

one but an outcast dare bury him. There can be no change of calling from generation to generation—no rising into a better position in social life. The lower class cannot even take domestic service in the house of his higher class neighbour. No caste can marry except in its own class; yet let the pearl of caste be lost, a Shudra or common labourer, little scrupulous as he is about honor and delicacy, would scorn to give his daughter in marriage even, to a Brahmin or Priest thus degraded. In losing caste, if he could only descend to an inferior class it would be less intolerable; but no, whatever his position, if caste be lost, he sinks at once to a Pariah or outcast." For the terrible extent, the withering blight of an evil, beyond which no evil to a Hindoo can descend, take the following view:—"The outcast may not live in the common street; and, in some parts of the extreme South, he may not even walk in the street where the Brahmins reside. He is forbidden the house of all the castes, although in some districts he may enter that part where the cattle are lodged. But to touch him—to drink water he had drawn—to eat food he had cooked—to use a vessel he had touched—to sit beside him—to ride in the same vehicle, or even to give him a drink of water would be unlawful for a man of caste. Indeed, to sum up the picture, it is stated that on the Malabar coast such are not allowed to erect houses, only an open shed supported on four bamboos, that they may not approach a caste person nearer than a hundred yards, but must give notice of their approach by a loud cry; while, to prevent the danger of contact, they are forbidden to come upon the highway." Compare the worst features of American slavery with that of the Indian Pariah or outcast—the one is infinitely preferable to the other.

But how may a person defile himself, and become thus degraded and fallen? The most interesting point to us, in our present position, I shall notice first, because it will be the