

years to come. Nothing is more false than the statements of many of the English newspapers that we are hated and detested by the people of India; on the contrary, all the more enlightened portion of the population agree that no former rulers have ever done so much to benefit the people as the English. We have introduced law and order into a country that was before a scene of anarchy and confusion; we have afforded protection to life and property as complete as in England; we have established courts of justice with something more than the name; bribery is no longer openly practised, and the fees of the courts are fixed, and the decisions of the judges are faithfully observed. We have established in the large towns of India colleges, schools, hospitals, and dispensaries for the sick; asylums for the distressed and the aged; institutions for all kinds of science; workshops for mechanical trades; botanical, horticultural, and zoological gardens; public museums, concerts, colleges for native languages and literature, electric telegraphs, post offices, and railways; built bridges, made canals and irrigation channels, built bungalows for travellers, and made fixed charges for all kinds of service; introduced a regular system of currency, and weights and measures, and opened exhibitions of agriculture and general industry all over the country. No doubt at present India is vastly behind England, and but little is done compared to what is still undone; but then it must be remembered that the country is more than six times larger than Great Britain; that we have not been complete masters for above seventy years; that the climate is much against us and the natives are too ignorant and bigotted to offer us much assistance. The difficulties we have to encounter are immense, and the improvement is immense likewise. No people but Christians could do such things. The pagan religion expressly forbids many of them, and discountenances them all; the Mohammedan conquerors made a few feeble attempts, but, with the exception of their vast forts and castles, left the country even worse than they found it. We have abolished slavery, the suttee, and Thuggism, and allow all creeds and all classes equal freedom, both in religion and politics; we have introduced printed books, steam engines; taught the people chemistry, astronomy, and geography; educated thousands of females who were before left in utter ignorance, and made the native soldiers five times as efficient as they were before. In all the large towns under the English rule the population is rapidly increasing, and since I left England they have commenced at Calcutta, Madras, and Bombay, to pave and clean the streets, to drain and water the roads and houses, to lay on a supply of water, to have an efficient police, to regulate public fairs and markets; gas is introduced, large shops are opened, and factories established. Compared with what England is now, the country is in a deplorably backward state; compared with what India was 100 years ago, it must be a paradise. We have, it is true, much to put up with, but we have also much to be thankful for; and with all our inconveniences, we have many comforts and enjoyments. If you could visit us now, in this wild and outlandish country, you would, I expect, think that, in some respects, at least, India was a jolly, pleasant country. Just compare us with the native States around here, and you would think that, with all the faults of the East India Government, they

were one of the greatest blessings that ever Asia knew.

"One of the greatest faults of the Indian Government is their leaning too much to the native prejudices; instead of studying their caste and their various religious vices as they do, they ought to introduce improvement with a bold and firm hand. This they do not do. They are too much afraid of the bigotted priesthood of the country, and often proceed slowly and cautiously from fear of giving offence. Another cause of their slow progress is that almost all the East India Government servants come out here quite young, and are consequently more apt to imbibe the notions and the prejudices of the natives; and most of our most intelligent writers allege that many of the Government servants learn of the natives instead of teaching them. This state of things is now, however, rapidly passing away. The Government begins to see that a body of native Christians are better subjects than a body of pagans, and that one of the chief obstacles to improvement is their false religion; although they do not attempt to interfere with it, yet they look with far more favour upon missionary exertions than they used to do, and many of the highest members of the State are not ashamed to become distributors of Bibles and tracts, patrons of Christian schools, and the like."

The Indian Government and Christianity.

The following significant remarks appear in the *Morning Post*—understood to be Lord Palmerston's organ:

"We have shown too much deference to Hindu feeling. Had we shown it less favor we might not now be deploring the blood of our murdered countrymen. What was done in clemency has been construed into supineness, and a necessary dependence on the arms of the sepoys for our supremacy in the East. The British Government scrupulously abstained from every attempt to turn Mussulmans or Hindus into Christians. Nay, more, it has even contributed to the actual support of idolatry, and made the concession of Christian principle to heathenism to be the genius of our rule. We presented the example of a Government sacrificing religious conviction to political expediency, and encouraging what we knew to be wrong for the sake of an easy tenure of power and of economical facilities of administration. To this day we concede the observance of every religious festival, to the number of some thirty or forty, making them holidays in all public offices, and so placing them on a par with our own Christmas-day, Good Friday, and Sunday. Nor is this all. We have tolerated Hindu usages for which no toleration was demanded. We have strained all virtue and decency to humor fastidiously obscene fancies, and to sanction disgusting celebrations which the Hindu religion authorises, indeed, but does not enjoin; and we have disclaimed to a fault even the most reasonable intervention in these matters.

"The present insurrection very naturally gives rise to questions as to how far this worldly-wise policy is seemly or consistent with the position and prerogatives of Christian rulers. Our dealings with these Eastern savages have doubtless been dictated by the most praiseworthy motives. By forbearance and consideration for their ancient traditions, and by selecting them to fulfil important posi-

tions of trust, it was intended to elevate the native character, to engender a reciprocity of feeling and an identity of interest. But in this we have failed. The result shows that the native character is lowered, and respect for Europeans is greatly diminished. In our extreme delicacy not to infringe religious latitude we worse than obstructed the growth of good principle, for we actually aided the propagation of heathenism. The Koran was ordered to be taught in every Government school; but the Bible was not in any—not even as an historical or moral book; nor might a Government teacher explain any portion of it, however strongly requested to do so. What ever may be our future attitude towards Oriental superstition, it is quite obvious, that our policy herein must be changed. It has proved unsuccessful in tranquillizing native prejudice, or creating native loyalty. Had we marched sword in hand to Christianize the empire, we could scarcely have committed a greater error. The undeniable fact that the grand object of this bloody rebellion was the re-establishment of the Mogul dynasty—the re-establishment of the stern, intolerant Islam, especially notorious for making converts by unsparing persecution—is a direct contradiction to any charge of British proselytism; but it is a contradiction that indicates clearly enough that the idea of enforcing conversion is not in itself abhorrent to the Indian mind, and deprives them, on their own principles, of a complaint against our Government for trying to effect their conversion, even had it tried to do so.

"All reasonable men must repudiate our attempts at compulsory conversion of heathens; but we must, for the future, be equally determined not to encourage or countenance customs repugnant to our ideas of right and wrong, and forming no part of the essentials of the religion of a good Hindu or Mahomedan. Knowing, as they do, our opinions, they cannot understand why we should place them in reference to the moral law of England, or what they consider a freer footing than Englishmen. Hence their contempt of us. Let them feel the power of England's moral law by its establishment among them, and they will begin to have some respect for religion. Let us plainly avow ourselves Christians rulers, allow of toleration to all religions as far as they do not violate the laws of the country, but no further; and putting down with a high hand all that is contrary to or exceeds the principle. By wholly withdrawing its support from all Hindu or Mohammedan shrines, unbecoming the representatives of a Christian people, the Government would assume a consistent position, which the Hindus will soon learn to respect; and out of the blood of unoffending English men and women will yet spring the stately monument of a glorious and consolidated British dominion."

PROTESTANTISM IN RUSSIA.—There are at present more than three millions and a half of Protestants in Russia, in a population of sixty-five millions. The strength of Protestantism is in the Province of Finland with a population of 1,636,000, most of whom belong to the Lutheran Church.

FUND FOR THE SUFFERERS IN INDIA.—The Sultan has sent a contribution of five thousand dollars to the fund for the relief of the sufferers in India.