

but as possessing the common rights of subjects and of citizens, instead of conceding to the Brahmin his lofty pretensions of superiority to the despised Sudrah or the out-caste Pariah? Is it not high time to enact impartial laws, that shall free the down trodden from the oppressor? Let it not be said that this would be an unlawful interference with the religious convictions of the people. An ambitious heathen priesthood may enact any social claim for their class, involving a grievous wrong to the rest of the community, and call that a part of their religion; but this can be no reason why an enlightened government in the country should establish the iniquity by a law. The same principle applies to the rites of the Brahminical system. It would be unjust to refuse toleration to this as a purely religious belief; but when wicked men decree acts of murder, and immorality, and open indecencies, in the name of religion, it is time for public law to interfere to protect life and maintain order in the community. "To allow such crimes and nuisances to protect themselves, by the name of religion, would be like the barbarous and superstitious policy of a dark age, which in those countries allowed marauders and murderers at once to find a sanctuary, and to make a den of the churches." I do hope that one of the benign results which an over-ruling providence shall bring out of this calamity, will be the inspiring the national mind with an universal distrust of the Brahmins, and a perception of the tyranny inherent in the prestige of their caste; for when the lofty claims of the high caste are thus repudiated, the key-stone is struck from the arch that sustains the whole system.

(2.) We are to learn righteousness by turning from the sins committed in the present commerce in India. India has been too long looked on as an immense gold field, yielding a princely revenue to those who had power over it. Too little has been thought of the means by which fortunes were obtained, if only their amount met the expectations of those who pursued them. It is to be feared, many who have sought riches there have allowed their consciences to relax according to their circumstances, and have mingled with the heathen only to learn of them their way. To what else than this can we attribute the receiving of bribes, and the oppressive exactions, and the grasping at dishonest gain, which have marked the course of many of our countrymen in India? To what else than this can we trace the imperious demands at home for still enlarged revenue, and the resort of those abroad to many expedients, in order to meet this cry of "Give, Give?" It was thus, that in an evil hour, the opium trade sprang up, that is now carried on so extensively, by the servants of the East India Company, with China. You do not require to be told of the direful effects of this trade on the moral and social condition of that unhappy country. You may be aware it has been interdicted, and yet, in spite of the Imperial mandate forbidding it, opium is smuggled into China by our merchants from India. It is well known, the vile drug is ruining the bodies and souls of vast numbers of the Chinese. The poor opium-smoker may be seen, in shops where the article is sold, at all stages of intoxication from its use. Now he lies on a bench, erected in the shop for the purpose, greedily inhaling the smoke of the drug from a common pipe; and now his eyes kindle into brilliance under its influence, while he gives utterance to wild, excited, incoherent words; and then