

The mind seems wearied in the contemplation of such magnificence, and this one description must suffice to show what was the wealth and splendour of the Eastern empire before it became a jewel in the British Crown,—nor must we imagine the lapse of time to have deteriorated much its revenues or its resources. The revenues of its Princes at a comparatively recent date were estimated at thirteen millions sterling, of which they pay in subsidy *One*; and for which the British Government maintains large forces for their defence, and at its own cost.

Having thus given a mere outline of the past, before we proceed farther it will be necessary to give some general idea of the subject of *Caste*. It is traceable to the remotest antiquity,—it is the subtle yet direct antagonist of Christianity, and some of the greatest mistakes which have occurred in the government of that country have had their origin from this source. There are four degrees of caste in India. Without giving you the native titles, which convey (except in the case of the Brahmin, the highest class) very little meaning to an Englishman, I would state them as follows:—1. The Priesthood. 2. The Military class. 3. The Merchants. 4. The Labourers. It is very difficult to convey a just idea of the importance of Caste in their estimation. To them no calamity is at all to be compared with that of the loss of caste. The following is the language of Abbe Dubois: “He who has lost caste is a man dead, as it were, to the world. He is no longer in the society of men; he is bereft at once of friends and relations, often of wife and children, who will rather forsake him than share his miserable lot. A Brahmin or a soldier in the Bengal army could not permit the highest officer in Her Majesty’s Army to offer him a cup of tea; but if he loses caste no one dares to eat with him, or even to pour him out a drop of water. Wherever he appears he is scorned as an outcast; and when he sinks under the curse there is no