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A LETTER,
TO THE
CHAIRMAN
OF THE
EAST INDIA COMPANY,
ON THE
DANGER OF INTERFERING
IN THE
Religious Opinions of the Natives of India;
AND ON THE VIEWS
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY,
AS DIRECTED TO INDIA.

By THOMAS TWINING,

LATE SENIOR MERCHANT ON THE COMPANY'S BENGAL ESTABLISHMENT.

THIRD EDITION.

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Preface to the Third Edition.

I LITTLE expected that the following letter, written and published without communication with any person whatever, and by a stranger to almost every proprietor of East India Stock, would be imputed to *party* considerations—to motives of *party* resentment towards certain individuals, and of *party* hostility towards the East India Company. I shall not attempt to remove such ungenerous impressions. As it is, however, my intention, in concurrence with many most respectable proprietors, to submit the dangerous proceedings exhibited in the following pages, to the consideration of a general court, I will take this opportunity of declaring, publicly, to every proprietor, and to those proprietors, in particular, who are, it seems, supposed capable of acting from *party*

PREFACE.

views, that I desire no vote, and no support, but such as shall be dictated by a conscientious regard for the happiness and rights of our eastern subjects, and by an honest determination to oppose measures, involving the extinction, not only of the East India Company, but of the British Empire in India.

P. S. Sincerely desirous that the Proprietors should be put in possession of every argument that can be advanced in support of the opposite side of the important question which they will shortly be called upon to decide, I have, on *that* account, just perused, with entire satisfaction, the Rev. Mr. Owen's Answer to the following letter. Whether, therefore, Mr. Owen's observations shall remove or confirm the impressions which the following pages may have produced, I shall feel equally indebted to the exertions of the reverend Gentleman.

TO

EDWARD PARRY, Esq.

CHAIRMAN of the EAST INDIA COMPANY.

SIR,

It is with a degree of reluctance, surpassed only by the deepest sense of duty, that I intrude upon your attention. Had there been a general court assembled at this time, I should, probably, have chosen that occasion to deliver my opinion upon the subject of this letter: but that opportunity not offering, there can, I conceive, be no material irregularity in having recourse to the only remaining mode of communication that presents itself. Sir, with infinite concern and alarm, I have lately heard of proceedings, which convey to my humble apprehension, evidence of a strong disposition, in a quarter too, where, above all others, it's existence is most to be dreaded, to interfere in the

Religious Opinions of the native inhabitants of India. It is, Sir, upon this important subject that I address you. I shall be sorry, in the course of my remarks, to make any observation likely to give pain or offence to any gentleman whatever: particularly to gentlemen for whose private virtues, and eminent talents, and exalted stations in the public service, I feel a great degree of respect: but, Sir, my duty compels me to notice certain transactions, most immediately, most intimately, and, I fear, most dangerously, connected with the safety of our possessions in India.

I must then, Sir, observe, that my fears of attempts to disturb the Religious Systems of India, have been especially excited, by my hearing that a Society exists in this country, the "chief" object of which is the "universal" dissemination of the Christian Faith; particularly amongst those nations of the East to whom we possess a safe facility of access, and whose minds and doctrines are known to be most obscured by the darkness of infidelity. Upon this topic, so delicate and solemn, I shall, for the present, make but one observation. I shall only observe, that if a society having such objects in view, does exist, and if the leading members of that

Society are also leading members of the East India Company; and not only of the East India Company, but of the Court of Directors; nay, Sir, not only of the Court of Directors, but of the Board of Control; if, I say, these alarming hypotheses are true, then, Sir, are our Possessions in the East already in a situation of most imminent and unprecedented peril; and no less a danger than the threatened extermination of our eastern sovereignty, commands us to step forth, and arrest the progress of such rash and unwarrantable proceedings.

I shall now state the principal grounds of my suspicion and anxiety.

EXTRACTS from the REPORTS, and from Letters therein contained, of the Committee of the "British and Foreign BIBLE SOCIETY."

"The accession of the names of the *President** and *Vice-Presidents*, since the last Ge-

First Report, p.6.

* The President is Lord Teignmouth, late Governor-General of India, and now a member of the Board of Control: Mr. Grant, at present Deputy-Chairman of the East

“ neral Meeting, will at the same time evince,
 “ that your Committee have not been inatten-
 “ tive to the charge assigned to them, of pro-
 “ curing for the Society suitable patronage.”

1st. Rep.
 page 14.

“ A correspondence has been opened by your
 “ Committee, with some gentlemen at Fort
 “ William in Bengal, and the plan and regula-
 “ tions of the Society have been communicated
 “ to them.”

“ Having been informed that a manuscript
 “ version of the New Testament, in the Chinese
 “ language, was deposited in the British Museum,
 “ your Committee were led to indulge an ex-
 “ pectation, that it might afford to the Society,
 “ the means of introducing the knowledge of
 “ divine truth, in the Chinese empire. Their
 “ attention was therefore directed in the first
 “ instance, to procure from gentlemen conver-
 “ sant with the Chinese language, the most

India Company, and, of course, successor to the chair, next
 year, is one of the Vice-Presidents. Mr. Thornton, also,
 the Director, is one of the most distinguished members of
 the Society. Mr. Thornton's brother is Treasurer to the
 Society. Certainly, as far as respects *Indian* Conversion,
 the Society could not have had more “suitable patronage.”

“ accurate information respecting the contents
 “ of the manuscript. Your Committee at the
 “ same time, on a supposition that it might
 “ answer to the description received of it, made
 “ enquiries as to the expence, attending the
 “ printing of a certain number of copies of it,
 “ and that no procurable information might be
 “ wanted, applied also to Sir George Staunton
 “ for his opinion on the practicability of circu-
 “ lating the Holy Scriptures in China, as well as
 “ respecting the proper channels, through which
 “ it should be attempted. The departure of Sir
 “ George Staunton from London, preparatory to
 “ his embarkation for China, having taken place
 “ before the application on the part of the Soci-
 “ ety reached him; your Committee, have been
 “ deprived of the benefit of that information
 “ which they solicited, but are not without
 “ hopes of being hereafter favoured with it.”

“ The Society shall, according to its abi-
 “ lity, extend its influence to other coun-
 “ tries, whether Christian, Mahometan, or Pa-
 “ gan.”

1st. Re-
 port p. 25

“ *Extract of a Letter from the Rev. Mr.*
 “ *CAREY, chief Minister of the Baptist Mission*

“ in the East Indies, communicated by the Secretary of that Mission. Dated Calcutta, Feb. 27, 1804.”

“ We have engaged in a translation of the sacred Scriptures into the Hindostanee, Persian, Maharathta, and Oottul languages; and intend to engage in more. Perhaps so many advantages for translating the Bible into all the languages of the East, will never meet in any one situation again, viz: A possibility of obtaining learned natives of all these countries a sufficiency of worldly good; things, (with a moderate degree of annual assistance from England), to carry us through it; a printing office; a good library of critical writings; a habit of translating; and a disposition to do it. We shall, however, need about a £1000 per annum for some years, to enable us to print them; and with this it may be done in about fifteen years, if the Lord preserve our lives and health.”

2nd. Rep. page 133.

“ It may be satisfactory to the Society to be informed, that a commencement has been made in Bengal in translating the Scriptures into the Chinese language with ad-

“ vantages unattainable in this country. This information is given upon the authority of the Reverend Dr. Claudis Buchanan, one of the chaplains of the Presidency of Fort William in Calcutta; and from the date annexed to the Dedication of his Memoir, it appears that in March last year, the Book of Genesis and the Gospel of St. Matthew were in the course of translation, and some chapters of each had already been printed. Nor will it be uninteresting to learn from the same Memoir, that “ under the auspices of the College at Fort William, the Scriptures are in a course of translation into the languages of almost the whole continent of Oriental India.”*

“ O my highly-respected and beloved friends, let us rejoice in the prospect of that glorious day in which the great Shepherd and Bishop of Souls will gather together all his sheep; when the first-born Brother will col-

Appx. to 2nd. Rep. page 160.

* Vide Dr. Buchanan's Memoir, p. 81. The funds for this work are (we understand) to be chiefly, if not intirely, derived from the contributions of Christians in Europe.”

“lect all the dispersed children of God; and
 “*from all nations and religions, languages and*
 “*kingdoms*, of this world, will bring some as
 “ trophies of his triumph on the cross.”

3rd. Rep. “Your Committee, reverting to the notice
 page 9, “in their last Report, that under the auspices
 10, 11. “of the College at Fort William in Bengal,
 “the Scriptures were in a course of transla-
 “tion into the languages of almost the whole
 “continent of Oriental India, and having re-
 “ceived information that the assistance of this
 “Society would greatly contribute to forward
 “this most laudable and important undertak-
 “ing; resolved for such purpose, to place
 “the sum of £1000 at the disposal of the
 “*Calcutta Corresponding Committee*, which has
 “been duly informed of the resolution.”

3rd. Rep. “By a communication very recently re-
 page 21. “ceived from the Reverend David Brown, Pro-
 “vost of the College of Fort William, your
 “Committee are in possession of specimens,
 “partly printed and partly manuscript, of trans-
 “lations into ten of the Oriental languages,
 “among which are the Shanscrit and the Chi-
 “nese. These translations are in different de-

“grees of forwardness, and to their comple-
 “tion nothing is now wanting, under the
 “Divine blessing, but funds sufficiently am-
 “ple.”

“Your Committee, in consideration of this
 “important intelligence, have been induced
 “to increase the original donation by the ad-
 “dition of another £1000.”

“A proposal having been made to your
 “Committee from the Edinburgh Missionary
 “Society, to assist them in procuring Arabic
 “types and a supply of paper for the pur-
 “pose of printing an edition of the New
 “Testament in the Turkish language, under
 “the direction of their missionary Mr. Brun-
 “ton, at Karass on the borders of the Cas-
 “pian Sea; and this proposal having been
 “accompanied with a representation from their
 “correspondents, that the Turkish language is
 “spoken from the banks of the Wolga to the
 “borders of the Euxine; your Committee,
 “after mature deliberation upon all the cir-
 “cumstances of the case, resolved to supply
 “a fount of Arabic types to be cast by Messrs.
 “Fry and Co. of London, and also paper.”

“ sufficient for 5000 copies of the proposed
 “ Testament. To the adoption of this reso-
 “ lution they were partly influenced by the
 “ consideration of that liberality with which
 “ their brethren in Scotland have contributed
 “ to the funds of your Society; but CHIEFLY
 “ BY THE PROSPECT OF FURNISHING THE CHRISTIAN
 “ SCRIPTURES in a language they understand,
 “ TO A PEOPLE OCCUPYING SO LARGE A PORTION
 “ OF COUNTRY, and LIVING UNDER THE DEGRADING
 “ DOMINION OF MAHOMEDAN SUPERSTITION.”

3rd. Rep. page 21.

“ It is the peculiar honour of the British
 “ and Foreign Bible Society, that ITS EXER-
 “ TIONS HAVE AN UNLIMITED RANGE; and that
 “ they are directed to circulate the doctrines of
 “ Inspiration AMONGST FOREIGN NATIONS, whether
 “ near OR REMOTE; whether Christian, MAHO-
 “ MEDAN, OR PAGAN. The spirit of emulation
 “ which it has excited on the Continent, and
 “ the activity which it has called forth at home
 “ and abroad, prove the value of its example,
 “ and the POWER OF ITS INFLUENCE in produc-
 “ ing effects of the utmost importance to the
 “ interests of Christianity.”

3rd. Rep. page 22.

“ Whether the sphere of its operations be
 “ measured from North to South, from Iceland

“ to the Cape of Good Hope, and Van Die-
 “ man's Land; or from East to West, from
 “ HINDOSTAN* and the SHORES OF THE CASPIAN,
 “ to Buenos Ayres and the Lakes of North
 “ America, THE RANGE IS IMMENSE; and your
 “ Committee are fully justified in repeating
 “ an assertion in their last Report, “ that
 “ THEY SEE NO OTHER LIMITS TO THE BENEFICIAL
 “ OPERATION OF THE INSTITUTION THAN THAT
 “ WHICH ITS FUNDS MAY PRESCRIBE.”

“ *Extract of a Letter from the Rev. David* Appen-
 “ *Brown, Provost of the College of Fort Wil-* dix to 3d.
 “ *liam. Dated Calcutta, 13th Sep. 1806.* Report.

“ My dear Sir,

“ I BELIEVE no plan for the diffusion of true
 “ religion was ever formed, from the begin-

* As I perform the painful task of transcribing these passages, my mind is oppressed with dread and astonishment. I have lived in India, in what have been supposed to be dangerous times. I have seen our security threatened by the most formidable force from *without*; I have seen it more seriously threatened by weakness from *within*: but never, Sir, have I seen any danger so alarming, as that which I am now submitting to your attention.

“ ning of the world, that embraced so wide a
 “ scope, or met with such general approbation,
 “ as that of the British and Foreign Bible
 “ Society.

“ On coming down this morning from Se-
 “ rampore, I requested the Missionaries* to send
 “ me a few specimens of their labours, whe-
 “ ther in the press or in manuscript, to be
 “ forwarded to you by the packet which closes
 “ this day.

“ They have sent me the following :

“ 1. Shanscrit. Two first Gospels will be
 “ ready by the end of this year.

“ 2. Bengalee. This is a new and most ad-
 “ mirable translation of the whole Scriptures.

“ 3. Mahratta. The four Gospels are print-
 “ ed off.

* I know not who these Missionaries may be, but this letter proves their intercourse with the British and Foreign Bible Society. With this evident connexion with missionaries in India, and with the devoted co-operation of Mr. Brown, and Mr. Buchanan, gentlemen holding the highest ecclesiastical situations in India, and Provost and Deputy-Provost of the College at Fort William, the Society may well speak of the “ power of it's influence.”

“ 4. Orissa. A sheet from the press not
 “ corrected. This work is in great forwardness.

“ 9. Persian. (Book of Psalms is finished.)

“ 10. Chinese.

“ Mr. Professor Lassar has sent me three
 “ Chinese specimens, with a letter in the same
 “ language, the work of his own head and
 “ hand.

“ As the above little specimens are the
 “ hasty production of this morning, I do not
 “ recommend them to severe criticism, but Mr.
 “ Lassar is a thorough Chinese, and will do the
 “ great work of translating the Scriptures in-
 “ to that language, if it pleases God to spare
 “ his life five or six years. He reads every
 “ thing in the language as readily as you do
 “ English, and writes it as rapidly.

“ The other manuscript specimens are in a
 “ rough state, and not fit to be submitted to
 “ critical inspection.

“ The Shanscrit and Chinese (apparently the
 “ most difficult of access) are discovered to be
 “ the most practicable of all the languages yet
 “ undertaken.

- " In manuscript
- " 5. Telinga.
- " 6. Shanscrit Hindoostanee.
- " 7. Delhi Hindoostanee.
- " 8. Guzerattee.

" The first answers to Greek, as face an-
 " swers to face in a glass. The translation
 " will be perfect, while it will be almost ver-
 " bal. A Shanscrit edition of the Gospels will
 " be published with the Greek on the oppo-
 " site page, as soon as we can procure Greek
 " types. You will find the verb in the
 " corresponding mood and tense, the noun
 " and adjective in the corresponding case and
 " gender. The idiom and government are the
 " same: where the Greek is absolute, so is
 " the Shanscrit; and in many instances the
 " primitives or roots are the same. This will
 " exhibit a curious phenomenon to the learn-
 " ed in Europe.

" While I am writing, Mr. Carey has sent
 " to the College, for the Honourable Court
 " of Directors, 40 copies of his Shanscrit gram-
 " mar, just published, containing 1014 pages
 " in quarto.

" I have given you the above information,
 " my dear Sir, merely to convince you, that
 " we are not indifferent to *the cause in which*
 " *you are engaged.* But for a more accurate
 " and satisfactory account you must wait till
 " the end of the year, when the First Report
 " will be published.

" I am with sincere regard,
 " my dear Sir,
 " most truly yours."

" Though most of these (Mahometan) priests Appx. to 3rd. Rep. page 22.
 " understand a little Arabic, and make a shift
 " to read the Koran in that language, yet few
 " of them except where the Arabic is spoken,
 " understand it sufficiently to enable them to
 " read any other book in that language.

" On this account, a translation of the Scrip-
 " tures into Turkish is most desirable, and more
 " calculated perhaps than any other measure
 " TO HASTEN THE DOWNFALL OF THAT
 " DEGRADING AND BLOODY SUPERSTI-
 " TION, WHICH NOW FOR A LONG SE-
 " RIES OF AGES HAS OVERSPREAD SO
 " LARGE AND POPULOUS A PORTION OF
 " THE GLOBE."

Extracts from Mr. BUCHANAN'S Memoir, referred to in the Society's REPORTS.

Page 23. " As for extreme delicacy toward the superstition of the HINDOOS, THEY UNDERSTAND IT NOT. Their ignorance and apathy are so extreme, that NO MEANS OF INSTRUCTION WILL GIVE THEM SERIOUS OFFENCE, EXCEPT POSITIVE VIOLENCE."

Page 26. " To disseminate new principles among the natives of Hindostan is not difficult. They are less tenacious of opinion than of custom."

Page 27. " TO DISSEMINATE THE PRINCIPLES OF THE CHRISTIAN RELIGION and morals THROUGHOUT THE PROVINCES UNDER OUR DOMINION, IS CERTAINLY VERY PRACTICABLE."

Page 29. " The Christian Religion attaches the governed to the governors; and facilitates our intercourse with the natives. There can never be confidence, freedom, and affection between the people and their sovereign, where there exists a difference in Religion."

" The Christian Religion is inculcated on Page 29. account of its eternal sanctions; and the solemn obligation of Christians to proclaim them, whenever an opportunity shall be afforded by Providence of doing it with probable success; it being by no means submitted to our judgment, or to our notions of policy, whether we shall embrace the means of imparting Christian knowledge to our subjects or not; any more than it is submitted to a Christian father, whether he shall choose to instruct his family or not."

" The question of policy, regarding the in- Page 30. struction of our native subjects, the Mahometans and Hindoos, is to be determined by the consideration of their moral state."

" The Mahometans profess a religion, which has ever been characterised by political bigotry and intemperate zeal. In this country that religion still retains the character of its bloody origin; particularly among the higher classes. Whenever the Mahometan feels his religion touched, he grasps his dagger. This spirit was seen in full operation under Tippoo's government; and it is not now extin-

“guished. What was the cause of the alarm
 “which seized the English families in Bengal
 “after the late massacre of our countrymen at
 “Benares, by the Mahometan chiefs? There
 “was certainly no ground for apprehension;
 “but it plainly manifested our opinion of the
 “people.—We have consolidated our Indian
 “empire by our power; and it is now impreg-
 “nable; but will the Mahometan ever bend
 “humbly to Christian dominion? Never, while
 “he is a Mahometan.”

Page 30. “Would it not accord with the dictates of
 “the soundest wisdom to allow Christian schools
 “to be established, where the children of poor
 “Mahometans might learn another temper;
 “the good effects of which would be felt,
 “before one generation pass away? The adult
 “Hindoo will hardly depart from his idol, or
 “the Mahometan from his prophet, in his old
 “age; but their children when left destitute,
 “may be brought up Christians, if the British
 “parliament please.”

Page 31. “No where is the bigotry of this intolerant
 “faith nursed with more tenderness than in
 “British India. While it is suffering concussion

“in every other part of the world, even to Mecca,
 “its centre, (as by a concurring providence,
 “toward its final abolition,) here it is fostered
 “in the peaceful lap of Christian liberality.

“A wise policy seems to demand that we
 “should USE EVERY MEANS OF COERCING* THIS
 “CONTEMPTUOUS SPIRIT OF OUR NATIVE SUBJECTS.”

“At present, there is no natural bond of Page 26.
 “union between us and them. There is no
 “thing common in laws, language or religion;
 “in interest, colour or country. And what is
 “chiefly worthy of notice, we can approach
 “them in no other way than by the means of
 “our religion.”

“The moral state of the Hindoos is repre- Ibid.
 “sented as being still worse than that of the
 “Mahometans.”

“The Hindoos have no moral gods. The
 “robber and the prostitute lift up their hands

* Gracious Heaven! what sentiments are here sent forth
 amidst the population of our provinces in India!

“ with the infant and the priest, before an hor-
“ rible idol of clay painted red,” &c.

Page 33: “ You will sometimes hear it said that the
“ Hindoos are a mild and passive people.
“ They have apathy rather than mildness ;
“ their hebetude of mind is, perhaps, their
“ chief negative virtue. They are a race of
“ men of weak bodily frame, and they have
“ a mind conformed to it, timid and abject
“ in the extreme. They are passive enough
“ to receive any vicious impression.”

Page 34. “ Independently of their superstitious prac-
“ tices, they are described by competent jud-
“ ges as being of a spirit vindictive and
“ merciless ; exhibiting itself at times in a
“ rage and infatuation, which is without ex-
“ ample among any other people.

Page 36. “ The people are destitute of those prin-
“ ciples of honesty, truth, and justice, which
“ *respond* to the spirit of British administra-
“ tion ; they have not a disposition which
“ is *accordant* with the tenor of Christian
“ principles. No virtues, therefore, no ta-
“ lents, or local qualification of their govern-

“ ors can *apply* the most perfect system of
“ government with full advantage to such
“ subjects. Something may be done by civil
“ institution to ameliorate their condition,
“ but the spirit of their superstition has a
“ continual tendency to deterioration.

“ The European who has been long resi- Page 36.
“ dent in India, looks on the civilization of
“ the Hindoos with a hopeless eye. Despair-
“ ing, therefore, of intellectual or moral im-
“ provement, he is content with an obse-
“ quious spirit and manual service. These he
“ calls the virtues of the Hindoo ; and, after
“ twenty years service, praises his domestic for
“ his *virtues*.”

“ It is certain that the morals of this peo- Page 37.
“ ple, though they should remain subject to
“ the British government for a thousand years,
“ will never be improved by any other means
“ than by the principles of the Christian re-
“ ligion. The moral example of the few
“ English in India cannot pervade the mass
“ of the population. What then is to be ex-
“ pected as the utmost felicity of British ad-
“ ministration for ages to come? It is this,

“ that we shall protect the country from invasion,
 “ and grant to the inhabitants to manufacture
 “ our investments in solemn stillness, buried
 “ in personal vice, and in a senseless idolatry.”

Page 38. “ Providence hath been pleased to grant to
 “ us this great empire, on a continent where,
 “ a few years ago, we had not a foot of land.
 “ From it we export annually an immense
 “ wealth to enrich our own country. What,
 “ do we give in return? Is it said that we
 “ give protection to the inhabitants, and ad-
 “ minister equal laws? This is necessary for
 “ obtaining our wealth. But what do we give
 “ in return? What acknowledgement to Pro-
 “ vidence for its goodness has our nation ever
 “ made? What benefit hath the Englishman
 “ ever conferred on the Hindoo, as on a
 “ brother? Every argument brought in sup-
 “ port of the policy of not instructing the
 “ natives our subjects, when traced to its
 “ source, will be found to flow from prin-
 “ ciples of Deism, or of Atheism, or of Po-
 “ lytheism, and not from the principles of
 “ the Christian religion.”

Page 39. “ If there be a hope that they will be

“ civilized, when is it to begin, and by whom
 “ is it to be effected? ”

“ No Christian nation ever possessed such
 “ an *extensive* field for the propagation of the
 “ Christian faith, as that afforded to us by
 “ our influence over the hundred million na-
 “ tives of Hindoostan. No other nation ever
 “ possessed such *facilities* for the extension of
 “ its faith as we now have in the government
 “ of a passive people; who yield submissively
 “ to our mild sway, reverence our princi-
 “ ples, and acknowledge our dominion to be
 “ a blessing. Why should it be thought in-
 “ credible that Providence hath been pleased,
 “ in a course of years to subjugate this East-
 “ ern empire to the most civilized nation in
 “ the world, *for this very purpose?* ”

“ The progressive civilization of the Hin- Page 40.
 “ doos will never injure the interests of the
 “ East India Company. But shall a Christian
 “ people, acknowledging a Providence in the
 “ rise and fall of empires, regulate the policy
 “ of future times, and neglect a present du-
 “ ty; a solemn and imperious duty: exacted
 “ by their religion, by their public princi-

“ ples, and by the opinion of the Christian
“ nations around them! Or can it be grati-
“ fying to the English nation to reflect, that
“ they receive the riches of the East on the
“ terms of chartering immoral superstition!

“ No truth has been more clearly demon-
“ strated than this, that the communication of
“ Christian instruction to the natives of In-
“ dia is easy; and that the benefits of that
“ instruction, civil as well as moral, will be
“ inestimable; whether we consider the happi-
“ ness diffused among so many millions, or
“ their consequent attachment to our govern-
“ ment, or the advantages resulting from the
“ introduction of the civilized arts. Every
“ thing that can brighten the hope or ani-
“ mate the policy of a virtuous people or-
“ ganizing a new empire, and seeking the
“ most rational means, under the favour of
“ heaven, to ensure its perpetuity; EVERY
“ CONSIDERATION WE AVER, WOULD PERSUADE US
“ TO DIFFUSE THE BLESSINGS OF CHRISTIAN KNOW-
“ LEDGE AMONG OUR INDIAN SUBJECTS.”

HERE, Sir, ends the second chapter which
Mr. Buchanan has devoted to this subject, and
here, Sir, my extracts from his work must
terminate, for I really cannot cut open the
leaves which contain the sequel of such san-
guinary doctrine. Again, and again, Sir, I
must insist upon the extreme danger to our
very existence in India, from the disclosure
of such opinions and views to the native in-
habitants of that country.* Let Mr. Brown,
and Mr. Buchanan, and their Patrons at Clap-
ham and Leadenhall-street, seriously reflect
upon the recent catastrophes of Buenos Ayres,
Rosetta, and Vellore; and let them beware
how they exite that “rage and infatuation
“ which competent judges describe as with-
“ out example among any other people.”

Page 34,
Mr. Bu-
chanan's
Memoir.

* What must the natives of India think, when they shall know, as most assuredly they will, that Mr. Buchanan has been permitted to engage the national Universities of this country, in discussing and determining, *the best means of diffusing the Christian Religion through India*. It is a fact, and, I think, a most improper, and a most alarming fact, that the Vice Provost of the Company's college at Fort William, has actually bestowed a prize of £500, at each of the Universities, for the best dissertation on the following question; viz. “WHAT ARE THE BEST MEANS OF CIVILIZING THE SUBJECTS OF BRITISH INDIA, AND OF DIFFUSING THE LIGHT OF THE CHRISTIAN RELIGION THROUGH THE EASTERN WORLD”!

Having placed the foregoing circumstances,—the grounds, as they appear to me, of seasonable suspicion, and just alarm—before you, Sir, the Chairman of the East India Company, I have, I believe, done all that a mere Proprietor of Stock has it in his power to do. With you, Sir, and the Gentlemen who are appointed, with you, to watch over, and direct, the affairs of the Company, rests the power of further enquiry into these serious matters, and the application of such measures as the issue of further enquiry may appear to demand.

In the course of my remarks I have felt sincere regret in animadverting upon the conduct of persons, most of whom I know personally, all of whom I much respect, and towards some of whom I feel a sense of personal obligation: but, Sir, that which I may, perhaps, be allowed to call a *public* duty on this occasion, is, I confess, a point of paramount consideration. From a very early period of life, my time has been spent amongst the natives of India, and, I believe I may say, it has in some degree been spent in promoting their happiness. I have been in various situations *with* them, and *over* them, from the Presidency of Fort William, to the most

distant parts of Hindostan: and this intercourse has led to an attachment, which will not permit me to remain a silent spectator of attempts to disturb their dearest rights and wound their tenderest feelings. I should, indeed, feel myself entitled to the reproach of numerous and most respectable inhabitants of India, my personal acquaintances and friends, if I could forget or forsake them on such an occasion.

But, Sir, the religious opinions of the natives of India, is a subject on which my feelings are particularly alive, not merely from the interest I take in whatever relates to the happiness of the natives, but from my extreme apprehension of the fatal consequences to ourselves, from any interference in their Religious Opinions. Indeed, Sir, almost all my fears for the safety of our Indian possessions rest upon this point. Of the chances of war, of any partial disaffection to our government in matters merely of a civil or political nature, I have no very serious dread. The Prudence or Power of our governments abroad, as long as they can be aided by the maritime superiority of this country, will, I trust, be able to restore tranquillity in such cases. But, a Convulsion proceeding from religious sources

no human efforts may be able to subdue. Notwithstanding the extraordinary observation of Mr. Buchanan, that the natives are not particularly attached to their religious opinions, I will venture to say, that there is not, in the world, a people more jealous and tenacious of their religious opinions and ceremonies, than the native inhabitants of the East. Sir, the people of India are not a political, but a religious people. In this respect, they differ, I fear, from the inhabitants of this country. *They* think as much of their Religion, as *we* of our Constitution. *They* venerate their Shastah and Koran, with as much enthusiasm as *we* our Magna Charta.

As long as we continue to govern India in the mild and tolerant spirit of Christianity, we may govern it with ease: but if ever the fatal day shall arrive, when religious Innovation shall set her foot in that country, indignation will spread from one end of Hindostan to the other; and the arms of fifty millions of people will drive us from that portion of the globe, with as much ease as the sand of the desert is scattered by the wind. But I still hope, Sir, that a perseverance in the indiscreet measures I have described, will

not be allowed to expose our countrymen in India to the horrors of that dreadful day: but that our native subjects in every part of the East, will be permitted quietly to follow their own religious opinions, their own religious prejudices, and absurdities, until it shall please the Omnipotent Power of HEAVEN to lead them into the paths of LIGHT and TRUTH.

I am, SIR,

Your obedient Servant,

DECEMBER, 1807.

THOS. TWINING.

Since the preceding pages were printed, the writer of them has seen a pamphlet, entitled, "Observations on the present State of the East India Company." The following extract will shew, how far the author of those observations, and the writer of the foregoing letter, agree upon one subject.

"If what has already happened, does not open the eyes of his Majesty's Ministers, if they do not feel the necessity of disavowing their participation in the visionary schemes of Mr. Buchanan, our Empire in India is not worth a year's purchase."

