

*in the proofs of the existence of God, independent of matter—A man drowned.*

An Udasi Faqir has been here regularly every day for four days, to listen and propose questions. To-day he came and listened for a long time, but interposed no questions or objections. Apparently, however, he had one to discuss with difficulty for him, *i. e.* the proof of the existence of God independent of the material universe. Paley's argument from the evidences of design in creation was of no use in satisfying them. They took the ground of the eternity of matter, and that God was not separate from, or independent of, matter.

After exhausting the usual arguments without satisfying them, I appealed to the Word of God: but, replied they, first show that there is a God to give a revelation. I then referred to several of the prophecies and their circumstantial fulfilment, after a lapse of several centuries, and argued from this that they must have been written by the instruction of some being superior to any finite creature, and that being, we call God. But, said they, how do we know that all this is true? I replied, if we reject these facts we must reject all the histories of every country in the world, for none are better authenticated than those which testify to the fulfilment of the prophecies, centuries after they were written. Therefore, if we reject them, we must reject all that has been written before us, and plunge ourselves into primordial darkness, and go to work to investigate anew every subject, without any previous experience to guide or assist us. This answer ended the discussion. The Faqir looked delighted, and his friend assented and yielded the point.

This evening the people were busy lighting little lamps and setting them afloat, to give light to their ancestors. One person, was drowned at the principal bathing-place, and no effort was made to rescue him. He never arose to the top after he went under the water. It is possible he had jewels on his person, and some covetous Brahman dived and drowned him for his jewels, for this is a common trick at Benares, and the Brahmans here are bad enough for that or anything else. *Brahmins suspected of murder; their bad character attested by pilgrims—Advice to these pilgrims—Concluding notices.*

April 1st.—Learned to-day that the young man drowned last night had on a considerable quantity of jewels, and that the Brahmans told his mother not to cry

about him, for his salvation was now secure, notwithstanding they number drowning among the cases of apagati death! I am satisfied in my own mind, that my first suspicions were correct. The violence, fraud, oppression, and robbery practised by Brahmans, villains of all descriptions, and police officers is beyond description.

The company of pilgrims from the mountains, mentioned on Sabbath, came up with me this evening and encamped beside me. I asked them what they had gained by their pilgrimage? The one who was most forward in defence of the Brahmans, said, in reply: "Blistered feet, hunger, thirst, an empty purse, and a light burthen to take home," for the Brahmans had robbed them of almost every thing. One of the women said they were not now afraid of thieves, for the Brahmans had left them nothing to steal, they were now almost naked. I told them they had gained one thing more than they enumerated, and that was a good sound lesson from the Brahmans, as to their character and religion, a lesson they might have learned from me had they only listened to me when I visited them in their villages, or when they arrived at the mela. I further advised them to go home and burn up their idols, give up Brahmans, and pilgrimages, and spend the money that would be thus saved in making their families comfortable, and educating their children. They expressed themselves delighted with the idea, and promised to adopt it, saying that would make them men and not mere animals.—Still, I fear, they have not decision enough to do what they know to be right and best for themselves and for their children.

Was too hoarse from yesterday's labours to do much to-day, besides the wind and dust and constant noise and confusion of the people returning from the mela, rendered it almost impossible to do anything. Had a few to listen. Distributed a few books. Just before sundown, the Sardar or chief of an adjoining district called: urging me to call at his residence tomorrow, which I promised to do.

2d. Naggar.—Called on the Sardar on my way this morning, according to promise, but found him, utterly ignorant of every thing except what might minister to the animal part of the man. After talking with him a long time, endeavouring to raise his thoughts to something higher than the gratification of mere sensual desires, and excite in him some de-