



LETTER

TO

JOHN SCOTT WARING, ESQ.

IN REPUTATION OF HIS

“OBSERVATIONS

ON THE

PRESENT STATE OF THE EAST-INDIA COMPANY,

WITH

“PREFATORY REMARKS

BY THE

“Alarming Intelligence lately received from Madras

OF THE

“General Disaffection amongst the Natives;” &c.

WITH

STRICTURES

ON HIS

LIBERAL AND UNJUST CONDUCT

TOWARDS

THE MISSIONARIES

IN INDIA.

Amicus Pluris, amicus Societas; sed magis amicus Veritas.

Out of thine own mouth I will judge thee. Luke xix 22.

LONDON:

PRINTED BY ELLERION AND BYWORTH,

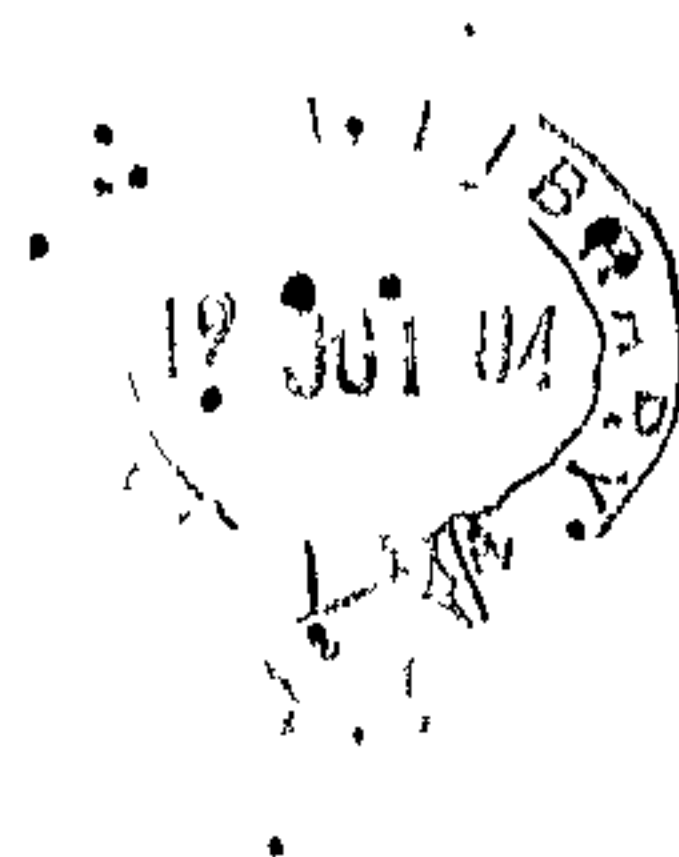
101, Abchurch Lane, Fleet Street,

FOR J. HATCHARD, 190, PICCADILLY; J. RICHARDSON, CORNHILL;

AND JACK AND CO, LEADENHALL STREET.

1808.





ERRATA.

- P. 49. l. 17. The words " n India " to be omitted .
51. l. 12 Instead of " Presidents " read " Residents "
81. l. 22. For " them " read " those ."



LETTER, &c.

I AM told that you are the author of a pamphlet entitled "OBSERVATIONS on the present State of the East-India Company, with PREFATORY REMARKS," &c., and, relying on the veracity of my information, venture to address you on the subjects it introduces.

With the body of your pamphlet I shall have very little intercourse: it is your preface that claims my particular attention. With that I propose to use the freedom which candour shall dictate, and justice demand. Not that I mean to follow you through the accumulation of repetition, that, owing to the hurry, I must presume, in which you prepared for the press, swells almost every page: nor is it my intention to touch on all of the unkind reflections and harsh revilings which, in the ardour of the moment, escaped the correction of your well-known liberality.

You can indulge in a very extensive range ; and if you sometimes outrage probability, or plunge into error, you may possibly expect to find an excuse with the public, before whom you have often appeared in various forms, and to whom your literary talents and the respectability of your authority are alike well known. I stand in a widely different and far less favourable situation : I am a stranger. Were I, therefore, to take your example as my guide, instead of acquiring fame, I should be accused of temerity and disrespect, and severely censured for my presumption. I must therefore, confine myself to an humbler path and more circumscribed bounds. I have no ambition to shine in print, and dare not be unjust that I might become conspicuous. I am a plain man, and anxious only to do by others as I would have them act by me—"Nothing extenuate, nor set down aught in malice."

I conceived this explanation to be necessary, lest you should hereafter imagine me so ignorant as to be incapable of appreciating your merits, or that I had merely read a part of your work, and "really could not cut open the leaves that contained the sequel."

You have stepped forward, in the present state of our affairs in India, the friend, so far as professions go, of your country ; which, thank God ! has yet numerous friends ; although T

am free to confess there are but few of them who resemble you either in mind or integrity. And as every patriot has it in his option to pursue that course which is most congenial to his own feelings, or for which he may suppose himself best calculated; you have selected for your province, which those who are unacquainted with you may think extraordinary, an attack upon the CHRISTIAN RELIGION, in its feeble progress amongst our *Asiatic* subjects, with the exception of that branch of it professed by the Catholics, who, fortunately for their cause, have you for their advocate.

You have denounced the BIBLE SOCIETY, several divines of the Church of England, and other persons of acknowledged worth and virtue, as giving efficacy to the worst of *mischief*s, by assisting or countenancing the English *missionaries* resident in India; and execrated the missionaries themselves, “for *preaching the Gospel and gratuitously circulating the Scriptures*,” as such conduct must, in your view of the subject, prove the destruction of our empire in that part of the globe; because, as you pretend, the PEOPLE seem persuaded, from all they have heard and seen, “that it is in the contemplation of Government to force them within the pale of Christianity.” Upon this alarming proposition, you strenuously exert every endeavour to persuade your readers that the BIBLE SOCIETY

and the *missionaries*,—for you unaccountably connect the one with the other,—together with Drs. Buchanan and Kerr, and the Rev. Mr. Brown, and Mr. Carey, have been the cause of all the violence and atrocity committed by the natives of India towards us; particularly in the instance of the *mutiny* and *massacre* that took place at VELLORE.

We shall by and by see how far the part you have undertaken had been called for by necessity, and whether the important charges you have preferred have been supported by irrefragable testimony; as you must be well aware that *assertion* is one thing, and *demonstration* another.

I think, however, that you and I shall agree upon a greater number of points than adverse parties generally do, in discussing objects which they view through totally different mediums; and I seize the earliest opportunity to illustrate my conjecture. You deprecate enthusiastic zeal, as leading in many cases to *persecution* and oppression; and I entertain for it precisely the same sentiment. But, to evince that my accordance with your ideas, in this particular, is not an empty compliment to your understanding, nor a sacrifice to my own vanity, I will submit to your consideration my conception of the term I have used. I take, then, enthusiastic zeal, as applicable to our subject; to

be the offspring of a heated imagination, that had usurped the seat of reason; dangerous in its purposes, and inconsistent in its operations; continually busied in attempts to blend incongruities, and declaiming and constantly expatiating on dangers, that are totally unfounded.

I anticipate your approval of my definition, and shall do homage to you for having fully substantiated my theory by your practice. Nay—do not frown—You threw down the gauntlet; I have entered the lists with you: and if I do not prove you to be a rash knight, waging in a bad cause, and that, instead of assisting the oppressed, you are yourself the greatest oppressor; the triumph may yet be yours. I shall be vanquished, and all the consequent disgrace will fall upon my own head.

You commence your assault upon the ground of a document published by the GOVERNMENT of MADRAS, and, if we could always confide in appearances, your selection would not have disgraced your penetration: but even then you would have aimed at deriving more advantage from it than it is capable of affording: you would make it your sword and buckler;—in other words, you would not only make it the principal basis on which you build your accusations, and whence you scatter your insinuations, but the premises also from which you

would extract your inferences and extort your conclusions.

Amongst the numerous reports that were in circulation, and you will, I presume, admit there were many, relative to the *mutiny* and *massacre* at V. J. FORI, it appeared "that *many persons of evil intention* had endeavoured, for malicious purposes, to impress upon the native troops a belief, that it was the wish of Government to convert them, by forcible means, to Christianity*," and the GOVERNOR IN COUNCIL, the afore, in reference to the complexion of the times, and for other reasons which I may touch on in the course of this Letter, judged it prudent to give to the *native* TROOPS, in the most solemn way they could be communicated, unequivocal assurances "that the same respect that had been *invariably* shown by the British Government for their religion and for their customs, would be always continued; and that no interruption should be given to *any* native, whether Hindoo or Mahomedan, in the practice of his religious ceremonies†."

And certainly those assurances ought to have worked the desired effect; and no doubt such would have been the case, had the report been *true*; and have perfectly tranquillised the minds of the NATIVES, had they *really been*

* Pref. p. 3. † Ibid. p. 4.

alarmed. I say, if the report had been true; as there is no where any proof that it was so. Most probably the governor himself did not lend the least cred't to it, but received it as a species of plea, resorted to by some of the mutineers, or their friends, in extenuation of the crimes they had perpetrated or aided; and, desirous of relieving their fears on that account, and averting the calamities which despair might lead to, met the report by a formal *proclamation*.

But, determined only on giving every possible degree of plausibility to the wild apprehensions of your perturbed mind, and of rendering odious, by every means within your compass, those persons against whom you harbour a mortal enmity, and whom you have, in the true spirit of enthusiastic zeal, condemned unheard, upon the fleeting suggestions of fallacious report; you would not stop to examine all the circumstances that were immediately or collaterally connected with that proclamation, nor those of a different description, that pressed, at the time in which it was written, upon the consideration of his lordship; but hastily, and as it would seem eagerly, converted the whole of the rumour into an approved fact; and then sarcastically observe, "that the necessity of issuing such a proclamation should have existed, must appear most wonderful, to those

who, like yourself, resided in India some years ago, when it was a "fixed principle," both of Government and all the British subjects, never to interfere with the natives on points that trench-
ed upon their religion, their laws, or their local customs *."

I have suggested that the *proclamation* was dictated by a benign policy upon the part of the governor in council, and that the report it embraces was not believed by his lordship. Indeed, it was too absurd even for credulity itself, and almost too barefaced for the purpose which I have supposed it brought forward to promote; yet you have fostered it; and dwelt upon its verity, in the sanguine hope of giving it currency; as if you believed it yourself and were desirous that the world should believe it also. There are men who, knowing the wrong will still the wrong pursue; and, if I am not mistaken, you are of the number. I will quote your own words: "A very high authority, and one that I greatly respect, has observed, that after the most MINUTE INVESTIGATION, it does not appear that the *missionaries* were *directly* or *indirectly* concerned in the VELLORE MUTINY. I admit the fact most fully †."

Now, sir, as it is the *missionaries* only who promulgate the Holy Scriptures, and endea-

your to make converts, and as GOVERNMENT could not have employed any other persons, to be to *solicit* or *compel* the *native troops* to embrace CHRISTIANITY; the report adverted to in the paper of a nation must have been false: and as you have furnished the testimony which leads to this conclusion, the *public* will determine, whether you can possibly believe it to be otherwise. And, if the public should decide in the negative, do you suppose that, after such an apparent *self-refutation*, on a very material fact, they will endure your base assertions continually poured forth to criminate those missionaries, and men of different degrees of rank and profession, but all of unimpeached and unimpeachable moral character, merely because they had in some way, which you only can explain, incurred your displeasure; or, as you pretend, because some of them have preached the *Gospel*, and others assisted them with pecuniary supplies, or were concerned “in translating and circulating the Holy Scriptures throughout Hindostan?”

There is one thing in which you can challenge credit, — perseverance; and I wish it had been urged to a better purpose. Although you have declared your belief that the *missionaries* were not concerned, either *directly* or *indirectly*, in the *Vellore mutiny*, and consequently that that mutiny was not, nor could have

been, "a religious mutiny;" you have nevertheless used it in that sense, to libel the GOVERNMENT of MADRAS, when you say "that the necessity of issuing such a proclamation should have arisen, must appear *most wonderful* indeed, to all those who, like yourself, resided in India many years ago, when it was "a fixed principle," *both of GOVERNMENT* and all *British subjects*, never to interfere with the natives on points that *trenched upon their religion, their laws, or their local customs*;" and, "that if the Madras government had not given the natives the *most serious cause of alarm*, in various instances; the efforts of discontented men, to diffuse suspicion in their minds, would have been fruitless†." This is evidently contrasting the GOVERNMENT in Bengal with that of Madras; to show that the former acted with becoming wisdom, and that the latter proceeded in a career of criminal folly.

A fatality, however, appears to follow your footsteps, and frustrate all your designs; for you again refute yourself. "Let me," you say, in a kind of dictatorial exultation, "call to the recollection of the East-India Company, and the Legislature, what passed in England in the year 1781, at a moment of *general alarm for the safety of India*"—"the COURT [of ju-

* Preface, p. 6.

† Id. *ibid.*

dicature in *Calcutta*] attempted, by sending a number of armed Europeans, to execute it's own process [against an HINDOO PRINCE]; and various acts of outrage were committed, violating, in the GREATEST MANNER, the religion, laws, and customs of the natives of Bengal. The alarm was universal in the provinces.' Again: "In the days of the Mahomedan holy month, a religious procession passing in front of the court-house in the city of CALCUTTA, in 1779, when the judges were sitting, the sound of their music, and the voices of so numerous a multitude, disturbed the COURT, and the *Sheriff* was directed to keep silence amongst the MOB. He descended the stairs, and lightly struck with his white wand of office, two or three persons who were sounding the praise of ALLAH, agreeably to the rites of their religion. In a moment the insult was resented; the *Sheriff* with much difficulty escaped; and the JUDGES were in considerable danger." Such acts were certainly sufficient to give the natives "the most serious cause of alarm in several instances;" but such acts have ever been unknown upon the coast. With all those facts before you, how could you, and "those who, like yourself, had resided in India many years ago," be so 'wonder-struck by the appearance of necessity for the proclamation issued by the Madras government?' And with such facts to reason upon, how do

you intend to show that the policy and prudence of the government of Madras, have been less conspicuous than at Bengal? But pray what is become of your "fixed principle?" If you can find it amidst the confusion you have produced, it is more than I can.

You no doubt introduced those anecdotes of the JUDGES for purposes totally different to those in which I have employed them: they were to hold up as delinquents all those whom you have made it your business to persecute. You tell us that the conduct of the *Bench* induced a petition to parliament; and that in consequence it became "*a fixed principle*" with the Legislature, "never to interfere in the religion or the native customs of India," and then endeavour, with all your wonted ardour, to impress the public with the idea, that the Government of Madras, "in various instances," and the "Bible Society" of England, and the English missionaries in India, in many others, have spurned the wisdom and trampled upon the principle thus laid down by the Legislature: than which there cannot be any insinuation more unjust or unfounded. I shall, in some other part of this letter, have a little conversation with you regarding the "Bible Society" and the missionaries, and those who "translate and circulate our Holy Scriptures throughout Hindostan." In the interim I must remark,

that Madras is a settlement subordinate to Bengal, and therefore acts under instructions: and I will venture to aver, that those who were in the government of that settlement, at the time of the Vellore mutiny, had ever made it their study to conciliate the esteem and affection of the natives; for whom they have invariably demonstrated the warmest regard and friendship; and whom they have at all times protected in their *religious rites*, and assisted in all their local ceremonies. Their liberality readily makes every allowance for the absurdities of the natives, in the religion they profess: they consider them, however, as the result of human error, unaided by the light of truth, and they hold sacred and inviolable that which they pity and deplore. Even you, who, to speak the dictates of my suspicions, have no religion at all, would have found an asylum in their Christian charity.

I shall now take my leave of the proclamation, whence you promised much, but have produced nothing, or something worse than nothing. And here I beg you will understand, that although I have spoken of the government of Madras, I have not arrogated to myself the honour of advocating their cause. They want not my assistance: they can always defend themselves against all persons; although I much doubt whether they would contend with you! I

could not suffer your baseless imputations, and crafty insinuations, to pass unnoticed: I have detected them and exposed you.

Having defeated your purpose on the ground of the proclamation, by the very means you had devised to promote it; and drawn conclusions from your own premises, to manifest that the Vellore mutiny was totally unconnected with religion; I shall now endeavour to trace it to the source whence it actually sprang.

You, sir, resided in India, if I am not misinformed, upwards of twenty years; and so have I; and during that period we have had sufficient opportunities, I believe, to study the character and disposition of the natives. We have also either witnessed or obtained accurate accounts of every public transaction, of any political consequence, that has occurred on the Peninsula; and above all, we have contemplated the great and astonishing changes and revolutions that have been effected there within the last twenty years. In this general convulsion, in which the events that I am about to enumerate followed each other with so much rapidity as to defy the distinction of dates, the rajah of Tanjore was deposed, and his successor delivered up his country to the Company: the kingdom of Morsoie was conquered, and became subject to the rule of the Company: the Carnatic was revolutionised; and its government is now ad-

ministered by the Company. the Mahrattas submitted to our arms; and a large portion of their territories now yield obedience to the government of the Company: the rajah of Travancore, the Nizam, and many other princes of different note and power, ceded certain districts of their respective dominions for defraying the expenses of *subsidiary troops*, and reside among them, belonging to the *army of the Company*.

In these vicissitudes, the subjects of the states affected by them, participated; and their miseries were equalled only by their sorrows. They viewed the thrones of their sovereigns totally divested of their ancient splendor, and the power that supported them humbled to the dust; and they looked upon themselves, deprived of their natural protectors, and ruined in their fortunes, as the slaves of Europeans, and subjected to all the violence of their passions. Hope no longer afforded them consolation, and they ruminated on the gloomy prospects offered by despair! Let Britons, whose bosoms glow with loyalty towards their king, and affection for his person; and those who have lived long enough in India to know the character and feelings of the natives, say whether I have exceeded probability in what I have premised! And did not the idea at any time present itself to your reflections, that such calamities, and such im-

pressions, were of themselves sufficient to excite alarms and jealousies of the "most serious nature" throughout Hindostan? And did it never reach your information, that, amongst other outrages, not possible to be prevented in Asiatic warfare, "the laws, religion, and customs of the natives" were often violated, and then Temples plundered and polluted? And did your imagination, which, to borrow your own expression, is "tremblingly alive" to other considerations, sink into a profound apathy whilst regarding those deplorable occurrences? or did it gently hint, that they were calculated to rouse ~~the~~ indignation of the natives, and excite them to plots and stratagems for our destruction? that the Vellore mutiny was a component part of one of those plots; and that it had prematurely discovered itself?

You have, I grant you, afforded a glimpse of some such conception having actually floated upon your mind, at the instant that you were composing your pamphlet, if I rightly comprehend the following observation: "At Madras, in one moment as I may say, the native government of the Carnatic, and of Tippoo Sultaun's dominions, was destroyed: men of the highest rank were at once reduced from consequence to absolute insignificance, and from affluence to poverty. The change was not gradual, as

in Bengal, from a native to an English administration*," &c. And why did you not pursue this topic to its natural conclusion? You would then have benefited the cause of justice, and spared me the painful task of exposing your numerous inaccuracies.* But acting as you have done, you furnish unquestionable testimony, that the only wish of your heart is to gratify its resentments. Look at the sequel of your paragraph; examine it's tendency; and blush for the illiberality it breathes.

Again, sir, why did you confine your remark to the *Carnatic*, and the *dominions of Tippoo*? why not have extended it to the situation of people of *other countries* " *throughout Hindostan*," who had equally suffered the scourge of war, and whose misfortunes were equally lamentable? I will take up the subject where you left it—By those revolutions and changes in the different native governments, the nobles, and others who held high offices under them, and men of rank and fortune in private life, were deprived of all their honours, and reduced to penury and want! The generals and commanders of armies were dismissed, and the armies themselves disbanded.

As to the lower orders of the people, their wretchedness, produced by the disorders and

tumults that surrounded them, and the plunder and rapine that raged among them, need not be described. It will readily be imagined and sincerely deplored by the humane and benevolent.

The great body of the soldiery, and vast numbers of every other description, who could no longer exist in their own country, sought amongst foreigners the means of subsistence; and they carried with them the deepest hatred against the Company, whom they considered as the authors of all their miseries. I allude chiefly to emigrants from the *Moisire*, the *Mahratta* states, and the territories of the *Nizam*. Many of them found a welcome reception in the woods of our *Poligars*, whose animosity towards us was, at least, as furious as their own, and with infinitely more reason. They had been cruelly persecuted during the Nabob's administration; and that of the Company had increased their sufferings. They had been pillaged by the rapacity of those whose duty it was to have protected them; and having, by such proceedings, and others of a like disgraceful atrocity, been forced into rebellion, thousands perished by the sword: others were banished from their native homes; and many of their *chiefs* terminated their existence on the gallows!

These people listened with every attention

to the tales related by their new guests, with whom they made a common cause, and uniting with the discontented people of the *Carnatic*, their countrymen and fellow-subjects, gave way to their thirst for revenge. Many of those *Po-ligars* were serving in our *Batallions*, where they associated with men professing the same religion with themselves; and the rest, the *Ma-homedans*, were alike adverse towards us; and similar arts and persuasions were employed to corrupt both parties.

It was intended by the confederates, that all, who could be seduced to insurrection, should act upon a concerted plan, which was partly delineated in a placard that had been, some years previously, written and industriously circulated, by one of the *Marawa* chiefs. And, as necessary auxiliaries to such a measure, their emissaries and incendiaries from other quarters, some of them *Frenchmen*, in the disguise of *Fackeers* and *Senasces*, spread themselves over the coast: every where loading us with abuse as usurpers and tyrants; and as guilty of every act of cruelty and oppression. And in this combination may be found the primary cause of the *Vellore mutiny*. But to render it still more complete, we will superadd to it the consideration, that the *SONS* of *TIPPOO*, and their adherents, resided within the walls of that fortress, and that they had collected round them

an unusual concourse of strangers, whom they maintained from the superfluity of that abundance which the mistaken munificence of our Government had assigned to them, to sooth the sorrows of captivity, enable them to partake of every possible pleasure, and support a princely dignity. They took a very active and decided part in the bloody transaction. You thought so once yourself, but now you “believe them innocent of the charge.” The evidence, however, that has been given of their guilt, puts the matter beyond a doubt.

The General Orders, relative to the alteration in the dress and appearance of the native troops, when on duty, is to be regarded as incidental, and probably would not have produced any serious effect, or, possibly, from what has since transpired, a single murmur, had not the minds of these deluded people been predisposed to the most horrid acts against us. But thus disposed, and left to the operation of their own judgment, without the means of consulting their leaders, they thought the opportunity, which those general orders offered, too favourable to be neglected, and therefore began, on the spur of the moment, before all things we are ready for an explosion. And it is my firm belief, that had not the Vellore mutiny burst forth when it did, India would at this day have been nearly, if not entirely, wrested from our hands.

Not that I favour those general orders: they were highly impolitic and improper, and cannot be justified on any ground; they are a monument of military mania, or military folly, and must ever be reprobated and condemned.

And after all, I have a better opinion of your intelligence, and your understanding, than to imagine that I have stated any thing relative to the mutiny of Vellore with which you are not well acquainted; or that you are not as well persuaded as I am, that the cause I have suggested for it, is the true one at least you are convinced that “the missionaries,” and “the translation and circulation of the Scriptures,” were not, either *directly* or *indirectly*, connected with it. But you imagined that, placed in another light, it would make a good feature in the accusations you meditated against the persons whom you had determined to injure in the public estimation; and you therefore pressed it into your service, colouring it according to your taste, and the station it was destined to occupy.

You have a facility in receiving new impressions from “recent information,” or “very high authority;” and as you have no very particular reason to dispute mine, take my assurances, for once, and believe this truth,—that, if we hear and redress the grievances of our native subjects; if we suppress that rapacity

and petty tyranny, which have been too frequently and too fatally exercised amongst them; if we conciliate their minds, which may be easily effected by those little civilities and attentions which they are entitled to, and which common courtesy demands; and if, in short, we rule them with justice, leaning towards mercy and lenity; there will not be any grounds of apprehension for the permanency of our Asiatic government. It will be fixed upon a rock, not to be shaken by all the powers of the world! The Bible society and the English missionaries, may then perform their duty to God, themselves, and to their fellow-creatures; and “translate and circulate” the “Holy Scriptures throughout Hindostan,” without the dread of giving offence, or the fear of receiving insult. This reminds me that I am still in a long arrears of debt to you, on the behalf of those gentlemen; and I will hasten to discharge it.

You take upon you to affirm, from what you call “*undoubted authority*,” that “the increase of *English missionaries*, and the gratuitous circulating of such parts of the Scriptures as are already translated, have caused the *greatest alarm and apprehension in every quarter of Hindostan*.” Although you admit that *government* has not given *any support* to those

missionaries*, and say, “that if Government does not give them support on the one hand, nor discourage them on the other†, they may be as zealous as possible‡, and make as many converts as they can§.” How can you reconcile this inconsistency? Is there not here a contradiction in terms? or, rather, are not your facts at total variance with each other? and which are we to credit?—that which you affirm upon “undoubted authority,” or that which you declare to be the impressions of your own conviction?

But you argue thus: “It is not the *disposition* of the Government—that is not the question: it is, what the PEOPLE *believe*” and then, assuming the fact that the PEOPLE not only believe that Governmen. *do* support the missionaries, but that it means to compel the people to embrace Christianity; and that, “as the most effectual means of removing that opinion, and putting down the question for ever,” you suggest “the immediate recall of every English missionary¶,” and to this end you have also suggested “the interference of the legislature.” What! would you punish men who, circumstanced as you have just shown them to be, cannot, conformably to your *own* doctrine,

Pref. 16. | Obs. 23. † Obs. 22. § Obs. 23.

Pref. 17. ¶ Pref. 17.

have committed any fault, and are incapable of doing any mischief? But what would be the situation in which you would place the Government by such proceedings, if the opinion of the PEOPLE were as you have stated it to be? I will tell you:—The people would be bound to conclude, that their opinion was justly conceived; and that Government had acted *insidiously* and *basely* towards them! Thus you would hold up Government branded with all the odium of guilt; although, by your own confession, it is perfectly innocent; and render it the derision and contempt of the governed, on whom its own merits have a just claim for reverence and respect.

Here I will pause a moment, and then ask you, What you mean by “THE PEOPLE?” for you have such a propensity to unite men and things, intended by nature, or circumstances, to be for ever separate, that I am constrained to call for this explanation. If you intend the expression should be taken in its commonly-received acceptation, you have attempted to impose upon the public, whilst professing to instruct their minds, and which you have assiduously endeavoured to alarm, and terrify by a nonentity. Have you particularised any one instance of *alarm*, or *apprehension*, manifested

by *all* or *any* of the several nations—THE PEOPLE—of *Hindostan*, in any way referable to such *intention* in the Government? or respecting the Missionaries, or the circulation of the Holy Scriptures? Where are your proofs? They are not to be found in your book! You direct the attention of your readers particularly to the coast of *Coromandel*, the seat of the Vellore mutiny; and I therefore call upon you to show in what manner *the people* there, or in the surrounding dominions, “from Vizagapatam to Travancore,” and transversely from Madras, the central point between these two places, through Moissore to the Mahratta frontiers, have afforded any indication of such *belief*, or betrayed any symptoms of such *apprehensions and alarms*? If you cite the report*, said to have occasioned the mutiny at Vellore; and if that report was well founded, instead of being, as I have by concurring testimonies shown it to be, destitute of truth, it will not furnish a particle of proof for you; but it will prove that even the *native troops*, concerned in that mutiny, had not the most distant idea upon those subjects, until it had been industriously forced upon their mind by some *discontented* and equally *infamous* persons: and you are not to learn, that *those troops* must be considered, as all the troops in the world are, a body distinct from *the people*.

* Pref. p. 3.

Where then, I repeat the question, are your *proofs*? I defy you to produce them, and boldly assert that the *people* do not entertain any such belief or opinion; nor are they terrified by those alarms and apprehensions that you have pictured.

In refuting you upon this point, I have destroyed the pivot upon which all your propositions turn; and I might safely stop here; but you have had the honour to sit in parliament; and it might be deemed a rudeness to break off abruptly with an ex-senator, who has spoken "in and out of parliament—one language*." ~~To~~ continue, then; let me ask you another question: Where is your proof of the "*great increase of English missionaries of late years*," and that they have "*spread over the country*?" You can have none!—the fact is directly against you; there are not more than six, or at the utmost eight, missionaries, of every denomination, on the *Coast* and in its very extensive dependencies; and not more than *two* of these are *English*; the rest are Danes or Swedes, whom you profess to admire; and you show that there are only three at Bengal †, where, you tell us, that their *sphere of action* has been *very much confined* ‡: and that their efforts have not hitherto *extended beyond a few inconsiderable villages* §.

* Pref 20. † Ibid. 60. ‡ Ibid. 61. § Ibid. 51.

Here then you are again self-confuted. And if you should ask me why even the number I have mentioned be allowed, I will tell you, that for these last twenty years there has always been at least four—sometimes more; and that, since the vast extension of our territories, twenty are not sufficient, unless it be intended that our European soldiers in the different forts and stations throughout Hindostan should be abandoned by the clergy, and never hear the Gospel preached, nor the Scriptures expounded to them. To say nothing of our European regiments, and the Engineer and Invalid corps, there are (I am still speaking of the Coast) twenty-four regiments of native infantry; to each of which are attached not less than fifty European commissioned and non-commissioned officers: there are also eight regiments of native cavalry; and with each of these are about thirty European commissioned and non-commissioned officers. It is true we have eight chaplains; but of those, two are always at the presidency: one at the artillery cantonment at the Mount*: one at Bellary: one at Masulipatam; and the rest, as I must suppose, are with the subsidiary forces in the territories of various powers. It is also to be taken into consideration, that we have a num-

* A military station about six miles from Madras.

ber of small garrisons, scattered in various directions, in which there may be from ten to twelve Europeans; and as some of them are not more than eight, ten, or fifteen miles distant from each other, the missionaries would cheerfully visit them, alternately, to cultivate the morals of those Europeans, and so make them good men, which, I am told, is the best way to make them good soldiers—I do not know what your opinion may be. And pray, what are now your thoughts for the fate of your assertions and insinuations respecting “the alarming increase of English missionaries,” which was to precipitate us into another Mahratta war, and excite a general insurrection of the people?”

I know the PEOPLE well, and, without arrogating too much, I may add, perhaps better than you do. I agree with you, that they are firmly attached to their religion, and that they would readily sacrifice their lives in the defence of it; but, with the mildest and kindest disposition, they possess that urbanity of manners which leads to the toleration of every religion; and they respect that which they suffer. Nor are their passions roused by the actions of ministers of another faith; nor do their religious resentments show themselves against any one; unless their processions be rudely interrupted, or the persons walking in them violently assaulted; or that their temples or themselves

should be polluted. And to guard against the one and the other, the Government of Madras always allow them a military guard of their own persuasion;—a fact that may possibly be entirely new to you. Such people, then, are calculated to encourage our missionaries, instead of refusing them a residence. Even Tippoo, a tyrant in government and a bigot in religion, received the late reverend and truly excellent Mr. Swartz with respectful attention, and allowed him to preach, unmolested and uncontrolled, in his kingdoms. By the rajah of Tanjore that gentleman was regarded as a faithful friend, and beloved as a parent; and when he died, he erected a monument to his memory. It may be, that Mr. Swartz “did not convert the rajah to Christianity* : if he did, it could not have been publicly known, “and the reason is obvious.” Had that prince’s bosom confessed him a Christian, policy forbade the open avowal; as the loss of his temporal power and dignity would have been the inevitable consequence. Be this as it may, Mr. Swartz preached in a church erected in the fort of Tanjore, and not far from the palace of the rajah; numbers of whose subjects he converted, and daily preached to, without diminishing the affection that the rajah had cherished for him, and without exciting any “alarms” or “apprehensions” in

*Preface, p. 47.

the *people*, who, on the contrary, venerated, respected, and loved him. Nor do I know a prince or chief in the country, although I know many, who is disposed to treat a missionary with less respect than the rajah of Tanjore showed to Mr. Swartz; although he very probably might not have the same personal attachment to him. One of those missionaries, however, applied, you say, to the rajah of Travancore, to preach the Gospel in his dominions, and was peremptorily refused*. But what does this establish for you? You can no more conclude thence, that all the princes of India are of the same disposition with the rajah of Travancore, than I can, from better evidence, that every native prince is similarly disposed in friendship and affection towards every missionary, as the rajah of Tanjore was towards Mr. Swartz. But it gives two facts, which you did not intend it should have furnished: First, that, before a missionary can enter the dominion of a native prince, to preach the Gospel, he must *obtain his permission*; and secondly, if such prince should not be desirous that such a person, for such a purpose, should come amongst his subjects, he has the *power of refusing him*†; and this must appear the more striking from the instance adduced, when it shall be considered, that we have three bata-

* Pref. p. 43. † Ib. p. 40.

lions of native troops, with their European officers, in the Travancoie territories, for their protection; and that the rajah is most dependent upon us of any of our tributaries. You have, it is true, an inference of another kind. After showing that the rajah is sovereign of the districts in which the descendants of the Syrian Christians reside, you say, "he did not wish, therefore, to introduce a new sect of Christians, in another part of his dominions*." You are here again unfortunate; for in that part of the rajah's dominions, to which our missionary was refused admittance, there was *already another* sect of Christians; of whom you will be pleased to hear some account, as they are catholics of the Church of Rome, and some of their churches, which extend from Cape Comorin Proper, to Cochin, and are many in number, are, or lately were, served by the real "disciples of Loyola." On this fact I can rely, as I take it from a manuscript written on the spot by a gentleman who resided in the vicinity of that country a considerable time, and was in the habit of conversing with the native catholics and their priests. But you tell us that the entreaty of the missionary was at last complied with, on the solicitation of Lieutenant-col M., the rajah "granting that permission to the influence of office, which his inclinations had led him to

* Preface, p. 43.

withhold altogether*." Here you again display your talent for inference from assumed facts that have no existence. You acknowledge that the initial only of the gentleman's name is given, and how then can you know who Lieut.-col M. is? or how can you take upon yourself to decide that he was in *official* situation; or that he had any more influence with the rajah than such as might result from mere personal knowledge? If, for example, Lieutenant-col. M. had been the commanding officer either of Palancatta on one side, or Cochin on the other, of Travancore, he would not have had any more influence over the Rajah from station, than you or I, who are totally unknown to him; as neither of those commands have any connexion with the districts, or the Rajah of Travancore. Or Lieut.-colonel M. might have been an officer in his own service, in which I am told he has, or once had, field officers with such rank. The thing itself is certainly not worth notice; I give it only to show the liberal course you pursue, and the candid arguments you continually urge to assist the persecution you have espoused. Review these points, interwoven as they are; reflect upon them, with all the deliberation they deserve: and you will perceive that you are completely entangled in your own toils; and that, instead of deceiving the public, you have betrayed yourself.

* Prof. p. 43.

Connected with those points, is one of some moment. After "applauding the liberality, zeal, and good intentions of the missionary societies of Great Britain," you arraign them as "deficient in judgement and discrimination;" because, in *your* opinion, "their exertions ought to be confined to the continent of Africa, the wilds of America, and the South Seas*," "where we have no political power;" and this is your reason; "because an OPTION is left to the chiefs possessing authority in those countries, to allow the missionaries to reside amongst them or not, as they choose!†" Whence you would infer, that in India no such option can be exercised; and that, therefore, the increase of English missionaries is alarming to the PEOPLE. What strange perversion! what unaccountable contradictions! for you have established the fact, that the princes in India possess the same OPTION, and that they have actually exercised it, as in the instance of the Travancore rajah just mentioned. Nay, you have gone a step further, and bear the testimony of adoption, that even the *people*, which I must suppose, from what I have already remarked, and indeed from your own account, must mean a *few* of the inhabitants of some *little villages*, have such an option, and

* Preface, p. 40.

† Id. ib.

that they have occasionally carried its use to its extremity: for what other construction can there be given to the following passages: "The converts are few, from the *dregs* of the people; and when they^q appear, even in the presence of the missionaries, they are *reviled, threatened, and abused* by the inhabitants*;" who had in one village tied up a convert and fed him with cow-dung†; in another, they obliged a missionary to cancel an agreement he had made to purchase a piece of ground for a school; and at a third, a considerable number of them mocked the rites of Baptism at the moment of their celebration‡;—"yet the missionaries used no violence§." And when the people find that they can thus scoff and insult the missionaries and the most sacred rites of their religion with impunity, is the idea to be suffered that they can be *alarmed* at seeing those missionaries in their country? Men are not afraid of others whom they know they can disgrace and trample on at their pleasure. And who will credit your assertions that such men, with such powerful conviction to the contrary, can believe, or possibly imagine, that Government ever harbored any intention of compelling them to embrace Christianity? and particularly when they have a perfect knowledge that the missionaries

* Pref. 69. † Ib. 58. ‡ Ib. 40. § Ib. 51.

"were DRIVEN out of *Dacca* by the chief Magistrate and the Collector of that place*," two of the principal servants of the Government.

You would have the Government show by their actions, not by their words, that they have no intention to compel the people to Christianity; and pray what other act than that which we have just contemplated can be more decisive? You indeed would have had those missionaries, who were driven out of *Dacca*, "sent under a guard to *Calcutta*†," or probably "thrown into the Ganges," and corporal as well as mental punishment inflicted upon them!! It is a happy reflection that all gentlemen who do not favour the missionaries are not so cruelly disposed towards them as you are. If you want further proof of acts of severity, on the part of the Bengal government, towards the missionaries, at the instant that it conferred upon them its plaudits for the meekness and extreme propriety of their conduct, you can find them; in abundance, narrated in "A Statement of the Committee of the Baptist Missionary Society," by the Secretary. Printed in the present year by J. Rutt, Shacklewell.

You say that "so late as March last, three months after the proclamation, so universal was the dread of a general revolt, that British

* Pref. 50. † Ib. 55.

officers, attached to the native corps, constantly slept with loaded pistols under their pillows." If those officers "constantly *slept*," they might, perchance, like you, have dreamed of such danger: it must be supposed that they were incapable, in such a state, of making inquiry to ascertain whether there actually was any; and you have forgotten to mention upon what ground such dread prevailed. "The reason is obvious;" because no such dread existed.

But why did you not carry down your intelligence to a later period than March, as you must know that accounts from Madras are of so recent a date as the 25th of July following? Again, "the reason is obvious;" because, at that period, every thing was restored to a perfect state of profound tranquillity!

I do not know that Mr. Carey is at the head of the Baptist mission at Bengal; nor is it material. Your own words, however, induce a different conclusion; as you say, "the headquarters of that mission are fixed at Serampore, a Danish town*;" and you, who have been a soldier, must know the meaning of *Head-quarters*. I am obliged to you, however, for this information, which proves that the missionaries, of whom we have heard so much, are not dependants upon the protection of the Government of

* Preface, p. 53.

Bengal; but are under the immediate auspices and patronage of the King of Denmark.—Oh Mr. Scott Waring!!

I rejoice, notwithstanding, to learn from you that Mr. Carey, who is teacher of the *Sanskrit* and *Bengalee* languages at the College of Calcutta, a situation of vast labour, is engaged in translating the Scriptures into the various languages of India. He could not have entered upon a work more honourably for himself, nor advantageously for the interests of mankind. You are, however, misinformed as to the printing of the different parts as they were translated*. It is at the mission press at Serampore, “a Danish town,” and not at that of the College at Calcutta; at least so I am assured. But take it on the contrary: and suppose, also, that the natives were, as you surmise, acquainted with the fact; by what line of argument would you hope to establish the assertion “that they can form no other conclusion, from such proceedings, than that, if we cannot persuade, we shall *compel* them to embrace Christianity?†” There certainly is another; one more plausible, and better adapted to the conception of the natives of India: and that is, as “they do not speak a word of English themselves; and as every English gentleman is, on his arrival in

Ind'as, obliged to make himself master of the languages spoken in it, so as to speak them, with fluency and correctness, in twelve months* ; they would naturally conclude that the Scriptures were translated into those various languages to assist him in studying them. Am I not right? You will at least admit my conclusion to be possible, and that is all I ought to contend for, as it is a refutation of your assertion.

But, determined on hemming in the missionaries on all sides, so that if one of your attacks should fail, you may flatter yourself with the hope of succeeding in some other ; and having exhausted yourself in your efforts against them on the ground of their preaching the Gospel to the natives, and circulating the Scriptures amongst them ; your next object is to depreciate their understanding, and show them to be contemptible as well as wicked ; which, by the bye, is another contradiction in terms. "The new orders of missionaries," you say, are the most "ignorant and bigoted of men ;" and yet you show that some of them, in conjunction with Mr. Carey, a man of acknowledged erudition, have been employed, since the year 1804, in translating the Scriptures into the various languages of India†. You have also said, that

* Pref. 39. † Ib. 12.

they are associated with Dr. Buchanan, and the rev. Mr. Brown, the provost and vice-provost, of the college of Calcutta, and Dr. Kerr, senior chaplain at the presidency of Fort St. George, who are all clergymen of the church of England, and men whose learning, talents, and powers of discrimination, rise as high, at least, as your own. You have, in another part of your "Prefatory Remarks, &c.," honoured those missionaries with the appellation of *madmen*, for the very contrary reason that *Festus* assigned, when he used a similar expression in his address to St. Paul. For *Festus*, however, there was an excuse, which you *will not* plead,—he was *not a Christian!!* Again, *Festus* was acting in his proper vocation, and compelled by his office to sit in judgement; you came forward a volunteer accuser; he showed every indulgence to his prisoner, over whom he had legal authority; but you, who have no authority at all, not only deny to the missionaries every indulgence yourself, but reprobate others for showing to them common civilities!!

And yet, when I reflect upon the different bearings of my subject—or rather your subject—I ought not to consider the manifestation of your displeasure towards the missionaries so very extraordinary as it has appeared to me; as you have discovered a trait of the same feeling towards the legislature, which

you praise in glowing strains, for its proceedings in 1801; and indirectly censure for its conduct in 1793. In the former year it promulgated your "*fixed principle*;" in the latter it condescended to discuss two clauses, proposed by Mr. Wilberforce, on a bill then depending, in aid of Christianity in India; and you indignantly, and rather magisterially, exclaim—"These propositions could not have been listened to in 1801*." Nay, you even quarrel with the year, subjoining it to the adjective "*fatal*†." And this brings me to that part of your commentaries that treats of FREE SCHOOLS.

"In the *fatal* year 1793," you say, "Mr. Wilberforce proposed two clauses in a bill introduced for the renewal of the Company's charter; the one, for *free schools, throughout India*; and the other, for the avowed purpose of civilising and converting the people of India; but that they were negatived‡." This disposal of those clauses appears to have given you great pleasure; and you triumph in the opposition they met, in the house of lords, from the *bishop of St. Asaph*, who is in consequence styled "*a sound and orthodox divine*;" and I am very far from desiring to deprive him of the distinction: yet it strikes me, that there is

* Pref. 13. † Ib. 12. ‡ Ib. *ibid.*

something in his lordship's speech, as you have given it, which borders upon eccentricity; and that his lordship has made a trifling mistake in his interpretation of the Scriptures, when he says, "the command of our Saviour to his disciples to preach the Gospel *to all nations*, did not, as he conceived, apply to us." And the reason he gives is very curious—"Because the gift of languages, and the power of working miracles, were conferred upon the apostles. All extraordinary powers had long ceased; and the extraordinary commission, he conceived, had ceased also*." It is not, however, for me to discuss his lordship's notions: although they militate against an incontrovertible maxim, as I have ever understood it, in the system of Christianity; those who are more competent, than either you or I, would no doubt have exercised their judgement upon them at the time they were fulminated.

In this speech I learn, instructed by you, that his lordship deprecated any attempt to interfere with the religion, laws, and customs of the natives†; and you add, such opinions were "*universal* in the year 1781;" and this you have repeated over and over again in your pamphlet, now before me; and fondly dwell upon it, as a "*fixed principle*" of parliament, that originated

* Prof. 12. † Ib. 13.

n apprehensions and alarms of the natives, for the security of their religion; and that we, catching the disease, became alarmed and apprehensive also for the safety of our possessions in India*. And hence, and from various other circumstances, we might, naturally enough, be led to conclude (unless, by turning over your pages, backwards and forwards, we should gain something of a different idea), that the bill had been brought into parliament on behalf of the natives, in order that their suspicions might be lulled to rest, and our own peace and quiet established. The fact is otherwise. The matter was certainly brought before parliament; but it was with a view to relieve the fears of the government of Bengal, who had illegally, although wisely, opposed themselves to the authority of his majesty's justice there: so that it resolved itself into a mere question of jurisdiction, belonging to the court in which their lordships sat; and the opinion of parliament upon that question, far from being *universal* with the people of *England*, I believe it might be found upon inquiry, if the subject were worth it, that one half of them knew nothing of it; and that of the other half, only a few gave it any consideration; nor do I believe that the natives of India, in those provinces where the

* Preface, p. 10.

conduct of the judges excited such "*universal alarm*," bestowed more honour upon it than it received in this country; possibly they are to this day in ignorance, whether such an opinion was ever expressed. Yet this is the mode by which you distort every occurrence, to aid you in your grand designs against the missionaries, and the translating and gratuitously circulating the Scriptures. From such mode, which is "*universal*" with you, the public in India may form their estimation of the reliance that is to be placed on the thundering and terrific expressions of "*universal alarms*," and "*general alarms*," and "*fixed principles*," and "*universal opinions*," that are so profusely strewn over the seventy-six pages of your "PREFATORY REMARKS!"

But to return to the point, whence I have so far digressed; I have to object the same unfair mode of attack upon FREE SCHOOLS, as you have employed against the missionaries in India. You first aim at raising a prejudice against the patrons of those seminaries; and then assail the institution itself. You say that Drs. Kerr and Buchanan and the Rev. Mr. Brown, although clergymen of the Church of England, are classed under that description of *our clergy*, who are termed "*Evangelical*." Then having, as you imagine, placed them in

a questionable shape, although intelligibly so to me, you proceed to state, “that they are all *enthusiastic supporters* of the plan for establishing *Free Schools*,” which, you say, is one of the devices for converting the natives to Christianity, and you therefore think that “the Legislature should interfere, as it so wisely did in 1781.”

In order to fix a date to the institution, you mean it should be understood to have been a consequence resulting from the fate of Mr. Wilberforce's motions in 1793; as you say, “although the clauses proposed by the Bishop of London and Mr. Wilberforce were rejected, yet a *new system* has been adopted* :” and the context of this passage shows, that the institution of Free schools is a component part of that *system*. Now the fact is, that it was proposed and acted upon in the year 1785 or 1786; and Mr. JOHN SULLIVAN, the then resident at the Court of Tanjore, was, I believe, the author of it. He certainly exerted himself warmly and zealously to assist it, by soliciting the Rajah of Tanjore and the Rajahs of the Great and Little Marawa, to establish schools for teaching English, at the capitals of their respective countries. He succeeded—they were established—and the Court of Directors, in their letter to the Presidency of Fort St.

George, expressed their high approbation of Mr. Sullivan's proceedings, and, with a view to promote the success of the institution, conferred an annual donation of 250 pagodas on each of those schools, with an assurance that a similar sum would be granted to any other *schools* that should be established for the same purpose. On the receipt of the letter above-mentioned, the Government of Madras addressed Mr. Swartz, for all the information, that his experience might enable him to give; and he accordingly dictated a plan of education that he had adopted in the school under his management.

This account of the institution of Free Schools in India is, I assure you, true in every part of it; although it is directly contrary to your own. It adds to the number of proofs I have already given, of the facility with which you can deliver out facts, and the ease with which they are refuted; and will assist me in showing, that, not imagining you could be thus dealt with, you run from one error into another, whenever it becomes necessary to assert or insinuate, for the purpose of establishing or elucidating any part of the charges you have brought forward and pursue with so much enthusiastic zeal; and that you are regardless of the means you employ, so that you achieve the object you have in view;

which, by the bye, savours of a principle adopted once by "the disciples of Loyola."

We will continue the subject a little further. You say that, "Although the Legislature had negatived the clauses proposed for the institution of free schools in India*; and though the Court of Directors were prepared to petition against the adoption of that clause, had it not been withdrawn; yet that Mr. Kerr had the presumption to tell Government that they erred, in not instituting such schools long ago." This blow is given for the double purpose of knocking down the schools and Mr. Kerr at the same time. Unfortunately it missed its aim, and has left you open to one more violent, and better directed, against yourself. The Court of Directors were, as I have already shown, the *avowed* and *sincere friends* of the institution; and it flourished under their patronage, and by their support, seven years, at least, before Mr. Wilberforce had proposed the clause alluded to; and it is not therefore presumable, that they could have intended to oppose a measure that was to give it an increase of strength and vigour. Would any man, after having, in the impulse of kindness, planted a tree, which he benevolently continued to water, and was do-

* It may be necessary to notice, that those clauses were carried in the commons.—So much for "universal opinion!"

lighted as he viewed its shooting branches, apply to another to foot it up, or become inimical to him who generously proposed to assist his purpose, and thus add to his gratification?

Indeed, sir, I am almost weary of marking your misrepresentations, and shall leave numbers of them to themselves; for were I to go through your whole mass of fallacy, I should be guilty of intruding upon the public a volume much larger than your "Observations and Prefatory Remarks," which repeat the same matter, in a different form, in almost every page they contain.

I agree with you, that "the mind of man never conceived a wilder plan, than that of instituting Free Schools," "throughout Hindostan," if "*five hundred thousand* would not suffice;" because the thing is impossible. But to relieve your apprehensions, I will tell you, that such never was the intention, or wish, of the friends of that institution. A comparatively small number would be amply sufficient for all the objects of its contemplation; namely, "to instruct the children of the natives in our language, and make them acquainted with our morality." And, with all deference to your superior judgement, it would be much more advantageous to this country, if the natives of India could be induced to converse with us in our language, instead of their own; because, in my humble opinion, to prevail on a conquered

people to cultivate the language of the conquerors, is, next to the profession of the same religion, the best expedient that can be adopted to reconcile them to their situation, and ultimately induce them, in some measure, to forget it. Left to themselves, they will for ever pore over their own histories, and other books of every description in their own language, which will keep fresh in their memory circumstances that it were 'devoutly to be wished' should be obliterated from it; and they will eternally reflect on what they were, and what they are; and it is not to be imagined, that the result will abound with friendship, affection, or good wishes, towards the power that has compelled their obedience to its authority.

The *people* of India are inquisitive after knowledge; and I am persuaded the higher orders of them, both Hindoos and Mahomedans, would cheerfully and thankfully send their children to our schools, if they were in situations they could reach, and under those regulations that they should fully understand: they would not require "compulsion," a measure that those who sanction such schools hold in abhorrence. But you say, "the institution itself would arm all India against us*." To refute this assertion, I have only to refer to the *positive establishment* of the institution, *twenty years ago*, in the capi-

* Preface, p. 27.

tals of Tanjore and the Great and Little Marawas, under the direction of Mr. Swartz, whose character you know, and Mr. John Sullivan, with whom you may be unacquainted; I will therefore take the liberty to mention, for your information, that he is a gentleman of a liberal and comprehensive mind, possessed of superior talents and abilities; and that he has a thorough knowledge of the character, genius, and disposition of the natives of India, amongst whom he resided many years. In those countries, it did not "*arm the inhabitants against us,*" or give them the least uneasiness. Here, then, is experience opposed to conjecture. But perhaps you deny the maxim, "that experience teaches." It certainly has not instructed you, although it must be admitted you have changed characters "of late years," as you are now as violent in conducting a prosecution, as you once were in managing a defence.

Those, with whom I have been in the habit of conversing on the subject of the institution, always thought of it favourably, and praised it highly. And, with as much sincere regard and esteem for the people of India, and with as powerful an adherence to your "fixed principle," as you can possibly boast, I think, with Dr. Kerr, that by communicating such liberal knowledge as a Christian may instil into the minds of the native youth, and fix it there by means of English books; the principles of the

Hindooos may be shaken to their foundation, without making any "alarming attack up on their religion." But you honour the reverend doctor on such sentiments, and the inducements that, as he imagines, will prevail with the Bramins to send their children for such instruction to our free schools, by denouncing him, as proposing a cheat and a fraud, and comparing him with the "disciples of Loyola." But such has ever been the language bestowed, by the opposers of Christianity, upon those who have endeavoured to promote its interest. The disciples of our Saviour suffered it, and Dr. Kerr therefore has no right to complain. But, sir, conversant as you were, at one period of your life, with the dictum of the law, you must know that, to establish a *crime*, the *intention* must be previously found criminal; and, in the science of morality, I believe it is a "*fixed principle*," that good cannot originate evil. Let us then try Dr. Kerr, both by the Law and the Gospel. What, then, were his intentions in those suggestions, which unite, in your opinion, *cheating* and *soul fraud*?—They were, to instruct the ignorant in the sacred truths of our religion, leaving it to their own choice to receive or reject them; and thus do a great good to millions, in whose behalf he felt himself interested as a man, a Christian, and as a minister of the Gospel. And what benefit could he have proposed to himself from the

act? No other than that which would arise in his own breast, from conscious rectitude, and the conviction that he had discharged his duty to his God and to his fellow-creatures. From such intentions, so piously informed, no *evil* could possibly result.—It is a received maxim, that when the source is pure, the stream, that immediately issues from it, cannot be corrupt. Hence then it is evident that Dr. Kerr is innocent of the “foul” charge that you had objected to him; unless guilt has in these times reversed its nature, and it is now become a crime to perform a beneficent act with the most virtuous motives!

You are still more severe upon Dr Buchanan than on Dr. Kerr; and your sensibility seems to have been deeply affected by his proposal of “bringing up the *destitute children* of the Hindoos in the Christian religion, by the adoption of them into our Free Schools.” You I dare say know, that in India, and particularly upon the Coast, scarcity frequently prevails; and that famine sometimes occurs. On those melancholy occasions I have witnessed, and possibly so have you, parents selling and otherwise abandoning their children; and I have known that such of those who had fallen into the hands of Mahomedans, were bred Musselmén; for those people are at this day as desirous of making converts as they ever were,

although they are crippled in the compulsory means which they once employed. If I am not misinformed, Tippoo's *Chella* battalions were formed of such children; and that he had agents in the Carnatic, and in other countries, to collect them. Others of those children were obtained by the Portuguese, and became Catholics; and numbers perished of hunger. Is it not then justifiable—nay, is it not our bounden duty—to give shelter and protection to such destitute, helpless, and miserable orphans? and would it not be equally justifiable, and equally our duty, to educate them, at our Free Schools, in the principles of Christianity? For to whatever cast they had belonged, after having partaken of our meals, they never could return to it: so that, were we not to bring them up Christians, they would not have any religion, and our humanity would become a cruelty: we should have saved their lives, that they might be wretched during the whole course of them: they would sink into vice, become abandoned, and be lost for ever!! But such objects thus snatched from a miserable death and an untimely grave, properly instructed in all the duties of a Christian, would become valuable members of society, and of incalculable benefit to the state, as cultivators of the soil, artizans, manufacturers, and in various other employments. In the course of time they would form a dis-

distinct class, like the Syrians in the Travancore country; and we should see a numerous race of our own formation, whose progeny would bless our memory in after ages! So that Dr. Buchanan, in this particular instance, instead of censure, seems entitled to applause; and, although you may continue to withhold it, he will receive it from the benevolent and the just throughout the world. And thus I conclude the subject of the Free Schools; a subject that you would very probably have passed over without a comment, had it not been highly extolled by Dis. Kerr and Buchanan, and the missionaries, as giving a promise of assistance towards converting the natives of India to Christianity.

Of that *conversion* you have spoken long and vehemently, and reprobated, stigmatised, and condemned it; as mischievous and wicked in its purposes, and as impolitic and disastrous in its tendency. You have asserted, that the attempts already made to its advancement, have created "universal alarm, apprehension, and jealousy in the people." This is an assertion that I dispute. And now, what proofs have you to support it? The *onus probandi* rests with you. We will not disturb the Vellore mutiny; that question, as between you and I, is at rest for ever. Have the *people* communicated to government this combination of horror, and claimed its in-

terference to relieve them from the pressure of it? — as that is a channel to redress with which they are well acquainted, and through which they have often passed. Of this you have given an anecdote, in the pompous story you have told of the “young cadet” and the hungry boatmen, whose supper he had polluted * — I wait for your answer. — You are silent! — I will interrogate you upon another point, which may lead to the information I am seeking; Have the provinces *separately* addressed their respective Presidents, collectors, or magistrates, who had shown, by driving two clergymen out of Dacca, that they were well disposed to listen to any complaints against missionaries and their plan of conversion? — What! still silent? — Then I will ask you, for my own conjectures are exhausted, by what means has the sense of the *people*, collectively or provincially, been ascertained? — You are still mute! and “the reason is obvious” — the *people* have never spoken, nor ever perplexed their brain with a thought upon the subject. The “universal dread and alarm,” then, must remain with you, to whom it exclusively belongs. Nor do I conceive that the *people* of India would think themselves much obliged to you, for ascribing to them feelings, that must reflect

reproach upon their liberality, and d'sgrace upon their understanding, if they could possibly know what you have written in relation to them. It is fortunate for you, that in the region of Hindostan, where you are forgotten, your book will never be known.

Similarly textured are the *alarms*, that, as you pretend, have grown out of the encouragement given to the plan "by individuals of great political consequence in the *government of India*, both at home and abroad." *Pray what proof have you that such assistance has been given, by any other individuals than those with whom, as you have unreservedly declared, such a measure would be meritorious? You say, indeed, "In a report of one of the missionary societies, I see that two hundred pounds was remitted to Mr. Udney, a *member of the supreme council of India*, AND TWO CLERGYMEN," to be employed in aid of the translation of the Scriptures†?" But what does this prove? Nothing. Two hundred pounds, we will say nothing of "the clergymen," were remitted to Mr. Udney: but did he himself appropriate that sum as had been required? or did he take any active part in the plans of the society? Did he advance money out of his own funds, or otherwise interfere in promoting those plans? Unless you show something of this kind, you do nothing.

* Obi p 22.

† Pref. p. 18.

As you are well versed in the practice of *supposition*, we will suppose that, instead of Mr. Udney, you had been a member of council; and that the missionary society, whom you have applauded as honorable men, without knowing any thing further of you than from your high station, had remitted to you the sum of two hundred pounds (tho' "two clergymen" are out of the case). How would you have acted? You would not have thrown the money away; that, prudence would have forbid; and you would not have returned it to the missionary society; that, politeness would have resisted. What, then, would you have done with it? I leave the question with you to answer, when and how you please. Again, do you, can you, imagine, that if, so circumstanced, you had actually applied the money as proposed by the missionary society, and that by some very extraordinary and unaccountable means the transaction had reached the knowledge of the *people*, they would have considered you as plotting the ruin of their religion? If they had, "they must be, of all the inhabitants of the globe not absolutely in a savage state, the most contemptible." But they are too intelligent, too liberal, to draw such conclusion from such premises. I have shown that they have no apprehension on the subject of their religion, and I defy you to prove the contrary. It is from the alarm-

ists who are amongst the *Europeans*, and not from the *people of India*, that the plan of conversion has to fear interruption, obstruction, and ruin; for although you say, in your "Prefatory Remarks," that the Rajah of Travancore did not allow those of the Syrian church to convert his Hindoo subjects; yet in your "Observations," you tell us, "that for many centuries Christian missionaries have resided in India, with the *free consent* of the *native princes*, who allowed them to *preach the Gospel*, and make as many converts as they could to the Christian Religion*;" and that, if we copy the example of the native princes, and neither give the missions support, on the one hand, nor discouragement on the other†, no object can be raised to the translation and liberal distribution of the Scriptures; which, on the contrary, must be regarded as highly laudable‡. I give this under your own authority, from the *body* of your pamphlet; and which as it contradicts your "Prefatory Remarks," shows that your opinions are as versatile as your resentments are implacable: the one can readily be accounted for; but the other must rest with your own liberality to be explained.

I am convinced, from the knowledge I have of the *princes and people of India*, that so long as they see themselves protected by Govern-

* Qbs, p. 9.

† Ibid. p. 23.

‡ Ibid. p. 22.

ment in all their rights both *civil* and *religious*, as they now are and always have been, they will not entertain the least jealousy if fifty missionaries, in addition to those already in India, were settled amongst them. I am also convinced, that were the rude vulgar to offer such missionaries violence or insult of any kind, they would, upon a proper representation to those princes, be punished in an exemplary manner. In this fact I am fortified by the character you have given of their uncommon benevolence towards the professors of Christianity; for you show, that the Portuguese in the sixteenth century attempted to plant their religion amongst them by fire and sword, and that in consequence they lost the conquests they had acquired*, yet that, unmindful of their wrongs, and the cruelty and injustice they suffered from such abominable conduct, "the Hindôo governments have returned good for evil: for they permit to the descendants of those Portuguese the free exercise of their religion, nor are they afraid of the exertions of their missionaries†. And if they manifest so much mildness and benevolence towards those whose predecessors had been a scourge and a

* In what part of the Portuguese history does it appear that these people thus acted towards the people of India?—I must refer to the other assertions of the author of "Prefatory Remarks" for an answer.

† Preface, p. 49.

curse to them, what will they not do for persons whose Government has been a happiness and "a blessing to them?" And if they have allowed the missionaries of the former to preach the Gospel amongst them, what will they not do for those of the latter? Humanity operated in the one case; gratitude must dictate in the other.

From such the benign disposition of the native princes of India towards the preachers of the Christian religion, and "the respect in which they hold every religion," is it not a fair conclusion that our missionaries may freely traverse their dominions, "and make as many converts as they can," as long as we leave to them the "free exercise of their religion and their local customs?" Indeed, this is what you fully admit. And what minister of the Gospel, whilst following the divinely meek precepts it breathes, for the sole purpose of transcribing them into the bosoms of the *unbelieving*, would in any manner attempt to infringe that freedom? If such a man should be found, the Government would of course instantly seize and send him to Europe, as a disgrace to the religion he pretended to teach; and the measure would produce the best effect upon the minds of the people, both as to *our* religious principles, and the sentiments of Go-

vernment towards the free exercise of their *own*.

Here I think it necessary that you and I should come to an understanding, as to what we respectively mean by "securing to the people of India the *free exercise* of their religion, laws, and local customs." My conception of it is, that their temples should be sacred; that no person of any other persuasion should dare to enter, or in any way pollute or profane them; nor interrupt or interfere in their processions. If this be your opinion also, I will repeat to you, that such freedom ever has been, and doubtless ever will be, secured to them. Of this the *people* are themselves perfectly satisfied; and will live happy in the consideration, unless some such "wild and visionary" ideas as you have thrown out, should compel them to a belief, as contrary to their disposition as it is to the fact,—that it is intended to abuse their confidence and contrive their ruin, under the mask of friendship; and that no reliance ought to be placed in the assurances of our Government, which professes one thing and intends another. They are not "tremblingly alive" to all the alarms, nor susceptible of all that rankling jealousy touching their religion, as you have painted them; and as they have no cause to be otherwise, we must

view them as “ a passive and submissive people,” amongst whom the plan of conversion may be pursued successfully, even beyond the expectation of those who have thought most favourably of it

You have spoken of their forbearance in one instance, I will state another, although it is in its nature so shocking as to give pain and disgust even in the recital of it. The late Tippoo Sultaun, who united tyranny with bigotry, rendering the one subservient to the other, after having tried every means that artifice and persuasion could devise, to reconcile Hindoos to his Prophet, without success, at length had recourse to violence; and, if my intelligence be correct, the converts thus obtained were not from the *dregs of the people*, but were persons of rank, fortune, and high respectability. Yet such proceedings did not provoke “ *insurrections*”, in his dominions; nor excite any tumult or disorder in the Malatta states, or the territories of any other power by which they were surrounded! Instead of hurling the diabolical despot from his throne, the people remained *passive and submissive*. Whilst I pronounce such conduct the most abhorrent and infernal; I shall not hesitate to avail myself of the fact it holds out, as a refutation of your assertions, that “ the mere preaching the Gospel and the

translation and gratuitous circulation of the Scriptures,' can rouse a people, of such unexampled mildness and resignation, to a general insurrection, and once more involve us in a *Mahratta* war.

When employed upon your "Prefatory Remarks," you perhaps had persuaded yourself, that any assertion from *you* would have a certain influence with the public: you have been in India—they have not; and you conceived that what you wrote they were bound to believe. But, although the public may be unacquainted with the *people* of India, their habits, manners, customs, or religion, which no person, however learned and industrious, can fully comprehend, unless he actually resides amongst them for a series of years; and although they may be led into error by reasoning conceived in plausibility, and introduced by rank and fortune; yet their enlightened minds will easily penetrate the subtlety of art, and the flimsy drapery of sophistry. Their ingenuous and honourable feeling will not endure a charge of *evil intention*, and *wicked design*, against men who profess to conduct others in the path of virtue and truth, until they shall have received a mass of irrefutable facts to support it; and as Christians, they will treat with contempt every accusation which would seek to establish, that

English missionaries and others purpose to convert the natives of India to Christianity by force, as they well know it to be impossible.

And here, sir, let me teach you, what you do not appear to know: Christianity shudders at acts of force and violence: it must convince by argument urged in mildness; and the convert to its doctrines must religiously believe their divine origin, or he will not be received. "Whosoever liveth, and believeth in ME," are the words of our Saviour; and as they must be the guide to those employed in the great work of conversion, force and compulsion must be for ever strangers to their thoughts. Of this truth, at least, the people of India may very soon be assured; and they will then venerate and love, that which they now respect and esteem.

You speak of the *plan of converting* the natives of India, as if it were of yesterday's date, and that it is the novelty of the measure that fills their minds with alarms and apprehension. It is one, however, with which they are intimately conversant; it is an old acquaintance with which they are familiar: they have witnessed its progress with their own existence, and know that their ancestors of very remote ages nourished it. The Syrians have been established amongst them upwards of *sixteen centuries*, and are now incorporated with themselves. Before

the Portuguese conquered any part of India, Christian missionaries had found their way thither, and preached the Gospel to the *people*; from whom they received protection and respect: and I may not be very incorrect, perhaps, in supposing that there are this day, in India, not less than Seven Hundred Thousand Christians, of various denominations! Of these, the large majority are *Roman Catholics*. I do not mean to offer any objection to those people; nor to throw any impediment in the way of their missionaries. They are Christians, and their efforts to convert the natives to Christianity are laudable and estimable; I therefore cordially wish them success; and I devoutly wish success also to every mission, of every other sect of Christians, whether they be of the "Protestant Church, or are Calvinists, Armenian Methodists, Presbyterians, Moravians, or Antinomians"—You see I am no bigot.—And if the Hindoo should not be able to discriminate between those various sects of Christians, he may readily comprehend what "*pure Christianity*" is—its practice will speak for itself, in terms that cannot be mistaken.

Although I have enumerated after you those several branches of Christians*, I do not mean to proceed with you any further in the line

* Pref. 33

you continue respecting them; but shall observe, that they differ more in form than in substance; and that they are united in this sentiment, that "*pure Christianity*" is the stimulus that actuates the whole, although its operations are variously directed.

On the subject of the Catholics, however, I have to make some few observations, more in relation to *yourself*, than to their particular faith. You catch at an expression that had fallen from Dr Kerr, which, as a mere matter of religious opinion, might have escaped your asperities; the more particularly, as you have not thought proper to refute it, and to show that his sense of the number and influence of the Catholics had been erroneously formed. You say, "Of all the inhabitants of the globe, *not absolutely in a savage state*, the most contemptible and most insignificant are the Romanists in India*." This description is so specific, perspicuous, and decisive, that every one who reads must understand it: and the public will admit, that so far Dr. Kerr must appear to be totally wrong; and your apostrophe of "a bare-footed Roman'st" appropriate. But when you speak of the *pomp and show*, and the *saints and images* of the Roman churches†; and "that they have an *immense Church establishment*,

* Pref. 48.

† Ibid. 34.

consisting of *archbishops, bishops, and other dignitaries**; the opinion raised on the integrity of that description totters: and when instructed by you, "that the Portuguese are very numerous on the Coast, the island of Bombay, and in Bengal;" and when it is also known that they have *three* very fine churches at each of our presidencies, and that we have only *one*; that the city of Goa and its dependencies are theirs, and that there are amongst them a number of merchants of great opulence, and men of considerable private fortune; what will the public think of your description, or of you? It was given to confound Dr. Kerr: it has terminated in a defeat of yourself; which, as the general consequence of all your assertions, is not extraordinary.

You signify that the Portuguese of this day are principally the descendants of those men, by whose valour "the crown of Portugal was the first of the European potentates who acquired territorial dominion in India," and that "they do not resemble, either in features or character, their ancestors†:"—that is, they do not resemble the Portuguese who first explored the shores of India: and it would be "most wonderful" if they did, as the principal part (probably ninety-nine out of a hundred) of them have a line of ancestors in the natives of

* Pref. 49.

† Ibid. 48.

India, and are converts that have from time to time been made by the Catholic clergy. The Syrians in the Rajah of Travancore's dominions are of a similar description: some few of whom may possibly have sprung from the original Syrian stock, but the great majority are converts, or the descendants of converts, from the Aborigines of India. This also evinces, that the converts from the natives to Christianity are far more numerous than you had calculated on; and gives another proof that the plan of conversion has not so many difficulties to encounter as you have declared; and that it will not provoke those alarms and apprehensions which you have so repeatedly asserted. So that your Italian *Friend at Bengal* must have misled you, in the information he gave of the converts he had made "in twenty years;" or it is possible that, like many of his brethren, he preferred the ease and good things of this life; and that in the lap of luxury he had become deaf to the mandates of his duty. There are some of the Catholic missionaries who are pious, good men; and I hear this testimony of their worth with grateful pleasure.

The missionaries both of the Catholic and Protestant persuasion, have, to my own knowledge, made *numerous converts* in all parts of India; and they have the greatest facilities open to them to make many more. But

then, you insist that they must be *out-casts* and from the *dregs of the people*; such as the *Hallachores*, and those who associate with them — For a moment I will coincide with you; and then we will consider who these people are. The *Hallachores* are of the lowest description of the Aborigines, “and perform every menial office;” and I know the *Hindoos* will no more unite with them, than they will with Europeans: consequently, there can be no objection to the converting of these. But there is nothing said against their moral character; and their numbers are very considerable. As to the *out-casts*, or those who have suffered a kind of perpetual “excommunication,” they may, notwithstanding the stigma thus affixed by the society to which they once belonged, be men of good morals—as we are told by you, that a *Bramin*, merely for having had a little cow-broth forced down his throat, became an *out-cast*; and all the influence of the Government of Bengal could not obtain his reinstatement. If, then, we should be able to convert such men, so situated, do you not imagine it would be an ample compensation for all the trouble we should take, and the trifling sums we should disburse to that end?

But we will consider the whole of those people to be as depraved in their morals as they are debased by situation: they would still be

MEN: and to render them moral men, by giving to them the lights of Christianity, and prevailing upon them to "*sin no more*," would be the most acceptable offering that could be made to GOD, the Maker of us all, and in whose eye all men are equal, unless distinguished by their acts. Certainly: no one can deny it; and therefore to convert such men, is a work highly worthy of the undertaking, and most honourable to those who give it their support. And may we not, in the progress of converting those men, entertain the hope of prevailing with others, of very different habits, and more respectable situations? Why not? You say it is impossible; because the natives are so strongly attached to their religion, that they would lose their lives in defending it. Admitted: What then? All nations have manifested a similar affection for the same object; and yet many of them have become converts to some other religion, totally different, in all its tenets, rites, and ceremonies, from their own. Is there not a precedent, a very strong one, to be found amongst the ancient Greeks and Romans, the most polished and the most acute people in the world? But there is no occasion for argument, when the page of history furnishes so many and such incontrovertible proofs upon this subject, such as cannot fail to convince the most incredulous, and silence the most determined sceptic.

I will here cursorily remark, that you rate the attachment of the Hindoos to their local customs rather too high. They are not what they were forty years ago. We have since that time *violated* some of their *local customs*—and yet they remained passive. It was a violence, it is true, that humanity led to; yet it still was a violence. I allude to the horrid custom of burning women to death on the funeral piles of their deceased husbands. Formerly a Bramin would not approach the door of a gent e-
 • man's house when he was at dinner, lest he should be contaminated by the effluvia of the meats on his table: now he will, if permitted, sit down in the same room with the utmost indifference. At the period alluded to, they showed a disinclination to enter upon the topic of their religion: now they discuss it freely,
 • and will candidly acknowledge a number of its gross absurdities.

Upon the whole, I am convinced that, so soon as the principles of our religion shall have been judiciously explained to them, they will see and confess the fallacy of their own.

I have read the letter from Mr. Twining, addressed to the Chairman of the Court of Directors, to which in your “Prefatory Remarks” you have referred your readers; and although I have not the pleasure of being known to that gentleman, I respect both his

head and his heart. I am fully persuaded that his motives were pure; and that he wrote from his impressions. Of his candour and liberality, those who were present at the last general Court of Proprietors can bear the most pleasing testimony. He acknowledged an error, in surmising that the letter from the Rev David Brown, of which he has given an extract, had been addressed to the deputy chairman; and the manner in which he apologised on the occasion, showed that he felt what he expressed. He neither *accuses* nor *reviles* any man. He states circumstances that he had "lately heard," and which had alarmed him for the safety of India: and he reasons upon them hypothetically and ingenuously: his language is at once manly and energetic, mild and conciliatory. I hope ere this he will have been convinced that his information was inaccurate; and that he has no longer any cause for retaining the apprehensions it had awakened in his breast.

As connected with his letter, and indeed the principal occasion of it, Mr. Twining has given extracts from letters and books that have relation to the Bible Society, and has slightly commented upon both; but as you have gone over the same ground, and descanted upon it much more at large, I shall again address myself to you; from whom I learn, that in India the mission-

aries, and the liberality of the Bible Society, can produce nothing but mischief*. Yet “you believe the Bible Society sincere in their professions that they abhor persecution for conscience’s sake †.” Now those who abhor persecution in matters of religion must be men of liberal sentiments, and would, in consequence, revolt at the idea of interfering in the religious rites and customs of others. And this being the only point of your consideration, how do you maintain your assertion? You answer, because they assist the missionaries ‡. But this will not suffice; because, turning from your “Prefatory Remarks” to your “Observations,” I find this passage: “Dr. Buchanan says that the four Gospels have been translated and liberally distributed. If that has been done at the expense of the Bible Society of England, or of the other religious societies of Europe, the measure was laudable§.” Again, then, you are self-condemned.

But not content with the efforts you had made to injure the Bible Society, by villifying their acts in India; and as if you felt a secret monitor within, warning you, that the shaft you had there thrown at them had recoiled upon yourself; you fly off to Spanish America, and represent that either the *British* or *foreign* “Bible

* Pref. 11. † Ib. 16. ‡ Ib. 49. § Obs. 22.

Society" had sent a missionary to Buenos Ayres, "as soon as they heard of the capture of that city; which," you assert, "was a *most flagrant violation of the public faith**. Of this assertion, what proof have you? How do you know that either of the Bible Societies had sent a missionary to Buenos Ayres; or whether there actually was any protestant missionary there? Again, and this is the only important part, How was the sending out such missionary, if one was actually sent, "a *most flagrant*," or any "*breach of the public faith*?" Where is your proof? You have none! And this, I am constrained to repeat, is the winding up of all your assertions!.

From assertion you once more resort to insinuation, and argue that "the universal hatred of the Spaniards, of which the general and admiral complain, is *more likely* to have been caused from the policy of sending out a Protestant missionary, than by any other circumstance†." You, sir, have often surprised me, by the boldness with which you have uttered unfounded assertions, and your pertinacity in repeating illiberal insinuations; but your conduct in the present instance excites my wonder and astonishment, and must draw down upon you the indignation and resentment of every ho-

* Pref. 70. † Obs. 51.

nourable mind. I know not how to class it—It is monstrous! The most vindictive *malice* infuriated by passion, and resolved on the darkest designs, could not have adopted more corresponding means. Let me, however, ask, what circumstance have you to offer, that can give the colouring of possibility to what you would establish as a probability? The expedition is returned from Buenos Ayres: Have you made any enquiry amongst the officers who were employed upon it? They are men of honour and integrity, and you might have obtained from them intelligence on which you could have depended. I reiterate, did you ask any of those, whether it was probable, or possible, that a Protestant missionary had been sent to Buenos Ayres? and if he had, whether he could have induced all the reproaches with which the Spaniards loaded our troops, and of which the General and Admiral complain? No! no! You knew that a question upon the subject would have confounded you, and that those to whom it had been directed would have supposed that you either intended to insult them, or that you were an object of their compassion as suffering under a privation of your reason.

Again, shifting your ground, you once more make positive assertion, that the British and Foreign Bible Societies, had we regained possession of Buenos Ayres, would equally have

violated the public faith, by sending out Bibles in the Spanish or American language to that city *! Had your evil star exerted all its powers to demonstrate to the world that you are blinded by your prejudices, and hurried away by your resentments against those whom you have undertaken to persecute, it could not have stimulated you to a more effectual mode. Your rancour is never to be satisfied, although you sacrifice to its cravings every thing that is dear in individual consideration, every thing that is valuable in general estimation. Your passion raging, instead of diminishing by the continued violence of its exertions, rises higher and higher. I pray you to watch over it, lest it should prove fatal to yourself. You who have been in India, must have seen the scorpion destroy itself by its own venom †. I make you a present of the fact: you will know how to apply it.

And is it for you, sir, to talk of “counteracting the benevolent designs of the Almighty ‡,” or of the perversion of a passage in the Gospel, which inculcates the doctrine of “peace on earth, and good will amongst all men §?”—you,

* Preface, p. 70.

† It is amongst the tricks of boys in India, to surround a scorpion by a distant fire of charcoal. The animal, naturally irritable, finding himself thus confined, becomes outrageous, and actually stings himself to death.

‡ Pref. 19. § Ib. 70.

who insult the essence of the Divinity, by endeavouring to destroy the harmony of his creatures, and to prevent the fulfilment of his commands? Oh fie. Oh fie

Your comparison of the conduct of the Bible Society at Buenos Ayres with that of James the Second * in England, like an anecdote you give of Sir Robert Murray Keith—"one Tuesday at the drawing-room, in your presence,†"—could not, as it appears to me, have been introduced for any other purpose than to announce, that you have read history, and that you have been at court. What progress you made in the former, I dare not hazard a conjecture; but I may venture to say, that you did not profit, as you might have done, by the latter—Our gracious sovereign is a devout *Christian*, and his great Grandfather patronised that zeal which you condemn.

In a former part of my letter I have observed, that you had unaccountably connected the Bible Society and the missionaries in India, as if the one acted under the orders, or were somehow subject to the controul of the other. Your intention is obvious; but it is easily defeated. They are totally separate and distinct from each other. Those missionaries are under the Missionary Societies, who appoint them to their

* Pref. 59.

† Ibid. 21.

respective stations, and give them instructions for the rule of their conduct; and if you will take the trouble to examine the "Statement of the Committee of the Baptist Missionary Society," to which I have before referred, you will learn that those instructions are in the pure spirit of philanthropy and toleration. They prohibit the missionaries from "attacking the prejudices of the natives, by exhibiting with acrimony the sins of their gods; and enjoin them, "to treat those natives with gentleness and affection, knowing that the real conquests of the Gospel are those of love." The sphere of the Bible Society may be understood from their own designation. The Bible Society have no connexion with any other body; nor are they concerned in distributing religious tracts. Their particular province is in relation to the Holy Scriptures—that sacred volume, which you have treated with a levity of expression, that you may reconcile to your own feelings, but which the public must abhor. Every society have their own rules: the Bible Society have theirs; and which, together with the plan of their institution, are already before the public. In those, their reasons, objects, and principles are explained, and the public have given to them their approbation. There is also a pamphlet lately published by the Rev. Mr.

not have been understood or read by the *people*, as "they cannot speak a word of English." How then could these writings have produced any effect upon their mind? Believe me, sir, the reverend doctor, when in the seclusion of retirement he shall scan his actions, and compare them with the views in which they were employed, will not find his tranquillity half so much disturbed on his own, as he will upon your account. He will find consolation in those Scriptures, the comforts of which it has been his anxious wish to diffuse in the hearts of others; but where, he will exclaim to himself, will you, who have sneered at them, find it?—for such are the feelings of a Christian towards a fellow-creature—Conscience sometimes sleeps, but it is also sometimes awake; and when yours quits its slumbers, you may find it infinitely more alarming and terrible in its operations upon your feelings than the preaching of the Gospel, and the translation and gratuitous circulation of the Scriptures, could possibly have produced among the *people* of India, who "most fortunately," as I have repeatedly shown, were never troubled with a thought upon the subject.

Dr. Buchanan and the reverend Mr. Brown have been removed, as you had been informed, from their respective offices of provost and