

ject. There are some three or four hundred servants in this house. When one first passes by their salaaming one feels a little awkward. But the feeling soon wears off, and one moves among them with perfect indifference, treating them, not as dogs, because in that case one would whistle to them and pat them, but as machines with which one can have no communion or sympathy. Of course, those who can speak the language are somewhat more in rapport with the natives, but very slightly so, I take it. When the passions of fear and hatred are engrafted on this indifference the result is frightful; an absolute callousness as to the sufferings of the objects of these passions, which must be witnessed to be understood and believed.

August 22nd.—tells me that yesterday, at dinner, the fact that Government had removed some commissioners who, not content with hanging all the rebels they could lay their hands on, had been insulting them by destroying their caste, telling them that after death they should be cast to the dogs to be devoured, etc., was mentioned. A reverend gentleman could not understand the conduct of the Government; could not see that there was any impropriety in torturing men's souls; seemed to think that a good deal might be said in favour of bodily torture as well! These are your teachers, O Israel! Imagine what the pupils become under such teaching!"

This, it is true, was the feeling as manifested in its extreme form by the ruling race, then in danger of its life. But to be capable of such extreme manifestation, and in a clergyman, it must always have been strong. It was pretty sure always to appear in the bearing, if not of the gentleman, of the rough soldier, towards the native. It was pretty sure also to be reciprocated, however silently, by the subject race.

The social gulf has probably been somewhat widened by the shortening of the passage between India and England, which enables the Anglo-Indian often to revisit England and keep up his English associations. When his life was spent continuously in India he could not help becoming in some measure identified, socially at least, with the high-class Hindoo. A high-class Englishman who had spent his life in India and had long

been the Resident at a native capital, was asked, in connection with the missionary question, whether a Hindoo of the higher class had ever been converted. His answer was, "No gentleman ever changes his politics or his religion." This recognised in a quaint way the social standing of the high-class Hindoo.

Whatever may have been the native feeling there was no native rising of consequence in concert with the great Mutiny, unless it were in Oude, among the partisans of the recently dethroned dynasty. Nor did any one of the native princes revolt. What would have happened if a British army had met with a serious defeat!

England did not originally go to India with any design of conquest. Her object was trade. She had to fight France and Holland for a footing. Conquest was absolutely disclaimed and was interdicted by a resolution of the House of Commons. Bengal, the first acquired territory, was conquered in what was really defensive war, for its ruler was certainly the aggressor. Its acquisition was followed by a period of great abuse, a large field of speculation being thrown open to the poorly paid servants of the Company. Fortunes, dishonestly made, were carried to England, seats in Parliament for rotten boroughs were bought. The Anglo-Indian, for a time, was a political nuisance and Leadenhall Street was a centre of intrigue. But corruption in India had been checked, though not killed, by the strong hand of Clive.

Clive was a great man. Justice has now been done to him. At the time public injustice, arising a good deal from public ignorance of India, then a six-months' voyage off, seems to have combined with disease in driving him to suicide. Justice has also been done to the memory of Hastings, not entirely by Macaulay, who fails to tell us that in the trial of Nuncomar, Impey was not sole judge, but had three colleagues; but by Fitzjames Stephen. That the political morality