

elder brother had already done. You will find the account at page 59, and 107, of Vol. 1. You know that some of the Brahmans being very anxious to recover little Dada, as he is called, from the Missionaries, thought he might be purified from the defilement as they supposed, of Christian instruction, by a pilgrimage to their holy city Benares, and by some outward ceremonies, disgusting and foolish enough, such as standing up to the neck in clarified butter, &c.

A great many, indeed by far the greater part of the Brahmans of India, declare that Shreeput must not be received again into "caste," that if he were so, Brahmanism would be no longer pure and holy. It is wonderful here to trace the providence of God; the case of this poor little boy is creating great excitement, as we learn by a letter from Mr. Nesbit, the Missionary with whom he had lived, dated Bombay, November, 1844. He says, it is astonishing to see how it has agitated Brahmanism throughout India. "It not only affects all Maratha Brahmans, colonies of whom are to be found in every considerable town of India, except in the extreme south, but all those Brahmans, who though of a different nation, have the privilege of eating and drinking with them. The case is known throughout this vast circle and in every place of note are not only partizans, but agents on both sides." Both parties are spending large sums of money in this dispute, and so much divided are they, that some of those who did not wish him to be restored to "caste" have told the Missionaries that if they will help *their* party, Shreeput will be brought back again to the Mission House. This the Missionaries will do very willingly, for all that is required, is to certify in writing that Shreeput has knowingly eaten beef, and drunk wine, whilst living with his brother under their care,—this it seems will be reason enough positively to refuse him admission to "caste."

Mr. Nesbit further states, that three or four months ago,