sheer idolatry. Many nations worshipped the sun, the most glorious object in nature but these worship the most insignificant objects—among others, rivers, and above all the river Ganges. They have a curious way of proving that it is alive. In the lower part of its course where its banks are flat and the country overflows the greatest part of the Bengal silk, one hundred and fifty out of every two hundred of the inhabitants, knowing nothing of the cause of the tides, say it must be alive because it flows alternately up and down. Beyond the reach of the tides the same conclusion is come to, because at some periods it swells to four or five times its usual bulk, and they compare its alternate rising and falling to the heaving of the chest in a living animal. They suppose that its waters wash away the stains of sin; and it is surprising to witness the impetuosity with which the natives rush down to bathe the moment an eclipse takes place. Their eagerness on these occasions arises from another fable which they universally believe, and which is contained in one of their sacred books, viz., that the good and evil gods at one time occupied themselves in churning the ocean in order to extract from it the water of immortality. The good gods succeeded and determined to keep it to themselves, but by some accident one of the bad gods, Rahoo, got one day, upon being informed of which one of the good gods, Mahadey, drew his sword, and cut off Rahoo's head, which, being immortal, wended away into the *akash* or ether, and is there constantly endeavouring to catch hold with his teeth of the sun and moon. This he succeeds in doing sometimes, and bites out a large piece of it; and they fancy if they run down immediately to the Ganges and bathe, and make a great noise that they will frighten him away before he does any serious damage. Notwithstanding this, they have a considerable knowledge of astronomy, and are not much behind us in it. They have the Ptolemaic system. Another superstition connected with the Ganges is, that they imagine if a person dies in that river he is sure to go to heaven. It was on this account that persons were continually seen carrying down the sick to the Ganges, and after besmearing them with its mud, leaving them to die, exposed to the heats of the day, and the cold dews of the night. In this way it had been calculated that 1,000 had been carried down to one place alone in a single month. In many cases they do not leave them to die naturally, but if a person is once carried down to the river, he is not, if he recovers, allowed to return home again to be welcomed with joy by his friends and relatives, but he must go and live the remainder of his life in one of two villages called the villages of the dead, where he must not work, but be supported by his relatives. These, therefore, frequently push them into the river, to prevent any chance of their becoming burdensome to them. It was not a mere supposition that persons thus taken down to the river were seldom or ever permitted to return. While he (Mr Eteson) was floating down the river to come to England, he saw an instance of this kind. His attention was attracted to a group on the bank, consisting of two women and a man. Another elderly man stood at a distance.—The sick man was up to his knees in the water, and women were rubbing him with mud and water. They had [illegible] about his loins, apparently to [illegible] He was saying to them in [illegible] "Do not throw me in: I shall not die yet. Do not throw me in before I am dead."—But they said "Mother Ganges had called him;" and threw him forward into the deep part, where he sunk and they saw him no no more. Such was their superstition.—While in the hour of sickness we look for the attention and the kindness of our females thus embitter and shorten the last moments of their relatives. It might be supposed from this that the natives were a hard hearted race; but it was not so. The [illegible] of this conduct was, that they were taught no better; that they had not the gospel.—Such things are discountenanced by the British government, but so long as the laws must be enforced by a heathen police, so long will these scenes be enacted. Another object of their adoration is the bull. They have many sacred bulls about their [illegible] feeding upon the growing crops without molestation. The reason of this is, as they fancy that the bull is the steed of one of their gods. In the golden age they say the bull had sixteen legs; in the silver age he was reduced to twelve; in the brazen age he had eight; and now in this present iron age he is reduced to four. They also worship a sort of monkey, because Hoonmaun, the great general of the monkeys, did some good to one of their gods, who was obliged to flee across the Straits of Sunda. They feed these with the utmost care, and would resent the killing of any of them, while the streets are crowded with the poor, aged and infirm, for whom there is not the slightest provision to prevent them from dying of starvation. One of their gods is an image adorned with a necklace of human skulls, with ear-rings of snakes, and extending many arms around him, each holding some implement of death. Nor were their deities recommended by any beauties of sculpture, many of them being mutilated images, or shapeless masses. In 1829, Bishop Heber saw at Chunar a slab of black marble, which was said to be the throne of one of their gods, who passed three hours out of the twelve there, and the remaining nine at Benares. One of the writers in an adjoining military establishment happened to jerk a stone which fell on the slab, and remained there. It was immediately given out that this was the god, and thousands of pilgrims flocked to pay their adoration to it. They had also a belief that the soul at death passes from the body of one animal to another; and the idea had sometimes produced suicide. In the village in which he (Mr Eteson) had lived, there were two women both wives of one man. They were constantly quarrelling, and getting all the inhabitants of the village into their quarrels. The inhabitants were on one occasion alarmed by a shriek, and found that one of the wives had thrown herself into a well. She was got out and found not to be much hurt. On being asked why she attempted to kill herself she said that she did it that she might become a tiger, and tear the other wife in pieces, or a snake, and sting her to death. They were also taught that God did everything, and that men were mere puppets or chess men with which God played, and whose actions could therefore be neither sinful nor meritorious. Krishna was at one time engaged in war with the Cshepteree tribe. One of his leaders found himself opposed to his own friends and relatives in the enemy's army, and came to Krishna begging him to give him his post in some other part; but Krishna told him it was all a mere fancy that he or any one else did anything themselves. All their actions were done by him (Krishna) and in proof of it he bid him look into his mouth. He looked and saw the whole world in the mouth of Krishna, who told him that though he saw the men appear to be doing all the actions in it, it was he (Krishna) alone that was doing them. Convinced that there could be no harm in slaughtering his relations, seeing that it was not himself, but Krishna that would do it, the leader then went obediently to his post. Thus they believed that there was in fact no evil in sin. Another doctrine which they held was, that the soul, in certain circumstances of the body, dies, goes into God and is absorbed in him, just as a drop of water is absorbed in the ocean. He (Mr Eteson) was once expostulating with a gentleman who held this belief, but the gentleman was far from blameless. He (Mr Eteson) asked him how he could believe that so impure a soul as his could be absorbed in so pure a spirit as God. "Oh sir," said he, "you see the Ganges; you see the vast number of dead bodies rolling down it. These corpses are so impure, continued the Hindoo that it is a great defilement even for us to touch them; but the water of the river we can drink, because the defilement, though so great, is lost in the vast quantity of water with which it is surrounded. God is a great ocean or spirit, in which individual impurity is lost, and has no more effect than a drop of muddy water in the Ganges."—There is, therefore, continued Mr Eteson, no evil in sin if the sinner is thus to be shielded from all consequences. He would next proceed to show what progress had been made in India. Twenty three missionaries had been sent out to the emancipated slaves in the West Indies. If they were to assign an equal proportion to the inhabitants of Hindostan, they would have to send out 3,162! In the south India many thousands of blacks attended their churches. In north India their progress had not been so great, as they had not been in operation there for more than twenty years. Calcutta had been the first scene of their operations. There had there two congregations, one of Mussulmans consisting of 70, of whom 30 were communicants, and one of Hindoos of 95 with 45 communicants. Since the society was formed, a knowledge of European science had been extended among the native population; but to prove how little mere science availed, he must mention that in the institution of science for the Hindoos, almost all the pupils had turned from idolatry to atheism; and for his part he thought the change was for the worse. One young man who had since become a christian, had stated that he had fallen from idolatry to atheism, because he saw so much evil in the world which he could not reconcile with the existence of an infinitely just and powerful being.

When christianity, however, was explained to him, he then saw the explanation of all the difficulties. Out of these young men only three had become christians. Of these one manifested so much meekness and religion, that he gave great promise of becoming a valuable apostle to his countrymen. A young Hindoo girl to whom he had been betrothed, was refused to him on his change of creed, till her relatives were compelled, by law, to fulfil their contract. He had gradually got over most of her prejudices, such as that of eating with him, the women being forbidden to eat with men by the Hindoo faith, and he had now great hopes of her becoming a christian. Another simple fact deserved to be mentioned; twenty years ago such a thing was not to be found as woman that could read. They never would admit that a woman could be taught to read or even to sew. Now women of respectability are found to attend the schools in all the towns. The great change in this respect was, in a great degree, owing to Mrs Wilson the wife of one of the Missionaries in Calcutta, who had a school of 400. From Calcutta, he (Mr Eteson) would proceed to Benares, which was his home. This town contains 350,000 inhabitants. It is a sacred town, being at once the Oxford and Jerusalem of India. Its temples were, in former times, filled with silver and gold. Mr Eteson then proceeded to give some details of his mission there. At first, things went on slowly. They had the greatest difficulty to get the natives to listen to them preach, and as to prayer the Hindoos had no idea of it. The only thing resembling it that they had was a constant repetition of the name of God. They had, at first, but an imperfect knowledge of the language, and they were always careful to enquire whether they had made themselves understood. One of them had, on one occasion, been explaining the Lord's prayer; and after he had finished, he asked a hearer whether he understood what he had said about forgiving our enemies.—"Oh! yes," he answered, "I understand perfectly; if we forgive our enemies God will destroy them for us." They had also many prejudices to overcome. Thus the eating of flesh they considered the greatest of all sins. They had been asked by one person how they could think of coming to them to teach them to be good, when they were so bad that they eat their own mother's flesh, explaining that the cow was their foster mother, inasmuch as they drank her milk. One prejudice against them, which arose from the drunkenness of the soldiers in the garrison, they were never able to clear themselves from. Mr Eteson then proceeded to mention the course they pursued to attract the attention of the natives. For this purpose they set up schools in cowhouses, or other such places, by the roadsides, where the boys were taught to write with their fingers on the ground, in the same way as our Saviour did in the case of the woman taken in adultery. This drew the people about them to observe them, and enabled them to gain their attention. The case had now become different.—They now come readily and cheerfully to meet, to ask for gospels, but the fact was, they could supply them with very few of these. They had now many converts, and they had also four native teachers, supported by the natives, in connexion with the Church Missionary Society. He had been removed for five years to Chunar, and on his return to Chunar, and on his return to Benares he found a great alteration. There was a large congregation of Hindoo women, who, as well as the Hindoo wives of European soldiers who attended, displayed an attention in which few Europeans could compete with them; and as a proof that some of them profited, he mentioned that one woman who had an income of 35 shillings a month, (which is there an handsome income, a labouring man's wages being about 12,) brought 20 of them regularly to his brother missionary, to be applied to the purposes of the society. This woman had since died from a cancer, by which she suffered the greatest pain; but she bore all with the most christian patience. Mr Eteson concluded by moving the resolution, which was carried unanimously.

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GROWTH OF RUSSIA—At the accession of Peter the First, in 1809, the population of the Russian Empire was 15 millions; at the accession of Catherine II. in 1792, 25 millions; at her death in 1796, thirty-six millions; and at the death of the Emperor Alexander, now eleven years since, fifty-eight millions. The acquisitions of Russia from Sweden are greater than what remains of that kingdom. Her acquisitions in Poland are nearly equal to the Austrian Empire.—Her acquisitions from Turkey in Europe, are of greater extent than the Prussian dominions, inclusive of the Rhenish Provinces. Her acquisitions from Turkey in Asia are nearly equal in dimensions to the whole of the smaller states in Germany. Her acquisitions from Persia are equal in extent to England. Her acquisitions in Tartary have an area not inferior to Turkey io Europe, Greece, Italy and Spain. The acquisitions she has made within the last sixty-four years are equal in extent and importance to the whole empire before that time. The Russian frontier has been advanced towards Berlin, Dresden, Munich, Vienna, and Paris, about 100 miles; towards Constantinople 500 miles; towards Stockholm, about 630 miles; towards Teheran, 1000 miles.

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PLAIN DEALING—During Sir Robert Walpole's Administration, when bribery was common, if not universal, there was one particular question which he wanted to carry in the House of Commons, to which he knew there would be violent opposition, and which was disliked by some of his own dependents. As he was passing through the Court of Requests, he met a member of the opposite party, whose vote he imagined, would not reject a large bribe. He took him aside, and said, "Such a question comes on to-day, give me your vote, and here is a bank bill of £2000, which he put into his hands. The member made this answer—"Sir Robert, you have lately served some of my particular friends; and when my wife was last at court the king was very gracious to her, which must have happened at your instance. I should therefore think myself very ungrateful (putting the bank bill into his pocket) if I were to refuse the favor you are now pleased to ask of me.

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The Rothschild affair seems the most extraordinary thing that ever happened in the world. Here is one man, said to be only 60 years old. Thirty years ago, his credit in England was not worth one thousand dollars. Yet he dies, and has left by will four millions sterling; in round numbers, over 17,000,000.dols.—Why, if he had been in some useful business, a business for which he had given value in goods; the simple return of the amount of seventeen million of dollars would be a great business; it would be at the rate of 566,666 per year, 10,897 per week, or 1556 per day. Yet it appears this one man has left by will this great amount; and from what I can perceive, has never been doing any thing for the last thirty years; only dealing in government securities, and shifting and shuffling about paper money; aiding all the old governments of the world in fighting, and taxing, and tormenting each other's subjects.

What would be said, if the different governments of Europe had voted him this sum of money? All the world would have cried, shame on them! Yet where is the difference, whether a government votes this sum direct or adopts a state of things by which an individual can appropriate the same amount in an indirect manner? And where does this money come from? Why most assuredly from the labor of the people. Every honest, industrous man, in the food he eats, the clothes he wears, the house he occupies, and the things he uses, contributes to this most infamous species of plunder.—Every honest, industrous man, must either labor harder, or fare worse in consequence of this paper money state of things.

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A NEW MANUFACTURE.—In a late Paris Journal we find the following account of a new manufacture, which has already acquired a considerable success, and promises to be of great importance on the borders of the streams in the valleys of New Zealand, there grows a plant which resembles at the same time the corn flag and the aloes. This plant, to which naturalists give the name of Phormium tenax, is the hemp of the natives.—They break it with large muscle shells and then separate with their nails the hemp from the flax. They weave it afterwards into a sort of net, like lace, which they bleach in the dew. The beauty of this fabric has stonished navigators. Cook, Foster, and Dumont D'Urville have spoken of it. Messrs. Lisson and Richard described it in their botanical work on Australia. Since 1827 several English merchants have attempted to make use of this plant; capital, mechanical power, nothing was spared. But they did not succeed in ridding it of the restinous gum which it distils, and softening it enough for weaving. An ingenious countryman of our own, M. Lienard, has just regulated and brought to perfection the attempts which so far remained stationary among the English. He has established at Port Remy, a manufactory of the Phormium tenax. The cloths that were shown at the public expositions appeared to be beautiful, but more substantial, more pliable, and lighter than linen cloth. They seemed to be appropriate for sails and for the covering of carriages.—Amateurs have made renewed demands for it. One of the great properties of the Phormium is, that it can remain under water five, six, or seven months, without being injured. Numerous experiments on ropes and bables leave no doubt in that respect.—The factory of M. Leinard, situated at Port Remy, employs more than a thousand workmen. Before many months we are assured that the great increase of this fabric will cause the number to amount to three thousand. Before being brought to the weaving state, this plant goes through seven operations, which are so little costly, that all included, even to the combing, does not amount to six francs the quintal.

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FASHIONABLE FOLLY.—The fashionable dandies of England, among other artifices resorted to, to retain what they conceive good looks, pencil their veins with blue crayon, when they no longer show, through their saffrond skin. This as well as painting is used by many fashionable ladies of the south, who use four colors, to keep up appearances, when nature has shed her blight an their complexion. They apply for white the pearl powder to their cheeks, then a refined and costly rouge, to a part of their cheeks and lips, and even ears: then paint eyebrows black, pencil their veins with blue and perfume themselves with musk or other perfumery. After being about two or three hours at their toilet, they are ready to receive company. It was formally the fashion in England to place silver plumpers in their mouths to puff out their cheeks, when they had become somewhat sunken by leanness