

to the church, because these innocent little creatures would disturb the divine office by their cries. See how different are the ideas in Madura.—Here a woman would not presume to go to Mass without being surrounded or loaded with her young family; if she has none, she will borrow a child from her more fortunate neighbour. I leave you to imagine what sort of music the children alone make; and add to their cries the sound of the bells and instruments of which I have already spoken, and you will have an idea of what we have to listen to on Sundays and holidays. A European ear, however little refined, cannot enjoy it; but for the Indians, it is the perfection of taste. The prayer, say they, 'which is accompanied by tumult, cannot fail to be agreeable to the Lord,' whom they suppose, like themselves, a great lover of noise. At bottom, might it not be easy to distinguish a fine feeling and a very affecting opinion concealed under this rude devotion? They may perhaps think, that these innocent voices, which are strangers to all the corruptions of the earth, dispose the heart of God to hear more favourable the supplications of their sinful parents.

"Persons are sometimes astonished that a handful of Europeans can hold in subjection millions of people. The solution of this problem is easily found in what I have stated. A flock of sheep will sooner revolt against their shepherd than the Indians against their masters. They are so accustomed to bear, from almost immemorial time, the yoke of other nations, that it appears to them quite natural. It does not seem to them strange that men, born at four or five leagues' distance from their country, should come to demand of them obedience and tribute.

"I ought also to mention another fea-

ture in the character of this people, namely, their tendency to superstition. I would only have, in order to justify this reproach, to place before you the hideous picture of the objects of their worship; but I do not think it necessary to enter into this detail. Let it suffice to say, that you can have read nothing more ridiculous and absurd in the mythology of the ancients, than what is found in the practices and fables, invented by the Brahmins, to satisfy the blind instinct which draws the Indians towards the grossest idolatry. They are not content with the multitude of pagodas scattered everywhere around them; a great number of them raise, also opposite their houses mounds of earth in the form of a cone from three to six feet high: into this heap, they endeavour, by certain ceremonies, to make the demon enter, and there offer him their religious homage. Sometimes they decorate this dried mud with garlands of flowers, or pour upon it oil by way of libation. Woe to any person if, by accident, he injures this ridiculous altar! He will be brought before the tribunals, and the judges will not fail to condemn him as guilty of having sacrilegiously violated an object of Indian worship.

"The pagodas and sacred mounds, which I have mentioned, although endlessly multiplied, are still not sufficient for the superstition of the people. They must have always before their eyes, and about their persons, some object of worship, some token of their senseless devotion. And what is this venerated talisman, without which a pagan would not dare to leave his house? I would that you should never imagine it. It is—forgive me the expression—cowdung. Yes; every day the first thing which an idolator does, on his waking in the morning, is to rub with it his