

THE
CHURCH MISSIONARY
INTELLIGENCER,

A MONTHLY JOURNAL

OF

MISSIONARY INFORMATION.

VOL. XIII.



**HE THAT GOETH FORTH AND WEEPETH, BEARING PRECIOUS SEED,
SHALL DOUBTLESS COME AGAIN WITH REJOICING, BRINGING HIS
SHEAVES WITH HIM.—PSALM CXXVI. 6.**

LONDON :
SEELEY, JACKSON, AND HALLIDAY, FLEET STREET ;
HATCHARD AND CO., PICCADILLY ;
AND J. NISBET AND CO., BERNERS STREET

—
1862.

THE VALLEY OF THE GANGES AND ITS SPIRITUAL DESTITUTION.

A DENSELY populated country, where human beings are counted by millions, under English dominion, and now, since the forcible extinction of the great mutiny, more completely so than at any previous period ; with centres of English society and influence strewn thickly throughout it, the languages spoken in which are familiar to numbers of English residents, as well military as civilian, and to the acquisition of which by newly-arrived Europeans, every possible facility exists ; where the native inhabitants are courteous in their manners, offer no violence to, nay, usually welcome the preachers of the Gospel, and patiently listen, even when the discussions which ensue open up the objectionable character of their gods : and yet the whole of this vast region wrapped in the folds of a gloomy idolatry, dishonouring to God and demoralizing to the worshipper—such are the plains of the Ganges. Missionaries there are, and Missionary stations, and little groups of converts, but as yet it is but an attempt, confessedly disproportionate to the necessities of the case and the greatness of the opportunity. The time is come for an enlargement of effort, and that on such a scale as to prove that we are all, Christians at home and Christians in India, in earnest.

The object of this paper is to move to such an effort by showing the inadequacy of the existing Missionary Agencies to meet the urgent wants of Hindustan.

And, first, we have under our consideration that portion of Lower Bengal, which is bounded on the east by the Teesta and Megna, and on the west by Berar and the South-western agency. Omitting Darjeeling for separate consideration, this section of country comprises twenty-two districts, with a population in round numbers of twenty-three millions of people.

Some of these districts have been passed under review. The first group consisted of four districts of Eastern Bengal, Burisaul, Dacca, Furreedpore, and Mymensing. Of these, the two last remain without resident Missionaries.

The second group consists of eight districts—Moorshedabad, Malda, Rajshye, Purneah, Dinagepore, Rungpore, Bogra, and Pubna, with a population of between eight and nine millions. It is with this group we are at present occupied. Malda, Dinagepore, and Rungpore, have been passed in review ; the first, Malda, with a population of 311,895, and the last, Rungpore, with a population of 1,214,275, without resident Missionaries.

Bogra, Pubna, and Rajshye, were then taken up, with a total population of nearly two millions, but the entire area of the three districts being void of any resident Missionaries. We are aware that they are visited by Missionaries on preaching expeditions. But these are valuable only as they lead to permanized efforts, and the residence of Missionaries in the district, to carry on the work, either on the itinerant system, as in North Tinnevely, or by the occupation of a central point. Otherwise the track of the Missionary is like a path opened through a dense forest. Unless the path continues to be used, such is the rapid growth of vegetation, that it soon closes up again. And so, notwithstanding occasional itinerancies, in such districts as those under consideration, dense masses of living humanity remain dead in trespasses and sins, in which they are left to live and die, uncommiserated and unaided by the Christian church. And how pitiable their condition ; for this assuredly they have, a condemning conscience. They have a law or standard in their hearts, of whatever kind it be, and that standard they have consciously violated, and it condemns them. And there is a disquietude in their souls, a deep-seated uneasiness, a dread as to the future, and they know not how to get rid of it. River ablution is the only means of cleansing which they know of, and to this they unceasingly resort. In the estimation of the Bogra people the Kuratea, an offset of the Attree, which is a branch of the Teesta, is of superior sanctity. At certain probable conjunctions of the planets, its efficacy in washing away sins then is supposed to be so great, that "one dip in the Kuratea is worth seven in the Ganges ; so say the Shasters"—so conscious are they of uncleanness, and yet ignorant of the true Fountain opened for its cleansing. And yet the distance from Calcutta is but trifling. The town of Pubna is distant 137 miles ; Natore in Rajshye, 145 ; and Bogra 246. Moreover, itinerant Missionaries have been favourably received. In the markets they have found vast crowds, almost to a man ignorant of the very name of Christian, while over the face of the territory are dispersed hundreds of villages teeming with inhabitants, who are being destroyed for the lack of knowledge.

North-west of Malda lies Purneah, one of the largest yet poorest districts in Bengal. Two great melas, or fairs, are held in this district, one at Caragola Ghat, the other at Titalya, just over the border in Rungpore. These fairs,

or *mela*, are held in commemoration of some wonderful achievement of a particular saint or god. The period of their duration is from one to twenty days, and the average daily attendance from 500 to 15000 persons. "They are advantageous to the people in a commercial point of view, but the evils that attend them are great and numerous. From the fatigue of travelling, exposure to the heat, and sleeping in the open air, stretched on the ground and saturated with dew, many sicken and die. The assembling of such multitudes of both sexes for days, and sometimes weeks together, likewise leads to much immorality; and to abandoned characters it is an occasion of revelry."

This district having no resident Missionaries, is entirely dependent, for any glimmering of light which it may receive, on itinerant action. This is not unfrequently carried on by the Baptist Missionaries from Monghyr, and Mr. Start's Missionaries from Darjeeling. A fragment from the details of a recent journey of this kind by the Monghyr Missionaries may not be uninteresting. It will suffice to show that if Purneah has no resident Missionary it is not from the want of sufficient encouragement on the part of its people.

"The *mela* of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a Missionary, and is but rarely visited by Europeans. The people were almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, 'Why has not the Government sent us word of this religion before? The English rule has been here more than a hundred years; why have they not sent us this news before? And some would say, 'When Government gives the order, we will all believe in Christ.' It is a matter of unceasing surprise to the Hindus that the Government evinces so little interest in the extension of the religion it professes, and they generally conclude that there is some hidden and unworthy motive for the reticence displayed.

"The people are very ignorant. They are, however, very fond of singing. All day and night the Missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sung by a boatman, who substituted the name of Huri (Krishna) for Jesus Christ. It afterwards appeared that he had learned it ten years before when at Monghyr. However harsh and discordant we may think

the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers, from the Brahmin, who chants the 'Bhagvat,' to the villager who only knows the best spot for his buffalo to graze.

"In one village the Missionary was cheered by meeting with an old man, whom the villagers considered mad, because he had thrown away his gods, and would only talk about Jesus Christ. He asked to be told of the 'fame of Jesus;' and when it was explained to him how Christ was the only Mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed his belief in Christ, and his determination to pray to God through Him. Some of the bystanders asked the oft-repeated question, 'Show us Christ?' The old man sharply answered, 'Show me Ram!' Other instances of inquirers after truth came before the Missionary during this journey; and indications were apparent of the progress of a sentiment that idols are a vain thing, and that the Gospel offers the only way of salvation. But the influence of numbers is great, and many hesitate till they can see themselves sustained by a large body of adherents to the Gospel, among whom they may find safety and encouragement."

One more subdivision of this destitute group remains to be considered—Moorshedabad—containing a population of nearly one million. The Ganges, on entering this district, divides itself into the Podda and the Bhagruttee: the latter being navigable, during the greatest part of the year, for the largest craft which ply on the Ganges, forms the principal channel of the route from Calcutta, by water, to the North-west Provinces. In the western part of the district are many hills, connected with the neighbouring highlands of Rajmahal and Bheerbhoom, whence descend numerous torrents; while the eastern part is low, subject to extensive inundation, and abounding in jhils. It contains the towns of Moorshedabad and Berhampore, together forming one city of 120,000 inhabitants, and where, as a relief to the utter destitution of Bogra, Purneah, Rajahye, we find a Mission station of the London Missionary Society, with two Missionaries.

Let it be remembered that we have under consideration eight districts, containing a population of at least between eight or nine millions of people; that of these we have found two only—Moorshedabad and Dinagepore—with any thing of settled Missionary

work; and the remaining six, with a population of at least five millions of people, without any supply whatever, except such as is afforded by occasional itinerancies. Surely one Missionary station in each district cannot be regarded as too lavish a supply. Nay, it is the minimum of effort, the very least which can be done in the discharge of pressing duties and obligations involving interests of such importance as to bring down the Son of God by an act of voluntary humiliation to a cross of shame and suffering. Yet even this is wanting. Shall the Christian church be satisfied to live on in the presence of so condemning a fact? How is it to be accounted for, or how shall we excuse ourselves to Him, whose servants we are? How shall we escape, if we be contented that matters should remain as they are, the judgment of the unprofitable servant, who took his master's talent, and bound it in a napkin, and buried it in the earth, and then said, There, thou hast that is thine? Shall we not move onward, nor rest contented until each of these districts has a vigorous and well-worked Mission in the midst of it?

We now cross the railway, and enter Bheerbhoom, to the west of Moorshedabad.

Beerboom, a hilly district, with a small proportion of level ground, and scarcely any navigable rivers, contains a population of from 1,500,000 to 2,000,000. It abounds with melas, the most celebrated of them being that of Bhodinauth, or Deoghur, attended by nearly 100,000 people congregated from almost all parts of Hindustan, and speaking various languages, chiefly Bengalee and Hindee. These melas are notorious for the thefts committed by them, and more especially the Deoghur, few pilgrims or other visitants returning from it without losing more or less of their money or other property. The amount of spiritual opportunity enjoyed by the population of this extensive district may be thus summed up—"In Beerboom, a single, though most able Baptist Missionary, has for many years pursued his devoted course, and has planted a small but very satisfactory church of Christian converts." But that one point of light looks faint and solitary amidst the encircling darkness. No one feels the inadequacy of the effort more than the Missionary to whom reference has been made. "The spiritual, not unlike the natural cultivation of Beerboom, is only partial, many parts never having been visited by any Missionary, whether European or native; and what is still more lamentable, there are, bordering on Beerboom, extensive and populous districts in the same state of spiritual destitution. So that the observa-

tion and exhortation of our Lord will apply in all its force to this country, multitudes being as sheep without a shepherd—"The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest;" and tell the churches of England and America, that however much they may have done already, they must do still more, unless they are willing to incur the responsibility of allowing multitudes to perish for lack of that Gospel which is declared to be the power of God unto salvation to every one that believeth. (See Proverbs xxiv. 11, 12.)

South of Beerboom lie Burdwan and Bancoorah, or, more properly, East and West Burdwan, containing a population of more than two millions. Bancoorah is generally a level tract, with gentle undulations, inclining gradually towards the south-east, the streams, among which may be mentioned the Hadjee and Damoodah, all flowing in that direction. Bancoorah, the chief town, contains a population of 20,000. There are, besides, four other towns, with upwards of 5000 inhabitants each, together with 3718 villages, the entire population amounting to half a million. Yet this large district, although so near Calcutta, never has had a resident Missionary.

Burdwan contains a population of upwards of a million and a half. It is the healthiest and most fertile district in Bengal. Intersected by various rivers—the Hadjee, Bhageerettee, Jellinghee, Damooda, and Dalkissore—it possesses peculiar facilities of internal communication, while the railway unites it with Calcutta to the south-east, and the Upper Provinces to the north-west. As we touch this district, we find that as we approach Calcutta we come within the circle of settled Missionary effort, and that we have no longer to dwell on the painful spectacle of vast territories containing hundreds of thousands of people, without any opportunities of instruction, except such as are afforded by the occasional itinerancies of Missionaries. There are, in Burdwan, three Missionary stations, Culna, Cutwa, and the town of Burdwan, occupied, the two former by Missionaries of the Free Church of Scotland, and the Baptist Society, and the latter by Missionaries of the Church Missionary Society.

We have now to glance at the districts lying immediately around Calcutta. South of Burdwan lies Hooghly, bounded on the east by the river Hooghly, which separates it from Nuddea and Baraset to the north of Calcutta, and from the Twenty-four Pergunnahs to the south of that city. Again to the westward of Hooghly lies Midnapore; while further to the

east, beyond Nuddea, is Jessore; the Sunderbunds occupying the alluvial delta where the Ganges and Brahmapootra, with their numerous tributaries, have their embouchures.

Midnapore, one of the first districts in Bengal occupied by the British, was ceded by the Nawab of Bengal in September 1760, or nearly 102 years ago. There are within the limits of this territory, so long in our possession, two points of Missionary occupation—at Jessore in the south-west part, whither the American Baptists from Orissa have extended their operations, and Meerpore, forty miles to the south-east of Midnapore, where there are Missionaries of the Gospel-Propagation Society. With the exception of such a measure of light as may be diffused from these spots, the vast population of nearly a million and a half lies in darkness and the shadow of death. Besides the resident population, a vast stream of pilgrims from the Upper Provinces traverses it on their way to and from the shrine of Juggernaut.

Hooghly is as rich and prosperous as any district in Bengal. It is throughout highly cultivated, large tracts of the eastern portion being laid out in fruit and vegetable gardens, which supply the Calcutta market, and rice being grown in other parts. The bank of the river Hooghly is lined with very populous villages, resembling one continuous town up to the town of Hooghly, twenty-seven miles from Calcutta, and beyond it, the whole of their population being engaged in river traffic; while in the interior of the district are several very large and populous towns, the inhabitants of which manufacture silk and cotton cloths. The population amounts to one million and a half, and upwards.

Along the banks of the Hooghly various Missions are located, at Serampore, Chinsurah, Bansberia. In the interior, however, there are none, but itinerancies are frequent.

Across the Hooghly, on the left bank, lie the districts of Baraset and Nuddea. Leaving Baraset to be dealt with as a part of Calcutta and its environs, we proceed to enter Nuddea, estimated by the standard of Hinduism as the most important district in Bengal. It is populous, containing nearly one million of inhabitants, or about 200 souls to the square mile, of which the great majority are Hindus, many of them of the highest castes. Traversed throughout by the branches of the Ganges, its whole surface is overspread with a reticulation of watercourses, and hence, during the periodical rains, there are extensive inundations. These floodings continue for three months, large tracts on the margins of the streams being entirely submerged. Here the chittānee is largely used,

and thus Nuddea yields abundantly its indigo, rice, millet, maize, &c. The mulberry is grown to a great extent, to supply food for the silk-worm.

Kishnagurh, in the centre of the district, is the Sudder station. The approach to it is exceedingly pretty and woody. Beautiful teak trees shade a remarkably fine, smooth road, which, narrowing gradually, passes through a native bazaar, and, under a picturesque and venerable-looking gateway of Hindu architecture, enters the town. Here is a handsome little Mission church: it lies, with its Mission buildings, within a hundred yards of the ruins of the house where Sir William Jones dwelt, who looked on the conversion of the Hindus as an impossibility. It is an indication, moreover, of the pleasing fact, that, in the Nuddea district, Christian Missions are to be found occupying a more prominent position than in any of those which we have traversed in this brief review, Hooghly perhaps excepted.

It is well that it should be so, for in Nuddea is the staff and centre of Bengal Hinduism. West of the town of Kishnagurh is that of Nuddea, the nursery of Hindu learning, with its numerous colleges and crowds of pundits, and a population of some 30,000; while to the south lies Santipore, with its Gosais, who have their disciples through the length and breadth of the land and its population of upwards of 50,000, whose manufactures and merchandize are exceeded by no native town in Bengal. This latter town, as well as that of Kishnagurh, is occupied by the Church Missionary Society, which has here a training institution; the other stations of the Society in Nuddea being in the rural districts. Of this Mission work we shall have occasion to speak more particularly, when we come to view, from Calcutta as a centre, the outgoings of Missionary labour in different directions. We shall now only remark that there are large towns which remain unoccupied, such as Meerpore, Ballee, Hardea, to the north of the Sudder station; while to the south are Ulla and Ranaghat, Dowlutgunge and Maheshpore, Gobeedanga, Boira, Chagdar, and many others.

East of Nuddea lies Jessore, with a population of some 900,000. Through this district numerous offsets from the Ganges make their way to various estuaries in the Sunderbunds. The surface is level and depressed, the soil fertile, but the climate unhealthy, being tainted with pestilential exhalations from the muddy and weedy tanks and watercourses. There is here a Mission carried on by Baptist Missionaries, which, from its growth, appears to have vitality, the church

at Jessore having become the nucleus of a little cluster of embryonic formations.

The Sunderbunds is that alluvial tract, through which the great rivers, the Ganges and Megna, or Brahmapootra, by various channels, have their embouchures. Viewed from the sea, it presents "a series of low, flat mud-banks, covered at high water, and dry at low water. A few miles from low water mark commence mangrove swamps; a little further inland, trees appear; and, lastly, cultivation: the nearest cultivation in the central portions of the Delta being forty-seven miles from the sea." The northern, or cleared portion of the Delta, is highly cultivated and densely populated; but the southern portion is occupied by extensive swamps and dense forests. It is from the latter that the district takes its name, Sunderbunds signifying Beautiful Forests. These forests are said to occupy 8000 square miles, a tract of country which may be represented by that portion of our own coast "lying between Plymouth and Chichester, and reaching as far north as Gloucester, or eighty miles from the sea." It is a labyrinth of interminable forest, mud, and water, whose dark creeks are infested by gigantic saurians; while over the surface soil of black liquid mud, and in the deep recesses of the forest, abound the rhinoceros, tigers, and wild hogs.

Strange it is, and yet not the less true, that the Sunderbunds was once a densely populated district, and that cities flourished where now extends a tract of liquid mud, scarcely raised above the level of the sea. Repeated earthquakes have shaken it, and the surface of the Sunderbunds has been more than once sunk below the ocean, the abundant alluvia brought down by the great rivers filling up the void, and affording again to the tropical underwood a basis for its growth. Nor are earthquakes the only calamities to which this district is subject. Great inundations, caused by hurricanes, have swept it as with the besom of destruction. One of these visitations occurred in 1833, when Saugor island was submerged ten feet, the whole of the population, between 3000 and 4000, together with some of the European superintendents, perishing.

We shall have opportunity of noticing the Missionary efforts which have been put forth in the northern limits of this district, when we come to deal with the great centre, Calcutta, and endeavour to trace out the various efforts which in different directions are radiating forth from thence. Let it be remembered that we have now approached this centre, having taken a review of the outlying districts, beginning with that of Eastern Bengal; the hill districts lying eastward of

the Megna having been reserved for separate consideration. Advancing northwards as far as the borders of Sikkim, we have glanced at the countries lying along the Berar frontier, and thence descended southwards into Beerbhoom, Bancoorah, Burdwan, omitting from our survey the south-western agency and Orissa. Approaching Calcutta more closely, we have noticed Hooghly on its west, Nuddea north of Baraset, and the Sunderbunds to the south. We have now to deal with Calcutta itself, and its suburbs, the district of the twenty-four pergunnahs in which it lies, and Baraset to the north-west.

The city of Calcutta has been raised, like Petersburg, out of the swamps. One hundred and fifty years ago it was a place of mists, alligators, and wild boars, and now it has a teeming population. This proud and prosperous city, sitting upon the waters, is the sixth capital in succession which Bengal has had within the last six centuries.

"The shifting of the course of the river, which some apprehend will be the case in Calcutta, contributed to reduce Gaur to ruins, though it had flourished for 2000 years, though its population exceeded a million, and its buildings surpassed in size and grandeur any which Calcutta can now boast of. Rajmahal, 'the city of one hundred kings,' favourably located at the apex of the Gangetic Delta—Dhaka, famed from Roman times—Nuddea, the Oxford of Bengal for five centuries—Moorshedabad, the abode of Moslem pride and seat of Moslem revelry, (for a vivid painting of which consult the pages of the 'Seir Matakherim,') these were in their days the transient metropolitan cities of the Lower Provinces; but they have ceased to be the seats of Government and centres of wealth."*

Calcutta is frequently spoken of as "the city of palaces;" and undoubtedly "the long line of mansions on the Chowringee road, extending northward to the government palace, as seen from the banks of the Hooghly, presents an architectural diorama, which would not disgrace any capital in Europe." "The approach to Calcutta by the river from the sea is marked by a series of elegant mansions at Garden Reach, surrounded by lawns which descend to the water's edge. A little to the north of Garden Reach are situated the Government dock-yards; above these, the canal called Tolly's Nullah forms a junction with the river. To this succeeds the arsenal, and still higher up is Fort William." Here the appearance of Calcutta becomes grand and imposing. On the left is the Hooghly, with its forest of masts; on the right, Chow-

* Calcutta Review, 1852, p. 275.

ringhee, with its noble mansions ; and in front is the esplanade, with the Government House, the Town Hall, &c. Above the esplanade, on the river bank, is Chandpaul Ghat, the principal landing-place of the city ; and from this point a noble strand extends northwards, along which are many fine buildings, including the Custom-house, the new Mint, and other Government offices. A line intersecting the city eastward, from Bebee Bees Ghat on the river bank to the upper Circular Road, may be regarded as the boundary between the European and native divisions, the great mass of the natives congregating to the north of this line, while the European community has its homes to the south. In the native section are to be found narrow streets and mean dwellings, interspersed with the loftier houses of the more wealthy Hindus.

"A walk into the native town produces novel sights on every side. The houses, for the most part, are mere hovels, with mud floors and mud walls, scarcely high enough to stand up in, and covered with thatch. The streets are narrow, crooked, and dirty ; and on every neglected wall, cow-dung, mixed with chaff, and kneaded into thin cakes, is stuck up to dry for fuel. The shops are often but six or eight feet square, and seldom twice this size, wholly open in front, without any counter, but the mat on the floor, part of which is occupied by the vendor, sitting crosslegged, and the rest serves to exhibit his goods. Mechanics have a similar arrangement.

"Barbers sit in the open street on a mat, and the patient, squatting on his hams, has not only his beard, but part of his head, shaved, leaving the hair to grow only on his crown. In the tanks and ponds are dobeys, slapping their clothes with all their might upon a bench or a stone. Little braminy-bulls, with their humped shoulders, walk among the crowd, thrusting their noses into the baskets of rice, gram, or peas, with little resistance, except they stay to repeat the mouthful. Bullocks, loaded with panniers, pass slowly by. Palankeens come bustling along, the bearers shouting at the people to clear the way. Pedlars and hucksters utter their ceaseless cries. Religious mendicants, with long hair, matted with cow-dung, and with faces and arms smeared with Ganges mud, walk about almost naked, with an air of the utmost impudence and pride, demanding rather than begging gifts. Often they carry a thick triangular plate of brass, and, striking it at intervals with a heavy stick, send the shrill announcement of their approach far and near. Now and then comes rushing along the buggy of some English

merchant, whose syce, running before, drives the pedestrians out of the way ; or some villanous-looking caranche drags by, shut up close with red cloth, containing native ladies, who contrive thus to 'take the air.'

"No Englishmen are seen on foot, except the very poorest, as it is deemed ungentee ; nor native women, except of the lowest castes. Costumes and complexions of every variety move about without attracting attention—Hindus, Mussulmans, Armenians, Greeks, Persians, Parsees, Arabs, Jews, Burmans, Chinese, &c. &c. ; bheesties, with leather water-sacks, slung dripping on their backs, carry their precious burden to the rich man's yard, or hawk it along the street, announcing their approach by drumming on their brass measure. Snake-charmers, jugglers, and blind musicians, gather their little crowds. Processions are almost always abroad in honour of some idol, or in fulfilment of some promise ; making all possible clamour with voices, drums, cymbals, and trumpets. Women carry their children astride on their hips. Wretched carriages, drawn by more wretched ponies, jingle along, bearing those who have long walks and moderate means. Women crowd about the wells, carrying water on their hips in brass jars. Children run about stark-naked, or with a thin plate of silver or brass hung in front by a cord round the hips. Mud-holes, neglected tanks, decaying carcases, and stagnant ditches, unite with fumes of garlic, rancid oil, and human filth, to load the air with villanous smells. The *tout-ensemble* of sights, sounds, and smells, is so utterly unlike any thing in any other part of the world, that weeks elapse before the sensation of strangeness wears away."*

A striking contrast to such scenes may be found on the esplanade from half an hour before until an hour after sunset. There, on the magnificent drive along the river's bank, in front of the three miles of stately residences, which shine rosy-bright in the face of the setting sun, hundreds of lordly equipages may be seen passing and repassing—the Parsee, the Hindu, and the Mussulman, mingling with their rulers, and driving with spirit their mettled Arabs. In no part of the world do contrasts exist of a more decided caste than those which abound in Calcutta ; for there are to be found in close proximity enlightened Christianity and the deepest gloom of heathen ignorance ; there riches and poverty, refined civilization and untutored barbarism, straying across each other's paths.

* "Malcolm's Travels," vol. ii. pp. 8—10.