

question. I shall only mention those causes which I conceive to be in some measure peculiar to Hindustan.

1. The influence of *caste*. It is not in the power of language to portray the full evil of this dreadful system. Imagine society cut up into numerous divisions, all the parts closely united in the bonds of brotherhood; depending upon each other for most of the enjoyments and amenities of life; forbidden to eat or drink with any one not in their own circle; unable to marry or give their children in marriage out of the prescribed bounds; and above all, the conduct of every member subjected to the scrutiny of an eldership of their own; and it will not be hard to perceive the strength of the chain which binds them. The Hindu is a slave; a *willing* slave to his caste. If he offend his brethren or break the rules of caste, they meet and punish him. Most likely he is interdicted from eating and drinking with them, until he restore himself by giving them a feast; a contingency which a poor man will avoid as he would an adder. If this crime should be of a nature not to be forgiven, he is irretrievably *cast out*; and who can tell the horror of that event? Father, mother, brother, sister, wife, child, friend, companion, he has none. No one to pity him, no one to sympathize with him, no one to help him. He sinks down into the dregs of society—drags out a weary life, and becomes a miserable *outcast*. Christianity is a direct antagonist of caste. Christians all eat and drink together at the Lord's supper. To a Hindu the very first idea of Christianity is the giving up of caste. These societies therefore guard themselves and their members against the danger of contamination. If any one is disposed to listen to our instructions, he must be careful that he does not go too far, lest he should bring down upon himself the wrath of the council. Thus, caste is a lion guarding the way to the tree of life, and ready to spring upon the too daring adventurer. Unless a man is already a vagabond, and so has nothing to lose, or unless he can satisfy his brethren that he has some other object in view, or unless perchance he be a sincere inquirer, and ready to hazard every thing, he dare not come too frequently to us for instruction. The consequence of all this is that a man must not inquire; he must not open his mind to the light; he must remain ignorant and prejudiced, and look upon Christianity as a deadly evil to be avoided and detested.

2. The peculiar prejudices of the country in reference to the sacredness of animal life, and especially that of the cow, is another cause of the dislike of the Hindus to Christianity. Many of the Hindus kill various kinds of animals, and eat them too, but no one ever dares to lay violent hands upon the cow; and it is more holy to abstain

from all animal food, and protect all animal life. The idea is that in killing an animal you may perhaps be killing your own father or mother, for they all believe in the doctrine of transmigration, and make no difference between the soul of a man and that of an animal. The cow is sacred, and is exceedingly dear to a Hindu's heart.—She understands his language. I have heard a cow-herd talking to his cow as if she were a reasonable being, and he seemed to think she understood every thing he said, only she did not answer. *Gow-hatya*, cow-murder, as the killing of the cow is called, is the very summit of crime, a murder infinitely more heinous than that of a human being. In this respect we outrage their prejudices dreadfully. We kill, and eat every day, our religion allows us to do so; but it must be a bad religion in the estimation of the ignorant and prejudiced Hindu, that will grant such an unholy and detestable indulgence. They cannot think of it without abhorrence.

On this point their prejudices are aroused sooner than in any other way. There was a wicked native Christian in Futehgurh, supported for a time as a catechist by an officer in the army, but who did every thing he could to hinder us in our work.—There was a village close by, where we were in the habit of going to preach, and where the people listened to us with much respect. This emissary of Satan, when he learnt how it was, followed us up. Collecting the people together, he said that he had something very important to tell them. Do the Sahibs come here to preach? Yes.—Well then let me warn you. Listen to them ten times, and they will get an order from the Governor-General, and make you all Christians. *They will make you eat beef*. So it was with me. They made me drunk, put a piece of beef into my mouth, and I became a Christian. I have had my tail cut off, but I do not, like the fox, wish to see you in the same plight, I have therefore come to you as a friend to warn you. This was enough. The next time one of our number went to the village he was pelted with stones, and for a long time the people were afraid to listen to us.

3. Another cause of this dislike is, that Christianity in this country has been sadly betrayed, misrepresented, and shorn of her beauty by her professed friends. Among the English, formerly there was scarcely any sign of religion, not even the external appearance of it. Things are much better now. There is, here and there, a goodly number of pious people. But the great majority still know nothing of the spirit of Christianity, and do not recommend it in their lives. Among the native Christians, on whom much more depends in this case, we hope there are many of God's people, but it cannot be denied that many of them are also exceedingly weak, and the