

submissively for one hundred years. But we do want to know why, if our rule was hateful to them in consequence of its severity and injustice, they did not seize the enticing opportunity, which is now passed for ever, to repay our exactions with spoliation and our cruelty with torture. Look at the treasures there were to sack—the houses that were undefended—the fugitives that were helpless—the fortresses, magazines and arsenals that had in the first moment been snatched from the foreigner—the great districts that had been swept of his presence. Look at the marshalled hosts of their countrymen and the paltry numbers of the perishing foe. Look at the flag of England torn to tatters and trodden in the dust, while the crescent of Mahomet was rising in the heavens and the ancient throne of Delhi was remounted by the victorious Mogul. Look, I say, at these rich fruits of insurrection—these rapid successes presaging triumphs yet more complete—and then let our hard judges show why the natives of Hindostan and the armies of the lower Presidencies were unmoved against us. Their loyalty or their indifference, which you will, is our unanswerable defence. I am not going to say that we are altogether guiltless—that we have done *no* wrong—that our administration of justice was always without fault, or that our wisdom could never be impeached: what masters can say so? But I contend that no conquerors ever showed such mercy, ever rose to such magnanimity in arranging the conditions of subjection, or, I must also confess, ever stooped to such unworthy condescension in their toleration of a false or savage faith.

Yes, if we are to blame it is for our indulgence and not for our bigotry. We have neither insulted their religion nor coerced their consciences. We have done nothing as a Christian people to offend them, but we have done much to offend God. We have guarded with jealous care the rites and privileges of heathen worship,—we have helped to preserve its

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