schlagentweit, two of whom, MM. Herrmann and Robert, returned in June last; the third, M. Adolphus, is still among the Himalayan Mountains, and is expected soon to return, *vid* the Punjaub and Bombay. During the winters of 1854-55 these enterprising travellers visited the region lying between Bombay and Madras; in the following summer M. Herrmann explored the eastern parts of the Himalaya, the Sikkim, Bhootan, and Kossin Mountains, where he measured the altitude of several peaks. The highest of all the summits known throughout the world appears, by his measurements, to be the Gahoorishanka, situated in the eastern portion of Nepaul—the same announced as such by Colonel Waugh, but called by him Mount Everest, because he had been unable to ascertain its real name in the plains of Hindoostan, where he effected his measurement. This peak is somewhat more than 29,000 English feet in height, and bears another name in Thibet, where it is called Chingoparnari. The other two brothers, MM. Adolphus and Robert, penetrated by different roads into the central parts of the Himalaya, Kumaon, and Gurwahl; they then visited Thibet in disguise, entered the great commercial station of Gartok, explored the environs of Lake Mansarowre, and that remarkable crest which separates the waters of the Indus from those of the Debong, often erroneously called the Burrampooter. They ascended the Ibi-Gam-

nine, 22,260 feet in height, that being an altitude never before attained in any part of the world. After having been separated from each other for a space of fourteen months, during which M. Robert ascertained that the table-land of Amarkantak, in Central India, which is generally stated to be 8000 feet above the level of the sea, is not more than 3300 feet in height, the three brothers again met at Simla, previous to commencing the operations intended for the summer of 1856. M. Adolphus, on leaving that place, crossed the Himalaya, went over Thibet, Baltistan, and visited the interesting spot where several mountain crests meet, and the Hindoo Koosh joins the range lying to the north of India. He then returned to the Punjaub, through the valley of Cashmere. MM. Herrmann and Robert proceeded to Ladak by different routes. Under good disguises they were enabled to penetrate into Turkistan, by crossing the Karakorum and the Kuenlun Mountains, and descending into the great valley of Yarkand, a region never visited before, not even by Marco Polo. It is a vast depression of between three or four thousand feet, separating the Kuenlun, on the northern frontier of India, from the Syan Chane, or mountains of Central Asia, on the southern of Russia. They then returned to Ladak, and entered the Punjaub by different routes through Cashmere. After a two years' negotiation, M. Herrmann was, at the commencement of 1857, admitted into Nepaul, where he determined the altitudes of the Machipoorra and Mount Yasso, which have hitherto been vaguely called the Dhaulagery, which means "snowy crests," and is applicable to all snow-capped mountains. M. Robert proceeded to Bombay through Scinde, Kutch, and Gujerat, where he surveyed the chain called the Salt Range, and determined the changes effected during centuries in the course of several rivers. Before returning to Europe, he stayed three months in Ceylon. M. Adolphus visited various parts of the Punjaub and Cabul previous to returning to the Himalaya. The chief results obtained from this careful exploration of Asia are the following:—The Himalaya Mountains everywhere exercise a decided influence over all the elements of the magnetic force; the declination everywhere presents a slight deviation, causing the needle to converge towards the central parts of that enormous mass, and the magnetic intensity is greater than it would be elsewhere in an equal latitude. In the south of India the increase of the magnetic intensity from south to north is extremely rapid. The lines of equal magnetic intensity have a remarkable form, similar and

perhaps parallel to those of certain groups of isothermal lines. The three travellers have collected all the materials necessary to ascertain this important fact. Irregular local variations in terrestrial magnetism are rare in those regions. In the Deccan and Behar the rocks are magnetic. On the Himalaya, at altitudes of 17,000, and even 20,000 feet, the daily maximum and minimum variations of the barometer occurred nearly about the same hour as in the plains below. Again, at the above altitudes the inversion of the curves of daily variation, which is met with on the Alps, does not take place. At the altitude of 17,000 feet the diminution of transparency produced by a stratum of air of the thickness of 3000 feet is no longer distinguished by the eye. During the dust storms which frequently occur in India the disk of the sun is seen of a blue colour; if small bodies are made to project their shadows on a white surface, under such circumstances the shadow is of an orange colour, that is, complementary to blue. The expression, in the paper read before the Academy of Sciences, as given by *Galig-nani*, that the brothers Schlagentweit were the first to penetrate the Yarkand, is not correct. M. Huc, in his work entitled *Christianity in China*, relates that, A.D. 1603, Benedict Goës, a Roman missionary, determined to solve the then mooted question whether Cathay and China were the same country, and the capital of Mongul Tartary, the Khanbalik, identical with Pekin. After unheard of efforts he at last reached Yarkand, his journey from Lahore having consumed ten months of continuous toil.

The intercourse with Thibet is maintained by passes of very high altitude, which are also difficult, intricate, and dangerous. The Tungrung Pass is at an altitude of 13,730 feet; the Booreudo, 15,100; the Nitti, nearly 17,000; the Churung, 17,350 feet; the Manerung, 18,600; while the Pass of Nako, near the source of the Sutlej, the highest in the world, attains the level of nearly 19,000 feet. The greatest height ever reached in the Himalayas previous to that ascended by the gentlemen of the Prussian mission was 19,411 feet, attained by Captain Gerard, October 18th, 1818, on the Tarhigang, near the Sutlej, north of Shepke. These terrible passes, notwithstanding all their dangers from land-slips, precipitated masses of ice and snow, precipices, and the extreme cold, by which persons are sometimes frozen to death at mid-day, are the only media of communication between India and Thibet, and are used far more extensively for commercial purposes by Eastern merchants than would in Europe be supposed likely or even possible.

The natural curiosities of these regions are various, and to the traveller and man of science interesting. Mineral waters are found at very great elevations, and in regions of perpetual snow. Near the source of the Jumna are the springs of Jumnotree; these have a temperature of more than 190° and issue from snow caverns! The point of elevation is more than 10,000 feet. Rice has been boiled in the water of another spring on the same level as it gushed from its source. In many places petrifications of rare beauty may be seen in every stage of formation, as the deposits previously held in solution by the waters dripping from the rocks, are laid upon the vegetable productions which sprout from the ledges beneath. Vegetation has been found at the following heights:—

|                                         | Feet.  |
|-----------------------------------------|--------|
| Horse-chestnut . . . . .                | 10,363 |
| Maple . . . . .                         | 10,906 |
| Rhubarb and black currant . . . . .     | 11,000 |
| Polyanthus . . . . .                    | 11,366 |
| Gooseberries . . . . .                  | 11,418 |
| Fields of rye and black wheat . . . . . | 11,782 |
| Holly . . . . .                         | 12,000 |
| Strawberries . . . . .                  | 12,642 |
| Buttercups and dandelions . . . . .     | 13,000 |
| Spikenard . . . . .                     | 13,100 |
| Oat, a species of barley . . . . .      | 13,622 |
| Rye . . . . .                           | 13,700 |
| Apricots and beans . . . . .            | 14,000 |
| Birch . . . . .                         | 14,600 |
| Firs and greensward . . . . .           | 14,700 |
| Barley . . . . .                        | 14,710 |
| Campanula, in seed . . . . .            | 16,800 |
| Small bushes . . . . .                  | 16,945 |

The other mountain ranges of India are very inferior in altitude to the Himalayas, and are generally called by the natives *ghauts*. The word *ghaut* means a pass; and by being applied to the very elevated passages of the Himalayas, became gradually also to be given to any highlands not altogether impassable.

In reference to elevation, the whole peninsula might be described as a table-land, broken by lines of vast highlands, and divided by them into river valleys of great richness and extent.

Parallel to the eastern and western coasts run two ranges, named, respectively, the Eastern and Western Ghauts. Neither of these approaches the coast, both being separated from the sea by low-lying skirts of country of considerable extent. The Western Ghauts are considerably higher than those which face the eastern coast, sometimes rising to a point 6000 feet above the level of the sea.

The high table-land thus bounded was originally called the *Deccan*, to distinguish it from Northern India, the word being of Sanscrit parentage, signifying south. This

extensive plateau rises gradually from north to south, ending in a range stretching across the country, and called sometimes the Southern Ghauts, but better known as the Nilgherry. At the northern extremity of this plateau there are two ranges, known as the Aravalli and the Vindaya, both going under the general name of the Northern Ghauts.

Thus the mountain panorama of India is composed of six ranges: the Himalaya being the northern boundary of the peninsula; the Western Ghauts, ranging southward from the river Nerbuddah and the Gulf of Cambay, terminating in Cape Comorin, the extreme southern point of the peninsula. From nearly this point the Eastern Ghauts tend northward, preserving a tolerably equal distance from the sea. The Vindaya range is next to the Himalaya, coming southward, and running from east to west; they cross the country from the Ganges to the Gulf of Cutch, sending out a spur far into the great desert towards Ajmeer. From the southernmost range (the Nilgherry) the land gradually, but not unbroken, descends to the sea. The other range, already named, bears various other designations, and is less important.

Various portions of these ranges, separated by conformation, and broken by immense ravines, receive especial designations; and the whole plateau of the Deccan is called by the natives *Bala Ghaut*, or the country above the ghauts (or passes).

These mountain ranges naturally divide India. The Vindayas, passing from east to west between the twenty-third and twenty-fifth parallels of north latitude, form the grand basis of the orographical divisions of India into districts. North of the Vindayas, towards the Himalayas, are situated the deltas of the Ganges and the Indus, and what is called Central India. South of the Vindayas is the Deccan, as already described. Those portions of the Deccan south of the river Kistna is especially styled Southern India.

The various mountain chains, and features of highland, form an infinite number of natural territorial divisions, which are so differently named, as to make it often difficult to identify them when noticed by different writers. The way in which the chains of hill separate the river courses conduces to great variety of climate, notwithstanding the low latitudes of the whole country; and while a peculiar uniformity and regularity is preserved in the way in which the series of natural boundaries and divisions of territory are created, yet there is great diversity of outline and variety of scenery. Thus the

courses of the rivers Nerbuddah and Tapti are divided by the chain often called the Sautpoora; and the courses of the Tapti and Godavery are divided by what is sometimes styled the Sechachull Mountains; but notwithstanding this regularity of division, and the general uniformity of climate, the aspects of the country are diverse exceedingly, and whatever variety river or mountain scenery can afford may in these districts be found.

In the north of India a vast lowland tract extends in a curve from the mouths of the Ganges to those of the Indus. This curve converges to the west of Delhi.

Southward of the Nilgherries the country to the sea is diversified; a low valley runs from the Pass of Coimbatore, as its narrowest width is called, across the whole country. The land thence rises and falls, not in a graceful or undulated manner, but by scattered hillocks and abrupt depressions, until it touches the eastern and western highlands that approach nearest the sea.

These mountain lands contain many lovely and sanitary situations, where the most tasteful connoisseurs in landscape beauty might find delight, where the climate affords cool and refreshing breezes, and is not only comparatively safe, but healthy and bracing. That portion of the Western Ghauts opposite to Bombay, called the Mahabalipoora Mountains, rising to the height of 5060 feet, furnishes an excellent site for the sanatorium of the presidency, at a spot called Mahabeleskwar. On the Nilgherry Mountains have been placed the sanitary stations of Ootacamund and Dimhutti. These stations are well known for the salutary effects upon those who are exhausted by the burning climate of the lower lands. All the other mountain districts afford situations adapted to those who have suffered from the heat of the plains, and every climate known in the world may be found from the base of Cape Comorin to the peak of the Himalayas.

The rivers of India are truly magnificent, and in such a climate are naturally prized for their cooling and fertilising power. Superstition has taken advantage of this appreciation, and converted them into deities. The Ganges, especially, is an object of worship.

The three principal rivers are the Ganges, the Brahmapootra, and the Indus. These all originate in the snow-clad bosom of the Himalaya. The former two descend from different slopes, and pursue separate courses through a vast and varied extent of country, until meeting near their embouchure in the Bay of Bengal. Indeed, they can hardly be said to flow together, for soon after their

junction they divide into many currents, forming what is called the delta of the Ganges. The Ganges has two sources, both bursting forth from the glaciers of the Himalaya in swelling torrents: one from the vicinity of a temple built high up in a region which might have been supposed inaccessible. This Temple of Gungootrea is situated more than 13,000 feet above the level of the ocean. The Ganges, thus formed, rushes from the mountains near Hurdwar, running through the great plain of Bengal, south-east. In its course it receives many tributaries, several of these larger than the Thames, or even the Shannon. The Jumna flows into it at Allahabad, and there, 800 miles from the sea, it is a mile in width. The delta commences 220 miles from the sea. The river there throws off several branches to the west; these, mingling, form the arm called the Hoogly, which passes Calcutta, and which is the channel generally navigated. The main stream is joined by the Brahmapootra. The coast of the delta stretches 220 miles. The islands formed by the courses which struggle through the low marshy land are called the *sunderbunds*, or woods, because of the jungle by which they are covered. The waters which embrace these islands nurture crocodiles; and other dangerous amphibious creatures. The rhinoceros is to be seen in the marshes, and the far-famed species of tiger known as Bengal finds many a prowling place within this wild district.

The Brahmapootra runs a shorter course than the Ganges, but rolls in a mightier flood. Its sources are also in the Himalaya, and it is fed by rivers which chiefly flow from the Birman empire. The width, before its junction with the Ganges, is between four and five miles.

The Ganges and Brahmapootra, impelled by the vast bodies of melting snow descending from the mountains, rise, and inundate immense districts of country. In the four rainy months, according to the estimate of the Rev. Mr. Everet, the discharge of water per second is 494,298 cubic feet. During the fine winter months the discharge is 71,200 feet per second, and in the three hot months it sinks to 36,330 in that space of time.

The Indus flows from the northern slopes of the Himalaya, but finds a passage through the mountains to the south, and rolls its flood onward to the Arabian Sea. It rises near to the Lake Manassarora, which is sacred in the Hindoo mythology; the name signifies "the mental or spiritual lake." The Sutlej is an offshoot from it. The principal confluent is the Chenab, which itself unites in its course

the other four rivers of the Punjab.\* These are the Sutlej, the Beas, the Ravee, and the Jhelum.† The delta of the Indus presents to the coast an area of 120 miles. The river is irregular in that part of its course, and deficient in depth, offering various difficulties to its navigation.

The waters of these rivers are much discoloured. Having their sources in elevated springs, much earthy matter is borne down to the plains. These plains are alluvial; and the rivers passing through no depressions in which lakes might be formed, and their alluvial freight deposited, they are necessarily much loaded with soil and minute fragments of rock. The Ganges is probably most tainted in this way, giving colour to the sea six miles from the coast. The Rev. Mr. Everet represents that river as discharging nearly six millions and a half cubic feet of earthy matter during the year, a quantity almost too enormous to suppose possible. That gentleman's statements have, however, been corroborated. The members of the Prussian scientific mission, already referred to, tested the clearness of these rivers by letting down a stone into them, which generally became invisible at a depth of from twelve to fifteen centimetres (five to six inches), showing that they are overcharged with earthy particles; for in the sea, near Corfu, a stone is visible to the depth of fifty feet, and in the seas under the tropics it remains visible at a depth of thirty feet.

There are other rivers of great importance. Some of these traverse the eastern part of India, and are emptied into the Bay of Bengal. The Mahamuddy falls into the bay near Cuttack. Further south, the Godavery flows into the sea near the mouth of the Kistna, after receiving as affluents the Manjeera, the Wurda, and the Baumunga. The Godavery springs from the Western Ghats. Still further south, the Kistna has its birth, in the same range. Confluences are formed with it by the Beema and Toombudra: its disembogement is at Masulipatam. The Pennar flows into the waters which wash the eastern coast, above the city of Madras. The most southern of the rivers which stream eastward is the Cavery, which, rising in the same ghats, passes Tanjore, and empties itself by several mouths from the coast oppo-

\* In the neighbourhood of Attock, in the Punjab, Alexander the Great is supposed to have crossed the Indus in his invasion of India. Tamerlane and Nadir Shah are reported to have crossed in the same place or its vicinity.

† The Sutlej is the Zarodras of Ptolemy; the Beas is the Hyphasis of Arrian; the Ravee was designated by Arrian the Hydrastes. The Chenab received in classic description the name of Acesines, and the Jhelum, Hydaspes.

site the island of Ceylon. On the western side of the peninsula there is the Ban, which flows south of the Indus into the inlet of Rin, an extensive salt lake. The Bunvas empties itself into the Gulf of Cutch. The Mhiye is discharged into the Gulf of Cambay. Larger than any of these are the Nerbuddah and the Tapti. The Tapti joins the ocean near Surat. The Nerbuddah is the largest river which disembogues itself into the waters on the western coast, except the Indus, and is 600 miles long—a third of the length of its great competitor; it enters the sea at Baroche.

The general features of the peninsula may be inferred from a description so extended of its mountains and rivers. For the most part the soil is alluvial, and rendered fertile by the overflowing of the great rivers. Along the course of the inferior rivers there is great richness, and cultivated country appears in every direction. In some places there are large tracts of jungle, especially near the hilly country of the Punjaub. The Run of Cutch, north of the gulf of that name, is low and flat, and extends east of the Indus, so as to form a district probably one-fourth the size of Scotland. It nourishes only a few tamarisks, and is for the greater part of the year dry or fruitless. During the monsoon the sea is driven over it; and when the waters evaporate, a strong saline deposit is left—hence it is often called the Salt Desert. This remarkable district was formed by a sudden operation of nature. In June, 1819, the land sank down, and became a salt-water marsh, and a large mound, called the Ulla Bund, arose, and cut off one of the mouths of the Indus from the sea. There is evidence that this district has, during the probable historic period, been subjected to a series of alternate depressions and upheavings: a large space east of the Indus, which is now dry land, was, in the time of Alexander, covered by the waves. Indian traditions testify that over all that district, and a considerable distance inland, the sea swept. There are, near the Run of Cutch, two other salt lakes, or marshes, called Null and Boke, which appear to have been formed by sudden convulsion. India is remarkable for the fewness of its lakes of any kind; the only other considerable lake is in the centre of the Deccan. It is about 350 feet below the level of the surrounding country. The water it contains is nearly saturated with sub-carbonate of soda. Lava abounds in the neighbourhood, and other proofs exist that the depression is of volcanic origin. About one-eighth of the whole peninsula is a desert, covering 150,000 square miles. It is not, however, entirely

unproductive. Numerous oases are to be found, often of considerable extent, and of various degrees of cultivation. After the rains fall, jungle and coarse grass spring up in most parts of this otherwise sandy waste. The hot season soon reduces this fitful verdure, parching up all vegetable beauty, and nearly all vegetable life, throughout the great wilderness. The plain of the Ganges has more uniformity than that of the Indus. The former is low, rich, and teeming with vegetable and animal life—the richest part of India. The plain of the Indus is varied very much, some portions consisting of hard dry clay, some of barren rock, while others almost rival in fertility the Gangetic valley. In the Punjaub, where the country is in some places very productive, there are stony wastes, and rough uneven tracts, which are covered with low brushwood. Beyond the Punjaub, nearly environed by the western portion of the Himalayas, the beautiful valley of Cashmere rivals the fairest realms in the world, and almost justifies all that fable has related, or poets sung, of its productiveness and beauty.

Along the banks of the Chumbul, Bunas, Betwah, and Keane, tributaries of the Jumna, there are picturesque spots; and on the south side of the Ganges, near the junction of the Sive, there are specimens of low river landscape very attractive of their kind. The coast views of the peninsula are not attractive. On neither the east nor west ranges of shore are there many striking views; the ghauts are sometimes near enough to be picturesque, but there are few bold headlands or jutting points to mark the coast-line on either side of Cape Comorin. On the west, commonly called the coast of Malabar, there are Maundvee Point, Diu Head, Salsed Point, and Mount Delly. On the east, usually named the coast of Coromandel, there are Ramen Point, Calymere Point, and Point Palmyras. The Malabar territory does not extend along the entire western coast, although the name is given to the whole sea-board, leading the general reader frequently into this error. Short distances from that coast the country assumes a varied character. At first it is a low sandy plain, which extends for miles; then occasional hillocks rise abruptly; these increase in number until the country becomes roughly undulated, the hillocks taking a ruder and bolder form, and, covered with dense jungle, at last connect themselves with the spurs of the Western Ghauts, which are clothed with the grandeur of native forests of teak and satin-wood.

The ghaut scenery along the Coromandel coast is not dissimilar in character to that of

Malabar, but generally the line is low and swampy, and the extensive space comprised in the delta of the Ganges is as dreary as the Sahara of Scinde.

The newly-acquired countries of Tenasserim and Pegu, on the eastern shores of the Bay of Bengal, formerly portions of the Birman empire, do not possess much variety of general aspect. Near the coast they are low, level, and tedious to the eye, except in some particular spots; and the rivers flow through flats of sandy or alluvial country. In the interior the land rises, and good hill prospects are presented.

On the whole, although India possesses some of the most glorious scenery in the world, it is very much indebted to the bold mountain confines upon the north and north-west, and the hill countries of the provinces in that direction, for its distinction in this particular. This is especially exemplified along the frontiers of Beloochistan and Afghanistan, where the traveller finds almost every form of bold and wild prospect interspersed with cultivated and beautiful scenes. In the province of Peshawur—the Punjaub boundary of Afghanistan—the little retired valleys in the mountains are often very lovely; and as the province is watered by numerous streams, and by the Cabul River, which bursts from the Khyber Mountains at Michnee, there is irrigation and extensive culture in the plains, from the fertility of which the traveller cannot but regard with interest the bold and grotesque outlines of the mountains. Indeed, nearly all the land boundaries of India are interesting to the lover of the picturesque; while in the Decan, and in Central India, there are many places to vie in beauty with the famous resorts of travellers in Europe.

Of late years much attention has been paid to a more scientific acquaintance with India, its dependent territories, and its coasts. Nor are the laudable desires of the government to make itself acquainted with the area, soil, and facilities of the peninsula merely of recent origin: the Marquis of Wellesley, and the Duke of Wellington, displayed a strong desire for a thorough survey of the peninsula. This great work, which has proceeded for more than half a century, notwithstanding all the vicissitudes of Indian history during that period, is an honour to the East India Company. Under the auspices of Lord Metcalfe, Sir A. Burns, with a suitable staff, while ostensibly on a mission to Runjeet Singh, effected a survey of the Indus, and drew up a report of its navigable capacities.

Dr. Buist, and other scientific gentlemen,

have enlarged the public knowledge of the geology of the peninsula. The transactions of the Bombay Geographical Society, and of the Agricultural and Horticultural Society of India, have brought to light a multitude of facts important to the government and to commerce, as well as most interesting to the scientific world. The talented editor of the *Bombay Times* has contributed very valuable acquisitions on the meteorological phenomena of India, the result of many years' observation. The editor, also, of the *Bombay Gazette* has, by his papers on economical science, benefited commerce. The survey of the Malabar coast, by Lieutenant Selby, has proved of utility in many respects not contemplated in the objects held in view in directing the survey.

For governmental, military, and commercial purposes India has been much investigated of late years; while geologists, agriculturists, horticulturists, botanists, zoologists, entomologists, &c., have taken their share in the work of inquiry. Nor has the population been left unstudied; the missionary, ethnologist, philologist, and politician, have pursued with zeal the courses of research and study opened up to them. Still India must be much more explored for all these purposes, and by the light of all these sciences, before Great Britain can realise the full value of her Indian empire, or be thoroughly acquainted with its resources and its people.

The geological characteristics of the country, although tolerably well known, require considerable investigation. The mineral productions are varied, and found over a vast area. There are extensive beds of coal, both bituminous and anthracite. In the Punjaub large deposits of rock-salt, a very valuable commodity in India, have been discovered. Iron is much diffused. In the beds of the rivers precious stones of almost every variety are found, and diamonds in alluvial soil. One of the most useful products connected with the geology of India is *kunken*. This seems to have been extensively spread through India by the beneficent hand of the Great Architect of the universe, to compensate for the general deficiency in limestone fit for the kiln. The *kunken* contains upwards of seventy-two parts of carbonate of lime in its composition. It is usually mixed with the soil with little appearance of stratification. Except in the higher portions of the Nilgherry Hills, it is to be met with everywhere throughout India. The natives burn it into lime, and also use it in blocks or masses for building tanks, huts, &c. Statuary marble, clay slate, and roofing blue slate, are seldom met with. Geologists describe the strata of the

peninsula as affording peculiar phenomena. The superior strata of southern India are for the most part hypogene schists, broken up by vast upheavings of plutonic and trappean rocks. In the Eastern Ghauts they are capped by sandstone, limestone, and laterite; in the Western Ghauts by laterite. They also form, with little deviation, the basis of the plains from Naggery to Cape Comorin. They are associated with granite in the hills which break over the valley of the Cavery, and north of the plain of the Cavery, in the table-lands of Mysore, Bellary, Hyderabad, and Southern Mahratta. Towards the north-west, from Nagpore to Rajapore, to the western coast, the hypogene and plutonic rocks cease under a vast sheet of trap, one of the largest extensions of that formation in the world. Gneiss is found lowest in the series; next to it mica and hornblende schist, actinolite, chlorite, talcose, and argillaceous schist. This succession does not always prevail, as all of these have been found lying upon the granite.

The fossiliferous remains of India are comparatively scarce, and have not yet been sufficiently investigated, nor have the results of the investigations and classifications made, been given in a sufficiently popular form to the public. In the country between the Kistna and the Godavery, and in the South Mahratta country, sandstone and limestone rock appear. North of the Salem break, on the high table-land, they are found to a considerable extent, and in these the fossil remains are interesting.

Shelly limestone beds of some extent are found at Pondicherry. In these there are beautiful fossil remains, which have afforded considerable discussion to the learned in this branch of science.

The laterite is a formation which, if not peculiar to India, presents itself there to such an extent as to attract especial attention. According to Dr. Buist, in his papers on the geological characteristics of Bombay, this rock extends along the whole western coast from the sea to the base of the ghauts, from Cape Comorin to the north. It is not so continuous on the eastern coast, but is there also to be met with to a great extent; and on the summits of both ranges of ghauts it is discoverable. Everywhere in the Deccan it appears. Sandstone of the late tertiary is found on the south coast, extending to Ceylon by "Adam's Bridge," which is composed of it.

A sedimentary rock called *begur*, or *black cotton clay*, is supposed to cover nearly one-half of Southern India. It is peculiarly absorbent, and makes the most fertile soil in

the world. It is spread over the great table-land of the Deccan, and is the source of its productiveness. No manure or fertiliser is required where it is, and no efforts of cultivation exhaust it. The late editor of the *Ceylon Examiner* observes of the granite and its congeneric rocks—"They are abundantly developed throughout the hypogene area. The former shows itself under every variety of aspect. It starts up from the surface of the table-land in bold and sharply hewn peaks, or rises in dome-shaped bosses, or appears in profuse but distinct clusters and ranges, which affect no general line of elevation, but often radiate irregularly as from a centre. Some of the insulated peaks are exceedingly striking in outline and structure. The rock of Nundilrug, for instance, which rises 17,000 feet above the surface of the plain, looks almost as if it were formed of one entire mass of rock, and the rock of Sivagunga is still higher. The most remarkable of the insulated clusters and masses of granite on the table-land of the peninsula are those of Sivagunga, Severndroog, and Octadroog; some in Mysore, Gooty, Reidrooj, Adoni; and others in the central districts. But there are numerous masses almost equally remarkable scattered over all the southern part of the peninsula table-land, as well as in the maritime district of Coromandel. The greater part of the central table-land is also formed by it, and it crops out continually over an extended area in the more elevated districts."

In the reports of the meetings of the Bengal Asiatic Society there is voluminous information as to the volcanoes of India. Sir Charles Lyell and Mrs. Somerville had not examined these papers, or far more information would have been obtained by them on this interesting subject. In the *Transactions of the Bombay Geographical Society* the volcanic phenomena of the peninsula have been frequently made topics of inquiry and elucidation. The press of India has also rendered good service on the subject, so that much has become known of late years as to the history of earthquakes and volcanoes in those lands. Papers on the connection between earthquakes, volcanoes, and meteorological phenomena, published in the reports of the Bombay Society, throw a light on the past and present condition of India and the adjacent islands, as to their geological history and climate, which will repay the researches of all who desire to study these important and interesting regions. Mrs. Somerville, writing of the volcanoes in the Bay of Bengal, observes—"One of the most active groups of volcanoes in the world begins with the

Banda group of islands, and extends through the Sunda group of Timor, Sumbawa, Bali, Java, and Sumatra, separated only by narrow channels, and altogether forming a gently curved line of 2000 miles long; but as the volcanic zone is continued through Barren Island and Narcondam, in the Bay of Bengal, and northward along the whole coast of Arracan, the whole length of the volcanic range is a great deal more." The band extends beyond Arracan, northward, to Chittagong, latitude 22°, or 600 miles beyond Barren Island. The volcanic fires are active chiefly during the south-west monsoon. About the middle of the last century, which has been said to be the great epoch of earthquakes all over the world, volcanic islands were cast up in the Bay of Bengal; and rocks and shoals, which disappeared again, remained there so long, that they were entered on the charts. At Calcutta an earthquake took place in the year 1737, by which 20,000 vessels of various descriptions were sunk, and 30,000 lives lost. Violent eruptions of this or greater magnitude seem to have been of frequent occurrence in India and the neighbouring countries. Dr. Thompson, in a paper on the geology of Bombay, published in the *Madras Literary Transactions*, relates—"The island of Vaypi, on the north side of Cochin, rose from out the sea in the year 1344: the date of its appearance is determined by its having given rise to a new era among the Hindoos, called *Puduvepa*, or the new introduction. Contemporary with the appearance of Vaypi, the waters which, during the rainy season, were discharged from the ghaut, broke through the banks of the channel which usually confined them, overwhelmed a village, and formed a lake and harbour so spacious, that light ships could anchor where dry land had previously prevailed."

During the earthquake of 1672 sixty square miles of the lowlands along the shores of Arracan were laid under water. One of the Neug Mountains entirely disappeared; another remained only with its former peak visible. A very high mountain sunk to the level of the plain; several fell, blocking up the course of rivers. Between May, 1834, and May, 1835, no less than twelve earthquakes occurred in Assam. Colonel Connoley affirms that the region of recent volcanic action terminates with the delta of the Ganges; but there are evidences across the whole country to show that at periods not remote these regions were shaken by subterranean concussions. Dr. Falconer affirms of Cashmere that a singular field of fire exists there of considerable dimensions; the soil is completely burnt, and in some places vitrified.

The igneous action of this locality has continued for more than 200 years. Extraordinary irruptions of pestilential gas have of late years risen to the surface of the sea on various parts of the coasts. Within two days sail of the port of Kurrachee, a group of mud volcanoes appears within 100 yards of the sea; these stretch far inland. Captain Robertson described the whole district, for an area of 1000 square miles, as covered with mud cones, either active or quiescent. Brimstone, in large quantities, is found in the neighbourhood, and one considerable hill is called the *Sulphur Mountain*. Captain Vicary, in his account of the geology of Scinde, describes the course of the Indus as directed extensively through country of volcanic origin, where hot wells abound, to the surface of which sulphuretted hydrogen constantly ascends, tainting large districts with its odour.

The opinion is very prevalent that great and opulent cities have been buried by earthquakes or volcanic eruptions in Central India. Sir John Malcolm, and the scientific gentlemen who accompanied him in his expedition to Central India, have chiefly given currency to these opinions; but they seem to have relied too much on the traditionary tales of the natives. Lyell, in his *Principles of Geology*, adopts these representations, and so treats the evidence supplied, as to ensure the general acceptance of the theory. He ascribes the destruction of the two mighty cities of Oujein and Mhysir to this cause. Subsequent investigations lead to a different conclusion; and although there are signs of violent volcanic action in the vicinity, the ruined cities, in all probability, sank into decay from other causes. It is, however, true that Central India, within the period of history, has suffered signally from violent operations of nature.

The climate of India is supposed to be well known, yet, like everything else connected with the peninsula, it has been too little studied, and no adequate advantage has been taken of the facts ascertained. It is generally regarded in England as a country almost unendurably hot, with situations somewhat cooler on the higher lands, but, on the whole, an unhealthy and uncomfortable land to live in. India, being situated in or near the tropics, is of course hot. The lowlands of the Madras presidency to the south experience the greatest heat, the thermometer standing 100 degrees in the shade, and 120 in the sun, at certain seasons. On the lowlands of the north-west, where the soil is generally dry and sandy, although situated beyond the tropics, the heat is also very great. On the high table-land of the Deccan the heat is not

so intense, and in the hilly regions water freezes in the winter—only a thin ice, however, covers it; whilst high up in the Himalayas, everlasting glaciers and never-ceasing accumulations of snow are to be seen. There are various parts of Northern and North-western India which are well inhabited, where the elevation is considerable, in which, during the short winter, the thermometer is below the freezing-point. The year, however, is everywhere divided by the wet and dry seasons. During the former, torrents of rain fall over the country, laying it under water; the great rivers, swollen into broad floods, overflow the country, and all operations, civil or military, are nearly suspended. Some seasons are remarkable for these inundations, inflicting wide-spread damage. During the pursuit of the Sikh army by Sir Walter Gilbert, at the close of the last war in the Punjaub, this was the case, the pursuers having been seriously checked in their enterprise from this cause. During the rainy season the celebrated city of Mooltan, which had been so gallantly defended by Moolraj, and which seemed of such stupendous strength as to defy all the art of war, was swept away by the inundation, which, rushing along the river, rose around it.

In July and August, 1861, the rains were so heavy in Scinde, that a vast amount of injury was inflicted upon the cultivators; and the subsequent decomposition of vegetable matter spread disease over considerable areas of otherwise healthy country. In some of the towns lying low, near the Indus, where the people were accustomed to dig holes in the earth, over which they raised their habitations, the deluge caused fearful havoc by the sickness it bred. In 1852 Mr Frere, the commissioner of Scinde, obtained papers from the assistant commissioner and collectors of the Kurrachee collectorate, concerning this disaster. The districts of Leman were represented as almost entirely overwhelmed by the torrents from the hills, the overflowing of the Indus, and the inter-current Narra. The whole country appeared, long after the overflow and when it had in a great measure subsided, as a vast lake, surrounded by an extensive swamp; the villages and high grounds were like so many islands. Between the 18th and 29th of July, the fall of rain and the rushing floods from the high lands were inconceivably great. By the 28th the phenomenon reached its climax. On that day the inhabitants exclaimed, "The clouds of heaven were broken, and fell." This torrent from above was accompanied by vivid and incessant flashes of lightning, while thunders roared among the adjacent hills, as if the earth were in agony, and found utterance for its woes.

About midnight the hubbub of the elements was hushed, but then the torrents burst from the mountains, flooding the highest inhabited grounds four feet in depth, and carrying, by a resistless impetus, habitations, cattle, trees, and whatever was in its course, along with it. In the Pergunnah Mullar alone, thirty-nine villages, with their surrounding cultivation, were destroyed: supposing the like proportion in other districts, a picture of ruin is presented truly appalling. The roads were rendered impassable for camels throughout the whole collectorate. Kurrachee itself was damaged, although the river Learee, which runs into its harbour, is but a little mountain torrent. Central and Lower Scinde suffered more than otherwise would have been the case, from the construction of the houses, and the material of which they were built.

The autumnal moisture of the air is complained of very much by European inhabitants of India, even in the higher regions. At the latter end of June, although the sun is not hotter than in the two previous months, there is little motion in the air, and but little evaporation from the body. During the hot winds which precede the moist season, Europeans suffer from the heat; but the air being dry, they do not experience the inconvenience which ensues when it is saturated with moisture in the latter end of June and in July. Indeed, in many places, that period is more trying to health than during or after the rains, notwithstanding the evaporation which arises from so great an area of flooded surface.

At Hyderabad the rainy season is not unhealthy. The city is not surrounded by much cultivation, nor by any great growth of jungle, and is itself situated on the crest of a limestone range, so that when the rains fall, they are speedily absorbed, the surplus passing into the nullah from the Fullallee. Other cities are as favourably situated as this, which, for illustration sake, is particularised; but generally the moist, as well as the wet seasons, are more unhealthy to Europeans than the hot season. Of late years pluviometers have been very generally kept by the commissioners, collectors, and their assistants, by missionaries, merchants, and other Europeans; and the laws by which this class of phenomena are regulated have been observed, and no doubt practical benefit will result, not only to cultivation, but to the health, at all events, of British residents.

A distinguishing characteristic of the climate is the monsoons—winds which blow north-east and south-west, each for six months in the year, and regularly succeed each other. The north-east monsoon begins about the close of October, in fitful squalls; these occur



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until the end of November, when the monsoon regularly sets in, and continues until the beginning of April. The advent of this wind upon the Coromandel coast is accompanied by rain. Soon after the north-east monsoon ceases, that from the south-west begins. Its advent is attended by rain upon the Malabar coast, which prevails some distance southward, the clouds breaking upon the Western Ghats. Heavy rains fall with the monsoon on the Gangetic valley, sweeping with the wind up the Bay of Bengal from the Indian Ocean, until arrested by the mountains of Thibet.

India and the coasts of the peninsula have, from time immemorial, been ravaged by storms so furious, and of such frequent recurrence, as to be characteristic of the climate. In the Bay of Bengal and the China Seas north of the line, and the seas around the Mauritius, and towards the Cape, hurricanes are frequent, as is well known to the general reader. It is remarkable that north of Ceylon, on the Malabar coast, or in the Arabian Sea, such hurricanes are comparatively seldom felt. Dr. Buist, of Bombay, who devoted extraordinary attention to this subject, expresses the opinion that while in the Bay of Bengal and the other seas mentioned as subject to hurricanes, or *cyclones*, as this description of atmospheric disturbance is scientifically called, they make their appearance about once a year: in the Arabian Sea they are not felt more than once in ten years. This statement hardly agrees with a careful observation of the existing lists of general atmospheric disturbances of this nature, and of those by which the western coasts of India have been especially affected, through a very considerable number of years. Lists collected by the industry of Dr. Buist himself do not seem to bear out the assertion.

From 1830 to 1854 sixty-one hurricanes occurred in the Bay of Bengal, and as far eastward as Canton, many of them raging over a larger space. The months in which they occurred most frequently were October, November, and June. In the first-named month there were twelve, and in each of the others nine. September ranks next in the scale, there being eight occurrences of the kind in that month. April, August, and December, each are numbered five. Four are supposed to have taken place in July, two in June, and one in March. January and February were exempt. The greatest number of these visitations happening in any one year was six, which was only in the year 1842. Several years were altogether free from them, as 1830, 1834, 1838, 1843, 1844.

The following list of storms occurring on

the land and seas of the peninsula during a century, drawn from the same statistical collections, will interest the reader, and afford material for a judgment as to the climate of India in this particular:—

- 1746.—Violent storm at Madras, by which a French fleet of war was driven out of the roads, and wrecked. At Pondicherry the tempest was not felt.
- 1774. *April 6.*—Coromandel visited by a hurricane. Three British ships of war lost, many men perishing.
- 1780. *July.*—A typhon in the Chinese Seas, by which 100,000 persons are supposed to have perished.
- 1782. *April.*—In the Gulf of Cambay, accompanied by a dreadful inundation.
- 1783. *November 3-7.*—Violent hurricane from Jellicherry north to Bombay: great loss of shipping and lives—proving fatal to almost every ship within its reach.
- 1787. *May 19.*—In the upper part of the Bay of Bengal, inundation at Coringa; sea rose nearly fifteen feet; 20,000 people and 500,000 cattle supposed to have perished.
- 1789.—In the north-west part of the Bay of Bengal; three enormous waves, following in slow succession, deluged Coringa, the third of them sweeping everything before it.
- 1790.—In the China Seas.
- 1792. *October 26, 27.*—Madras.
- 1797. *June 18-20.*—Madras.
- 1799. *November 3-7.*—Frightful hurricane from Calicut north; her majesty's ship *Resolution*, with about one hundred small craft, and 400 lives, lost in Bombay Harbour.
- 1800. *October 19.*—Furious hurricane and earthquake at Ougele, and so round by Masulipatam.
- 1800. *October 28.*—Hurricane at Coringa and Masulipatam.
- 1803. *September 20-28.*—China Seas, 20 N., 117 E.
- 1805. *January 7.*—Trincomalee, Coromandel coast, and so across to Jellicherry, on the Malabar coast.
- 1805. *March 16.*—Calcutta and Lower Bengal.
- 1807. *June 24.*—Furious hurricane off Mangalore.
- 1807. *December 10.*—Madras.
- 1808. *December 12.*—Madras and southern Coromandel coast; great loss of life and shipping.
- 1808. *November.*—The *London*, *Nelson*, *Experiment*, and *Glory*, East Indiamen, parted from the fleet, and never more heard of; supposed to have gone down in a hurricane, and all hands perished.
- 1809. *March.*—*Duchess of Gordon*, *Calcutta*, *Bengal*, and *Lady Jane Dundas*, parted from the fleet in a hurricane, and supposed to have foundered; all hands perished.
- 1809. *March 28-30.*—China Seas.
- 1810. *September 20-30.*—China Seas, 17 N., 115 E.
- 1811. *April 30.*—Madras: destroyed nearly every vessel in the roads; ninety native vessels wrecked at their anchors; the *Dover* frigate, and the store-ship *Manchester*, run ashore, and were wrecked.
- 1812. *September 8-10.*—China Seas, 16 N., 114 E.
- 1816. *July 10.*—Singapore; 200 lives lost.
- 1816.—Malacca: thirty houses blown into the sea; thirty or forty vessels lost, and at least 400 people drowned.
- 1818. *October 23, 24.*—Madras: severe revolving gale.
- 1818. *October 24.*—Madras: centre passed right over the town; fearfully destructive.
- 1819.—Mauritius (no particulars): rain fell for thirty hours continuously, and swamped the whole country.
- 1819. *September 25.*—Cutch and Katiwar: lasted a day and two nights.
- 1819. *October 28, 29.*—China Seas, 89 N., 119 E.
- 1820. *March 29, 30.*—Madras.

1820. *May 8.*—Madras: two square-rigged vessels wrecked, and an immense quantity of native craft stretched across to the Arabian Sea, and occasioned some loss of shipping southward of Bombay.
1820. *November 29.*—China Seas, 12 N., 109 E.
1820. *December 2.*—Madras, Pondicherry, and Coromandel coast.
1821. *October.*—China Seas.
1822. *June.*—Mouth of the Ganges and Berhamputra: storm travelled at the rate of about two miles an hour—fifty-three miles in twenty-four hours: 50,000 people perished in the inundation.
1822. *September 14, 15.*—China Seas, 20 N., 114 E.
1823. *June 2.*—Chittagong and delta of the Ganges.
1823. *May 26.*—Violent hurricane in the Bay of Bengal: six large English ships wrecked.
1824. *February.*—The Mauritius: very severe. Her majesty's ship *Delight*, with 120 slaves, wrecked.
1824. *June 8.*—Chittagong: heavy inundations.
1826. *September 27.*—China Seas.
1827. *October 26, 27.*—China Seas, 9 N., 118 E.
1827. *December 20.*—Bombay.
1828. *December.*—Mauritius.
1829. *August 8.*—China Seas, 18 N., 14 E.
1830. *March 27 and April 3.*—Bourbon; did not reach the Mauritius.
1831. *September 23.*—China Seas.
1831. *October 22, 23.*—Manilla: 4000 houses destroyed. Barometer fell from 29.90 to 28.70.
1831. *October 31.*—Lower Bengal: inundations swept away 300 villages, and at least 11,000 people; famine followed, and the loss of life is estimated at 50,000.
1831. *December 6.*—Pondicherry and Cuddalore: of few hours' duration only, but fearfully destructive.
1832. *May 21.*—Delta of the Ganges: eight to ten thousand people drowned.
1832. *August 3.*—China Seas.
1832. *August 4.*—Furious hurricane at Calcutta; barometer 28.8.
1832. *September 23.*—Macao, China: 100 fishing-boats lost; of cotton alone 1405 bales picked up.
1832. *October 8.*—Furious storm and disastrous inundation at and around Calcutta; great sufferings in consequence at Balasore. Barometer fell from 29.70 to 27.80 in sixteen hours.
1832. *October 22 and November 8.*—China Seas.
1833. *May 21.*—Tremendous hurricane off the mouth of the Hoogly. Barometer fell from 29.090 at 8 A.M., to 26.5 at noon.
1833. *August 26-29.*—China Seas, 22 N., 113 E.
1833. *October 12-14.*—China Seas, 16 N., 117 E.
1833. *November 29, 30.*—Ceylon: violent fall of rain, and disastrous river inundation.
1835. *August 6-8.*—China Seas.
1836. *July 31.*—China Seas: £250,000 lost by shipwreck.
1836. *October 30.*—Madras: did enormous mischief on shore. Barometer sunk to 27.3. Centre passed over the town.
1837. *June 15.*—A tremendous hurricane swept over Bombay: an immense destruction of property, and loss of shipping in the harbour, estimated at nine and a half lacs (£90,000); upwards of 400 native houses destroyed.
1837. *November 16-22.*—China Seas, 15 N., 116 E.
1839. *June.*—In the Bay of Bengal, and off Coringa.
1839. *November.*—Off Coringa and Madras: a storm-wave lays the shore eight feet under water; seventy vessels and 700 people lost at sea; 6000 said to have been drowned on shore.
1839. *October 7-10.*—China Seas.
1840. *November 28-30.*—China Seas.
1840. *April 27 and May 1.*—Violent in the Bay of Bengal.
1840. *May.*—Hurricane off Madras and the southern coast.
1840. *September 24-27.*—In the China Sea, in which the *Golconda*, with a detachment of the 37th Madras native infantry, 200 strong, on board, is supposed to have been lost.
1841. *May 16.*—Madras: great loss of shipping.
1842. *September.*—China Seas.
1842. *May.*—Dreadful storm prevailed in Calcutta on the 3rd and 4th, by which every ship, boat, and house, was more or less injured.
1842. *June 1-3.*—A frightful hurricane visits Calcutta, injuring almost every vessel in the river, and house in the town and neighbourhood. The barometer attains the unprecedented depression of 28.278.
1842. *October 5, 6.*—Hurricanes between Cuttack and Pooree.
1842. *October 22.*—Severe hurricane over Madras, and across the Arabian Sea as far as Aden.
1842. *November 1.*—In the Arabian Sea.
1843. *April 20.*—Hurricane at the Mauritius: nine vessels driven into Port Louis, more or less injured.
1845. *February 22-27.*—Violent hurricanes at the Mauritius.
1845. *November 27-28.*—Two hurricanes in the China Seas occurred to the north and south of the line, almost simultaneously, 13° apart.
1845. —Bay of Bengal.
1846. *November 25-26.*—Violent hurricane at Madras, and so across to Mangalore and Cochin.
1847. *April 19.*—Terrific hurricane from the line north to Scinde, in which the East India Company's ship *Cleopatra* is lost, with 150 souls on board. The Maldivé Islands submerged, and severe want and general famine ensue.
1848. *April 23.*—Violent hurricane off Ceylon, in which her majesty's brig *Jumna*, from Bombay, where she had been built, was nearly lost; she had an obelisk, and other valuable Assyrian marbles, on board.
1848. *September 12-14.*—Violent hurricanes in the Bay of Bengal.
1849. *July 22-26.*—A violent storm and rain burst all over India; a hurricane swept the Jullundhur, carrying everything before it. The barracks of her majesty's 32nd regiment, at Meerut, and those at Ghazee-pore, were destroyed. On the 25th ten inches of rain fell at Bombay, and in the course of four days twenty-six inches fell at Phoonda Ghaut, and forty inches at Mahableswhar (?).
1849. *December 10.*—Severe hurricane at Madras: the ships *Lady Sale*, *Industry*, and *Princess Royal*, lost.
1850. *December 4.*—Hurricane at Madras: two European ships and eighteen country craft wrecked.
1851. *May 1.*—A furious hurricane raged off Ceylon: a second prevailed at Madras on the 6th, sweeping across the peninsula, and sending up a tremendous swell towards Scinde. The ship *Charles Forbes*, of Bombay, lost in the Straits of Malacca.
1851. *October 20.*—The hurricane that visited Calcutta and its neighbourhood on the 22nd and 23rd of October did great damage to the shipping off Diamond Harbour and below Sangor. Two vessels, the *Bengalee*, outward bound, and the *Scourfield*, inward bound, were wrecked—the former on Sangor Island, and the latter near Buit Palmyras; crews of both vessels saved.
1852. *May 14.*—A terrific hurricane burst over Calcutta. Barometer 29.362: more severe than any that had been experienced since the 3rd of June, 1842, when the barometer sunk to 28.278, the lowest ever known in Calcutta, and almost every vessel in the river, and dwelling-house on shore, was more or less injured. During the gale there were destroyed in Calcutta 2657 thatched and 526 tiled houses, with forty sub-

stantial buildings; eleven persons were killed, and two wounded. On the 8th of August, 1842, the barometer at Calcutta fell, during a hurricane, to 28.800.

1852. *May 17*.—A severe gale experienced at the Cape; barometer fell to 29.42 (60° Fahr.), the lowest known since the 21st of April 1848, when, without any change in the weather being experienced, it sunk to 29.38, the lowest on record at Capetown.

1852. *December 16*.—Very violent at Macao—scarcely felt at Hong-Kong—from Canton all along the north coast of China.

1853. *March 26-28*.—Furious hurricane all over Southern India: some fifty vessels sunk or wrecked on the Coromandel coast to the southward of Madras.

1853. *October 10*.—Hurricane in the China Seas: large steamer diamasted, and narrowly escaped shipwreck, betwixt Hong-Kong and Singapore.

1854. *April 10-12*.—A tornado swept Lower Bengal, from W.S.W. to E.N.E., sweeping villages and great trees before it, and destroying, it is said, 300 people.

1854. *April 21-23*.—A violent hurricane at Rangoon; twenty-five boats, with the head-quarters of the 30th regiment of Madras native infantry, wrecked in the Irrawady; the barracks on shore unroofed.

1854. *May 22-24*.—Hurricane in the China Seas; the Peninsula and Oriental Company's steamer *Douro* lost her funnel, and was driven ashore a wreck.

1854. *September 27*.—A severe hurricane in the China Seas, 19 N., and 117 E.

1854. *October 6*.—Hurricane south of Ceylon.

1854. *November 2*.—Hurricane at Bombay; a thousand human beings and half a million-worth of property supposed to have perished in four hours' time.

The occurrence of hail-storms in India is frequent, and they are on so vast a scale as to be a characteristic of the climate. From the knowledge possessed concerning the great heat of that country, few general readers would imagine that it was a land remarkable for such phenomena; indeed, writers on meteorology and physical geography have frequently represented such storms as seldom occurring within the tropics. Dr. Thompson, in his work on meteorology, published in 1849, makes that assertion. Mrs. Somerville, writing in 1851, says—"Hail is very rare on the tropical plains, and often altogether unknown, though it frequently falls at heights of 1700 or 1800 feet above them." The same gifted lady observes—"It occurs more frequently in countries at a little distance from mountains than in those close to them or further off." Mr. Milner, in his *Universal Geography*, lately published, is more accurate, but he also asserts that hail seldom falls in the tropics at the level of the sea. In India facts contradict these doctrines. In the neighbourhood of Calcutta, and along the western shores of the Bay of Bengal, hail-storms are of frequent occurrence. Colonel Sykes, in a paper read before the British Association for the Promotion of Science, established this, and other writers have confirmed his assertions. The colonel, however, erred in supposing that on the same line upon the coast

of Malabar it also occurred, whereas hail seldom falls there, although frequent on the shores of Cutch and Scinde. The colonel's statement, as appears in the society's reports for 1851, is, that the phenomenon is not seen south of latitude 20°. This is true of the western coast of the peninsula, but not of the eastern. Dr. Buist has shown that in 1852 a violent storm of hail fell at Pondicherry, south of Madras; and he affirms that others were recollected by him on the south-eastern shores of the peninsula. In Ceylon hail-storms are well known both in the higher and lower grounds. The occurrence of such storms in contiguity with the mountainous region of that island, and with various parts of the Himalaya range, confute the theory of Mrs. Somerville and other modern writers on such subjects, that hail seldom falls close to mountains. On several occasions, within a few years, hail-stones of enormous size, and immense masses of ice, have fallen both in the high lands and on the sea-shore, on the table-land of the Deccan, and at the foot of the mountain ranges. In April of 1855 a hail-storm did much damage to Lahore; and in May of the same year there were terrific hail-showers at Patna, Nynce Tal, and various other places at great distances from one another. It would appear that in April, just before the time of greatest heat, the peninsula is visited most frequently by falls of hail. The statement which has sometimes been made, that May was the month most noted for this phenomenon, is an error. March stands next to April, and February to March in this particular. May is considerably beneath March, but much above every other month, except February, in the computation.

Europeans chiefly object to the climate of India on account of the great heat. The hottest parts of India are not the most debilitating. The low moist land on the northern portions of the eastern coast, and the marshy plains near the foot of the Himalayas, are more unhealthy than the southern portions of the peninsula. Exposure to the sun, provided the head be well turbaned to protect it from sun-stroke, is not dangerous nor unhealthy. Experiments have been made in connection with the marching of European troops in time of peace, and it was proved that more men were lost by night-marches than by those conducted with suitable care during the hottest portion of the day. In the disastrous conflicts of 1857, between the mutineers of the Bengal army and the government forces, similar results were experienced. General Havelock, in his marches and counter-marches during his efforts to

relieve Cawnpore and Lucknow, declared that, so far as exposure to the weather was concerned, his men suffered no injury. General Wilson, during his command of the forces before Delhi, reported that the troops had better health than in cantonments. When these operations commenced, the fiercest portion of the hot season had passed, but the heat was still intense. The habits indulged by Europeans, rather than the climate, have hitherto made India sickly; although, of course, some situations are exposed to miasmatic influences, and certain portions of the year must be always trying to the health of natives of our high latitude. As the climate is more studied, and facts connected with this subject are more carefully weighed, Europeans will be enabled to encounter the heat by such sanitary and personal arrangements as those experiences will dictate, and India will become a sphere of enterprise more generally acceptable to the British people. The range of temperature is so great, and the climate so varied, notwithstanding its general tropical character, that there is abundant scope for the settlement and the energies of Europeans. The territory of British India is marked by a great variety of geographical features, and extends through twenty-three degrees of latitude, these are circumstances which must render many places practicable for the healthful settlement of Englishmen.

Local peculiarities so affect the prevailing winds, as also to conduce to the same result. The south-west monsoon, which in May is felt at Malabar, does not travel to Delhi until a month after, nor to the Sikh territory and the Afghan frontier until some weeks later, when its effects are comparatively mild. From October to April, six months of the year, the weather is cool enough for European enjoyment; the remainder of the year is rendered unpleasant, and comparatively unhealthy, by the heat and rains. At Calcutta the thermometer stands at 66° in January, and rises to 86° in April. At Bombay, on the other side of the peninsula, the climate is more various. At Madras the heat is less oppressive than in Bengal, although the temperature ranges higher; but the cool season is more refreshing in the latter than the former. The minimum in the city of Madras is 75°, the maximum 91°. The climate of the Blue Ghauts, especially in the neighbourhood of the sanatorium, is esteemed as one of the most equable and delightful in the world, where it is never so cold as in England, and never so hot, the glass in summer ranging in London thirteen degrees higher than it does there. The rain-fall is much greater in the Blue Ghauts than in this country, but it

happens at particular periods, refreshing the soil, and cooling the air, thus tending to render the district still more agreeable to Europeans, and affording many more fair days than are enjoyed in England.

The diseases of the country are numerous. That which is chiefly dangerous, alike to Europeans and natives, is cholera. India has been generally supposed to be the birth-place of this pestilence, but there is reason to believe that its first incidence was in Persia. In India it first appeared in the Madras presidency, certainly not in the route from Persia, and may have had a separate origin there from similar causes. At its commencement it displayed its destructive energies, sweeping away multitudes of the natives, and many Europeans. Since then, three-quarters of a century, it has prevailed and sent forth its pestiferous influences along the great thoroughfares of the world, both by sea and land, to every country, at all events, within the bounds of civilisation.

The natives are liable to peculiar disorders, under aggravated forms, such as leprosy, elephantiasis, smallpox, dysentery, fevers of various kinds, rheumatism, and a peculiar form of dropsy. Neither this complaint, nor elephantiasis, is ever communicated to Europeans; and some of the fevers by which sad ravages are made upon the lives of the natives, are seldom taken by persons born in Europe, however long resident in this country.

British residents suffer from intermittent and congestive fevers, rheumatism, apoplexy, sun-stroke, dysentery, diarrhoea, debility, and various diseases of the liver, enlargement and induration of that organ being very common.

Peculiarities of climate, and their effects upon health in different regions, will receive additional notice as the great natural and political divisions of the country are more particularly described.

The productions of India are, generally speaking, tropical, and in great variety and luxuriance.

Forests naturally claim first attention, as the most striking products of the soil in almost every country. Perhaps no land possesses timber in greater variety and beauty. The hardy oak, ash, and elm of our climate are not found there, nor are there any resemblances to the pine-forests of America; but the variety of kind, and diversity of adaptation, are greater than in either Europe or America. For the purposes of fuel, fences, hut constructions, and small articles of garden, stable, or household-uses, there is great abundance of wood of

many different species. For house-building and engineering work there is the saul-wood, which grows abundantly in Central and Northern India. This tree grows to a considerable height, and the dimensions of the trunk are often nine feet or more. The teak-tree wood is excellent for ship-building. It grows to the north of Madras, and in the Coromandel district. The Bombay government encourages the planting of this useful tree. It also flourishes in the provinces ceded by Birmah, where a revenue of £12,000 a year has been derived by government from licences to cut it. The tamarind, palm, and cedar, grow in profusion in some districts; black-wood is also abundant.

There are many useful kinds of wood, and beautiful as well as useful, unknown to Europe, which the natives and European residents greatly prize. It is astonishing that these have not been made articles of commerce; for although the situations where they grow are remote, they could be brought to the principal ports by the rivers. Exportations of ebony, satin-wood, and a few other hard woods, susceptible of beautiful polish, are conveyed to England and America. There is much room for an enterprising commerce between England and India in these valuable commodities.

The appearance of the timber growth of India is sometimes devoid of the picturesque: jungles, which harbour savage beasts and poisonous reptiles, stretch away over large spaces. In some cases the Indian forest is commanding, and the trees which are cultivated for ornament are graceful in form and foliage, and afford a welcome shade from the torrid climate.

Indian fruits are such as are best adapted to the inhabitants of a tropical country. The cocoa-nut is very fine, especially in Malabar. Melons, gourds, plantains, custard-apples, figs, guavas, jujubes, &c., abound in the more southern portions of the peninsula, and afford a grateful refreshment to the people who inhabit the sultry plains. In the more northern portions the fruits of Europe grow luxuriantly, grapes and peaches especially. Figs, pine-apples, and mangoes, also grow in rich abundance in the northern parts of Central India. In no country are these varieties of fruit more necessary, and Providence has provided India with an extensive assortment adapted to the necessities and desires of her people.

Her spices are also celebrated. Cinnamon is not of so fine a quality in Continental as in Insular India. Ginger, pepper, cloves, cassia, cardamums, and capsicums, are likewise produced.

Oils are among the important products of the country. Vegetable tallows and butters exude from trees and plants, and serve as food, or for manufacturing purposes. From the seed of the tallow-plant oil for lamps is extracted. Many other seeds, when expressed, yield oils for commerce or domestic use. The oils of the poonja, cadja-apple, kossumba, poppy, poomseed, &c., are valuable for various purposes. Many articles of this nature, peculiar to India, are produced within her territories.

Wheat is grown in Northern India, where an increasing preference for it to rice is noticeable. In the south it is seldom seen, and the people prefer rice or pulse. Maize and millet are cultivated in many places where irrigation is obtainable. Rice is, however, the great staple of the Indians' food; many subsist on it. Its cultivation is extensive, especially in the valley of the Ganges. The quality is not always good, but the produce is abundant. Sago, sago meal, cassava starch, arrowroot, and other starches, are produced in great quantities, and in fine perfection.

The grasses of the peninsula are very numerous, and nourish large herds of sheep and goats; but there is no pasturage such as is to be found upon the undulated landscapes of the British Isles, where a temperate climate and frequent showers produce perpetual verdure.

Cattle are fed upon cotton and other seeds; coarse grain, peas or beans, are also used as fodder. New grasses have been introduced, and have flourished.

There are many plants valuable as affording articles of commerce. Hemp, flax, aloe fibre, the fibres of the cocoa-nut, pine-apple, and plantain, are known to English traders, as also a few others; but there are many, of which no use is made in Britain, to which scientific men have called attention.

The medicinal properties which are possessed by certain vegetable products in India are important to the natives, and are also of commercial value. Senna, rhubarb, and castor-oil, are the most in demand by Europeans.

Allied in some respects to the medicinal products are the gums of India, which are very numerous, and excellent in their respective qualities. Arabic, olibanum, benjamin, mastic, shellac, and ammoniacum, are specimens. Gamboge and asafœtida are exported in large quantities. Caoutchouc (Indian-rubber) and kattermando, the former for many years, the latter from a recent date, are in demand by the merchants of Europe and America.

Tobacco is grown in most parts of the country, from extreme north to south, but can hardly be pronounced good anywhere. The natives do not use it merely for its narcotic and soothing effects, but for various purposes.

The dyes of India have a just as well as wide-spread celebrity. Indigo-planting has long been a profitable branch of cultivation, and many have grown rich in a short time by that means. Indian madder is one of the most valuable commodities in the dye-works of Lancashire and Yorkshire. Turmeric, safflower, &c., are well known to Great Britain; but in the native manufactures dyes of much beauty are employed which are as yet unknown to English dyers.

India is supposed to be very rich in barks. Various qualities, which have not been brought as yet into use, have been tested by scientific men, and recommended for medicinal or tanning purposes.

Cotton grows in various parts of India, and of late much inquiry has been made concerning the capabilities of the peninsula to meet the wants of the spinning-mills of England. Mr. George Hadfield, the indefatigable member for Sheffield, brought this subject under the attention of the House of Commons during the session of 1857, when the country was mourning over the tidings of blood and dishonour brought from the provinces of the Bengal presidency, where revolt was raging. The discussion was so obviously inopportune, that no attention was given to it. Meetings were held in Manchester, the great capital of the cotton manufacture, but, for the same reasons, produced no public impression. Experiments, however, have been made, and sanguine expectations entertained, that India will yet yield a supply by which England may be rendered independent of the Southern States of the North American Union. Other fields of enterprise, such as Africa, have been also contemplated; and the Rev. Dr. Livingstone, a missionary of the London Missionary Society among the *Becuanas*, accomplished by skill and fortitude such an exploration of interior Africa as inspires the hope that if India fail to meet the demands of the cotton manufacture for its staple, Africa may become the great cotton-field of the world. India, however, has not yet been made the subject of a fair and sufficiently extensive experiment. That the legislature will take up this great question, and conduct it to a satisfactory issue, there can be little doubt. Lancashire only requires that government remove the existing obstacles to private enterprise, and the doubt as to the cotton-growing capability of India will

be eventually set at rest. In a work entitled the *Culture of Cotton in India*, the natives are represented as consuming 600,000,000 lbs. weight annually, and that 90,000,000 lbs. are exported to England, with a like amount to China. The natives of all ranks are clothed with it; their light garments for the hot season, and their thicker garments for the cooler and for the rainy seasons, are all composed of cloth made from this material. Formerly the cotton growth of India was very great. The name *calico*, now universally known, is Indian, the Portuguese having adopted it from Calicut, where they first found the cloth. The name *muslin* is also Eastern, derived from Moussul, where its manufacture was first known.

The cotton of India is inferior to that of the United States; and the efforts made to improve its quality, by new methods of cultivation, and by importing American seeds, have been but partially successful. The great difficulty appears, so far as the process of preparation is concerned, to be in the cleaning. Indian cotton is not sent from the plantation so clean picked and well packed as is American cotton. This arises partly from the methods of labour practised by the natives, from the fact that they are wedded to their old customs, and from the damage sustained in sending it to the seaboard. It is necessary that the plantations should be near large navigable rivers or railroads, and possessed of a fine alluvial soil. The native cultivators complain of the operation of the land tenure, the want of capital, and the crushing effect of the usurious dealings of the native money-lenders. Under the most favourable circumstances, Indian cotton has seldom been produced of the length of fibre and cleanness of American cotton.

The common cotton-plant of India is a triennial, and is found almost everywhere. There is a variety of it which is annual. The *Dacca* cotton is grown in the district of that name, in the Bengal presidency, and is finer and softer than the common plant. The *Berar* description is the best, but is neither so long nor so soft as the best cotton of America. These varieties require different soils and treatment.

It is alleged by Mr. Boyle, in his treatise on the subject, that the soil of the American plantations differs from that where good cotton is grown in India, chiefly in its peaty quality. This has also attracted the attention of other persons conversant with the culture of cotton, who attribute the superiority rather to this circumstance of soil than to any peculiarity of climate.

In another part of this work, more appropriate for the full discussion of the subject, the practicability of making India a cotton-growing country, to such an extent and producing staple of such quality as will compete with the American plantations, will be considered. It is here only necessary to add that the impediments to the production of good cotton in India are not merely such as soil or climate, or want of roads and canals. There are moral causes at work to create obstacles far more formidable. The ryots, or cultivators, are almost without enterprise; they are still more destitute of capital, and are obliged to obtain advances from native money-lenders, a class of men the most grasping, relentless, and unprincipled in the world. When good seeds have been imported from the United States, the native capitalists, under the pretence of a religious abhorrence of an innovation, have offered every opposition to the use of them; and when the seeds have been sown, men have been hired to root them up, or otherwise damage the culture, so as to balk the experiment, and wear out the patience of the ryot, if his prejudices were not sufficiently acted upon to make him abandon the attempt.

The moral and social difficulties in the way of the successful cultivation of the superior qualities of cotton may be best judged by observing how they are regarded from an American point of view. The following is from no unfriendly pen, but extracted from a memorial addressed to the Madras government by a gentleman well acquainted with the cotton culture of southern North America and of British India:—"The cotton is produced by the ryot. He is always in his banker's books as deep, in proportion to his means, as his European master, and can do nothing without aid. The brokers, or cotton-cleaners, or gin-house men, are the middlemen between the chetty and the ryot. The chetties being monied men, make an advance to the broker. The broker is particular in classifying the seed-cotton, and pays for it according to cleanliness, and then he has much of the trash and rotten locks picked out, not to make the cotton better, but because the rubbish chokes the churka, and prevents it from working. The good cotton is then separated from the seed, and the bad stuff which had been taken away from the good is beaten with a stone to loosen up the rotten fibre from the seed, and then it is passed through the churka. The good cotton and this bad stuff are both taken into a little room, six feet by six, which is entered by a low door, about eighteen inches by two feet, and a little hole as a ventilator is made

through the outer wall. Two men then go in with a bundle of long smooth rods in each hand, and a cloth is tied over the mouth and nose; one man places his back so as to stop this little door completely, to prevent waste, and they both set to work to whip the cotton with their rods, to mix the good and bad together so thoroughly, that a very tolerable article is turned out; even after all this bedevilling, if the people get a living price for it, they let it go as it is. But, as is usually the case, they are shaved so close, that they are driven to resort to another means of realising profit. They add a handful or two of seed to every bundle, and this is delivered to the chetties, and the chetties deliver it to their European agents, and the European agents save their exchange, and their object is gained. The cotton is taken by the manufacturer at a low price, because he knows not what he is buying."

The sugar-cane has been from the remotest times a product of India. When the English first visited the country, they found it there; and four hundred years before their advent reliable testimony was given to its abundance. The natives were unable to manufacture sugar from the cane, so as to send to market the crystalline product so valuable to commerce; their modes of expressing the juice were rude and wasteful, but they extracted large quantities from their cane-fields, and very extensively used it in cakes, or with rice and other food. The English introduced the Jamaica system of culture with success, and of late years the East Indian sugars have lost much of their previous bad reputation, as compared with those of the West Indies. The great anti-slavery agitation in England brought East-India sugar into much more general use, and, as a consequence, stimulated the cultivation of the cane there, especially in Bengal, which is well adapted for it. While sugar-cane has been for so many ages a growth of the Indian soil, to the English may be attributed the great importance of this article in the present agricultural statistics of our eastern possessions.

The tea-plant is in some places as well adapted to the climate of India as the sugar-cane. In China it is found to thrive best where the climate is most temperate; but even in the warmest latitudes of that empire it is cultivated. At an early period it appeared to some of the servants of the East India Company that India was, in many of its northern and eastern districts, likely to prove suitable for the plant. It was not until the year 1834 that any attempt to introduce it was made—at all events on such a scale as to attract notice, although at least seven years

previously the company's botanists had pronounced the slopes of the Himalayas, not far from the Nepal frontier, as well adapted for such an experiment. Some districts in the neighbourhood of Delhi, and in Assam, were pointed out by other scientific men as likely to prove suitable places.

Under the auspices of Lord William Bentinck, deputations were sent to China, various specimens were obtained, a knowledge of the culture and subsequent manipulation was gleaned, and a nursery for 10,000 plants formed at Calcutta. The experiment prospered, and some of the specimens were sent to the Madras presidency, where the heat of the climate killed them; others were transplanted in Bengal proper, but their extreme delicacy demanded more attention than was conceded, and the experiments all failed. A portion was sent northward, to certain districts of the Himalayas. These were for the most part destroyed on the way, through the carelessness with which their transmission was conducted. Such as arrived at their destination thrived, and in 1838 were in seed. The seeds were sown in situations for the most part judiciously chosen, and thus new nurseries were formed nearer to the region favourable for successful cultivation.

During the progress of these measures it was discovered that the plant was indigenous to Assam, and several specimens gathered in a wild state were sent to Calcutta, and pronounced good by competent practical judges, as well as by the company's botanists. Further researches were made, and it was found that in districts of Assam where the climate was most temperate, on the hill slopes, and along the undulations of the low country, near the rivers, the plant would flourish on many varieties of soil. The result was that plants of greater strength and size, more prolific and yielding tea of finer flavour than any imported from China, were produced. The East India Company, after incurring much expense in this enterprise, generously surrendered the cultivation to private enterprise, and gave over to the Assam Tea Company their nurseries, and their valuable contents. The crop in Assam has lately reached nearly 400,000 pounds, selling, as is well known, at a much higher price than the Chinese specimens.

While the Assam experiment found so much public favour, attention to the Himalaya gardens was not permitted to flag; high up on the slopes above Kumaon the plants multiplied rapidly, and yielded richly. A black tea, resembling souchong, but of superior flavour, has thence reached England in increasing quantities.

Since the conquest of the Sikh country, the tea plantations have been extended in that direction. The East India Company voted for some years a grant of £10,000 to nurture these experiments.

In 1850 the company dispatched an agent to China to procure fresh seeds, skilful cultivators, and to make himself well acquainted with the processes of cultivating and curing. The advantage of this mission, which was as successful as could be expected, has been very decided to the plantations of the north-west.

At Cachar, Munneepore, and Darjeeling, the cultivation and manufacture of tea have been very successful. During the year 1855 superior specimens were sent from these places to the Horticultural Society of India, which afforded great satisfaction and encouragement. It would appear that the tea-tree is indigenous also to the Cachar district, for natives who had been employed in Assam by the Assam Company, declared the wild specimens found in the one district, identical with those which had been found in the other.\* Cachar is easy of access, a fine river opening up communication with it; and the tea-plant was found by Captain Verner, the superintendent of Cachar, growing in luxuriance in the jungles. The most recent researches of that gentleman have led him to think that the Assam quality is different from the newly-discovered growth of Cachar, but Dr. Thompson, of the Honourable Company's Botanical Gardens, at Calcutta, has pronounced them identical; the truth which reconciles these conflicting statements seems to be, that the last discoveries of the captain have been of another species, more resembling the green tea imported into this country from China. The Munneepore and Darjeeling specimens were pronounced by experienced "tea-tasters" as of a good quality, and deserving culture. These were also found in wild luxuriance.

In the report of the Agricultural Society of India, published last year, in Calcutta, further discoveries of the tea-plant are recorded. At Sylhet, Mr. Glover, the officiating collector, drew up a report to the commissioners of revenue (Dacca), in which he gives minute details of the discovery of the plant growing extensively on the slope of small detached hills in various districts not remote from those where the previous discoveries had been made:—"The greatest distance of the furthest discovered tea plantations from Sylhet does not exceed sixty miles as the crow flies; by the only practicable route it would probably be one hundred

\* Report of F. Skipwith, Esq., judge at Sylhet.

miles, but for three parts of this distance water-carriage would be available throughout the year, while in the rains, boats of large burthen could go up to the place. The tea-fields in Pergunnahs Punchkhund, Chapghat, and Ruffeenuggur, are close to the rivers Soorna and Baglia, so that there would be no difficulty in the matter of carriage in any of these places." \*

It must not be forgotten that, notwithstanding the tea-plant is indigenous to these regions, it requires cultivation and care. Indeed, this is the case with all the productions of India, and that from a cause which popularly might be supposed to render cultivation scarcely necessary. The soil, which is prolific in rich and useful productions, is also prolific in weeds, which encumber and choke the former, and the hand of the cultivator needs to be directed with especial care. The language of the poet is applicable to India in her indigenous and wild productions, as well as in her cultivated products:—

"Redundant growth  
Of vines, and maize, and bower and brake,  
Which Nature, kind to sloth,  
And scarce solicited by human toil,  
Pours from the riches of the teeming soil."

There can be little doubt that if railway enterprise open up the interior of India to the seaports and presidential capitals, the tea farms of Upper India and of Assam will become of great importance to England, and rapidly promote the wealth and civilisation of these regions. The tea plantations are picturesque, and the processes of growing, as practised both in Assam and in the opposite countries, towards Nepaul and the Punjaub, afford lively and interesting scenes of human occupation.

Coffee has for a long time been grown by the natives in various districts, but the quality was so inferior as to find no European market. English planters have, however, succeeded in obtaining excellent berries. In the island of Ceylon coffee of a superior kind has been obtained from the plantations established by English settlers. The success of the experiments made there, induced extensive enterprises of like kind to the south of the Western Ghauts, where the rich soil and warm climate favour the object. Good coffee is now produced from these plantations, and from others in various parts of the country.

Opium is cultivated to a vast extent under the immediate auspices of the company. The producers are natives, who grow it under the company's licences, which are only extended to two districts, Patna and Benares,—the

\* Report of F. A. Glover, Esq., to the Agricultural Society of India.

former producing the better quality, owing to some peculiarities in the soil and situation. The growers of the poppy are not allowed to sell the produce of their fields; they are merely the company's farmers, to whom, at a fixed price, they must surrender what they grow. This is removed at certain seasons to Calcutta, where it is sold by auction at stated times to European or native merchants, who make it an article of export. Under the head of the commerce of India it will be necessary to return to this subject.

The silkworm has long been bred in India, silk having been one of the oldest productions of the peninsula known to us; its progress and extent will be more properly a subject for the heading of manufactures and commerce. It is here only necessary to say that, in addition to the mulberry, or China species of the worm, there are other species peculiar to the peninsula, especially in Assam, Bombay, and Madras. The mulberry worm is more common in Bengal than elsewhere.

The flora of India is such as might be expected from the general richness, yet widely extending variety, of her climates. The ferns of the peninsula have obtained great celebrity among botanists, as the largest and finest in the world. Near the smaller rivers and streams the country is spangled with these beautiful offspring of the soil. There also, and near the larger rivers, flowers of richest odour spring up in wonderful and glorious luxuriance. Along the slopes of the Nilgherries, and the Eastern and Western Ghauts, the fair flowers of the mountain kiss every glittering rill, and spread their fragrance on the balmy air with which these regions are blessed. The Persian rose, passion-flower, and *Gloriosa superba*, grow luxuriantly in the wild jungles, as if the ruder and lovelier forms of nature were struggling for victory. Nowhere in the world are such specimens of the water-lily and the lotus found as along certain portions of the Ganges, the Indus, the Jhelum, the Godavery, and on the Lake of Wular, in the stormless valley of Cashmere. In the hills which form the northern limits of the Deccan, and among those which rise beyond the districts of Delhi and the Punjaub, rhododendrons, and other shrubs of that species, grow to perfection. In many places on the mountain slopes, and in sheltered valleys, wherever springs are near with their refreshing influences, extensive areas of flowers are presented, clad in every tint of beauty, associating every conceivable harmony of hue, and breathing overpowering perfumes. If Night reveals to the traveller glories which

"Heaven to gaudy day denies,"

Day discloses beneath her bright smile in India a variety of beauty which the brightest night never displays. However dazzling the latter, as the mind wanders amidst its bright immensity, it cannot yield the soft and placidly pleasurable emotions which the flower-clad landscape of the fairer portions of Indian lands communicate. Not only are the flowers of India beautiful in tint, and of luxurious odour, but they are of exquisite form—even the blind have caressed them; sensible of the exquisite beauty of their structure, they could not but feel with the blind girl in the *Last Days of Pompeii* :—

“If earth be as fair as I’ve heard them say,  
These flowers her children are.”

Could we suppose the sorrowing but beautiful peris of Eastern fable to take forms most befitting their celestial origin, but earthly home, we might suspect their dwelling-place to be in some of the lovely valleys which, from Cashmere to Thibet, are to be found sheltered among the mountains; and we might, in the form, and tint, and odour of the far-famed flowers of these vales, recognise the graceful expression of their exiled being. Perhaps among all the flowers of Ind, the roses of Cashmere are the most lovely, as they are the most famous; and amidst the choice perfumes thrown off by so many of these “blossoms of delight,” or extracted from them by the ingenuity of man, the richest is the *attur ghul*, so renowned through a large portion of the Eastern world, from the shores of the Bay of Bengal to those of the Caspian Sea, and even to the Bosphorus. One of the most curious little flowers of India is the *Serpicula verticillata*, which grows in the great Indian tanks. Dr. Carter describes it as a “little gentle flower stretching itself up from the dark bottom on its slender pedicle, to spread its pink petals on the surface of the water to the air and light. Wonderful little flower! What economy of nature, what harmony of design, what striking phenomena, what instinctive apprehension, almost, is exhibited by this tiny, humble tenant of the lake! Would we wish for a process to render water wholesome, the little serpicula supplies it; would we wish to provide food for the other scavengers of the tank—the shell fish—the little serpicula, with its leaves and stems pregnant with starch granules, affords them a delicious repast; they browse with greediness on the tender shoots.” Dr. Buist remarks that this little plant not only maintains the tank or pond in which it lives in the most perfect purity, but that even a few sprigs of it will render a large vessel of water pure for culinary pur-

poses. In describing its birthplace, and the effect of its presence in keeping water pure, he says, “On looking into the tank, a magnificent marine landscape presents itself, with snow-white rocks and valleys, and rich green miniature forests, in all directions.”

India has not received that attention from botanists and floriculturists which so wide, prolific, and in other respects interesting a field deserves. The East India Company have established a botanical garden at Saharamapore, at an elevation above the sea of 1000 feet. The climate and vegetation are tropical, notwithstanding the height, but the site is well chosen, the elevation and other circumstances tempering the heat which prevails. At Bombay some efforts have been put forth of late years to improve our acquaintance with the botany and flora of India; and in Calcutta the government has expended money in these objects.

The Agricultural and Horticultural Society of India has brought out valuable contributions from the pens of official persons all over India, and many rare plants and flowers have been examined and classified. Agricultural and floricultural exhibitions have taken place under the auspices of the society without any great success. The flower-shows from 1852 to 1856, have gradually fallen away in the number, rarity, and excellence of the specimens. Many English flowers and flowering shrubs have been introduced to the society’s gardens, as well as to those belonging to government, and with considerable success, although many plants and seeds perished through negligent carriage or unskilful transmission. The publications issued under the auspices of the society above named are calculated to improve the British residents in India in their knowledge of these interesting departments of its resources.\* Many useful, and also a large class of ornamental plants, have been introduced very lately from China to the north of Assam, and to the Punjab, in which places they are likely still further to enrich the gardens and the general landscapes. The United States of America, and the British colonies of the Cape and Australia have contributed to the treasures of India in new plants, shrubs, and flowers.

The mineral products of India are considerable. Common salt is found, but not very extensively. Saltpetre, or nitrate of potash, is to be met with in marshes, and in caves. Sir Laurence Peel, in a paper on the

\* The “Journal” of the society, printed in English, is full of matter interesting to the British public at home and in India. The “Miscellany” is published in Bengalee, and is calculated to direct the more educated natives to the resources of their country.

"Natural Law by which Nitrate of Soda, or Cubic Saltpetre acts as a Manure, and on its substitution for Guano," has attempted to show that to its saltpetre India is indebted for much of its fertility. "These substances—the ordinary and the cubic saltpetre—consist of an acid, the nitric acid, and an alkali, either potash or soda; nor could any one, viewing the effect of these individual salts, decide whether the acids or the alkalis were the source of their manuring action." Sir Laurence proceeds to establish, by a detail of experiments, the proposition that the former are the fertilising powers which these salts contain. Having argued for his doctrine at considerable length, he declares that to its native saltpetre India is indebted for its prolific land, and illustrates the qualities of the black soil of India by an analysis of similar soils in other regions, and by facts demonstrative of their great fertility.

Gold is found in very small quantities in the streams which issue from high sources in the Himalayas.

Lead, copper, zinc, and iron, are obtained in various districts, but not in any very large quantities. Indian iron is especially well adapted to the manufacture of steel; and some of the modern improvements in this manufacture in Sheffield were originally suggested to an English gentleman in India while observing the processes adopted by the natives.

Tin is found in the recent British conquests on the east of the Bay of Bengal; and in the hills which separate British from imperial Birmah it is supposed, by mineralogists, that extensive mineral treasures exist. Excellent specimens of lead (rich in silver), copper, tin, nitre, salt, quicksilver, alum, iron, &c., have been brought away from those hills. In fact, whatever be the extent of these treasures, their variety is not surpassed in any country in the world. India proper is far inferior in metallic wealth, so far as is at present known, to the boundary regions of Tenasserim and Pegu. Precious stones are also found in these hills—rubies, sapphires, jaspers, and in some instances diamonds.

On a former page, when noticing the Himalayas, the reader was informed *en passant*, that gems were frequently found there. But not only there, in all the hill countries of the peninsula the most valuable precious stones are picked up.

The diamond mines of Golconda are well known, and descriptions of their wealth are familiar to the general reader. In the red iron-stone, clay, and gravel of Fauna, in Bundelcund, diamonds of great beauty are frequently discovered. There are probably no countries

in the world so rich in gems and precious stones as India and the neighbouring provinces of Tenasserim and Pegu. Of late years various projects have been set on foot for utilising the valuable mineral resources of India.

The animal kingdom has representatives in India of very many species. Of the large quadrupeds the elephant, camel, buffalo, rhinoceros, and horse, are most extensively to be met with. The elephant is wild in many districts, and frequently damages the cultivated country. When tamed his usefulness is only to be exceeded by that of the horse, and his sagacity is equalled by no other animal known to man. As a beast of burden he is very efficient, from his prodigious strength united to unrivalled docility. He will drag guns over difficult country, and with his trunk raise them up and free them, when by any accident they are entangled in rutty or rocky land, or amidst jungle. The princes of India use the elephant for purposes of carriage in peace and war. Seated in palanquins, raised upon his back, they go forth to battle, to the tiger hunt, or in processions of peaceful state.

The buffalo is much used in particular districts, he draws the clumsy native carts, slowly and quietly, but efficiently.

The camel also is very useful when domesticated, which he is in many parts of India. The British have used camel expresses, from the fleetness with which he travels. They have also used camel batteries in war.\* In the sandy regions of the north-west the camel and wild ass roam at large.

The rhinoceros is found in the north-east, in the more remote and secluded forests.

The horse is to be found everywhere in India in the service of man. The native princes use it very extensively for purposes of war. This animal is not bred in every part of India of equal value. In a paper communicated by the Chamber of Commerce of Calcutta to the government of India, the following remarks occur as to the diverse qualities of the horse in various parts of the peninsula and surrounding countries:—"The Rungpore and Thibetian horse possess very close assimilation, when compared with that of the plains lying westwardly, viz., of the Deccan, Scinde, Persia, and Arabia, notwithstanding the variations found in the animals of each of these last-named countries. The main characteristics of the two races are so obviously marked as to admit of no dispute about their distinctiveness; the former exhibiting the primitive rudeness of nature, the

\* There is a beautiful specimen of a brass camel gun in the museum of the East India House.

latter the graces and amenities consequent on improved training and better chosen localities."

The Asiatic lion, although not so strong an animal as the African, is nevertheless a noble creature, and in the northern provinces of India he roams at large in the many retired situations adapted to his habits.

The tiger, as already noticed when describing the delta of the Ganges, has his haunts in the marshy and jungle-covered districts of the Bengal coast. Tigers of inferior strength inhabit the jungles thence to the glaciers of the Himalayas.

Panthers, leopards, ounces, and various other species of the feline, as well as several of the canine, abound throughout India.

The varieties of Indian deer are beautiful, and are numerous in all the less populous regions of the peninsula. The red deer, renowned for the sweetness of its flesh, seeks the herbage high in the mountains.

The famous shawl-goat inhabits elevated ranges of the Himalayas. There are several varieties of this animal. The goat of Cashmere, which browses on the slopes of the beautiful hills that begirt the valley, is best known. The wild goat of Nepaul is a beautiful and agile creature, his head and limbs being exceedingly well formed.

Monkeys are deified in Indian superstition, they therefore do not decrease within the limits of human habitations as do other wild animals. Numerous tribes of them may be heard chattering and screaming in every direction suitable for their increase.

The jackal is one of the most useful as well as dangerous animals in India. He prowls about the villages, committing depredations after his nature; but he at the same time acts as a village scavenger, entering the streets at night, and removing the offal and filth which are so often permitted to collect near oriental dwellings.

Hunting the lion, tiger, leopard, panther, ounce, &c., are favourite sports with adventurous Anglo-Indian gentlemen, and many perils are incurred in these wild sports of the East.

Birds common to Europe are also well-known in India, such as peacocks, crows, eagles, falcons, the common sparrow, cuckoos, cranes, wild geese, snipes, bustards, vultures, &c. The birds peculiar to the tropics are in India remarkable for their magnificent plumage; this is especially the case with parrots and paroquets. The laughing-crow is one of the most remarkable species of the country. They fly in flocks of fifty or a hundred, and make a noise which resembles laughter. The adjutant and some species of crane, also act

as street-scavengers, carrying off carrion and offal; they are therefore never molested. The pheasants of the Himalayas are probably the finest in size, form, and plumage, of any in the world. The Himalayan bustard is also a beautiful bird. The wild-fowl of India is the stock from which our ordinary barn-door fowl has sprung. In the provinces conquered from Birmah there is probably greater variety of birds than anywhere in India proper. Waterfowl are there especially abundant, and, in the opinion of Indian epicures, are of surpassing flavour. The peacock of Pegu is the most beautiful in the world, and the peahen comes nearer in gaudy plumage to her lord than elsewhere characterises the females of her class. The most remarkable of the birds in Tenasserim and Pegu are the swallows, who build edible nests. These nests are exported to China, where there is an eager demand for them, they being considered a great delicacy of Chinese fare. The government realises a revenue from their export.

Ornithologists have recently sought for objects of study in India, and progress in this department is rapidly being made.

The insect-life in India is as varied as nature is in almost every other aspect which she presents in that wonderful land. Entomologists will not, however, find so wide a scope as in tropical America. Perhaps the vast country comprehended in the Brazilian empire is the most prolific in this department of any country on the globe. The locust of the East is often a dangerous enemy to vegetable life in India. Vast clouds of these insects, darkening the air, pass over an extent of country, and then suddenly descend upon the verdure, which they utterly consume. The natives use them for food, having fried them with oil, and regard them as palatable.

Mosquitoes are a terrible infliction, but are not felt so severely as in the West Indies. Scorpions are numerous, and much dreaded both by the natives and Europeans. Centipedes are also formidable, and universally dreaded and detested. Ants and other harmless insects abound. There are various species of insects peculiar to India, or more frequently found there, and in especial varieties, than elsewhere. The "stick-insect" has the appearance of dried stick. The "leaf-insects" are of many kinds, and take the hue of the leaf they feed upon, so as not to be easily identified; they are thus preserved from the too eager rapacity of other creatures which make them a prey. The "bamboo-insect" is a very curious specimen of the entymological world. It resembles a small piece of bamboo so exactly that at a little distance it could not be distinguished from such. Not only has

its long slight body a strong resemblance to the bamboo, but each of its six legs, and every joint, bears distinct markings of the same kind.

Spiders of various descriptions are very numerous. Social spiders exist in Bengal; their colour is a darkish grey, striped down the back with white.\* In Bombay they are more common, "their nests being seen in every tree; the boora (*Zisiphus laltas*, or *jecjah*) is the favourite, and servants cut off branches containing webs, and hang them up in the cook-room, where the spiders entrap and destroy the flies."

The mason-wasp of India is an insect of peculiar habits. Dr. Buist of Bombay describes the male as twice the size of the common wasp, and of nearly the same colour, the slender portion which connects the abdomen with the thorax being an eighth of an inch in length, and scarcely thicker than horse-hair. The female bears no likeness to the male, being about one-eighth of an inch in size, and in colour of a bright bottle-green. Early in October the male begins to build with mud, until his edifice assumes a nearly spherical form, the opening at the top being contracted like the neck of a bottle, and turned over at the entrance with a flat lip, leaving an aperture of about one-eighth of an inch in diameter. He generally builds three of these nests. When the building is dry the female hovers about it, and drops a few ovals in each, which she attaches to the sides. The male then approaches, bearing a green caterpillar as large as himself. This he repeats, thrusting them down the aperture with as little injury as possible, so that they may live until the incubation of the ova has taken place, and the larva is liberated; the latter then, in the shape of a maggot, feeds on the caterpillar until it is sufficiently fattened to pass into the pupa or chrysalis state. When the animal is fully developed, the orifice is closed with a little ball of mud, and the parent-wasp troubles himself no further. In due time the edifice is burst through, and the insect comes forth in its full power.

Various kinds of fire-flies in India are remarkable for their brilliancy by night;

\* *Bengal Hurkarr: Transactions of the Bombay Geographical Society.*

while by day, objects of insect life float on gossamer wing, tiny and beautiful specimens of being, reflecting in the vivid sun-rays innumerable hues.

The rivers and bays are the resort of many species of excellent fish. These are not all used by Europeans, the natives delighting in many sorts to which the English have not yet become accustomed. The Indian mullet mango, kawall, rowball, umblefish, whiting, perch, sole, herring, pomfret, salmon, mountain mullet, &c., are all well-known and appreciated by the British residents. On the eastern coasts of the bay of Bengal, there are several species that do not frequent the waters near the western shores. The climbing-perch, which makes its way far up the rivers, and the barbel, are specimens of these. The latter is of great beauty; its scales, when the fish is newly caught, glisten like brilliants.

In India reptiles of very diverse kinds are nurtured by the warm climate and the abundant sustenance obtainable by them. Some of these are as harmless as they are beautiful, and others are of deadly venom. Those of minute size are found, and others of huge dimensions strike with terror the natives who meet with them. The boa arrives to an immense growth, and attacks the largest animals. The rattlesnake is as common as it is unwelcome; and the cobra di capella may be seen lifting its crest for the spring by any who venture near the silent spots where it reposes.

Extensively as the products of India have been detailed in this chapter, the account given of them is but a mere sketch. Unless a work, comprising as much space as these volumes, were devoted exclusively to the subject, imperfect justice would be done to it. The brief review here taken will, however, enable the general reader to comprehend the fertility, beauty, and resources, of that land for which the arm of England has so successfully contended against native rajahs, foreign invaders, and desperate military mutineers; and which it is to be hoped the genius and piety of England will rescue from superstition, bless with civilisation, and adorn by numerous churches, dedicated to Him by whom its riches and its beauties were imparted.

## CHAPTER II.

## POPULATION—RELIGION—LANGUAGES—LITERATURE.

It is extremely difficult, as may well be supposed, to obtain exact statistics of the population of India, and the territories which are comprised under that general name. The most approved publications, and the voluminous documents to which access may be obtained at the India-House, under the permission of the directors, cannot, however, collated and arranged, afford precise information.

It has been noticed on a previous page that, for purposes of government, British India is divided into three presidencies—Bengal, Bombay, and Madras. It is necessary that the reader be informed that the Bengal presidency has three great divisions,—one under the immediate control of the governor-general of India, another under the directions of the lieutenant-governor of Bengal, these being regarded as one; the third comprises the north-west provinces, under a separate lieutenant-governor. A recent statistical arrangement of the different provinces, with a view of showing their area and population, gives the following result, as matters stood up to 1852 :—

The BENGAL REGULATION DISTRICTS are seven, viz. :—

1. The JESSORE Division, containing the districts or collectorates of Jessore, the twenty-four Pergunnahs, Burdwan, Hoogly, Nudda, Bancoorah, and Baraset. Area 14,853 square miles. Population 5,345,472.

2. The BHAUGULPORE Division, containing the districts or collectorates of Bhaugulpore, Dinapore, Monghir, Poorneah, Tirhoot, and Malda. Area 26,464 square miles. Population 8,431,000.

3. The CUTTACK Division, containing Cuttack with Pooree, Balasore, Midnapore and Hidgellée, and Koordah. Area 12,664 square miles. Population 2,793,883.

4. The MOORSHEDEBAD Division, containing Moorshebad, Bagoorah, Rungpore, Rajshahye, Pubna, and Beerbhoom. Area 17,566 square miles. Population 6,816,876.

5. The DACCA Division, containing Dacca, Furreedpore,—Dacca Jelapore, Mymensing, Sylhet, including Jyntea, and Bakergunge including Deccan Shabazpore. Area 20,942 square miles. Population 4,055,800.

6. The PATNA Division, containing Shahabad, Patna, Behar, and Sarun with Chumparan. Area 13,803 square miles. Population 7,000,000.

7. The CHITTAGONG Division, containing Chittagong, and Tipperah and Bulloah. Area 7,410 square miles. Population 2,406,950.

The NON-REGULATION PROVINCES within the limits of the Presidency of Bengal, subject to the authority of functionaries appointed by the Governor-General or Government of Bengal, are nine, as follow :—

\* M'Kenna.

1. SAUGOR and NERBUDDAH Province, containing Jaloun and the Pergunnahs ceded by Jhansie—area 1873 square miles; population 176,297: the Saugor and Nerbuddah territories, comprising the districts of Saugor, Jubbulpore, Hoshungabad, Seonee, Dumoh, Nursingpore, Baitool, and British Mhairwarrah. Area 15,670 square miles. Population 1,967,802.

2. CIS-SUTLEJ\* Province, containing Umballa, Loodiana including Wodnee, Kythul and Ladwa, Ferozepore, and the territory lately belonging to Sikh chiefs who have been reduced to the condition of British subjects, in consequence of non-performance of feudatory obligations during the Lahore war. Area 4559 square miles. Population 619,413.

3. NORTH-EAST FRONTIER (Assam) Province, containing Cosya Hills, Cachar, (lower) Camroop, Newgong, Durrung, — and (upper) Joorhat (Seebpore), Luckimpore, and Sudiya, including Mutruck. Area 21,805 square miles. Population 780,935.

4. GOALPORA Province, containing an area of 3506 square miles. Population 400,000.

5. ARRACAN Province, containing an area of 15,104 square miles. Population 321,522.

6. TENESSERIM Provinces, containing an area of 29,168 square miles. Population 115,431.

7. SOUTH-WEST FRONTIER Provinces, containing Sumbulpore, Ramghur or Hazareebah, Lohurdugga, Chota Nagpore, Palamow,—Singbhoom, Maunbhoom, Pachete, and Barabhoom. Area 30,589 square miles. Population 2,627,456.

8. The PUNJAB, inclusive of the Jullander Doab and Kooloo territory. Area 78,447 square miles. Population 4,100,983.

9. The SUNDERBUNDS, from Saugor Island on the west, to the Ramnabad Channel on the east. Area 6500 square miles. Population unknown.

The REGULATION PROVINCES of the Agra Division of the Bengal Presidency, subject to the jurisdiction of the Lieutenant-Governor of the North-Western Provinces, are divided into six Regulation Divisions and seven Non-Regulation Districts, as follow :—

1. DELHI Province, containing the districts of Paniput, Hurrecanah, Delhi, Rotuck, and Goorgaon. Area 8463 square miles. Population 1,569,501.

2. MEERUT Province, containing Saharanpore, Musafirnuggur, Meerut, Boolundshuhur, and Allighur. Area 10,118 square miles. Population 3,384,432.

3. ROHILCUND Province, containing Bijnour, Moradabad, Budaon, Bareilly and Phillibheet, and Shahjehanpore. Area 12,659 square miles. Population 4,399,865.

4. AGRA Province, containing Muttra, Agra, Furruckabad, Mcinpoorie, and Etawah. Area 9059 square miles. Population 3,505,740.

5. ALLAHABAD Province, containing Cawnpore, Futtchpore, Humeerpore and Calpee, Banda, and Allahabad. Area 11,839 square miles. Population 3,219,043.

6. BENARES Province, containing Goruckpore, Azimghur, Jouupore, Mirzapore, Benares, and Ghazepore. Area 19,834 square miles. Population 7,121,087.

The NON-REGULATION PROVINCES are as follow :—

The BHATTIE Territory, including Wuttoo, the Per-

\* The whole country of the Punjaub is now British territory.

gunnah of Kote Kasim province, the Jaunsar and Bawur province, the Dehra Doon province, Kumaon (including Ghurwal) province, Ajmeer province, and British Nimaur province. Area 13,599 square miles. Population 600,881.

MADRAS is divided for Revenue purposes into twenty-one Divisions, or Collectorates, of which eighteen are under the regulations of the Madras government. They are as follow :—

1. RAJAHMUNDY Collectorate, containing an area of 6050 square miles. Population 887,260.
2. MASULIPATAM Collectorate, containing an area of 5000 square miles. Population 544,672.
3. GUNTOOR, including Paulnaud Collectorate, containing an area of 4960 square miles. Population 483,831.
4. NELLORE Collectorate, containing an area of 7930 square miles. Population 421,822.
5. CHINGLEPUT Collectorate, containing an area of 3020 square miles. Population 404,368.
6. MADRAS, included in Chingleput, containing a population of 462,951.
7. ARCOT, South Division, including Cuddalore, containing an area of 7610 square miles. Population 873,925.
8. ARCOT, North Division, including Consoddy, containing an area of 5790 square miles. Population 623,717.
9. BELLARY Collectorate, containing an area of 13,056 square miles. Population 1,200,000.
10. CUDDAPAH Collectorate, containing an area of 12,970 square miles. Population 1,228,546.
11. SALEM Collectorate, including Vomundoor and Mullapandy, containing an area of 8200 square miles. Population 946,181.
12. COIMBATORE Collectorate, containing an area of 8280 square miles. Population 821,986.
13. TRICHINOPOLY Collectorate, containing an area of 3000 square miles. Population 634,400.
14. TANJORE Collectorate, including Najore, containing an area of 3900 square miles. Population 1,128,730.
15. MADURA Collectorate, including Dindigul, containing an area of 10,700 square miles. Population 570,340.
16. TIRUNNIVELLY Collectorate, containing an area of 5700 square miles. Population 1,065,423.
17. MALABAR Collectorate, containing an area of 6060 square miles. Population 1,318,398.
18. CANARA Collectorate, containing an area of 7720 square miles. Population 995,656.

The three NON-REGULATION DISTRICTS are under the control of the agents of the Governor. They are as follow :—

1. GANGAM, containing an area of 6400 square miles. Population 438,174.
2. VIZAGAPATAM, containing an area of 15,300 square miles. Population 1,047,414.
3. KURNOL, containing an area of 3243 square miles. Population 241,632.

The BOMBAY PRESIDENCY is, for Revenue purposes, divided into thirteen Regular Divisions, or Collectorates, with three Non-Regulation Provinces. They are as follow :—

1. SURAT Collectorate, containing an area of 1629 square miles. Population 433,260.
2. BROACH Collectorate, containing an area of 1319 square miles. Population 262,631.
3. AHMEDABAD Collectorate, containing an area of 4356 square miles. Population 590,754.
4. KAIRA Collectorate, containing an area of 1869 square miles. Population 566,513.
5. CANDEISH Collectorate, containing an area of 9311 square miles. Population 685,619.
6. TARNAN Collectorate, containing an area of 5477 square miles. Population 764,320.

7. POONAH Collectorate, containing an area of 5298 square miles. Population 604,990.

8. AHMEDNUGUR Collectorate, including Nassick Sub-Collectorate, containing an area of 9931 square miles. Population 929,809.

9. SHOLAPORE Collectorate, containing an area of 4991 square miles. Population 613,863.

10. BELGAUM Collectorate, containing an area of 5405 square miles. Population 860,193.

11. DHARWAR Collectorate, containing an area of 8887 square miles. Population 647,196.

12. RUTNAGHERRY Collectorate, containing an area of 3964 square miles. Population 625,782.

13. BOMBAY ISLAND, including Colaba, containing an area of 18 square miles. Population 566,119.

The NON-REGULATION PROVINCES, under the control of the Bombay Government, are three, as follow :—

1. COLABA (formerly Angria's), containing an area of 818 square miles. Population 53,453.

2. SCINDE, containing Shikarpore, Hyderabad, and Kurrachee. Area 52,120 square miles. Population 1,274,744.

3. SATTARA,\* containing an area of 10,222 square miles. Population 1,005,771.

The EASTERN STRAITS SETTLEMENTS are four, as follow :—

1. PENANG, containing an area of 160 square miles. Population 39,589.

2. PROVINCE WELLESLEY, containing an area of 140 square miles. Population 51,509.

3. SINGAPORE, containing an area of 275 square miles. Population 57,421.

4. MALACCA, containing an area of 1000 square miles. Population 54,021.

The NATIVE STATES, which, although not under the direct rule, being still within the limits of the political supremacy of the East India Company, require to be classed with reference to the British authority, by which they are immediately controlled. They are as follow :—

#### I.—BENGAL.

The Government of Bengal keeps—

A Political Resident at HYDERABAD,† in the Deccan, at the court of the Nizam, whose territories extend over an area of 95,337 square miles, with a population of 10,666,080, and a subsidiary alliance.

A Political Resident at LUCKNOW,‡ at the court of the King of Oude, whose territories extend over an area of 23,738 square miles, with a population of 2,970,000, and a subsidiary alliance.

A Political Resident at KATMANDOO, for the Rajah of Nepaul, whose territories extend over an area of 54,500 square miles, with a population of 1,940,000. This state is not under British protection; but the rajah is bound by treaty to abide, in certain cases, by the decision of the British government, and is prohibited from retaining in his service subjects of any European or American state.

A Political Resident at NAGPORE, with the Rajah of Berar, whose territories extend over an area of 76,432 square miles, with a population of 4,650,000, and a subsidiary alliance.

The Governor-General's Agent for SCINDIAH's Dominions, Bundelcund, Saugor, and Nerbuddah territories, has the protection of Gwalior, containing a territory of 33,119

\* The deposition of the rajah has altered the relations of his territory to the Company.

† Recently annexed to the Company's territories.

‡ The King of Oude deposed, and his country annexed.

square miles, with a population of 3,228,512, and a subsidiary alliance,—and also of Bundelcund, comprising the small states of Adjyghur, Allypore, Bijawur, Baonee, Behut, Bijna, Berounda, Bhysondah, Behree, Chirkaree, Chutterpore, Dutteah, Doorwai, Gurowlee, Gorihar, Jhansi, Jussoo, Jignee, Kluddee, Kampta, Logasce, Mukree, Mowagoon, Nyaggon, Oorcha, Panna, Paharee, Puhrah, Paldeo, Poorwa, Sumpthur, Surehlah, Tohrue Futtehpore, and Taraon—the Saugor and Nerbuddah territory, comprising Kothee, Myheer, Ocheyrab, Rewa, and Mookundpore, Sohawul, and Shaghur, containing an area of 56,311 square miles, with a population of 5,871,112.

The Resident at **INDORE** has the protection of Indore, containing an area of 8318 square miles, with a population of 815,164, and a subsidiary alliance,—and also of Amjherra, Alle Mohun, or Rajpore Ali, Burwanee, Dhar, Dewas, Jowra, and its Jaghiredars, Jabooa, Rutlam, and Seeta Mhow, extending over an area of 15,680 square miles, with a population of 1,415,200.

The **BHOPAL** Political Agent, under the Resident at Indore, has the protection of Bhopal, Rajghur, and Nursinghur, and Koorwace, extending over an area of 8312 square miles, with a population of 815,360.

The Governor-General's Agents for the states of **RAJ-FOOTANA** have the protection of the states of Alwur, Bhurtpore, Bikaner, Jessulmeer, Kishenghur, Kerowlee, Tonk, and its dependencies, Dholepore, Kotah, Shallawur, Boondee, Joudpore, Jeypore, Odeypore, Pertabghur, Doongerpore, Banswara, and Serohee, extending over an area of 119,859 square miles, with a population of 8,745,098.

The Agent in **ROHILCUND** has the protection of Rampore, extending over an area of 720 square miles, with a population of 320,400.

The Superintendent of the **HILL STATES** has the protection of Bhagul, Bughat, Bujee, Bejah, Bulsun, Busahir, Dhamie, Dhoorattie, Durwhal, Hindoor, or Nalaghur, Joobul, Kothar, Koomyhar, Keonthul, Koomharsin, Kuhloor, Mangul, Muhlog, Manee Meyrah, Sirmoor, Mundi, and Sookait, extending over an area of 11,017 square miles, with a population of 673,457.

The **DELHI** Agency has the protection of Jhujur, Bahadoorghur, Bullubghur, Patowdee, Deojana, Loharoo, and Furruckunggur, extending over an area of 1835 square miles, with a population of 217,550.

The Commissioner and Superintendent of the **CIS-SUTLEJ** States has the protection of the following Sikh states (protected since April 25, 1809), Puttiala, Jheend, Furreedkote, Rai Kote, Boorech (Dealghur), Mundote, Chichrowlee, Nabha, and Mulair Kotla, extending over an area of 6746 square miles, with a population of 1,005,154.

The Political Agent on the **SOUTH-WEST FRONTIER** has the protection of Korea, Sirjooja, Jushpore, Odeypore, Suctee, Sohpore, Burgun, Nowagur, Ryghur, Patna, Gangpore, Kerall, Bonei, Phooljee, Sarunghur, Bora Samba, Bombra, Singbhoom, Kursava, and Serickala, extending over an area of 25,431 square miles, with a population of 1,245,655.

The Superintendent at **DARJEELING** protects and superintends Sikkim, containing an area of 2504 square miles, with a population of 92,648.

The Board of Administration for the affairs of the **PUNJAB** has the charge and protection of the Nabob of Bhowulpore, whose territories extend over an area of 20,003 square miles, with a population of 600,000—and of Gholab Singh, with his territory (including Cashmere), extending over an area of 25,123 square miles, with a population of 750,000.

The Governor-General's Agent for the **NORTH-EAST FRONTIER** has the charge and protection of Cooch Behar, Tuleram Sensaputty, and of the Cossya and Garrow Hills, comprising the Garrows, Ram Rye, Nustung, Muriow, Molyong, Mahram, Osimla, and Kyrim, and other petty

states, with an area of 7711 square miles, and a population of 231,605.

A Political Agent protects **Munneepore**, containing an area of 7584 square miles, with a population of 75,840.—**Tipperah**, an independent jungle country, containing an area of 7632 square miles, with a population of 7632,—and the **Cuttack Mehals**, viz.:—Dhenkanaul, Autgur, Berumbah, Tiggreah, Banky, Nyaghur, Kundiapurra, Runpore, Hindole, Angool, Nursingpore, Talchur, Neelgur, Koonjerry, Mohurbunge, Boad, Autmallic, and Duspulla. Area 16,929 square miles. Population 761,305.

## II.—MADRAS.

The **NATIVE STATES**, subordinate to the **MADRAS** Government, are as follow:—

A Resident has charge of **COCHIN**. Area 1988 square miles, with a population of 288,176, and a subsidiary alliance.

A Commissioner manages **MYSORE**. Area 30,886 square miles, with a population of 3,000,000, and a subsidiary alliance.

A Resident has charge of **TRAVANCORE**. Area 4722 square miles, with a population of 1,011,824, and a subsidiary alliance.

A Government Agent for the District of **VIZAGAPATAN** has charge of the Jeypore and Hill Zemindars, with their territories, extending over an area of 13,041 square miles, with a population of 391,230, as they are protected.

## III.—BOMBAY.

The **NATIVE STATES**, subordinate to the **BOMBAY** Government, are as follow:—

The Political Resident at **BARODA** superintends the Guicowar's dominions, comprising an area of 4399 square miles, with a population of 325,526, and a subsidiary alliance.

The Political Agent at **KATTYWAR** superintends several petty chiefs, with a territory of 19,850 square miles, and a population of 1,466,900.

The Political Agent at **PAHLUNPORE** controls Pahlunpore, Radhumpore, Warye, Thurraud, Merwara, Wow, Socgaun, Charcut, Therwarra, Doddur, Baubier, Thurra, Kankrej, and Chowrar. Area 5250 square miles. Population 388,500.

The Collector of **KAIRA** has the protection and charge of Cambay and Ballasinore, containing an area of 758 square miles, with a population of 56,092.

The Agent to the Governor at **SURAT** protects Dhurrumpore, Bansa, and Suckeen, containing an area of 850 square miles, with a population of 62,900.

The Collector of **AHMEDNUGGER** has the charge of the Daung Rajahs, Peint, and Hursool, containing an area of 1700 square miles. Population 125,800.

A Political Agent protects and manages **KOLAPORE**, containing an area of 3445 square miles, with a population of 500,000.

A Political Superintendent manages **SAWUNT WARREE**, with an area of 800 square miles, and a population of 120,000.

A Political Agent in **MYHEE CAUNTA** controls Myhee Caunta, Daunta, Edur, Ahmednuggur, Peit, and other petty states, Rewa Caunta, Loonawarra, Soauth, Barreen, Odeypore (Chota), Mewassee States, Rajpeepia and other petty states, and Wusarvee, and adjacent country. Area 5329 square miles. Population 394,346.

A Political Agent superintends **CURCH**, with an area of 6764 square miles, and a population of 500,536.

The **Sattara Jaghiredar** of Akulkote, with an area of 75 square miles, and a population of 8325, is under the superintendence of the Collector of **SHOLAPORE**; and the remaining chiefs of Bhor, Juth, Ound, Phultun, and Wyhee, are under the protection of the Commissioner in **SATTARA**.

The Southern Mahratta Jaghiredars of Sanglee, Koonwar, Meeruj, Jhumkhundee, Moodhole, Nurgood, Hablee, and Savanoor, are under a political agent in the SOUTHERN MAHRATTA country, and are protected. Area 3700 square miles. Population 410,700.

The foreign possessions in India are now reduced to those of two powers, viz.: the FRENCH and the PORTUGUESE. The French possessions were often taken, but restored by the treaties of peace in 1763, 1763, 1802, and 1815. For several years during the war in the beginning of the present century, the Portuguese settlements were occupied and protected by British troops. In 1824 the Dutch exchanged their possessions for the British settlements in Sumatra; and the Danes sold Serampore and Tranquebar in 1844.

#### FRENCH SETTLEMENTS.

PONDICHERRY, with an area of 107 square miles, and a population of 79,743.

CARICAL, with an area of 63 square miles, and a population of 49,307.

YANAON, with an area of 13 square miles, and a population of 6881.

MAHEE, with an area of 2 square miles, and a population of 2616.

CHANDERNAGORE, with an area of 3 square miles, and a population of 32,670.

#### PORTUGUESE SETTLEMENTS.

GOA, and the Island of DAMAUN and DIU, with an area of 800 square miles, of which the population is said not to exceed 360,000.

Various alterations have occurred in the arrangements of districts, resulting from the annexation of new provinces, such as the Nizam's country, the kingdom of Oude, territory connected with Scinde and the Punjab, and the recent provinces conquered from Birmah—Tenasserim, and more lately, Pegu. It is probable that new arrangements of territorial division will depend upon the means taken for the pacification of the country upon the suppression of the great military revolt. The readjustment of provinces alters the relative amount of superficial area, and of population. The above, however, is the nearest available approximation to accuracy of detail, and will at least furnish the reader with such a general knowledge of the extent and population of the presidencies, their districts, and dependencies, as will enable him to approach the subject with some adequate idea of the greatness of our Indian empire.

Colonel Sykes, M.P., called for returns, which were furnished by the Board of Control, and which, in some respects, correct the above details, giving a considerably higher estimate of the numbers of the population, and a somewhat larger estimate of the area in square miles. According to the papers furnished to the House of Commons, the gross total area of all the governments of India is 1,466,576 square miles; the British states occupying 837,412; the native states,

627,910; and the French and Portuguese possessions, 1254; and that the gross total population is 180,884,297 souls—namely, 131,990,901 in the British states, 48,376,247 in the native, and 517,149 in the foreign possessions of France and Portugal. The British states, under the governor-general of India in council, cover an area of 246,050 square miles, and are peopled by 23,255,972 souls; the states under the lieutenant-governor of Bengal occupy 221,969 square miles, and are peopled by 40,852,397 souls; the states under the lieutenant-governor of the north-west provinces occupy 106,759 miles, and are peopled by 33,655,193 souls; the states under the Madras government occupy 132,090 miles, and are peopled by 22,437,297 souls; and the states under the Bombay government occupy 131,544 square miles, and are peopled by 11,790,042 souls. The native states in the Bengal presidency occupy 515,533 square miles, and are peopled by 38,702,206 souls; those in the Madras presidency occupy 51,802 miles, and are peopled by 5,213,671 souls; and those in the Bombay presidency occupy a space of 60,575 square miles, and are peopled by 6,440,370 souls. The French territory in India covers an area of 188 square miles, and is peopled by 203,887 souls; while the Portuguese territory occupies an area of 1066 square miles, and is peopled by 313,262 souls.

Even parliamentary returns cannot be accepted as absolutely correct, either as to the number of population, or the area of territory, concerning which this chapter affords the most probable estimate. As official reports they are, however, entitled to all the weight which superior opportunity for acquiring information possesses. How vast the multitude of human beings who inhabit the wide, fertile, and picturesque regions comprehended under the generic designation, INDIA! What civilised empire ever before possessed a number of subjects at all approaching that which peoples the Indian dominions of Britain?

The races which inhabit these regions are various—Hindoos, Chinese, Tartars, Affghans, Persians, Arabs, Beloochees, and other tribes of lesser influence, swell the human tide which has ebbed and flowed in so many revolutions within the boundaries of those coveted realms. The Hindoo race forms the majority of the people; its origin is lost in extreme antiquity. In the outline that will be given of ancient Indian history, the question of race will come more properly under review; it is here only necessary to say that numerically this is the prevailing tribe of the inhabitants of the peninsula. The Mohammedan conquerors of India overflowed the country from Affghan-

istan, Persia, and Central Asia. They are numerically much inferior to the Hindoos, but have maintained an impression of authority and power which, apart from their religion, distinguishes them from the Hindoo population.

The religious history of India is curious and interesting, and will fall within the scope of the political history, for the one is too intimately blended with the other for separate record. In describing with accuracy the doctrines and practices at present prevailing, an intimate knowledge of the early religious history of the country is important, for it is not possible to know thoroughly the moral influence of a religion without penetrating its philosophy, and that involves a knowledge of its origin and progress. The difficulty of ascertaining the origin of Hindooism is great, not only from the remote antiquity into which investigation must penetrate, but from the fact that the Greeks, in their accounts of India (and they are the most reliable historians of ancient India), so associate the gods of Hindoostan with those of Greece, and use the names of their own deities interchangeably with different Hindoo gods, that the theology of Hindooism has been confused, and its early history often as much clouded as illustrated, by Greek vanity, prejudice, and liberality, strangely blended.

The Hindoo people do not appear to have been the earliest inhabitants of the country now recognised as theirs. Another race, and perhaps other races, were spread over the territory before its possession by the Hindoo. Dr. Cook Taylor considers that they were barbarous tribes, who fell away before the superior knowledge of a peaceful people, who, by their science, morality, and religious propaganda, obtained the ascendancy which other peoples have acquired by arms,—that they were rather settlers than invaders. He seems to rest this opinion upon the fact of their having a language so perfect as the Sanscrit, and a priesthood so elaborately organised as the Brahminical. Neither of these grounds seems sufficient for the hypothesis. There is no proof that the early settlers, or victors, whichever they were, had an elaborately constructed hierarchy, or ritual,—nor are there any traditions among the descendants of the race who originally encroached upon the territory now called Hindoostan, to prove that they came simply as peaceful settlers; while there are many indications, even in their own traditions, that they superseded races, or a race, less aggressive and subtle. The cruel distinctions of caste which prevailed among the Hindoos of early times, although far less rigorous than that

which their descendants now observe, forbids the idea of their having been a peculiarly gentle sept, leaning for power upon their moral, religious, and intellectual superiority in a propagandism of peace. They are generally supposed to have come originally from Central Asia, by way of Affghanistan and the Punjaub, rapidly multiplying in numbers, but not by fresh accessions of the original stock. The whole tribe seems to have moved at once, and gradually to have advanced, seeking more fertile lands, until it finally settled in the country now known as Hindoostan Proper.

The Hon. Mountstuart Elphinstone, examining the laws of caste, as laid down in the book of Menu, concluded that the lowest caste was a vanquished one, and the descendants of the original inhabitants, while the privileged castes were the descendants of the conquerors. "It is impossible not to conclude that the 'twice born' (the higher castes) were a conquering people; that the servile class were the subdued aborigines; and that the independent Sudra towns, which were in each of the small territories into which Hindoostan was divided, still retained their independence; while the whole of the tract beyond the Himalaya Mountains remained as yet untouched by the invaders, and unpenetrated by their religion." Mr. Elphinstone then suggests a doubt, whether the conquerors, instead of being a foreign people, were not a native tribe, or a spreading and aggrandizing sect of superior intelligence and energy. After giving a summary of the arguments for this view, while his own leaning is obviously to the former, he says, "The question, therefore, is still open. There is no reason for thinking that the Hindoos ever inhabited any country but their present one; and there is little for denying that they may have done so before the earliest trace of their records or traditions." Mr. Elphinstone's own mind seems to have wavered as he wrote—the conflicting evidences noted by his own pen caused his opinions to fluctuate. It seems, however, from the evidences presented by himself, that the Hindoo people were wanderers from another region, bringing with them a religion more simple and more conformable to truth than that which is professed by their descendants; and as their religion gradually became corrupt, their institutions became more unjust, and were pervaded by more of a class spirit. The question of race is so far mixed up with the origin of their religion as to render this reference to it here necessary. There can be no doubt that the tribe entered North-western India with religious ideas but little tinged with super-

stition, at all events comparatively little. The simple but sublime faith which was borne from Ararat with the first wanderers, after the Deluge subsided, was that which mainly inspired the hope and moral life of the better instructed among the primitive Hindoos, however impotent it might be upon the hearts of the masses, who, in obedience to the migratory character of the early nations, went forth in quest of lands adapted to their wants and dispositions.

The religion of a people may be ascertained by their sacred books or written creed, if they have such—by the opinions they avow in their intercourse—by their objects and forms of worship, and by their moral feeling and practice. The Hindoos recognise two classes of books as of divine authority, which contradict one another—the Vedas and the Paranas. The former are consistent with themselves; the latter self-contradictory. The former has a tincture of the same philosophy pervading them all; the latter are incompatible with one another. The former may be accepted as a whole—as constituting together one authority on matters of religion; the latter propound opinions mutually so adverse as to necessitate the rejection of all, or the existence of a number of sects according to the portion of the proposed revelation which obtains the confidence of the students.

The Vedas are of great antiquity, and are written in a very old form of Sanscrit. Much discussion exists as to the date which should be ascribed to them, but the opinion of Sir W. Jones is that which has generally been accepted,—that they existed about fourteen hundred years before Christ. Our knowledge of them is very imperfect, only a small portion having been translated into English or any other European tongue.

Each of these Vedas is divided into two parts at least, some into three. The first is invariably devotional, containing prayers and hymns; the second moral and didactic; the third (when there is a third division) is theological, argumentative dissertations on the doctrines propounded being comprised. Where there is not a third division, the second contains the theological.

Concerning God the Vedas are polytheistic, although nothing can be more clear and distinct than the doctrine of a supreme Deity. Mr. Colebrook, the eminent oriental scholar, represents the Indian Scriptures as teaching "the unity of the Deity, in whom the universe is comprehended; and the seeming polytheism which it exhibits, offers the elements, and the stars, and planets, as gods. . . The worship of deified heroes forms no part of the system, nor are the incarnations of

deities suggested in any part of the text, although such are hinted at by commentators." This statement is scarcely consistent with itself, for if it "offers the elements, and the stars, and planets as gods," it is polytheism, even although, in the language of Mr. Colebrook, "the worship of deified heroes is no part of the system."

Professor Wilson, who is at least as competent a judge as Mr. Colebrook, does not affirm the monotheism of the Vedas, although he denies that they teach idolatry, by which he means the worship of images created by the hands of man. His words are, "It is true that the prevailing character of the ritual of the Vedas is the worship of the personified elements; of Agni, or fire; Seedra, the firmament; Vaya, the air; Varanee, water; Aditya, the sun; Soma, the moon; and other elementary and planetary personages. It is also true that the worship of the Vedas is addressed to unreal personages, and not to visible types." Dr. Cook Taylor quotes portions of those passages under the heading, "Unity of the Deity Taught." Mr. Capper, usually so accurate in his representations, quoting Elphinstone, says, "The leading doctrine of the Brahminical worship is the unity of God. Their books (the Vedas) teach that there is but one deity, the Supreme Spirit, the Lord of the Universe, whose work is the universe." Mr. Capper also gives Colebrook as his authority, but that gentleman represents the doctrine of the Vedas concerning the universe to be, that it is a part of God. This is probably his reason for considering that, after all, they teach the worship of one god only, as they regard the elements to be portions of the divine nature. Professor Wilson, however, states that they personify the elements, and worship these personifications. The Hon. Mr. Elphinstone says, that while the primary doctrine of the Vedas is the divine unity, yet, "among the creatures of the Supreme Being are some superior to man, who should be adored, and from whom protection and favours may be obtained through prayer. The most frequently mentioned of these are the gods of the elements, the stars, and the planets, but other personal powers and virtues likewise appear."

It is evident that it became the fashion for writers on India, especially those having any connection with the country, to make the most of its early literature and theology. The Vedas proclaim one god, who is supreme, and many that are subordinate and derived from him. This was the form of all ancient polytheism, and scarcely any polytheistic religion, however degraded and dark, but recognises one supreme being, Lord of all, who is unity;

although the most suitable inscription they could place upon his temple would be that which the Athenians inscribed on an altar in the days of the Apostle Paul—"To the unknown God." According to Sir W. Jones, certain learned Brahmins represent the language of the Vedas as not only positive on the subject of the divine unity, but strikingly expressive and beautiful. Some specimens which he gives would adorn the pages of a Christian theological professor. Assuming the correctness of these translations, there can be no reason to question the accuracy of those given by Colebrook, Professor Wilson, and others, which represent the doctrine of an inferior degree of worship, or of several degrees of inferior worship, as belonging to creatures real or imaginary. It is asserted by some that the Hindoos in their migrations brought the Vedas with them; other writers contend that they are the expression of the popular opinion committed to writing in the land of their conquest or adoption. However this may be, the doctrines described are such as had their origin at Babylon, and thence spread over every nation of the earth. Humboldt and Prescott found them in Mexico. The Saxons brought them to Britain. The Celts of every tribe in the British Islands substantially held them, and over all Asia they prevailed. Babylon was the parent of polytheism before it became the capital of that other form of idolatry, which, with stricter accuracy of term, bears the name. Colonel Kennedy, known as a Sanscrit scholar, represents the Brahmins as having come from Babylon.\*

Our knowledge of the Vedas is generally deduced from the Institutes of Menu, and these Sir W. Jones considers to have been compiled about the twelfth century before Christ; but the Hon. Mr. Elphinstone, with better reason, assigns a date three hundred years later. It is "an open question" whether Menu was a real or dramatic personage; the amount of evidence is in favour of the former opinion. It is probable that the name is derived from a root which signifies to number, and may have reference to the arrangement of times and laws, to the Hindoo calendar of religious festivals and ceremonies. The religion, as well as the code of jurisprudence of the earliest Hindoos settled in Hindoostan, is supposed by the learned in Hindooism to be found in the code of Menu, although some departure from the purity of the Vedas, both in theology and ethics, is believed to characterise the Institutes. The doctrine of a Trinity is indicated in the Vedas—Fire, Air, and the Sun,† "into some

one of which the others are resolvable."\* Genii, good and evil, nymphs, demons, supernatural beasts and birds, are described as belonging to the class of existences excelling man in power. Man is described as body, soul, and spirit, nearly in the phraseology of the Apostle Paul. Communion with the gods is to be maintained by personal expiations of sin, prayers, and ritual observances.

It is curious that while Elphinstone writes of the divine unity as a doctrine of the Vedas, he, in the following passage, describes the worship prescribed by them:—"The gods are worshipped by burnt-offerings of clarified butter and libations of the juice of the moon-plant, at which ceremonies they are invoked by name; but though idols are mentioned, and in one place desired to be respected, yet the adoration of them is never mentioned but with disapprobation."

According to various authorities, five sacraments are enjoined by the Vedas, which, according to the strange expression of Elphinstone, the devotees "must daily perform." It is difficult to understand what these writers mean by a sacrament, for the five mentioned do not answer to any definition of the term accepted among theologians, nor to the derivation of the word.† The five great cardinal duties referred to by this term are—studying the Veda, making oblations to the manes, and to fire in honour of the deities, giving rice to living creatures, and receiving guests with honour. The modes in which some of these, especially the first, are to be accomplished, are very perplexing, being associated with so many difficulties as to render the performance no pleasure, and very often altogether impracticable.

The morality of these sacred books is, on the whole, rather better than the theology. This is the case in all polytheistical systems in general terms, but the purer ethics so expressed are generally lost in a selfish and evasive casuistry.

The odious principle of caste is maintained in these earlier and purer writings of Hindooism. According to the Vedas there were four castes; first, the Brahmins, or priestly. All Brahmins were not necessarily priests, but all priests should be Brahmins. The office of the priesthood was not one of dignity, although it was one of sacredness. This is not usually the case in the hierarchy of religion as derived from this source. In a work entitled *Revelation the Source of all that is Good in other Systems*, the author of this History has shown that the polytheistic theories of remote antiquity derived this tenet from primitive revelation, which was obscured and defaced by superstition and vain philosophical speculation.

\* Elphinstone, vol. i. ch. iv.

† *Sacramentum*, an oath.

\* *Researches*, p. 348.

† Mr. Howitt represents the Christian doctrine of the

gions, but it is so occasionally in other than the Brahminical. The Brahmin was interdicted from placing himself on a level with the ranks below his own, in a great variety of particulars. The austerities prescribed as necessary to the religious course of a Brahmin were numerous, foolish, and severe. His life was divided into four periods, the last only was exempt from penances and mortifications; constant contemplation was its work. The privileges of this order were also very great. They alone possessed the right to explain, or even read, the Vedas. Under certain restrictions the next two classes were allowed their perusal. As these books are the source of theology, religious light was the prerogative of the Brahmin; being the source of law, the judges must belong to the class who alone had unrestrained access to them, and the privilege and power to expound them. All sickness being considered as the result of sin, the Vedas alone prescribed the proper treatment of the invalid; the Brahmin was necessarily the only physician. All other classes were bound to treat Brahmins with the most pious reverence. A Sudra, the lowest class, must submit to the most contumelious treatment from them, and feel honoured by any notice, even if it consisted in personal chastisement. The Veysias were bound to make presents to the Brahmins, and see that they wanted for nothing; the Kshatryas, to support their cause and defend them. For a man of any other class to overpower a Brahmin in argument, subjected him to a fine. To kill a Brahmin was an inexpressible sin. Kings were bound not to reprove, but to entreat them, even when obviously in the wrong. Their persons and property were free from impost, and if they required anything, none from whom they asked it should refuse, "for to refuse them anything is impiety." If a Brahmin committed the most heinous offence against the law, or against nature, he must not be punished capitally; yet for the smallest infraction of their own caste obligations the heaviest penalties were imposed. They had power over the gods, and it was dangerous for a deity to refuse a Brahmin's prayer. The second order was the Kshatryas, or military class. To this kings and governors belonged, although not unfrequently in the earlier ages these offices were held by men of the first class. The Brahmins were jealous of this caste, and the jealousy was mutual. The third was the Veysias, or merchant class, who were bound to devote themselves to trade and husbandry. This caste was more numerous than both the former together. The fourth was the Sudras, or servile class. These were to seek service with a Brahmin, failing

to obtain which, they were to seek it with a Kshatrya or a Veysia, and if able to obtain it with none of them, they were to find subsistence as they best could. Elphinstone, Capper, and other writers, affirm that the condition of villains under the feudal system was much worse than that of the Sudra, because the personal independence and property of the latter were secured. But of what avail was this recognition when he was brought up under the conviction that he had no moral right to acquire property; that the ambition to do so was sinful; that he was born to be a servant, and ought in all things to seek conformity to this destiny; and that his chief hope of a happy transmigration hereafter depended upon fidelity in his service to a Brahmin? No class of human beings were ever imbued with so humiliating an appreciation of themselves both for time and eternity. To submit to all manner of hard treatment and contempt was the virtue most inculcated upon them; and at every step, from the cradle to death, the ceremonials of Hindooism stamped the Sudra, spiritually and morally, as well as physically and socially, a degraded being. The Veda was not to be read in his presence, and "it was pollution to teach him its sublime doctrines." He was to be fed with the leavings of his master. Should any one kill a Sudra, he was to be fined, or undergo a penance, the same in amount or degree as if he had killed a dog. Such are the doctrines of the much lauded Vedas concerning him; and the constitution of Menu, based upon these Vedas, was designed to render stringent practically every invidious tenet of the sacred books.

There was one peculiarity of his degradation which perhaps pressed harder on the Sudra than all the rest. Members of the three superior castes were, at a certain age, in virtue of certain ceremonies, invested with the sacred cord, upon which occasion they were said to be born again. The term, "a twice-born man," is a generic phrase, which comprises members of all castes except that of the Sudra. The effect of this distinction was to lower the Sudra almost to a level with the brute—at all events to place him on the verge of the unholy world, to which Hindoo sanctity and privilege could not be extended. If it did not place him out of the pale of salvation, it was, in the phraseology of certain modern bigoted schismatics, to "hand him over to the *uncovenanted* mercies of God."

The origin of this custom of the twice born is a subject of inquiry very interesting to Christians, as the expression occurs in the third chapter of St. John's Gospel, in our Lord's conversation with Nicodemus,—"*Ve-*

rily, verily, I say unto you, unless a man be born again, he cannot enter the kingdom of heaven." There can be little doubt that the idea was derived by the Hindoos from Babylon, whether the theory of Colonel Kennedy be correct or erroneous as to their having themselves come thence.

That the doctrine of regeneration of the heart by the instrumentality of truth, under the gracious influence of God, was a doctrine of the patriarchal world, is obvious to all persons acquainted with the Scriptures, however ignorant of this tenet the generality of the Jews were, even of the better instructed, in the days of the Saviour. That Noah taught it to his children and their descendants is equally plain to the Bible student. But this truth, like all others propagated by him, became clouded by human speculation. Men, wise in their own conceits, became fools, "turned the truth of God into a lie," and perverted alike the theory and facts of primeval religion. Babylon became the great centre of corruption, and the germs of human apostasy may all be found in the theogonies and philosophies which emanated thence, and spread throughout the world. The original doctrine of revelation, here noticed, was perverted among the rest; that which was spiritual in essence and in operation was perverted into the mere ceremonial, while to the ceremony itself was attributed supernatural power.

In the Babylonian mysteries the commemoration of the Flood, of Noah, and of the Ark, was mingled with idolatrous worship. Noah was deified under the titles of Saturn, Osiris, or Janus, "the god of gods," in most of the early nations. In Babylon all this had its birth. Noah, as having lived in two worlds, was called Dephnes, or "twice born." It was believed that all who went through the prescribed ceremonial would become like Noah—regenerate, made anew, made righteous by the process through which they passed—"twice born." \* Humboldt and Prescott found this idea prevailing in Mexico as it prevailed at Babylon. There would be no difficulty in tracing it through all the superstitions of nations, as an original doctrine of revelation perverted to pagan purposes.

It is not necessary to dwell further upon the ancient religion of the Vedas, and the Institutions of Menu; for although in these

rests the basis of Hindooism, that religious system became greatly modified through the lapse of so vast a period of time as has passed since the Book of Menu developed, and, as it were, consolidated, the laws and tenets of the older writings.

The simple polytheism of the Vedas, which was itself a corruption of the primitive doctrine of God, became clouded and polluted by innumerable superstitions, and, except in the institution of caste, the Hindoo religion of the present day bears but little resemblance to that of the age of the Vedas or of Menu. Even caste is not maintained in its primitive simplicity. As the doctrines became less pure, the ritual became more strict: prayers, penances, sacrifices, increased with the number of the gods; and the rigidity of caste, in certain ceremonial acts, became more stern as the morality upon which it professedly rested ceased to be observed with primitive exactness.

The deterioration of the Hindoo religion was gradual. From the personification of the elements, the people descended to the representation of the personifications in works of human skill. They made to themselves the likeness of things in the heavens above, the earth beneath, and the waters under the earth; they bowed down to them, and worshipped them, until the thing represented was itself lost sight of in the visible emblem. The images themselves were made more and more grotesque, hideous, and absurd, as the imagination became less pure, the understanding less vigorous, and the moral purpose less determinate. The grossness of the image re-acted upon the ideal of the deities, until the satire of Augustine upon another people became applicable—"The same gods are adored in the temple, and laughed at in the theatre." Hindooism sunk from its philosophical and theistical speculations to a filthy and sanguinary idolatry. Nothing became too mean out of which to make a god, and no conception was too hideous as the ideal of its fabrication. In the shaded groves of its bright land—by the retired inlets of its rolling rivers—on the shores of every placid and silent lake—within the public and sumptuous temple and the retired and picturesque sanctuary—stand the frightful forms of innumerable gods, before whose presence licentious orgies, self-torture, and human sacrifice, are no less acts of devotion than meaningless forms, mutterings, and ablutions. Hindooism has had its apologists, even among modern historians of reputation (for what form of apostasy has not its apologists among the learned and the great?); but the religion of modern Hindooism is no better, and in many respects

\* In a work entitled the *Moral Identity of Babylon and Rome*, the author mentions that the name Shinar, given to Babylon in the Scriptures, is expressive of this idea. Read without points, Shinar is Shenor, which he derives from *shené*, to repent, and *noër*, childhood. "The land of Shinar" is thus made "the land of regeneration."

much worse, than the forms of idolatry against which the anathema of sacred Scripture is pronounced, and to it as well as to them the curse of Jehovah goes forth—"Confounded be they who serve graven images, that boast themselves of idols."

The deterioration of Hindooism is strikingly marked in the writings of the Paranas. The Brahmins profess to believe, and the mass of the people really do believe, that the Paranas were written by the authors of the Vedas. Evidence is not wanting to prove that they are the productions of various periods, some of these writings being scarcely three hundred years old, although others may possibly be a thousand. These books were, however, the arrangement and embodiment of the popular belief. The corruptions formed material for the Paranas. These too faithfully reflected the general opinion, not to be received with popular favour. The causes which produced the general declension of religion are thus ingeniously set forth by Dr. Cooke Taylor:—"The simple and primitive form of worship was succeeded in some remote and unknown age by the adoration of images and types, and of historical personages elevated to the rank of divinities, which swelled into the most cumbrous body of legend and mythology to be found in any pagan nation.\* It is probable that the religious revolution was the work of the poets; the story of the Rama Yana, and the Mahabharat, turns wholly upon the doctrine of incarnation, all the leading personages being incarnate gods, demigods, and celestial spirits. We know that a similar change was wrought in ancient Greece by Homer and Hesiod, for previous to the appearance of their theogonies the objects of worship were the Titans, who were properly elementary deities, like the gods of the Asiatic nations. The legends which now constitute the Hindoo mythology are collected in the Paranas, works believed to have been written or compiled in the tenth century of our era, when the original religion had been corrupted, and the ancient system of civilisation had fallen into decay." It is remarkable that the best things under heaven become the worst when abused. No arts have contributed so much to the solace and civilisation of man as poetry, painting, sculpture, and music,—and these have been the grand instruments in creating and sustaining idolatrous systems. It may, however, be doubted whether his

love of classic analogy did not lead the learned doctor to attribute too great an influence to the poets of the Hindoos. At all events, the Paranas depict faithfully the religion of heathen Hindoostan, and the study of these writings, and of the worship and opinion of the people, presents a religion which only in some of its fundamental ideas resembles the ancient faith of the Vedas.

The present system of Hindoo religion is glaringly polytheistic and idolatrous. In the progress from early polytheism it would appear that three principle deities engaged the popular worship—Brahma, Vishnu, and Siva. The first is the Creator, the second the Preserver, the third the Destroyer. Although Vishnu is second in the order of the triad, he was before Brahma in order of being. Vishnu, the Preserver, slept upon the face of the waters which submerged the ruins of a former world. While thus in repose, a lotus sprang from his body, from which Brahma, the Creator, was produced. He created the elements and the world, and, among his other great works, produced Siva, the Destroyer, and the race of man. From his head he created the Brahmins (sacerdotal and noble); from his arms, the Kshatriyas (warriors); from his thighs, the Veysias (merchants); from his feet, the Sudras (labourers). Brahma is but little revered, Vishnu and Siva receiving the worship formerly paid to the whole triad. Brahma is represented with four heads, on each a mitre resembling that worn by a Latin or rather Greek prelate. He has four hands, in one of which is held a spoon, in another a string of beads, in the third a water-jug, and in the fourth the sacred Vedas. His image is painted in golden and vermillion colours. Vishnu is generally figured as reposing on a lotus, or on the many-headed serpent Amanta (Eternity). His image is painted of some dark colour or black. Siva, although in the unamiable character of a destroyer, is a greater god than those from whom he sprang. Eternity (Maha Kali) is, however, represented as his conqueror. He is depicted upon a throne, or riding on the bull Nandi, and painted in white or bright colours. His image is occasionally made with five heads, but more generally with one head, having three eyes, the third in the centre of the forehead. These eyes symbolically express his omniscience—time past, present, and future, being open to his glance. These deities have had various incarnations and manifestations, are the subjects of many absurd legends, and the parents of numerous offspring of gods and men. Siva is most generally represented with his consort Parvati, who was a very warlike lady or divinity,

\* The Hon. Mountstuart Elphinstone denies that the number of gods accepted by the orthodox Hindoos is by any means so numerous as is generally represented, and accounts for the misapprehension. It is doubtful whether the gods and the legends of Greece and Rome were not more numerous than those of India.

having encountered and killed a great giant, and performed many other exploits equally bellicose.

In the doctrines of the triad there is evidently a vague conception of the original doctrine of a Trinity in Unity. In the early ages of apostasy, after the Deluge, Noah and his three sons were transformed into the supreme being, and a triune offspring. The story of Vishnu, the Preserver, resting on the face of the waters, after the destruction of a previous world, when Brahma, the Creator, came forth, is evidently a tradition of the Scripture passage—"The Spirit of God moved upon the face of the waters," when creation came forth from the chaos of a previous state. With that tradition is mixed up the story of Noah in the Ark floating upon the Deluge above the wreck of the submerged world, and coming out of the Ark to re-people and replenish the earth. The serpent-throne of the god is a vague traditionary notion of the great serpent of Paradise, over whom the promised seed was ordained to triumph; the serpent, first dreaded, became at last worshipped.

Many of the other gods were, in earlier ages, only different forms and names of these three gods, but came at last to be regarded as separate deities. Thus, the Preserver, Vishnu, enthroned on the lotus leaf, and floating on the troubled seas, is represented under another name, as part man, part fish, the same attributes being attributed to him.

There is in all this, additional proof of the Chaldee origin of the Indian polytheism. In the Babylonian triune God, the three persons were—the Eternal Father, the Spirit of God incarnate in a human mother, and a Divine Son, the fruit of that incarnation.

Many of the legends concerning the other gods mix up ideas of the first promise in Eden with the earliest forms of Babylonian polytheism. Thus, Surya, or the Sun, is represented as becoming incarnate for the purpose of subduing the enemies of the gods, who must be subdued, according to the divine destinies, by one human born. The Babylonian polytheism made Taumuz the god incarnate, the Child of the Sun, the great object of Babylonian homage.

The form of half-man, half-fish, is precisely that of the Dagon of the Philistines, and the origin of that god was Babylonian. Bunsen, in his *Egypt*, quotes Barossus, the Chaldean historian, to show that the worship of this deity was founded upon a legend, that when men were very barbarous, there came up a beast from the Red Sea, half man, half fish, that civilised the Babylonians, taught them arts and sciences, and instructed them in politics and religion.

The queen-wife of Vishnu is also worshipped under the name of Lakshmi. Her worship and her name are supposed by certain antiquarians and philologists to be of Chaldean origin.

The worship of a woman as a great queen pervades all early polytheistic nations. This is traced to Semiramis, the Queen of Nimrod, the first great conqueror. It is maintained by a writer of great ability that, as Shemir is the Persian name of Semiramis, and Lhaka means beautiful, Lhakshmi means "the beautiful Shemir," or Semiramis. It is remarkable that the services of the Babylonian Shemir were conducted without sacrifices; her worshippers poured out drink-offerings, burnt incense, and offered cakes before her. This is the precise character of the services to the great Indian goddess.\*

There is a god Rama, who is the offspring of Vishnu, and was King of Oude, an historical personage, who is by many of his worshippers confounded with Vishnu, or declared to be an incarnation of that god. Rama had a son, Chrishna, who is the favourite deity of modern Hindooism. He is the boy-god of India. This is plainly another version of the Babylonian god Taumuz.

The doctrine that the seed of the woman should bruise the head of the serpent, taught by Noah and his offspring, inspired the ambition of the infamous but beautiful and intellectual Semiramis to set up her son Taumuz as that promised seed, who became worshipped through her influence and his own exploits, and finally the mother, as well as the son, were made objects of adoration. That is the probable origin of the confused traditions of every ancient land, leading them to set up some beautiful ideal queen as the object of worship, and her son the incarnation of the supreme deity, the deliverer of gods and men, as also to be adored. It is the kernel-thought of primitive apostasy—the great blasphemy which runs through all heathen religions—the delusion which Satan has propagated and kept up to divert men from the doctrine of the true Messiah. Even the Jews were denounced by the prophets for wandering into this all-prevalent oriental idolatry. That the children gathered the sticks, and the women baked cakes to offer to the queen of heaven—that all classes joined in her adoration on occasion of a very general apostasy to this idolatry, is the complaint of the great prophet of the Hebrews. The picture is a fair portrait of the people of India at this day.

It would require more space than can be afforded in this work, to describe at greater

\* "No sanguinary sacrifices are offered."—COLEMAN'S *Asiatic Researches*.





A. S. W. 1842.  
FROM A DRAWING IN THE POSSESSION OF THE HON E. L. OY

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length the objects of idolatrous worship in India. Let it suffice to say, that while Colonel Kennedy, in his researches, recounts seventeen chief gods, and admits that the lesser ones are legion, some have ventured to affirm that 3,000,000 deities are worshipped.

Amongst the material terrestrial objects adored, the river Ganges has the chief place. Its waters cleanse from sin, and sanctify many dubious deeds. The chief doctrines treat of the modes by which the gods are to be appeased and worshipped, which are innumerable and horrible. All conceivable methods of self-inflicted torture are deemed necessary or desirable. The devotee will sit in a particular posture, with uplifted arm, until it stiffens and remains fixed; the hands are clenched and pressed until the nails grow through the flesh; hooks are placed in the muscles of the back, and the wretched sufferer is swung round with fearful rapidity, by ropes from poles fixed at a suitable elevation.

The world beyond the grave is portrayed in a manner calculated to affect the oriental imagination with supreme terror or delight. Each chief god has a heaven for his especial votaries—some are composed of gold and precious stones; and all the attributes of wealth and grandeur await the beatified. Others are fields of flowers, where pellucid waters roll through the fairy land; fragrant airs breathe eternal perfumes; light beams with unclouded glory, but with no fervid ray; exulting multitudes witness the achievements of gods and genii, and behold their enemies chased through worlds of despair by pursuers, whose looks and instruments of vengeance inspire immortal terror. By trans-migrations in certain successions the spirits of the departed are blessed or punished; some are at last assimilated to the divinity, while others, losing all consciousness of a separate existence from deity, live and move and have their being in him. The most horrible acts of cruelty are deemed acceptable to God, even self-immolation. Thus the Hindoo mother leaves her female child by the waters of the Ganges, to be devoured by the alligators, or borne away by the rising waters. The contempt for female life, common to all superstitious creeds, uncivilised countries, and nations which, although having attained a high civilisation of circumstance, have a low civilisation of feeling, enables the Hindoo woman to forget her maternity, and tear from her bosom that which had its being there, to leave it to perish by the dark river and beneath the solitary heaven. Aged relatives, felt to be a burden, are, in their sickness, doomed to a similar fate.

The East India Company, by its humane

exertions and authority, has succeeded in suppressing infanticide, and desertion of the sick and the aged; but their interference in the cause of humanity excited the superstitious animosity of the various castes.

The most terrible of all the religious cruelties of India is the Sutte. The poet Campbell has described this barbarous custom in a single couplet—

“The widowed Indian, when her lord expires,  
Mounts the dread pile, and braves the funeral fires.”

An eminent writer thus notices this practice:—“Of the modes adopted by the Hindoos of sacrificing themselves to the divine powers, none however has more excited the attention of the Europeans than the burning of the wives on the funeral piles of their husbands. To this cruel sacrifice the highest virtues are ascribed. ‘The wife who commits herself to the flames with her husband’s corpse, shall equal Arundhati, and reside in Swarga; accompanying her husband, she shall reside so long in Swarga as are the thirty-five millions of hairs on the human body. As the snake-catcher forcibly drags the serpent from his earth, so, bearing her husband from hell, with him she shall enjoy the delights of heaven while fourteen Indras reign. If her husband had killed a Brahmana, broken the ties of gratitude, or murdered his friend, she expiates the crime.’ Though the widow has the alternative of leading a life of chastity, of mortification, denied to the pleasures of dress, never sleeping on a bed, never exceeding one meal a day, nor eating any other than simple food, it is held her duty to burn herself along with her husband.”\*

This atrocity is not to be supposed as confined to the ignorant. “The Hindoo legislators,” says Mr. Colebrooke, “have shown themselves disposed to encourage this barbarous sacrifice.”

The institutes of Akbar were translated under the patronage of the Honourable East India Company, and they contain the following passage:—“If the deceased leaves a son, he sets fire to the pile, otherwise his younger brother, or also his elder brother. All his wives embrace the corpse, and notwithstanding their relations advise them against it, expire in the flames with the greatest cheerfulness. A Hindoo wife who is burnt with her husband, is either actuated by motives of real affection, or she thinks it her duty to conform to custom, or she consents to avoid reproach, or else she is forced to it by her relations. If the wife be pregnant at the time of her husband’s death, she is not allowed to burn till after her delivery. If he dies on

\* Mill’s *India*, vol. i. pp. 274, 275. Quarto edition.

a journey, the wives burn themselves along with his clothes, or anything else that belonged to him. Some women who have been prevailed upon by their relations, or have persuaded themselves against burning with the corpse, have found themselves so unhappy, that they have cheerfully submitted to expire on the flames before the next day."

The East India Company has succeeded in nearly suppressing Suttee in their territory, but in several of the native states it is still, to a limited extent, practised. This interposition excited much opposition on the part of the natives; but success followed. Their noble exertions deserve the application of the poet's words—

"Children of Brahma! then was mercy nigh  
To wash the stain of blood's eternal dye?  
Did peace descend to triumph and to save,  
When free-born Britons cross the Indian wave?"\*

Whatever the faults or errors of our Indian administration, these beautiful lines are appropriate. So far as India is rescued from herself, from her own sins, and laws, and customs, and religious rites, it was well for her that Britons crossed the Indian wave. No evil of temporary misgovernment is a feather in the scale against the ponderous crimes and oppressions of the native creed and custom. The words of the prophet may be truly addressed to the people of India as they were of old to Israel—"The prophets prophecy falsely, and the priests bear rule by their means, and the people will have it so, saith the Lord of Hosts."

The services of Juggernaut are attended by terrible immolations. All the battles fought by England in Hindoostan, or for Hindoostan, could not furnish returns of slain equal to those crushed beneath the ponderous car of this horrid idol. It has many shrines, but the principal one is at Orissa. On occasion of the festival the god is drawn forth—a colossal idol thirty feet high: men, women, and children, yoke themselves to the heavy car upon which it is placed, shouting with frantic fanaticism. Many, alas! also fling themselves beneath the huge wheels, and are crushed in an instant to death, their blood and brains being scattered upon the surviving devotees, whose maniacal devotions are rendered more fanatical and exulting by the sanguinary scene. Surely the philosophy of sacred Scripture is vindicated in the History of India—"The dark places of the earth are the abodes of cruelty."

The extravagance of rich devotees on occasions of the public festivals is incredible: a wealthy native has been known to

expend as much as £20,000. It is not uncommon for these feasts to cost men of property at least £1000. The feast of the goddess Durga Parja is one of expensive magnificence.

As is the case with all superstitious religions, the fanaticism of the people is kept up by men who either profit by being entirely set apart for religious services, or give themselves wholly up to such, under the impression of thereby securing their own salvation. Men of this sort blend infatuation with imposture, and, with the assumption of superior spirituality, display carnal feelings and persecuting animosities. What the Celtic Irish call *voteens* (small and contemptible devotees) abound in India, and do much to infuriate the zealotry of the people, to sow sedition, and, by their idleness, mendicity, filth, and horrid personal exposures, to demoralise and impoverish the poorer classes. The *fakeers*, by submission to extraordinary penances, by which they are maimed, crippled, and otherwise deformed, are regarded by the people as persons of peculiar sanctity. They live by begging, and carry disease and infection with them throughout the country.

There are various monastic orders connected with the temples and services of particular gods. These orders are regarded as circles of holiness, and their members as endowed with peculiar sanctity. They are a curse to the country, and do more to promote the common degradation than any other class or cause, always excepting the institution of caste. There is no visible head of the Hindoo religion, nor are there always chiefs or principals of the monastic institutions. In some cases there are leaders or presidents, who maintain their position by prescriptive right.

It is common for members of the order to shave the head in a manner similar to the monks of Europe. The Buddhists (a sect to be noticed hereafter) are especially noted for this observance. The origin of the usage was purely Babylonian. It was the symbol of inauguration of those who were thus shaven in the priesthood of Bacchus, the son of the queen of heaven. The high priest of "the mysteries" was a tonsured personage. From the Babylonians other oriental peoples of antiquity derived it. Thus, it is related by an ancient historian that "the Arabians acknowledge no other gods than Bacchus and Urania,\* and they say that their hair is cut in the same way as Bacchus's is cut; they cut it in a circular form, shaving it around the temples."† The priests of Osiris, the Egyptian Bacchus, were also distinguished

\* The mother of Bacchus.

† Herodotus, lib. iii. 8.

\* Campbell.

by this tonsure.\* The custom was certainly imported into India with the same ideas. When the usage began to be observed it is not easy, perhaps not possible, to trace, but Gotama Buddha, the founder of the sect or religion of the Buddhists, is represented as having more strictly enjoined it than others. It is not confined to his followers; but one of the Paranas, or new Indian scriptures, thus writes of Buddha and his followers:—"The shaved head, that he might the better perform the orders of Vishnu, formed a number of disciples, and of shaved heads like himself." This circle was intended to represent the sun, and the seed of the promise—the sun, or light incarnate. The hope of the promised seed was, as shown on a former page, thus blasphemously used by Semiramis and her abettors, to make of her son the fulfilment of that prophecy, and to have him deified. The following by a popular writer in the *British Messenger*, places the origin of the Hindoo tonsure in its true light, and serves to illustrate what is written in this chapter concerning the Babylonish origin of the practices as well as doctrines of the Hindoo religion:—"It can be shown that among the Chaldeans the one term 'Zero' signifies at once 'a circle' and 'the seed.' Suro, 'the seed' in India, was the sun divinity incarnate. When that 'seed' was represented in human form, to identify him with the sun, he was represented with the circle, the well-known emblem of the sun's annual course, on some part of his person. Thus, our own god Thor was represented with a blazing circle on his breast. In Persia and Assyria the sun-god was marked out nearly in the same way. In India the circle is represented at the tip of his finger. Hence 'the circle' became the emblem of Taumuz, or 'the seed,' and therefore was called by the same name, 'Zero.' Moreover, by a marvellous providence, the circle is still called by the same name in everyday speech among ourselves; for what is Zero, the cipher, but just a circle? This name Zero has indubitably come to us from the Arabians, who again derived it from the Chaldeans, the original cultivators at once of idolatry, astronomy, and arithmetic. The circular tonsure of Bacchus was doubtless intended to point him out as 'Zero,' or 'the seed,' the Grand Deliverer; and the circle of light round the head of the so-called pictures of Christ was evidently just a different form of the very same thing, and borrowed from the very same source."

In few respects is the degeneracy of the Hindoo religion more seen than in the multi-

plication of castes. According to the Vedas, as already shown, there were but four castes. The members of these different classes, as Mr. Elphinstone prefers to call them, intermarried, and questions of nice casuistry began to arise as to what class the offspring of these marriages belonged. Hence new castes arose, and these were multiplied as human pride and exclusiveness found scope, until trade castes were established, and men were hereditarily confined to the calling of their ancestors, however special and peculiar those callings. Thus, water-carriers are to remain water-carriers, and grass-cutters to continue grass-cutters, from father to son for ever. The ceremonies, abstinences, privileges, and disqualifications peculiar to each are so numerous, that to state and explain them, trace their origin, and mark their effects, would fill a volume as large as one of those devoted to this History. The Brahmins declare that the other three classes have become extinct from various causes, but this the others refuse to admit; even the Sudras are desirous to maintain the purity of their derivation from the original servile Sudra stock.

Mohammedanism has been a means of breaking up old castes, and introducing new ones. The English and other foreigners, even when most unwilling to interfere with the national customs, have, by the introduction of new habits, wants, and ideas, influenced the process of caste revolution. But however broken up by internal changes or foreign influences, the thing still lives; like the severed worm, each part has its own vitality, whatever repugnance to the beholder is excited by the process of the phenomenon. The more the tree of caste is "slipped," the wider its kind extends, however diversified the qualities of the various shoots. With all its corruptions, dismemberment, and confusion, the caste system of Hindoostan, as to its spirit, and prejudice, and moral mischief, is as potent and persistent as ever. The prescribed calling of the several castes has not provided its members with uniform subsistence, and many are glad to find an opportunity of exercising skill or labour in avocations ceremonially beneath them. Even the mean and proud Brahmins, who considered labour degrading, and begging sacred and respectable, now follow various professions and trades, and are to be found in the ranks of the common soldiers, in the service of the company and of native chiefs. The Sudras have in many cases become respectable occupiers of land; very many of them are merchants and officials; and in the Mahratta states they espouse the warrior class, where generals and rajahs are often of the Sudras

\* Macrobius, *Saturnalia*, lib. i. cap. 23.

caste. In the Bombay army they are often enlisted in the ranks.

The Gosayens, and other orders of monasticism, are supplanting the Brahmins in their influence over the people in the Gangetic provinces. In fact, it is as in the middle ages in Europe, when the regular almost deposed the secular clergy in their influence over the consciences of individuals and the affairs of families. It must not be supposed that the influence of the Brahmins has much declined; their *spiritual* influence has, but their caste precedence is still maintained by themselves, and recognised by all others. The Rajpoots and Mahrattas regard them with less respect than they are regarded elsewhere.

So sternly, however, are the requisitions of caste maintained at the present time, that a general officer, famed through the world for his deeds of policy and arms, has, in private conversation, assured the author of this History that he has seen the Brahmin dash away his cooking apparatus, and his untasted meal, because an unfortunate Sudra happened to be ordered to perform some military duty within an uncanonical proximity to the spot.

The loss of caste is the most terrible thing known to the Brahmin. It is temporal and eternal death in some cases; it is in all cases legal and civil death. The evidence of such a man cannot be received; his property is confiscated; his parents, children, and wife, must repudiate him, or be subjected to penalties the heaviest that can be conceived by Hindoo imagination. Loss of caste may in most cases be expiated, but in some it cannot.

The number of castes now existing it would be impossible to tell. In the *Asiatic Researches* estimates of different writers are given, but these are contradictory and unreliable. They have increased to a very great number, although the four original classes may be said to comprise generically all the species into which caste is divided. Among them all the same oppressive or abject spirit prevails, according to the extent of their debasement. The interests of the many are sacrificed to the prejudices of the few. Inexorable tyranny is met by reptile-like deceit and treachery. Superstitions, changing in everything else, are immutable in their cruelty and darkness. Such are the effects of caste. In some cases personal slavery is engendered by it. According to the Vedas and the Institutions of Menu, and, probably, even in accordance with the Paranas, all castes are free, so far as personal freedom is concerned, and the

legal right to offer their services to whomsoever they please, but, practically, men of the Sudra class in some places are subjected to bondage. In the south of India there are, or were until lately, predial slaves. In some of the mountain and forest districts Elphinstone records that, in 1849, there were bondsmen. It is tolerably certain that there are such now. Some years earlier they were still more numerous in the south of India. A gentleman well acquainted with Madras and Bombay says—"There are six sorts of Chemurs, or slaves, like the Pariar of Madras, and no other caste is bought or sold in Malabar. They are said to have been caught and domesticated by Parasu Rama, for the use of the Brahmins, and are probably the descendants of the aborigines conquered by the Chola kings, and driven into the jungles, but at last compelled to prefer slavery and rice to freedom and starvation. They are generally, but not always, sold with the land, two slaves being reckoned equal to four buffaloes; they are also let out and pledged. Their pay is an allowance of rice and cloth. They sometimes run away, but never shake off their servile condition; and if reclaimed, the children they may have had during their wandering are divided between the old master from whom they fled and the new one to whom they resorted." This description would suit the subject of the social condition of India as fitly as the religious, but so closely are the religious and social conditions of every people associated, that the characteristics of the latter may be predicated from a knowledge of the former. Caste is at once a religious and social institution; it is at one and the same time an exhibition of religious doctrine, and its practical social effect.

The same careful writer describes the Cunium, or Cunishun, as a caste of Malabar, whose profession is astrology; "besides," he relates, "they make umbrellas, and cultivate the earth. In many parts of India the astrologer, or wise man, whatever his caste may be, is called Cunishun. They are of so low a caste, that if a Cunium come within twenty-four feet of a Brahmin, the latter must purify himself by prayer and ablution. They are said to possess powerful *mantras* (charms) from fragments of the fourth Veda, which is usually alleged to be lost. The towns along the sea-coast are chiefly inhabited by Mop-lays, who were originally imported from Arabia, and probably have traded to the Red Sea since the time of Alexander the Great. They were early converted to the Mohammedan faith, and are fanatics; yet they have retained or adopted many original Malabar customs, which seem at variance with the

maxims of the Prophet. They are cunning traders, desperate robbers, serve as irregular infantry, possess land, and turn their hands to anything. They hate the Hindoo idolaters, and are reciprocally detested. The Tiers and Mucuars are very industrious classes—the first on shore, and the latter afloat—as boat and fishermen; there are no weavers or manufacturers deserving of notice.”

These glimpses of Hindooism, penetrating by its caste influence a circle of religionists who hate idolatry, strikingly illustrate how adapted caste is to the tyranny, pride, meanness, and servility which are curiously blended in the native mind, and how ingeniously the social theory of the Hindoo religion was formed to harmonise with the psychological and habitual sympathy of the Hindoo race. Mr. Hamilton, in his description of the castes of Malabar, gives the following graphic and particular account:—

“The region of Malabar being intersected by many rivers, and bounded by the sea and high mountains, presented so many obstacles to invaders, that it escaped subjugation by the Mohammedans until it was attacked by Hyder, in 1766; the original manners and customs of the Hindoos have consequently been preserved in greater purity than in most parts of India. The other inhabitants of this province are Moplas (or Mohammedans), Christians, and Jews; but their number collectively is inferior to that of the Hindoos, some of whose most remarkable manners, customs, and institutions, shall be here described.

“The rank of caste on the Malabar coast is as follows:—

“First. Namburies, or Brahmins.

“Second. The Nairs, of various denominations.

“Third. The Teers, or Tiers, who are cultivators of the land, and freemen.

“Fourth. The Malears, who are musicians and conjurors, and also freemen.

“Fifth. The Poliards, who are slaves, or bondsmen, and attached to the soil.

“The system of distances to be observed by these castes is specified below:—

“1. A Nair may approach, but must not touch a Brahmin. A Tiar must remain thirty yards off. A Poliar ninety-six steps off.

“2. A Tiar is to remain twelve steps distant from a Nair. A Malear three or four steps further. A Poliar ninety-six steps.

“3 A Malear may approach, but not touch a Tiar.

“4. A Poliar is not to come near even to a Malear, or to any other caste. If he wishes to speak to a Brahmin, Nair, Tiar, or Malear,

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he must stand at the above prescribed distance, and cry aloud to them. If a Poliar touch a Brahmin, the latter must make expiation by immediately bathing, reading much of the divine books, and changing his Brahminical thread. If a Poliar touch a Nair, or any other caste, bathing is sufficient. In some parts of the province Churmun is a term applied to slaves in general, whatever their caste be, but it is in some other parts confined peculiarly to Poliards. Even among these wretched creatures the pride of caste has full influence; and if a Poliar be touched by another slave of the Pariar tribe, he is defiled, and must wash his head, and pray.

“The Parian, in the plural Pariar, belong to a tribe of Malabar below all caste, all of whom are slaves.

“In Malabar the Pariars acknowledge the superiority even of the Niadis, but pretend to be higher than two other races. This tribe eat carrion, and even beef, so that they are looked upon as equally impure with the Mohammedans and Christians.

“The Niadis are an outcast tribe, common in Malabar, but not numerous. They are reckoned so very impure, that even a slave of caste will not touch them. They have some miserable huts, built under trees, but they generally wander about in companies of ten or twelve, keeping a little distance from the roads, and when they see any passenger they set up a howl like dogs that are hungry. Those who are moved by compassion lay down what they are inclined to bestow, and go away; the Niadis afterwards approach, and pick up what has been left. They have no marriage ceremony, but one man and one woman always associate together. They kill tortoises, and sometimes alligators, both of which they eat, and consider most excellent food.

“The Brahmins here are both fewer in number, and less civilised, than in the other provinces of India south of the Krishna. They subsist by agriculture, priestcraft, and other devices, but are not employed as revenue servants, this being probably the only province of the south where the Brahmins do not keep the accounts.

“The next most remarkable caste are the Nairs, who are the pure Sudras of Malabar, and all pretend to be born soldiers, but they are of various ranks and professions. The highest in rank are the Kirit, or Kirum Nairs, who on all public occasions act as cooks, which, among Hindoos, is a sure mark of transcendent rank, for every person may eat food prepared by a person of higher rank than himself. The second rank of Nairs are more particularly named Sudras, but the

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whole acknowledge themselves, and are allowed to be, of pure Sudra origin. There are altogether eleven ranks of Nairs. This caste formed the militia of Malabar, directed by the Brahmins, and governed by rajahs, before the country was disturbed by foreign invasion; their submission to their superiors was great, but they exacted deference with an arrogance rarely practised by Hindoos in their state of dependence. A Nair was expected instantly to cut down a Tiar (cultivator) or Mucua (fisherman) who presumed to defile him by touching his person; and a similar fate awaited a Poliar or Pariar who did not turn out of his road as a Nair passed. The peculiar deity of the Nair caste is Vishnu, but they wear in their forehead the mark of Siva. The proper road to heaven they describe as follows:—The votary must go to Benares, and afterwards perform the ceremony in commemoration of his deceased ancestors at Gaya. He must then take up water from the Ganges, and having journeyed over an immense space of country, pour it on the image of Siva, at Rameswara, in the Straits of Ceylon. After this he must visit the principal places of pilgrimage—such as Juggernaut, in Orissa, and Tripetty, in the Carnatic. He must always speak the truth (to a native a hard penance), give much charity to poor and learned Brahmins, and, lastly, he must frequently fast and pray, and be very chaste in his conduct."

The state of things described in the foregoing quotations has been modified, so far as slavery, personal or predial, is concerned, the powerful hand of the East India Company having been put forth on behalf of the unhappy and oppressed; but so far as the spirit of caste operates, it is still the same—remorseless, vain, and spiritually assuming.

The influence of this feature of the religion of India may be seen perhaps in the character of its soldiery as much as in any other way. From the pride and exclusiveness of caste, it must be obvious that it would prove a serious impediment to the good discipline of a native army. Mutinies have frequently occurred in consequence of the rules of a soldier's duty interfering, or appearing to interfere, with the prerogatives and obligations of caste. The recent revolt of the Bengal army had its origin in such a cause. It is unnecessary in this place to enter into the question whether the greased cartridges distributed to the men was the sole cause, or whether a Mohammedan conspiracy had not existed, which found a fortunate occasion in the cartridge question for enlisting the sympathy of the Brahmins. This matter was itself sufficient to inflame the bigotry of the

whole Bengal army, and it ought to have been known to the officials that it was so. Among the prejudices of the Brahmin is a conviction that to taste the fat of kine is ceremonially unclean, and deprives him of caste, although abstinence from it is not enforced by the Vedas. The Mussulmen of every caste (for the Mohammedans of India have to a certain extent adopted the distinctions and rules of caste) regard swine's flesh in the same light. The cartridges distributed to the Bengal army were, or, which is the same thing in the matter, were supposed to be, greased with both these objectionable materials, and when the allegation that such was the case became known to the troops, they revolted, *preferring death to loss of caste!*

Many ingenious arguments have been used to prove that the objection of the Brahmins was assumed rather than real, but it is clear to any impartial person that this single cause was sufficient for the revolt. The argument chiefly used to prove that it was not, is the use of these very cartridges by the revolted against the British. This admits of two replies—first, in all superstitious creeds, that which is supposed to be wrong ceremonially, and even morally, ceases to be so when the church or religion of the devotees is served by the infraction; the end sanctifies, or justifies, or at all events excuses the deed. To use the unclean cartridge in the service of the infidel would be loss of caste—death—worse than death; to use it in the name and service of religion against the infidel, and against the infidel in the very matter of an attempt to enforce its use upon the faithful, would expiate the deprivation of caste involved, and restore the unwilling delinquent: in the one case he would be regarded as an apostate, in the other a confessor. But, independent of that reply, there is a second—the revolted did not use the teeth, nor taste the forbidden thing; they used the hand, a less expeditious way of loading, but it saved caste. The rules of the British service compelled the use of the teeth; the soldier could not, therefore, load with the regulation cartridge without violating conscience, which the Honourable East India Company promised to respect. The sepoy upon whom this violation of conscience was enforced, regarded the compact between him and the company as broken, and, as a persecuted man, he revolted. He was not in his own opinion false to his salt, but the government was, as he believed, false to him. The words of the military regulation for loading are as follow:—"First bring the cartridge to the mouth, holding it between

the forefinger and thumb, with the ball in the hand, and bite off the top elbow close to the body." When the suspicions of the sepoy had been excited, in consequence of the cartridges being greased, General Hersey recommended the adaptation of "a new mode of drill," recommended by Major Boniteux, commanding the depot of musketry at Dum Dum. His words were, "breaking the cartridge with the hand instead of by biting it."\* It is remarkable that the native artillerymen never objected to *handling* the grease applied to the gun-wheels. Had there been a regulation order for them to put it to their teeth or lips, they would have revolted in consequence, as certainly as did the infantry, and portions of the cavalry, from the like cause. It was in sympathy with the infantry that the cavalry in some cases, and the artillery in many cases, joined the revolt. The artillery made no complaints nor demands, and no murmurs were heard among them. They joined in the struggle, so far as they did join, for the aid of their persecuted brethren, as they regarded them, and in defence of their religion.

The mutiny of Vellore, which figures so largely in the history of India, was not provoked by a cause so intensely irritating as the question of the greased cartridges, and yet no one now denies that that revolt was caused by an apprehension that the government desired to tamper with the religion of the soldiers. At first the cry of conspiracy was raised then as now, but it was soon dissipated, and the language of Professor Wilson sets the question outside the circle of argument:—"Upon considering, therefore, the utter improbability of any combined co-operation of the Mohammedan princes of the Deccan with the sons of Tippoo, the absence of all proof of its existence, the extension of the discontent to places where no political influence in their favour could have been exerted, the prevalence of disaffection among the Hindoos as well as the Mohammedans, and, finally, admitting the entire adequacy of the cause to the effect, there can be no reason to seek for any other origin of the mutiny than dread of religious change inspired by the military orders. Here, however, in fairness to the question of the conversion of the natives of India to Christianity, the nature of the panic which spread amongst the sepoy requires to be candidly appreciated. It is a great error to suppose that the people of India are so sensitive upon the subject of their religion, either Hindoo or Moham-

edan, as to suffer no approach of controversy, or to encounter adverse opinions with no other arguments than insurrection and murder. On the contrary, great latitude of belief and practice has always prevailed among them, and especially among the troops, in whose ranks will be found seceders of various denominations from the orthodox systems. It was not, therefore, the dissemination of Christian doctrines that excited the angry apprehensions of the sepoy on the melancholy occasion which has called for these observations, nor does it appear that any unusual activity in the propagation of those doctrines was exercised by Christian missionaries at the period of its occurrence. It was not conversion which the troops dreaded, it was compulsion; it was not the reasoning or the persuasion of the missionary which they feared, but the arbitrary interposition of authority. They believed, of course erroneously, that the government was about to compel them to become Christians, and they resisted compulsory conversion by violence. The lesson is one of great seriousness, and should never be lost sight of as long as the relative position of the British government and its Indian subjects remains unaltered. It is not sufficient that the authority of the ruling power should never interpose in matters of religious belief; it should carefully avoid furnishing grounds of suspicion that it even intends to interfere."\* Had the warning given by the astute and learned professor been heeded, the question of the greased cartridges would never have arisen, and the Bengal army would not have been lost. That Mussulmen conspiracies existed in various places is probable, and that a general impatience of the authority of the Christians prevailed among the Mohammedans, is as indisputable as that they took the earliest occasion of turning the revolt to their own account; but that the inexorable rules of caste, placed in opposition to an imprudent, stupid, and unintentional attempt to violate it, caused the revolt, is a verdict to which most men must come who read the records of the military rebellion of 1857 in the Bengal presidency. The rapid spread of disaffection does not require the theory of a pre-existing conspiracy to account for it. In the nature of things the like would occur when the revolt in the first instance had a caste origin. The philosophy of its rapid extension was expressed by Sir Charles Napier in a single paragraph when writing of the probability of military insurrection in India:—"In all mutinies some men more

\* Appendix to Papers, &c., pp. 36—38; Letter from the Governor general in Council to the Court of Directors, April 8, 1857; *Mutinies in the East Indies*, pp. 3, 4.

\* *India*, Mill and Wilson, vol. vii. p. 140.

daring than others are allowed to take the lead, while the more wary prepare to profit when time suits. A few men in a few corps, a few corps in an army, begin; if successful, they are joined by their more calculating and by their more timid comrades."

The imprudence and oversight of British officials made the occasion of the revolt, the operating principle was caste. The following extract from the deposition of a jemadar of native infantry depicts the state of mind of the soldiers, the despair of preserving their fealty with their honour and their caste, and the cruel vindictiveness which a sense of the greatest injury conceivable by them inspired: "On the night of the 5th instant (February, 1857), soon after eight o'clock, roll-call, two or three men (sepoys) came to me, and made me accompany them to the parade-ground, where I found a great crowd assembled, composed, to the best of my belief, of the men of the different regiments at this station. They had their heads tied up with cloths, having only a small part of the face exposed. They asked me to join them, and I asked them what I was to join them in. They replied that they were willing to die for their religion, and that if they could make an arrangement that evening, the next night, February 6th, 1857, they would plunder the station, and kill all the Europeans, and then go where they liked." The institution of caste must always be a source of insubordination in the army, and danger to the state.

The native princes, Hindoo and Moham-medan, are so much under caste prejudices, and so enslaved by superstitious observances, that they lead lives as puerile as their retainers, and exhibit a judgment on matters of conscience and religion utterly feeble. Even princes of the Sudra caste have crouched to the Brahmin, and subjected themselves to the most abject ceremonies. The following specimen of the superstitious thralldom of a prince rendered infamous by his cruelties, will exhibit the weak and absurd religious character even of men of vigour in other relations of life. This picture is drawn by no unfriendly hand, but by one rather disposed to palliate and soften down the inexcusable folly and hard features of the superstition. The sanguinary Nana Sahib, whose butcheries at Cawnpore have filled the world with horror, is the subject of the sketch. *Ex uno disce omnes.* "Here sat the maharajah on a Turkey carpet, and reclining slightly on a huge bolster. In front of him were his hookah, a sword, and several nose-gays. His highness rose, came forward, took my hand, led me to the carpet, and begged of me to be seated on a cane-bottomed arm-chair, which

had evidently been placed ready for my especial ease and occupancy. A hookah is called for by the rajah, and then at least a dozen voices repeat the order—'*Hookah lao sahib ke waste*' (bring a hookah for the sahib). Presently the hookah is brought in; it is rather a grand affair, but old, and has evidently belonged to some European of extravagant habits. . . . While I am pulling away at the hookah, the mensahibs, or favourites of the rajah, flatter me in very audible whispers. 'How well he smokes!'—'What a fine forehead he has!'—'And his eyes! how they sparkle!'—'No wonder he is so clever!'—'He will be governor-general some day.'—'Khuda-Kuriu' (God will have it so). . . . *Native rajah (in a loud voice).* 'Moonshee!'—*Moonshee (who is close at hand).* 'Maharaj, protector of the poor!'—*Native rajah.* 'Bring the petition that I have laid before the governor-general.' The moonshee produces the petition, and, at the instance of the rajah, reads, or rather sings it aloud. The rajah listens with pleasure to its recital of his own wrongs, and I affect to be astounded that so much injustice can possibly exist. During my rambles in India I have been the guest of some scores of rajahs, great and small, and I never knew one who had not a grievance. He had either been wronged by the government, or by some judge whose decision had been against him. In the matter of the government it was a sheer love of oppression that led to the evil of which he complained; in the matter of the judge, that functionary had been bribed by the other party. It was with great difficulty that I kept my eyes open while the petition—a very long one—was read aloud. Shortly after it was finished I craved permission to retire, and was conducted by a bearer to the sleeping-room. . . . The maharajah invited me to accompany him to Cawnpore. I acquiesced, and the carriage was ordered. The carriage was English built—a very handsome landau, and the horses were English. But the harness! It was country made, and of the very commonest kind, and worn out, for one of the traces was a piece of rope. The coachman was filthy in his dress, and the whip that he carried in his hand was an old broken buggy whip, which some European gentleman must have thrown away. On the box, on either side of the coachman, sat a warlike retainer, armed with a sword and a dagger. In the rumble were two other retainers, armed in the same manner. Besides the rajah and myself there were three others (natives, and relatives of the rajah) in the vehicle. On the road the rajah talked incessantly, and among things that he told

me was this in reference to the praises that I bestowed on his equipage:—‘Not long ago I had a carriage and horses very superior to these. They cost me 25,000 rupees, but I had to burn the carriage, and kill the horses.’—‘Why so?’—‘The child of a certain sahib in Cawnpore was very sick, and the sahib and the mensahib were bringing the child to Bithoor for a change of air. I sent my big carriage for them. On the road the child died, and of course, as a dead body had been in the carriage, and as the horses had drawn that dead body in that carriage, I could never use them again.’ The reader must understand that a native of any rank considers it a disgrace to sell property. ‘But could you not have given the horses to some friend, a Christian or a Mussulman?’—‘No; had I done so it might have come to the knowledge of the sahib, and his feelings would have been hurt at having occasioned me such a loss.’ Such was the maharajah commonly known as Nana Sahib. He appears to be not a man of ability, nor a fool. He was selfish, but what native is not? He seemed to be far from a bigot in matters of religion; and although he was compelled to be so very particular about the destruction of his carriage and horses, I am quite satisfied that he drank brandy, and that he smoked hemp in the chillum of his hookah.”

Terrible as was the practice of Suttee, which was abolished by the government in December of the year 1829, and oppressive as the bondage of India was, which continued with little mitigation until August, 1838, when the government suppressed it, neither of these aspects of the character of the religion of the Hindoos surpassed in barbarity the robbery and assassination which, under the name of Thug, and various other designations, exist to this day. Caste, which is not merely a social institution or an enactment of Hindoo civil law, but a religious institution, dependent upon the creed of those who observe it, is answerable for these foul deeds. “The Hindoos have some peculiarities that do not admit of classification. As they have castes for all the trades, they have also castes for thieves, and men are brought up to consider robbing as their hereditary occupation. Most of the hill tribes bordering on cultivated countries are of this description; and even throughout the plains there are castes more notorious for theft and robbery than gipsies used to be for pilfering in Europe. In their case hereditary professions seem favourable to skill, for there are nowhere such dextrous thieves as in India. Travellers are full of stories of the patience, perseverance, and address with which they will steal, unper-

ceived, through the midst of guards, and carry off their prize in the most dangerous situations. Some dig holes in the earth, and come up within the wall of a well-closed house; others, by whatever way they enter, always open a door or two to secure a retreat, and proceed to plunder, naked, smeared with oil, and armed with a dagger, so that it is as dangerous to seize as it is difficult to hold them. One class, called Thugs, continually travel about the country, assuming different disguises—an art in which they are perfect masters. Their practice is to insinuate themselves into the society of travellers whom they hear to be possessed of property, and to accompany them till they have an opportunity of administering a stupefying drug, or of throwing a noose over the neck of their unsuspecting companion. He is then murdered without blood being shed, and buried so skillfully, that a long time elapses before his fate is suspected. The Thugs invoke Bhawani, and vow a portion of their spoil to her. This mixture of religion and crime might of itself be mentioned as a peculiarity, but it is paralleled by the vows of pirates and banditti to the Madonna; and in the case of Mussulmen, who form the largest portion of the Thugs, it is like the compacts with the devil, which were believed in the days of superstition. It need scarcely be said that the long descent of the thievish castes gives them no claim on the sympathy of the rest of the community, who look on them as equally obnoxious to punishment, both in this world and the next, as if their ancestors had belonged to the most virtuous classes. The hired watchmen are generally of these castes, and are faithful and efficacious. Their presence alone is a protection against their own class, and their skill and vigilance against strangers. Gujerat is famous for one class of people of this sort, whose business it is to trace thieves by their footsteps. In a dry country a bare foot leaves little prints to common eyes, but one of these people will perceive all its peculiarities, so as to recognise it in all its circumstances, and will pursue a robber by these vestiges for a distance that seems incredible.”\*

The religious condition of considerable numbers of the people in the remoter parts of India, and in places less accessible, is not so much influenced by caste prejudices as that of the people in the rich and cultivated portions of the country, or near the great cities and centres of native or English government. This circumstance has led many public men to state that the distinction of caste was altogether on the wane. The Rev. Mr. Miall,

\* Elphinstone, lib. iii. cap. xi. p. 191.

the talented editor of the *Nonconformist* newspaper, and late member for Rochdale, boldly affirmed, at a public meeting in 1857, that caste was perishing all over India, and would have died out before now, but for the support given to it by the government of the East India Company. This view receives a seeming support from the fact that the members of particular castes, soldiers of native regiments in the company's service, have sometimes agreed to dispense with the customary observances which their caste prescribed. It is, however, a delusion to suppose that, in the main, the power of the institution is shaken, however inconsistent the casuistry of particular bodies of men may appear, when acting under a strong temptation to set some of its rules aside. No person well acquainted with the condition of India, as a whole, or with the mental habits of the races which people it, would support the opinion expressed by Mr. Miall, and which, upon the faith of his statement, many not conversant with India are likely to receive. The vast multitudes of Hindoostan cling tenaciously to the prescriptions and distinctions of this institution. There are, however, in Central India more particularly, predatory tribes who, unless they consider themselves of the thief or of the Thug class, do not observe caste at all, but who are sunk in the grossest idolatry, brutality, and crime:—"The hills and forests in the centre of India are inhabited by a people differing widely from those who occupy the plains. They are small, black, slender, but active, with peculiar features, and a quick restless eye. They wear few clothes, are armed with bows and arrows, make open profession of plunder, and, unless the government is strong, are always at war with all their neighbours. When invaded, they conduct their operations with secrecy and celerity, and shower their arrows from rocks and thickets, whence they can escape before they can be attacked, and often before they can be seen. They live in scattered, and sometimes movable hamlets, are divided into small communities, and allow great power to their chiefs. They subsist on the product of their own imperfect cultivation, and on what they obtain by exchanges or plunder from the plains. They occasionally kill game, but do not depend on that for their support. In many parts the berries of the mahua-tree form an important part of their food. Besides one or two of the Hindoo gods, they have many of their own, who dispense particular blessings or calamities. The one who presides over the smallpox is, in most places, looked on with peculiar awe. They sacrifice fowls, pour libations before eating, are guided

by inspired magicians, and not by priests, bury their dead, and have some ceremonies on the birth of children, marriages, and funerals, in common. They are all much addicted to spirituous liquors, and most of them kill and eat oxen. Their great abode is in the Vindaya Mountains, which run east and west from the Ganges to Gujerat, and the broad tract of forest which extends north and south from the neighbourhood of Allahabad to the latitude of Masulipatam, and, with interruptions, almost to Cape Comorin. In some places the forest has been encroached on by cultivation, and the inhabitants have remained in the plains as village watchmen, hunters, and other trades suited to their habits. In a few places their devastations have restored the clear country to the forest, and the remains of villages are seen among the haunts of wild beasts."\*

These representations of the low condition and sanguinary habits of the native populations are not overdrawn. Our knowledge of the various rude tribes, and of the castes in the more civilised districts, is imperfect; but the more we are acquainted with them, the better authenticated and the more enlarged our means of information, the more does it become obvious that the condition of the people is barbarous and horrible—as when the geologist brings to light some fragment of an antediluvian monster, men are astonished at the proportions, but it is only when the other fragments are found, and the huge skeleton stands to view in its completeness, that the idea of its monstrosity can be thoroughly realised.

Whatever be the moral condition of the Hindoo people, however superstitious their ideas of religion, and of religious services, they have been munificent in erecting shrines to their idolatry, and their temples greatly add to the picturesque features of the land. Some of the religious edifices are called Cave Temples. They are generally excavations from the rock, and assume proportions of magnitude and grandeur. They are extremely numerous; the rocks of Cashmere contain, it is alleged, more than twelve thousand of them. Notwithstanding their number, the vastness of many of them is sublime. They are not all devoted to the Hindoo religion, many being temples of Buddha, as are those of Ellora.

The caves of Ajunta are more vast, and there is a solemnity in their appearance which amounts to awe. These caves are not mere excavations, they are architecturally hewn in the Ghauts. Indian columns and pillars of vast size and elaborate design support, divide,

\* Elphinstone, lib. III. cap. xi. p. 193.

and decorate the spacious compartments. On these pillars protruding and receding angles, rich carvings and elaborate ornaments, show the taste and devotion of the Hindoo devotees. The walls are profusely ornamented in some instances, partly by chiselled work, partly in stucco, and in some cases rather extensively in painting, both in oil and water colours. Mr. Capper, quoting the authority of an officer of the company's service, who made drawings of many of these sacred caves in Cashmere, represents the human figure as especially well executed; while Mr. Elphinstone, relying upon the Asiatic researches, and the testimony of gentlemen skilled in architectural science, declares that the human figures are more deficient in taste than any other decorative forms, and that the total ignorance of perspective, and of the faculty of artistic grouping, is remarkable. Fruit, flowers, ornament, and mythical designs, are more successfully depicted.

The same criticism may be applied to the decoration of the superstructural temples; although of them, as well as of the cave sanctuaries, it is affirmed by some admirers of everything Indian, that they far surpass in perspective, grouping, and richness of ornament the architecture and architectural paintings and carvings of Europe of corresponding antiquity.

It is becoming a more general opinion, that the temples in a complete state which most attract the notice of Europeans for their beauty and extent, are comparatively modern; although they have been so frequently referred to as illustrating the very early development of the arts and of sacred architecture in India. There is perhaps no exception to the rule that the temples display a faculty of minute detail and richness of ornament, on the part of their constructors, rather than the bold and general comprehension and design of European genius. There are no specimens of Indian temples to be compared for simple but comprehensive boldness and dignity with the temples of pagan Greece or Rome, for solemn grandeur with the swelling domes of the best mosques of the Mohammedans, or for chaste sublimity with Christian churches.

The temples of Cashmere are the finest in India, using the term India in its broad sense; but these have such evident traces of Greek origin, as to deprive the native architects of the credit of original conception in their design. The columns are what is called Arian, and very unlike any of the many varieties found elsewhere in the Indian temples.

The general architecture of places dedicated to the gods bears a nearer resemblance to that used for the same purpose in Egypt

than to any other, yet the diversities are considerable. There is much difference in the size of the Hindoo temples. Sometimes only a single chamber, ornamented by a portico, covered with a pyramidal roof, curiously surmounted by metallic decorations, constitutes the temple. The devotee approaches a door, which alone opens into the inner *sanctum*, and presents his offerings. In other instances the sanctuary is surrounded by many courts, approached by passages and colonnades, lesser sanctuaries, devoted to minor gods, being comprehended within those courts. In one instance the circumvaling buildings comprise a space of four miles.

The general effect of the larger temples is imposing. They are frequently built in great cities, which they adorn. Sometimes they are erected in the retirement of forests, in lonely places on the banks of great rivers, especially the Ganges, and high up on plateaux of the Ghauts or Himalayas. The lonely grandeur of these isolated dwellings of the gods can hardly fail to impress the oriental imagination; and there is generally a tasteful keeping between the style of the edifice and the scenery in which it is placed, whether nestled amidst forest foliage, casting its shadow over the river murmuring round its walls, or lifting its tall towers from the mountain rock high up into the blazing light, as if alike inviting gods and men to meet within its solemn precincts. Alas! what horrid rites disfigure these costly altars! upon what dreadful scenes might these pictorial gods and heroes look, were they animated to behold for a moment the worshippers that gaze upon them! How the great enemy of man triumphs over prostrate reason, and deluded hopes, and fears, and feelings, within the spaces enclosed by those wreathed columns and stuccoed walls! He that studies her worship must, *a priori*, know that India is debased—that avarice, lust, and slaughter, are the passions which rage within the Hindoo heart, as flames from different sacrifices on the same altar are ever conflicting, yet blending as they rise. While the sacred Scriptures tell us that an “idol is nothing in the world,”—a thing to be counted nothing,—yet they also depict the degradation, passion, cruelty and crime which may be inspired by the associations with which the imagination surrounds the senseless block. India, in her state and in her history, confirms with startling verification the philosophy of idolatry which the Christian Scriptures reveal. It is the religion of India, but more especially the idolatrous religion of India, that make its people alike servile and tyrannical, weak and wicked. The following is perhaps as faithful

a moral picture as was ever drawn of any original. He who would understand India must comprehend that the sources of her degradation lie thus deep:—"To what cause, then, shall we attribute that prostration of mind and depravity of heart which have sunk a great people into wretchedness, and rendered them the object of political contempt and of moral abhorrence? The answer is readily obtained—to superstition, to the prevalence of a mighty system of religious imposture, as atrocious as it is extravagant, which in the same degree that it dishonours the Supreme Being corrupts and debases his rational creatures; which, upon the most outrageous absurdity, engrafts the most abominable vice, and rears a temple to false and filthy deities upon the ruins of human intellect and human virtue. It were criminal to conceal or palliate the real cause of Hindoo degeneracy. It is false religion, and nothing else. The gods whom the Hindoos worship are impersonations of all the vices and all the crimes which degrade human nature, and there is no grossness and no villany which does not receive countenance from the example of some or other of them. The vilest and most slanderous impurity pervades their mythology throughout, is interwoven with all its details, is at once its groundwork and its completion, its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempt against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is the essence of the system. The rites and ceremonies are worthy of the faith; they may be summed up in three words—folly, licentiousness, and cruelty. Penances, silly and revolting, are the means of expiating sin. Grossness the most horrible, both in nature and in degree, from which the most abandoned characters in the most abandoned parts of Europe would recoil, enters into public worship, and the higher festivals are honoured by an increased measure of profligacy. That unhappy class of females who everywhere else are regarded with contemptuous scorn, or with painful commiseration, are in India appendages to the temples of religion. The Hindoo faith, in perfect conformity with its character, demands barbarous as well as licentious exhibitions, and torture and death are among its most acceptable modes of service. From such deities and such modes of worship what can we expect but what we find? If the sublime example of perfect purity which true religion places before its followers be calculated to win to virtue, must not universal con-

tamination be the necessary consequence of investing pollution and crime with the garb of divinity? If men find licentiousness and cruelty associated with the ceremonies of religion, is it possible that they should believe them to be wrong? Can they be expected in private life to renounce as criminal, practices which in public they have been taught to regard as meritorious? Will they abhor in the world that which they reverence in the sanctuary? It were absurd to believe it. The Hindoo system prescribes the observance of frivolous ceremonies, and neglects to inculcate important moral duties. But its pernicious influence does not terminate there; it enforces much that is positively evil. By the institution of castes it estranges man from his fellows, and shuts up avenues of benevolence; invests one part of society with the privilege of unrestrained indulgence, casting over them the cloak of sanctity, however unworthy,—shielding them from the consequences of their actions, however flagitious, and condemns another to hopeless and perpetual debasement, without the chance of emancipation or improvement. A system more mischievous or iniquitous, better calculated to serve the interests of vice, or destroy those of virtue, seems beyond the power of the most perverted ingenuity to frame."\*

Hindooism or Brahminism is not the only form of ancient religion prevailing in Hindoostan and the neighbouring countries. Buddhism approaches nearest to it in antiquity, and is far more extensively professed. The religion of Buddha is not of much influence in India proper, but in Thibet, China, Tenasserim, Pegu, Birmah, Japan, and other countries of Eastern Asia, it is the prevailing religion. In the island of Ceylon it is the religion of nearly the whole population. The founder of this new creed was born late in the seventh century before Christ, and was, or at all events is reputed to have been, the son of a Hindoo king. His name was Sakya, or Gotama, by both of which designations he is known, but is more generally called Gotama Buddha. The term Buddha seems to be a title expressive of his attainments and exalted being, for it means *intelligence*. Early in the sixth century before Christ he set up for a prophet and teacher, and for half a century exerted himself in the propagation of his doctrines, which rapidly spread through Hindoostan and the neighbouring countries. It was ultimately nearly extirpated in India by persecution on the part of the Brahmins, but it continues to this day, and is the faith of

\* *India: its State and Prospects*, by Edward Thornton.

multitudes in China, Birmah, British Birmah, Japan, Ceylon, and in portions of Nepaul and Thibet. There are more votaries of this belief than of any other religion, true or false, in the world. Gotama was originally a very pious Hindoo, of the caste of the Kshatriyas, and the Brahmins allege that he was moved to become an apostate by envy of the superior caste of the Brahmins, whose privileges he could not attain, although being the son of a king. His votaries say that, by a life of austerity and contemplation, he attained to the true philosophy, and reformed the errors of mankind. His creed is atheistical materialism. The being of a god is denied, the eternity of matter and its essential and inherent power to produce all organisations without any external action upon it is affirmed. Yet there is not unity of opinion among the followers of Buddha; for while in China and parts of Tartary they are atheistical, in Nepaul, Thibet, and other parts of Tartary they are theists, but deny the creation, government, and providence of God. They represent him as a being whose apathy to all external things constitutes his happiness, and they regard the attainment of a similar apathy by themselves as the perfection of life. Some sects of the Buddhists believe that God and matter are the same; that matter is the exterior of God, and its productive and reproductive power they describe as the involuntary, and, some of them say, unconscious action of the Deity. In some parts of the East they are polytheists, but this view is confined to the vulgar. In the industriously compiled and clever book on Christianity in Ceylon, written by Sir Emerson Tennant, errors of statement have arisen from a want of perception of this sectarian discrepancy.

There are in the system of Buddha various orders of superior intelligences—i. e. glorified men, who have made themselves what they are by penances and wisdom. The process by which such high attainment is reached is transmigration, which goes on through various worlds, and has gone on in various worlds before the subject of the mysterious changes was an inhabitant of this earth. The Buddhas are the highest order of intelligences; of them there are many, sixteen chief Buddhas having reached the highest state of felicity; the last of them was Gotama, by whom the mystery was revealed. The religious exercises consist of penances and bodily mortifications, which are systematised. The most intense devotees unite themselves into associations, as monks and nuns in Roman Catholic Christendom. Buddha is not ostensibly worshipped; he is the prophet, exemplar,

and guide of men, who may, like him, be finally absorbed into the deity, so as to have no separate existence. Those who refuse to adopt any terms recognising the existence of deity in any sense, hope to attain an intellectual existence perfectly passionless, and which is happy in a serene tranquillity, which allows of no action, nor permits any action upon itself from any form of existence beyond it.

Religious houses for women have gradually disappeared, but extensive confraternities exist wherever Buddhism flourishes. The priests or monks wear robes of yellow cloth, go barefooted, live by alms, abstain from animal food, or at least from killing animals for food, and most religiously shave the head in the form of the Roman tonsure. Many wear a thin gauze on the lips and nostrils, to prevent insect life from touching them. They profess a high standard of morality—as high as that of the Vedas—probably higher than that contained in those books; but, as in the case of the Brahmins, and other professors of the Brahminical religion, a subtle and corrupt casuistry eludes the standard, and the followers of Buddha exhibit all the cruelty, treachery, licentiousness, and avarice prevailing in China, in which vices they are nearly as deeply sunk as the worshippers of Brahma.

Dr. Cooke Taylor defined Buddhism as being a philosophical, political, and religious reformation of Brahminism. It is not clear whether the learned gentleman meant that it professed to be so, as one might suppose he would, after a comparison of the two systems—for it assuredly was no improvement upon the religion of the Vedas, as it existed six centuries before Christ. The political and moral philosophy of the Vedas, and the religious theory of those books, with all their defects, are superior to the cold abstractions and miserable materialism of Buddha. When the same historian describes the new system as substituting sanctity for sacrifice, it would appear as if the pleasing alliteration of the sentence in some degree concealed the fact from the cognizance of the writer. The Hindooism of Gotama Buddha's day taught humility, reverence, and the necessity of sinful creatures approaching the divinities by media that were intercessory and expiatory. The "sanctity" of Buddhism is a frigid self-righteousness, in which, according to Mr. Hodgson, "the ascetic despises the priest, the saint scorns the aid of mediators."\* The sentence of Mr. Hodgson is only applicable, however, to what he calls "genuine Buddhism," for no race of devotees

\* *Asiatic Researches.*

were ever more priest-ridden by their monks than the followers of this sect; and with all their vague notions of deity, they, in some of the many nations where their belief is received, offer sacrifices both expiatory and eucharistical. Offerings of various kinds are also presented to deceased men whose virtues merited especial reverence, and sometimes even to demons, who are always represented as capable of good actions, and of ultimately purifying themselves, until they also are absorbed into the divine essence.

Dr. Taylor rather obscurely intimates that the extravagance of princes, and the popular disposition to attribute to them virtue in proportion to their lavish excesses, suggested to Gotama Buddha the idea of a reformation, by which contempt of human affairs and self-denial would become the great tests of virtue. There is no proof that such was the case. It is plain, from the Buddhist system, that, like the Brahminical, it had its origin in the Babylonian philosophy, each adopting prominently the features of that system which the other neglected—the Brahmin regarding the theological aspect of Babylonianism, the Buddhist looking rather to the philosophical. The founder had evidently studied that philosophy, and pointed it out to the people as a neglected portion of the doctrines of their fathers. He found traditions in existence which facilitated the progress of his propagandism.

Notice has been already taken of the tonsured priests or monks of Buddha, the tonsure being Babylonian in its origin. The Buddhists of Tartary use the sign of the cross as a charm to dispel invisible dangers, and reverence the form of the cross in many ways, proving the Babylonish origin of the system. The mystic Tau, the initial of the name Taumuz (or Tammuz) was originally written †. This was marked on the foreheads of the worshippers when they were admitted to the mysteries. The Tau was half the labarum, the idolatrous standard of early pagan nations—the other half being the crescent. The former was the emblem of the Babylonian Bacchus—the latter of Astarte, the Queen of Heaven. In every nation possessing a creed or a philosophy the same sign has been used, having the same derivation. At Nineveh it was found among the ruins as a sacred emblem.\* In Egypt it was similarly used, as is well known.† The Spanish priests were astounded to find the cross worshipped in Mexico.‡ These were all streams from the same fountain—Babylon. The monasteries which are so numerous among the Buddhists, and the nunneries which, although fallen into disrepute in India proper, still

exist in Buddhist countries, were purely Babylonian in their origin. The monasteries of Babylon were devoted to the Babylonian Messiah, and the nunneries to the Madonna. The vestal virgins of Rome, the Scandinavian priestesses of Freya, who vowed perpetual virginity,\* and the lady virgins of Peru,† were all copies of the same original. Prescott, in his *Peru*, expresses his astonishment at finding that the institutions of ancient Rome were to be found among the South American Indians. It is still more surprising that both are not traced more generally to their real source, that from which the Buddhists derived theirs—ancient Babylon.

The Buddhists are not considered idolaters by any writers of reputation, yet it would be an error to suppose that they are free from the superstitious use of idols. The original idolatry of Babylon, consisted in paying a relative honour of a sacred kind to the images of the divine beings or attributes thus represented. The primitive idolatry of the Brahminical religion was the same. Buddhism adopts practically the same theory. It reverences its chief ascetics, as the Brahmins do their minor gods; and it makes images of the Buddhas, and images emblematical of the transmigrations and chief facts in the spiritual history of its saints. A recent correspondent of the *Times* London newspaper relates the surprise he felt at discovering idolatry and a species of atheistical materialism as prevailing together, and professed even by the same persons, in the year 1857. Indeed, atheism of the Buddhist order is strangely mixed up in the minds of most of the Chinese with idolatrous superstitions of Babylonian origin, and probably by way of Hindoostan. The following letter from the China correspondent of the journal just mentioned confirms the above remarks as to the genius and practical character of Buddhism. The letter is dated village of Seehoo, August 14th, 1857:—

“Our days were passed in the great Buddhist temples and in the monasteries of the Bonzes. They take us to the Temple of the Great Buddha—a mighty bust forty feet high, carved out of the rock, and gilt; thence to a still larger temple, where a moving pagoda and forty-nine colossal idols commemorate the forty-nine transmigrations of Buddha. These temples, however, great as they are in size and gorgeous grotesqueness, are but as little Welsh churches compared to the wonders of the ‘Yun Lin,’ the ‘Cloudy Forest.’ This is not so much a temple as a region of temples. It is suggestive of the scenes of those ancient pagan mysteries where

\* Maillet's *Northern Antiquities*, vol. i. p. 120.

† Prescott's *Peru*, vol. i. p. 103.

\* Layard.

† Bryant.

‡ Prescott.

the faith and fortitude of neophytes were tried, and their souls purified by successive terrors. It is a limestone district, abounding in caves and far-reaching dark galleries, and mysterious internal waters. These natural opportunities are improved by a priest and an altar in every cave, gigantic idols cut into the rock in unexpected places, rays of heavenly light which only the faithful votary ought to be able to see, but which, as they come through holes bored through the hill, sceptics sometimes catch sight of; inscriptions two thousand years old,\* but deepened as time wears them. The place is a labyrinth of carved rocks, a happy valley of laughing Buddhas, and queens of Heaven, and squatting Buddhas, and hideous hook-nosed gods of India. There is a pervading smell of frankincense, and the single priest found here and there in solitary places, moaning his ritual, makes the place yet more lonely; and through this strange scene you pass through narrow paths to the foot of the colossal terrace steps which mount to the great temple itself. The wild birds are flying about this vast echoing hall of Buddha; the idols are still bigger, and still more richly gilt. In the great 'gallery of five hundred gods' all that can be done by art, laborious, but ignorant of beauty, reaches its climax. The cowed but tonsured bonzes come forth to greet us. Excellent tea and great choice of sweetmeats await us in the refectory.

"The wonders of this Hangchow Lake deserve better description than the object of these letters will allow me to attempt. The temple and tomb of the faithful minister of state, Yo Fei, occupy acres of ground and thousands of tons of monumental wood, stone, and iron. The imperial palace upon the lake, with its garden of rock-work and green ponds, its large library of unused books, its dim metal mirrors, richly embroidered cushions, and rickety old chairs, opened to us with great difficulty, and under the immediate pressure of the almighty dollar. I hope some one under less imperative obligation to eschew the merely picturesque, and to seek only for facts which may have a practicable bearing, may yet describe these objects. My favourite eventide occupation was to ascend one of these hills, and sit at the foot of one of these half-burnt pagodas which stand about like blasted cypress-trees, and look down upon the Hangchow. The famous city lies like a map beneath me. Not a curl of smoke—not a building more lofty

than the orthodox two-storied joss-house. I can see not only public temples, but also many of those private ancestral temples, which are to a Chinese gentleman what the chancel of his parish church is to an English squire. Little gardens, perhaps not forty feet square, full of weeds, and rockwork, and little ponds; an oblong pavilion, with tablets upon the walls, descriptive of the names and achievements of the ancestors,—a kneeling-stool, an incense vase, candlesticks, a brazier to burn paper made in imitation of Sycee silver, and a sacrificial tub—such is a Chinaman's private chapel. Here he comes on solemn days, and, the garden being weeded, and all things painted and renewed for the occasion, he prays and sacrifices to his ancestors, and feasts with his friends. If the Chinaman has a superstition, this is it. His Buddhism is a ceremonial to the many, and a speculative philosophy to the adept, no more.

"Mr. Edkins' object in visiting the temples of the lake was to hold controversy with the priests, so I had more opportunity of hearing what they really believe than usually falls to the lot of travellers who cannot read the Pali books. They did not feel his arguments against idolatry. They treat their grotesque gods with as much contempt as we do. They divide the votaries into three classes. First come the learned men, who perform the ritual, and observe the abstinence from animal food, merely as a matter of discipline, but place their religion in absolute mental abstraction, tending to that perfection which shall fit them to be absorbed into that something which, as they say, faith can conceive, but words cannot describe. Secondly come those who, unable to mount to this intellectual yearning after purification from all human sentiments, strive by devotion to fit themselves for the heaven of the western Buddha, where transmigration shall cease, and they shall for all eternity sit upon a lotus-flower, and gaze upon Buddha, drawing happiness from his presence. Thirdly follow the vulgar, whose devotion can rise no higher than the sensual ceremonies, who strike their foreheads upon the steps of the temples, who burn incense, offer candles made from the tallow-tree, and save up their cash for festival days. So far as my experience goes, this class is confined almost entirely to old women, and the priests say that their one unvarying aspiration is that at their next transmigration they may become men.

"Such is Buddhism as we see it in China. But this is not all. A Chinese poet, who eight hundred years ago built an ugly straight-down in this beautiful Lake of Sec-hoo about the same time invented the Ten

\* This is probably an error; Buddhism has been proved incontestably to be no older than the date ascribed to it in this History. These temples were erected since Anno Domini.

Gods of Hell, and grafted them upon the Buddhist faith to terrify men from crime. There is also a reformed sect of Buddhists, who call themselves 'Do-nothings,' and who place the perfection of man in abstaining from all worship, all virtue, and all vice. When the Jesuit missionaries saw the mitres, the tonsure, the incense, the choir, and the statues of the Queen of Heaven, they exclaimed that the devil had been allowed to burlesque their religion. We Protestants may almost say the same. These reformed Buddhists deduce their origin from a teacher who was crucified in the province of Shantung some six hundred years ago, and they shock the missionaries by blasphemous parallels. I have heard that the present Bishop of Victoria investigated this sect, and sent home an account of them, but, for some reason, the statement was suppressed.

"Then we have the Taoists, or cultivators of perfect reason, which is a philosophy having also its temples and its ceremonies. We have the worship of Heaven, which is the prerogative of the emperor, and we have the state religion, the philosophy of Confucius, which is but metaphysics and ethics.

"All these may form good subject of discussion to laboriously idle men, but they are of very little practical importance. They are speculations, not superstitions. They are thought over, they are not felt. They inspire no fanaticism, they create no zeal, they make no martyrs, they generate no intolerance. They are not faiths that men will fight for, or die for, or even feel zealous for. Your Chinese doctor is a man of great subtlety, of great politeness, but of the coldest indifference. He is a most pachydermatous beast, so far as the zeal of the Christian missionary is concerned. 'Do you believe in Jesus Christ?' asks the missionary after long teaching, patiently heard. 'Certainly I do,' coldly answers the hearer. 'But why do you believe? Are you convinced—do you feel that what I have been saying is true?'—'I believe it because you say so,' is the polite and hopeless answer.

"It is this which makes the earnest missionary despond. A Chinaman has no superstition.\* He has nothing that can be overthrown, and leave a void. He will clin his joss, burn crackers before he starts on a voyage, or light a candle for a partner or a useful clerk who may be in danger of death. But it's only hope of 'good luck,' or fear of 'bad luck.' The feeling is no deeper than that which in religious and enlightened Eng-

land causes so many horse-shoes to be nailed up to keep out witches, or which makes decent housewives, who can read and write, separate crossed knives, throw pinches of salt over their shoulder, and avoid walking under a ladder.

"Clustered upon this hill, within the walls of Hangchow, are temples of all these varied forms of paganism, and perhaps within the year the same idolater has bowed in all of them. Two lofty green mounds are perhaps too large for mere private tombs, and mark the spot of some public hero-worship; but in other cases the architecture of the sacred and public edifices is all alike, and you cannot distinguish temples from custom-houses or mandarin offices."

The illustration of Buddhism afforded by the foregoing extract is very remarkable. No modern traveller has probably possessed similar opportunities of witnessing the Buddhist religion in its full practical exhibition as the writer, and it affords a singular and striking exhibition of what Buddhism is where its power is unchecked.

Another religion of Hindoostan is that of the Jains. Dr. Cooke Taylor calls their religion a branch of Brahminism; it might with more propriety be termed a branch of Buddhism. In most of their doctrines these two religions agree, and in very many of their practices. Yet the Jains adopt and multiply the Hindoo gods. They, however, regard all the gods of Hindooism—even the *dies majora*—as inferior to certain saints of their own, whom they call Tirtankeras, of whom there are seventy-two.\* They erect temples, and have colossal images of their Tirtankeras placed in them, also marble altars, and likenesses of their saints above them in relief.

There is one peculiarity which strikes Europeans, and particularly Roman Catholic Europeans,—the practice of auricular confession. This prevailed in ancient Babylon, like all, or nearly all, the chief superstitions of heathen nations. The Tartars are represented as using the confessional by Humboldt, and the Mexicans by Prescott. Humboldt did not seem to be aware that the Tartars whom he represents thus were of the sect of the Jains; some of them were probably Buddhists, or professing a mixture of Jainism and Buddhism. Dr. Stevenson, of Bombay, has proved that the Jains extensively adopt this exercise. Dr. Cooke Taylor represents them as having no priests; Mr. Elphinstone, on the contrary, describes their religious leaders by that name. There are no bloody

\* The writer furnishes abundant proof that the Buddhist is almost as much a slave to superstition as the Brahmins, although there is less of heart in his religion.

\* Dr. Cooke Taylor represents them as twenty-four, but this is an error; there are three sets of Tirtankeras, each twenty-four in number.

sacrifices among them, but bloodless offerings are presented to their saints, and to the gods of the Hindoo Pantheon, by officials sacredly set apart for such purposes. They are as much priests as those of the Hindoo religion.

The Jains' religion originated about the sixth century of our era. It attained the acme of its elevation and influence in the twelfth, and, after maintaining its position for about one hundred and fifty years, rapidly declined. Their chief seats of power are in the west of India. They are much addicted to commercial pursuits and banking. Several very rich bankers are numbered among them. The Brahmins persecuted them, as they did the Buddhists, and with similar success; indeed, with the exception of the Mohammedans, the followers of Brahma are the most bigoted and persecuting of any sect in India.

Brahminism, Buddhism, and Jainism, are represented as religions of Hindoo origin, but other systems which have existence in India are generally described as of foreign origin. Buddhism and Jainism certainly originated in Hindoostan, but Brahminism, in its ancient and peculiar characteristics, was known in Persia\* in times as remote as any of which we have an account in Hindoo history.

Gheberism was imported into Hindoostan from Persia, of which country it is supposed to have been the most ancient form of religion. Its votaries are known in India by the name of Parsees. These people are scattered through various parts of India, and are few in number as compared with the other sects. The object of their adoration is the sun, and fire as supposed to come from that source. Their prophet is Zoroaster. The origin of fire-worship is Babylonian; it is another stream of idolatry from the great source.

The Ghebers trace their doctrines to "Malek Gheber" (the mighty king); and he is undoubtedly identical with Nimrod, the first who began to be mighty (Gheber), and the first Molech, or king. The title which Berossus, the Chaldean historian, gives to Nimrod is Al-orus (the god of fire). During the lifetime of Nimrod he assumed to be the Bolken,† or priest, of the sun, or priest of Baal. Fire being the representation of the sun, it was also worshipped as emanating from the one god, which the sun was then considered to be. When Taumuz, the son of Nimrod, was deified, Nimrod himself was made a god. The story of Phaeton driving the chariot of the sun, and the consequent catastrophe, is

\* Sir John Malcolm.

† Hence the Roman Vulcan.

but the story of Taumuz, his sudden death, and the temporary cessation of the worship of the sun and the heavenly bodies. Zoroaster was Taumuz—the word being originally Zero-ashta, the seed of the woman, referring to the promise in Eden. The Zoroaster who lived in the time of Darius Hystaspes must not be confounded with the primitive Zoroaster.\*

The author of the *Moral Identity of Rome and Babylon* thus writes on this subject:—"The identity of Bacchus and Zoroaster is easily proved. The very epithet Pyrisporus bestowed on Bacchus in the Orphic Hymns (Hymn xliv. 1) goes far to establish that identity. When the primeval promise of Eden began to be forgotten, the meaning of the name Zero-ashta was lost to all who knew only the *exoteric* doctrine of paganism; and as *ashta* signified the 'fire' in Chaldee as well as 'the woman,' and the rites of Taumuz had much to do with fire-worship, Zero-ashta came to be rendered 'the seed of fire,' and hence the epithet 'Pyrisporus,' or Ignigena, 'fire-born,' as applied to Bacchus. From this misunderstanding of the meaning of the name Zero-ashta came the whole story about the unborn infant Bacchus having been rescued from the flames that consumed his mother Semele, when Jupiter came in his glory to visit her. Now there was another name by which Zoroaster was known, which is not a little instructive, and that is Zoro-ades, or 'the only seed.' The ancient pagans, while they recognised supremely one only God, knew also that there was one only *seed*, on whom the hopes of the world depended. In almost all nations not only was a great god known under the name of Zero or Zer, 'the seed,' and a great goddess under the name of Ashta or Isha, 'the woman,' but the great god Zero is frequently characterised by some epithet that implies that he is the 'only one.' Now what can account for such names and epithets? Genesis iii. 15, can account for them; nothing else can. The name Zoro-ades also strikingly illustrates the saying of Paul—"He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ."

In Persia, and portions of Central Asia, Afghanistan, and Thibet, the worshippers of fire are scattered as a persecuted sect. Those who bear the crescent as their ensign pursue with vindictive sword those whose ensign and idol are the sun. The Mohammedans seem to have been raised up in the retributive providence of God to execute his wrath upon all forms of idolatry, and the votaries of fire have not been spared.

\* Wilson's *Parsee Religion*, p. 398.

The Parsees hold tenaciously by their creed and deity—

"As the sunflower turns to her god when he sets  
The same look which she gave when he rose."

Among the Parsees of India are many wealthy men, as merchants and bankers. As a class, they are much superior to the other natives, and are more loyal and faithful.

The Sikhs are confined to the Punjab; their religion is modern, and is a mixture of Mohammedanism and Brahminism. The Sikh people hate both, and are ever ready to arm against the Hindoos and Mohammedans, whose ascendancy they dread much more than that of the British. Before the conquest of the Punjab, the Sikh country was governed by a sort of theocracy. The nation was the Khalsa, or church. The maharajah was head over both. The Maharajah Dhuleep Singh is now in England; and since the conquest of his territory for crimes in which he had no part, he has been a loyal British subject, as also he is an accomplished gentleman and sincere Christian. Dr. Sir William Logan is the agent of the East India Company to whose care in this country the maharajah is committed, and who participates in those enlightened principles which his illustrious and amiable charge has happily espoused.

Such are the heathen systems of India. A writer in a recent number of *Blackwood's Magazine* remarks—"Polytheism, and its never-failing attendant, idolatry, which in modern times disappeared so much from the face of the earth, still exist in pristine vigour in the Indian peninsula." Unhappily there are large portions of the face of the earth where polytheism and idolatry still prevail; but the opinion is a just one, that it is in the Indian peninsula that both polytheism and idolatry prevail in pristine force. However erroneous the doctrine may be that the worship of idols necessarily attends polytheism, it is a sequence so general as to justify the inference that where the one prevails the other will probably exist. The same writer justly observes that had the Jewish people, in the days of monotheistic orthodoxy, known the idolatry of India, their prophets would have uttered still more terrible anathemas against it than they uttered against the systems of surrounding nations. "The lowlands of Tyre and Philistia might bow to the false gods of Dagon; the banks of Abana and Pharpar, and the groves of the Orontes, might be gay with the licentious rites of Ashtaroth; memories of the gods of Egypt stood recorded in the Pentateuch; and in the dark hours of the captivity the Hebrews looked with heightened hatred upon the

nobler symbol-worship of Assyria; but not Assyria and Egypt combined would have equalled that stupendous development of paganism and idolatry which still exists as a spectacle for man's humiliation in India." It is, however, some relief to this picture that the progressive character of Hindoo idolatry seems to have ceased. The doctrine of development, so great a favourite with the doctors of the Christian Church when desirous to defend or commend some favourite heresy, was a prevalent one among the ministers of Indian idolatries. The systems accordingly went on developing themselves, until the cumbrous structures of ethics and devotion, raised by the adventurous casuists and theorists, became too ponderous to bear further accumulation. There are few new temples erecting for any of the systems of idolatry in India; and the existing temples, of whatever style—whether the rock temples of the ghauts, or the lofty domed topes of Ceylon, dedicated to Buddha, or the "tall elliptical temples of Orissa," the glory of Juggernaut—are barely preserved in repair. No new accessions of gods or shrines seem to be now made; and there is in this a sign strikingly indicative that the idolatry of India has reached its culminating point, and that the depraved imagination of its people has reached the extent of its creative power in the department of polytheistic idolatry. Indeed, the land is covered with temples: in Conjenoram alone there are one hundred and twenty-five edifices devoted to idols, of which the horrid god Siva has one hundred and eight.

Long since there seemed to be a cessation of progress in the invention of gods and erection of temples, there yet continued a minor activity of the imagination in devising representations of the previously recognised deities. The makers of idols were numerous; in all the cities and villages the craftsmen might be seen idol-making. The manufacture was as varied as extensive. Gods for an English halfpenny or an Indian rupee could be obtained, according to the quality of the image; but if the idols obtained consecration, then the price was rather according to the quality of the god. Consecrated, and even unconsecrated idols, were purchased by the rich at a great cost. The consecration, as to its costliness, depends upon the popularity of the deity, which generally involves a greater number of texts, prayers, and ceremonies in proportion as the god has a great reputation. The idol finally, in most cases, receives a sort of baptism in the Ganges, and becomes a proper household god. Deities of this sort, made of gold and silver, executed

in a superior manner, and richly decorated with precious stones, are to be found in the houses of the wealthy. It is observable, however, that the progressive character of this god-manufacture, which produced such countless varieties of representations, has received a check. The carving, sculpture, and architecture of Hindoo, Jain, Buddhist, and Gheber, have to a great extent lost their originality,—nor is there the same inclination to bestow large sums on household images. It is impossible not to regard this fact as hopeful, in forming an opinion of the prospects of the heathen religions of India.

In all the pagan superstitions of the peninsula the doctrines of penance, as an expiation of sin, and of self-torture, for the purpose of raising human nature to the divine, are held. To such an extent is this carried, that, whether Buddhist, Jain, or Brahmin, all hope to rise to a god-like existence hereafter, by making their existence, for the most part, miserable here. A clergyman well acquainted with India describes this process as leading to the following absurd and degrading exhibitions:—"Some were interred, others, with the head downwards, the legs, from the knees, remaining above ground; some sat on iron spikes; others performed the penance of the five fires, being seated in the midst of four, while the burning sun poured its rays upon the naked head."\*

Another feature common to the heathenism of India is licentiousness. The doctrines of Buddha, as professed by Buddhists proper and by Jains, are adverse to this, but so also are the doctrines of pure Brahminism. The practice over all India, and under all its superstitions, is, however, at variance with the better ethics of the religious theories which are professed. Various superstitious reasons are found for a licentiousness the most abominable; whatever the moral philosophy pervading the creeds, the low character of the deities degrades the worshippers and the worship, and inspires impurity. In Bruce's *Sights and Scenes in the East*, a description is given of the voluptuous dances before the idol of the goddess Durga, such as ought to silence the European apologists for the "innocent superstitions of the East." In the hills, among the Khonds, intoxication is indulged as a stimulus to lasciviousness, which is supposed to be acceptable to the "earth goddess," who bears various names.

Among the false religions of India, Mohammedanism holds a prominent place—not so much from the numerical proportion of its votaries, as from their relative power.

\* *The Land of the Vedas*, by the Rev. P. Percival.

In another publication\* the author of this History gave a summary of the history and religion of Mohammed, so concise and complete as to suit this account of the religions of India.

Mohammedanism is summed up in this sentence—"There is one God, and Mohammed is his prophet." Early in the seventh century an Arabian enthusiast conceived the idea of a reformation among his pagan countrymen. It appears that he was moved by patriotic and conscientious motives. In his inquiries and reflections he became tolerably acquainted with the Christian and Jewish scriptures, the inspiration of which he did not fully recognise, or formed only vague notions of its nature and character. To the Jews he took an aversion on account of their venality, intolerance, and pride of race. The Christians did not exemplify their religion any better than the Jews did theirs; and as he became estranged from the idolatry of his fathers, he was increasingly shocked by the idolatry of the Christians, and concluded that theirs could not be the ultimate faith of the servants of God in this world. Thus reasoning, he became as zealous to overthrow the idolatry of the Christian altars as that of the pagan, which once he served and finding some to sympathise with him in his views of the simplicity of worship and the unity of God, he conceived the idea of a great reformation. So plain did the amount of truth he had gathered appear to him, that he could not believe in any sincere resistance to it; and reasoning like other bigots before and since, that he who opposed truth opposed God, and ought to be punished, the doctrine of force became an essential part of his system. He soon found obstacles from pagans, Jews, and Christians, not to be surmounted without address, and he resorted to policy and pious frauds akin to such as he perceived to be so successful in the hands of pagan and Christian priests, and Jewish rabbis. Here the faithful historian becomes baffled in his attempts to discover where sincerity ends and imposture begins, and where the strong man's mental vision becomes itself deranged in the tumults of his imaginations, his projects, and his sufferings. And as success crowned his deeds and misdeeds, his sincere iconoclasm, love of justice, and earnest promulgation of fundamental religious truth, become more inextricably mingled with signs of mental aberration, all-devouring ambition, and cunning imposture.

\* Nolan's *Illustrated History of the War against Russia*. London: J. S. Virtue, City Road and Ivy Lane. Dedicated by permission to His Royal Highness the Duke of Cambridge.

It is the habit of writers to treat of the life of Mohammed with as much of the *odium theologicum* as would season the keenest ecclesiastical controversy; and he is praised, and the Koran, which he professed to give by inspiration, is lauded as a literary and ethical miracle, or he is denounced as an unmitigated impostor, and his book as a farago of nonsense and fraud. The book, however, was very much in character with the man—with a man of strong mind, of ambitious enterprise—a religious reformer in a dark age, ignorant of the Gospel, willing to do a supposed good by deceptive means, feigning an inspiration he did not feel, and fancying an inspiration that was not real. Thus constituted and actuated, he propounded, as the book of a prophet, that which was only the dream or the device of a fanatic. It is likely that Jewish and Christian aid were afforded him in its composition, and that aid none of the best. He succeeded among an imaginative people by the overwhelming force of his imagination, among a simple people by the amazing directness of his object, among a brave people by his unexampled intrepidity, amongst a roving people by his passion for adventure, and in a superstitious and ignorant age by the display of superior knowledge and more sacred pretensions than other men, and withal by a deep sympathy with the current prejudices of his race and of humanity. He taught that Moses was a prophet, the forerunner of Christ, and Christ a prophet, the forerunner of himself; he supposed, or affected to believe, that he was the promised Comforter—the Paraclete foretold by Christ as the teacher of all things, and the consummator of divine revelation.

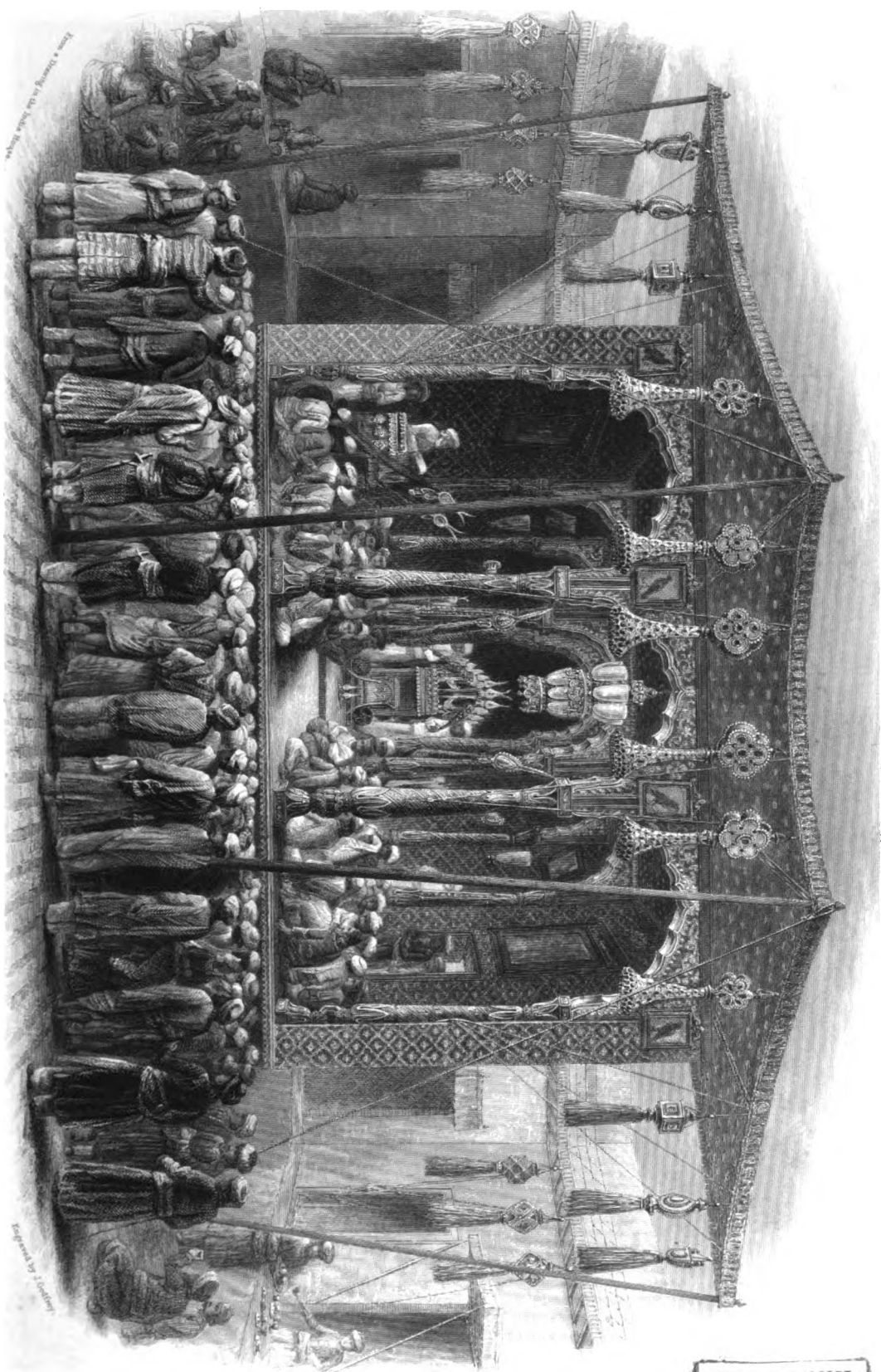
The ecclesiastical system of Mohammed is simple. Other religions are tolerated, this is established. It is a religion without a priesthood; no sacrifices bleed within its temples, and no altars are reared. Its ministers are rulers and doctors; they govern the faithful according to the Koran, offer devotions, and instruct. Within the mosque all believers may pray, even aloud, but only believers must enter. To proselyte to the true faith is a virtue, if disdain for the infidel does not operate as a bar to the effort. To abandon the true faith is sacrilege, and its penalty death. Even the proselyte who apostatizes dies.

The social condition of the people who profess it is formed by their religion and their political institutions, as, indeed, is the case with all nations, whatever their creed.

The Mohammedans of India differ very much from their brethren in Western and Northern Asia, as well as from those in

Europe and Africa. Everywhere else, except so far as sectarian differences divide, the features of Mohammedan faith and character possess a clear identity; in India they are so modified by caste, and by the heathenism which holds so tenaciously its position, that Indo-Mohammedanism has a distinctive character. The various inroads of the Prophet's followers were followed by extensive efforts at proselytism; force, guile, and gold, were all freely used to bring over the heathen to Islam; and all were so far successful, that multitudes joined, bearing into their new circle of religious fellowship the love, and, as far as possible, the practice of their old superstitions. The result has been that while the Mohammedan and heathen populations hate one another, and the monotheism of the followers of the Prophet is rigid and uncompromising, they yet adopt castes and customs that are Brahminical, and which give to the social life of the Indo-Mohammedans peculiarities of character very dissimilar from those of their fellow-disciples elsewhere. The Patans and Affghans retain the simpler and sterner service of the old faith, but in Southern Hindoostan so strong a leaven of pagan custom has insinuated itself into the social life of Mohammedans, that but for their pure theism they might be mistaken for Hindoos. The festivals of Mohammedan India strikingly illustrate this; no Turk, or even Affghan, would take part in scenes of such levity. Even fasts and solemnities (so-called) assume much of the wild and exuberant gaiety which characterises the festivals of the Hindoos. Processions, garlands, pyrotechnic displays, &c., mark these occasions. The boat processions on the Ganges by night are scenes of remarkable beauty and boisterous mirth. On these occasions rafts are towed along, bearing fantastic palaces, towers, pagodas, triumphal arches, all hung with brilliant lamps, while rockets shoot up in glittering flight, and the ruffled waters gleam in the broken reflections of the many-coloured lamps and artificial fires. The Hindoos crowd the river's bank, utter their joyous acclamations, beat their rude drums, and express their excited sympathy.\* It is the political action, and what they deem ceremonial uncleanness of the Islamites, that excite in the high caste Hindoos repugnance to Mohammedans. Where the latter, by conformity to caste, and adoption of Hindoo customs, relax their antipathies to Hindooism, even the Brahmins give a certain countenance to their religious rites, especially their festivals. Whatever of their general character the Mohammedans of India have lost, they retain the

\* Missionary reports.



Engraved by J. G. G. G.

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fierce intolerance which they everywhere else exhibit, and the desire to attain power as a religious duty, by means no matter how repulsive and sanguinary. Tyrants everywhere, they are in India as despotic as the genius of their creed might be supposed to make them, and their history on every stage exhibits them.

Besides heathens and Mohammedans, there are Jews in India. The Beni-Israel constitute an interesting class. They are a remnant of the ten tribes carried away in the great and final captivity. They are, however, too inconsiderable in number or influence to require notice at any length in this place.

There are Christians of various oriental sects among the population of the peninsula. Most of these hold opinions obscured by superstition. There are Armenian, Copt, and Syrian Christians. The last-named are most numerous, and allege themselves to be disciples of St. Thomas the apostle.

There are many Roman Catholics among the natives, in the portions of the country where the Portuguese and French settled. The Jesuits of the sixteenth and seventeenth centuries put forth extraordinary efforts to make proselytes. Many of their modes of procedure were most praiseworthy; they studied the languages of the people with indefatigable industry, and exposed themselves fearlessly to the climate, and to every hardship necessary to their great task. Some of their proceedings cannot be too much censured. They pretended to be Brahmins of the highest caste, having in their own country enjoyed the religion of the Vedas. They accordingly assumed the dress and modes of living of the "Suniasse," the most perfect order of the Brahmins in those days, and united with them in ceremonies which no enlightened and honest conscience could allow its possessor to participate. Where guile failed, force was resorted to, and the history of the inquisition at Goa is as horrible as that of Juggernaut at Orissa,—at all events, when we recollect that the cruel and sanguinary deeds done in connection with the former were in the name of the all-merciful Saviour. The native Roman Catholic population, except at Pondicherry, where they are under the instruction of enlightened French priests, is as degraded as that of the Mohammedans and heathens. The Portuguese erected many fine churches, the ruins of which alone remain. At Goa, Bassein, Chaul, and various other places, extensive ruins of this description exist. Dr. Taylor affirms that such remains at Bassein are comparable to those of Pompeii.

The early Protestant missionaries do not appear to have been very successful, but they refrained from all deceptive methods, such as the Jesuits adopted to make proselytes. The Dutch, however, although they avoided the affectation of sympathy with the Brahmins, which the Jesuits assumed, yet, like them, they resorted to persecution, but of a much milder form. Bribery, however, they practised in common with the Jesuits, refusing all civil offices, however unimportant, to natives, unless they submitted to baptism. Numbers complied, and made an ostensible profession of Christianity for the advantages which they derived, but fell away as soon as these temporal benefits were withdrawn. A writer, who imparts his own religious prejudices into his relation of the missionary history of India, remarks with an air of triumph—"The descendants of the Jesuit and Presbyterian converts have long since disappeared from the land, and are only remembered in musty ecclesiastical records." \* To whatever extent this may be true of the descendants of the proselytes made by the Dutch, it is not correct as to those made by the Jesuits, whose numbers are still considerable.

The first Protestant missionary was sent to India in 1705, under the auspices of the King of Denmark. He established himself at Tranquebar, then a Danish settlement, where he founded a church and school, and laboured with assiduity and zeal, which were attended with partial success. Schwartz, and other like-minded men, under the auspices of Denmark, preached the gospel in India, and promoted Christian education, with gradually-increasing advantage, during the first half of the eighteenth century. At the close of that period, Kiemandar was employed by the Society for promoting Christian Knowledge. He established a school at Cuddapore, in the presidency of Madras, and laboured there for eight years, with some fruits attending his ministry; but found that, at every step, caste was the grand obstruction to the gospel. In 1758, he proceeded to Calcutta, and organised there more efficient means of conducting his enterprise. In 1770 he erected a church, and soon had several hundred native children, and some adults, in attendance. Towards the close of the century, William Carey, a native of Northamptonshire, a baptist minister, proceeded to Calcutta, where he attempted to preach the gospel and establish schools; but so fierce was the opposition of the East India Company to him, that he was obliged to take refuge in Serampore, under the protection of

\* Capper, p. 442.

Denmark—the government of that country was then more favourable than that of England to religious efforts for the enlightenment of the heathen, and Mr. Carey received protection, encouragement, and support. Mr. Carey being a man of most determined will, and believing that he was in the path of duty, persevered in his efforts to do good to the natives, and to conquer the opposition of the East India Company. His educational efforts at Serampore were very successful, and he was so upheld by the religious community in England, that the company became partly ashamed and partly afraid in connection with their hostility to missions. Mr. Carey became even an influential man at Calcutta, for the gifted Marquis of Wellesley was so sensible of his moral worth, knowledge of India, remarkable good sense, and extensive acquirements, that he appointed the invincible missionary to a professorship in the College of Fort William.

At this juncture, the East India Company supported the Hindoo idolatry by public grants of money, and in every conceivable way trimmed to the Brahmins. Even in the educational institutions of the company there seemed a greater desire to foster the religion of the Hindoos than of Christ: happily, such a spirit has passed away from that body, but it was long and obstinately fostered, and, at the period when the Serampore mission began its work, and for long after, remained in full force. In the year 1793, the renewal of the company's charter came before the Houses of Parliament, and a formidable opposition to the religious policy of that body was organised. Mr. Wilberforce, although bigotedly hostile to the repeal of the corporation and test acts, was a strenuous friend to the baptist missions, and to all evangelical efforts among the heathen. He succeeded in passing a series of resolutions, that missionaries and schoolmasters should be provided for the Christian instruction of the natives of India. The resolutions were, however, impracticable. They were not cordially supported by the religious public of England, nor by the "voluntary" missionary societies. All persons who had an extensive acquaintance with India, declared that such measures "went too fast and too far," and would, if practically attempted, excite opposition on the part of the natives of a formidable character, especially as the agents of Roman Catholic powers would not fail to represent the movement to the natives in the light of a forcible interference with their religion. These views, the want of unanimous support on the part of the friends of missions, and the remonstrances of the company, caused the government to

hesitate in adopting such a policy, and the resolutions remained in abeyance. It was generally believed that the government yielded to the influence of Mr. Wilberforce in the Commons, but never intended to act upon his views. It soon became known in India that the resolutions of Wilberforce were not to be carried out, and a renewed and fierce persecution against the Serampore mission was the result. Its tracts were called in and burnt by order of the governor in council, who also prohibited the printing of any books whatever in the Danish settlements by English subjects. The British Christian missionaries were not understood by the governor or council; and they might as well have sought to prohibit by law the blowing of the monsoons. The Serampore mission took no heed to the interdicts of the anti-gospel confederacy at Calcutta, and the few Christian ministers in that city pursued their labours with unabated zeal. The governor and council became enraged at this obstinacy, and prohibited all preaching to the natives, and the issuing of all books or tracts having a tendency to make proselytes to the Christian religion. The conduct of the government was more befitting a club of atheists, than a council of men professing to be Christians. The person then presiding over the councils of India was Lord Minto. He was not only the bitter enemy of the extension of the Christian religion by even the most fair, honourable, and politic means, but he was the patron of Hindoo "laws, literature, and religion." He was a bad politician, and a worse Christian. As devil-worship is a part of the religion of India, it is no exaggeration to say that the noble lord would have patronised the worship of the devil to promote his ill-conceived policy. The government at home was not, however, much more honest, earnest, or enlightened on religious subjects than his lordship: he, on the whole, very fairly represented them.

In 1799, the Serampore mission was reinforced by a fresh accession of missionaries; money, printing-presses, and various other instrumentality of usefulness were liberally sent to it from England, and the edicts of the governor-general and his council produced no more effect upon its plans and purposes than upon the waters of the Indian Ocean. The good work went on, and the moral influence of the friends of the missionaries in England became too powerful for the government. In 1813, the consent of parliament was obtained for ecclesiastical establishments according to the English and Scottish churches. In the reign of William III. promise had been made that chaplains should be provided, and

that they should be instructed in the languages of the people, in order to facilitate their usefulness. The government in 1813 was only returning to the principles espoused a century and a quarter before by the hero of the revolution.

The first bishop of the Church of England who was appointed in virtue of the new order of things was Dr. Middleton. At the close of 1814, he accepted *all India* as his diocese. On his arrival there he found fifteen chaplains in Bengal, twelve in the presidency of Madras, and five in that of Bombay. He immediately appointed an archdeacon for each presidency, and increased the number of clergymen in them all. He patronised the Society for promoting Christian Knowledge, and that for the Propagation of the Gospel. Under his auspices a mission college was founded in Calcutta. He died on the 8th of July, 1822, having laid the foundation for the modern episcopal church of British India.

It was not difficult to find a suitable successor to Dr. Middleton, although many at the time believed it impossible. Eminently qualified men abounded in England then, as now, for any enterprise; and provided there were impartiality in their selection, there could be no difficulty in obtaining such. The choice fell upon the amiable and gifted Heber, who arrived in Calcutta in October, 1823. In 1824 he proceeded thence on a tour of inspection through the upper provinces, returning by Bombay, Ceylon, and Madras. These journeys were of much importance to the religious interests of India, as information was obtained by which subsequent religious operations were guided. On April 2, 1826, while heated, this remarkable man took a cold bath, by which his life was suddenly terminated. His genius, piety, and usefulness will ever be cherished in the memory of his country and the church of God.

Heber was succeeded by Dr. Turner, who arrived at Calcutta in 1829, and died the year following. On the 7th of April, Dr. Daniel Wilson, rector of Islington, was appointed Bishop of Calcutta, and reached the sphere of his labours early in October following. He had been a man of great popularity and usefulness as a parochial minister, and the promise which was thus excited as to his activity and zeal in India was fulfilled; he laboured for many years, visiting nearly every part of India, and, by his example and wisdom, stimulating and directing the zeal, not only of the ministers of his own church, but of the various other evangelical communities, by all of whom he was respected and loved. If Dr. Wilson lays down his labours

from ill health, he will, it is alleged, be succeeded by his son, who has also held the rectory of Islington since his father's promotion to the bishopric of Calcutta.

When the East India Company's charter was altered in 1834, it was arranged that two additional bishops should be appointed, one for Madras and one for Bombay. Dr. Corrie, the archdeacon of Madras, was nominated to that bishopric, after nearly thirty years' residence in India. He held his newly-acquired honour scarcely a year, when he died, regretted by all the European inhabitants, not only of the presidency, but of India. Dr. Carr, the archdeacon of Bombay, was appointed to the new diocese in that presidency: he was installed in February, 1838, and resigned from ill health in 1851.

In the arrangements of 1813, it was agreed that two clergymen of the Church of Scotland should be appointed as chaplains in each presidency. This number has been since increased.

The renewal of the company's charter opened the way for all Christian missionaries in India, for the free circulation of the word of God, and of religious tracts and books. After forty years' experience, it has been proved beyond controversy that the fears of free discussion entertained by the government were groundless, and that good has been produced, in proportion as the efforts of the missionaries were unconnected with government in any form. As Professor Wilson has clearly shown, the natives have no unconquerable jealousy of the voluntary labours of missionaries; it is of the action of government in that way that they are invariably jealous and vigilant.

Missionaries now labour unimpeded by government in every part of India, and they have established educational institutions in which the young are trained in the knowledge of Christ. This is the more important, as in the schools and colleges instituted by government the mention of Christianity is prohibited. No book is allowed within them in which Christ is named. If any of the pupils become converts to Christianity they are dismissed.\* According to one authority, if any officer of a government college pen an article for a religious periodical, he is subjected to censure, perhaps to dismission. It is important, however angry the protests of many zealous men, that the government should refuse to identify itself with proselytism; but if a native, whether in its colleges, serving in its army, or numbered among its civil servants, chooses to avow Christianity, it is unjust to lay him therefore

\* *Government Education in India*, by W. Knighton, A.M.

under disqualifications. While the censors of the East India Company are eager to fix upon it the consequences of any error in its regulations to secure the appearance and reality of impartiality to the natives, they omit to show the many instances in which, of late years, missionary societies have been favoured and aided by the company, even at the hazard of a charge of partiality from other quarters. This has been more particularly the case in connection with the missions of the Established Church: the aid afforded to the Church Missionary Society in their educational efforts among the Santals is an instance. Soon after the suppression of the Santal insurrection of 1855, the director of instruction in Bengal addressed a letter to the corresponding committee of the Church Missionary Society in Calcutta, stating that the government were willing to give liberal assistance for the establishment of schools among the Santals, if the society would undertake their establishment and management. The corresponding committee accepted the offer. After various communications respecting the proposed plan, the secretary to the government of India officially announced to the society, under date of November 28th, 1856, the principle upon which all such grants would be made; and the communication furnishes a complete refutation of the alleged hostility of the company to the religious education of the natives. What the company protests against is, even the semblance of proselytism in the government schools.

"The governor-general in council, viewing the proposed measure as a grant-in-aid to a missionary body for the secular education of an uncivilised tribe, considers it entirely in accordance with the views expressed in the honourable court's despatch of the 19th of July, 1854, and differing in degree only, not in kind, from the grants already made to individual missionaries for like purposes with the honourable court's full approbation and sanction. His lordship in council is of opinion that if the Church Missionary Society, or if any respectable person or body of persons, undertakes to establish good schools among the Santals, the government is bound to render very liberal assistance, in proportion to the extent to which the work may be carried, subject only to the inspection of the officers of the education department, and upon the condition that the government in no way interferes with the religious instruction given, and that the expense of such instruction is borne by those who impart it. His lordship in council accordingly sanctions the proposed scheme as a wise and perfectly legitimate

application of the principle of grants-in-aid, and authorises the lieutenant-governor to carry it out forthwith."

The efforts of several of the missionary societies to commit the company to a course which the natives would regard as one of official proselytism have been frequent. Such a course the people of England are not prepared to support. The company goes as far as public opinion in England would justify, as the above official letter shows. That the conduct of the company in this matter is appreciated by the religious community of India attached to the Church of England is evident from the charge delivered by the Bishop of Madras, September 29th, 1856:—"The government 'grants-in-aid' will be of great service to the cause of missions. When it is considered that there are little less than twenty thousand young people under religious instruction, and how much the societies are crippled for want of means in imparting a thoroughly good education to these young people, I think you will agree with me that it will indeed be a seasonable and happy help."\*

As soon as freedom of missionary effort was recognised, many societies sent forth labourers into the vast field. The following is a list of the principal associations for this purpose:—

The Society for the Propagation of the Gospel.  
 The Church Missionary Society.  
 The London Missionary Society.  
 The Baptist Missionary Society.  
 The General Baptist Missionary Society.  
 The Scotch Church Missionary Society.  
 The Free Church of Scotland Missionary Society.  
 The Wesleyan Missionary Society.  
 The American Missionary Society.  
 The German Missionary Society.

Dr. Cooke Taylor thus describes the characteristics of the labourers, and their labours:—"The chief characteristic of the missionaries is the love of maximising and beauding all their own efforts, in order to secure the advantages of their position. Yet their success as preachers is not great, for it is difficult to induce the natives to adopt the systems of men who have no principle in common with themselves. The natives stand aloof, or if they approach the European padre, it is to receive a present—a bribe—or some particle of instruction on points of which they were previously ignorant."

Very seldom has a more unjust verdict been pronounced than this upon any men honestly engaged in a good work, and it can only be reconciled with the integrity of Dr. Taylor by supposing that he had given very inadequate attention to the subject upon

\* *Church Missionary Record*, July, 1857.

which he thus so decidedly pronounced. That there have been agents of some of the societies who effected little in India, and who clung to their positions there because they would never have obtained an equally respectable ministerial position at home, is, unhappily, certain. That such men should be tempted to colour their reports to the home directories is natural. No one will deny that this has occurred many times during the labours of the last half-century. But that it should have occurred so seldom is surprising, and that it should at all occur hereafter, is next to impossible, from the number in the field, the mutual contact of the agents of different societies and sects, and the absolute certainty that the press of India would detect and expose misrepresentations of any kind. To describe as "the chief characteristic of the missionaries" a desire to belaud themselves or their labours—to distort or misstate them in any way—is as gross a slander as ever was written by one who attained the reputation of impartiality. Many missionaries in India have taken too desponding a view of things. It has actually been "the chief characteristic of the missionaries" sent there to minimise, not to "maximise"—adopting Dr. Taylor's own phraseology. A careful perusal of missionary letters and statements will prove this. The compilation of the home reports does not rest with the missionary, but with committees and secretaries in London; the missionary does not determine how few or how many of his own letters shall be given to the public, nor what extracts from any letter may be given or withheld. No doubt the peculiar constitution of the man, or his view of things on the whole, will influence a secretary in making these selections. He may deem it necessary to exclude the less hopeful views of his correspondent in the field of work, and in his own more sanguine temperament select the more buoyant anticipations of the faithful labourer for the perusal of the members of the society. But the charge would not be just as against societies any more than as against missionaries, that there existed a disposition to give a false colouring, for venal or other personal purposes, to the experiences gleaned in the scene of religious effort. A perusal of the reports of all the societies engaged in the noble cause will leave with any impartial man the conviction that the charge of Dr. Taylor, reiterated by so many others, is without foundation in fact.

The amount of effort put forth by the religious societies previous to the revolt is a subject of great interest, not only to the Christian Church, but to the political and commercial world, influenced as governments

and as commerce must ever be by the moral condition of the governed.

The fifty-seventh report of the Church Missionary Society for Africa and the East affords the following interesting statistics:—

**BOMBAY AND WESTERN INDIA MISSION.\***

**MISSION ESTABLISHMENT.**

- 13 Ordained European Missionaries.
- 4 Ordained Native Missionaries.
- 2 European Catechists and Teachers.
- 1 European Female Teacher.
- 2 East-Indian Teachers.
- 5 Native Catechists and Readers.
- 26 Native Assistants and Teachers.

At Nasik there is a native Christian colony and an industrial institution. Several young natives of education have been converted, and are disposed to be useful to their fellow-countrymen.

**SUMMARY OF THE BOMBAY AND WESTERN INDIA MISSION.**

|                                                      |      |
|------------------------------------------------------|------|
| Stations . . . . .                                   | 6    |
| Communicants . . . . .                               | 73   |
| Native Christians . . . . .                          | 260  |
| Schools, including the Robert-Money School . . . . . | 28   |
| Scholars . . . . .                                   | 1780 |

**CALCUTTA AND NORTH INDIA MISSION.†**

**MISSION ESTABLISHMENT.**

- 45 Ordained European Missionaries.
- 1 Ordained Native Missionary.
- 6 European Catechists and Teachers.
- 2 European Female Teachers.
- 5 East-Indian Catechists and Teachers.
- 33 Native Catechists.
- 66 Native Scripture-Readers.
- 307 Native Teachers and Schoolmasters.
- 26 Native Schoolmistresses.

The North India mission field occupies the greatest extent of country, and numbers the largest staff of European missionaries of any of the society's missions. The distance between its extreme stations is fifteen hundred miles; but by the wonderful facilities of modern intercommunication the whole district will soon be traversed in a few days, as a message is even now sent in a few minutes.

**SUMMARY OF THE CALCUTTA AND NORTH INDIA MISSION.**

|                                    |      |
|------------------------------------|------|
| Stations . . . . .                 | 27   |
| Communicants . . . . .             | 1119 |
| Native Christians . . . . .        | 7409 |
| Seminaries and Schools . . . . .   | 119  |
| Seminarists and Scholars . . . . . | 7027 |

**MADRAS AND SOUTH INDIA MISSION.‡**

**MISSION ESTABLISHMENT.**

- 33 Ordained European Missionaries.
- 3 Ordained East-Indian Missionaries.

\* European missionaries first arrived in 1820.

† European missionaries first arrived in 1816.

‡ European missionaries first arrived in 1814.

|     |                                      |
|-----|--------------------------------------|
| 15  | Ordained Native Missionaries.        |
| 8   | European Catechists and Teachers.    |
| 2   | European Printers and Agents.        |
| 2   | European Female Teachers.            |
| 8   | East-Indian Catechists and Teachers. |
| 2   | East-Indian Female Teachers.         |
| 70  | Native Catechists.                   |
| 171 | Native Scripture-Readers.            |
| 374 | Native Teachers and Schoolmasters.   |
| 106 | Native Schoolmistresses.             |

The statistical tables of the South India mission at the close of the year 1856 exhibited a very gratifying result; while there was a steady increase in the number of the baptised converts, and in the number of communicants, there had also been a large accession of more than two thousand to the number of those who had renounced idolatry, and placed themselves under Christian instruction. The whole number of converts, baptised and unbaptised, had risen from 33,121 to 35,799. The communicants had increased from 5201 to 5344. In the number of school children there had been a small decrease, from 11,617 to 11,294, in consequence of the introduction of fees.

#### SUMMARY OF THE MADRAS AND SOUTH INDIA MISSION.

|                                      |          |
|--------------------------------------|----------|
| Stations                             | 27       |
| Communicants                         | 5,344    |
| Seminaries and Schools               | 451      |
| Seminarists and Scholars             | 11,060   |
| Natives under Christian instruction— |          |
| Baptised                             | 23,898   |
| Unbaptised                           | 12,401   |
|                                      | — 35,799 |

#### CEYLON MISSION.\*

##### MISSION ESTABLISHMENT.

|    |                                    |
|----|------------------------------------|
| 9  | Ordained European Missionaries.    |
| 2  | Ordained Native Missionaries.      |
| 3  | European Catechists and Teachers.  |
| 31 | Native Catechists.                 |
| 4  | Native Scripture-Readers.          |
| 78 | Native Teachers and Schoolmasters. |
| 28 | Native Schoolmistresses.           |

##### SUMMARY OF THE CEYLON MISSION.

|                                      |      |
|--------------------------------------|------|
| Stations                             | 7    |
| Communicants                         | 364  |
| Schools, including Cotta Institution | 87   |
| Seminarists and Scholars             | 2959 |
| Native Christians                    | 2344 |

The London Missionary Society, chiefly sustained and served by congregationalists, was among the earliest in the path of missionary labour, and selected India as one of the fields of its benevolent enterprise. At present its efforts there may be statistically represented by the following statement:—

##### NORTHERN INDIA.

|              |     |
|--------------|-----|
| Churches     | 8   |
| Communicants | 200 |

|                                                                       |      |
|-----------------------------------------------------------------------|------|
| Juvenile Day and Boarding Schools, and other Educational Institutions | 28   |
| Scholars receiving Education in the Society's Seminaries              | 2211 |

##### PENINSULAR INDIA.

|              |      |
|--------------|------|
| Churches     | 12   |
| Communicants | 551  |
| Schools, &c. | 95   |
| Scholars     | 4118 |

##### TRAVANCORE.

|              |      |
|--------------|------|
| Churches     | 7    |
| Communicants | 937  |
| Schools      | 211  |
| Scholars     | 7000 |

The missionaries are not quite so numerous as the churches, but ministers and native teachers, computed together, considerably exceed the members of such Christian assemblies. The society, by its constitution, cannot receive government support even for its educational agencies, but individual members of the government have been its liberal contributors. Mr. Colvin, late governor of the north-west provinces, was a supporter of the schools at Benares, and Lord Harris, the governor of Madras, presided at the last annual examination of the society's educational institution in the capital of that presidency.

The Wesleyan Missionary Society conducts important operations in India. According to its last annual report, it extensively employs native Christians as catechists, and even as ministers.

The Baptists, as previously shown, were the first British missionaries to devote attention to India. Smaller in numbers, and weaker in resources than the great bodies whose labours are shown in the foregoing tables, they do not employ so many agents as either of them; but their work has been most honourable; they bravely pioneered the way for others, and the names of Carey and Marshman (father-in-law of the gallant Havelock of Lucknow) will ever be held in honour as amongst the best benefactors of India.

The Scottish missionary societies are also inferior in resources to the great English societies; but Dr. Duff and other eminent men have gone forth from them, and rendered great service to the cause of Christian education.

The churches of the United States of America have been also zealous in efforts to extend the gospel in India. The Presbyterian board of foreign missions alone has thirty missionaries there, and several hundred native families are attached to their communion in the north-west provinces.

For a considerable number of years, versions of the Bible, and of portions of the Bible, in the various languages and dialects of India

\* European missionaries first arrived in 1818.

have been in circulation, and lately, renewed and vigorous exertion has been put forth to secure correct translations by men eminent in their reputation for knowledge of these languages. The following is the society's report as to the auxiliaries in India, and the number of copies which each has distributed:—

|                                                                                  |           |
|----------------------------------------------------------------------------------|-----------|
| Calcutta Bible Society, instituted 1811 . . .                                    | 919,350   |
| Serampore Missionaries . . . . .                                                 | 200,000   |
| North India Bible Society, at Agra, in-<br>stituted 1845 . . . . .               | 75,528    |
| Madras Bible Society, instituted 1820 . . .                                      | 1,028,996 |
| Bombay Bible Society, instituted 1813 . .                                        | 222,718   |
| Colombo Bible Society, instituted 1812,<br>with various Branches in Ceylon . . . | 42,605    |
| Jaffna Bible Society . . . . .                                                   | 113,115   |

The Religious Tract Society has sent gratuitously, or sold at reduced prices, copies of works in the various languages of India, which are supposed to be written on subjects most calculated to draw the attention of the natives to the great themes of the Christian religion. It is remarkable that all these societies work in the most complete harmony. British, Americans, and Germans, whatever their nationality; churchmen and dissenters, Episcopalians, Presbyterians, Congregationalists, Methodists, whatever their sect, are one in spirit for the great work of evangelising the heathen. That an extensive influence is being produced is obvious to all observers capable of forming an opinion. Many of the natives are beginning to inquire; and there are symptoms in the decay of old institutions, that the cumbrous fabrics of idolatry are beginning to give way. Christianity is operating among them in two ways; it exhibits its own glorious life amidst the decadence of antique idolatries, they grow old, and are stricken by the touch of ever-changing time, while Christianity puts forth the vitality and vigour of perennial youth; and while it is itself lifeful, and healthful as it is beautiful, it is gradually contributing to the decay of all the old superstitions that yet stand in ponderous and gloomy magnitude around it. The beautiful banyan-tree grows and thrives amidst ruins, the dilapidation of which it hastens; flourishing in its bloom above the time-smitten temple or pagoda, it strikes its roots beneath their foundations, and at last brings the proud trophies of past ages in rubbish around it. Such will be the history of Christianity in India. The idol-cars and temples will be shattered, and known only in the memory of the mischiefs they created, while the imperishable truth of God triumphs. It is the decree of God for India and for every land, "*Magna est veritas prevalebil.*"

#### LANGUAGES, LITERATURE, &c.

The languages of India are numerous, and in the hill countries, among the wild and but partially subdued tribes already noticed, those spoken are scarcely known to Europeans. There are no books extant in those tongues, nor are they even organised, their character and construction being as little known to intelligent Indians as to English.

The ancient language of India, at all events of the prevailing race, was Sanscrit, which, as all scholars are aware, is one of the most ancient in the world. It is probably as old as the date of the confusion of tongues at Babel. From the Sanscrit the Indo-European family of languages is mainly derived. The languages of southern India are not, however, derived from that stock. The Tamil is supposed to be the oldest of these. There are Sanscrit derivatives in them all, but not to a great extent. The great antiquity of the Sanscrit may be illustrated by the circumstance that the Hymns of the Rigveda are asserted by the great Sanscrit scholar, Professor Wilson, to have been written at least fifteen centuries prior to the Christian era, so they may be even as ancient as the writings of Moses. A more complete and comprehensive study of the languages of India and the neighbouring countries is a desideratum not only for the enrichment of philological learning, but as important to ethnological inquiry. One of the greatest of living philosophers has written:—"Languages compared together, and considered as objects of the natural history of the mind, and when separated into families according to the analogies existing in their internal structure, have become a rich source of historical knowledge; and this is probably one of the most brilliant results of modern study in the last sixty or seventy years. From the very fact of their being products of the intellectual force of mankind, they lead us, by means of the elements of their organism, into an obscure distance, unreached by traditionary records. The comparative study of languages shows us that races now separated by vast tracts of land are allied together, and have migrated from one common primitive seat; it indicates the course and direction of all migrations, and in tracing the leading epochs of development, recognises, by means of the more or less changed structure of the language, in the permanence of certain forms, or in the more or less advanced destruction of the formative system, *which* race has retained most nearly the language common to all who had emigrated from the general seat of origin."\*

\* *Cosmos*: Otté's translation, vol. ii. p. 471.

Of the three distinct families into which the languages of the world are divided by philologists—the Semitic, the Japhetic, or Indo-European (called also Iranian and Arian), and the Hamitic—the Sanscrit is identified with the second. Most profound philologists concur in deriving these three families of languages from a common origin, which is supposed to be lost. The Chevalier Bunsen describes the Iranian “stock,” or family of languages, as having eight more or less extensive branches. The first and most ancient he considers to be the Celtic; the second, the Thracian or Illyrian; the third, the Armenian; the fourth, the Iranian or Arian; the fifth, the Greek and Roman; the sixth, the Slavonic.

The class to which the most eminent languages of India and Persia belong is, according to the chevalier, only fourth on the list as to antiquity. His remarks on this subject are as interesting as appropriate. “The fourth formation we propose to call the Arian,\* or the Iranian, as presented in Iran proper. Here we must establish two great subdivisions: the one comprises the nations of Iran proper, or the Arian stock, the languages of Media and Persia. Its most primitive representative is the *Zend*. We designate by this name both the language of the most ancient cuneiform inscriptions (or Persian inscriptions in Assyrian characters) of the sixth and fifth century, B.C., and that of the ancient parts of the *Zend-Avesta*, or the sacred books of the Parsees, as explained by Burnouf and Lassen. We take the one as the latest specimen of the western dialect of the ancient Persian and Median (for the two nations had one tongue), in its evanescent state, as a dead language; the other as an ancient specimen of its eastern dialect, preserved for ages by tradition, and therefore not quite pure in its vocalism, but most complete in its system of forms. The younger representatives of the Persian language are the Pehlevi (the language of the Sassanians) and the Pazend, the mother of the present, or modern Persian tongue, which is represented in its purity by Ferdusi, about the year 1000 [of our era]. The Pushtu, or language of the Affghans, belongs to the same branch. The second subdivision embraces the Arian languages of India, represented by the Sanscrit and its daughters.”†

Dr. Max Müller considers the languages which are spoken by many of the nations around India as derived from the Chinese. He describes the Tartaric branch as having

\* He uses the words Arian and Iranian both in a generic and specific sense.

† *Outlines of the Philosophy of Universal History applied to Language and Religion*, vol. ii. p. 6.

spread in a northern, and the Bhotya in a southern direction: “the former spreading through Asia towards the European peninsula, and the seats of political civilisation; the latter tending toward the Indian peninsula, and encircling the native land of the Brahmanic Arians.” Upon this the Chevalier Bunsen observes:—“The study of the Tibetan or Bhotya language, and that of the Burmese, offers the nearest link between the Chinese and the more recent formations; but even a comparison of Sanscrit roots is indicated by our method. For it is the characteristics of the noblest languages and nations, that they preserve most of the ancient heirlooms of humanity, remodelling and universalising it at the same time with productive originality.”

The Sanscrit is exceedingly perfect, and, at the time of the invasion of Alexander the Great, was spoken by a large proportion of the people, certainly by all the superior classes. The names of places and objects, handed down by the Greeks, are all of Sanscrit origin. It is that in which the Brahminical books are written. Sir William Jones considered it the most finished of all the dead languages, more complete, copious, and refined than either Latin or Greek.

The Pali is the sacred language of the Buddhists. The Sanscrit and Pali have been frequently represented as bearing a relation to one another, similar to that which the Greek and Latin now do in Europe.

The chief languages of India derived from the Sanscrit are—“Bengali, Assamese, Orissan, and Tirhutia, spoken in the eastern provinces; Nepalese, Cashmiri, and Doguri, prevailing in the north; Punjabi, Multani, Sindi, Kutchi, Guzerati, and Kunkuna, found on the western side; Bikanera, Marwara, Jayapura, Udayapura, Haruli, Braja Bhaka, Malavi, Bundelakhadi, Maghada, and Mahratta, all spoken in the south.” In the central provinces the Hinduwee is the parent of a class of dialects, provincial and local, such as the Menwa and other dialects of Rajpootana; Mahratta is the vernacular in the whole of Candeleish, Aungmabad, and some remote districts into which it was introduced by the incursions of the Mahrattas. Hindustanee is the principal of the Hinduwee family of dialects, and it is spoken throughout the whole of Northern India, and generally by those even who use more frequently some provincial or local dialect. The languages in Southern India, not derived from the Sanscrit, are, as to their origin, subjects of keen discussion among philologists. It is contended by many who have given much attention to the philosophy of language, that they are not derivable from any existing

language. The Tamil is the vernacular in the Carnatic; the Telooگو prevailing coastwise from Madras to Orissa; Kamata (or Canarese) extending from the basin of the upper Caverry to the Mangera arm of the Godavery; Tuluva on the Canara coast; and Malayalam along the coast from Canara to Cape Comorin, and is commonly called the Malabar tongue.

The Prakrit, which appears to have been the first corruption of the Sanscrit, is a dead language; there is a Prakrit literature as well as a Sanscrit, and it is popularly more read, but the Brahmins cultivate acquaintance more intimately with the parent language.

The literature of India is interesting. Beside the sacred books in the Sanscrit and Prakrit, there are poems of considerable value, sacred and heroic epics, and hymns to the deities. Concerning the poetry of the Hindoos, oriental scholars differ very much in their estimate: some praising them as rivaling the works of Homer; others describing them as ornate and tasteless, abounding in vapid thoughts and puerile repetitions. Some of the specimens translated into English deserve a higher reputation than Mr. Colebrooke and others are disposed to concede; nor are there wanting passages of exquisite beauty, written with rhetorical effect and artistic arrangement.

There are few translations of the choice works of Indian literature in the English language. The French, Germans, Italians, Russians, and even the modern Greeks, have translations of various productions of merit, originally written in the old tongue of India, of which there is no English translation. There are many scraps, and detached portions of these works, in various periodicals published in Calcutta and Bombay, but the government of India has done scarcely anything to promote in England a knowledge of Indian literature. The Honourable East India Company throws the blame of this neglect upon the royal government. The Board of Control, it is alleged, has systematically opposed all pecuniary outlay for such purposes. England is indebted to the enterprise of individuals for what she knows of Sanscrit literature, and to no one more than Professor Wilson.

There are two great epic poems in the Sanscrit which have obtained the praise of oriental scholars—the *Rama Yana* and the *Mahabharat*. Rama was son of the King of Oude, and possessed of extraordinary physical strength and audacious courage. His wife, Sita, was abducted by a sorcerer king, whose kingdom was the island of Ceylon. Rama, having formed an alliance with Hanu-

man, chief of the monkeys, made war upon the sorcerer; they constructed a bridge of a miraculous nature across the sea from the peninsula to Ceylon. Over this, the allied Hindoos and monkeys being joined by celestial spirits, proceeded, and attacked the sorcerer and his army of demons with complete success. Marvellous achievements were necessary to this triumph, and these are narrated with so much power in some places, and puerility in others, that it might be doubted whether it was not the work of various minds.

The drama is better known to the English literary public than other portions of Hindoo literature. The learned librarian of the India-House has translated several of the best specimens. The chief piece, *Sacoutala*, was translated by Sir William Jones. The number of the dramatic compositions known to us does not exceed sixty. Some of these are of very ancient date, and some are modern. It would appear that each play was performed but once—on occasion of some great festival—in the hall or court of a palace; the people, generally, probably from this cause, know nothing of this department of their literature, the most learned Brahmins being acquainted only with certain portions, which do not appear to have been remembered for their literary merit so much as from circumstantial reasons. There is no longer any taste for this description of literature among the Brahmins.

Almost all classes of the people are familiar with passages from the *Rama Yana*, which they seem never tired of repeating. This has been adduced as a proof of its great literary merits, but the fact arises mainly from the sympathy of the native mind with the superstitions, absurdities, and atrocities which are the subjects of the poem.

There are some good pastorals, and a few descriptive pieces that have peculiar merits; but generally the specimens of poetry which remain, and almost all of modern composition, are devoid of energy, imagination, or delicacy of taste.

It is observable that while the Hindoos have obtained a character in Europe for gentleness, or had prior to the late horrible revolt acquired such, the passages in their poetic works which are chiefly, if not exclusively, marked by energy, are those which give expression to revenge. It would be hardly possible to cull from any language more profound and eager utterances of vengeance than may be selected from the Hindoo poetry. In one of the dramas, *Rakshasa*, a Brahmin, is thus made to exult in the destruction of Nanda:—

"'Tis known to all the world  
 I vowed the death of Nanda, and I slew him;  
 The current of a vow will work its way,  
 And cannot be resisted. What is done  
 Is spread abroad, and I no more have power  
 To stop the tale. Why should I? Be it known  
 The fires of my wrath alone expire,  
 Like the fierce conflagration of a forest,  
 From lack of fuel, not of weariness.  
 The flames of my just anger have consumed  
 The branching ornaments of Nanda's stem,  
 Abandoned by the frightened priests and people,  
 They have enveloped in a shower of ashes  
 The blighted tree of his ambitious councils;  
 And they have overcast with sorrow's clouds  
 The smiling heaven of those moon-like looks,  
 That shed the light of love upon my foes."

The spirit of vengeance which fires every sentiment, suggests every image, and entwines itself in every graceful and delicate turn of expression, in this elegant and poetical passage, generally pervades the productions of Hindoo authors of any ability.

The efforts of the government to promote the education of the native youth of India have been referred to when describing its religious condition. It is more than a hundred years since the first attempt was made, by voluntary Christian benevolence, for the education of indigent *Christian* children in India. Out of this effort arose the free school of Calcutta. In 1781 Mr. Hastings founded the Mohammedan college of Calcutta. In 1795 a Sanscrit college was founded at Benares, by an act of the imperial parliament. The educational efforts of the Baptist missionaries were pursued steadily at Serampore during the latter part of the last century, and the foundation was laid for subsequent and more efficient efforts of the same kind. In 1821 the Hindoo college of Calcutta was established. Government grants and individual benevolence contributed to make this an institution worthy of the object. A few wealthy natives took an interest in the undertaking, and one of some celebrity, Ram-mohun Roy, became its benefactor. In 1830 the Rev. Dr. Duff, a missionary, opened a school or college for the instruction of the natives, under the auspices of the General Assembly of the Church of Scotland. This institution professed to give instruction on Christian principles, which was not permitted in the government college. The friends of each censured the other, but both were right in the courses respectively adopted. The government acted wisely in abstaining from all interference in religious matters, thereby not only avoiding the jealousy of the natives, but the mutual jealousies of different Christian denominations. Dr. Duff, as the representative of a particular religious community, and his mission to India being essentially of a

religious character, acted wisely in basing the education imparted upon the Gospel. The government at Calcutta soon after organised a general committee of public instruction, which did not work so well as was expected. In 1832 "the council of education" was appointed, instead of the previous committee of instruction. The persons composing the council were civil officers of high rank, the judge of the supreme court, two natives, and a paid secretary; the secretary, being the officer of the government, really administering the department of education, the council being merely nominal. The duties imposed upon this officer, who was a professor in the Hindoo college, physician to the fever hospital, government book agent, inspector of schools, &c. &c., were so numerous, as to throw around his office an air of the ludicrous. The impression naturally left upon an impartial observer was, that the government never seriously intended a man with such a multitude of appointments to do anything; in fact, the secretary of the council appeared to be a sort of autocrat, from whose decisions there was no appeal. The result was what might be expected, very considerable dissatisfaction among the professors of the college and the public generally. In 1835 Lord William Bentinck inaugurated a new educational policy—that of encouraging the English language, and education mainly, if not exclusively, through its medium. This has influenced the character of the instruction communicated in the government colleges, so as to revolutionise the whole system. The natives do not favour the plan; they cling to their vernacular languages, or are ambitious of becoming Sanscrit scholars, and more conversant with the literature of that language. Many are, however, desirous of learning English, as opening a way to their political advancement. In 1836 the Mohammedan college of Hadji Mohammed Moksini was made available for general instruction. It is delightfully situated on a bank of the Ganges, thirty miles from Calcutta, and in the midst of a considerable population. The system is the same as in the chief colleges at Calcutta and Benares. About the same time the college at Dacca was established. Since then, at Kishnagur, Agra, and Delhi, other institutions of a similar nature have been founded. Schools have also been opened there by government, but in many cases too much prominence has been given to the English language. There are nearly two hundred government educational institutions in the Bengal presidency, and the north-west provinces connected with it. The amount of money expended upon them is not far short of £100,000 annually. This includes

the medical college of Calcutta, which is the best managed and most successful in the presidency, perhaps in India.

The educational efforts of the government in the Bombay presidency are considerable, as compared with the other presidencies and the proportion of population. The Elphinstone Institution, comprising a college and high and low school; the Grant Medical College; and the Poonah Sanscrit College,—are all highly respectable, and professors of eminent reputation are employed in them. The district and village vernacular schools are about two hundred and fifty in number. About £20,000 per annum is spent for educational purposes in the Bombay presidency.

Madras is less provided with means of superior instruction than the sister presidencies, so far as government is concerned. The University High School in the city of Madras, is the only institution where education in the English tongue is afforded. There are but few vernacular schools in the presidency, and scarcely £6000 a year is expended for educational purposes. It is, however, a pleasing fact, that where the government has done least, voluntary effort has done most. If in Madras only a few thousand pupils receive instruction under the patronage of the state, the voluntary religious and educational societies have established one thousand schools, and are educating one hundred thousand children. Bombay has rather less than one hundred voluntary schools, in which there are about six thousand five hundred scholars, not quite half the number to which the government affords instruction in that presidency. Bengal has not many more voluntary schools than Bombay, but they are better attended, the proportion being about three to one. Besides these general schools, there are boarding schools for the orphans of native Christians, especially recent converts, who endure much persecution if of the higher castes.

The education in all these schools is confined to boys. The nature of the institutions, and the habits of the people, confine the attendance upon them to male children and youths. The prejudice against female education is very strong in the native mind. Woman is held in contempt throughout India, as in all other heathen countries. In this contemptuous feeling woman herself is acquiescent. The voluntary societies have instituted nearly four hundred schools throughout India for female children, exclusive of about one hundred boarding schools. The females in the orphan schools have been generally either the daughters of converts, or children saved from famine, or from the destruction to

which female infants are subjected in various parts of India. These humane exertions for the female population have been chiefly made in Southern India, within the presidency of Madras. Few efforts have as yet been made to impart religious or other intelligence to the adult female population: the difficulties in the way, arising from oriental jealousy and prejudice, are great, yet not altogether insurmountable.

The system of education adopted in the government schools is obsolete, and the progress made by the scholars not very encouraging. Many of the teachers are natives, and few appear to take to their work heartily. The same may be said of the native professors in the higher schools. Impartial observers have described them as listless, and exercising but small beneficial influence.

Since the introduction of the government colleges and high schools, many of the natives educated in them have become infidels. It would not be very difficult to make a Jain a deist, or a Buddhist an atheist; the Brahmin is not so ready a convert to any form of infidelity. The education of the more respectable natives in European knowledge has hitherto not improved them much in any way, except the acquisition of English, French, and a smattering of science. Their vanity and assumption of learning would be incredible, if not so well attested. The merest nonsense is published, by "Young Bengal" especially, as if the creations of unrivalled genius. In a much less degree a similar effect is observed upon the pupils of the schools, not one in twenty of whom make any acquisitions of a solid kind. In the voluntary schools there is this advantage, that the elements of the Christian religion are communicated, however little may be received of whatever else is taught.

It is a remarkable fact, that few native youths educated in the government colleges remain loyal to the government. As all literature of a religious complexion is necessarily prohibited by the authorities, the young men find no access to such; but infidel books of the worst character are obtained, as the libraries are not regulated with sufficient stringency in this respect. "Young India," as they leave their Alma Mater,—great English and French scholars in their own esteem,—are generally concealed infidels and open rebels. At the various associations of which they are members, subjects of discussion are constantly selected for the purpose of displaying the indignation which they profess to feel that foreigners should govern their country. The speeches made on these occasions betray the most inflated self-conceit, gross ignorance of

moral and political philosophy, and a spirit and principle thoroughly adverse to British rule. The following graphic sketch by an eyewitness will enlighten our readers as to some of the causes which operate in rendering of little value the school and college system of India:—"On any ordinary day the visitor will see, on a table in the midst of a small room, one of the 'professors' sitting in oriental fashion, after the manner of tailors; his head is bare, his shoulders are bare; the day is hot, and the roll of muslin which envelops his body out of doors has been removed; the ample rotundity of the stomach heaves regularly above the muslin folds which encircle the loins and thighs. The shaven crown of the worthy 'professor,' and his broad quivering back, glow with the heat; whilst a disciple, standing behind him, plies the fan vigorously to and fro, and produces a current of wind that keeps the huge mass partially cool. Around the table are squatted numbers of dirty-looking youths, carefully enveloped in their muslin dresses, as prescribed by the rules, and droning, one by one, over a manuscript page, which is handed from one to another in succession. The majority are dozing, and well they may, for it is sleepy work—the same verses nasally intoned by one after another with unvarying monotony, and doubtless with similar errors. The 'professor' seldom speaks, for he too is dozing heavily on the table, anxiously awaiting the bell that is to release him to liberty and dinner. The same scene is being repeated in other similar rooms, where other 'professors' are similarly dozing and teaching, and other youths similarly shut up from the light of God's sun, which shines without; and of his spirit, which should shine within them."

The newspapers and other periodicals printed in the native languages are conducted in a manner in perfect keeping with the state of "Young India," as above described. Furious and bitter attacks upon the government are circulated through such media all over the land. These seldom possess satire, for which the native mind does not seem to have relish or capacity; indeed, so little are the people generally capable of comprehending it, that the keenest satire upon their own gods and superstitions are listened to with imperturbable gravity, and treated as if serious argumentations. The false statements, appeals to the pride of race, and to the superstitious feeling of the people,—with which the infidel writers themselves had no sympathy,—which have appeared in the vernacular press, did much to sow suspicion in the minds of the soldiery, and to inflame the passions and ambition of

the native princes, preparing both for the revolt which has recently poured such a torrent of disorder and havoc over the country. Whatever administrative alterations may be effected in India resulting from that event, a radical change in the system of education ought to be among the most prominent.

Happily, there is a new native literature now springing up, which, although it may not as yet have had time to work much good, is, like heaven, silently and gradually operating in the mass. The Religious Tract Society has issued various works, prepared by persons well acquainted with the people, and these, distributed in most of the languages spoken in the country, are beginning to be objects of curiosity. The Roman character is now adopted in printing these works, and persons of great authority in such matters maintain that much facility to the extension of knowledge will result from the plan. The experiment has, however, yet to be tried; the benefit expected is doubtful.

The British and Foreign Bible Society, like the Tract Society, is diffusing knowledge through the medium of the vernacular languages, making the sacred Scriptures a standard book in every tongue. Dr. Yates' version of the Bengalee Bible, with Mr. Wenger's revisions, and a carefully revised Hindui version, are now being actively circulated in Bengal. Last May the printing of 20,000 copies of the Gospel, in the Hindui-Kaithi, was commenced under the superintendence of the Rev. A. Sternberg of Mozufferpore. The Hindui-Nagri Old Testament has been completed and issued at Allahabad, by the Rev. J. Owen, of the American Presbyterian Mission, under the auspices of the Agra Bible Society. The Old Testament, in Pwo-Karem, is in progress. It is being conducted by the American missionaries in Pegu; a grant of £500 to the object has been voted by the London Society. Whatever be the character of the education given in the existing schools, the people are being taught to read, and can therefore use the books circulated. In view of this fact the North India Bible Society issued, a few months ago, the following remarkable and spirited address:—"Education is making considerable advance. The people are becoming better able to read our books, and we hope more interested in searching into our religion. The country is also rapidly filling up with missionaries, who are the main instruments in spreading our books among the people. The past year has given us considerable accessions, and we have now within what may be called the bounds of our society, about 100 missionaries of various

denominations, most of whom will look to this society for their supplies. It is also gratifying to be able to state, that there are scattered over the country an apparently increasing number of laymen, who are desirous of distributing the Bible, and who are frequently making demands upon our stock. The field of our operations also, though already of vast extent, is continually widening. During the past year, Oude has given to us three millions of immortal souls, and the course of events shows that it cannot be long before the gates of Affghanistan will be thrown open for the entrance of the Gospel."

The district in which this society operates is immense, reaching from the undefined limit in the east, where the Bengalee language meets the Hindoo, stretching thence across the centre of India to the Marathai speaking tribes, and thence including Rajpootana to the northern bounds of India, comprising a population of not less than sixty millions.

Mr. Hoerule has just finished the revision of the Urdu New Testament, in the Arabic character. An edition of the New Testament in the same language, in the Roman character, published in 1845, has been revised by Messrs. Mather, Smith, and Leupolt, the original translators. The Bombay auxiliary Bible Society has just issued a complete edition (5000 copies) of the Scriptures in the Marathai. Of the Gujurati New Testament they have lately issued 6000 copies, and since then 5000 copies of the whole Bible in that dialect.

A gratifying exemplification of the way in which the progress of education, and the circulation of books of a useful character, act upon one another, has occurred in connection with the labours of the friends of education and Bible distribution in Ceylon. During the years 1856-7, the issues of the Singhalese and Indo-Portuguese Scriptures amounted to 3342. A person writing from Colombo, says:—"Much attention is paid to the native educational establishments, and it is the wish of the committee that all the schools should be furnished with the entire New Testament. The Central School commission has purchased 500 copies of the Gospel of St. Luke and the Acts of the Apostles, recently printed for the use of the government vernacular schools." In Ceylon it is not so necessary for the government to avoid the charge of interfering with the religion of the people. The prevailing superstition being that of Buddha, there does not exist the same popular jealousy of government propagandism. The labours of these voluntary associations in Ceylon have so impressed the present governor, that he has become the patron of the auxiliary Bible

Society. Sir George Grey has ordered the remission of duty on paper, and other material sent out for the auxiliaries' use. The local committee, encouraged by these tokens of appreciation and support, recently passed a resolution to present as a gift from the society a Bible, in the vernacular, to every newly-married couple among the native Christians.

The countries around India proper are receiving similar benefits from the operation of educational and book societies. An edition of 5000 copies of the Gospel according to St. Luke has been completed in Punjabee, and an edition equally large of the Gospel of Matthew is issuing in the same dialect.

The Persian language being understood by many in the north-west provinces as well as in Persia, the Bible in that language is distributed in those countries as opportunity allows. The Gospel of Matthew has been translated into Thibetian. Types have been prepared at Secundra, and the interesting country of Thibet will be penetrated by adventurous men, desirous to circulate the word of God in its remote regions. The Rev. Mr. Clarke, of Peshawur, has translated into Pushtoo the Gospel of St. John, and the society has ordered two thousand copies in lithograph. A committee of gentlemen acquainted with the language has been formed at Peshawur, for the purpose of preparing translations of other portions of the Bible.

Both the Bible and Tract Societies have extended their operations to Assam, Tenasserim, and Pegu, where, from various circumstances, the people are likely to welcome books. In the Tenasserim provinces the *poonjies* (a *poonjie* is a sort of priest and schoolmaster) teach the people reading, writing, and arithmetic for the payment of a little labour in the rice-field. Nearly every village has its *kioung*, or school. The government has established schools of a superior character, and the missionaries, especially the American, have supplemented them, and teach the Christian Scriptures. The American Baptists have opened eight boarding and day-schools at Moulmein, with an average attendance of five hundred scholars. In the other provinces eighteen similar schools have been established, and a very considerable number of rudimental schools taught by natives. Throughout the interesting territory of Pegu the Baptist American Mission is labouring, not only to preach the Gospel to the people, but to elevate them by education. Native preachers and teachers are employed with success, and a new vernacular literature is being rapidly supplied.

The British press in India is acquiring rapidly

increasing influence. If the measure of Lord Canning, in restricting the liberty of the press during the late revolt, were a necessary policy, it proves that the English language must have made great progress among the natives. Not many years ago it would have been of no consequence whatever to the government what the English press in India published, so far as any influence it might exercise upon the natives might be taken into consideration. If, however, as many allege, the real object was to stifle discussion as to the acts of the government, it proves that the English press is no longer the subservient tool of any Indian administration, as it was wont to be considered, but that its independence and power are felt at government house. It is likely that both the motives glanced at operated with the governor-general and council; it is no longer a matter of indifference to them either as regards the public opinion of Europeans in India, or that of the natives, what the Anglo-Indian press contains in its columns.

There are now many papers in India of large circulation, guided by great talent, and maintaining high principles; such as the *Calcutta Englishman*, *Friend of India*, *Indian Charter*, *Bombay Times*, *Bombay Gazette*, *Madras Spectator*, the *Mofussilite of Meerut*, &c. The following estimate of the press of India by a gentleman who had himself been editor of the *Ceylon Examiner*, is, it may be hoped, to be received with favourable qualifications, as the language employed is severe:—"If the press of India cannot be said to rank either in talent or tone with that of the parent country, it must be confessed by impartial witnesses that it is as good as it can afford to be; and looking at all the circumstances of the case, as good and as moral as could be expected. If it is not quite so intellectual, nor nearly so high-minded, nor yet so independent, as journalism in England, let the Anglo-Indian public ask who they have to thank but themselves. The Indian press

is as worthy a reflex of the state of society in that part of the world, as is the condition of English society mirrored in the journals of this country. The *Times* or *Daily News*, published in the presidencies, would be as much out of place as would the *Quarterly* among the Esquimaux. Papers are not usually established for any higher motive than profit; and in such a question of pounds, shillings, and pence, no man having any knowledge of India would attempt to print such a paper as the London *Examiner* or *Spectator*, even had he the ability at his command to enable him to do so. Editors in India know their readers pretty well; they generally understand the sort of writing which is acceptable to them, and minister accordingly. One of the most successful journals throughout India is the *Mofussilite*, a bi-weekly journal, published at Meerut, in Bengal. It was established some dozen years since, and, by a judicious catering to the reading wants of the community, it has reached the highest position amongst Indian papers, both as regards circulation and income. Few topics escape its notice, yet these are all handled in such a light and pleasant manner, that even the most uninteresting matters rivet the attention of the Anglo-Indian, whilst in England its columns would possibly be voted 'frivolous.'

In this chapter considerable space has been occupied with the religion, languages, and literature of India; no subject connected with its vast population could deserve more attention. The state of religion and education in any country forms the bases for legislation and government. Even commerce must keep in view the principles, conscience, and intelligence of a people whose shores are sought in the friendly and profitable exchanges of trade; certainly, at the present juncture, no theme connected with India could more earnestly require the attention of the British people than that which has occupied this chapter.

## CHAPTER III.

### PROVINCES—CHIEF CITIES.

BEFORE describing the state of the arts, the antiquities and customs, the commerce and government of the country, it is proper that some notice should be taken of its different tracts, and of its chief cities. In the general view given of India in the first chapter a description of its leading natural divisions, as

separated by mountain or river, was necessary, and this was conducted to a sufficient extent to render a very particular account of the provinces and districts undesirable.

Bengal is the chief presidency. It is divided into three provinces—the lower, central, and upper, or western. The climate

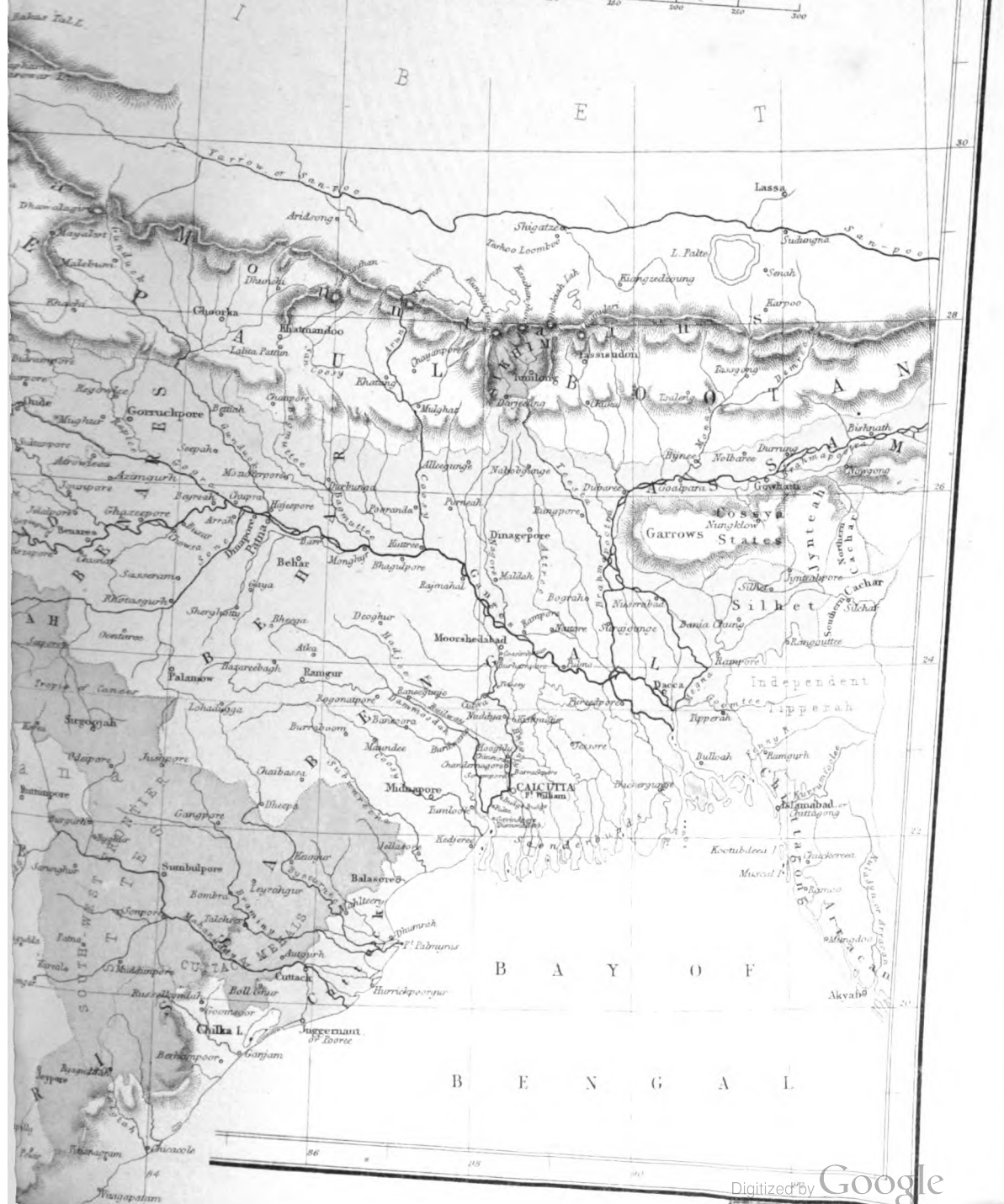




# INDIA

## THE BENGAL PRESIDENCY.

English Miles  
0 50 100 150 200 250 300





and natural productions vary with the latitude, soil, and local peculiarities. The whole presidency lies between longitude  $74^{\circ}$  and  $96^{\circ}$  east, and latitude  $16^{\circ}$  and  $31^{\circ}$  north. The three provinces comprise as the chief divisions and districts Calcutta, Patna, Moorshedabad, Dacca, Benares, Bareilly, Assam, &c.

The general appearance of the lower province is flat and uniform. Sameness and richness characterise the face of the country. There are elevated tracts, but they are only exceptions to the general level aspect. The inundations which take place in the districts watered by the Ganges show the general descent. Hamilton derives the name Bengal from the fact that the tract of annual inundation was anciently called *Beng*, and the upper parts, which were not liable to inundation, was called *Barendra*. The presidency, from its western boundary to the sea, is watered by the Ganges, and is intersected in every direction by navigable rivers, the courses of which frequently change, in consequence of the loose nature of the soil—for if any new obstacle or large accumulation of deposit create an obstruction, the river easily forces for itself a new channel. This has been a cause of difficulty to geographical and topographical explorers, especially as the natives continue to give to the neglected channel the old name, and as long as any water remains they perform their religious ablutions in what they deem the sacred flood. These changes are attended by loss, the neighbourhood of the new courses being frequently flooded to a great extent from the shallowness of the bed through which the current rolls; and the old courses becoming marshes, spread disease, as well as leave the country around without irrigation.

The banks of the rivers, especially of the Ganges, notwithstanding the flatness of the country, exhibit considerable variety of appearance. Sometimes the current, sapping away the soft earth, the banks appear precipitous; but it is dangerous to approach them, as they frequently give way. At other parts the river washes into the land, forming deep bays, and giving a picturesque aspect to the neighbourhood. The lesser rivers of Bengal have a more winding course than the larger, and where the banks are narrowest, the current is more winding, lying along the level country like a beautiful serpent basking in the Indian sun. By this more devious flow a large extent of country is irrigated. The Ganges appears to have the least circuitous course of any of the rivers, yet, within one hundred miles it increases by its windings the distance one-fourth. That part of the river which lies in a line from

Gangautic, where it flows in a small stream from the Himalayas, to Saugor Island, below Calcutta, is particularly sacred. The Hoogly river is, therefore, in the native esteem, the true Ganges; and the great branch which runs eastward to join the Brahmapootra, is by them called Puddah (Padma), or Padmawatti, and is not worshipped, although it is, in Hindoo imagination, invested with some sacredness. Wherever the Ganges runs from the south to the north, contrary to its ordinary direction, it is considered more holy than generally in other parts of its current, and is called Uttarahini. But the most sacred spots to the worshippers of the "Ganga," are those where other rivers form a junction with it; thus, Allahabad, where the Ganges and Jumna unite, has a pre-eminent sanctity, and is called, by way of distinction, Prayag. At Hurdwar, where the river escapes from the mountains, and at Saugor Island, at the mouth of the Hoogly, it is also the object of especial adoration. In the Hindoo mythology the Ganges is described as the daughter of the great mountain Himavata; she is called Ganga on account of her flowing through *Gang*, the earth. She receives various other designations, some of which are nearly as popular, and all of mythical derivation. The Brahmapootra contributes to the irrigation of Bengal; it derives its name also from a myth, as it signifies the son of Brahma; but some Hindoo mythologists trace its derivation in a different manner, which illustrates the impurity of the Hindoo imagination under the influence of idolatry.

The great river surface in Bengal, and the low-lying, marshy coast, cause fogs and penetrating dews in the cold weather, which are unfavourable to health. Some persons, however, maintain that they are rather conducive to salubrity, being not more than sufficient to supply moisture equivalent to the daily exhaustion by the sun.

The staple productions of Bengal are sugar, tobacco, silk, cotton, indigo, and rice. The different species of the last-named are almost beyond enumeration, so varied are the influence of soil, season, and mode of cultivation. The poppy is also produced in the upper portions of the presidency. Bengal is not considered so favourable to orchard produce as other portions of India, yet the natives are fond of this cultivation, and regard with reverence trees planted by their fathers. Orchards of mango-trees diversify the aspect of the country everywhere throughout the presidency. In Bahar the palm and the date are abundant. The cocoa-nut, so useful and refreshing to the Bengalees, grows in the southern portions of the territory. In

the central districts plantations of areca are common. The northern parts nurture the bassia, which is very useful; its inflated corols are nutritious, and yield an excellent spirit on distillation; the oil expressed from its seeds is used as a substitute for butter. Clumps of bamboos, which are useful for building and profitable for sale, are noticeable by the traveller in many directions. In a single year the bamboo grows to its height; in the second year its wood acquires the requisite hardness. "It is probable," observes an old writer, "that a single acre of bamboos is more profitable than ten of any other tree."

English vegetables do not grow in Bengal so luxuriantly as in England, and are noticed by English persons on their arrival for their insipidity. The potato, at least some species of it, thrives better than most other foreign vegetables.

Cattle are a considerable portion of the peasant's wealth. The buffalo, which is grazed at a very small expense, is a valuable animal, on account of its milk. As the flesh of kine is not available for food, in consequence of the religious prejudice against it, cattle are not so valuable as otherwise would be the case. Coarse blankets are made from the wool of the sheep, which is not valued in the market as an article of commerce. The Bengalee sheep are small, four horned, and of a dark grey colour; their flesh is much prized by Europeans.

In the woods apes and monkeys abound, and in the evening the jackalls, leaving their jungles, howl around the cities and villages. The monkey tribes enter the villages unmolested, bear away fruit, and do much mischief.

The population of Bengal has been already given on another page. The most recent computation to which the author has access, fixes it at seventy millions: this includes the population of the north-west provinces. Ever since the settlement of the English, the people have increased in numbers at a ratio before unknown. It met with some severe checks during that time. In 1770, it is alleged that one-fifth of the population perished by famine. In 1784, one in fifty persons fell a victim to a similar calamity. In 1787, an extraordinary inundation carried away a vast amount of property, and destroyed many lives in Eastern Bengal. In the following year, and consequent upon the disaster last named, there was a famine in the districts where it had prevailed. For nearly fifty years after that period, famine, or even scarcity, was unknown. Since then the rice harvest has been several times beneath its average, and there has been consequent suffering; but it

does not appear that any important check has been put by those seasons of distress to the increase of population.

The following computations of the population at different periods, made by competent authorities, will indicate the rate of progress, partly by natural increase, and partly by the annexation of new territory.

In 1772, the British provinces of Bengal, then consisting of Bengal and Bahar, were stated to contain twenty millions of inhabitants.\* In 1789, they were believed to contain twenty-four millions.† In 1793, including Benares, the people of the Bengal provinces were supposed to number twenty-seven millions.‡ In 1814, the result of several investigations by government, reports were published, which stated that the population amounted to thirty-nine millions.§ In 1820, more than forty millions were said to constitute the population.||

During the last thirty-five years, the ratio of natural increase has been greater than during any period of the English occupancy, and the annexation of territories has added many millions more; and now the population of Bengal exceeds that of the whole Russian empire, the Turkish empire, or the German federation.

There are many large and populous cities within this presidency, and a great number of small ones. The large villages are almost incredibly numerous, forming as it were chains of towns along the banks of the rivers, especially of the Ganges, as numerous and populous as are said to be observed along the banks of rivers in China. A writer, who knew Bengal nearly half a century since, thus described them:—"While passing them by the inland navigation, it is pleasing to view the cheerful bustle and crowded population by land and water; men, old women, birds, and beasts, all mixed and intimate, evincing a sense of security, and appearance of happiness, seen in no part of India beyond the company's territories." This picture, so well drawn for a remoter period, answers to what existed previous to the late military revolt, which entailed most disaster in those very districts.

It will promote the clearness of the narrative, and facilitate the memory of the reader, to notice the chief cities of old Bengal, before describing those which belong to provinces which, of late years, have been added to the presidency.

The chief city of India, the seat of the supreme government as well as of the presi-

\* Lord Clive. † Sir W. Jones. ‡ Mr. Colebrooke.

§ Dr. Francis Buchanan; Mr. Bayley.

|| Walter Hamilton.

dential government of Bengal, is Calcutta, one of the largest and most picturesque cities in the world, deserving the epithet applied to it in Europe and America—"the City of Palaces."

The rise and progress of the city of Calcutta have been very rapid. Previous to the English settlement it could scarcely be said to exist, except as a village.\* In 1717 it was a village belonging to the Nuddea district; the houses were in small clusters, scattered over a moderate extent of ground, and the inhabitants were the tillers of the surrounding country, and a few native traders or merchants. In the south of the Cheind-saul Ghaut a forest existed. Between it and Kidderpore there were two tolerably populous villages; their inhabitants were invited by the merchants at Calcutta to settle there. These merchants appear to have consisted chiefly of one family, named Seats, and to their enterprise the city is indebted for its first step to opulence. Where the forest and the two villages stood, Fort William, the British citadel, and the esplanade, now stand. Where now the most elegant houses of the English part of the suburbs are seen, there were then small villages of wretched houses, surrounded by pools of water. The ground between the straggling clusters of hovels was covered with jungle. A quarter of a century later it appears to have made fair progress; there were seventy English houses, the huts of the natives had increased, and several rich native merchants had good residences.† The town was then surrounded by a ditch, to protect it from the incursions of the Mahrattas. About a century ago, the ground on which the citadel now stands, and on which some of the best portions of the town are built, was dense jungle. The town was then divided into four districts—Dee Calcutta, Govindpore, Chutanutty, and Bazaar Calcutta, and contained 9451 houses, under the protection of the company, and 5267 houses, with portions of land, possessed by independent proprietors. On the land occupied by those houses there were smaller tenements, sub-let by the proprietors, which would extend the list of habitations to nearly fifty thousand. Writers, whose accounts were given soon after, estimate the number of inhabitants at four hundred thousand,‡ which appears to be in considerable excess of the fact, notwithstanding the great increase of population. Towards the close of the last century the power and population of the town were of much greater magnitude. According to government reports, the houses, shops, and other habita-

tions, not the property of the East India Company, were in number as follow:—

|                                                                           |        |
|---------------------------------------------------------------------------|--------|
| British subjects . . . . .                                                | 4,300  |
| Armenians, Greeks, and Christians of other<br>sects and nations . . . . . | 3,290  |
| Mohammedans . . . . .                                                     | 14,700 |
| Hindoos . . . . .                                                         | 56,460 |
| Chinese . . . . .                                                         | 10     |
| Total . . . . .                                                           | 78,760 |

From the beginning of the present century the population and resources of the town have augmented. In 1802 the reports made to government represented the population as six hundred thousand, and the neighbouring country as so thickly populated, that a circle of twenty miles from government house would comprise two and a quarter millions of persons. Half a century since the extension of the superior parts of the city, and its increase in wealth, were remarkable. Calcutta had become the great capital of a great empire. Mr. Hamilton describes its condition at that time in the following general terms:—"The modern town of Calcutta extends along the east side of the river above six miles, but the breadth varies very much at different places. The esplanade, between the town and Fort William, leaves a grand opening, along the edge of which is placed the new government house, erected by the Marquis Wellesley, and continued on in a line with that edifice is a range of magnificent houses, ornamented with spacious verandahs. Chouringhee, formerly a collection of native huts, is now a district of palaces, extending for a considerable distance into the country. The architecture of the houses is Grecian, which does not appear the best adapted for the country or climate, as the pillars of the verandahs are too much elevated to keep out the sun during the morning and evening, yet at both these times, especially the latter, the heat is excessive within doors. In the rainy season this style of architecture causes other inconveniences. Perhaps a more confined style of building, Hindoo in its character, would be found of more practical comfort. The black town extends along the river to the north, and exhibits a remarkable contrast to the part inhabited by the Europeans. Persons who have only seen the latter have little conception of the remainder of the city; but those who have been there will bear witness to the wretched condition of at least six in eight parts of this externally magnificent city. The streets here are narrow, dirty, and unpaved; the houses of two stories are of brick, with flat terraced roofs, but the great majority are mud cottages, covered with small tiles, with side walls of mats, bamboos.

\* Hamilton. † Orme.

‡ Holwell.

and other combustible materials, the whole, within and without, swarming with population. Fires, as may be inferred from the construction, are of frequent occurrence, but do not in the least affect the European quarter, which, from the mode of building, is completely incombustible. In this division the houses stand detached from each other in spaces inclosed by walls, the general approach being by a flight of steps under a large verandah; their whole appearance is uncommonly elegant and respectable."

The increase in the wealth and power of the great Indian capital advanced with the century. In 1810 the population was computed at a million by the chief judge,\* but he professed to include the environs in this enumeration, and as he did not make a very distinct report as to the principle upon which he added the population of various surrounding villages, the report must be held as a very loose return. About the same period General Kyd calculated the inhabitants of the city as not more than five hundred thousand, but admitted that the population of the suburbs was very numerous.

The present aspect of the city is magnificent; its population, wealth, the number and magnitude of its public buildings, the shipping in the river, the increase of commerce, the grandeur and luxury of rich natives, of Europeans, and of the government, throw an air of splendour over the place which fascinates all who come within its influence. The modern town of Calcutta is situated on the east side of the Hoogly, and extends along it about six miles. The approach by the river from the sea is exceedingly interesting, the Hoogly being one of the most picturesque of Indian rivers, and its most beautiful spots are in the vicinity of the great city, both on the side upon which the city is built, and on the opposite bank. The course of the river is somewhat devious, a distance of sixty miles by land being by the river's course nearly eighty. As upon the Ganges proper, the water in many places washes into the land, forming deep bays, and sometimes bold jutting promontories, which, clothed with oriental foliage to their summits, arrest the traveller's attention. The beauty of the trees which flourish in Bengal is seen to singular advantage along the Hoogly. The bamboo, with its long and graceful branches; the palm, of many species, towering aloft in its dignity; the peepul, finding space for its roots in the smallest crevices of rocks, or in the partially decayed walls of buildings, displays on high its light green foliage; the babool, with its golden balls and soft rich perfume; the beau-

\* Sir Henry Russell.

tiful magnolia, and various species of the acacia;—all find their suitable places, cast their shadows upon the sparkling river, and wave, as it were, their welcome to the adventurous voyager who has sought their native groves from far-off lands. If the traveller disembarks anywhere, and passes into the surrounding country, he will find it clothed in eternal verdure; for even while the sun of India pours its vertical rays upon the plains of Bengal, so well watered is it, that the verdure still retains its freshness. All persons passing on the river are much struck with the pleasant ghauts, or landing-places. These consist of many steps, especially where the banks are precipitous, and there is architectural taste displayed in their construction. The steps are wide, with fine balustrades. It is found convenient to build temples or pagodas near them, because the natives can glide along in their boats from considerable distances without much fatigue or trouble, when the sun pours his fierce and burning radiance on river, wood, and plain. The small Hindoo temples, called mhuts, are very commonly erected near these ghauts, in groups which are picturesque rather from the skilful grouping than from their individual form, which is beehive. The Mohammedans, as well as the heathen, have erected their temples by the ghauts of the Hoogly. Their beautiful domes and minarets may be seen glistening in the vivid Indian light through the feathery foliage of the palm and bamboo. Both Mohammedans and heathens take great pains to make the neighbourhood of these temple-crowned ghauts picturesque. The stairs to the water's edge are strewn with flowers of the richest perfumes and the brightest hues; the balustrades bear entwined garlands of the double-flowered Indian jessamine, and other graceful creeping plants which serve as pendants; and, floating along the shining river, these fair offerings to false gods, or wreaths in honour of the prophet of Islam, spread their odours, and adorn the current. Thus the banks of the Hoogly seem fairy land, and its stream fairy waters; the most glowing light, the sweetest perfumes, the most graceful forms of architecture and of the forest, the richest profusion of colour reflected from foliage, flowers, and blossoms of infinite variety, the river itself at intervals so covered with these last-named offspring of beauty, that one might suppose they drew their life from its bosom. Such is the scene by day, and as night approaches there is still beauty inexpressible, however changed its aspects. The setting sun throws upon the foliage and river the richest tints; the first shadows of night fall upon innumerable circles





THE WOMEN OF THE HOUSEHOLD  
BY H. B. 1895

of fireflies, which, with their golden and emerald light, play amid the trees, and flash along the margin of the waters; and the innumerable lamps, gleaming from temples, pagodas, and mosques through the thick trees and brushwood, give an air of enchantment to the night scenes of the Hoogly. Happy is he whose leisure admits of his working up or gliding down the Hoogly in the slow-sailing budgerow, for in few lands can scenery so soft, soothing, and calmly beautiful be found.

When the European visitor approaches Calcutta, it is not discerned for any considerable distance; hidden by the thickly clustering trees, the course of the river, and the level site, it is not seen from the river until it suddenly bursts upon the view in all its splendour. The *coup d'œil* is most impressive, and the excitement of the stranger is increased every moment as one object of interest and grandeur after another comes rapidly in more distinctness before him: The pleasant gardens which descend to the river from the mansions of the merchants and superior officials cannot fail to arrest attention, even in view of the noble public edifices. Much attention is paid to these gardens, which are decorated by the magnificent trees and flowers of India, and enriched by its exquisite fruits. The gardens are nearly all on the left bank of the river, for the right is occupied by the botanical gardens of the Honourable East India Company, which are perhaps the most interesting of their kind in the world. In these gardens exotics from the Cape of Good Hope, the Mauritius, China, Australia, the United States of America, and Europe, are carefully cultivated. There the palm, the bamboo, the peepul, and the banyan are to be seen of the loftiest height, and in all the spreading pomp of the Indian forest tree. There are some larger banyan trees in other parts of the peninsula, but one remarkable specimen may be seen in these gardens, several acres being covered by the overbranching shadow of this king of the oriental forest.

The ghauts at Calcutta are as elegant as they are convenient, and impress the stranger as he passes them, and when he lands, with the idea not only of the grandeur of the city, but of its good government.

The grand arsenal of Fort William is distant from the city about a quarter of a mile. This noble structure deserves special notice; it has an historic interest as well as a political importance. It has been generally regarded as stronger, and, as a fortress, more regular than any other in India. It is octagonal, five of the faces being regular; the other three next the river are not so. A military man

described it some years since in the following terms:—"As no approach by land is to be apprehended on this side, the river coming up to the glacis, it was merely necessary to guard against attack by water, by providing a great superiority of fire, which purpose has been attained by merely giving the citadel towards the water the form of a large salient angle, the faces of which enfilade the course of the river. From these faces the guns continue to play upon the objects until they approach very near to the city, when they would receive the fire of the batteries parallel to the river. This point is likewise defended by adjoining bastions, and a counter-guard, which covers them. The five regular bastions are towards the land; the bastions have all very salient orillons, behind which are retired circular flanks, extremely spacious, and an inverse double flank at the height of the berme. This double flank would be an excellent defence, and would serve to retard the passages of the ditch, as from its form it cannot be enfiladed. The orillon preserves it from the effect of ricochet shot, and it is not to be seen from any parallel. The berme opposite to the curtain serves as a road to it, and contributes to the defence of the ditch like a *fausse-bray*. The ditch is dry, with a *cunette* in the middle, which receives the water of the river by means of two sluices, which are commanded by the fort. The counterscarp and covered way are excellent; every curtain is covered with a large half-moon, without flanks, bonnet, or redoubt, but the faces mount thirteen pieces of heavy artillery each, thus giving to the defence of these ravelins a fire of twenty-six guns. The demi-bastions which terminate the five regular fronts on each side are covered by a counter-guard, of which the faces, like the half-moons, are pierced with thirteen embrasures. These counterguards are connected with two redoubts, constructed in the place of arms of the adjacent re-entering angles; the whole is faced and palisaded with care, kept in admirable condition, and capable of making a vigorous defence against any army, however formidable. The advanced works are executed on an extensive scale, and the angles of the half-moons, being extremely acute, project a great way, so as to be in view of each other beyond the flanked angle of the polygon, and capable of taking the trenches in the rear at an early period of the approach." The above description will in the main suit for the present condition of the fortress. Some alterations have been made of late years, more with a view to convenience than defence. It is the general opinion of military men that it has been planned on too extensive a scale to

answer its original intention, which was merely to serve in an extremity as a place of retreat. The number of men required to garrison it would be sufficient to keep the field against any enemy which India could furnish. Lord Clive, who designed it, is blamed for this; but Clive was not an educated soldier, he was rather one by intuition, and ought hardly to be held responsible for imperfections of military engineering. After the battle of Plassey it was natural for Clive to think that Calcutta might have to be defended, not merely against native, but European enemies, or both combined, and an army which could make head upon the plains against any native force, might not be strong enough to keep the field in the presence of native forces and European auxiliaries. Ten thousand men would be required to defend the place, and fifteen thousand can be garrisoned within it. Its cost to the company has been two millions sterling, a sum which is very far beyond its worth. The barracks are handsome, spacious, and well adapted for their purpose.

Between the fort and the town there is an extensive level space, called the esplanade. On the edge of this stands the government house, erected by the Marquis Wellesley. Continued on in a line with it is a range of fine mansions, with stuccoed fronts, and pleasant green verandahs. The government house is the most striking building in Calcutta; its appearance is much more imposing than Fort William, which has very little elevation. In the eyes of the natives, government house is of great importance, and the English residents of Calcutta are not a little proud of its splendour. It is a very extensive pile, and has four wings, one at each corner of the building, which contain the private apartments; the council-room, which occupies the north-east corner, is a splendid room, worthy of the building, and the purpose for which it is set apart. In the centre of the pile there are two rooms of very great magnificence: the lowest is paved with marble of a dark grey tint, and supported by Doric columns, *chunamed*, resembling marble; above this is the ball-room, floored with dark polished Indian wood, and supported by Ionic pillars. These rooms are lighted by superb cut glass lustres, and the ceilings are painted in a very superior style. Competent and severe critics allow that the decorations of these rooms are most tasteful. What scenes of ambition, blighted fortunes, baffled hopes, eager aspirations, unprincipled intrigue, fortunate policy, and humiliated greatness, have been witnessed within these gorgeous apartments! How often have dethroned princes passed

with unshod feet, the token of defeat and extorted homage, across those flags of marble and choice Indian floors! Short as is the time since that palace has been opened for the reception of the British rulers of India, events have transpired within it full of romantic interest, and replete with the fate of thrones and dynasties, and of the mightiest empire upon which the orient sun ever shone!

Government house does not stand alone in beauty. The custom house is a good building. Bishop's College is a Gothic structure of quadrangular form; on the north side is a tower, which is sixty-five feet high, and twenty-five feet deep. The town hall is spacious, and accommodates large public meetings, which frequently assemble there, not only for civic business, but to celebrate the anniversaries of religious, philanthropic, and scientific societies. Public dinners and balls are given in it also. The courts of justice are not only important, but impressive in their exterior effect. There are a jail, an hospital, a club-house for the Bengal Club, the adjutant-general's and quartermaster-general's offices, the Jesuits' college, Hindoo and Mohammedan colleges, and many other notable edifices, among the most remarkable of which are the Metcalfe Hall, the mint, and the medical college. The Metcalfe Hall is a building which may be justly called magnificent. It contains an extensive public library, and the library and museum of the Asiatic Society—a society planned by Sir W. Jones on his way out to India. It also affords accommodation to the Agricultural Society of Bengal. This noble building was raised in commemoration of Lord Metcalfe, whose administration of government in India was so renowned. The mint is a vast building—one of the largest piles of buildings in existence for civil administrative purposes. There the "circulating medium" of India receives its form and impress. There are few specimens of architectural skill and taste in Calcutta which equal the medical college, which is as useful as its outline is attractive.

Architectural taste is not confined to buildings for educational, governmental, or other secular purposes: Hindoo temples and mosques have their peculiarities of style, and all the religious sects of Christianity have their churches, many of which are of large size and superior structure. The grandest Christian edifice in the city is the English cathedral. It owes its existence to the zeal of Dr. Wilson, Bishop of Calcutta, and cost £50,000. Her majesty presented the communion service, which is superb. She also sanctioned the bestowal of the painting of the Crucifixion, by West and Forrest, originally

designed for St. George's Chapel, Windsor, by his majesty King George III. The Honourable East India Company showed a profuse liberality in this undertaking, granting the ground on which the building stands, appointing two chaplains, to be paid from its treasury, and bestowing nearly one-third of the whole expense of the erection. It is thus described by one who has seen it:—"The style of the architecture is the English Perpendicular Gothic, with a few variations, occasioned by the climate; it is, in fact, Indo, or Christian Gothic. The tower and spire are built after the model of the admired Norwich Cathedral, with improvements suggested by that of Canterbury. Most of the details of the ornaments, externally and internally, are taken from the finest specimens of York Minster. The building is constructed of a peculiar kind of brick, specially prepared for the purpose. It is dressed with Chunar stone, and well covered and ornamented inside and out with *chunam*, which takes a polish like marble."\*

The portion of Calcutta occupied by the native population lies along the river to the north. It is an extremely wretched place. Much as Europeans are accustomed to contrasts in their capitals between the quarters occupied by the rich and the poor, they can have no conception of the antithetical force of contrast in this respect presented by Calcutta. The streets are narrow—so narrow, that they are frequently only just broad enough for an elephant to pass through. They are as dirty as they are confined, and, being unpaved, are, at certain seasons, in a condition the most abominable, and sometimes, from the nuisances which abound, altogether impassable for Europeans. The better class of houses in "the native town" are built of brick, two stories high, with flat terraced roofs; these, however, bear a small proportion to the mud huts, with tiled roofs, the sides being sometimes of bamboos, often only consisting of mats. Such fragile and inflammable buildings often take fire, and fearful conflagrations spread through that part of the town; the European portion, in consequence of the site, composition, and style of the buildings, and their frequent isolation, escapes on these occasions. The sufferings of the natives are very great at such times; for although all the materials for building are plentiful, the people are extremely poor, and the division of labour occasioned by prejudices of various kinds makes all building expensive. If fires do not ravage the mansions of the Europeans, the white ant is as sure, if a slower enemy, and buildings often become

\* Stoequeler.

insecure by its devouring energy, the beams and other timbers being completely sapped when there is no exterior appearance of mischief.

The bazaars constitute one of the peculiarities of an oriental town, and Calcutta abounds in bazaars. There the native merchants, and vendors of all conceivable commodities, practise their ingenuity; and there the most crafty European Jews would find their match in the expert operations of dealings less ingenuous than ingenious. The bazaar affords a lounge to the European disposed to pass time there; and if acquainted with a fair number of the languages of India, he may hear, and participate in, a great deal of gossip quite beyond the conception of occidental imaginations, either as to subject or manner.

The country around Calcutta is, as before noticed, champaign, rich, verdant, but little varied, except by the grouping of the woods. The rice culture makes the country swampy in many parts. The river's banks, above as well as below the town, are pretty.

About twelve miles distant, at Dum Dum, are the artillery barracks, which are spacious, pleasantly situated, and an agreeable resort from Calcutta. At a distance of sixteen miles Barrackpore is situated, where a number of native regiments, mustering the strength of a division, have cantonments. This place is also much visited from Calcutta. There are villas, and commercial settlements for various purposes, scattered over the flat country for an equal distance, to which the European residents of Calcutta make occasional journeys; but Barrackpore is perhaps the pleasantest resort, and the most frequently selected. Being partly situated on the river, its site is picturesque; the way to it by land lies through a beautiful demesne of the governor-general. From the river the landing is made by a magnificent ghaut, and in sailing past, the residence of the governor-general is visible through openings in the clumps of tall trees which crown the banks.

On the opposite side of the river is Serampore, the citadel of Christian missions in India. This place is very little resorted to from Calcutta, although to good taste more attractive than Barrackpore; but the residence of officers and their families at that station, and the frequent presence of the governor-general, give it an interest denied to its prim but pleasant neighbour on the other side of the river. The esplanade at Serampore is very fine; the buildings which range along it deserve all the appellations of commendation usually applied to them. There is no town in India where order, cleanliness, and good taste, prevail as in Serampore. This superior taste extends