

forsook the Malabar religion and embraced that of the Christians. These he afterwards, at the request of Mr. Hutterman, committed to paper. We trust we shall not seem tedious in laying them before our readers in the shape in which that gentleman transmitted them to the board.

“ My name is Toudaman Mudaly; I was born near Tirunawaly in the kingdom of Madurci. In my infancy, my parents taught me, that there was a Being who had created heaven and earth, and that good men would go to heaven, but the wicked to hell; and, in my youth, I began to be solicitous for the salvation of my soul; for which reason I was assiduous in reading our books. In my fourteenth year, I resolved to choose the life of a priest, or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

“ About this time, I was so unfortunate as to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism,* and teach me the forms and prayers, and all things necessary to a true pandaram. I was told that three hours from Majahuram at Tarmaburam, in the kingdom of Tanjore, there was such a one; hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure by my penances salvation to as many as possible, I therefore asked leave of my pandaram to go on pilgrimages, to which he assented, and permitted me to sacrifice wherever I should come.

“ Reading frequently, with attention, our books, I was surprised to find our gods were born of father and mother, and that quite different operations were ascribed to them,—to Bruma, the creation,—to Wishtna, the redemption; and to Siwen or Isuren, the destruction. I likewise found that the same gods were subject to many imperfections:—Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtna) was ignorant of his wife's being ravished,—he knew not his father's death till he learned it by letters, &c.

“ I was much scandalised by the profane and immoral service performed in our pagodas: at Supramanciam, a famous pagoda, three leagues from Goa, the image of a serpent with seven heads is worshipped: at a certain festival, this serpent is said to move the head, and three girls of the most beautiful shape dance before him stark naked, in the sight of an innumerable crowd of spectators:

. All this, the feelings of my conscience told me, could not be from the eternal God, whom reason and the still voice of nature proclaim to be an holy Being, who abhorreth vice and impurity, and delights in virtue and chastity; this must undoubtedly be from Satan, the father of lewdness:—however, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that if it was really wrong, so many thousands of people could not follow it; and so I went on, visiting one pagoda after another.

“ At last I came to Cuddalore, and was informed that here was a priest who taught the religion of Parabara Wastu, (the supreme Being;) and when I visited you, and heard the Wedam (religion) of Parabara Wastu, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of

* It is well known how ancient the religious purification by water has been, and that it was always looked upon as a public profession of renouncing the former life, and entering upon a new course. This custom has ever been blended with the fabulous narrations of Greece, when they tell us that even Hercules had been purified with water by Eumolpe, &c.