



God grant that it may not only be large, but effectual! I felt not much spirituality to-day, but had the pleasure of detecting a shocking piece of oppression practised by those natives who managed the affairs of this place before my coming. They had hired labourers for two and a half rupees per month, but when the poor people came to be paid, they deducted two anas* from each man's pay for themselves. I am glad of this detection on two accounts; namely, as it affords me an opportunity of doing justice among the heathen, and of exposing the wickedness of their leaders, one of their oppressors being a Brahmun; and as it so discouraged the poor people from working for us that we could scarcely procure labourers at any rate. This will serve a little to remove the prejudices of the people against Europeans, and prepare a way for the publication of the gospel.

'30. This has been the first sabbath spent at the place of my intended abode. I passed the day in reading and prayer. Found some sweet devotedness to God towards evening, and much concern lest I should become negligent after so great mercies. But if, after God has so wonderfully made way for us, I should neglect the very work for which I came hither, the blackest brand of guilt and infamy must lie upon my soul. Found myself desirous of being entirely devoted to God, and disposed of by him just as he pleases. I felt also much concern for the success of the gospel among the heathen.

'July 1, 2, 3. Much engaged in the necessary

* Sixteen anas make one rupee.



business of preparing our works for the approaching season of indigo making, which will commence in about a fortnight. I had on the evening of each of these days, very precious seasons of fervent prayer to God. I have been on these evenings much drawn out in prayer for my dear friends at Leicester, and for the society, that it may be prosperous; likewise for the ministers of my acquaintance, not only of the Baptist, but other denominations. I was engaged for the churches in America and Holland, as well as England; and much concerned for the success of the gospel among the Hindus. At present I know not of any success since I have been here. Many say that the gospel is the word of truth; but they abound so much in flattery, and encomiums, which are mere words of course, that little can be said respecting their sincerity. The very common sins of lying and avarice are so universal also, that no European who has not witnessed it can form any idea of their various appearances: they will stoop to any thing whatsoever to get a few cowries, and lie on every occasion. O how desirable is the spread of the gospel!

'July 4. Rather more flat, perhaps owing to the excessive heat; for in the rainy season, if there be a fine day, it is very hot indeed. Such has been this day, and I was necessitated to be out in it from morning till evening, giving necessary directions. I felt very much fatigued indeed, and had no spirits left in the evening, and in prayer was very barren.

'5. Very poorly to-day from being exposed to yesterday's heat, and obliged to be rather more cau-



tious; felt little heart for the things of God till evening, when I was much comforted by reading of the fidelity and constancy of Job, in the first two chapters; wished for the same spirit, and afterwards was much enlarged in prayer to God; my soul was drawn out for the success of the gospel among the heathen. Had some pleasant and spiritual conversation with Moonshi, who I hope will lose caste for the gospel, which, with a Hindu of his rank, is a greater sacrifice than life, his being the highest, except the Brahmun. Their strong attachment to caste may appear by the following incident. As I was coming up hither I was in great want of a servant-boy. At a place which we passed through, a poor boy of the shoemaker caste, which is the very lowest of all, so that no Hindu, or even Mussulman of credit, will suffer one of them to come into his house, but they are universally despised, much more than can be conceived, came begging to Moonshi, and said that he had neither food, clothing, nor friends, but was an orphan. Moonshi asked him to come as my servant, and told him that he should have a sufficiency of all necessaries, and, if he behaved well, be taken good care of; but, for fear of losing caste, he refused. Perhaps this is one of the strongest chains with which the devil ever bound the children of men. This is my comfort, that God can break it.

‘7. Busy all day, but rather more inclined to contemplate spiritual things. This evening was enabled to plead a little with God for the heathen; but it was so flat, and destitute of strong crying and tears, that



it scarcely deserves the name of prayer. Had some profitable conversation with Moonshi this evening; and, indeed, he is the only conversable person in this place, all the natives here being very ignorant, and speaking a dialect which differs as much from true Bengali, as the Lancashire dialect does from true English; so that I have hard work to understand them, and to make them understand me.

‘July 9.—Aug. 4. Employed in visiting several factories to learn the process of indigo making. Had some very pleasant seasons at Malda, where I preached several times, and the people seemed much affected with the word. One day, as Mr. Thomas and I were riding out, we saw a basket hung in a tree, in which an infant had been exposed; the skull remained, the rest having been devoured by ants. On the last of these days I arrived with my family at Mudnabatty, the place of my future residence and the seat of the mission.

‘5, 6, 7. Much employed in settling the affairs of the buildings, &c., having been absent so long, and several of our managing and principal people being sick. It is indeed an awful time here with us now, scarcely a day but some are seized with fevers. It is, I believe, owing to the abundance of water; there being rice-fields all around us, in which they dam up the water, so that all the country hereabouts is about a foot deep in water; and as we have rain, though moderate to what I expected the rainy season to be, yet the continual moisture occasions fevers in such situations where rice is cultivated. Yet the rainy



season is the most pleasant weather in this country; nor do I think the rains any more violent than summer rains in England. Felt at home and thankful these days. O that I may be very useful ! I must soon learn the language tolerably well, for I am obliged to converse with the natives every day, having no other persons here except my family.

‘On the two last of these days the Mahomedans were employed in celebrating the Mohurram, the time of lamentation for the slaughter of Mahomed’s family. They were going about with pipes, drums, &c., incessantly for two days and nights ; and, on the last day, upwards of a thousand people of all ages came just before our door, the house being built on the bank of a tank, part of which is consecrated to a peer, or spirit of some saint who was buried there. They wished much to display the whole scene to us; though perhaps half of them came out of curiosity, having never seen a white woman, and many not a white man, before ; and it was very curious to hear them inquiring one of another, which was Saib, and which was Bibby Saib, that is, which was I, and which my wife. They brought four or five ornamented biers, in which the dead family of Mahomed are supposed to be represented; and after the whole exhibition was ended, they buried or drowned them in the tank, and then dispersed. Their zeal on these occasions is very great; every thing is sacrificed to their religion, and every Mussulman, rich or poor, joins in the ceremony.



'TO THE BAPTIST MISSIONARY SOCIETY.

'Mudnabatty, Aug. 5, 1794.

'DEAR BRETHREN,

'I am, through the mercy of God, still in the land of the living, and have been led by divine providence through an amazing labyrinth of circumstances, till I am in a very unexpected manner settled in this place, and surrounded with the most pleasant circumstances and flattering prospects.

'My last letters to England were from Manicktullo, from which place I removed to Dayhotta, and was there preparing a house, and had taken land to cultivate for the support of my family. Mr. T. had likewise engaged in his own profession at Calcutta, on which account we were separated about forty miles. But Mrs. Udney at Malda being very ill, through grief on account of the death of her son and his wife at Calcutta, who were both drowned in crossing the river in the night, Mr. T. was sent for to attend her. It was remarkable that Mr. Udney, of Malda, had just begun to erect two indigo manufactories at some distance north of Malda, but without knowing of any persons to superintend them; he therefore engaged Mr. T. to take the oversight of one, and wrote to me to superintend the other. This seemed to me such a remarkable appearance of providence, so unexpected, unsought for, and furnishing so ample supplies for our wants, and at the same time opening so large a field for usefulness, putting us each in a state of direct or indirect influence over more than a thousand people, that I could not hesitate a



moment in concluding it to be the hand of God; I therefore left my unfinished house and farm, and set out to Malda, about two hundred and fifty miles.

‘My place is about thirty miles further north, and Mr. T.’s sixteen or seventeen miles further than mine. We are situated between the rivers Tanquam and Purnabudda, in the district of Dinagepore, and within a hundred and twenty miles of Tibet. The name of my place is Mudnabatty, that of Mr. T. Moypaldiggy. Here, then, is the principal seat of the mission; and if any lose caste for the gospel, we have good and profitable employment for them. Mr. Udney allows us each two hundred rupees per month, with commission for all the indigo we make, and promises next year to present us each with a fourth share of our respective works. In consequence of which I now inform the society, that I can subsist without any further assistance from them; and at the same time sincerely thank them for the exertions they have made, and hope that what was intended to supply my wants, may be appropriated to some other mission. At the same time it will be my glory and joy to stand in the same near relation to the society as if I needed supplies from them, and to maintain the same correspondence with them. The only favour that I beg is, that I may have the pleasure of seeing the new publications that come out in our connection, and the books that I wrote for before, viz., a Polyglott bible, Arabic testament, Malay gospel, and botanical magazine.

‘Whatever you send, Mr. Savage will contrive to



get on board some ship; and if directed to me at this place, to the care of Tulloh and Co., Calcutta, will be sure to reach me. I wish you also to send me a few instruments of husbandry, viz. scythes, sickles, plough-wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit-trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things, at whatever price you can procure them, and the seeds of all sorts of field and forest-trees, &c., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry.

‘A large door is opened, and I have great hopes. I cannot speak the language so well as to converse much, but begin a little. Moonshi is not yet baptized. Mohun Chund is either a christian or a great impostor. Parbotee I have not yet seen: he is at a great distance from us. We are upon the point of forming a church; but our beginning will be but small, five or six persons. Mr Udney is, I think, a truly pious man, and his mother a serious woman; but they are not baptists. We have a pretty congregation at his house, perhaps twenty persons, who live in the compass of 80 or 100 miles, consequently are all there together but seldom. I have hopes of about half of them: they are praying people.



‘The obstacles in the way of the gospel are very great, and were it not that God is almighty and true, would be insurmountable. The caste is such a superstition as no European can conceive, and more tenaciously regarded than life. It was, I think, originally political, but is now interwoven with every circumstance of their lives; and their deceit and avarice are unparalleled. But the work was begun by God, and I doubt not but he will carry it on.

‘My journal I intend to send by the ships of this season, in which, though the greatest part is personal, relating to myself, yet some hints will be found relative to what I have observed among the Hindus.

‘I was much disappointed on the arrival of the Nancy, packet, by the return of which I send this, at not receiving one European letter. Surely you have not forgotten us. As the packet is expected every day to sail, and I have been removing so much from place to place till this week, I must refer all my friends to this letter, and desire to be remembered to all the churches and ministers of Christ, especially my christian acquaintance.

‘I am, with warm affection, yours,

‘W. CAREY.’

TO MR. SUTCLIFF.

‘*Mudnabatty, Aug. 9, 94.*

‘MY DEAR BROTHER,

‘I scarcely think this letter can be in time for the packet; but write, hoping that it may. I have hastily



written to the society; but many particulars I have reserved to write to my friends which are not there mentioned. The packet sailing much sooner than was expected, will however make it impossible for me to write to many.

‘The particulars of my situation I mentioned in that letter, and only observe to you that a more eligible situation could not have been chosen. Mr. T. and I are only sixteen miles distant from each other, and our respective factories will furnish support for several thousands of people; so that there will be a comfortable and honourable asylum for all who lose caste for the gospel.

‘I have not yet seen Parbotee. Moonshi is with me, and I hope is a real christian, but wants zeal and fortitude: he has not yet lost caste. Mohun Chund professes more zeal than Moonshi, but there is something suspicious in him. It is very difficult to get these people together: travelling is expensive, and they are all poor; though Moonshi’s was one of the first families in that part of Bengal, till ruined by Mr. Hastings. We are now just upon the point of forming a gospel church, which I hope may be prosperous.

‘As for the dangers and difficulties of the country, we think very little about them. Some diseases are very common here; as dysentery, which generally arises from the coldness of the night air, after the heat of the day. With this disorder my wife and eldest son have been afflicted for eight months: my wife is nearly well, but my son very ill now. Fevers



are frequent in the rains, or rather agues; perhaps arising from the number of rice-fields which are full of water. But the country agrees better with my health than England did: I never was better in my life.

‘We have no fear of beasts, though there are many buffaloes, hogs, and tigers in our neighbourhood. Tigers seldom attack men, but commit dreadful devastation among cattle; except those of the Sunderbunds, a very large forest near the sea, where there are no cattle; there they seize men. Serpents are numerous; and some so mortal that the patient never survives two hours, and often dies in five minutes; but they give us no concern, or very little. Crocodiles no man minds: I have one in a pond about ten yards from my door, yet sleep with the door open every night. The whole country is one large valley or plain, without a hill ten feet high, unless made by art, or a single spring of water. The Ganges and Berhampooter run quite through it; each of them about three miles wide upon an average, though in many places ten, with large inhabited islands in the middle; and these branch out into some hundreds of rivers more, many as large as the Thames. Major Rennel’s map, or rather atlas, of India, will give you a very just idea of the geography of this country; and Sonnerat’s voyage will furnish you with the best epitome of Hindu mythology extant: allowing for the different writing of names in different dialects, he has related the whole in a very just and impartial manner.



‘The language is very copious, and I think beautiful. I begin to converse in it a little; but my third son, about five years old, speaks it fluently. Indeed, there are two distinct languages spoken all over the country, viz., the Bengali, spoken by the Brahmuns and higher Hindus; and the Hindostani, spoken by the Mussulmans and lower Hindus, which is a mixture of Bengali and Persian. I intend to send you soon a copy of Genesis, Matthew, Mark, and James, in Bengali; with a small vocabulary and grammar of the language, in manuscript, of my own composing, to which you will afford a place on one of the shelves in your library. I have written to the society to stop my allowance, as I am amply provided for: perhaps it might be acceptable to Mr. Thomas to continue his a little longer on account of his debts.

‘I cannot say much about myself. I intend to send my journal soon; but it only relates to myself, or very little to other things. However, I may express my hope, nay, I may say confidence, that God, who has so astonishingly made our way plain [and clear, will bless the word to the conversion of many, and thus crown the wishes of the praying ministers and people in England.

‘At present, being incapable of preaching, I can say nothing of success; but my heart is engaged in the work, and I know that God can convert the most obstinate and superstitious, and has promised to do it. This is the foundation of my hope, and in this confidence I engage in the work. Adieu,

‘Affectionately yours, W. CAREY.’



SECTION II.

JOURNAL—CHRISTIAN SOCIETY—LANGUAGE, &c.

‘Aug. 16—24. Nothing worth recording passed. I feel too much sameness to be spiritual. If I were in a more spiritual frame, the holy war would be carried on in my soul with greater vigour, and the fresh discoveries of sin would cause new hopes, new fears, and new struggles; but when I am at ease, it is like a calm at sea, where there is a contrary current: I not only get no ground, but am insensibly carried back.

‘The last of these days was Lord’s-day; I spent it in reading to and praying with my family. Towards evening I went out, when the workmen who have built the works came to me, and said that, as I was to begin making indigo to-morrow, it was much their wish that I would make an offering to Kally, the goddess of destruction, that I might have success in the work. This Kally is the most devil-like figure that can be thought of: she stands upon a dead man; her girdle is strung with small figures of human skulls, like beads upon a bracelet; she has four arms, and her tongue hangs out of her mouth below her chin; and in short, a more horrible figure can scarcely be conceived of. I took the opportunity of remonstrating with them upon the wickedness and folly of idolatry, and set my face as much as possible against



their making any offering at all, and told them that I would rather lose my life than sacrifice to their idol; that God was much displeased with them for their idolatry, and exhorted them to leave it and turn to the true God. But I had the mortification of seeing, the next day, that they had been offering a kid; yet I doubt not but I shall soon see some of these people brought from darkness to the marvellous light of the gospel.

‘25. Had some little spirituality, but much interrupted through the carelessness of our head man. Had some sweet wrestling and freedom with God in prayer. These seasons are but of short duration, but they are little foretastes of heaven. O may God continue them long, and frequently thus visit my soul!

‘27. Nothing new. My soul is in general unfruitful; yet I find a pleasure in drawing near to God, and a peculiar sweetness in his holy word. I find it more and more to be a very precious treasure.

‘28—30. Nothing of any importance, except, to my shame, a prevalence of carnality, negligence, and spiritual deadness; no heart for private duties; indeed every thing seems to be going to decay in my soul, and I almost despair of being of any use to the heathen at all.

‘31. Was somewhat engaged more than of late in the things of God; I felt some new devotedness to God, and desire to live entirely to him and for his glory. O that I could live always as under his eye, and feel a sense of his immediate presence! This is life, and all besides is death to my soul.



‘Sept. 1—Oct. 1. During this time I have had a heavy and long affliction, having been taken with a violent fever. One of the paroxysms continued for twenty-six hours without intermission, when providentially Mr. Udney came to visit us, not knowing that I was ill, and brought a bottle of bark with him. This was a great providence, as I was growing worse every day; but the use of this medicine, by the blessing of God, recovered me. In about two days I relapsed, and the fever was attended with a violent vomiting and a dysentery; and even now I am very ill, Mr. Thomas says, with some of the very worst symptoms. On the last of these days it pleased God to remove, by death, my youngest child but one; a fine engaging boy of rather more than five years of age. He had been seized with a fever, and was recovering; but relapsed, and a violent dysentery carried him off. On the same day we were obliged to bury him, which was an exceedingly difficult thing. I could induce no person to make a coffin, though two carpenters are constantly employed by us at the works. Four Musulmans, to keep each other in countenance, dug a grave; but though we had between two and three hundred labourers employed, no man would carry him to the grave. We sent seven or eight miles to get a person to do that office; and I concluded that I and my wife would do it ourselves, when at last a servant kept for the purpose of cleaning, and a boy who had lost caste, were prevailed upon to carry the corpse, and secure the grave from the jackals. This was not owing to any disrespect in the natives



towards us, but only to the cursed caste. The Hindus burn their dead, or throw them into the rivers to be devoured by birds and fishes. The Mussulmans inhume their dead; but this is only done by their nearest relations; and so much do they abhor every thing belonging to a corpse, that the bamboos on which they carry their dead to the water or the grave are never touched or burnt, but stand in the place and rot; and if they only tread upon a grave, they are polluted, and never fail to wash after it.'

The points of coincidence between the Jewish people and the Hindus are so very numerous, that both in their religious, ceremonial, and throughout their domestic economy, you are continually reminded of some scriptural term, incident, or usage. When engaged in preparing a harmony of the four gospels in the Bengali language, my Pundit would often interpose the remark, 'Sir, there can be no doubt but the Jews were originally Hindus.'

'During this affliction my frame of mind was various; sometimes I enjoyed sweet seasons of self-examination and prayer, as I lay upon my bed. Many hours together I sweetly spent in contemplating subjects for preaching, and in musing over discourses in Bengali; and when my animal spirits were somewhat raised by the fever, I found myself able to reason and discourse in Bengali for some hours together, and words and phrases occurred much more readily than when I was in health.



When my dear child was ill, I was enabled to attend upon him night and day, though very dangerously ill myself, without much fatigue; and now, I bless God that I feel a sweet resignation to his will. I know that he has wise ends to answer in all that he does, and that what he does is best; and if his great and wise designs are accomplished, what does it signify if a poor worm feels a little inconvenience and pain, who deserves hell for his sins?

'Oct. 12. This day Mr. Thomas came to see me, and we spent the sabbath together. We agreed to spend the Tuesday morning every week in joint though separate prayer to God for a blessing on the mission. I felt a sweet resignation to the divine will this day.

'13. This day a very disagreeable circumstance turned up. Though the Mussulmans have no caste, yet they have imperceptibly adopted the Hindu notions about a caste, and look upon themselves as a distinct one; in consequence of this they will neither eat nor drink with any but Mussulmans. On account of the four men above mentioned digging a grave for my poor child, the Mundal, that is, the principal person in the village, who rents immediately under the Rajah, and lets lands and houses to the other people in the place, forbid every person in the village to eat, drink, or smoke tobacco with them and their families, so that they were supposed to have lost caste. The poor men came to me full of distress, and told their story. Mr. Thomas being with me, we sent for the principal Mussulmans in the neighbourhood, and



inquired whether they thought these men had done any thing amiss; and they said, no. Then we sent two Hircarrahs* to call the Mundul who had forbidden the people to have any intercourse with them, but with secret orders to bring him by force if he refused to come. He soon came, however, and then said that they had done no fault, and that he would smoke but not eat with them. As we knew it to be a piece of spite, and a trick to get money, we placed two guards over him, and told him that he must either eat and drink with the men before the men of his own village, or stay here till we had sent the four men to Dinag-pore, to the judge, about the matter. He stood out, however, till about dinner-time; when, being hungry, he thought fit to alter his terms, and of his own accord wrote and signed a paper, purporting that the men were innocent, and he a guilty person. He then went away and gave them a dinner, and ate and drank with them in the presence of the people of the village, and persons whom we had sent to witness it. Thus ended this troublesome affair, which might also have proved a very expensive one if it had not ended thus. I feel these things; but, blessed be God, I am resigned to his will, and that makes me easy under all.

‘14—20. Very ill, and scarcely able to crawl about; but supported through all by the upholding hand of a gracious God.

‘Mr. Udney, having for some time past designed to settle me in a more healthy spot, this having proved remarkably unhealthy, had projected a jour-

* Messengers.



ney towards Tibet for me and Mr. Thomas. This was designed in part for my health, and in part to seek for a more eligible spot for new works. Accordingly I set out this day, the 20th. in Mr. Udney's pinnace, with my family, up the Tanquam river ; but I was so weak and poorly that I could scarcely hold up my head. I felt, however, secret drawings of soul after God, and a desire to be directed by him in all things.

'21. Arrived this evening at Moypaldiggy, at Mr. Thomas's. Company and conversation raised my spirits, and I hope the time was profitably spent.

'22. At Moypaldiggy, somewhat better, but very weak. We had some profitable discourse, and spent some time in prayer with each other. It is good to enjoy the communion of saints ; and its value can scarcely be estimated unless in a situation like mine, where I am surrounded with Pagans and Mahomedans, and have no other to converse with.

'24. Still going on our excursion. This evening we were forced to come-to in the midst of a jungle ; and in the night I, who was the only person awake, heard some animal make a very violent spring at the boat ; it awoke Mr. Thomas, and we immediately concluded that it must be a tiger. We therefore arose, and counted all the men, who, to the number of eight or ten, were sleeping upon the open deck ; but providentially all were safe. All concluded that it was a tiger springing at a jackal, and that the jackal, to avoid him, had jumped to the boat. We could, however, discover no marks of any animal in the



sand but jackals; yet, as they never spring at their prey, it is certain it must have been a tiger or leopard; and the people told us that a male and female tiger had their nest, with young, near the place where we were, and had killed a buffalo the day before. We were, however, mercifully preserved; indeed, the men, and not we, were in danger.

‘27. This day arrived at Rancee-gunge, where we spent the evening, and had a little discourse with a Brahmun about spiritual things; but I have only deadness and coldness myself; my soul is like the heath in the desert, which withereth before its beauty appears, and is scarcely profitable for any thing.

‘This day a buffalo stood in the river; and, as the men dare not pass it, Mr. Thomas shot at it; but though three or four bullets entered his body, and the blood ran very copiously, he got away.

‘28. There not being a sufficient quantity of water in the river for the pinnacle to go, Mr. Thomas and I left it, and proceeded in a dinghy, or small boat, to Govendagur, and intended to have gone to the mountains which part Bengal from Boutan or Thibet; but we found here a lieutenant Sloane, who is stationed with seventy seapoys at this place to guard the frontier from the depredations of the Fakirs, who sometimes, to the number of some thousands, lay waste a considerable part of the country. It is but a little time since they attacked a factory under Mr. Udney’s care, but far from his residence, and robbed it of property to a very considerable amount. We spent the afternoon with this officer; but a very unpleasant one



it was. I am sure an eternity with such as he, would be a hell indeed to me. He said, that, owing to the jungles of grass, fourteen or fifteen feet high, which we must pass through, it will be impossible for us to get there at this season; and that, as the water was rapidly decreasing, we should run a great hazard of leaving the pinnacle behind us for want of water. He said that we were about forty coss, or seventy miles, from the highest mountains.

‘29. Returned to Ranee-gunge, and spent the afternoon there. Mr. Thomas was the greatest part of the day trying to kill a buffalo; but though he had three or four bullets in his body, and one in his head, he got away. They are amazing animals; I believe it was six feet from tip to tip of his horns; and the largest ox in England is a small creature when compared to one of them. There are two kinds, one much smaller than this. They are very destructive to the rice-fields; very sluggish; but, when enraged, so swift that it is impossible to escape them on a very good horse. I was in great fear for Mr. Thomas for some hours, not seeing or hearing any thing of him; for, as I am no hunter, I staid at the boat. He at last, however, came safe, to my great joy.

‘This day my soul was somewhat revived, and I felt some desires after God.

‘30. Came down to Corneigh, a pretty large place; went to look at two temples of Seeb, which were built by the Rajah and Ranee, or the king and queen of Dinagapore. They are elevated, and you ascend several steps to go to them. On these steps Mr.



Thomas preached to a pretty large concourse of people, who heard the word with great attention.

‘31. Arrived at Moypaldiggy, at Mr. Thomas’s house, about nine this evening. This has been a somewhat more profitable day than many heretofore. I feel that God is my portion, and then I feel that I desire no other. O that he would give me grace to live to his glory, and spend my strength in his service! If I could but always view his excellency and all-sufficiency, then his work must be delightful and pleasant, and all suffering for his sake easy.

Nov. 3, 4.—Returned to Mudnabatty, where I arrived early on Tuesday morning. Feel in some measure humbled before God under a sense of my own unprofitableness, yet am not without hope that the Lord may soon work. Moonshi has been very ill for three months with the fever, so that I could scarcely derive any benefit from him, and as an assistant in preaching none at all. I am therefore prevented from much discourse with the natives; for though I can discourse a little, yet not long together; and when they say much, I find it difficult to understand it; for by ignorance of one or two words, or peculiarities of construction, the thread of the discourse is broken, and rendered unintelligible to me in a great measure. May God give me wisdom, and a spirit of application, till all these difficulties are overcome!

‘5. Set out to Malda, where I staid till the 10th. Had some return of the fever, but preached twice on the Lord’s-day, though very weak and full of pain.



The congregation appeared very serious; but I did not perceive that affection, either in myself or the audience, that I have seen at some other times. The interval spent at this place was very agreeably filled up, and I trust with profit and pleasure on all sides. Mr. Udney signified his wish for me to remove to Sadamaht, as a more healthy place, and to go up immediately and try to get a pottah* for land of the Rajah: he seems desirous to abandon Mudnabatty.

‘14, 15. Journeyed with my family to Moypal-diggy, where I left them, having received an intimation from Mr. Udney that he intended to improve Mudnabatty yet more, and that I must return from Sadamaht as soon as the pottah was obtained, to superintend those improvements. So now I am all uncertainty and doubt, and know not which place I am to be at. O! I long to be settled; but God does not see proper. Yet I feel a calm pleasure in waiting the will of God.

‘17. Was detained in fitting up dinghies† to go the rest of the journey, there not being water for the pinnace to proceed further. Found this a day of hurry and business, and was much fatigued at night, yet had some desires after God.

‘22. Was much busied in surveying the country, and settling for my stay in this place. Found my heart much carried away with the business of the world, and had only wretchedness to mourn over.

‘23. A solitary sabbath. In the afternoon tried to preach to the people who were with me, but could not

* Agreement.

† Small boats.



even fix their attention. They seemed shockingly unconcerned, and were all the time gazing about upon the objects around them. Was grieved with their inattention, yet felt a pleasure that I had addressed them upon the great concerns of another world. Besides, I know that God can bless that which we are most wretched in delivering, and which is the weakest attempt.

‘Dec. 1—4. Continued at the same place, and with much the same frame of mind. My fever was also comfortably removed by taking bark; and on the last of these days I left Sadamaht without obtaining the object for which I went thither. Arrived at a place called Aslabad, and spent the night there.

‘6. Left Moypal and arrived at Mudnabatty. Blessed be God for preserving me during this journey, which cannot be less than two hundred miles by water, though not more than eighty by land. Feel thankful to God for his great goodness in providence to me.

‘7. This morning felt somewhat barren, but in the evening had much pleasure and freedom in preaching to the natives at Mudnabatty. These were more attentive also than those at Sadamaht, and I doubt not but God has a work to do here. It has been his general way to begin among the poor and despised, and to pass by those who imagine themselves to be wise; but here we have only poor and illiterate people, and scarcely any of those who value themselves on account of being the higher caste.

‘8. Having been so long from home, I was busied



very much in settling my books, and in giving directions for several new works which will be necessary to be made on account of the very great increase of business for next year: but though I mourn want of retirement, yet I feel happy in being at home and in my work. On Lord's day, the 13th, preached to the natives of another village, who were very attentive, and raised my expectations very much. On the last of these days set out for Malda, with my family, to spend the christmas with Mr. Udney and other European friends who are met together there. Arrived at Bomangsthak in the evening.

'19, 20. Journeying to Malda; my mind as full of wretchedness as I can think of; but principally from outward causes, which are like a shower of the fiery darts of the enemy. Arrived in the evening, and was much refreshed and relieved by the conversation of christian friends.

'21. Preached in the morning from Heb. vi. 18, 'That by two immutable things, in which it was impossible for God to lie, we might have strong consolation,' &c. Dwelt much on this, that it is the will of God that his saints should have strong consolation. In the evening preached from Jude 24, 'Now unto him who is able to keep us,' &c. Myself and the whole congregation were much edified, I hope; and the word seemed to take good effect.

'22—31. Spent this time at Malda in very agreeable society. Preached on christmas day, and twice on Lord's day, the 28th; and I think I may say with truth, that the whole of this time was a time of real



refreshing to my soul, which had long been in a barren and languid state. O that I could indeed praise the Lord for his goodness towards me! On the last of these days left Malda to return home; and towards night, met Mr. Thomas and his family going down to begin the new year at Malda. I have gone through many changes this year; but how much has the goodness of God exceeded my expectations!

‘1795. Jan. 1—15. Much cause to complain of want of spirituality, and really have not had time to write my diary, having between four and five hundred men’s labour to direct. On the Lord’s day I have preached to the natives in the surrounding villages, and I hope not without some good effect; the Mus-sulmans of one village having appeared much struck with the word, and promised to cast off their superstitions. Last Lord’s day they continued in the same resolution, and were joined in it by several others who had not heard the word before. Yesterday I was much dejected on finding that one of our workmen, a bricklayer, had almost made an idol of the same kind as that mentioned in my journal of Feb. 4, last year, Sorosuadi the patroness of learning, and which was to be consecrated on the 4th of Feb. following. I might have used authority, and have forbidden it; but thought this would be persecution. I therefore talked seriously with the man to-day, and tried to convince him of the sinfulness of such a thing, as well as its foolishness; when he acquiesced in all I said, and promised to throw his work away; so that I hope



the idol will be put an end to here. O may God turn them from idols to himself!

‘16. Had much to struggle with outwardly and inwardly. Have great reason to complain that there are not more and stronger struggles. O that I were but more in the spirit of Christ! This would make sin a burden to me, and earthly things light; but I am a poor, unfeeling, and ungrateful wretch towards God, and much under the deception of living to myself: yet I know that this is diametrically opposite to the spirit of Christ.

‘17. In the morning was in the same wretched state as yesterday; but in the afternoon Mr. Thomas came. I trust his spiritual conversation was blessed, and served to arouse my drowsy soul in some degree. Had some reviving in prayer with him, and feel that as iron sharpeneth iron, so doth the countenance of a man his friend.

‘18. Bless God for this day. I trust my soul has been quickened in it. In the morning read part of Flavel on Providence, which was truly refreshing. In the afternoon Mr. Thomas preached with much affection to a company of Hindus, who were met to sacrifice to the sun. This is a species of idolatry in which both Hindus and Mussulmans unite, and is peculiar to this part of the country. Plantains and sweetmeats were brought by the women, and exposed opposite to the setting sun, while singing and music were performed. Just before the sun set, the women placed pots of burning coals on their heads, which



were so made as not to burn them, and walked round the offering several times, which ended the sacrifice. Many left the sacrifice and discoursed all the way home about the things of God. We formed a plan for setting up two colleges, for the education of twelve youths in each. I had some months ago set up a school, but the poverty of the natives caused them frequently to take their children to work. To prevent this, we intend to clothe and feed them, and educate them for seven years in Sanscrit, Persian, &c. ; and particularly to introduce the study of the holy scriptures and useful sciences therein. We intend also to order types from England at our own expense, and print the bible, and other useful things, in the Bengal or Hindosthani languages. We have reason, indeed, to be very thankful to God for his kind providence, which enables us to lay out any thing for him. May our hearts be always ready !

‘20. Blessed be God for a continuance of calm sweetness ! This being a season in which idolatrous worship is most common, I have frequent occasion to warn the people against it. To-day an idol, Kally, was made in the neighbourhood. Had some conversation with some natives on the great wickedness of idolatry.

‘21. Much barrenness, but some sweet pleasure in the things of God. Had another opportunity of pressing the necessity of obtaining pardon from God for their idolatry and other sins. Was enabled to be serious and faithful.

‘22. I have continual reason to complain on ac-



count of the barrenness of my soul towards God. Surely no one who has received such uncommon favours can be so ungrateful as myself. I have need of more spiritual life, and a more evangelical turn of mind. I want true faith, and in a great degree; and I have great need of an aptness or readiness to teach. Indeed, I always was very defective in this; and now I need more of this spirit than ever I did in my life. I have often thought, on this very account, that I never was fit for the gospel ministry; but how much less fit for the work of a missionary among the heathen. O may God give me his Holy Spirit, to furnish me for every good work!

‘23. Still barren. O! if I did but see and feel any thing! Better feel the severest pangs of spirit on this side hell, than live from one day to another in this most wretched, unfeeling state. If I felt the weight of sin, shame for it, resolutions against it, or any thing else, it would be much better than the miserable state that I now am in. O Lord, I beseech thee, deliver my soul.

‘25. I bless God for some little revival of soul, and pleasure in his work. This was the day for the worship of the patroness of literature. The idol was prepared near the place where I live. In the morning I was enabled to speak feelingly to two or three people about the sinfulness of idolatry, and was determined to go and preach to them in the evening, when the offering would be at its height. I accordingly went; and after asking what that thing was, the Brahmun, who attended the offering, said it was God.



I said, pray did that make men, or men make that? He confessed that it was made by men. I then asked him how many Gods there were? He said, one. I inquired who made the world? He said, Brhamah. I asked whether he was God? He said, yes. Then, said I, there may be a lack, or 100,000 gods, at this rate. He then said, that he did according to his faith, and that the Shastra commanded this. I inquired what Shastra? He said, the Byacorrán. I said, that Shastra is only a Sanscrit grammar, and commands no such thing: have you read it? He acknowledged that he had not. Then, said I, you can have no faith about the matter; for faith is believing some words; but this thing cannot speak, and the Shastra you have never read. He then said, that it was the custom of the country. Said I, are all the customs of this country good? He said, yes. I asked whether the custom of thieves, to steal and murder, was good; and, said I, it is a common custom in this country to tell lies, so that you will not find one man in a thousand who does not make lying his constant practice: is this a good custom? Is whoredom a good custom? He was quite stunned with this, but presently said that his ancestors had always done so. I inquired whether there was a heaven and a hell? He said, yes. Then, said I, how do you know but they are gone to hell? He inquired why God sent the Shastras, if they were not to be observed. I answered, how do you know that God sent the Hindu Shastras? Did he send the Mussulmans' Koran also? He answered, that God had created both Hindus and



Mussulmans, and had given them different ways of life. I said, then God could neither be wise nor unchangeable to do so, and that all such foolish worship was unworthy of either God or men. I then took an opportunity of pointing out the justice of God, and the gospel way of salvation by Christ, and then entreated the people to cast away those fooleries, and seek pardon through the blood of Christ; for, said I, you see your Brahmun is dumb; he can say nothing. If he can defend his cause, let him speak now; but you hear that he cannot tell whether this thing is God, or man, or woman, or tiger, or jackal. I felt a sweetness and great affection for them in my own soul, and was enabled to speak from the heart; and God assisted me much, so that I spoke in Bengali for nearly half an hour without intermission, so as to be understood, and much more than ever before. Blessed be God for this assistance. O that I may see the good fruits of it, and that God may bless it for their eternal good! As to the people, they care just as much for their idol as carnal men in England do for Christ at christmas: a good feast and a holiday is all in all with them both. I observed before, that this idol is worshipped on the 4th of February; but now find that it is regulated by the time of the moon, like English easter.

‘26. Had some longing of soul for the conversion of the poor natives, and an opportunity of discoursing to some of them upon the danger of their state, and the evil of their practice; but was in my own soul barren, and had little communion with God,



consequently but little of the enjoyment of true godliness.

‘27. Was employed considerable part of the day in detecting a cheat practised by one of the overseers of the works, and am obliged to discharge him. These dishonest tricks are so common with them, that they play them without a blush. O that God would make the gospel successful among them! This would undoubtedly make them honest men; and I fear nothing else will.

‘28. Some little enjoyment in prayer. I find it a blessed thing to feel the plague of my own heart and my spiritual wants in any measure; then, it is a pleasing, though a melting, sorrowful enjoyment, to pour out the soul to God. O that I had this spirit of prayer at all times! But, alas, I soon lose all that is good.

‘Much engaged in writing, having begun to write letters to Europe; but having received none, I feel that hope deferred makes the heart sick. However, I am so fully satisfied of the firmness of their friendship, that I feel a sweet pleasure in writing to them, though rather of a forlorn kind; and having nothing but myself to write about, feel the awkwardness of being an egotist. I feel a social spirit though barred from society.

‘30. My great crime is neglect of God, and a spiritual stupidity. I always am best pleased when I feel most, but live from one day to another without seeing or feeling to any considerable degree. I am sure that my deadness and stupidity, want of a spirit



to admire God and honour him, is the very reverse to that of christianity. O may God make me a true christian !

‘31. Mercy has brought me through another month. Many mercies have been received from God, and many evils warded off: blessed be his holy name! But this day has increased the measure of my ingratitude and neglect. O that I had much faith and grace, and more of the meek and lowly spirit of God !

‘Feb. 1. Through the day had not much enjoyment. Yet I bless God for any. My soul is prone to barrenness, and I have every day reason to mourn over the dreadful stupidity of my nature, and the wickedness of my heart, so that I need daily cultivation from the hand of God, and from all the means of grace. Had a little liberty in addressing the natives; but was for some time much dejected, seeing them inattentive, and afterwards putting all the quirking questions they could think of. I was, however, enabled to be faithful, and at last God seemed a little more to fix their attention, and they desired me to set up a weekly meeting to read the bible to them, and to expound the word.

‘2. Had a miserable day; sorely harassed from without, and very cold and dead in my soul. I could bear all outward trials if I had but more of the spirit of God.

‘3. This is indeed the valley of the shadow of death to me, except that my soul is much more insensible than John Bunyan’s Pilgrim. O! what would I give for a kind sympathetic friend, such as I had in En-



gland, to whom I might open my heart! But I rejoice that I am here notwithstanding; and God is here, who not only can have compassion, but is able to save to the uttermost.

'4. I believe my fault is this, magnifying every trouble, and forgetting the multitude of mercies that I am daily loaded with. I have been reading Flavel on Providence lately; but under every new shadow of a trial I find myself to be a learner, and even to have made no new advances in the necessary science of improving all mercies to promote thankfulness, and all trials to promote patience.

'5. O what a load is a barren heart! I feel a little forlorn pleasure in thinking over the time that is past, and drown some of my heaviness by writing to my friends in England, and some by going about the various works carrying on here; but the only effectual way is to cast it upon God: this I feel such a backwardness to, that the load is rendered much heavier by the consideration.

'6. I sometimes walk in my garden, and try to pray to God; and if I pray at all, it is in the solitude of a walk. I thought my soul a little drawn out to-day, but soon gross darkness returned. Spoke a word or two to a Mahommedan upon the things of God, but I feel to be as bad as they.

'7. O that this day could be consigned to oblivion! What a mixture of impatience, carelessness, forgetfulness of God, pride, and peevishness have I felt! God forgive me!

'8. I had more enjoyment to-day than for many



days past. Had two pleasing opportunities, and felt my heart encouraged. Went to a village called Madabatty to preach to the natives, but found very few. I felt much for them, but had not the freedom I wished: yet I know God can bless a weak attempt.

'9—14. I cannot say any thing this week, except proclaim my own shame. I think that it is a wonder indeed that the goodness of God endureth yet daily.

'15. This day had some little reviving. Preached in the evening to a pretty large assembly of the natives; but when I told them of the immortality of the soul, they said they had never heard of that before this day. They told me they wanted instruction, and desired me to instruct them upon the Lord's-days.

'16. Had some little continuance of yesterday's frame. I ardently wish for the conversion of the heathen, and long for more frequent opportunities of addressing them; but their poverty requires them to labour from sun-rise to sun-set. I have opportunities of privately instructing them very frequently. O may I never want a heart to do so!

'17. I have to complain of abundance of pride, which I find it necessary to oppose, and the more as ———— is always blaming me for putting myself on a level with the natives. I have much to conflict with on this score, both without and within. I need the united prayers of all the people of God, and O that I had but the spirit to pray more for myself!

'19. Have reason to be thankful for any degree of enjoyment of God. My soul is so much swallowed up in its own indolence and stupidity, that I have scarcely



any enjoyment of divine things, or sense of my own necessities; but from day to day the state of my soul is exceedingly forlorn. But to-day I felt rather more inclined to God and heavenly things. All this light, however, was only like the peeping out of the sun for a minute or two in very rainy weather, and soon I felt my gloom return.

'20, 21. I think I feel some longings of soul after God; but yet my soul feels exceeding solitary and comfortless, and I want every thing, in my own apprehension, that belongs to godliness. I have no zeal, no love, no aptitude for contemplation.

'22. A somewhat lowering morning. Read a sermon of Flavel's on these words, 'Now if any man be in Christ, he is a new creature,' but felt scarcely anything. In the afternoon I was much cheered by a considerable number of the natives coming for instruction, and I endeavoured to discourse with them about divine things. I told them that all men were sinners against God, and that God was strictly just, and of purer eyes than to approve of sin. I endeavoured to press this point, and to ask how they could possibly be saved if this was the case. I tried to explain to them the nature of heaven and hell; and told them that, except our sins were pardoned, we must go to hell. They said, that would be like the prisoners in Dinagapore gaol. I said, no, for in prison only the body could be afflicted, but in hell the soul; that in a year or two a prisoner would be released, but he never would be freed from hell; that death would release them from prison, but in hell they would



never die. I then told them how that God sent his own Son to save sinners; that he came to save them from sin; that he died in the sinner's stead; and that whosoever believed in him would obtain everlasting life, and would become holy. They said they were all pleased with this, but wished to know what sin and holiness were. I told them that there were sins of the heart, the tongue, and the actions; but as a fountain cast out its waters, so all sin had its source from the heart; and that not to think of God, not to wish to do his will, not to regard his word, and also pride, covetousness, envy, &c. were great sins; and that evil and abusive language was very sinful; that not to be strictly upright in their dealings was very sinful. I told them that God was under no obligation to save any man; and that it was of no use to make offerings to God to obtain the pardon of sin, for God had no need of goats, kids, sheep, &c., for all these are his at all times; and that if God forgave them, it must be from his own will; but that he was willing to save for the sake of Jesus Christ. After this, part of the 5th chapter of Matthew was read by Moonshi, and explained to them, and they went away promising to return next Lord's day; and my spirits were much revived. I am encouraged much, as this is the beginning of a congregation, and that they came of their own will, and desired to be instructed. They are collected from the villages where I have preached before, and from some where I have not been. Most of them, also, were men of influence, being Munduls, or heads of villages. Their attention was very great,



and their questions serious and pertinent; and had I a greater command of their language, I might be able to convey much instruction to them. They, however, understood what was delivered. Another pleasing circumstance is, that they already remember some religious terms, as the name of Jesus Christ, and his mission, with its design, and the necessity of pardon in order to salvation. They have a word for heart, as the seat of the affections, viz. untuccura; but here it is not understood, so that when I speak of sin coming from the heart, I am forced to use the word dele, which only signifies the heart as a part of the body, and means a sheep's heart as well as a man's heart. Much circumlocution is therefore necessary; but God's cause, I doubt not, will triumph over all obstacles soon.'

One of the greatest difficulties a missionary has to encounter, especially during the two or three first years of his work, arises from the poverty and perversion of language. In communicating ideas upon spiritual subjects, it is hard to find a corresponding word with the one with which he is familiar. This is felt severely in a rural district, and where the population is degraded, such as that was amongst which Mr. Carey and his colleague were now settled. They must have been ignorant, however, beyond what it is common for the poorest of the inhabitants to be in towns and cities. For it is certain, you may always find, in fair Bengali, words such as all understand and speak, for 'heart, love,' &c.; and though there



is no single word answering to our single word 'conscience,' yet, by the slight periphrasis of only two or three words, as 'the knowledge or judgment of good and evil,' we express the idea, perhaps, more satisfactorily than could be done by a single word, as by our word conscience, had it not been that its long conventional use had sufficiently appropriated it to a specific moral purpose.

But a missionary finds far greater hinderance to his work from the metaphysical and idolatrous use of language, than simply from paucity of words. The former has restricted all the terms applicable to intellectual and spiritual subjects to mere obstructions and subtle speculation. And to disengage them from their long philosophical application, and appropriate them to a simple, popular, and religious use, is a work of time and labour. By the Hindu system, the Supreme Essence is itself merely an abstraction, an ideal existence, without positive attributes, natural or moral, a mere figment of the imagination. And yet this mere metaphysical abstraction, this essential 'nihil,' is the primordial of all mind, and of all spiritual existence in the universe: besides it, indeed, there is no mind, no spirit, no mover, no cause, no final end. It pervades everything, it contains everything, nay, it is itself everything, and everything is it, whether on earth, or in the lowest hell, or in the highest heaven. And, again, since there is strictly but one doer of all things, all spontaneous agency and all accountability are annihilated; and all distinction in morals is lost, and only tolerated in discourse as



a vulgar absurdity. The contact and union of mind with matter, animal or otherwise sensitive, throughout the universe, with all its agencies and susceptibilities of pleasure and pain, yea, and with all we understand by virtue and vice, and their retributions through the horrors and all but interminable mazes of metempsychosis or transmigration of souls; all are illusion in the estimation of an oriental philosopher and religious devotee, whose ultimate and only proper good is in the loss of their identical existence in final absorption. Hence, with them, all things are involved in a circle which nothing can dissolve, and from which no power on earth can move them.

So extremely, also, have poetry and the popular idolatry combined to poison the current of human thought, that no religious conception is ever formed apart from the fictitious and the monstrous; and so effectually have they abused and perverted the use of language, that scarcely a single word can be safely used without periphrasis. Neither God, nor holiness, nor heaven, nor hell, nor sin, nor any other word within the compass of religious phraseology, can convey any just impression to the mind of a Hindu, without explanation; his idolatry having invested every possible term with something fabulous and alien from truth. There is, indeed, no language in the world which idolatry has not profaned. The English is scarcely purged from it to this day, though many generations have passed since heathenism was professedly renounced. Hence the frequent use of the words 'fortune, fate, muse, nature,' and many



others; not merely by poets, but by other writers; and, in common conversation, not shunned by some who would think it hard not to be deemed christians.*

JOURNAL CONTINUED.

‘23. I felt some encouragement through this day, arising from the circumstance of the people coming yesterday for instruction, and was enabled to plead with God for them. I long for their deliverance from their miserable state on two accounts; principally, because I see God daily dishonoured, and them drowned in sensuality, ignorance, and superstition; and, likewise, because I think that news of the conversion of some of them would much encourage the society, and excite them to double their efforts in other places for the propagation of the glorious gospel.

‘24, 25. I think one of the greatest blessings on earth is christian society; for if one becomes somewhat dull, conversation serves to enliven his spirits, and to prompt him on in godliness. I have but little of this help, and, to my sorrow, often fall when I have not one at hand to lift me up again. I think my peevishness, fretfulness, and impatience is astonishing. O that the grace of God might but be in me, and abound!

* See some excellent strictures upon this subject, in Mr. Hurn's 'Reasons for Secession,' p. 289, and onward; where the influence of polytheism upon the literature and language of this country is stated with great force. The work throughout is pregnant with sound sense and deep seriousness; and exhibits a mass of information upon painfully controverted subjects, without a bitter or provoking sentence.



A missionary living among the heathen is shut up to his own resources. His feelings, his objects, his labours are known and appreciated by no human creature. In the midst of a teeming population, he lives a solitary life. It would be vain to expect sympathy from unconverted heathens. Home and friends are thought of as far remote, to remain so, perhaps, for ever. Between his daily engagements, commenced with difficulty and persevered in with discouragement, and their anticipated results, innumerable and mortifying disappointments intervene. His faith and patience are therefore brought to severe tests. Nothing short of a constant recurrence to the promises of God's word, and a simple reliance upon the renewing agency of his Spirit, the principal subject of those promises, can sustain the mind under such circumstances.

It is matter of devout joy when the gospel is so far successful as to induce any to renounce idolatry and assume the christian profession; but the burden of a missionary is thenceforward rather augmented than relieved. He has then unremittingly to watch the renewing process. He has daily to inform the ignorant and excite the torpid mind, before a stranger to truth and righteousness, and hitherto unsusceptible of any impressions but such as abominable idolatries and sensible objects exert upon a depraved, feeble, and sensual nature. The errors which beset native converts are so numerous and insinuating, and the perils to which their principles and character are liable so imminent, that the solicitude of a missionary



on their behalf is more painful than what he feels in making known the truths of revelation to the unthinking heathen. The wisdom of our blessed Lord cannot be too much admired, nor too scrupulously imitated, in sending forth his disciples two and two. This ought never to be disregarded by missionary societies. It is as important to the religious life and comfort of a missionary, as it is consonant to his social nature. In no case should it be departed from in breaking up new ground, and in stations remote from European society. The mind of Mr. Chamberlain suffered agonies from the desolation he felt in labouring and suffering alone. Few men, perhaps, were ever less dependant upon the social influences than was Mr. Carey; and few men ever had a yoke-fellow less in accordance with their own dispositions and habits than his was; yet the society of this christian brother was a refreshment to his spirit, exceeded only by what he experienced in fellowship with God, and in anticipating the success of his labours. But, when brethren are unavoidably insulated, they are the more entitled to the sympathies of their fellow-christians and of ministers at home. Were the members of the committees of the various societies under whose auspices they go forth to cultivate their correspondence, it would be a solace to the missionaries, and of no small advantage to the public. It is not possible that the executive of the different societies should fully perform so onerous a duty. The unavoidable secular details devolving upon secretaries, in receiving calls, arranging for engagements in all parts of the empire,



preparing abstracts of labour and reports, watching the pecuniary interests, and attending public meetings, render it necessary to confine their foreign communications principally to matters of official interest. But were the different ministers, each one as his convenience and predilections might dictate, to select some one missionary as his correspondent, a mass of various and interesting intelligence would be elicited acceptable to the public mind, the hearts of the missionaries would be cheered by such demonstrations of brotherly esteem, and a community of affection between the labourers in the different portions of the Lord's vineyard thus secured and maintained with fervour.

JOURNAL CONTINUED.

'26. Rode to Moypal to-day to visit Mr. Thomas; found him well, and had some comfortable enjoyment of his company. We had much conversation, and I hope it has been very profitable; yet I feel distressed with the thought that the letters to be sent as specimens for types will scarcely be ready this season. It is a considerable work, and requires much care and attention.

'27. Returned home to-day. On my return, had an opportunity of discoursing with some people upon divine things, and of telling them of the danger that they were in. Arrived at home very poorly, and much tired.

'28. Very busy all day, and engaged in the concerns of the world; yet not without some desires after God



and goodness. What a pleasant life must it be to be quite devoted to him !

'March 1. Felt my mind somewhat set upon the things of God, and had some real pleasure in the public exercises which were engaged in, in my house, this day. I felt a concern for the gospel and its spread in other parts, and for the churches and ministers of my acquaintance. I was in hopes that my last week's congregation would have come to-day, but was disappointed. I went out, however, to a market at about two miles' distance, called Nullagunge, and preached to the people there, who were very attentive, and promised to come for further instruction the day after to-morrow. I hope some good may be done soon.

'8. To-day I preached once, and Mr. Thomas once, in our house, to our visitors: hope it was a time of some little refreshing to our souls. About the middle of the night they left us.

'9, 10. Much to complain of: such another dead soul I think scarcely exists in the world. I can only compare myself to one banished from all his friends, and wandering in an irksome solitude.

'12—14. Much to do in the world, and almost all my time taken up therein. Have had a few serious solitary reflections, but want that tenderness and that peace of conscience which I have experienced in time past. Mine is a lonesome life indeed. O that my soul may be quickened in divine things!

'15. A miserable day. I did not suspect that my soul was so absorbed in the world as I find it to be. If I try to pray, something relative to the completing of our



works starts up, and my thoughts are all carnal and confused. I have been very unhappy, and would not have to manage all the business of so great a concern again for another person, for the world; but it is my own carnal spirit that is to be blamed; this is the station which God has in great mercy put me into, and has thus preserved and provided for my family. Moonshi was gone to see a relation for about a fortnight, but I went out to preach to the natives. Found very few, tried to discourse to them, but my soul was overwhelmed with depression, and I left them after some time. By the way, I tried to pour out my soul in prayer to God, but was ready to sink under its burden.

‘16—22. Had very little converse with God. Very barren and much discouraged. On Saturday, Mr. Thomas and his family came to see us; and on the Lord’s day Mr. Thomas and I went to Lulla, a village about two miles off, where he preached, and had great liberty of expression. The people appeared to be much impressed with the word of God, and I hope it may be of use to them eventually.

‘23—29. Nothing important occurred. On Wednesday Mr. Thomas left us. I trust his visit has been of some use to my soul. Spiritual conversation is a great and invaluable blessing. Preached on Lord’s day to a few people at a village near my house.

‘30—April 5. Had an opportunity or two, which I was enabled to embrace, of speaking to some natives upon the wickedness of the horrid practice of swinging, &c. That season is now approaching; and on



Lord's day I appointed to preach twice to the natives. In the morning the congregation was about five hundred; and after Moonshi had read a chapter in Matthew, I endeavoured to preach, and had more enjoyment than for some time past. The people, having attended with great seriousness, went away shouting, 'ALLA !' that is, O God ! In the evening had about four hundred, and was enabled to speak to them of the necessity of a sinner's union with Christ. They appeared serious, and departed shouting as in the morning, which is a way that the Mussulmans use to invoke the divine Being, Alla being derived from the Hebrew El, and the Arabic and Persian word for God. This the Mussulmans universally use here.

'April 6—10. Had frequent opportunities of discoursing with the natives about the horrid self-tormenting mode of worship which is practised on the 8th, 9th, and 10th of this month ; as falling on spikes of iron, dancing with threads or bamboos thrust through their sides, swinging, &c. This is practised on the three last days of their year. But the principal is what they call Churruk Poojah, that is, the worship of swinging. Poojah is their word for worship, and Poodjah for the object of worship. I find that this worship is only practised by the Harry, or lowest caste of the Hindus, who are hunters, bird-catchers, tanners, shoemakers, &c., and are esteemed execrable among the other castes ; but great numbers always go to see them. The other modes of self-tormenting besides swinging are not practised in this part of the country; but on the tenth, that was



attended to in many places, and the night was spent in dancing and mirth. This day I had a serious conversation with a man about his soul.

'11, 12. On the last of these days preached twice to the natives. Had a large assembly in the morning, about two hundred, and in the evening about five hundred. Moonshi first read to them a part of the gospel by Matthew, and I afterwards preached to them upon the necessity of repentance and faith, and of copying the example of Christ. They heard with considerable attention, and I felt some sweet freedom in pressing them to come to Christ. Afterwards had some meditation on the effects of the fear of God on my soul, and saw plainly that I was restrained from much evil thereby, not merely as if I were hindered from action by bands put upon me, but by its operation upon my will, and exciting me to fear doing that which God disapproves of.

'13—19. Passed the week in a tolerably calm manner. Had a few opportunities of discoursing about the things of God. On Lord's day preached twice to a pretty large concourse of people, I suppose five or six hundred each time. Was very poorly with a cold, and dejected, thinking I could say nothing; but, contrary to my expectation, I was enabled to pour out my soul to God for them, and afterwards for God to them. I felt liberty and pleasure, much more than I could expect, in speaking a hard language, with which my acquaintance must necessarily be slender, though I believe I spoke more than half an hour so as to be well understood, without any help from



Moonshi. I have hope that God may at last appear and carry on his work in the midst of us.

'May 9. I have added nothing to these memoirs since the 19th of April. Now I observe that for the last three sabbaths my soul has been much comforted in seeing so large a congregation, and more especially as many who are not our own workmen come from the parts adjacent, whose attendance must be wholly disinterested. I therefore now rejoice in seeing a regular congregation of from two to six hundred people, of all descriptions: Mussulmans, Brahmuns, and other classes of Hindus, which I look upon as a favourable token from God. I this day attempted to preach to them more regularly from a passage of the word of God, Luke iv. 18: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor,' &c.; in which I endeavoured to prove the miserable state of unconverted men, as spiritually poor; as bound by a sinful disposition and by pernicious customs, and false expectations of happiness, from false and idolatrous worship; in which I took occasion to observe, that both in the Shastras and Koran there were many good observations and rules, which ought to be attended to; but that one thing they could not inform us of, viz., how God can forgive sin consistently with his justice, and save sinners in a way in which justice and mercy could harmonize. I told them that their books were like a loaf of bread, in which was a considerable quantity of good flour, but also a little very malignant poison, which made the whole so poisonous that whoever should eat of it



would die ; so, I observed, that their writings contained much good instruction mixed with deadly poison. I appealed to them whether any of their idols could give them rain, a blessing much wanted now, or whether they could do them any service at all ; when an old Mussulman answered, 'No, they have no power at all ;' and in this he included the Mussulmans' peers, or spirits of their saints, as well as the heathen idols. I observed that the caste was a strong chain by which they were bound, and afterwards spoke of the suitableness and glory of the gospel, which proposed an infinitely great sacrifice for infinite guilt, and a free salvation for poor and perishing sinners. In the afternoon I enlarged upon the same subject, felt my own soul warmed with the opportunity, and hoped for good. Of late God has given me a greater concern for the salvation of the heathen, and I have been enabled to make it a more importunate request at the throne of grace.

'Blessed be God, I have at last received letters and other articles from our friends in England. I rejoice to hear of the welfare of Zion. Bless God that the Leicester people go on well. O may they increase more and more ! Letters from dear brethren Fuller, Morris, Pearce, and Rippon ; but why not from others ? I am grieved for Carleton church. Poor brother West ! I am grieved for England. A residence there with propriety is extremely difficult. Bless God we have no such spies or informers here ; we are in peace, and sit under our vines and fig-trees.

'June 14. I have had very sore trials in my own



family, from a quarter which I forbear to mention. Have greater need for faith and patience than ever I had, and I bless God that I have not been altogether without supplies of these graces, though, alas, I have much to complain of from within. Mr. Thomas and his family spent one Lord's day with us, May 23. He was much pleased with our congregation; and we concerted means to get all the old Hindu professors together, having it now in our power to furnish them with some employment. We spent Wednesday, 26th, in prayer, and for a convenient place assembled in a temple of Seeb, which was near to our house. Moonshi was with us, and we all engaged in supplication for the revival of godliness in our own souls, and the prosperity of the work among the natives. I was from that day seized with a dysentery, which continued nearly a week with dreadful violence; but then I recovered, through abundant mercy. That day of prayer was a good day to our souls. We concerted measures for forming a baptist church, and to-morrow morning I am going to Moypal, for the purpose of our organizing it. Through divine mercy our congregation of natives is very promising: we have rather fewer people now, owing to this being their seed-time, the rains being just now setting in. I hope for and expect the blessing of God among us. Though it is painful to preach among careless heathens, yet I feel preaching the gospel to be the element of my soul. Had much seriousness to-day in addressing them from the words of Paul, 'Come out from among them, and be separate, and touch not



the unclean thing, and I will receive you;' and I thought the people behaved seriously. The translation also goes on; Genesis is finished, and Exodus to the 33rd chapter. I have also, for the purpose of exercising myself in the language, begun translating the gospel by John, which Moonshi afterwards corrects; and Mr. Thomas has begun the gospel by Luke. O Lord, send now prosperity !'



SECTION III.

LETTER TO HIS SISTERS—LETTER TO THE SOCIETY—LETTER TO MR. PEARCE—
BRIEF NOTICE RESPECTING HIM—LETTER TO HIS SISTERS—LETTER TO THE
SOCIETY—REMARKS ON SECULAR EMPLOYMENTS—MISSION TO AFRICA REFERRED
TO—LETTER FROM MR. THOMAS.

‘Mudnabatty, March 11, 1795.

‘MY DEAR SISTERS,

‘Many changes have taken place with me since I left England; but I find that all have been conducive to my good, and I trust will be found so to the promotion of the knowledge of our Lord Jesus Christ; though I have abundant cause to complain of my leanness from day to day, and the exceedingly ungrateful returns that I make to God for all his very great goodness and bounty towards me. I am surrounded with favours, nay, they are poured in upon me; yet I find the rebellion of my heart against God to be so great as to neglect, nay, forget him, and live in that neglect day after day without feeling my soul smitten with compunction. I trust that I am not forgotten in the prayers of my friends; and perhaps it is in answer to their requests that the spark of love to God is not quite extinguished.

‘The inestimable blessing of christian society is enjoyed but scantily here to what it is in England; for though we have very valuable christian friends, yet they live twenty or thirty miles distant from us;



and as travelling is very difficult here, there being no way of travelling but by water, we have the pleasure of seeing each other but seldom; though when we do, it makes our meetings much more sweet and agreeable than they might be if we met oftener. We have in the neighbourhood about fifteen or sixteen serious persons, or those I have good hopes of, all Europeans.

‘With the natives I have very large concerns; almost all the farmers for near twenty miles round cultivate indigo for us, and the labouring people working here to the number of about five hundred, so that I have considerable opportunity of publishing the gospel to them. I have so much knowledge of the language as to be able to preach to them for about half an hour, so as to be understood, but am not able to vary my subjects much. I tell them of the evil and universality of sin, the sins of a natural state, the justice of God, the incarnation of Christ, and his sufferings in our stead, and of the necessity of conversion, holiness, and faith, in order to salvation. They hear with attention in general, and some come to me for instruction in the things of God. I hope in time I may have to rejoice over some who are truly converted to God.

‘Poor Peter is removed from us by death.—

‘I have had much better health here than in England; but was attacked with fever &c. for near two months. Last year was a very unhealthy one; we had so many people ill as to be scarcely able, sometimes, to carry on the works. The quantities of rice which grow here are the occasion of this unhealthi-



ness, for rice grows half up the straw in water, and the water is confined in the fields and stagnates there, in order that the corn may grow.

‘I am,

‘Your affectionate brother,

‘W. CAREY.’

‘TO THE SOCIETY FOR SPREADING THE GOSPEL AMONG
THE HEATHEN.

‘*Mudnabatty, Aug. 13, 1795.*

‘DEAR BRETHREN,

‘An opportunity now presents itself for me to write you a few words of my welfare and state; and by this opportunity I send my journal, by which you will see a little of the manner of my life. Some things in it, as Mr. Thomas’s engaging in business, &c., at Calcutta, I desire to have for ever suppressed and buried in oblivion; as I am convinced that it was only occasioned by temporary circumstances, and from that time to this the utmost harmony and affection has prevailed between us. I think the whole of it can only present a melancholy picture of sameness, and be tedious as a twice-told tale.

‘I trust we have not been altogether idle, though I know not as yet of any success that has attended our labours. Moonshi and Mohun Chund are now with me; but I do not see that disinterested zeal which is so ornamental to a christian in either of them. Yet they have good knowledge of the things of God, considering their disadvantages. With their help we have divine worship twice on the Lord’s day in



Bengali, which is thus conducted: first, Moonshi reads a chapter in Bengali; then we sing; afterwards I pray, and preach to them in that language. Partly from local circumstances, and partly from paucity of words, my preaching is very different from what it was in England; but the guilt and depravity of mankind, and the redemption by Christ, with the freeness of God's mercy, are the themes I most insist upon. I often exhort them in the words of the apostle, 2 Cor. vi. 17.

'The translation of the bible is going on, though but slowly, it may be thought. I have got Genesis and Exodus nearly ready for the press, and Leviticus is begun; if we are spared, I hope we may be able to put Genesis or more to the press by christmas. We have for the present given up the idea of getting types from England, and as there are types in Bengal, we think to print in the ordinary way, though the expense is about ten times what it would be in England. This will, however, be much more than compensated by the reflection, that we have put into the hands of many heathens a treasure greater than that of diamonds, and, by multiplying copies, made a probability of those scriptures being preserved in the Bengal tongue.

'One great difficulty in speaking to the Hindus arises from the extreme ignorance of the common people, who are not able to understand one of their own countrymen who speaks the language well, without considerable difficulty. They have a confined dialect, composed of a very few words, which



they work about, and make them mean almost every thing; and their poverty of words to express religious ideas is amazing, all their conversation being about things earthly. 'Tis far otherwise, however, with them who speak the language well: the language is rich and copious, and publishing the bible must make it more known to the common people.

'You will perceive by the journal the superstitions we have to encounter, and I doubt not will sympathize with and pray for us. We have need of your prayers and advice, in every respect, and trust you are not without a share in ours.

'We have received letters from Mr. Fuller, Mr. Pearce, Mr. Morris, and Dr. Rippon, which were a great refreshment to us. I hope we shall not have so great a scarcity of letters from Europe again. The articles likewise all arrived safe.

'Through the mercy of God, we all enjoy very good health, and I think much more so than last year: though I have had much better health than in England, and like the climate much.

'I have only to add, that I suppose you will have great difficulty in reading my diary: the damp air of the rainy season had extracted all the size out of the paper, and I was short of that article, so could not replace it. I have discontinued it for some time; but no new occurrence has taken place since I wrote my last journal. I intend, now, immediately to resume it, and send you regular accounts thereof.

'I am, dear brethren, affectionately yours,

'W. CAREY.'



‘ TO MR. S. PEARCE, BIRMINGHAM.

‘ *Oct. 2, 1795.*

‘ MY VERY DEAR BROTHER,

‘ Yours of the 27th of March, 1795, I received a few days ago, which was the second receipt of letters from England, since I have been in Bengal; and, except the stationery and shoes sent out in the Royal Admiral, by Mr. Savage, no article, no remittance, or letter has reached us; so that, had you come instead of your letter, the surprise would have been great indeed. No books of any kind have reached us, except brother Fuller’s piece on socinianism, which is admirable; Mr. R. H.’s piece on politics, which I wish had been on divinity; and “Rippon’s Register,” to No. viii. inclusive. I have not seen the Register you mention, (ix.) in which the account is given of the arts used to inveigle poor Ram R. Boshu. I wrote an account of it to somebody, but am sorry to hear of its being published, especially that any names were made use of; and I would now give this caution, once for all, that every thing like personality be avoided, in every publication respecting the mission, as all connexions here are a thousand times more conspicuous than in England. When I write, I write freely, and hope my correspondents will be prudent; otherwise, more hurt will be done to the mission than a thousand people can easily repair.

‘ I wrote to Mr. Fuller, for a number of books; among them, a Polyglott Bible, and “Botanical Magazine,” by Curtis and Sowerby, but have not yet



received them. All other publications of any account will be great treats to us.

‘All I can say must be about ourselves, and egotism is tedious. But I will send you all the news I can. I cannot send you any account of sinners flocking to Christ, or of any thing encouraging in that respect; but I can send you an account of some things which may be viewed as forerunners to that work which God will certainly perform. The name of Jesus Christ is no longer strange in this neighbourhood. And the hymn of Moonshee is well known, especially the chorus,

O who can save sinners except the Lord Jesus Christ ?

‘We have divine worship constantly every Lord’s day, and conduct it in the manner of the English churches; and on the week days, I take opportunities of conversing with the natives about eternal things.

‘The bible has, that part which has been translated, been read to several hundreds of natives, and I trust will gain ground.

‘But now I must mention some of the difficulties under which we labour, particularly myself. The language spoken by the natives of this part, though Bengali, is yet so different from the language itself, that, though I can preach an hour with tolerable freedom, so as that all who speak the language well, or can write or read, perfectly understand me, yet the poor labouring people can understand but little; and though the language is rich, beautiful, and expressive, yet the poor people, whose whole concern has been to get a little rice to satisfy their wants, or to cheat their



oppressive merchants and zemindars, have scarcely a word in use about religion. They have no word for love, for repent, and a thousand other things; and every idea is expressed, either by quaint phrases, or tedious circumlocutions: a native who speaks the language well, finds it a year's work to obtain their idiom. This sometimes discourages me much; but, blessed be God, I feel a growing desire to be always abounding in the work of the Lord, and I know that my labour shall not be in vain in the Lord. I am much encouraged by our Lord's expression, 'He who reapeth' (in the harvest) 'receiveth wages, and gathereth fruit unto eternal life.' If I, like David, only am an instrument of gathering materials, and another build the house, I trust my joy will not be the less.

'The translation of the bible is going on, and is, to me, a very pleasant work: Genesis, and Exodus, and Matthew, Mark, part of John, and James, may be reckoned ready for the press. I am surprised to find that one-third of the words in the Hebrew bible are known to Moonshi, and great numbers are in constant use in this country, as kophar, a sin-offering. Kophar means here, the vilest character and actions imaginable, and if you mean to affront a Mussulman, no word will do it so effectually. It appears to have been given by the Arabs to all negroes; hence Caffraria, the country of the Caffres. So Hosannah is much used in Persian, and is an exclamation of the multitude to a great man or king, on his entering into any city or place: the populace then cry Asanta, that is, the bringer of happiness, or Osianna, viz.,



This is the bringer of all good or happiness to us. So the word used for the crown of the altar, &c. (冠) is in common use, and the thing too may be seen on most of the natives' palanquins. I have, in the translation, sounded the Hebrew Jod, and the Greek Iota, like Y, and believe them to be the true pronunciation, and by this pronunciation many words are familiar to learned men here; as Yosuf, Yakoob, Izhak, Mooseh, Kooresh, &c. This may appear trifling to you; but when translating, I find multitudes of such apparently trifling things, which have considerable weight. Printing, here, is uncommonly dear; but if types could be got from England, there are natives who could do the business of compositors and pressmen, and this would be the cheapest way. Mr. Thomas has a set of letters fit for types to be founded by, written for that purpose by a native who writes an excellent hand. I will persuade him to inclose them to the society this season: they may then use their pleasure about having them made or not. We intended to have done it at our own expense, but at present are not able.

‘Nothing could give me more heartfelt pleasure, I believe, than to see my dear brother Pearce at Mud-nabatty; but I am not quite clear that a person of your usefulness in England, should quit his station. You are certainly qualified by God to fill an important post at home; and the thought is painful, of seeing you cut off from all possibility of preaching for two years, or more. Besides, preaching among the natives is very different from preaching among Euro-



peans: it must consist much in assertion, and, among the common people, much proof will be in vain. Your method of a warm address to the heart is necessary, and almost the whole, in preaching here; but you have other talents, which, perhaps, are not over plentiful in England. I think persons whose hearts burn with love to Christ, if other qualifications for the ministry are rather fewer, will equally answer the end. I much rejoice to hear of the willingness of the two young men at Bristol; may God confirm their hearts! and if successors to us are sent in time, it will be a wise step, as our lives are uncertain, and it will be a great pity for the mission to be vacant two or three years, for want of persons acquainted with their language and customs.'

It is well known that the mind of Mr. Pearce was zealously inclined to missionary labour. And, considering the nature of his complaint, and the intense ardour of his desire to proceed to India, it has sometimes been doubted by those who well knew him, whether he acted rightly in relinquishing his purpose. He besought a number of his brethren to make it matter of intercession with God, that he would indicate the designs of his providence. After such exercise, and the best consideration they could bestow upon so solemn a subject, they expressed their opinion as adverse to the procedure, and he abided by their decision. For these twenty years past, the son of Mr. Pearce has been honoured to bear an important and successful part in those labours, from



which, by an inscrutable providence, the father was withholden.

LETTER CONTINUED.

‘ You think of Africa. I rejoice, and hope you will persevere; and I will give you one or two words of advice, if a little experience may entitle me to that privilege. When your missionaries leave England, they will, of course, be supplied with all proper necessaries. If they land at an English factory, they may procure most things necessary, if they have money; but it will be to their comfort to set out on a low scale of living, and to be determined, previously, what course of life to pursue for a livelihood. I still think farming preferable to any; but there are many difficulties and disappointments to be overcome, for birds, beasts, and insects will combine to destroy all. I would advise them to avoid all woody and unfrequented places; they are full of danger; and to choose an open, high spot, for their habitation. These are very necessary cautions, if the lives and health of the missionaries are regarded. I would also advise them to avoid sleeping on the ground. If they carry out bedsteads and gauze curtains, to prevent the mosquitoes biting them, it will be a good precaution: without them, they cannot live long. They will do well, to associate, as much as possible, with the natives, and to write down every word they can catch, with its meaning. But if they have children with them, it is by far the readiest way of learning to listen to them, for they will catch up every idiom in a little time.



My children can speak nearly as well as the natives, and know many things in Bengali which they do not know in English. I should also recommend to your consideration, a very large country, perhaps unthought of: I mean, Boutan or Thibet. Were two missionaries sent to that country, we should have it in our power to afford them much help. We could also, if we knew of their coming previously, order matters for their settling there; could assist them with many necessaries; sometimes see them, and keep up a regular communication with them once in three weeks or a month, at a very small expense, as we are within about a hundred miles of the borders of that country: I myself have seen the mountains that border it. Mr. Thomas and I intend making a journey into that country very soon, and have thought of securing a place there for some such purpose. I much wish the society to turn their thoughts to that part of the world.

‘The day I received your letter, I set about composing a grammar and dictionary of the Bengal language, to send to you. Perhaps you may obtain ‘Halhed’s Bengal Grammar’ in England: it will be a great help. There is a dictionary and grammar, of Hindosthani, published by a Mr. Gilchrist, a very good one, but this will not be very useful for Bengali: it is, however, a useful and very excellent work, in three volumes, quarto. The best account of Hindu mythology extant, and which is pretty exact, is ‘Sonnerat’s Voyage,’ undertaken by order of the king of France.’