

affect as much punctiliousness as the Hindoo, (although such is said not to be taught in the Koran) so that his food must be prepared, nay, *whatever he puts in his mouth*, must be prepared by persons of his own class. We come here to a point in which we might enter at once upon the present position of our Indian possessions, and shew what has been properly termed the enormity of the blunder which, by some almost incredible inattention to the habits of the people, offered an affront equally to the Hindoo and the Mussulman—gave them, in the only one point where their prejudices approximated, a plea for opposing their united strength to rightful authority, and led to the disastrous results which followed; the plea itself being strengthened by another singular coincidence in the religious instruction of each party by their own priests, that the Koran of the Mahomedan and the Vedas of the Hindoo alike indicate that this year, the hundredth of English rule, was to be the last. The Mussulman burned with ambition to regain that terrestrial paradise, Delhi, as his own; the Brahmin yearned to put his foot upon the neck of the teachers of a new religion. There was one point where issue might join—there it was joined, and the results are known to all.

I again state then, that if it may be thought, in promising to speak of the past history of India, I have failed because I have not traced the progress of its power and wealth from the time when, on Dec., 31, 1599, Queen Elizabeth first fixed her sign manual to a deed incorporating the Governors and Company of the Merchants of London trading to the East Indies, in which, by the bye, a singular clause was inserted, that no gentleman was allowed to enter, up to the time when the late annexation of the kingdom of Oude marked the culminating point of its progress, up to its present proud position, prior to the present outbreak;—let it be simply understood that it was not my intention, any more than it is in touching upon the