

Missionary Herald.

Home Proceedings.

SEVENOAKS.

ON Wednesday, March 19, a public meeting in aid of the Baptist Missionary Society was held at Mr. Shirley's meeting-house, Sevenoaks. A sermon was delivered in the afternoon by Mr. Dyer, Secretary to the Parent Society; and in the evening, Thomas Chapman, Esq. formerly of London, having been called to the chair, a statement was given of the origin, progress, and operations of the Society, and various Resolutions, referring to the object, were proposed and carried. Several ministering brethren of the Independent, Wesleyan, and General Baptist denominations, assisted in the business of the evening, and much pleasure appeared to be felt by the numerous congregation present. Although the weather was somewhat unfavourable, and several friends were necessarily absent at the county assizes, the attendance was very encouraging, and the sum of £21. 8s. 6d. was collected. A wish was expressed that similar meetings might be held at other places in the county; and it cannot be denied that, on some accounts, this method is better calculated than any other, to diffuse information respecting the Society, and excite that interest in its welfare, which is necessary to its support and prosperity.

VOL. XV.

Foreign Intelligence.

SERAMPORE.

INFORMATION has reached us through the medium of Mr. John Marshman, that Krishnoo Paul, the first Hindoo convert, who was baptized in 1800, and has been long employed in preaching the gospel to his countrymen, died at Serampore in August or September last. We hope, at some future time, to be able to communicate some further particulars respecting this interesting Christian native.

THE following narrative extracted from a Beugalee Newspaper, fully corroborates the account given by our friend Mr. Ward, of the same dreadful custom, in his 'Farewell Letters.'

A New kind of Suttee.—The ceremony took place at the town of Kimmedy on the 27th of March last. On the morning of that day, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger with which she drew a circle on the spot she fixed upon, and turning round she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals; and

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men with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket (like those carried on the bandies which convey grain) full of fine river sand was placed, so that on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no intreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment and mirth imaginable, and quite indifferent to the fate that awaited her.

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CALCUTTA.

IN our last Number we stated that information had arrived of the death of Mr. Harle, after a connexion with the Society of not quite a twelvemonth's standing, having been baptized on the first Sabbath of September, 1821. We subjoin the following account of this painful event, extracted from a letter written by Mr. Pearce, and dated the 14th of August last.

It is with feelings of the deepest sorrow that I now communicate the distressing intelligence of the death of our dear brother Harle. Nearly three months ago, he was taken ill with a

severe fever, which in about a fortnight became remittent, and by degrees was removed. A short time afterwards he had a second attack, from which he only partially recovered; and which on Monday morning last, the 12th instant, terminated his valuable life. During his illness his mind was tranquil and happy; and from the commencement of his sickness, he received the most affectionate attentions from our Pædobaptist brethren and friends. On the Saturday preceding his death, brother Penny and myself, understanding that he was considerably worse, set off to Chinsurah, (where he had gone, with the hope that change of air would be of benefit to him), to see him.—Through various obstacles we did not arrive till the following afternoon, when we found him, though sensible and calm, almost expiring. We were obliged to return in the evening to Serampore; and on Tuesday received a letter from brother Pearson, dated on Monday, in which he says:—"Dear brother Harle expired at one this morning! He continued gradually and rapidly to decline, till nature being utterly exhausted, he fell asleep in the arms of his Saviour! His end was peace! He said nothing in the interim that I hear, save that '*All is well!*' His remains will be interred this evening." Thus has our dear brother fought the good fight of faith, and early entered into his rest! The knowledge he had acquired of the Bengalee language, with the ease and propriety with which he spoke it—the uncommon strength of his constitution—and his fervent zeal for the salvation of the heathen—pointed him out as one of the most valuable Missionaries in the country—and one for whose long continuance we should have offered the most fervent supplications. But God seeth not as man seeth; and we doubt not, will manifest the infinite wisdom and goodness of his dispensations in the proper season."

Of the previous history of Mr. Harle we are, in a great measure, ignorant. The following testimony sent by his previous colleagues, in answer to an application from our Calcutta brethren, will, however, shew, how highly he was esteemed by them.

Chinsurah, Oct. 8, 1821.

DEAR BROTHER,

In answer to the inquiry you make,

in the name of the Baptist Missionary Society, relative to our dear brother Harle, we have much pleasure in certifying, that, in our judgment, his unblemished moral and religious character, his zeal, his knowledge of the Bengallee language, and his other qualifications, entitle him to be considered as a very valuable servant and Missionary of our common Master, the blessed Lord Jesus Christ.

We are, dear brother, your affectionate fellow-labourers.

H. TOWNLEY.
J. D. PEARSON.
G. MUNDY.

To Mr. Pearce, Calcutta.

We add, as an instructive specimen of the frame of mind in which he engaged in his Missionary work, a letter, sent by him from Howrah to Mr. Lawson, about four months before his death :

"I think we may confidently say, that the Holy Spirit has now to contend more, on the part of the heathen, against infidelity, indifference, and ignorance, than against stubborn idolatry; and on the part of the instruments, as far at least as the writer is concerned, to work in us more real devotedness of body, soul, and spirit, holiness of heart and life, and ardent love to Christ and to souls. O what a cheering thought it is, that so many of our dear christian friends, in Britain, America, and other highly-favoured places, are beginning to pray for this! Violent wrestlers will now take the kingdom of heaven by force. Dear brother, you will 'remember me always in every prayer of yours.' I think I need more grace than any body. When I look within, and can see myself, I could creep to hide me in the darkest corner; but when I can see Jesus, I think I could stand on the Himalaya mountains, and preach to all the world. None can sing, 'At hell's dark door we lay,' with more truth than I; and I sometimes tremble lest the gracious Saviour should withdraw his restraining hand. I never understood Paul's 'body of sin and death,' as I think I have done lately; and if I realized it more, I am sure I should be overwhelmed. But our Lord teaches us as we are able to bear his instructions. O may we be made more suitable instruments for the work of his vineyard on earth; then shall we have

given to us a far more exceeding and eternal weight of glory in the kingdom of heaven.

So prays yours affectionately
in Christ,

J. HARLE."

It becomes us not to murmur when such labourers are called from the field; but surely their removal ought to be considered as a loud call upon us to pray more earnestly that the Great Husbandman would thrust forth many more such into the harvest!

MISERIES OF PILGRIMS.

MAY, 1822. *Doorgapore*. This month a poor man has made his way to us, in very great distress. He set off last year to visit Jaggernaut—lost his wife upon the way—spent every pice of his money—not a bit of cloth scarcely to cover him; and has two infant children, one of which the poor woman was delivered of upon the road, which for want of suitable accommodation and through the fatigue of the journey, caused her death. The poor man is grievously emaciated, and the babes almost lost for want of care and food. The younger child has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak.

Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succour. When he reached this, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of the devil, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep always destined to the slaughter. I mention the above instances, not because they are rare, but because they chanced to fall under my notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded

and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten his blessed dominion, who "delivers the needy when he crieth; the poor also, and him that hath no helper." The more we see of the cruelty of superstition, the more heart-rending it appears. Much has been published, and much said, upon this subject, and those who look with comparative indifference upon this, as well as other matters connected with the souls of men, may be disposed to affirm that more has been reported respecting these matters than is necessary, and that much should be abated, from considering these statements as the effect of heated zeal in those who describe them. But the fact is, that person has never yet spoken or written, who has been able to tell, in any proportion, the miseries which this horrid and multifarious system of idolatry brings in its train.

MOORSLEDABAD.

WE feel much gratification in presenting our readers with the following encouraging extract from a letter addressed by Mr. Sutton to a friend in Bristol, under date of Sept. 27 last. It was written from Serampore, whither he had gone for the benefit of his health.

"In July last my disease had gained such strength, that I was under the necessity of leaving Moorshedabad, and to come to Serampore, to see if a change of air would afford me any relief. My strength was so much reduced, and my constitution so debilitated, that my medical friends did not expect any thing to prove permanently beneficial but a complete change of climate, or return to my native land; and I had almost begun to form my plans for a return; but through the great goodness and mercy of God to such an unworthy worm of the dust, my visit to Serampore has been greatly blessed to the return of my strength, and for the last month I have scarcely felt any thing of the disease, so that I am once more engaged in preaching, and other Missionary exertions. It was exceedingly painful for me to be laid aside from my work so many months, for since November, 1821, I

have been scarcely able to go out ten times into the streets, to preach to the Hindoos. I have sent some of the native christians who are with me out to the markets, fairs, &c. &c. and I have myself generally preached in English to the soldiers on the Sabbath, during the whole of the period; yet it was with so much pain and weakness, both of body and mind, that rendered it almost abortive. But if my health and strength be spared for the future, I hope to be enabled to devote myself more unreservedly to the promotion of the spiritual welfare of the heathen than I have ever yet done. Sickness is highly calculated to make us see the gospel of Christ in all its supreme importance, and the necessity which is laid upon us to preach the gospel to every man. There is nothing really valuable in this world but that which flows from the reception of the gospel. The gospel is the foundation upon which both our eternal and temporal happiness must be built, or we are lost for ever. When I thought it was probable I should be under the necessity of returning to England, on account of my health, the idea was very distressing to my mind. It appeared as if the Lord were thrusting me out of the vineyard;—and you may therefore, from this circumstance, judge how pleasingly I hailed a return of health. Join with me in praising and blessing the Author of all our mercies for this fresh deliverance. I would fain hope religion is increasing amongst all classes of people in India. There is much doing in behalf of the moral and mental improvement of the heathen in these vast regions. You will, perhaps, be surprised when I tell you that there are no less than four monthly publications in English, in support of religion:—The Friend of India, published at Serampore; The Missionary Herald, published by the younger brethren; The Monthly Extracts, published by the Church Society, &c. &c.; and to these may be added, The Quarterly Friend of India; The Gospel Magazine, in Bengallee; and the Missionary Magazine, in Bengallee. New plans are every day forming; new exertions made, and new stations formed; and I have no doubt but the great changes which are taking place upon the theatre of the world, will finally bring about the kingdom of Him whose right it is to reign. Since I have been at Serampore, there has been baptizing twice. All the friends at Calcutta and Serampore are well."

DIGAH.

*Extracts of a Letter from Mr. Rowe,
dated*

April 10, 1822.

"In a letter from a pious young man at Allahabad, to one of our brethren at Dinapore, dated the 26th of February last, is the following item, which I am sure will give pleasure to all who are looking forward to the period when the habitations of cruelty shall be exploded from the face of the earth: 'No doubt you have heard of the fatal blow which one of the great heads of superstition and self-murder has received at this place; I mean the shocking practice the natives had of drowning themselves in the river Jumna. The judge issued an order, that any person found assisting to drown another, should be taken up for murder. This had the desired effect, and the multitude collected together dispersed without the least disturbance.'"

"Our native brethren are pretty active in going from house to house, in visiting places immediately around us, and in attending to the ordinary round of duty; I trust their hearts are in the work. They certainly claim our sympathy and our prayers. Day after day, week after week, month after month, and year after year, they are engaged, more or less, in conversing with their countrymen on the redemption to be found in Christ, without meeting with any who afford them joy here, and give them a hope that they will be their crown in the day of the Lord Jesus. Let us hope they will not always thus labour in vain, and earnestly beseech the Lord to bless them, and make them a blessing.

"We have a native inquirer, from the neighbourhood of Lucknow, in Oude, in whom there appears something hopeful. He was here, as an inquirer, for a considerable time two or three years ago, but returned to his house in consequence of our refusing to support him. He is now returned, and has brought his wife and family with him; his wife also appears to be well disposed; she and a daughter about twelve years of age are learning to read. Our brethren at Dinapore have employed him as Chokedar of the place of worship there. He wishes to be baptized, after which he would consider me as being under an obligation to provide for him: I do not mean to insinuate by this, that it would be his

wish to live without work; but that he would expect that I should, in case of necessity, get him something to do, by which to support himself and family. You are, no doubt, already aware of the difficulties with which we are surrounded with respect to inquirers. On one hand they are rejected by their friends and heathen countrymen, and thus deprived of the means of subsistence; and on the other hand, we are unable to support them from our funds. I should be exceedingly thankful if the Society would communicate to me their thoughts on this subject. How ought a Missionary to act, when he sees something really hopeful in an inquirer, but by baptizing him he is necessitated either to find him employment for his support, or to turn him out into the world in great distress?"

The question thus proposed by brother Rowe is one of very great practical difficulty, and exhibits, in a striking point of view, the magnitude of the obstacles opposed to the spread of the gospel by the existence of the caste. The subjoined interesting statement, taken from a subsequent letter from Mr. Rowe, dated July 4th last, presents another instance of the same kind.

"A native Rajah is now living in one of the Bungalows belonging to the Society. There are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The Rajah lives in the Eastern style, and of course is surrounded with Brahmuns, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep, a few for eating and attending to the necessary business of life, and the remainder he occupies in his devotions. Indeed, he seems to labour, in his way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions the Brahmuns in attendance usually form themselves into a circle outside

of him. I know not why they do this, unless it be that the Rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the Rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Shanscrit, Hindoost'hancee, and Persian; as also with a number of tracts, catechisms, &c. &c. Several of them, among whom was the Rajah's brother, have been twice to see me administer the ordinance of baptism. It appears from several results, that some parts of the New Testament, particularly the Gospels, have been carefully perused. Among those who have been perusing the word of life, is the Rajah's family physician; he often calls, and sometimes brings a Brahmun or two with him. On these occasions they are very inquisitive, especially on the subjects of Astronomy and Geography; and take great delight in hearing of some of the wonderful exploits performed in England, such as by the air-balloon, diving-bell, &c. The physician is now become exceedingly cautious; he one day told us that he had commenced reading our scriptures, but on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight, and which I can oow procure. Another man, who is one of the Rajah's body guard, professes to have his mind a good deal affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindoost'hancee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life, miracles, &c. of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the Shasters, Koran, and the New Testament: they contain a great deal of unreasonable stuff:' then putting his hand on the New Testament, he emphatically exclaimed, '*but this is truth.*' This man openly professes to have undergone a change of mind, and in consequence of his profession has to undergo a considerable degree of persecution. He says, the Rajah him-

self possesses much liberality of mind, and that he one day evinced it by saying to his opposers: 'All religions are good, let him alone.' I apprehend, however, that at that time the Rajah was not aware that what he was reading had such a hold upon his mind. Some Brahmuns, and particularly a Mussulman in the Rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading, or having any conversation with us. He says there are five, one of whom is a Brahmun, who sometimes privately sit to hear him read the scriptures. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a christian, refusing to eat with him, and not allowing him to touch any of their things. He has done nothing by which to lose his caste, except profess his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally continues to attend our Hindoost'hancee worship on Lord's-day evening, and to remain sometime after to read and converse. Like many other inquirers, whom I have mentioned, he is very anxious respecting his family, which is pretty large; and also respecting what he can do for a subsistence, if he should openly embrace christianity. These are serious considerations, and I wish something could be devised to meet such exigencies. The man says he will go to his home, which is near Buxar, and acquaint his family with his change of mind, and then return to see us again.

"It is impossible to say what the result of these occurrences will be, but we cannot doubt that God will overrule them, in some way or other, for his own glory. His word shall not return void. When men have been brought under the gospel dispensation, by hearing the glad tidings, whatever may be the result with respect to them as individuals, it will doubtless tend to the increase of that knowledge which is to fill the whole earth. Even the wrath of man, as manifested in the rejection of the gospel, shall praise Him. They must at times *think and talk* of what they have *heard or read or felt*; by which they will excite the attention of others, and contribute to the triumphs of truth. In the great day we shall no doubt be made acquainted with the progress and termination of these incidents. They may indeed ap-

pear trifling at present; but they must be numbered among the all things that work together to promote the prosperity of Zion."

MONGHYR.

ALTHOUGH this station has been deprived, by the hand of death, of the faithful services of our brother Chamberlain, the means of grace are still maintained there; and it is earnestly to be desired that the Society may soon be enabled to send out another missionary to occupy this important post. In a letter from Mrs. C. dated July 4, she gives us the following account:

Nyansook is a very promising young man, of good talents, and I trust real piety: my dear husband baptized him about four years ago. He is constantly engaged in reading and speaking to the people, and he says he has ten or twelve every evening that meet for worship at his house; two or three are very hopeful: but here is no one to converse with them and instruct them. Hingham Misser resides in the other house; he continues steadfast, and goes about to read daily to the people. In order to encourage them and keep them together as well as I can, they meet at our house at eight o'clock every morning, and sing a hymn, read a chapter, explain it, and pray, with as many as choose to attend. They take it by turns to conduct worship. On the Sabbath they have worship twice in the meeting in the same way; a good number attend. Here is another native brother who takes his turn on the Sabbath: he is employed by Mr. M. as his sircar; of course he supports him. We have three schools; two for boys and one for girls; four of the latter can read the scriptures quite well; some of the boys do the same.

HANWELL, CEYLON.

IN a Journal forwarded us by Mr. Siers, our Missionary at this station, he gives the following account of a journey from

thence to Saffragom, in Kandy, undertaken at the request of a Boodist priest.

"WEDNESDAY morning, Nov. 28, after family worship, and committing each other into the hands of the Divine Being, we started, and came that day and rested at Sitawak. The next morning started from thence, and came to Kooroowitte Corle about four in the afternoon. The bungalow there is built upon a hill, consequently the night was excessively cold, and on account of fatigue and the warmth of the sun, I and one of my pupils who accompanied me fell sick. We could not sleep the whole night, partly on account of ill health and cold, and partly for fear of Elephants. It is surrounded by those beasts; the inhabitants, therefore, are obliged to be on their guard till day-break to drive them away, by kindling large fires and making great howling noises. Most of them have their huts made upon high trees, yet they are not altogether safe. Friday morning the 30th set out from Kooroowitte bungalow; came to Ratnepoor about one, went into the Fort and gave brother Chater's letter to the Resident, who was very kind and obliging. As my visiting that place was all on a sudden, Mr. T. was at a loss to procure me a suitable lodging; however, he ordered his first clerk to fit up one of his rooms for me, which he gladly did. I did not refuse nor regret this, for I observed he knew something of religion, and he said he knew me at Galle while I was there. On my second visit to Mr. T. he said, that if I thought the Kandian chiefs would come to hear me preach, he would then immediately send orders, but he thought from their attachment to the Boodist religion, and their manners and prejudices, it would be of little or no avail. He farther added, that if any of the missionaries intend to establish preaching the gospel and sowing the seed of christianity, the only effectual way would be to establish and open schools to teach the English Language. Capt. C. the commanding officer there fully agreed with this. Mr. T. asked me to preach on the Sabbath morning in English; considering my incapacity and unlearnedness I refused his request, but he urged that I should. At last I did as well as I could; every one, except the Roman Catholics, attended at Mr. T.'s bungalow. In the afternoon I preached in Singalese: the Resident

had the kindness to send his Lasareens that every one should attend; so they all, even the prisoners, came and heard. The condition of both Europeans and natives there is to be pitied. They say that they do not so much as know when it is the Sabbath, and they instantly requested me to visit them very often. The country in general is very healthy, so far as I felt and understood by others. The natives of Saffragom are stout and healthy, and very sociable. It is a vast kingdom, its inhabitants are very numerous, and as ignorant of the living God and his ways as the irrational creatures. They worship and pay their homage to Boodhu, to Satan, and other demons; I saw their Dewale, (temple) it is a strong and neat little building. I did not venture to go

farther on account of my bodily indisposition. Monday the 2nd of January I returned, after taking my leave of Mr. T. Several persons came and requested me to open Schools, if that could be done, no doubt the gospel might be introduced easily."

JAMAICA.

THOUGH we have had no direct intelligence from Mr. Knibb, information has reached us, from another quarter, that the Ocean safely arrived at Kingston on the 19th of January.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1823, not including Individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Birmingham, Cannon-street, Collection by Rev. Robert Hall ..	74	17	11½
Dias, Penny Society, by Mrs. Ward	9	14	0
Ingham, Collection, by Rev. T. Pickors	5	7	8
Stalham, Penny-a-Week Society, and Subscriptions, by Rev. Mr. Kinghorn	6	13	6
North of England Aux. Society, by Mr. J. L. Angas, Treasurer	89	12	2
Hertford, collected by Mrs. James, &c. by Rev. J. Upton	3	7	0
Olney, Sundry Subscriptions, by Mr. Wilson	10	0	0
Bermuda, Mr. Francois Duerden, by Mr. Dyer	10	0	0
Sevenoaks, Female Friend, by Mr. Shirley	10	10	0
Chipping Norton, Friend, by Mr. Gray	3	3	0
Nottingham, Collection, Auxiliary Society, &c. by Mr. Bardsley	84	11	7
Anonymous, 12058, by Mr. Dyer	5	0	0

TRANSLATIONS.

Upton on Severn, Collection, by Rev. T. Walters	6	14	6
Baptist Church, Redcross-street, Cripplegate, by Mr. Jones ..	15	0	0
Saltcoats, Female Bible Society, by Mr. Barclay	5	0	0

SCHOOLS.

Lake-lane (Portsea) Sunday School, One Year's Donation, by Mr. Ellyett	10	0	0
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COLLEGE.

Ceres, N. B. Auxiliary Missionary Society	5	0	0
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N.B. The Sum from our kind Friends at Salendino Nook, on account of the Conditional Subscription, has been duly received.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.