

Madras,) they will find that our native subjects in India are not so unreasonable as to deny to us, even in their hearts, a right to exercise that religious freedom which they themselves so fully enjoy.

I observed that in the debate of last Tuesday evening, in the House of Lords, it was asked by your Lordship, what was the proportion of Mussulmans in the Madras army. It was a natural inquiry, for it is material to consider that in this presidency the idolatrous worship of the Hindoos does not stand opposed to the Christian religion alone. It was replied by the highest and most respected authority, the Duke of Wellington, that the proportion of Hindoos was by far the most considerable, and that the Mussulmans were almost confined to the cavalry regiments. I have no doubt that any member of the Court of Directors would have given a similar reply to your Lordship, and the information would have been perfectly correct in reference to a period which is now gone by, a period to which his Grace expressly alluded.

At present, however, the following is a just statement of the proportion of the different creeds in the Madras Native Army—viz.:

Mahometans . . . . .	24,000
Hindoos . . . . .	22,000
Other creeds . . . . .	8,000

It will be evident from this statement, which is nearly accurate, that the being compelled to attend at the Hindoo festivals is naturally distasteful (to use a mild term) to considerably more than half the native army.

Speaking of this attendance, a veteran and highly respectable officer of the Mahometan creed remarked, "We obey in silence, but (laying his hand on his heart) it makes uneasiness here." This species of uneasiness, however, is not always so passive. It exhibited itself recently in overt acts at Mysore, and made the presence of two regiments of cavalry and one of infantry necessary to restore tranquillity. I refer to one other instance, because it produced from Hindoo officers and Sepoys of a regiment, a proposal which is worthy of attention. "Let us," they said, "in future attend our own festivals, and you do the same yourselves: we will not hereafter interfere in the Mahometan feasts."

These plain boundaries of toleration are too obvious not to be acknowledged by the most ignorant, and even by the most prejudiced and unreasonable. It is what we have hitherto done upon a contrary system that to say nothing of religious obligations, has tended to produce perplexity, and confounded distinctions which ought to have been preserved. We are the ruling power in India, and when the Hindoos see us managing their Pagoda revenues, directing their ceremonies, and presenting offerings to their idols, they can but draw the inference that our Government is countenancing and supporting their heathen worship, willingly and from choice; or, at least, that they are indifferent to the precepts of Christianity, since it is evident that they are acting under no necessity.

The intention of the Directors' despatch of 1833 was simply to correct this error—to assert practically the claim of equal rights on behalf of all parties where their conscience is concerned.

So far from there being any foundation for the apprehension that a ground so reasonable cannot be safely taken, I believe this to be precisely the position which it is the most safe and easy, as well as most just, to maintain.

As often as our stations are visited by the preachers of reformed Islamism, who strenuously inculcate on the Mussulmans that idolatry is abhorrent to their faith, we must expect that the repugnance of Mussulmans to attending at the Hindoo festivals will increase; and I know that it is the opinion of some of the ablest of the Company's servants in the peninsula, that our safest and best position in respect to the native worship would be that of perfect neutrality.

I have thought it important, after reading the debate of the other night as it is reported in the newspapers, to address your Lordship in this public manner, that in India it may be thoroughly understood that the well known despatch of 1833 was not a blow aimed at the religion of the natives, but was intended to secure to every religious denomination the full and free exercise of their own religious observances, and to all perfect liberty of conscience.

I have the honour to be, my Lord,

Your Lordship's very faithful servant,

P. MAITLAND.

Bedford-lodge, Brighton, August 16, 1859.

COPIES OF ADDRESSES PRESENTED TO LIEUT GENERAL SIR PEREGRINE MAITLAND, K. C. B., LATE COMMANDER-IN-CHIEF, AT MADRAS, AND OF HIS REPLIES.

THE first address is from a numerous body of inhabitants of Madras of all classes, with the exception of officers of the army, and of the military medical service, who by the rules of discipline were precluded from signing it.

The second address is from a provisional committee formed in this country for the purpose of diffusing information relative to the connexion of the East India Company's Government with the superstitious and idolatrous systems of the natives, and for promoting the dissolution of that connexion.

The address from Madras having followed Sir Peregrine Maitland to England, the earliest opportunity of presenting it was afforded by his visit to London, for the purpose of attending the Waterloo banquet at the Duke of Wellington's, on the 18th of June; on which occasion it was accordingly presented, by a deputation from the provisional committee, with the second address.

"To Lieutenant General Sir Peregrine Maitland, K. C. B., late a member of the Government, and Commander-in-Chief of the Madras Army, &c.

"Sir,—We the undersigned inhabitants of the Presidency of Madras, beg leave to express our unforgotten regret that your relation with this presidency should have been so soon dissolved, by the resignation of your high offices.

"We believe that your connexion with India has been, under Divine Providence, productive of much public benefit; and we cannot but in a great measure refer to the firmness and decision you have exhibited, the pledges which have been recently given by her Majesty's Ministers to both houses of Parliament, that the countenance and support which the Government affords to the idolatry and superstitions of the country should be withdrawn, and the great principle of religious toleration and neutrality laid down in the Hon. Court of Directors' despatch of 1833, carried into full effect—pledges which we gratefully hail as the guarantee of entire liberty of conscience to all classes of the community.

"With mixed feelings of admiration and pain we have seen you, in obedience to the dictates of a conscience truly enlightened by the word of God, relinquish, at the greatest personal sacrifice, your high office, and a command which, from a life spent in the military service of your country, had been rendered to you a trust of the deepest interest.

"A sense of duty, as well as a knowledge of your views of the discipline of the army, has alone precluded a numerous body of military men, including our medical fellow-subjects, from uniting with us in this address; but although the loss of their signatures limits our numbers, we feel assured that you will not the less willingly accept this heartfelt expression of our common sentiments of gratitude and esteem."

The above was subscribed by 260 names, and, subsequently to its arrival in England, several letters have