A

VIEW

OF THE

HISTORY, LITERATURE, AND RELIGION

OF

THE HINDOOS:

INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

BY THE REV. W. WARD,

ONE OF THE BAPTIST MISSIONARIES AT SERAMPORE, BENGAL.

THE FIFTH EDITION,

CAREFULLY ABRIDGED AND GREATLY IMPROVED;

WITH A BIOGRAPHICAL SKETCH OF THE AUTHOR, AND AN AMPLE INDEX

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BIOGRAPHICAL INTRODUCTION.

THERE is a propriety, I think, in prefacing the following work by some account of the author; for upon our knowledge of his career and capabilities depends the amount of credibility and confidence which we award to his book. After a careful perusal of the Lives we have of him,* I have been led to conclude that we do not yet know all we ought to know of the Reverend William Ward of Serampore:—a man who, though not endowed with genius, was possessed of great capacity for mental toil and physical endurance, just such a man as the world wants and romance avoids:—a Missionary, expert and diligent in many varieties of toil;—a Christian, whose piety retained its freshness during a long and arduous career, breathed itself out in the last efforts of his pen†, and shed a quiet beauty over his end. Scant justice can be done to him in a sketch so brief as this; yet as far as space will admit, I will place before the reader the chief events of his life.

William Ward was born of middle-class parents, in Derby, on the 20th of October 1769. Soon after his birth, his mother, a good and pious woman, was left a widow. Up to her prayers, conversation and example, Ward traced his religious history. The first human hand that went to form his career and character was a mother's: so should it ever be. His school life was not spent under favourable auspices, and gave him an education plain and common enough. But the lad was studious, retired, self-forming, with high aims, which now and then peeped out and startled his more common place companions. So came it, that he saw after his own education when his masters had done with him, and by such ways and means as a determined young man will always find out, he acquired a knowledge of the literature and science of his country. He became a printer by trade, and

* Memoirs of the Life of the Rev. William Ward, by Samuel Stennett. London, 1825.

Life and Times of Carey, Marshman and Ward by John Clark Marshman. In two volumes. Longmans, London, 1859.

† "Reflections for every day in the year" Published in 1822. The work was highly prized by his Christian friends and brought into daily use in many families.

spent some ten years, first in putting up type for newspapers, and then in writing for them, in Derby, Stafford, and Hull; and he acquired more than ordinary influence as an Editor. But the power which fixed his future course lay not in these external circumstances, but in that inner life of piety, to the beginnings of which I have already adverted. In his case, the influence of maternal example and youthful associations did not supersede the exercise of individual decision. After much thought, it appeared to him that the opinions held by the Baptists were most in accordance with the word of God and, by public baptism, he became a member of that denomination, in 1794 or 1795, being about twenty-five years of age. Prior to that event, he passed through many troubles of heart,—"storms," "miry clay," "fierce volcano fires not to be quenched by a mere sprinkling of words"—such are his own phrases: but that rite spoke truly of a heart then resting quietly and lovingly in discipleship to Jesus. Prompted by his own earnest feelings, and drawn by the necessities of his neighbourhood, Ward occasionally presided at religious assemblies and gave "a word of exhortation" at cottage meetings: not without notice, for in 1797 he was selected as a man of promise for the future, and sent to Ewood Hall, near Halifax, where Dr. Fawcett, the tutor of Foster, trained a few young men for the ministry. There study, not wide, yet careful and regular, became a habit, bearing fruit afterwards in the translation work of the Serampore press and the uniform diligence of Serampore life. Yet then and there the missionary spirit of the man found a sphere for itself. He was often out preaching in the villages, amongst a rough people; men and women such as the Brontés describe, and among whom they also lived, listened to him and loved him. He had a cottage church all his own; rough handed, good hearted, long headed, plain spoken laborers crowding in to hear their lecturer as, "elevated on a three-legged stool with his little Bible in his hand, he preached with fervor and affection the unsearchable riches of Christ." There seemed every probability of his settling down to the pulpit and pastoral work of the home ministry, when a circumstance occurred which reversed every calculation, and led to his becoming one of India's pioneer missionaries, for which, after all, God had been fitting him by this twofold training of printing and preaching. So at least thought a member of the Baptist Missionary Committee, who went down casually to Halifax and saw Ward, and spoke to him of Brother Carey working alone on the banks of the Hoogly. Ward was now thirty years of age, a time of life when men generally allow their emotions to freeze a little, and act on something stronger than impulse. Add to this, that he had had fifteen years of practical life, forming him to prosaic steady work, and that at that time there was a future before him more hopeful than generally falls to the lot of ministerial novitiates. We need not then wonder at the absence of sentimentality in his decision to

become a missionary. We feel the man will do his work well, when a sense of duty sends him to it. Speaking on the occasion of his ordination, of what is technically termed a "call," he said, "I have received no new revelation on the subject: I did not expect any. Our Redeemer has said 'Go ye into all the world and preach the Gospel unto every creature and lo, I am with you always even unto the end of the world.' This command I consider is still binding. In His strength, therefore I will go forth, borne up by your prayers, hoping that two or three stones at least may be laid of Christ's Kingdom in India, nothing doubting but that the fabric will rise from age to age, till time shall be no more." Thus much for his public confession; as to his heart preparation, we have the following sentence in a letter to a friend. "Every day's experience convinces me that 'tis safety, 'tis life, 'tis heaven to rest in the bosom of our God and no where else, but there. I am afraid lest my heart should deceive me, but I feel at present a resignation to the divine will, which I never felt before. With such views the voyage to India, seems but like crossing the Humber. A few more respirations, and the lungs shall cease to play, the pulse to beat, the tongue to move, and then

> 'What boots it where the high reward is given,
> Or whence the soul triumphant wings to heaven.'"

He embarked on the 24th of May 1799 with three companions, one of whom was Dr. Marshman.

There are few circumstances of note in the next nineteen years of Ward's life. Not that he lost his individuality; no, he gave it up to the steady carrying out of a system unique in the love, self denial and energy of the men who devised and worked it. His history henceforth, is one with that of the Serampore Mission. Calcutta was closed against him and his companions; so they moved up to that Danish Settlement, which their labors brought into celebrity; there Dr. Carey and his comrades joined them. Death speedily thinned their ranks, and Carey, Marshman and Ward, a memorable trio, were left to work alone.

It is evident from his letters, that Ward, from the beginning, cultivated a habit of constant observation, and enhanced its value by the admirable practice of taking accurate notes. In this lay the foundation of the Work, now re-printed more than fifty years after its materials were first gathered. Mission life was then for the most part what it is now; a daily diligence in unobtrusive labors; its motives, methods and effects being scarcely known to the outside public, save when some event more distinctive than usual attracts notice and awakens criticism. The language came but gradually, but work came at once. Ward did that which lay nearest to him, he preached and taught in English, and superintended the Mission Press; and God blessed him in these first labors.

When he could speak Bengali (and he spoke it fluently and well), bazaar preaching and touring formed his only relaxation from the toils of the printing office. Soon after his arrival, the first convert was baptized; in 1800, two thousand copies of the Bengali New Testament issued from the press,—2,000 Missionaries, he called them—and in 1803, the first native Minister preached his first sermon. New successes followed extending labors, and fresh crises of progress were gained almost yearly. In 1809 amidst all the opposition of Government, the missionaries "had succeeded in settling four stations in Bengal; they had sent a Missionary to Patna, and planted stations on the borders of Orissa and Bootan, and in Burmah; the number of members in church fellowship exceeded two hundred; they had obtained a footing in Calcutta, where a chapel had been erected at a cost of more than £3000, and a large church and congregation collected; the Scriptures had been printed in whole or in part, in six languages, and translations had been commenced in six others."* His prayer was fulfilled ere half his course was run; he saw laid the foundation stones of Christ's kingdom in Hindustan. One circumstance alone threatened Ward's peculiar work. In 1812 the printing offices were burnt down, and a loss of £10,000 was inflicted on the Mission. The public evinced their confidence in the Missionaries by ready and ample liberality, and before the close of the following year, he writes "ten presses are going, and nearly two hundred people are employed about the printing office." He knew the value of the press, and the spirit in which he wrought, would have dignified the meanest toil. When about to commence his career, he wrote thus in his diary, "but to me, who am less than the least of all Saints, is this grace given that I should" *print* "among the heathen, the unsearchable riches of Christ." Now again he writes; "what multitudes of Christian works will be wanted! We have not been able to print one argumentative work against idolatry; not one elaborate defence of Christianity. We have let off nothing but squibs. The Hindu Pundits have not yet felt in their learned languages the weight of Christian artillery; except in one or two parts of the Bible. We have not yet had the honor of an attack from one Hindu scholar. These times are all to come; they are coming. The struggle will be a tough one." What he anticipated, we realize, and it will be well with us, if we can use his weapon, the press, wisely and effectively.

Though this notice chiefly concerns the public career of Ward, it would scarcely be just to close this period without a reference to his domestic life, and that of the Missionaries with whom he was associated. He married the widow of his deceased colleague, Mr. Fountain, and the ceremony so far characterized the man and his fellows, as to warrant the extract in which it is narrated.

* Carey, Marshman and Ward. i. 421.

"1802 May 10th. This evening sister Fountain and I were married at our house in the presence of our Bengali friends and others. This connection was intended for sometime, but circumstances prevented. Brother Carey introduced the business by a few words and read the marriage agreement. I then took sister Fountain by the hand and walked up to the table, saying 'we sign this our solemn covenant to each other.' We then signed it, and about a dozen friends, European and Bengali added their signatures. Brother Carey then delivered a very appropriate address to the parties on the duties of husband and wife, and made a pleasing allusion to our family situation, in which all personal interests are swallowed up in the interest of the whole. A short prayer concluded the service. I gave some fruit and a few things of native manufacture amongst the native friends, and thus the marriage was celebrated."*

Let us now take a glance at "the situation" of Ward and his companions. These men who by their labors brought in £50,000 in eighteen years to defray the expenses of the Mission, practised the sternest economy in their household and personal expenditure. They all dined together at four long tables, Missionaries, wives, children and scholars, and this arrangement continued until the enlargement of the mission circle by the arrival of new missionaries rendered it no longer desirable or practicable.†

Including a child of his wife's, by her first husband, Ward had five children, two of whom died young; the remainder he trained, with anxious solicitude for their best interests. In 1815 Mrs. Ward was compelled to visit England for her health, and returned to find her husband so broken down in constitution as to be under medical orders for home. Leaving his family behind, he embarked in 1818, after nineteen years of almost unrelieved toil; yet he carried Serampore with him, and marked out for himself Serampore work to be done in England. His scheme was to obtain the help and sympathy of British Christians for the establishment of a Training College for native agents. His visit was paid at a time unseasonable for the accomplishment of his object, but seasonable enough for the general welfare of the Mission. He found the public mind disturbed by many calumnies as to the Serampore brethren and their work. He took joyfully upon himself the responsibility of their defence, and in a great measure succeeded in restoring confidence, and in placing the Mission in a less exceptional position than it had hitherto occupied. He travelled all over England, and visited Holland and America; pleading first for the Society with which he was connected, and then for the College, realizing for the latter, about £3,000.

* Life of Ward. 111.

† Carey, Marshman and Ward. i. 152.

"During the voyage from America, Mr. Ward employed his time in writing "Farewell Letters" to his friends in England and America. He was subsequently induced to publish them, and the work speedily went through three Editions. They are valuable as the effusion of those fervent and affectionate feelings which endeared him to all with whom he was associated. They also breathe the genuine spirit of Christian benevolence, expanded by the magnitude of the sphere in which he had laboured. In successive letters he presents a vivid picture of the superstitions of the natives, the impurity and cruelty to which they gave birth, and the moral and religious degradation they entailed."*

He embarked for India in 1821; as the event proved, he returned but to die. After his arrival at Serampore the Training School occupied his time along with the press. He was at work when his Master called him. "On Wednesday the 5th of March (1823) he preached the evening lecture, apparently in excellent health and spirits. The next morning he joined his brethren at their weekly breakfast, though suffering from what he considered a simple diarrhœa which he attributed to a cold caught during the night. After breakfast he proceeded as usual to his labours, and began a letter to the Rotterdam Bible Society. At noon he was obliged to leave the letter unfinished, and retired to his room which he never left. At three in the afternoon he was seized with cramps; and it then became evident that the disease from which he was suffering was cholera of a virulent type. Two medical gentlemen were immediately called in, and under their treatment the dangerous symptoms appeared to abate. His friends never left his couch the whole of that night. He was placed in a warm bath, and fell into a sound sleep, which gave hopes of his recovery, and induced Dr. Carey to go down to his collegiate duties at Calcutta. But at eleven in the forenoon of Friday his pulse began to sink, and at five in the afternoon he was a corpse. The scene of distress was heart rending. The three old men had lived and laboured together for twenty three years as if one soul animated them, and it was difficult to realize the fact that one of them was gone. Dr. Marshman had been afflicted for some days with deafness which the present distress served to aggravate, and for a time he was altogether deprived of the power of hearing. He paced the room in silent dismay, watching with intense anguish the gradual dissolution of his beloved colleague; yet unable to receive any communication. Thus at the age of fifty-three died the first of the men at Serampore."† Ward was no genius; no *dilettante* missionary, but a conscientious worker, who amidst his labour kept alive a spiritual mind, and graced it with an amiable disposition, and herein he is a model of what the Mission field requires in all its laborers, in all spheres and at all times.

* Carey, Marshman and Ward. ii. 245.

† Carey, Marshman and Ward. ii. 278.

A word or two is now required about that work which keeps alive the name of Ward, and a new edition of which is here presented to the reader. The idea of such a composition appears to have suggested itself to the author soon after his arrival in India, and he forthwith began to collect materials for it. It was first printed at Calcutta in 1806, in two volumes quarto,* and was well received. In 1815 a second edition was published in one volume, and in the list of subscribers were found the names of more than two hundred and fifty individuals of high position in the service of the East India Company. It was re-printed in England soon after its appearance in Calcutta, and whilst the Author was sojourning there in 1820, he carried a new edition through the press, the preface to which is dated at sea, June 1st 1821. We have here then the result of a process of observation, research, and correction, which extended over twenty years of the Author's life.

The present re-print is from the edition published in London in 1817, by order "of the Committee of the Baptist Missionary Society," said in the title page "to be carefully abridged and greatly improved." The edition of 1821 was on the other hand, "arranged according to the order of the original work printed at Serampore." There being no preface to the edition of 1817, we are left to surmise by whom and upon what principle the abridgment was effected. As the dedication however bears date at "Serampore, June 1815," I am inclined to think that the Author himself revised the work, and it is not difficult by a comparison of the two editions to discover the principle upon which he acted. He appears to have regarded those parts of the first edition which referred to the historical traditions and literature of India as foreign to the purpose of the new issue, and these he left to the antiquarian and the scholar. There was wanted *for general use* a book that should, in a popular way, treat of the belief, institutions, and practices of the Hindus, and this he found to his hand in the remaining portions of the original work. This we have in the edition of 1817. Subsequent circumstances have proved that such a selection has preserved to us the truly valuable parts of Ward's work. Oriental scholars, too numerous to name, have superseded the productions of Ward's pen upon subjects so abstruse as the history and philosophy of India, so wide as its ancient literature. But no one has followed him, much less surpassed him in his own sphere, in the subjects brought before us in this volume. At first sight, one might regret the absence of one chapter of the first edition; I mean that which treats of some features of social life in India, not directly religious. But more detailed accounts of these matters are found in the work of Abbé Dubois and to *us*, the Abbé's narrations have this additional value, that they specifically refer to the Hindus of South India.

* Life of Ward, it is said in 1806:—Carey, Marshman and Ward, 1810.

On the whole, the publisher appears to have done wisely and well for the public, in selecting for publication the edition of 1817, rather than the bulky volumes of 1821. From the latter however he has taken the glossary, in which the several terms used in the work are explained.

"In the introduction, the author has gone over the whole of the Hindu Pantheon, that he might supply a number of omissions in the body of the work and hence it forms an epitome of the whole." Coming to the work itself, after a few sentences upon the views of philosophers as to the Deity he introduces us (Book 1.). to the whole assemblage of Hindu Deities. No name of note in that long muster roll is omitted from these descriptions. Gods and goddesses, powers celestial and powers terrestrial, avatárs and symbols, devils and monsters, birds and beasts, trees and stones, have each assigned to them their modicum of divinity, their quantum of reverence. The machinery of worship is next described; the shrine, the idol and the priest. (Book ii.). We attend the Hindu in his lunar fasts and annual ceremonies; we follow him to his ablutions and stand by his sacrificial fire; we listen to the mystic ejaculations of his prayers and the intoned music of his hymns; we share his weary pilgrimages, watch the kindling of his funereal fires, and are spectators of the repeated and sacred hospitalities that give repose to his soul. (Book iii.). Betaking ourselves to the "lotus feet" of the Guru, we learn the laws that guide the wanderings of the soul in future births, the nature of perfect bliss, and the modes of future retribution. (Book iv.). We are introduced to the Brotherhood of Holy Mendicants and made familiar with the tricks and trappings of religious beggary. (Book v.). Lastly we become acquainted with the orthodox sections of the Hindu community; and then with heretics and schismatics, Buddhists, Jainas, Sikhs and Bháktas (Book vi.).

The Author gathered the materials for his work by personal observation, by information derived from others, and by translations from standard native works. For the acquisition of information on reliable authority, few men have ever had so favorable an opportunity; for the extensive translations carried on by the Serampore press gathered round the Missionaries a large body of Pundits from all parts of India, whilst their philological acquirements and official position associated them, not only with learned natives unconnected with themselves, but with a circle of Oriental scholars, amongst whom may be mentioned the names of Colebrooke and Leyden. Ward taxed all the stores thus placed within his reach for the production of this work. He is generally however careful to cite his authority, so that the reader may be fairly warned as to the degree of confidence to be placed in the several statements. It is no slight voucher both for the facts

and opinions of the book, that it should have received the sanction of eminent scholars, and that it should have gone through so many editions during the very period (1803-1821) when Hindu matters were discussed with the greatest interest, when the bitterest hostility was manifested towards the Missionaries both as to their evangelistic and literary enterprises. I may be permitted to quote one illustration of the style of criticism with which the book was received. It is taken from an article in the Asiatic Journal for 1817,* written it should be observed, when the work had reached its third edition and after a good deal of adverse criticism had been exercised upon it. "As a *general survey* of whatever is connected with Hindustan, we mean the most essential concern of morals and religion, the singular book which we are now about to review will be found the most luminous and comprehensive of any ever published in this country, speaking to facts and to facts only, upon the evidence of the senses:—the scrutinising eye and the attentive ear whose accuracy could not be deceived. The distinguishing, the sterling merit of this publication is that direct translations from the original Sanscrit accompany all the assertions, however apparently incredible, made in the course of it. To the versions already published by Mr. Colebrooke, Mr. Patterson and other members of the Asiatic Society, are added those made by the Missionaries, assisted by learned brahmans, from the Vedas and the sastras, illustrative of each object discussed; so that the authenticity of the facts narrated can admit of no doubt, however revolting may be the enormities displayed to the mind of refined sentiment."

About 100 pages of Professor H. H. Wilson's Essay on the Religious Sects of the Hindus,† coincide with part of the following work and I find many references to this work, cited as substantiations of the text, a proof that that great oriental scholar considered Ward a reliable authority, and made him the companion of his own researches.

As I have before hinted, this work is specially adapted for popular use. It gives an answer to the casual observer on points about which he is most curious, the temples that meet the eye in every street ; the festivals with which every Hindu home is busy, the worship which attracts his notice by the banks of lake or river, the books by which the youth of India is still instructed and upon which its manhood feeds. This book is a *sine qua non* to every one who has not the leisure or liking for deep research, yet wishes to have some key to the ongoings of Hindu life and the elements of Hindu faith. In this respect it is as welcome to-

* Asiatic Journal, iii, 1817, 34, 35.

† Works of H. H. Wilson, Vol. I. 1862. Trubner and Co., 152, 168, 171, 181, 196, 253, 258, 262, 277.

day as when first issued. We have little books without end that nibble at Indian life and manners ; but Ward remains yet unrivalled as a repertory of detailed information, and an indispensable book of reference. The present publisher has recognised this, as the worth of the work, and greatly aided it by the portable form of the present volume, and by the devices of modern typography; I refer to the detailed table of contents, the page headings, the ample Index, and the beautiful colored plates, doing for us by the eye what can scarcely be done by the pen;—helping us to shape a correct idea of those "holy forms" of the principal deities before which, painted, carved, moulded or graven, millions of Hindus daily bend in reverence.

One fault however has been charged upon this work with considerable uniformity. It is said that the views contained in it upon Hindu morals, manners and worship, are prudish and condemnatory beyond reasonable limits. Nor can the book be altogether acquitted ; yet some considerations should be taken into account which may modify censure. One is suggested by a phenomenon of our own times. Let any one refer to the papers, speeches, and pamphlets of modern Hindu reformers, from the days of Rammohun Roy to our own, and he will find young Bengal, or young Madras dealing in opinions and terms as to the creed and practices of his grand-father much more in accordance with the pages of this work than the oily apologies of a Twining or a Scott Waring. Only the other day I observed in the public prints the following expressions used by a brahman, a graduate of the Madras University, in the course of a very able address on female education. "In one point of view, a forgetful course is advisable for some of our females. For some of the Hindu works, be they Sanscrit, Telugu or Tamil, which our *families* use, are interspersed with delineations and pictures that we males cannot read without a blush; and we altogether abstain from reading such portions, if females chance to be near us. Just imagine the effects that may flow from our females reading such books! When a girl quits her school, her parents in general put into her hands books like the Neishadam, Camba-Ramayanam, Arichendra-Vilâsam, Sakunthalie-Vilâsam and Mathana-Kkâma-râja-Kathei. These are dangerous instruments, especially in the hands of young inexperienced persons"—and so on. The very sensible conclusion of the whole address may be put thus; "if we educate our children, especially our girls, we must have a new literature."—Such evidence is surely of some weight.

Another consideration, which, I suggest, should qualify our censure, arises from the state of public feeling when the book made its several appearances before the public. At that time an influential section of Indian politicians, who could both write and speak well, ventured boldly to assert and defend opinions of a character very opposite to those of Ward; according to them the

Hindus were almost immaculate in morals, the possessors of a literature and religion singularly perfect. For instance, a Mr. Charles Marsh, a quondam Madras barrister, had a seat in the House of Commons, during the Indian Debate of 1813, and delivered a very effective speech against the opening of India to the labors of Missionaries, whom he spoke of as "crawling from the holes and caverns of their original destinations; apostates from the loom and the anvil, renegades from the lowest handicraft employments." In that speech occurs this paragraph. "When I turn to her philosophers, lawyers and moralists, who have left oracles of political and ethical wisdom to restrain the passions and awe the vices which disturb the commonwealth:—when I look at the peaceful and harmonious alliances of families guarded and secured by the household virtues;—when I see among a cheerful and well ordered society, the benignant and softening influences of religion and morality, a system of manners founded on a system of mild and polished obeisance, and preserving the surface of social life, smooth and unruffled, I cannot hear without surprise, mingled with horror, of sending Baptists and Ana-Baptists to civilize or convert such a people at the hazard of disturbing or deforming institutions which appear hitherto to have been the means ordained by Providence for making them virtuous and happy."* By the way, one cannot help the question, was there any work for lawyers in a land where the surface of social life was so smooth and unruffled? Had this barrister ever a brief? Views, such as those stated above, were spawned multitudinously from the public press, and uttered eloquently in public addresses by Anglo-Indians, the very men apparently most fitted to write and speak on such subjects. If a voice was to be raised in qualification of these high flown eulogies, it must come from India, and it could not come better than from those who had unwillingly been made the scape-goats of the controversy, the Serampore Missionaries. Intimate acquaintance with popular literature—that literature which is both the index of popular morality, and the power that fashions it—and personal observation, gave Ward a right to speak, and speak he did, and for the most part gave chapter and verse for his utterances. We cannot be surprised if, under the circumstances, he did not care to smooth the roughness of his sentences, or stay to count the grains of his indignation. Deduct something for the heat of controversy, and the Missionary's views escape censure. Certainly the sober opinion of our own day leans rather to the plain spoken printer of Serampore, than the polished apologists of the senate. The biographer of Carey, Marshman and Ward says significantly enough: "But all these suspicions of exaggeration have been at once and for ever dispelled by recent events. While these pages are passing through the press, the mutiny of a hundred thousand of our native soldiery has been announced

* Carey, Marshman and Ward. ii. 36.

and Mr. Ward's view of the genuine character of Hinduism has been lamentably verified by the wanton and unparralléled atrocities committed on unoffending women and helpless babes, by the mild and humane Hindus, when released from all restraint, and at liberty to indulge their passions."*

Whether these views were narrowly accurate or not, they were the author's own, and no subsequent publisher has a right to omit, or modify them. They therefore stand in the present edition in the very terms in which the author originally expressed them.

W. O. SIMPSON.

ROYAPETTAH, *November* 12, 1863.

* Carey, Marshman and Ward. i. 444.