

We may find a justification on such questions in some corner of our own books, but for the important purpose of reputation it is requisite that we should be justified in the mind of India. In the cases, however, which I have mentioned, we are justified, I think, nowhere. The arguments adduced are false (particularly on the Gohud question), and it would not be difficult to overthrow them by a plain statement of fact.

The Governor-General, in some of his despatches, distinctly says that he contemplates in the discord of the native powers an additional source of strength; and, if I am not mistaken, some of his plans go directly, and *are designed* to foment discord among those states. To foment discord seems to me barbarous, unwarrantable, and monstrous; and even to contemplate in it any source of strength is unworthy of our pre-eminent station. Such a policy at best can only be suited to petty estates. Applied to our empire in India it is extremely filthy.* Lord Wellesley's desire was to unite the tranquillity of all the powers of India with our own. How fair, how beautiful, how virtuous, does this system seem; how tenfold fair, beautiful, and virtuous when compared with the other ugly, nasty, abominable one.

But I can contemplate no source of strength in the discord of contiguous powers. It appears to me that in our advanced state of power no great contentions can arise which will not soon reach and entangle us. It is impossible completely to insulate ourselves, and we must be subject to the same chances which work upon states situated as we are. It is matter of astonishment that any person can think that it is in our power to draw in our arms and separate ourselves entirely from the affairs of India—that we can exist, great as we are, without dependent friend or foe—that wars are to kindle and rage on every part of our extensive frontier, and that we shall not be moved by them. This is a new and, I think, mistaken notion. It is our interest, I am sure (leaving out the question of

* Lord Wellesley has censured this by anticipation. *Vide* his elegant reply to the Calcutta address in 1804.—C. T. M.