

pretensions of the latter by countenancing the high caste idea on which they are based; and the people of low origin have been down-trodden under the very eye of British law. And then as to the court paid to Hindoo idolatry: who among us can read the long recital of it without blushing for the honor of his country? British money has been given for many years for Hindoo sacrifices, British soldiers have been commanded to attend the procession of Hindoo gods, and British officers have looked on at the burning of Hindoo widows on the funeral pile of their departed husbands. All this countenance has been given, for more than a century, to a system of superstition the most abominable ever known on the face of the earth—a system that is hostile to reason by its gigantic absurdities, and revolting to humanity by its cruelties, and that extinguishes conscience by its unutterable pollutions. And what is the plea set up for this guilty connivance? It is the fear of exciting the jealousy of the Hindoos, and of thus endangering our empire in the East! And is it come to this, that a people who acknowledge the Almighty to have absolute power on the earth, and who read in the divine book the records of his judgments on nations, just for their supporting false religions, yet countenance the service of vile idols and the rites of heathen temples as the best means of averting the national calamity of the loss of dominion in India! In the name of offended reason, may we not ask, In the very hands of a just God, are we more sure of our empire in Hindostan in maintaining and countenancing its abominable system of idolatry, than in withdrawing from it the public sanction, and in showing all the favor we can to the cause of his Son?

It is the same mistaken policy that has flattered the Brahmins with our patronage, and drawn the main supply for our army in Bengal from persons of their caste alone. No matter though the Brahminical class were known to be the former oppressors of the people; no matter though their sacred books ceded privileges to them incompatible with the plainest dictates of morality or the rules of social order,—still they have been from the beginning the favorites of our rulers in India. Their puerile dogmas have been winked at, their impure orgies have been patronised, power has been given them to trample on the lower castes with impunity. The consequence of this is, that the native pride of the Brahmin has been fostered, his self-importance has been inflated, he has been so pampered as a servant that he has begun to feel as if he were really master. The Sepoys who are of this class are all inflamed with the pride of their order, and, alas, they have shown those who flattered them how terrible is the retribution of offering incense to heathen superstition. Missionaries were forbidden to speak to them, to persuade them to turn from their idols to the living God; their very heathenism was guarded for them by British law, and now they have rewarded their misguided patrons by murders and atrocities too horrible even for recital in the page of history. Oh, how loudly are we warned as a nation to correct these errors of our past rule in India. Is it not time to let it be known throughout Hindostan that our fellow-subjects there shall be governed on the same principles as we are, in Britain? We have not one law on the statute book in Britain for the rich, and an other for the poor; and why should there be this in India? Why should not men be governed there as here, not as divided into castes,