

towards them for the natives of every country yet discovered, have been found as quick in recognising their friends as they have been in resenting the injuries of their enemies. The following anecdote given by Charlevoix, is peculiarly indicative of their manner of proceeding.—Father Monroy, with a lay-brother Jesuit, called Juan de Toledo, had at length reached the Omaguacas, whose cacique Piltipicon had once been baptized, but, owing to the treatment of the Spaniards, had renounced their religion, and pursued them with every possible evil; massacred their priests; burnt their churches; and ravaged their settlements. Father Monroy was told that certain and instant death would be the consequence of his appearing before Piltipicon; but armed with all that confidence which Jesus Christ has so much recommended to the preachers of his gospel, he entered the house of the terrible cacique, and thus addressed him: 'The good which I desire you, has made me despise the terrors of almost certain death; but you cannot expect much honor in taking away the life of a naked man. If, contrary to my expectation, you will consent to listen to me, all the advantage of our conversation will be yours; whereas, if I die in your hands, an immortal crown in heaven will be my reward.' Piltipicon was so amazed, or rather softened by the missionary's boldness, that he immediately offered him some of the beer brewed from maize, which the Omaguacas use; and not only granted his request to proceed further up his country, but furnished him with provisions for the journey. The end of it was, that Piltipicon made peace with the Spaniards, and ultimately embraced Christianity, with all his people.—pp. 127, 129.

Numerous settlements, termed Reductions, were formed by the Jesuits, in which the Indians were taught the arts of civilized life, and were associated for mutual improvement and defence.

'In process of time they had established thirty of these Reductions in La Plata and Paraguay, thirteen of them being in the diocese of the Assumption, besides those amongst the Chiquitos and other nations. In the centre of every mission was the Reduction, and in the centre of the Reduction was a square, which the church faced, and likewise the arsenal, in which all the arms and ammunition were laid up. In this square the Indians were exercised every week, for there were in every town two companies of militia, the officers of which had handsome uniforms loaded with gold and silver, which, however, they only wore on those occasions, or when they took the field. At each corner of the square was a cross, and in the centre an image of the Virgin. They had a large house on the right-hand of the church for the Jesuits, and near it the public workshops. On the left-hand of the church was the public burial-ground and the widows' house. Every necessary trade was taught, and the boys were taken to the public workshops and instructed in such trades as they chose. To every family was given a house and a piece of ground sufficient to supply it with all necessaries. Oxen were supplied from the common stock for cultivating it, and while this family was capable of doing the necessary work, this land never was taken away. Besides this private property, there were two larger portions, called Tupamba, or God's Possession, to which all the community contributed the necessary labour, and raised provisions for the aged, sick, widows, and orphans, and income for the public service, and the payment of the national tribute. The boys were employed in weeding, keeping the roads in order, and various other offices. They went to work with the music of flutes and in procession. The girls were employed in gathering cotton, and driving birds from the fields. Every one had his or her proper avocation, and officers were appointed to superintend every different department, and to see that all was going on well in shops and in fields. They had, however, their days and hours of relaxation. They were taught singing, music, and dancing, under certain regulations. On holidays, the men played at various games, shot at marks, played with balls of elastic gum, or went out hunting and fishing. Every kind of art that was innocent or ornamental, was practised. They cast bells, and carved and gilded with great elegance. The women, beside their other domestic duties, made pottery, and spun and wove cotton for garments. The Jesuits exported large quantities of the Caa, or Paraguay tea, and introduced valuable improvements in the mode of its preparation.—pp. 130, 131.

These Reductions constituted so many cities of refuge, whither the oppressed Indians repaired in search of repose and civilization. They afforded a brief respite to the children of the forest, but the spoiler broke in upon them, and their budding civilization was checked, and their inmates were consigned to the tomb, or the yet more cheerless house of bondage. The success which attended the efforts of the Jesuits to civilize the Indians was a practical refutation of the theory prevalent among the Spaniards. It proved the right of the former to take rank in the human family, and to claim as their inalienable property the attributes of an intelligent existence. Hence the great mass of the settlers became enraged against them, and as has happened in other cases much nearer home, their calumnious reports were credited by the supreme government in Spain. Fraud, violence, and cruelty were arrayed against them, and when sanctioned by the authority of the home government were too powerful to be resisted. Their banishment

was ultimately ordered, and with their departure the hope of the Indians perished.

Chapter the fourteenth details the proceedings of the Dutch in India, and the scenes disclosed bear a revolting resemblance to those perpetrated in America. We shall not dwell on them, but pass on to the following chapters which take a review of the conduct of our own countrymen. Chapters 15—19 are devoted to India, and we wish our space permitted us to do justice to their details. We must, however, do our best, and refer to the volume itself to supply all deficiencies. Our countrymen little think what atrocities have been practised in their name. 'We talk,' says our Author, 'of the atrocities of the Spaniards, of the deeds of Cortez and Pizarro, as though they were things of an ancient date,—things gone by, things of the dark old days; and seem never for a moment to suspect that these dark old days were not a whit more shocking than our own, or that our countrymen, protestant Englishmen of 1838, can be compared for a moment to the Red-Cross knights of Mexican and Peruvian butcheries. If they cannot be compared, I blush to say that it is because our infamy and crimes are even more wholesale and inhuman than theirs.' This is strong language, and we should be glad to have it disproved, but we fear the attempt would prove hopeless.

On the continent of India, our crimes have assumed a gigantic magnitude, and have been acted out with a consistency and force characteristic of the father of all evil. We must not be misled by the phraseology which is current amongst us respecting our Eastern possessions. It is common with religious people to speak of them as conferred for some important and religious end,—as given to our nation by the Disposer of all events, in order to the conversion of their inhabitants to the Christian faith. In such language truth and error are mixed, and its tendency is to keep out of view the awful amount of guilt contracted by our Eastern policy. The Divine Being has permitted the supremacy of the British crown to be established on the plains of India, just as Satan was permitted to desolate paradise, or the Goths and Vandals to obliterate for a season the marks of civilization from Europe. He was no farther active in the one case than in the other; and we must not, therefore, lay the flattering unction to our souls. Our Indian possessions constitute the most splendid prize which crime has ever won, and the just retribution which has befallen Spain and Portugal, must be ours, unless the prayers of the righteous avail on our behalf. In other quarters of the globe, we have acted in an equally atrocious manner; but in India we found a theatre, the extent of which was proportioned to the magnitude of our crimes.

'The most masterly policy, regarded independent of its *morale*, and a valour more than Roman, have been exhibited by our governors-general and armies on the plains of Hindostan: but if there ever was one system more Machiavelian—more appropriate of the show of justice where the basest injustice was attempted—more cold, cruel, haughty and unrelenting than another—it is the system by which the government of the different states of India has been wrested from the hands of their respective princes and collected into the grasp of the British power. Incalculable gainers as we have been by this system, it is impossible to review it without feelings of the most poignant shame and the highest indignation. Whenever we talk to other nations of British faith and integrity, they may well point to India in derisive scorn. The system which, for more than a century, was steadily at work to strip the native princes of their dominions, and that too under the most sacred pleas of right and expediency, is a system of torture more exquisite than regal or spiritual tyranny ever before discovered; such as the world has nothing similar to show.'—pp. 209, 210.

'From the moment that the English felt that they had the power in India to 'divide and conquer,' they adopted the plan of doing it rather by plausible manœuvres than by a bold avowal of their designs, and a more honest plea of the right of conquest—the ancient doctrine of the strong, which they began to perceive was not quite so much in esteem as formerly. Had they said at once, Mahomedan princes are arbitrary, cruel, and perfidious—we will depose them, and assume the government ourselves—we pretend to no other authority for our act than our ability to do it, and no other excuse for our conduct than our determination to redress the evils of the people: that would have been a candid behaviour. It would have been so far in accordance with the ancient doctrine of nations that little would have been thought of it; and though as Christians we could not have applauded the 'doing evil that good might come of it,' yet had the promised benefit to more than eighty millions of people followed, that glorious penance would have gone far in the most scrupulous mind to have justified the crime of usurpation. But the mischief has been, that while the exactions and extortions on the people have been continued, and in many cases exaggerated, the means of usurpation have been those glozing and hypocritical arts, which are more dangerous from their subtlety than naked violence, and more detestable because wearing the face, and using the language, of friendship and justice. A fatal friendship, indeed, has that of the English been to all those princes that were allured by it. It has pulled them every one

from their thrones, or has left them there the contemptible puppets of a power that works its arbitrary will through them. But friendship or enmity, the result has been eventually the same to them. If they resisted alliance with the encroaching English, they were soon charged with evil intentions, fallen upon, and conquered; if they acquiesced in the proffered alliance, they soon became ensnared in those webs of diplomacy from which they never escaped, without the loss of all honour and hereditary dominion—of every thing, indeed, but the lot of prisoners where they had been kings. The first step in the English friendship with the native princes, has generally been to assist them against their neighbours with troops, or to locate troops with them to protect them from aggression. For these services such enormous recompence was stipulated for, that the unwary princes, entrapped by their fears of their native foes rather than of their pretended friends, soon found that they were utterly unable to discharge them. Dreadful exactions were made on their subjects, but in vain. Whole provinces, or the revenues of them, were soon obliged to be made over to their grasping friends; but they did not suffice for their demands. In order to pay them their debts or their interest, the princes were obliged to borrow large sums at an extravagant rate. These sums were eagerly advanced by the English in their private and individual capacities, and securities again taken on lands or revenues. At every step the unhappy princes became more and more embarrassed, and as the embarrassment increased, the claims of the Company became proportionably pressing. In the technical phraseology of money-lenders, 'the screw was then turned,' till there was no longer any enduring it. The unfortunate princes, felt themselves, instead of being relieved by their artful friends, actually introduced by them into

Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope never comes
That comes to all; but torture without end
Still urges.

'To escape it, there became no alternative but to throw themselves entirely upon the mercy of their inexorable creditors, or to break out into armed resistance. In the one case they found themselves speedily stripped of every vestige of their power—their revenues and management of their territories given over to these creditors, which still never were enough to liquidate their monstrous and growing demands; so that the next proposition was that they should entirely cede their territories, and become pensioners on their usurpers. In the other case, they were at once declared perfidious and swindling,—no faith was to be kept with them,—they were assaulted by the irresistible arms of their oppressors, and inevitably destroyed or deposed.'—pp. 212—214.

We cannot enter into details; for those we must refer to the volumes before us, where they are plentifully supplied. One only shall be adduced as an example, and lest our readers should suppose that its atrocity is unparalleled, we simply remark that it is selected almost at random from a large number of similar cases.

'The atrocities just recited had put Benares into the entire power of the English, but it had only tended to increase the pecuniary difficulties. The soldiery had got the plunder—the expenses of the war were added to the expenses of other wars;—some other kingdom must be plundered, for booty must be had: so Mr. Hastings continued his journey, and paid a visit to the Nabob of Oude. It is not necessary to trace the complete progress of this Nabob's friendship with the English. It was exactly like that of the other princes just spoken of. A treaty was made with him; and then, from time to time, the usual exactions of money and the maintenance of troops for his own subjection were heaped upon him. As with the Nabob of Arcot, so with him, they were ready to sanction and assist him in his most criminal views on his neighbours, to which his need of money drove him. He proposed to Mr. Hastings, in 1773, to assist him in *exterminating the Rohillas*, a people bordering on his kingdom; 'a people,' says Mill, 'whose territory was, by far the best governed part of India: the people protected, their industry encouraged, and the country flourishing beyond all parallel.' It was by a careful neutrality, and by these acts, that the Rohillas sought to maintain their independence; and it was of such a people that Hastings, sitting at table with his tool, the Nabob of Oude, coolly heard him offer a bribe of forty lacs of rupees (£400,000) and the payment of the troops furnished, to assist him to destroy them utterly! There does not seem to have existed in the mind of Hastings one human feeling: a proposition which would have covered almost any other man with unspeakable horror, was received by him as a matter of ordinary business. 'Let us see,' said Hastings, 'we have a heavy bonded debt, at one time 125 lacs of rupees. By this a saving of near one-third of our military expenses would be effected during the period of such service;—the forty lacs would be an ample supply to our treasury; and the Vizir (the Nabob of Oude) would be freed from a troublesome neighbour.' These are the monster's own words; the bargain was struck, but it was agreed to be kept secret from the council and court of Directors. In one of Hastings' letters still extant, he tells the Nabob, 'should the Rohillas be guilty of a breach of the agreement (a demand of forty lacs suddenly made upon them—for in this vile affair everything had a