

new charter of 1813, the opposition was open and systematic. Both tongues and pens were arrayed against all efforts to permeate India with the Gospel, and virulence united with ignorance to carry the day against missions. So absurd are the arguments then used that, as Dr. Duff said, they have become now like curious fossil relics of antediluvian ages.

When in 1793 certain clauses were proposed in a bill then pending for the renewal of the company's charter, clauses designed to encourage Christian men in going to India to propagate the Christian faith, those clauses were promptly and peremptorily negatived; and a learned prelate in the House of Lords, a defender of orthodoxy too, actually argued against any interference "with the religion, the laws, the local customs of the people of India," alleging that there was no obligation resting on Englishmen to attempt the conversion of the natives, even were it possible, which he denied; and that the command to preach the Gospel to all nations did not in this case apply. As late as 1813 Charles Marsh, in the House of Commons, expressed mingled "surprise and horror" at the proposal to send out missionaries "to civilize or convert such a people at the hazard of disturbing or deforming institutions" which hitherto had proven the means designed by Providence to make them virtuous and happy!" Pamphleteers assailed missions as an attempt to overcome the "unconquerable abhorrence of the Christian religion" on the part of the Hindus, while twenty-five years previous the Rajah of Tanjore, for instance, had made a perpetual appropriation of land of the yearly value of \$1000 for the support of Christian teachers.

During the early period of British empire in India, not only was Christianity repudiated and treated with contempt, but the government undertook the patronage of the native idolatries and superstitions, chiefly on the ground that it was policy to humor and conciliate the native population. And so we have the ignominious spectacle of a Christian and Protestant nation not only bearing with, but bearing up, the most dangerous and subtle of Oriental heathenisms. The Marquis of Wellesley wrote to the British resident at Lucknow advising a "liberal attention to the religious establishments and charitable foundations of the country," and asking him to furnish a statement of the public endowments of both the Hindu and Mohammedan religions as he might propose to *confirm or extend*! Partly from motives of state policy and partly from regard to financial profits, the government allied itself with the temple of Juggernath in Orissa of Bydenath in Birhúm, of Gya in Behar, and the sacred shrine of pilgrims at the junction of the Ganges and the Jumna! Nay, Mr. Lionel Place actually sighs over the desolations of idolatry, the decline of the magnificence of the festivals and processions of the famous pagoda at Conjeveram, and the poverty of the idolatrous "church" which prevents the replacement of the rich ornaments of the idol and garniture of the fane, which the war had stripped from the pagan god and his temple, and urges the government to restore the lost splendor.

This representative of a government bearing, like himself, the name of