

ty exhibited either against their persons or their quarters. In some places, as at Meerut, the missionary bungalow was spared in the general ruin; at Juanpore it was burnt in cold blood by a roof-maker to get himself a job. In the Punjab and in Benares the preachers and teachers have already recommenced their services and schools, and the natives attend them. So far from the Bengal sepoy being the object of missionary propagandism, the only known baptized sepoy in that army was in 1819 dismissed on that very account; neither is there a single missionary station in Oude, the hotbed of the revolt. The chief fields of missionary effort and success are in the south of India, which is the quietest part of all."

We must then look for other causes of revolt than those specious pretences of mere worldly politicians. Some of our missionaries appear to know more of Indian society than either our statesmen or our warriors; and their suggestions for the future government of India are entitled to the deepest and most earnest consideration.

We have never met with what appears to us such a clear and accurate delineation of the Hindoo and Muhammedan character and disposition in regard to British rule, as is to be found in one of Dr. Duff's late letters from India, on the causes of the mutiny. We extract the following passages as affording a deep insight into the feelings of human nature, and an intimate acquaintance with the prevailing spirit and temper of our Indian population.

"The great bulk of the rural and naturally pacific population of Bengal, and several other provinces of India, if not violently interfered with in their ordinary domestic and social routine, are totally apathetic on the subject of their supreme rulers—caring little or nothing as to who they may be, whether native or foreign. Naturally they are neither loyal nor disloyal,—neither love nor hate the British Government. Of late years, the cruelties of zemindars, the police, and the harpy-myrmidons about our courts of justice,—all of whom *they* consider as the *agents* of Government,—have tended to generate feelings of discontent and disaffection, among numbers at least, towards the Government which employs or tolerates such agents. But the introduction of a really improved and equitable system, which curbed and restrained the zemindars and police in their endless and nameless tyrannies, and administered cheap and easy justice in simple and summary forms, suited to the wants and necessities of the people, would at once produce among them feelings, if not of loyalty in any high or noble sense, yet certainly of

quietness, contentment, and uncomplaining acquiescence. It is for the introduction of such a system that the missionaries memorialized Parliament a twelve-month ago, when their apprehensions of prevalent disaffection were scouted by ignorant and self-sufficient officials both at home and abroad. The last six months have served amply to test the relative accuracy of the knowledge of these respective parties.

The case is totally different with the rural population of the North-West and Central India. These, for the most part, are naturally as warlike in their dispositions and habits as ours in Bengal and elsewhere is pacific. With them the sword, and rapine, and violence, are the most delightful pastime. They therefore *dislike* our Government, not because it is British, but *simply because it is strong*; just as they would positively dislike any other, whether native or foreign, which, being equally strong, would be equally capable of controlling their lawless predatory tendencies. For the last generation or two, they have been kept in a peaceful state; and this state of necessitated peacefulness has too often been mistaken for satisfaction with our rule and its enforced order and tranquillity. No measures having been devised for the effectual eradication of the spirit of restlessness and turbulence, it was simply kept down by a force of repression; and the instant the repressive influence was relaxed or removed, as has recently been done through the revolt of the native army, the old spirit of lawlessness and misrule awoke into a manifestation of terrible energy. Men are everywhere rioting in the excess of license, which they mistake for liberty. Unwilling to brook the restraints of lawful government, their hands are uplifted against it, that they may be all the more free to uplift them against one another. Whoever will carefully study the state of things in the Highlands of Scotland upwards of a century ago, before the ancient spirit of the proud chieftains and their clans was fairly broken by the battle of Culloden, and the measures of uncompromising severity which followed it, may understand something of the still unbroken state of feeling and practice in Northern and Central India. A *preliminary* measure,—heretofore, in our over-confidence, neglected,—towards the ultimate pacification of these vast regions must be the universal disarmament of the people, sternly and rigorously carried out. With their peculiar tempers, hereditary usages and traditions, rehearsed in the songs of their bards, the continued possession of arms is a perpetual temptation and provocative to social turbulence and rebellion. But no measures, however wise or beneficial, can for many a year cordially reconcile such a people to the paramount Power

that restrains them. Indeed, in the end, it will be found that the grand and only effectual Pacificator and Reconciler, after all, is the gospel of grace and salvation, as it has already proved amid the wildest glens and remotest solitudes of the Highlands and Islands of Scotland.

Apart from these classes, or rather rural masses, of the Hindu family, the members of the Brahmanical race occupy a position of their own, a position which, *in the main*, is, and cannot but be, *hostile* to the British Government. They feel keenly that their craft is in danger,—that the very existence of a Government like ours cannot but endanger it in a hundred ways. The guardians and priests of temples do not find any longer the same profuse largesses pouring in upon them from "the powers that be," as in the palmy days of Hindu royalty. The learned Brahmins do not find their profound scholarship conferring on them the same pre-eminence of social dignity and personal consequence as in the olden times. The cultivators of legal and political science, knowing, from their great legislator Manu, that they, and they alone, ought to be the administrators of law, and the responsible advisers and counsellors of rulers, now find themselves hurled down from the firmament of Statecraft altogether,—their former power, wealth and influence, gradually melting away like the snows of their own Himalayas, before the ascendant fervour of the summer sun! And all the sections of this lordly, aristocratic, domineering race, feel themselves sadly humiliated by the equity of the British Government in peremptorily refusing to acknowledge many of those personal distinctions, those social and civil immunities, privileges, and exemptions, which, as conceded by their own Shastras, raised them to a transcendent superiority above their fellow-creatures. All this, and much more, so mortifying to their towering pride of caste, naturally tends to beget ill-will, disaffection, or even inveterate hostility, towards our Government, with their long train of seditious plottings and secret intrigues. And no improvements of a general kind, connected with the marvellous processes of modern civilization, can possibly reconcile them, as a class, to a Government whose onward course and action must necessarily be antagonistic to their highest, most peculiar, and most cherished pretensions. Christianity, with its new and glorious heritage of blessings, and that alone, can adequately fill up the dreary vacuum which our Government has directly and indirectly produced in the once plentifully replenished domains of old Brahmanism.

Segregated from the Hindoo and all other Indian races, and standing out in sullen and gloomy isolation from them all, are the Mohammedans—exceeding in