

believe it was subjected to none. Nor does it seem possible that it was tempted, much less corrupted, by any class of the populace, for none seem to have had sufficient confidence in its rebellious fortunes to come forward and join it when in the strength of its momentary success it seemed irresistible. If the Bengal army was deluded, I believe it deluded itself. But the Bengal army was composed of the followers of Mahomet and the worshippers of Brahma, and as these religions have all along stood in deadly hostility to each other it is almost impossible to suppose that on this occasion they coalesced by accident and not by conspiracy. It is much more probable that the evil thought has been long brooding in the mind of the one, and that time and other circumstances have been patiently studied to attempt the seduction of the other. Then whose was the infamy, and what was the secret passion that gave birth to this diabolical plot? Shall we charge it to the jealous pride of the priestly Hindoo, or lay it to the account of the fierce fanaticism of the Moslem? The weight of evidence is much against the last; and our antecedent knowledge of both would carry our judgments in the same direction. For contrast the religion of the two. What is Hindooism? It is not a vindictive faith, though it is both heartless and licentious. It is very exclusive, avoiding all proselytizing. It clings tenaciously enough to the hearts that have been born in it, but it repels all others. Perhaps the only form of religion it did not regard with perfect indifference is that religion whose cause it has at last, with unaccountable blindness, joined to its own. But if the Hindoo hated Mahomedanism, while he only disbelieved Christianity, it is because the aggressive doctrines of the first throw him on his defence, while the moral persuasions of the latter he feels himself strong enough passively to withstand. If you don't attack his religion I expect he never would attack yours. In India and in China he is just the same. The believer in

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