thy words! Therefore, O Madhava, as promised before by thee, tender me aid without fighting for me." "Bhishma Parva, p. 393.

Five Kinds of Falsehood Sinless.—After saying, "There is nothing higher than truth," Krishna makes the following exceptions already quoted.

"On an occasion of marriage, or of enjoying a woman, or when his in danger, or when one's entire property is about to be taken away, or for the sake of a Brahman, falsehood may be uttered. These tive kinds of falsehood have been declared to be sinless." Karna Parva, p. 253.

Manu gives similar license:

"Whenever the death of a Sudra, Vaishya, Kshatriva or a Brahman would be caused by speaking the truth, falsehood may be spoken, it is even preferable to truth VIII. 104

"In love affairs, at marriage, for the sake of grass for cows, or of tiel (for sacrifice), or to favour a Brahman, there is no sin in a (false) oath." VIII, 112

Omitting questions of life and death, will any intelligent man in the Twentieth Century say that "for the sake of a Brahman, talsehood is guiltless"?

Krishna expresses the morality of the age when the poem

was written.

Honesty.—When he and Satyabhámá went to Swarga, they were received with great kindness, and Indra showed them his gardens. When Satyabhámá saw the Pánjáta tree and coveted it, Krishna plucked it up and placed it on Garuda to take it away It is true that afterwards, according to the Vishnu Purána, there was an amicable arrangement proposed by Satyabhámá, bui Krishna was willing to steal.

3. INDECENT CONDUCT, LUST, AND ADULTERY.

Indecent Conduct.—Krishna's stealing the clothes of the Gopis, and making them to come to him perfectly naked, is so

well known that it is a common picture (p 16)

Lust.—All Christians and many Hindus have only one wife. Krishna is said to have had eight queens, details of which are given at page 23. In the Anusasana Parva, Krishna is said to have asked from Siva as a boon, "hundreds upon hundreds of children. (See p. 8) In the same book Uma adds as a boon sixteen thousand wives. In the whole history of the world was ever any other god supposed to have had 16,000 wives and 180,000 sons?

Adultery.—Rádhá, as already mentioned (p. 18), was the wife of Ayanagosha. Krishna is, therefore, represented as guilty

of adultery. The two are often associated Krishna-Rádhá or Rádhá-Krishna.

Attempts are now made to show the harmlessness of the Rasa dance. Such is not the view of the Bhagavata Purana It is said "Then Krishna resembled an elephant maddened with itchor-shedding, sporting with she-elephants," followed by an omitted sloka (see pp. 17, 18). The Gopis are previously stated to have "desire raging in their breasts," and a sloka is omitted.

4. FAILURE AS A RULER.

The professed object of Krishna's incarnation was to repress wickedness and encourage virtue. Dwaraka, under his rule for several years, should have been a model state. Was it such?

It may first be observed that in the time of Krishna ladies of high rank used to drink freely. The Adi Parva says of the women at a picnic in the banks of the Jumna, "their gait unsteady with wine, they began to sport at the command of Krishna and Arjuna." "Draupadi and Subadra, exhilarated with wine, began to give away costly ornaments." (See p 4).

At Dwaraka, under the rule of Krishna, till it was forbidden, wines and intoxicating spirits were manufactured. The evil effects being seen, the command was given.

"Among all the Vrishnis and Andhakas no one should manufacture wines and intoxicating spirits of any kind, and that whosoever should secretly manufacture wines and spirits should be impaled alive with his kinsmen" Mausala Parva, p. 3.

The severity and injustice of the threatened punishment may be noticed.

An account has been given of the picnic at Prabhása. It is stated in the Mausala Parva (pp. 6, 7) that "divers kind of wines were taken," that "among high revels at Prabhása, drink ing formed the chief feature."

Dwaraka also swarmed with prostitutes. The Harivanss gives the following account of them.

"These dealers in their beauty had been originally introduced into Dváravati by the mighty Yádavas who had brought them away from the palaces of the Daityas whom they had conquered. There were common harlots who had been kept for the entertainment of the Yádava princes. Krishna had kept them in the city with a view to prevent unseemly brawls which, at one time, used to take place of account of women." See pp. 27, 28.

Such was the state of things, that three eminent Rishis entering Dwaraka, were mocked.

5. FAILURE AS A FATHER.

It is the first duty of a father to train virtuously the children he has brought into the world. Failure in this is strongly to be condemned. The Christian Veda also makes the promise. Train up a child in the way he should go, and when he is old, he will not depart from it." The probability is that if a child has been properly trained, he will behave well in after life.

There is no account of Krishna's giving moral instruction to his

150,000 sons, or, if he did, his efforts were a sad failure.

What were the prominent features in the character of Krishna's sons? Disrespect to the aged; sensuality, drunkenness, quarrelsomeness, ending in attacking their father and killing each other.

When Krishna's sons, whose training he had neglected, began to kill each other, he became angry, and ended by exterminating the remainder. Is this the conduct of an ideal father? Can it be matched in the religious history of the world?

SUMMARY.

It will be seen that the "Hindu Ideal" of the Twentieth Century is charged with Disobedience and Mischievousness as a cluld, Low Ideas of Truth, Honesty, Indecent Conduct, Lust, and Adultery, Failure as a Ruler, Failure as a Father

The Vishnu Purana, however, says that the domestic teachers of the Yadava boys in the use of arms numbered three

crores and eighty lakhs! Translation p 295.

As already stated, when certain charges are brought against a man in a court of justice, it is not sufficient to prove that he did many virtuous actions. The question is, Did he commit the misdeeds mentioned in the indictment?

EXCUSES FOR KRISHNA'S CONDUCT.

Excuse made in the Bhagavata Purana.—The Bhagavata Purana was written before Christianity taught a purer morality in India. It may, therefore, be considered to express genuine

Indian public opinion on the subject.

In the account of the Rasa dance, as quoted from the Bhagavata Purana, two slokas are omitted in the translation, (p. 150). Had the dance been as harmless as the modern defenders of Krishna allege, the following remarks in the Bhagavata Purana would have been unnecessary.

"Even the lords of people (Brahma, Indra, etc.,) deviate from the path of virtue and become guilty of ravishment. But these acts do not bring any sin on the powerful and dispassionate ones (who perpetrate them), even as fire is not to be blamed for burning all things."

In a low state of civilization kings and gods are supposed to be above all law, and not bound by the ordinary rules of morality According to the Bhagavata Purána, such conduct is natural to them, and they should not be blamed for it, as fire is not to be blamed for burning. The proverb is, Samarthi ko dosh nahin, 'To the mighty is no sin' When the Hindus framed their gods, they took their kings as models. Their gods are defined men, representing themselves.

So far from divinity excusing a crime, it vastly enhances its guilt. If a child commit a fault, he is blamed: if an ordinary man do the same, his guilt is greater, if a king does it, the guilt and evil consequences are still greater. Krishna says in the Bhagavad Gítá:

"Whatever the most excellent practise, other men practise likewise The world follows whatever example they set."

The evil is incomparably increased when a being reverenced as a god sets a bad example.

The Bhagavata Purana thus cautions against following the evil example of the gods

"But those who are not masters of their passions should not commit such acts even in their rund; if they do these acts out of foolishness, they are sure to meet with destruction even as persons, except Rudra, meet with destruction having drunk poison."

The Bhagavata Parána lays down the following rule of conduct

"The words of guardians of people are true (so ought to be followed), but then actions are scarcely true (so ought not to be indiscriminately followed). Therefore an intelligent person should act up to those words of them that are proper and not self-contradictory."

Such were the opinions expressed many centuries ago before

public opinion was influenced by Christianity.

Modern Esoteric Explanations.—In ancient Europe, when the higher morality of Christianity began to be diffused, spiritual meanings were attempted to be given of the adulteries of Jupiter. A similar course is now taken by some with regard to Krishna.

Rai Bahadur Lala Baij Nath justly says

"No attempt to explain these amorous adventures of the greatest warrior, general, and sage of his time, esoterically by saying that the milking of Vrindavan represent the various viits (modifications of the human mind), and krishna the supreme self, in whom they find their ultimate rest, or that Rudhá represents the human soul and Krishna the supreme soul, or that the clothes-stealing allegory represents the attitude with which the human soul ought to seek the divine soul after leaving aside all its worldly trappings, is likely to carry

conviction to persons, other than those of Krishna's devotees, who require in their hero something more than boyish adventures."

Babu Bulloram Mullick, BA, after referring to an esoteric explanation of Pútaná, says, "The Shastric chroniclers know of no such rationalistic interpretation."

The Babu, however, thus accounts for Balarama's drunkenness, "With God's nectar-like love in his heart. Baladeva is

rarely sober "!

The moral sense of the Babu is so low that he quotes the call of Jesus Christ "Come unto me all ye as are laden and I will give you rest," as parallel to Krishna calling the Gopis to come to him naked §

THE VALLABHA SECT OF KRISHNA WORSHIPPERS

This sect illustrates the evils to which Krishna worship may lead. It was founded by Vallabha, who is said to have lived in the 16th century. Originally he resided at Gokul, near Mathura. Afterwards he travelled for nine years, visiting the principal places of pilgrimage. On his return to Vrindavan, he was honoured by a visit from Krishna in person, who then enjoined him to introduce the worship of the infant Krishna.

Vallabhacharya taught a new doctrine, which he called Pushti Márga, or the eat-and-drink doctrine. As privation formed no part of sanctity, God should be worshipped, not by mudity and hunger, but by costly apparel and good food, not in solitude and with mortification of the body, but in the pleasures of society and in the enjoyment of the world. In accordance with these precepts the gosains, or teachers, are always clothed in the best nament, and fed with the daintiest viands by then followers over

whom they have unlimited influence.

The descendants of Vallabha, now called Maharajas claim to be incarnations of Kiishna, and are supposed to be privileged to act as he did. From infancy they are held in extreme veneration, and are nurtured in ignorance, indolence, and self-indulgence. They are empowered by their votaties to gratify through life every vicious propensity, and, when exhausted by vice, they pass away in premature old age, they are held by their votaries to be translated to the regions of perfect and ecstatic bliss. Professor Wilson, in his Hindu sects, notes it as a peculiarly remarkable feature of this sect that the veneration paid to their gosains is paid solely to their descent, without any reference to their individual sanctity or learning; and though totally destitute of every

^{*} Hinduism, Aucient and Modern, pp. 51, 52 † Krishma and Krishnaism, p. 26. ; Ibid. p. 75. § p. 31.

pretension to even personal respectability, they nevertheless

enjoy the unlimited homage of their followers.*

The Maharajas, as already said, are regarded as incarnations of Krishna. Men and women prostrate themselves at their feet, offering them incense, fruits, and flowers, and waving lights before them. It is believed that the best way of propitiating Krishna in heaven is by ministering to the sensual appetites of the Maharajas. Body, soul, and property (tan, man dhan), are to be wholly made over to them. Women are taught to believe that the highest bliss will be secured to themselves and their families by intercourse with the Maharajas. The evidence for this is incontestible. In 1862 Mr. Karsandas Mulji, an intelligent Vaishnava, sought to expose such practices, and a libel suit was instituted against him. Full evidence was brought forward on both sides. The following is an extract from the judgment of Sir Matthew Sausse, the Chief Justice.—

The Maharájas have been sedulous in identifying themselves with the god Krishna by means of their own writings and teachings and by the similarity of ceremonies of worship and addresses which they require to be offered to themselves by their followers. All songs connected with the god Krishna, which were brought before us, were of an amorous character, and it appeared that songs of a corrupting and licentious tendency, both in ideas and expression, are sung by young females to the Maharájas, upon festive occasions, in which they are identified with the god in his most licentious aspect. In these songs, as well as stories, both written and traditional, which latter are treated as of a religious character in the sect, the subject of sexual intercourse is most prominent. Adultery is made familiar to the minds of all it is nowhere discouraged or denounced; but, on the contrary, in some of the stories, those persons who have committed that great moral and social offence are commended."

Captain McMurdo, Resident in Cutch, in the "Transactions of the Literary Society of Bombay" (now the Bombay Branch of the Royal Asiatic Society) says:

"The Bhattias are of Sindh origin. They are the most numerous and wealthy merchants in the country, and worship the Gosainji Maharajas, of whom there are many. The Maharaja is the master of their property, and disposes of it as he pleases, and such as the veneration in which he is held, that the most respectable families consider themselves honored by his cohabiting with their wives and daughters. The principal Maharaj at present on this side of India is named Gopinathji (lord of the Gopis, or shepherdesses), a man worn to a skeleton and shaking like a leaf, from debauchery of every kind, excepting spirituous liquors He is constantly in a state of intoxication from opium and other stimulants which the ingenuity of the sensual has discovered." Vol. II, pp 230, 231.

^{*} Hustory of the Makardja Sect. p. 47. † History of the Sect of the Makardjus, p. 142.

In addition, the Vallabhacharis have among themselves "Ras Mandalis," "carnal love meetings," in which they enjoy each other's wives. Captain McMurdo, quoted above, says

"The well-known Ras Mandalis are very frequent among them (the Bhattias) as among other followers of Vishnu. At these, persons of both sexes and all descriptions, high and low, meet together; and under the name and sanction of religion, practise every kind of licentiousness."*

There are said to be 60 or 70 Maharajas scattered over India. Many of their followers are traders, who regularly tax themselves for their support. The following are examples

Silk, cloth, sugar, spices, cotton, opium, metals ... I anna per cent. on sales effected. Bills of exchange, drafts, etc. ... I anna per every thousand rupees transaction. Brokerage ... Lanna per cent, on every transaction Oil 🗓 anna per maund Rice I anna per muda.

The Maharajas have also the occasional sources of income, given by Mr. Malabari —

For homage by sight, Rs. 5; for homage by touch, Rs. 20; for the honour of washing the Maharaja's foot, Rs 35, for the credit of swinging him, Rs. 40; for the glory of rubbing sweet unguents on his body, Rs. 42; for the joy of sitting with him, Rs. 60, for the bliss of occupying the same room, Rs. 50 to 500, for the performance of the circular dance, Rs. 100 to 200; for the delight of eating the pan supare thrown out by the Maharaja, Rs. 17; for drinking the water in which the Maharaja has bathed, or in which his foul linen has been washed, Rs. 19.

Is there any parallel to such degradation to be found among even the lowest savages? And who are the persons who were guilty of such practices? Wealthy Bombay merchants!

The exposure in 1862 may have had some influence in putting an end partially to such abominations, but this is merely

from Christian influence.

ORIGIN OF THE PRESENT ADMIRATION OF KRISHNA

The writer does not believe that the present movement originates with sincere worshippers of Krishna like the Maharája of Jeypore who took his idol to England; but from men whose motive is national price.

^{*} History of the Sect of the Maharajas, p. 180. † Ibid. p. 146.

The Indian Messenger says:

"A very obvious phenomenon of our day is a violent antipathy against the West. Everything western is looked down upon; European society, European religion, European manners, are alike run down as hollow, false, aggressive, unspiritual, material and what not. And as its natural consequence everything Indian and Oriental is lauded up. Whatever amount of truth there might be in this spirit one thing is certain—that it is the natural sequel to the spirit of blind admiration and imitation of the west which prevailed in the latter half of the last century....

"The feeling, either consciously or unconsciously, has spread to the farthest corners of the country, and strange to say the educated class, those who are most indebted to the west and those who still profit by the western influence, are most affected by it." June 23rd 1902

The Golden Age of India was under Hindu rule Wars were unknown. A Territorial Maharajah writes of the "halcyon days of Hindu sovereignty" Famines are the result of British misgovernment. The country was rolling in wealth till it was "drained by the English.

Mr. Manomohan Ghose remarked some time ago in Calcutta

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief —It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had."

The Indian Mirror, when the "only Native Indian Daily," thus avowed its belief in astrology, and boasted of the superiority of Indian, over Western, science.

"Modern science cannot prognosticate the occurrence of earthquakes, as the ancient science of the Aryans can do. That there will be frequent earthquakes this year* was foretold by our Hindu astrologers long ago, and every Hindu almanac for this year contains a forecast to that effect. Modern science is still very much in its infancy, and has yet to make much greater progress to enable it to even approach one-tenth part of the ancient Philosophy of the East Our modern scientists are not fit to hold a candle to some of these learned men of our country, who are well versed in the scientific teachings of the East "t

Sir H. S. Maine, in a Convocation Address, thus noticed the attempts of educated Hindus to defend every national custom and belief.—

"If I had any complaint to make of the most highly educated class of Natives,—the class I mean which has received the highest

† Quoted in the Indian Witness, July 18th, 1885.

^{*} So also the prediction of the Dindigul Astrologer on the 31st August, 1902.

European education,-I should assuredly not complain of their mode of acquiring knowledge, or of the quality of that knowledge (except that it is too purely literary and not sufficiently scientific) or of any evil effects it may have on their character, or manners, or habits. I should rather venture to express disappointment at the use to which they sometimes put it. It seems to me that not seldom they employ it for what I can best describe as irrationally reactionary purposes to be concealed, and I see plainly that educated Natives do not conceal it from themselves, that they have, by the fact of their education, broken for ever with much in their history, much in their customs, much in their creed. Yet I constantly read, and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern knowledge which the educated class has acquired, and with the modern civilization to which it aspires. Very possibly, this may be nothing more than a mere literary feat, and a consequence of the over-literary education they receive. But whatever the cause, there can be no greater mistake, and under the circumstances of this country, no more destructive mistake."

This "DESTRUCTIVE MISTAKE" is now more rampant than ever—It is not confined to Bengal—The Hindu, a Madras journal, says:

"We have observed of late a tendency on the part of some of our educated countrymen to apply their mental powers for irrationally reactionary purposes. Social customs and institutions which are evil in their results, and are the product of past simpler and less civilized conditions, have received elaborate defence, and even certain ments have been attached to them.

"They defend every superstition of our people, they believe in every dogma and worthless ceremonial, and we generally slaves of our exacting priesthood. In their judgment, nothing that our ancestors did could be wrong. Everything Indian is excellence itself and everything foreign the opposite."

The Subodha Patrika corroborates the above

"Patriotism is now taken to mean a blind praise of all that is ours, and a strong denunciation of all that is foreign. It matters not whether a custom is good or bad; it is ours, and we must praise it A non-Hindu tells us what we should do; it matters not if he is right, he is not a Hindu and he has no right to tell us what we should do. This is the prevailing spirit of the present times. There is no respect for truth or consistency. A people ruled by such ideas can never improve, and they are sure to work their own ruin by their own hands." June 17th, 1888.

It must be acknowledged that there is nothing new in such a course of conduct. The emperor Julian attempted it in

Europe fifteen centuries ago. An intelligent Indian writer says:

"History tells us that it is in human nature to use every newlydiscovered truth in explaining old superstitions. It is after this explanation, too, has been exploded that the truth is able to make its way into the minds of men. India is passing through this intellectual crisis. The first gleams of modern science have begun to flash upon a society long clouded by superstitions; and the first result of this change is, as it has always been in the history of nations, that the educated waste their energies in spinning cobwebs of airy nothings, in order to prove that all our institutions are based upon the latest results of science.

"These reconcilers of modern culture and old prejudices, in my humble opinion, do more harm to their society than those weak, ignorant men who openly oppose every innovation. The great merit of the elder generation is that it has a genuine faith—whether it is well-guided or misguided is a different question. But the young generation of Indians has neither the faith of the elder one, nor the bold questioning spirit of Europe, but 'destitute of faith, yet terrified at scepticism,' it tries to escape the inevitable agonies of a great intellectual crisis by pouring the new wine of modern culture into the old bottles of Indian superstition."

The same writer remarks: "I think if there is any phase of our present revolution which is really lamentable, it is that of the general hypocrisy of our educated youths."

"Young Bengal" would do well to remember the words of

Pope

"Of all the causes which conspire to blind Man's erring judgment, and misguide the mind; What the weak head with strongest bias rules,—— Is pride, the never-failing vice of fools."

Rai Bahadur Lala Baij Nath, affords additional evidence that National Pride is largely at the bottom of the present admiration of Krishna:

"The movement set on foot in Bengal deserves emulation everywhere. To bring home the significance of each of our time-honoured institutions to the people, so that the nation may follow them, not as they are doing now, but as their predecessors did in the past, is, I believe, our only way to acquire the same place among the nations of the modern, as we occupied among those of the ancient world."

False Patriotism requires that the Hindu Ideal must be Indian.—From the copious choice afforded by the Hindu Pantheism, Krishna has been selected. To justify this, the unanimous statements of the Hindu Sacred Books are rejected or esoteric explanations are given of them such as many comport with the

^{*} The Indean Magazine, 1886, pp. 115, 116. † Hinduism, Ancient and Modern, pp. 66, 67.

higher ideas of morality of the present century. The Ideal Kilshna has no existence save in the imagination of his admirers.

India is popularly known in the West as the land of thirty three crores of divinities—a number greater than that of the people themselves. Is it also to be known that the Ideal of educated Hindus in the Twentieth Century is a God described in their own Sacred Books as having sixteen thousand wives and one hundred and eighty thousand sons, many of whom he exterminated?* Would this exalt India among the nations of the modern world?

A National Religion not the True Religion.—A desire is expressed by some educated Hindus for a National religion. It is thought degrading to India to have any other religion than her own.

Keshub Chunder Sen thus shows that there is no national science:

"Is there one astronomy for the East and another for the West, Is there an Asiatic optics as distinguished from European optics, Science is one, the same in the East and the West, the same in the first and the nineteenth century. It is God's science, the eternal verity of things."

As with science, so with religion.

If each country had its own God, there might be different religions, but all enlightened men are now agreed that there is only one God, the Creator, Preserver, and Governor of the Universe. Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion.

The most enlightened countries in Europe and America accepted a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying, "We must have national religious"

An Indian poet says "Disease born with you will destroy you the medicine which is in the lofty mountain, not born with

you, will expel the disorder "

Of all talse patriotism that is the worst which seeks by sophistry to defend erioneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition

In religion we are not to be guided by national usage or what is flattering to national pride; but by what is time. The very tact that a religion is "national" proves that it is not the true

religion, which is universal and fitted for all.

^{*}This is affirmed by the four highest authorities—the Mahabharata, the Vishnu and Bhagavata Puranas, and the Harivanisa.

DUTY OF INDIA.

The first duty of India is humbly and earnestly to ask to wisdom from its true source—the great Creator of the Universe, our Father in heaven. It is beautifully expressed in the following prayer from the Briliad Aranya Upanishid, which should be daily offered.

"From the unreal lead me to the real.

From darkness lead me to light,

From death lead me to Immortality."

Along with this prayer there should be a careful examination of the doctrines of Hinduism. It is believed that this will show the truth of the remark by Sir H. S. Maine that the Hindu Sacred Books "teach false morality, false history, false philosophy, false physics."

This has already been recognised by educated Hindus to

some extent.

Educated men reject the Geography of the Sacred Books. They do not believe in a vast central mountain, surrounded by seven seas of glin, sugar-cane-juice, &c.

The Astronomy of the Sacred Books is similarly rejected Eclipses are not believed to be caused by the Asuras, Ráhu and

Ketu seeking to seize the sun and moon.

It is acknowledged that the lines of kings described in the Puranas as ruling over continents which have no existence are false History.

It will now be shown that the Hindu Sacred Books also teach false Philosophy.

ARISHNA AS A YOGI

Babu Bulloram Mullick, as already quoted, says that Krishna was the 'Prince of Yogis as well as the Prince of princes."

Before examining the Hindu belief about Yoga, that in the

power of austernties may be noticed

It is supposed that the gods derived their greatness from their austerities. As already quoted, Krishna is said to have lived for eleven thousand years on water alone, he stood for a hundred years with arms upraised standing on one leg living upon air, he stood on one leg for a thousand years of the celestials."*

All this was written by the poet, with the ideas of his times, to exalt Krishna. The Twentieth Century rejects such statements as incredible, and denies the power of austerities, that anything can be obtained by simply standing on one leg, &c.

^{*} Vana Parva, pp. 37, 38,

The belief in Yoga is equally baseless.

Krishna is represented as a believer in Yoga, and practising its exercises. When shot by Jara, he was engaged in high Yoga."

In the Bhagavad Gita the following directions are given

about Yoga exercises.

"Fixing his seat firmly in a clean place, not too high nor too low, and covered over with a sheet of cloth, a deer-skin and blades of kusa (grass).

"And then seated on (that) seat, fixing his mind exclusively on one point, with the workings of the mind and senses restrained, he

should practise devotion for purity of self.

"Holding his body, head and neck even and unmoved, (remaining) steady, looking at the tip of his own nose, and not looking about in (all) directions.

"With a tranquil self, devoid of fear, and adhering to the rules of Bramacharis, he shall restrain his mind, and (concentrate it) on me, and sit down engaged in devotion, regarding me as his final goal

"Thus constantly devoting his self to abstraction, a devotee whose mind is restrained, attains that tranquillity which culminates in final emancipation, (nirvána) and assimilation with me." VI 10-15.

The whole is a delusion, arising from ignorance of the

structure of the human body.

The brain is the organ of the mind. To enable it to accuracy, it must have a good supply of pure blood. The blood is purified by fresh air entering into the lungs by breathing From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy condition or almost unconscious. Barth, a French writer, a distinguished Sanskrit scholar, says of the Yoga exercises. "Conscientiously observed, they can only issue in folly and idoocy."

Acquisition of supernatural powers or union with the supreme Being are the objects of Yoga exercises. Instead of attaining them, the Yogi reduces himself to a state well known to modern physicians. It is called hypnotic or mesmeric, and is a kind of dreamy sleep. Professor Huxley, distinguished for his knowledge of the human body, thus describes the effects of Yoga exercises on the man who fully observes them. He says

"No more thorough mortification of the flesh has ever been attempted than that achieved by the Indian ascetic anchorite, no later monachism has so nearly succeeded in reducing the human mind to that condition of impassive quasi-somnambulism, which, but for its acknowledged holiness might run the risk of being confounded with idiocy.

"It was folly to continue to exist when an overplus of pain was certain. Slaying the body only made matters worse, there was nothing for it but to slay the soul by the voluntary arrest of all its activities.

Property, social ties, family affections, common companionship, must be abandoned, the most natural appetites, even that for food, must be suppressed, or as least minimised, until all that remained of a man was the impassive, extendated, mendicant monk, self-hypnotised into cataleptic trances, which the deluded mystic took for foretastes of the final union with Brahma."*

One of the chief directions about Yoga exercises is to look fixedly at the tip of the nose. All acquainted with mesmerism know that looking at a fixed object is also one of its principal directions. Those who engage in Yoga exercises simply reduce themselves to a hypnotic or mesmeric state, in which the senses are confused.

The poet who wrote the Mahabharata had the belief of his time. Hence he made Krishna engage in Yoga exercises. Their true effect is shown by Professor Huxley; the Hindu belief is a delusion.

It the Hindu Sacred Books teach false Geography, false Astronomy, false History, false Philosophy, can their Religious system be accepted? Their teaching about Krishna, the Hindu Ideal of the Twentieth Century, has been examined. Let the statements be honestly and thoughtfully considered, and it will be seen that, as represented in the Sacred Books of the Hindus, he is the invention of poets in an unenlightened age of the world

When an Englishman lands in India, so far as religion is concerned, he teels that the clock of time has been put back seventeen hundred years. He is living in the third century of the Christian eta. Temples and idols meet his eye as they would have done in ancient Europe.

The change which took place in Europe will take place in Lecky says.

"Invariably an increase of civilization implies a modification of belief."

This may be illustrated by another quotation from Lecky.

"Any historical faith, as it is interpreted by fallible men, will coutain some logends or doctrines that are contrary to our sense of right For our highest conception of the Deity is moral excellence, and consequently men always embody their standard of perfection in their religious doctrines, and as that standard is at first extremely imperfect and confused, the early doctrines will exhibit a corresponding imperfection. These doctrines being stereotyped in received formularies for a time seriously obstruct the motal development of society, but at last the opposition to them becomes so strong that they must give way they are then either violently subverted or permitted to become gradually obsolete." †

Sir Alfred Lyall says:

"It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net-full of fish lifted up out of the water, that the alteration in the religious needs of such an intellectual people as the Hindus, which will have been caused by a change in their circumstances, will make it impossible for them to find in their new world a place for their ancient deutes. Their primitive forms will fade and disappear silently, as witchcraft vanished from Europe, and as all such delusions become gradually extinguished."

The Duty of India may be expressed in the stirring words of Tennyson:

"Ring out the old, ring in the new, Ring out the false, ring in the true."

IMPORTANCE OF A NATION'S RELIGIOUS IDEAL.

The true character of Krishna, as represented in the Sacred Books of the Hindu, has been shown by quotations from the highest authorities. The object has been—not to wound unnecessarily the feelings of his devout worshippers—but on account of the great importance both for this life and the next to have a true religious ideal

Religion has a most powerful influence upon a nation—Carlyle says: "Of a man or of a nation we inquire first of all—What religion they had? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the parents of the actions they did, their feelings were the parents of their thoughts—it was the unseen and spiritual in them that determined the outward and the actual, their religion, as I say, was the great fact about them."

A well-known Indian proverb expresses the influence of religion, Yatah Devah, tatha bhaktah, As is the God, so is the worshipper. "Show me your gods" said an old old writer, "and I will show you your men'

Principal Fairbairn says: "What constitutes a religion is a man's belief in a God or in gods, what differentiates religions is the sort of God the man worships."

The remark of Sir Madhava Rao should also be borne in mind:

"What is not true is not patriotic."

Satyam Jayati "Truth conquers" In the end every false ideal will be shattered to the confusion of its admirers

^{*} Assatre Studies, Vol. 1, pp 299, 300.

THE TRUE IDEAL.

If an attempt has been made to show the defects of the present Hindu Ideal, it is only to present one incomparably more glorious. This is expressed by Jesus Christ, the Great Teacher, in the words:

"Be ye therefore perfect as your Father in heaven is perfect."

It is a pleasing sign of progress that the FATHERHOOD or God is beginning to be admitted by educated Hindus. Some even claim that this doctrine is taught in their own sacred books. In the Sastras, Father may be one of the many names given to God; but not as the source of our existence. What particularly distinguishes an earthly father is, that, under God, he is the author of the child's existence. This can be said of no other person. In that sense neither Brahma nor any Hindu deity can be called father.

According to Vedántism and all other systems of Hindu philosophy, souls are as eternal as Brahma himself. The Bible, on the other hand, says, that God is our Father by creation. "Have we not all one Father? Hath not one God created us?" Christianity teaches us to address God as our "Father in heaven." It is true that we have been disobedient, rebellious children, but we are earnestly invited to return, asking forgiveness.

The ancestors of Europeans and Aryan Hindus once worshipped the same God under the same name, *Dyaush-Pitar*, Heaven-Father. Max Muller beautifully says

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East'. they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be, they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"

The Christian doctrine is briefly as follows:—

God alone is self-existent, without beginning or end. He is omnipotent, able to call beings or things into existence out of nothing. He gave us a body and a soul. The soul never existed before our present birth. The body is mortal; the soul returns to God who gave it. All must appear before God, to answer for the deeds done in the body, whether good or evil.

God is thus described in the Christian Scriptures:

He is the "I AM," the Self-existent, "without beginning of days or end of years." "From everlasting to everlasting, Thou art God." He is unchanging, "the same yesterday, and to-day, and for ever." He is the Almighty God. He called the universe into existence, and His government extends over all. He is never unconscious. He never slumbers nor sleeps. "The Creator of the ends of the earth fainteth not, neither is weary." He knows everything that takes place throughout His vast dominions. Not a hair of our head can fall to the ground without His knowledge; every thought of our heart is known to him. His ear is ever open to the cry of His children.

The one true God is a God of truth; He is light, and in Him, is no darkness at all His most glorious attribute is His spotless holiness. Sin is that abominable things which He hates. "Holy,

holy, holy is the Lord God of hosts"

The Christian conception of God is briefly expressed in the words, "Thou art good, and doest good." God is holy and loving, and it is His delight to do good. This represents the Christian ideal. Though infinitely higher in every respect, Christians should try to imitate Him, as a little mirror seeks to reflect the glorious sun.

The Brotherhood of Man follows from the Fatherhood of God Brothers are sons of the same parent. "Have we not all one Father? Hath not one God created us?" We should, there-

tore, treat each other as brethien

OUR DUTY TO GOD

God is our Creator, Preserver, the Giver of every good we possess, our King, our Father in heaven Jesus Christ summed up our duty to Him in one word, Love He said, "Thou shall love the Lord thy God with all thy heart, and with all thy soin, and with all thy mind. This is the first and great commandment." Our duty to God may be viewed under two aspects

1. Our duty to God as the Lord of the Universe.—God is by right the Supreme Ruler of the Universe which He created To worship any other instead of Him is to be guilty of rebellion

against our rightful Lord, and deserves severe punishment.

Instead of worshipping the glorious Creator, the people of India have set up gods of their own, many of them represented as stained with vice. Even brute beasts are worshipped instead of the Creator.

2. Our duty to God as our Father in heaven.—Instead of the obedience and love due to Him, the words addressed to the Jews of old, apply to the people of India of the present day.

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken. I have nourished and brought up children, and they have

rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider."

What is our duty as rebellious subjects, as disobedient

unloving children?

We should humbly confess our sins, with deep sorrow for our conduct. The Christian Scriptures say.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Although the Krishna incarnation is an imaginary being, yet it expresses a great truth. The hope has been, more or less, entertained from the earlist period that God would become incarnate to deliver men from the burden of sin and misery under

which the world is groaning.

Christianity teaches that Jesus Christ is a Divine incarnation, who came down from heaven for our deliverance. Read an account of His wonderful life in the books of the New Testament, called Gospels. His principal teaching is given in a small volume by Lord Northbrook, compiled for the people of India, entitled The Teaching of Jesus Christ in His own words, (1 An). The Life and Times of Jesus Christ, (3 Ans.) will also be found useful For a fuller explanation of Christian doctrine, see Short Papers for Seekers after Truth, (1 An.); but, above all, read the New Testament. Other works are mentioned in the Appendix.

Taking refuge in Jesus Christ, our sins are forgiven, and covered with the spotless robe of His righteousness, we are fit to

enter heaven

In imitating our Father in heaven, Jesus Christ is our example. We should seek to walk in His steps. It is said of Him that He "went about doing good." Let this also be our character.

Strength for Duty.—To enable us to resist all the many temptations by which we are surrounded and to act up to the dictates of our conscience, we need Divine help. Christianity meets this need. While declaring strongly that there is only one God, it teaches that in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for our salvation. The special work of the Holy Spirit is to purify our hearts, to enable us to overcome sin, and to become like our Heavenly Father. He is given in answer to prayer. Jesus Christ says, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Besides prayer for the Holy Spirit, there should be watchfulness against temptation, association with good men, the reading of the Scriptures, and other good books, attendance at public worship, &c.

CONCLUDING APPEAL.

Some Jews in ancient times said to the prophets, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." To the spirit of false patriotism, now so prevalent, it is far more pleasant to dwell upon the imaginary glories of India, but her best friends are not her flatterers. It a person, dangerously ill, trusts to what we believe is a worthless remedy, it is our duty to warn him. it would be cruelty to act otherwise

Sir Alfred Lyall describes Hinduism as

"A mere troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention"

Its 'boundless credulity and grotesque invention' are well illustrated in the selection of Krishna as its Ideal. Did any other people in the world ever invent a God, unanimously declared in the Sacred-Books of the country to have had sixteen thousand wives and a hundred and eighty thousand sons, many of whom he himself exterminated? Will it exalt India among the nations of the world to have it known that such was the Ideal of educated Hindus in the Twentieth Century?

The writer has endeavoured to give a taithful account of Kiishna as recorded in the Sacred Books of the Hindus of the highest authority. It is not to be met by mere declamation and personal attacks upon the writer. Let the evidence be adduced and tested by competent men.

The immediate question is, Shall an IMAGINARY BEING of the character described in the Sacred Books of the Hindus or the INFINITE REALITY be the Ideal of educated Indians in the Twentieth Century?

But there is a wider range.

Hinduism is the receptacle of errors and superstitions which have been accumulating for three thousand years. Its gods are thus described by Sir Alfred Lyall

"A tangled jungle of disorderly superstitions, ghosts and demons, demigods and derited saints, household gods, tribal gods, local gods, universal gods, with the countless shrines and temples, and the din of their discordant rites, derites who abhor a fly's death, those who delight still in human victims, and those who would not either sacrifice or make offerings."*

What a glorious change it would be to sweep them all away for the worship of the one true God, our Creator, our Pieserver, our rightful Lord, our Father in Heaven! Will the reader help it on, or by his example tend to perpetuate the present reign of superstition?

APPENDIX.

Publications for Indian Readers.

The Religions of the World. An Illustrated Sketch of their History 8vo 208 pp. 6 As

The Great Religious of the World are described and contrasted. India is urged to mosecute vigorously the course of reform on which she has entered. Illustrative woodcuts

The Hindu Sacred Books Described and Examined.

YOLUME I.

VEDAS AND BRAHMANAS.

An Account of the Vedas, with Illustrative Extracts from the Rig-Veda. 8vo 166 pp. 4½ As Post-free, 6 As
The principal divisions of the Vedas are described, with life in Vedic times, the

gods of the Vedas, the offerings and sacrifices. Translations of some of the most important hymns in the Rig-Veda are quoted in full.

The Atharva-Veda. 8vo. 76 pp 2½ As Post-free, 3 As.

This is the Veda of Prayers, Charins, and Spells. A classified selection of the Hymns is given, including charms to cute diseases, expel demons, secure success in life, destroy enemies, &c., with a review of the whole

The Brahmanas of the Vedas. 8vo. 232 pp By the Rev K S MACDONALD, M.A., D.D., Author of The Vedic Religion. 8 As Post-free, 10 As

Accounts are given of the Brahmanas of the Rig-Veda, Sama-Veda, Black and White Yajur-Vedas, and the Atharva-Veda, showing the development of Hinduism. The state of society, the human, horse, and other sacrifices, the gods and religion of the Brahmanas are described, with many interesting details

VOLUME II.

PHILOSOPHICAL WORKS AND LAW BOOKS.

Selections from the Upanishads. 8vo 120 pp. 4 As. Post-free, 5 As The Katha Isa, and Svetasvatara, as translated into English by Dr. Roer, are quoted in full, with the notes of Sankara Acharya and others, and there are copious extracts from the Buhad Aranya and Chhandogya Upamshads, with an examination of their teaching.

The Bhagavad Gita. 8vo. 108 pp 3 As Post-free, 5 As

This work, supposed to represent the loftiest flight of Hindu Philosophy, consists of a supposed dialogue between Arjum and Krishna. It seeks to harmonise the Vedanta, Yoga, and Sankhya doctrines, combining with them faith (bhakta) in Krishna and stein devotion to caste duties. Numerous explanatory notes are added

8vo 143 pp. 4 As. Post-free, 5 As. Vedanta Sara.

This celebrated treatise, by Sadanauda, is considered the best popular exposition of the Vedánta philosophy.

Yoga Sastra. 8vo 78 pp. 2½ As Post-free, 3 As.
The Yoga Sutras of Patanjah examined, and the supposed Yoga powers shown to be a delusion. The true Yoga Sastra is explained, with a notice of Swami Vivekananda's Yoga Philosophy.

YOGA:

HINDU DELUSIONS,

WITH

ITS EXPLANATION

BY

PROFESSOR HUXLEY

BARTH ON YOGA EXERCISES

"Gonscientiously observed, they can only issue in folly and idiocy "

Reliquing of India, p. 85.

Ring out the false, ring in the true
Tennyson

Ring out the selfish Yogi, ring in the benevolent Worker

"From the unreal lead me to the real From darkness lead me to light From death lead me to immortality

Brihad Aranva Upanishad

FIRST EDITION, 2,000 COPIES

THE CHRISTIAN LITERATURE COCKETY FOR INDIA LONDON AND MADRAS 1902.



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HINDU DELUSIONS ABOUT YOGA.

INTRODUCTION.

For upwards of two thousand years a firm belief in the powers of Yoga has been held by Hindus. In the Mahábhárata, Krishna is repeatedly mentioned as occupied in Yoga exercises. He was engaged in "high Yoga" when shot by Jara the hunter. One of Siva's titles is Maha-yoot. Under this character he is represented as sitting with ash besmeared body and matted hau in profound meditation under a banyan tree or under the canopy formed by the hood of a five-headed serpent. There he is supposed to remain passionless, motionless, immovable as the trunk of a tree (sthánu), and perhaps rooted to the same spot for millions of years.

Every educated Hindu should, therefore, become acquainted with the system and the evidence on which it is based. The following pages are intended to assist him in this inquiry

Extracts are given from the most important works on the

subject.

HINDU PHILOSOPHICAL SYSTEMS

NATIONS, as well as individuals, have their peculial dispositions. The English are fond of what is practical, bearing upon the concerns of life. Hence they have made great improvements in the arts, as railway travelling, steam navigation, &c. Hindus, on the contrary, have paid little attention to these things, but have shown a great inclination to discuss abstract philosophical questions or mystical religious speculations. There are six principal Darsanas, or schools of Hindu philosophy. MA.

- 1 The Nyáya, founded by Gotama.
- 2 The Vaiseshika, by Kanada
- 3. The Sánkhya, by Kapila 4. The Yoga, by Patanjali.
- 5. The Mimánsá, by Jamini.
- 6. The Vedánta by Bádarávana or Vyása.

An account of the whole is given in Philosophic Hinduism.* The Sankhya system will first be briefly explained, as it is intimately connected with the Yoga.

THE SANKHYA SYSTEM.

The grand object of this system is set forth in the 1st Sútra "Well, the complete cessation of pain, (which is) of three kinds, is the complete end of man."

The immediate cause of the bondage of the soul is the conjunction of *Prakriti* and the soul. The remedy is the liberation

of the soul by knowledge.

According to the Sánkhya, there are two eternally existing

entities, Prakriti and souls.

Prakriti denotes that which produces or brings forth every thing else. It is sometimes, not very accurately, rendered "Nature" Monier Williams says, that "producer, originator, would more nearly express the meaning". From the absence of a root in the root, the root of all things is rootless

Prakriti is supposed to be made up of three principles, called Gunas, or cords, supposed to bind the soul. They are Sattva, Rajas, Tamas; or Truth, Passion, and Darkness. These principles enter into all things; and on the relative quantity of each

in any object depends the quality of the object.

Souls (Purush) are countless in number; individual, sensitive, eternal, unchangeable—All that is done by Prakriti is done on behalf of soul—In its own nature soul is without qualities, until united with Prakriti. The union of the two is compared to a lame man mounted on a blind man's shoulders; the pair are then both (as it were) capable of perception and movement

The liberation of Purusha, or soul, from the letters which bind it in consequence of its union with Prakriti, is done by conveying the correct knowledge of the 24 constituent principles of

creation, and rightly discriminating the soul from them.

Mr. Manilal says "The inseparable prakriti and purusha are enough in themselves to account for the whole of the phenomena of the universe, and the idea of a Creator is looked upon by the Sankhyas as a mere redundant phantom of philosophy." It is therefore known among Hindus by the name of Nirisvara Sánkhya, or the Sánkhya without Isvara.

The Yoga is commonly regarded as a branch of the Sánkhya, but as it nominally acknowledges the existence of God, it is called Sesvara Sánkhya, Sánkhya with Isvara Such was the popularity of the Sánkhya and Yoga, that the Mahabharata, Sántiparvam, says: "There is no knowledge equal to the Sánkhya, and

no power equal to the Yoga."

Before describing the Yoga system, its objects will first be considered.

^{*} Abridged from Hinduism, by Momer Williams,

THE TWO GREAT AIMS OF HINDU PHILOSOPHY.

1. Liberation from Re-births (Samsara).

This, it is supposed, may be attained in two ways, which will afterwards be explained.

2 The Acquisition of Occult Powers.

Each will be noticed in turn.

1. LIBERATION FROM RE-BIRTHS (SAMEARA).

The hymns of the Rig Veda take a cheerful view of life. The early Aryans had come from a cold bracing climate, encouraging labour. The doctrine of transmigration was then unknown. The usual petitions in the Rig Veda are for long life, sons, and abundance of cows. The good went at death to the happy abode of Yama, and as piti is became quasi divinities themselves.

After the Aryans had settled in India for some time, they began to feel the influence of the hot, enervating chinate. Labour was a burden; undisturbed repose seemed the highest blass. A belief in transmigration also arose, and swayed the minds of the Hindus with tremendous power. The series of births is virtually endless; the common statement is that it rises to 84 lakhs. According to the merit or demerit of a human being, he is born afresh into the body of a man, or a beast, or a bird, or a fish, or a plant, or a stone. "Ah this fearful round of births!" said the Marathi poet Tukaram, "this weary coming and going, when will it all end?" "With the Upanishads commences that great wail of soriow which, for countless ages, has in India been rising up to heaven." It was intensified by Buddha. The first of the "four noble truths," which he professed to have discovered is, that "Existence is Suffering! As a devout Buddhist counts his beads, he mutters Anitya, Dukha, Anatta, "Transcience, Sorrow, Unreality" In the Vishnu Purana Book VI. Chapter 5, the evils of existence are described.

All systems of Hindu Philosophy are pessimistic. The Brahmavádin says

"Every system of Hindu philosophy starts with the conviction that individual existence is a journey full of torments from death to death, that the individual soul is tossed about, as result of its errors, ignorances, and sins, from life to life, from billow to billow in the great ocean of transmigration, that desire is the motive power that makes for the eternal continuance of life, that this desire has its root in ignorance or the non-discrimination of the true nature and value of things, that the law which fetters living beings to the existence in the world can be broken and that salvation from same area, or the cycle of life and death,

can be attained by spiritual knowledge of the eternal verities. These great ideas form the woof and the warp of Indian thought, permeating its whole outlook, its attitude towards life, its most sacred aspirations, and its most cherished wishes and hopes." May 22, 1897

Monier Williams says

"Transmigration is the great bugbear, the terrible nightmare and daymare of Indian philosophers and metaphysicians. All their efforts are directed to getting rid of this oppressive scare. The question is not, What is truth? Nor is it the soul's desire to be released from the burden of sin. The one engrossing problem is, How is a man to break this iron chain of repeated existences? How is he to shake off all personality?"

2. THE ACQUISITION OF MAGICAL POWERS.

The belief in occult powers is universal among Hindus, and there is a great desire for their acquisition. When Madame Blavatsky, supposed to possess them, came to India, many paid an initiation fee of ten rupees in order to obtain them.

The Hindus claim to have 61 arts and sciences. The following are some of them.—

12. The science of prognosticating by omens and augury

14. Science of healing, which may include restoration to life of the dead, the reunion of severed limbs, &c.

15 Physiognomy, chiromancy, &c

36. The art of summoning by enchantment.

37. Exorcism.

38 Exciting hatred between persons by magical spells

41 The art of bringing one over to another's side by enchantment

12. Alchemy and Chemistry.

11. The language of brute creatures from ants upwards,

17. Charms against poison.

18 Information respecting any lost thing obtained by astronomical calculations.

50. The art of becoming invisible 51. The art of walking in the air.

52. The power of leaving one's own body and entering another lifeless body or substance at pleasure.

56. Restraining the action of fire.

57. The art of walking upon water.

58. The art of restraining the power of wind.

62. The art of preventing the discovery of things concealed

- 63 The art by which the power of the sword or any other weapon is nullified
- 64 The power of stationing the soul at pleasure, in any of the five stages *

TWO SYSTEMS OF YOGA.

The two are the Yoga of PATANIALI and the Yoga of the BHAGAVAD GITA. They agree in several respects, but there are also important differences.

Each will be noticed in turn

PATANJALPS YOGA

The Yoga system is attributed to Patanjah Nothing is known with certainty of his history. His system is explained in his Yoga Sutras, 195 in number, divided into four books. Like most other Sútras, they are obscure and require commentaries.

English Translations. The whole book was translated by Di Rajendra Lala Mitra. An English translation by Manifal Nabhubhai Dvivedi, sometime Professor of Sanskiu, Samaladása College, with introduction and notes, has been published by Tookárám Tátyá, Bombay. It will generally be followed as best representing the sense of the original. The Raja Yoga of Swaim Vivekananda contains a translation of the Sútras. In some cases it has been adopted if the sense seemed clearer.

But, as already mentioned, the Sútras themselves are

frequently obscure

Patanjah's two aims are the Prevention of Re-births and the Acquisition of Occult Powers.

They will be noticed separately

1. PREVENTION OF RE-BIRTHS.

Only the main points of Patanjuli's system will be noticed. Fuller details are given in the publication noted below.*

There is an important, difference between the yoga of Patan-

Jali and that of the Bhagavad Gita

Patanjah hoped to secure freedom from re-births by the mind ceasing to act. Dr. Rajendra Lala Mitra says. "The idea of absorption into the godhead form, no part of the voga theory."

It was at a later period that the doctrine of union, explained in the Bhagavad Gitá, arose.

[&]quot;Yoga Sastra, 8vo. 78 pp. 21 As. Post-free 3 As.

BOOK I.

DEFINITION OF YOGA.

"Yoga is restraining the mind from taking various forms" Sútra 11

VRITTI, TRANSFORMATIONS.

The act of the mind taking the shape of objects presented to it is called *critti*, transformations. It is thus explained by Mr. R. C. Bose.

"One of the universally admitted maxims of Hindu philosophy is that the mind assumes the form of which it perceives; and therefore it necessarily becomes, really not figuratively, a tree, a tank, an animal, a sweet mango, a musical pipe, an odoriferous flower, or a hard stone Not only so, it is changed into the grotesque forms and shapes conjuied up by fancy either when we are awake or when we are asleep. Who can form an adequate idea of its volability, its fickleness, its restlessness? To destroy this fickleness, this changeableness, this restlessness, to lead the mind to wade, so to speak, through these innumerable transformations to its original state of serene repose—such is the object proposed by the Yoga Philosophy. The idea of union with God is a later graft."*

THE SUPPRESSION OF TRANSFORMATIONS

Sútra 12, Book I says that the suppression of the transformations of the mind (samadhi) is to be secured by exercise and non-attachment (vai)ágya.)

Exercise is the steady effort to attain that state in which the mind stands unmoved, like the flame of a lamp in a place not exposed to the wind. Rága, attachment, is that which attracts the mind, and makes it assume different forms, as passions, sensations, &c., varágya is the absence of all attachment

"OBSTACLES" 10 PROGRESS.

These are enumerated as follows.

"Disease, languor, doubt, carelessness, idleness, worldly-minded ness, mistaken notions, missing the point, and instability; these, causing distractions, are the obstacles" Book I. 83.

Doubt refers to the usefulness of meditation. Worldly-mindedness, denotes attachment to the things of the world. Mistaken notions are illustrated by mistaking mother-of-pearl for silver. Missing the point is going astray from the real point, Samádhi. These things distract the mind, and are hindrances to Yoga.

^{*} Hindu Philosophy, p. 169.

The next Sutra states that "Pam, distress, trembling inspiration, and expiration, are the accompaniments of the causes of distraction."

OUR FEELINGS TOWARDS OTHERS

Sútra 33 says

"The mind (becomes) even by the practice of sympathy, compassion, complacency, and indifference, respectively towards happiness, misery, virtue, and vice." Book I.

The feelings are those most favourable to yoga. Sympathy is a fellow-feeling with others, rejoicing with the happy, and compassionating the miserable. At the sight of virtue, we should be pleased; but for vice indifference is the best attitude to one who aims at Samádhi, (Mr. Manilal.)

BOOK II

KRIYA YOGA

Sútras 1,2 are as follows -

"Mortification, study, and meditation on lavara are called Kriya Yoga

Yoga "They are practised for acquiring habitual Samidhi and lessoning distractions"

Mortification denotes fasts, penances, &c., Study, the repetition of Om, &c., or the reading of religious books. The distractions whose causes should be lessened are mentioned in the next Sútra

THE FIVE "DISTRACTIONS

Sútra 3 says:

"Ignorance, egoism, desire, aversion, and changing in the air the five distractions." Book H.

Ignorance (avidya) is thus defined in Sútia

"Ignorance is taking that which is non-eternal, impure, painful and i on-self, for the eternal, pure, happy Atman (self)'

Mr. R. C. Bose says

"From egoism proceed a longing for pleasure, and a recoil from pair; and these instincts give birth to tenacity of life, or an aversion to that dissolution of the soul with the material organs on which true emancipation hinges." p. 172.

Mr. Manilal says:

"Desire for life is indeed the cause of attachment of every description; and the real cause at the bottom of every misery of which the world is full." p. 32,

Instead of "the desire for life" heing the cause of all the misery in the world, it is a wise instinct implanted by the Creator in every living being for its preservation. Without it, the world would soon be a lifeless void. It is the desire of life, which makes people work to obtain food, or the sick to take medicine for a cure.

THE EIGHT LIMBS OF YOGA

Sútra 29 says

"Restraint (yama), obligation (niyama), posture (asana), regulation of the hreath, (pianayama), abstraction (pratyahana), concentration, (dharana) contemplation, (dhayana), and samadhi are the eight accessores of yoga II

1. YAMA (Restraint).

Sútra 50 says

"Yama includes abstinence from slaughter, talsehood, theft, incontinence, and avarice" II.

2. NIVAMA (Obligation.)

Sútra 32 says

"The obligations are purity, contentment, penance, study, and devotion to Isyara". If

3. Asana (Posture)

It is thus explained in Sútra 46.

"Posture is that which is firm and pleasant"

Mr. R. C. Bose says that "Vasistha, Yajnavalkya, and other sages of the Vedic and post-Vedic age fixed the number of postures at 84, stating that these had been prescribed and described by Siva, the father of Indian Yogis."

Of the 84 postures ten are considered as the more important. The following are some of them as translated by Dr. Rajendralaia

Mıtra

"Padmisana. The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands should be crossed, and the two great toes should be firmly held thereby; the chin should be bent down on the chest, and in this posture the eyes should be directed to the tip of the nose—It is called Padmasana (lotus-posture), and is highly beneficial in overcoming all diseases.

"Gomukha. Put the right ankle on the left side of the chest, and similarly, the left nikle on the right side, and the posture will be

Gomukha, or the shape of a cow's mouth.

"Fowl Posture. Having established the lotus-posture, if the hand be passed between the thigh and the knees, and placed over the earth

so as to raise the body aloft, it will produce the fowl-seat.

"The Tortoise Upset Posture. Having assumed the fowl posture, should the two hands be placed on the sides of the neck, it will make the posture like that of the tortoise upset, it is called tortoise upset posture.

"Bow Posture. Hold the great toes with the hands, and draw them to the ears as in drawing a bowstring, and this is called the bow

posture." p. 104

Mr. Manilal quotes the following additional postures from the Hathapradipiká:

"Svastikdsana. Sit with the body perfectly straight after placing the right foot in the cavity between the left thigh and the calf, and the

left foot in the cavity between the right thigh and the calf.

"Siddhásana. Having pressed the perinæum with the end of the left foot, place the right foot on the opot exactly above the penis. Then fix the chin steadily on the heart, and remaining unmoved like a post, direct the eyes to the spot in the middle of the hiows." Appendix, p. n.

Benefits of Posturing.—Sútra 48 says, "Then no assaults from the pairs of opposites" Mr. Manilal explains this as follows:

"The pairs of opposites are heat and cold, pleasure and pain, love and sorrow, &c., constituting the whole of our worldly experience. When one proper posture is tully mastered, effects of the 'pairs of opposites' are not at all felt. It is necessary to obtain such mastery over any one posture before proceeding further." p. 51.

4. PRANAYAMA. (Regulation of the Breath.)

Pranayama, is an important part of Yoga. The process consists of inspiration, expiration, and retention of the breath according to fixed rules. Patanjali's three Sutras on the subject are thus translated by Mr. Manilal.

"The (posturing) being (accomplished), priminguma (follows,—the cutting off of the course of inspiration and expiration (of the breath) (It is) external, internal or steady, regulated by place, time, and number; and is long or short. The fourth is that which has reference to the internal and external subject." II 49-51

The expiration of the breath is called rechaha, its inspiration puraka; its suspension kumbhaka. Mr. Manilal, says.

"Pránáyáma has as its chief object the mixing of prána, the upper breath, and apána, the lower breath, and raising them upwards, by degrees and stages, till they subside in the head. The practice awakens a peculiar force which is dormant about the navel, and is called Kunadini. It is this force which is the source of all occult powers 'p 52. Mr. Manilal quotes the following directions from the Hathapradipiká:

"So long as the Nádis, the vehicles of prána, are obstructed by abnormal humours, there is no possibility of the prána running in the middle course (sasumná) and of accomplishing the unmanu mudra. Hence pránáyáma should be practised, in the first instance, for the clearance of these humours. The pránáyáma for this purpose is as follows. Having assumed the padmásana posture, the yogin should inhale at the left nostril, and having retained the breath for a time he easily can, should let it off at the opposite nostril; and repeat the same process beginning with the nostril where he exhales. This will make one pránáyáma. These should be practised 4 times in 24 hours, in the morning, at noon, in the evening at midnight, and should be slowly carried to 80 each time." Appendix, pp. iii., iv

Other exercises are mentioned:

"Uddiyána consists in drawing in the navel and the parts above and below it. Muabalndha consists in drawing in the parts of the anus, and in mentally exerting as if to draw the apána upward towards the navel. The jalāndhara consists in pressing the chin to the heart III. 58, 27. Appendix v.

Dr. R. L. Mitra says ·

"The time devoted to inspiration is the shortest, and to retention the longest. A Vaishnava in his ordinary daily prayer repeats the Vijmantra (containing specific mystic syllables) once when expiring, seven times while inspiring, and twenty times when retaining. A Shakta repeats the mantra 16 times while inspiring, 64 times while retaining, and 32 times while expiring. These periods are frequently modified As a rule it may be said that the longer the retention, the more proficient is the Yogi "*

Pránáyáma will be further noticed under another head

5 PRATYAHARA (Abstraction.)

Sútra 54 says:

"Abstraction is, as it were, the imitating by the senses, the thinking principle, by withdrawing themselves from their objects." II. 54.

Mr. Manilal gives the following explanation:

"Abstraction consists in the senses becoming entirely assimilated to or controlled by the mind. They must be drawn away from their objects and fixed upon the mind, and assimilated to it so that by preventing the transformations of the thinking principle the senses also will follow it immediately controlled. Not only this but they will be ever ready to contribute collectively towards the absorbing meditation of any given thing at any moment, and even always." p. 54.

^{*} Quoted by Mr. R. C. Bose, pp. 179, 180.

BOOK III.

6. DHARANA (Concentration)

Sútra 1 says:

" Dháraná is the fixing of the mind on something " III.

It is thus explained by Mr. R. C. Bose

"The sixth step in this exercise is the confinement of the thinking principle to one place. In the earlier stages of meditation, the mind is not fitted for concentration on its great theme of contemplation, i.e., the soul. It must therefore be fixed on an external object, either through the eye, or without the help of any of the senses. That external object may be the tip of the nose, or the navel-wheel, or the crown of the head or the sky or ether. When the thinking principle has acquired by such exercise the power of concentration, it may easily be transferred from an external to an internal object." pp 181, 182.

7. DHYANA (Meditation).

Mr. Manilal thus translates Sutra 2:

"The unity of the mind with it is absorption Dhyána" III.

He thus explains it

"Dhyána is the entire fixing of the mind on the object thought of, to the extent of making it one with it. In fact the mind should, at the time, be conscious only of itself and the object." p 54

8 SAMADHI. (Trance)

A trance is a state in which the soul seems to have passed out of the body into another state of being, a state of incensibility to the things of this world. Mr. Manilal thus translates Sútra 3 defining it:

"The same, when conscious only of the object, as if unconscious of itself, is trance" III

He thus explains it .

"Dhydna carried to the extent of torgetting the act, and of becoming the thing thought of, is trance or Samádhi" p 55

Mr. R. C. Bose says:

"Sanddh, or concentration, is the final stage in which the thinking principle loses its separate identity and becomes merged in the object of thought and thought itself; or rather in which the thinking principle is extinguished along with thought, and the object of thought remains in its original state of solitude. This state is called, kaivalya, translated 'abstraction' by Mr. Davies, 'isolation' by Dr. Mitra." p. 182.

ACQUISITION OF OCCULT POWERS BY SAMYAMA.

Sútra 4 thus explains Samyama

"The three together constitute Samyama"

The three denote *Dháraná*, *dhyána*, and *samádhi* samyama denotes them taken collectively. When the three are successively practised with respect to the same object at any one time, it is called *Samyama*

OCCULT POWERS RESULTING FROM SAMYAMA.

Patanjali describes in different Sútras the wonderful powers which may be acquired through Samyama. They will be noticed in turn.

1. Knowledge of the past and future.

Sútra 16 says

"The knowledge of past and future by Samyama on the three transformations" 111

Many important questions now involved in obscurity might thus be decided

2. A Knowledge of the Sounds uttered by any being.

Sútra 17 is thus translated by Swami Vivekananda.

"By making Samyama on word, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds "*

3. A Knowledge of former Births.

Sútra 18 is thus translated by Swami Vivekananda.

"By perceiving the impressions, knowledge of past life."

Impressions on the mind fade but are never lost. The Swami says

"If the Yogi can make a Samyama on these past impressions, he will begin to remember all his past lives." p 193.

4. A Knowledge of the Minds of others.

Dr. Mitra thus translates Sútra 19

"With reference to cognition, a knowledge of another's thinking principle." III.

Mr. Manilal says, "Any body's mind can thus be easily comprehended by the yoqin."

5. Ability to render the Body Invisible.

Dr Mitra thus translates Sútra 21.

"From Samyama with reference to the shape of the body, the power of vision being diminished and the correlation of light and sight being severed, there is disappearance." III.

6. Knowledge of the Length of Life and Portents.

Sútra 22 is thus translated by Swami Vivekananda:

"Karma is of two kinds, soon to be fructified, and late to be fructitied. By making Samyama on that, or by the signs called Aristha, portents, the Yogis know the exact time of separation from their bodies" p. 194.

It is only Yogins who can properly interpret portents, such as dreams, &c.

7 Ability to enlist the Good-will of any one.

Sútra 23 "In sympathy, &c., strength" III.

By performing samuama with reference to sympathy, &c., the goodwill and friendship of any one at any moment may be enlisted.

8. Ability to acquire Strength like that of the Elephant.

Sútra 24 "In strength that of the elephant, &c." III

By performing Samyama on the powers of any annual, the Yogin acquires these powers.

9 Knowledge of hidden Treasures, Mines, &c.

Swami Vivekananda thus translates, Sutra 25

"By making samyama on that effulgent light comes the knowledge of the fine, the obstructed, and the remote"

He gives the following explanation

"When the yogi makes samyama on that effulgent light in the heart, he sees things which are very remote, things for instance, that are happening in a distant place, and which are obstructed by mountain barriers, and also things which are very fine." pp 195, 196.

10. Knowledge of the Sun, Moon, Planets, and Starry Regions.

All this is promised in Sátras 26-28.

11. Knowledge of the Body.

Sútra 29 is as follows.

"On, the navel-circle, the knowledge of the arrangement of the body." III.

Hindu physiology makes the navel the grand centre of the body. Great importance is attached to groups of nerves, &c., called padmas, supposed to exist in different parts of the body. They are generally supposed to be seven in number, viz., ádhára (at the anus), adhisthana (between the navel and the penis), manipura, (at the navel), unáhata, (at the heart), visuddhi, (in the throat), ájná (between the eye-brows), and sahasrára." Mr. Manilal. p. 53.

How far the knowledge of the body acquired by Yoga powers

is correct, will atterwards be considered.

12. Freedom from Hunger and Thirst.

Sútra 30 says

"In the pit of the throat the cessation of hunger and thirst." III.

Swami Vevikananda says.

"When a man is very hungry, if he can make Samyama on the pit of the throat hunger ceases." p 196.

13 Ability to enter another Body.

Sútra 38 is thus translated by Swami Vikekananda:

"When the cause of bondage has become loosened, the Yogi, by his knowledge of manifestation through the organs, enters another's body."

The Swami adds

"The Yogi can enter a dead body and make it get up and move, even while he himself is working in another body. Or he can enter a living body and hold that man's mind and organs in check, and for the time being act through the body of that man. This is done by the Yogi coming to this discrimination of Purusha and nature. If he wants to enter another's body he makes a Samyama on that body and enters it, because not only is his soul omnipresent, but his mind also, according to the Yogi." p. 198.

It is true, that the mesmeriser acquires an influence over the person mesmerised, but making a dead body move is nonsense.

14. Ability to rise in the Air.

Sútra 39 says:

"By mastery over udána, ascension, and non-contact with water, mud, thorns, &c." III.

Mr. Manilal says:

"The air intercepted between the top of the nose and the heart is called prána, that between the heart and the navel is called samána, that from the navel to the toes is called apána, that above the tip of the nose is called adána, and that which pervades the whole body is called tyána. The respective functions are—vitalizing, digestion, expulsion of excrements, raising up the sound, &c., and motion in general. The udána has a tendency to raise the body upwards, and carry it above water, thorns, &c." p. 72.

15. Ability to Hear at any distance.

Sútra 41 says:

"By Samyama on the relation between ákúsa, and the sense of hearing, (arises) supernatural audition." III.

16. Ability to pass through Space

Sútra 42 says:

"By Samyama on the relation between the body and ákása, as also by being identified with light (things like) cotton, (there follows) passage through space." III

By performing samyama on light things like cotton, the Yogi floats freely in the air.

17. Attainment of the Siddhis.

Sútra 45 says:

"Then the attainment of animá and others, as also of perfection of the body and the corresponding non-obstruction of its functions." III.

Siddhis denote high occult powers. Bhoj Raja classifies them under eight heads:

- 1. Anımá, ability to reduce one's self to the size of an atom.
- 2. Laghima, ability to become light like cotton.
- 3. Garima, the power to grow as heavy as desired.
- 4. Mahima, the power to become any size, so as to be able to touch the moon with the tip of one's finger.
 - 5. Prákámya, the irresistible will.
 - 6. Isatva, power to create.
 - 7. Vasitra, power to command all.
 - 8. Kamavasayitva, fulfilment of desires.

18. Mastery over all, Knowledge of all.

Sútra 49 says:

"In him who is fixed upon the distinctive relation of sattva and purusa, (arise) mastery over all things and the knowledge of all." III.

19. Attainment of Kaivalya.

Sútra 50 says

"By non-attachment even thereto, follows Kaivalya, the seeds of bondage being destroyed." III.

By non-attachment even to occult powers, the Yogi attams Kavvalya. This Mr. Manilal defines as "the state of oneness, being one and alone, viz., the Purusa." Monier-Williams explains Kaivalya as "abstraction, detachment of the soul from matter." The causes of bondage destroyed are ignorance, egoism, desire, aversion, attachment.

BOOK IV.

How the Siddhis MAY BE ACQUIRED.

Sútra 1 says:

"The Siddhis are produced by birth, herbs, incantations, austerities, or Samádbi." IV.

The Siddhis, as already explained, are the occult powers They may be obtained in various ways

(a) Birth. Thus birds at birth have the power of flying

- (b) Herbs. It is supposed that through certain herbs people may live for ever.
 - (c) Incantations. Magical powers are attributed to mantius
 (d) Austerities. The sacred books of the Hindus are full of
- (d) Austerities. The sacred books of the Hindus are full of the wonderful powers exacted from the gods by means of great austerities.
 - (c) Samádhi. This is what has been described.

YOGINS ARE NOT BOUND BY THEIR ACTIONS.

Sútra 7 says:

"Actions are neither white, nor black in the case of Yogins, they are of three kinds in the case of others" IV.

Yogins have no attachment, hence they are supposed to be free from the results of their actions. The actions of gods are white, of demons, black; of men, mixed

How THINGS ARE KNOWN

Sútra 17 says:

"In consequence of the necessity of hare known or unknown to the mind' IV.

It is a dogma of Hindu Philosophy that the mind is all-pervading. It may therefore be supposed that it can grasp all things at the same time. Such is not the case. It can perceive only those objects into which it is transformed. See p. 6.

CESSATION OF DESIRE.

Sútra 25 says:

"The cessation of the desire of knowing the nature of the soul (takes place) in one who has mastered the difference." IV.

In a person who knows the difference between mind and soul and understands the nature and power of either, the desire even of knowing the soul is extinguished. Mr. Manilal says. "Kuvvalya is, in fact, a state in which there is entire cessation of all desire." p. 94.

THE "CLOUD OF VILTUE."

Sútra 28 is thus translated by Swann Vivekananda.

"Even when arriving at the right discriminating knowledge of the essences, he who gives up the fruits, unto him comes as the result of perfect discrimination, the Samadhi called the cloud of virtue."

The Swami adds the following explanation

"When the Yogi has attained to this discrimination, all these powers will come that were mentioned in the last chapter, but the true Yogi rejects them all. Unto him comes a peculiar knowledge, a particular light, called the Dharma Megha, the cloud of virtue." pp 220, 221.

THE AIMS OF PATANJALI'S YOGA.

In some Hindu systems the grand ann is Sáyujya, complete union with the Supreme Spuit. Such was not the case with the Sánkhya, for it denied, or at least ignored, the existence of Brahma. Patanjah nominally acknowledged his existence, but such union is not the aim of his Yoga.

The Liberation of the soul from Prakriti, thus preventing re-births and the acquisition of Occult Powers are the two grand

auns of Patanjalı's Yoga.

It was at a later period that the doctrine of union arose. It is found in the Yoga of the Bhagavad Gitá, of which an account will now be given.

THE YOGA OF THE BHAGAVAD GITA.

The Bhagavad Gita means the Song of Bhagavat, or the Lord. Bhagavat is here to be understood as meaning Krishna: The poem is considered the gem of Hindu religious literature; it represents the loftiest flight of Indian philosophy. For beauty

of versification and for its noble sentiments, it stands preeminent. It has been well selected as the last and great strong, hold of Hinduism.

While, however, it is allowed that the Bhagavad Gitá is a great advance upon the opinions held in India two thousand years ago, it has now to be viewed apart from national feeling, and in

the light of the Twentieth Century.

It forms eighteen chapters, included in the Bhislana Parva of the Mahábhárata. The author and time when it was composed are both unknown. As already mentioned, it is not included in the table of contents (Parva Bangraha adhyáya) given in the Adı Parva. This alone is a proof that it is a later addition, but it is confirmed by containing words differing from their original signification. Thus Máyá in the Vedic hymns denotes pragna, intelligence. Máyá, in the sense of illusion, was a later development.

Skilful lawyers can often tell by internal evidence whether a document is really what it professes to be From the Bhagavad Gitá claiming a divine origin for caste, it was evidently written by a Brahman. His exaltation of Krishna as the Supreme Being, proves that he was a Vaishnava From the acknowledgment of polytheism, demonolatry, and pantheism, the writer had the superstitious ideas of the time. He sought to uphold caste and the privileges of his order, while he endeavoured to harmonisc Sánkhya, Yoga, and Vedántic doctrines, and gave prominence to Krishna bhakti. A blasphemous claim is made that "the Deity" spoke the words which he wrote, and the book was foisted into the Mahábhárata to gain the support of its authority

The object of the writer is to harmonize the Sánkhya, Yoga, and Vedánta doctrines. He asserts that the Sánkhya and Yoga are one:

"The ignorant, not the wise, declare the Sánkhya and the Yoga to be distinct. He who perfectly abideth by one only, obtaineth the fruit of both.

"The place, which is attained by the followers of Sankhya, is also reached by those of Yoga. He who seeth the Sankhya and the Yoga as one, seeth (rightly). V. 4, 5.

The attempt of the writer has led to some irreconcilable contradictions. The authority of the Bhagavad Gitá is claimed by Advaitists, Dvaitists, and Visishtádvaitists.

In the Bhagavad Gitá a high place is assigned to Yoga. In the concluding verse Krishna is styled "the Lord of Yoga." The second chapter has the note at the end, "The Sánkhya Yoga;" the third has "The Yoga of Action;" the fourth "The Yoga of Wisdom;" the fifth "The Yoga of the Renunciation of Action;"

DIRECTIONS IN THE BHAGAVAD GITA ABOUT YOGA EXERCISES, 19

the sixth "The Yoga of Self-Denial," &c., concluding with "The Yoga of Liberation by Renunciation."

The greatness of the Yogi is thus set forth:

"The Yogi is greater than those that practise austerities, is regarded as greater than those who have obtained wisdom. He is greater than the men of action, therefore, O Arjuna, become a Yogi VI. 46.

The Bhagavad Gitá professes to teach Yoga as declared by Krishna himself:

"Through the grace of Vyasa, have I heard this secret and supreme Yoga declared direct by Krishna himself, the Lord of Yoga "XVIII. 75.

In the Bhagavad Gitá the word Yoga is used in different senses. In Chapter II. 48, "equalimity in success and failure is Yoga." In Chapter VI. 2. "Renunciation is Yoga."

The Object of Yoga is repeatedly stated to be union with Brahma.

"He who is joyous within, blessed within, and luminous within, that Yogi who is all Brahma, attaineth to absorption in Brahma" V 24

This can be secured by following the directions given

"Thus concentrating himself, the Yogi, with a mind subdued, attaineth to that Peace which is consummated in absorption and abode in me." VI. 15.

DIRECTIONS IN THE BHAGAVAD GITA ABOUT YOGA EXERCISES.

Chapter IV. says:

- "Others offer the up-rising breath (prana) as oblation in the down-going breath (apana), and the down-going in the uprising, others engaged in the control of the breath (pranayama; 29.)
- "Others regulating their food, and suppressing the motions of the inhaled and exhaled air, offer their senses as oblation in the vital air. Even all these, knowing how to sacrifice, and having their sins destroyed by sacrifice, 30."

Chapter V. says:

"The Yogi who excludeth (from his mind) external objects, (concentrating) the visual power between the brows and making the upward and downward life-breaths even, sending both through the nostrils, who restraineth the senses, mind, and understanding, intent on final emancipation, from whom desire, fear, and wrath have departed, is indeed for ever free from (birth and death)" 26-28

Chapter VI. says

"Let the Yogi constantly practise devotion, fixed in a secluded spot alone, with his mind and self subdued, without expectation and without belongings.

Fixing his seat firmly in a clean spot, neither high nor low, covered

with a cloth, a deerskin and kusa grass.

There fixing his heart on one object, restraining his thoughts, senses, and actions, seated on that seat, he should practice Yoga for the purifying of his soul.

Holding his body, head and neck even and unmoved, (remaining)

steady, looking at the tip of his nose and not looking around.

Tranquil in soul, free from anxiety, and adhering to the rules of the Brahmacharis, he should restrain his mind, and (concentrate) it on me, and sit down, engaged in devotion, meditating and intent on me.

The Yogi, thus constantly devoting his self to abstraction, whose mind is restrained, attaineth peace, the supreme Nirvána that is

in me."

It will be seen that the directions are much the same as in Patanjali's Sútras The main point is to have the eye intently fixed on one point.

THE AIMS OF YOGA EXERCISES.

I. According to Patanjali's System.

These, as already mentioned, are two

1 Liberation from future births.—This is supposed to be effected by restraining the mind from taking various forms. When it ceases to act, the union between Prakriti and the soul is supposed to be dissolved, and there are no re-births.

2. Acquisition of Occult Powers.—The nature of this has been described. How far they are really acquired will after-

wards be considered.

II. THE YOGA EXERCISES OF THE BHAGAVAD GITA.

As shown by quotations, they are supposed to bring about union with Brahma, thus delivering from future births.

THE REAL EFFECTS OF YOGA EXERCISES.

Hindu philosophers speculated instead of investigating.

The ancient Hindus thought that a man was rendered impure by touching a dead body. Hence they did not dissect and examine it minutely as is done in modern Medical Colleges. The writers of the Upanishads simply framed an imaginary body out of their own heads, and, to impose upon the ignorant, said that it had been revealed by Brahmá.



Dr. Webb says: The anatomical knowledge of the Hindus may be judged of by a single sentence:—riz., the navel is the origin of all the vessels, and is the principal seat of life"

The Katha Upanishad contains the following:—

"16. There are hundred and one arteries of the heart; the one of them (Susumná,) proceeds to the head. By this (at the time of death) using upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course."



THE HEART.

A similar statement is made in the Chhandogya Upanishad.

"There are a hundred and one arteries issuing from the heart; one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality. The rest of the arteries lead to various transitions,—they lead to various transitions." VIII. 6 6.

The Prasna Upanishad gives the following additional details:

"For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided; 72,000 are the branches of every branch artery; within them moves the circulating air" III 6.

The whole number of arteries is therefore 727,200,000

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure

blood, to the whole body. In like manner, there are two great veins, carrying impure to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

The Prasna Upanishad says that "within the arteries moves the circulating air." Arteries mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

If there was such gross ignorance of the structure of the heart which could easily have been settled by examination, it is no surprising that Hindu philosophers were equally mistaken about

the effects of Yoga exercises.

The Yoga has two main directions.

1. Fixing the eyes on the tip of the Nose.

2. Pranayama, the Regulation of the Breath.

These will be noticed in turn

1. FIXING THE EYE ON THE TIP OF THE NOSE.

Some remarks may first be made on sleep

The cause of sleep is still a mystery. Chambers's Encyclopædia says. "For upwards of two thousand years continuous attempts have been made to elucidate the cause of sleep without success; many theories have been promulgated, but they have fallen short of explaining it."

There are several stages of sleep and varieties in the action

of the brain, some of which may be noticed.

Dreaming.—This state is caused by the partial activity of the brain—ldeas are not corrected by the external senses; common sense seems completely lost; the most wonderful things excite no surprise.

Dreamless Natural Sleep.—In this state all the mental

faculties are apparently at rest.

Swoon or Faint.—The circulation of the blood is wholly or partly arrested; the breathing is also suspended. Rama Krishna could produce this at pleasure, and it was called Samadhi. The Brahma Sútras say: "In him who is senseless (in a Swoon, &c.) there is half union," III, 2. 9.

Somnambulism, Sleep-walking. The Somnambulist may get out of bed, dress himself, and sometimes walk in very

dangerous places. Somniloquism is a talking in sleep.

Mesmeric or Hypnotic Sleep.—This is a kind of artificial sleep, in which there is an unusual suspension of some of the

powers and an unusual activity of others. It has various stages,

The person may be more or less under its influence.

The sense of feeling is lost, and a limb may be taken off unknown to the person. Dr. Esdale, of Calcutta, had charge of a hospital in which operations were performed in this way for years. It is not now employed, as the same effect can be more readily produced by chlorotorm.

Catalepsy.—This is a sudden suspension of the senses, and the body becomes fixed like a statue. The nerves of motion seem to be currously affected. It can be produced by mesmerism

Delirium.—This is a violent excitement of the mental faculties. It may be caused by the brain being inflamed by

strong drink, by fever, &c.

Coma.—This is a total loss of power of thought or motion, from which the patient cannot be aroused—It is generally caused

by the bursting of a blood vessel in the brain.

Yoga Sastra aims to promote hypnotic sleep. Eighty-four postures are enumerated. These have no influence the real effect is produced by looking steadily at the tip of the nose or between the eyebrows. In Europe persons to be hypnotised are told simply to look fixedly at one point.

PRANAYAMA.

The Yoga Sastra attaches very great importance to prand-

yama, the regulation of the breath.

It has been shown that the Sastras give most incorrect accounts of the arteries, based on speculation. Assertions about the breath display the same ignorance.

Some introductory remarks may be made.

Why we breathe.—The blood in its course through the body both nourishes us and carries away waste matter. It leaves the lungs a bright red colour; when it returns to the lungs, after passing through the body, it is dark-coloured from the waste matter it has picked up. How is it purified? The air is composed mainly of two gases, called Oxygen and Nitrogen. The oxygen is that which supports life. When we breathe, the Daygen goes down into the lungs; it unites with the waste matter of the blood, and carries it away, leaving it pure. The product formed by the oxygen and the waste-matter is called carbonic acid gas. It forms about 4 parts in a hundred of the air given out. Suppose a person were shut up in a close room, 6 feet square, into which no fresh air could enter; the oxygen in the air would gradually be consumed, being replaced by carbonic acid gas, and the person would die. The same result follows more rapidly when people are hanged or drowned. The blood is not purified

by the air; only the dark blood goes round and round, so they soon lose their senses and die.

The stage of insensibility before death may be reached by breathing the same air over and over again. This is known to the Yogas as *Prinapana Yoga*. It is one of the easiest means of reaching Samádhi.

Object of Pranayama.—As already explained, drawing in the breath is called Puraka; giving it out is called Rechaka; the interval between is called Kumbhaka. According to Yoga Sastra, whatever prolongs Kumbhaka promotes longevity. Hence one great object of Pránáyáma is to lengthen this interval.

Animals which breathe rapidly consume much oxygen, give out much carbonic acid, and are warmer than those which breathe more slowly. A pigeon breathes about 34 times a minute, a man 16 times, a tortoise 3 times. A pigeon is warmer blooded than a human being, and dies of hunger in three days, a tortoise feels cold to the touch and can live for months without food. Through Prânâyâma a man breathes much less frequently even than a tortoise.

Yogis living for weeks without food.— Cases have been known in which Yogis have been shut up for 40 days without food. This was done in the time of Ranjit Singh. The following is the explanation:

There is an animal found in the Himalayas, somewhat like a rabbit, called the marmot. For five months in the year the region where it lives is covered with snow, and food cannot be obtained. It then retreats to a small den, filled with straw and dry leaves of plants to keep it warm, and with the opening carefully covered ap. The marmot has a long narrow tongue, the point of which is turned back to the gullet, closing almost entirely the passage to the lungs. In this state the animal sleeps till the return of spring. It is called hibernating or wintering, and is practised by several animals in cold countries. In that state the animals slowly consume the fat of their bodies. The bear when it begins to hibernate is fat, when it awakes, it is lean.

Some Yogis have learned to imitate the Himalayan marmot. The preparatory process is called Khechari mudra. It consists in cutting a part of the tongue, called the bridle, and drawing it out till it is lengthened and can be turned back to the gullet. As the marmot has its den, so the Yogi has his gupha, or underground retreat, carefully stopped up to exclude the air. Like the marmot, the Yogi prepares his bed from Kusa grass, cotton and the wool of sheep, and, like it, he turns back his tongue. In this way he can exist for some time in a low state of vitality, the consumption of oxygen being reduced to a minimum.

TRUE EFFECTS OF YOGA EXERCISES, BOTH ACCORDING TO PATANJALI AND THE BHAGAVAD GITA.

These are briefly as follows.

1. A MESMERIC SLEEP.—The person is in a kind of dreaming sleep, in which all manner of fancies may pass through his mind. As they are not corrected by contact with the external world, they may be believed to be real. A drunken man often boasts that he can do wonders, it may be the same with a person in mesmeric sleep.

AN IMPURE STATE OF THE BLOOD.—In Pranayama, a man should breathe only once in 5 minutes; in Pratyáhára once in 10 minutes; Dháraná once in 20 minutes, in Dhyána once in 40 minutes and in Samidhi once in 80 minutes * In consequence of this the impure blood circulates more and more. It leads to the mind ceasing to act, it is "restrained from taking various forms," as it would when a man is being hanged or is drowning, and unless stopped would end in death.

Barth, a distinguished French Orientalist, says of Yoga

exercises:

' Conscientiously observed they can only issue in folly and idiocy " Religions of India, p. 83.

The same opinion is expressed by Professor Huxley, distinguished for his knowledge of the human body.

"No more thorough mortification of the flesh has ever been attempted than that achieved by the Indian ascetic anchorite; no later monachism has so nearly succeeded in reducing the human mind to that condition of impassive quasi-somnambulism, which, but for its acknowledged holiness, might run the risk of being confounded with

idiocy

"It was folly to continue to exist when an overplus of pain was certain. Slaying the body only made matters worse; there was nothing for it but to slay the soul by the voluntary arrest of all its activities. Property, social ties, family affections, common companionship, must be abandoned; the most natural appetites, even that for food, must be suppressed, or at least minimised, until all that remained of a man was the impassive, extenuated, mendicant monk, self-hypnotised into cataleptic trances, which the deluded mystic took for foretastes of the final union with Brahma"!

Instead of "foretastes of final union with Brahma," the result is incipient "idiocy!"

Paul's Yoga Pholosophy, p. 12. + Evolution and Ethics, pp. 64,65.

SUPPOSED ACQUISITION OF OCCULT POWERS BY YOGA.

Books of the Hindus contain the most extraordinary statements which are, in general, implicitly believed. Krishna is said to have held up the mountain Govardhana. Of Hanuman it is said that when he ascended mount Arishta, pressed by his enormous weight, it uttered cries of distress and sank down from the height of thirty yojanas to be level with the earth. He put the sun under his armpit, and carried mount Himavat through the air to Ceylon. Jahnu is said to have drunk up the Ganges, and allowed it to flow from his ear; hence the river is called Jahnavi. A still more extraordinary feat is attributed to Agastiya. He drank up the ocean, and is hence called Samudra-Chulaka.

It seems incredible to a European that a person of the slightest intelligence can believe the stories in the Puránas, but it is a fact that learned men and philosophers accepted them equally with the vulgar. Visvanátha Panchanana, one of the great doctors of the Nyáya philosophy, begins the *Bhásha Panchahada*, the text-book of Muktavali, with the following description of God: "Salutation to that Krishna, whose appearance is like a new cloud, the stealer of the clothes of the young Gopis.

who is the seed of the tree of the universe."

Sir Monier Williams thus describes the effect of Brahmanism

"Its policy being to check the development of intellect and to keep the interior eastes in perpetual childhood, it encouraged an appetite for exaggeration more monstrous and absurd than would be tolerated in the most extravagant European fairy-tales. The more improbable the statement, the more childish delight it was calculated to awaken..... Time is measured by millions of years; space by millions of miles, and if a battle is to be described, nothing is thought of unless millions of soldiers, elephants, and horses are brought into the field."*

A similar opinion is expressed by Macaulay. He says, "The Brahminical mythology is so absurd, that it necessarily debases every mind that receives it as truth."

Instead of being guided by reason, the Hindus tollow each

other like the lower animals

Stricter Criteria of Truth the Great Want of the Hindu Mind.—This is the opinion of Sir H. S. Maine, one of the ablest lawyers that ever came to this country. He says

"Where the Indian intellect had been trained at all before the establishment of the British-Indian Empire, it stood in need, before everything else, of stricter criteria of truth"

^{*} Indian Epic Postry, p. 25.

He describes the Indian intellect as "elaborately inaccurate; it is supremely and deliberately careless of all precision in magnitude, number, and time."

The historical faculty has been wanting. Not a single narrative that can properly be called *history* has ever been written by Hindus, except by those who have received an English education.

Evidence beginning to be required.—India has now a large number of trained lawyers, men who can reason logically, and who demand evidence before accepting statements. In this way every thing false will gradually be swept away, and the truth alone will remain. The issue of the contest is certain, Satyam Jayati, 'Truth conquers,' but the battle between truth and error may last a long time

Hindu Belief in Occult Powers.—This has been entertained from very early times. There are some mantras even in the Rig-Veda. Hymn ix. 69 is supposed to secure success in a chariot tace; Hymn x. 145, to rid a jealous wife of a rival x. 163, to

cure consumption.

A great part of the Atharva Veda consists of supposed magical charms, e.g.,

A charm against leprosy.

A charm to obtain invisibility.

A charm to ensure success in gambling.

I charm to banish vermin and novious creatures

A charm against tigers

A charm to make a poisoned arrow harmless

A love charm.

A charm to promote the growth of han

A charm to recover a sick man at the point of death.

Belief in the power of charms exists among many nations

In China charms are regularly sold. Charms to secure long his are in great demand. Sometimes the paper on which these charms are written is burnt, and the ashes drunk in water or

wine, the result being a very potent charm indeed

The Japanese carry their charms in bags, the Sinhalese have little cases tied to the body. The Burmese do not require cases for their charms and can never lose them, for there are few who have not charms of some kind tattooed on the arms, back, chest, or even on the top of the head, which is shaved for the purpose. These figures are of all kinds—lizards, birds, mystic words and squares, rings, images of Buddha, and sometimes merely a few scattered dots. The colouring matter is almost always red.

Some of these tattooed charms are supposed to prevent a person from feeling pain when beaten, others guard against danger from snake-bite, musket-shots, drowning, the spells of wizards, and evil spirits. It does not matter to the Burmese although persons having tattooed charms are shot or drowned.

Their belief in their efficacy is practically ineradicable.

An American Indian will give a form of incantation with which he says you will be able to call to you all the birds from the sky, and all the foxes and wolves from their burrows. There are supposed to be mantras which raise the wind; which split rocks; by virtue of which the shape of any animal may be assumed at will or a person can fly through the air.

Savages are great believers in magic.

"The world of the savage is a jungle of foolish fancies, in which gods and beasts, and men and stars and ghosts all move madly on a level of common personality and animation, all changing shapes at random"

There are supposed to be magicians who can change the weather, work miracles, assume what shapes, animal, vegetable, or inorganic, they please, can change other persons into similar

shapes.

Of all Hindus the Shaktas of Bengal have the greatest belief in the ability to acquire occult powers by mantras. Religion is made an excuse for indulgence in beastly vices. Probably the lowest savages on the face of the earth are not so morally degraded as some Hindu believers in the efficacy of mantras.

Colonel Olcott had heard in America of the wonderful doings of Yogis, and on his arrival in India wished to see proofs of their magic powers. He describes those he saw as "painted impostors, who masquerade as Sadhus, to cheat the charitable, and secretly

give loose to their beastly nature."*

About sixty years a Madras Brahman professed, by yoga powers, to be able to sit in the air without support. First a tent was erected, and when removed he was seen, as in the picture, counting his beads, with his hand resting upon a Yoga-danda or staff. The explanation is simple. The staff was a hollow bamboo, with an iron rod inside, which at the top was so bent as to form a seat for the Yogi. The iron rod was fixed firmly in the ground while covered by the tent, which was only removed when the preparations had been completed. Such feats of juggiery may be seen any day in London.

Six years ago the following reward of Rs. 1,000 was offered.

A reward of the above sum is offered to any Yogi who will, by yoga power, raise himself in the air 3 feet and remain suspended for ten minutes. The conditions are that it must be done in the open air and by daylight. There must be no rod connecting him with the ground nor any balloon above his head.

J. Murdoch.

MADRAS, October 1896.



The Madras Brahman who claimed to sit in the fir by Yoga powers

It is needless to say that the reward has never been claimed. The Hindu belief in the power of yoga, mantias, and chains is all a delusion, like that of savages.

EFFORTS TO ACQUIRE TRUE KNOWLEDGE.

It is allowed that Ancient India made great advances in grammar and in mathematics, that many poetical beauties and excellent moral maxims and sublime descriptions of God may be

culled from Sanskrit literature; but the words of Sir H. S. Maine are, on the whole, strictly correct, that it also contains "that which is not true—false morality, false history, false philosophy, false physics." "Greater uffinity for eastern thought would be purchased by the sacrifice of that truth, moral, historical, and physical, which will one day bind together the European and Asiatic minds, if ever they are to be united."

For thousands of years India has been blindly following false guides; it is time that she opened her eyes and tried to find out the truth. The two chief means to be employed may be briefly stated

- The Cultivation of the Observing Powers.—It has been mentioned as a characteristic of the Hindu mind to speculate instead of investigate. The result has been false geography, false astronomy, false physiology, &c Happily there are signs of a better state of things. Professor J. C. Bose has so distinguished himself by careful observation and experiment, as to call forth the admiration of some of the greatest European Scientists. result is an instalment of the truth, which, in the words of Sir H. S. Maine already quoted, "will bind together the European and Asiatic minds." It is to be hoped that Professor Bose is only the first of a long line of Indian scientific observers.
- 2. The Cultivation of the Critical Faculty. —Here the Hindu mind has been equally at fault. The most contradictory statements have all been accepted is true, the most improbable legends regarded as genuine history Illustration has been received as sound logical reasoning. Max Müller, referring to the Brahmana, of the Vedas, considered to belong to the Sruti class of Hindu sacred books, while acknowledging them to contain "no lack of striking thoughts," estimates them as "a literature which for pedantry and absurdity can hardly be matched anywhere."

Here happily also a beginning has been made of a more excellent way There is an admirable lecture by Dr Bhandarka of Poona, on The Critical, Comparative and Historical Method of Inquiry, explaining the principles on which investigations should be conducted. Like Professor J. C. Bose, Dr. Bhandarkar is also helping to "bind together the European and Asiatic mind."

By a combination of the two methods, the Indian mind. instead of producing merely "false morality, false history, false philosophy, and false physics," would be adding to the world's

stock of true knowledge.

THE TRUE PRĂNAYAMA

OR

REGULATION OF THE BREATH.

the erroneous ideas about Yoga exercises have had an injurious effect upon the Indian body and intellect. The body has been weakened by an insufficient supply of oxygen, and the

tendency of Yoga exercises is to reduce-the mind to a state of

semi-idiocy.

The muscles and brain require to be nourished as well as exercised. Pure blood is the chief means. Instead of the small supply of impure air afforded by the Yoga exercises, we should ann at a large supply of pure air. How is this to be secured? The air we breathe goes down into the lungs, which are full of small air cells, somewhat like a sponge. As a sponge is much larger when its cells are filled with water than when dry, so the lungs swell out when their cells are filled with air. How many little air cells are there in the lungs? About sixty lakhs! The air after staying a little time in the air cells, goes out again. We can see our breasts rise and fall as the air enters and leaves.

It has been explained that it is the oxygen in the air which purifies the blood and removes waste matter. The yoga exercises seek to diminish its supply. The object should be the very toverse. When people lean forward the air cells in the lungs are compressed, and admit a smaller quantity of air. To increase their capacity, the shoulders should be thrown back, we should then slowly inhale as much an as we can to distend the lungs, hold it for some time and then exhale it. Such an exercise practised a dozen times a day, would permanently increase the capacity of the chest, and render a person stronger and healther. When soldiers enter the army, their girth at the chest is measured. After a time, by means of such exercises, it has been found to increase about two inches or more.

Herbert Spencer says, "The first requisite to success in life to be a good animal"—that is to have a strong healthy body. If India is to rise in the scale of nations, instead of admiring dreaming ascetics, weak both in body and mind, she must try to produce men like Prince Ranjit Singh, able to complete successfully with Englishmen at their national game of cricket.

The young will find in active games the exercise needed For persons advanced in life, the exercises prescribed for soldiers, to enlarge the chest will be found of great benefit. The writer, now in his eighty-fourth year, can bear personal testimony on the point.

this point.

DISBELIËF IN TRANSMIGRATION OR RE-BIRTHS.

Some of the pernicious effects of the present belief in it are thus stated by the Rev. T. E. Slater.

"The transmigration of the soul has always been regarded as the direct calamity by people of India—as the root of all evil. The soul is tossed hither and thither, at the mercy of a force set in motion by itself alone, but which can never be arrested, because its operation depends on past actions wholly beyond control and even unremembered. Hence

the desire of means to put a stop to turther transmigration, to shorten the duration of the wanderings, has been the object of philosophical research in all the systems.

"And is not this one great reason why the Hindu has declined in power and degenerated." He teels held as by an iron hand in the dread bonds of fate, from which even death allows no escape, but only sets him revolving in an endless cycle of being; whereas his younger brother of the West, under the bracing influence of a more joyous fath, knowing himself to be a son of God, and possessing in Christ a blessed immortality, has widened with the 'process of the suns'. There is little doubt which is the more acceptable and invigorating creed."

"The system has now been going on for thousands of years, has the Hindu nation become better, age after age? Its own shastras say, No. The first age was the age of truth—the Krita age the present if the Kali Yuga, the age of ignorance, folly, and sin, one 'period' of which is now drawing to a close. Is it not the universal lamentation of Hindu reformers that the nation has degenerated? And any improvement that is taking place at the present time, is due, not to the belief in transmigration, but to foreign influences that are, indirectly, destructive of it"

Hindu philosophy begins by denying the Fatherhood of God All the six schools aftern that souls are eternal. If our souls are eternal, we are a sort of little gods, as eternal as Prahma himself. It a man denied the existence of his earthly parents, it would be a great sin, but it is a much greater sin to deny that God is our maker and heavenly Father.

An attempt is often made to support one error by another It souls are eternal, what have they been doing during the part countless ages? To explain this, the dogma of transmignation of re-births was invented

The universe is supposed to consist of innumerable souls and innumerable bodies. The bodies are of all kinds, numeral, vegetable, animal, divine, demoniac. Souls are supposed to be constantly leaving their bodies, and seeking other bodies, some using, some falling, others stationary according to their Kaima.

This is supposed to explain the unequal distribution of

happiness and misery which exists.

The reasons why this belief cannot be accepted are stated in Vedantism Examined (pp. 38-45). Only a very brief summary can

here be given

1. Transmigration is contrary to our experience.—By transmigration is meant that the same soul in the course of time takes up its residence in different bodies. Only the body is changed, the soul is the same soul. The soul therefore, being the same, possesses the same faculties in its present and in its

^{*} Christian College Magazine, Vol. XV. p. 279.

[†] Svo. 68 pp. 2 As. Sold by Mr. A. T. Scott.

tormer births. A traveller who journeys through the earth from city to city carries with him the remembrance of his native place, the persons that he met, and other events that occurred. The soul ought to carry with it a complete remembrance of its past history; but no man has experienced anything of the kind. Any claims to its possession are just as false as those with regard to magical powers.

It is objected that we cannot recall the events of our former boths, because we are under the power of $m\dot{a}y\dot{a}$, or illusion. How is it that $m\dot{a}y\dot{a}$ extends only to alleged former boths and not to the present? The fact is that one false theory is attempted to be supported by another. We cannot recollect events in alleged former boths, because they had no existence. We remember the present life, $m\dot{a}y\dot{a}$, notwithstanding, because we

have really existed.

To explain why the soul does not remember and can pass into an animal, vegetable or mineral, it is reduced to a nonentity. During all its countless transmigrations it remains unconscious, the the Nirguna Brahma. The fiction of the Antah-Karana has been invented. It is the Antah-Karana which knows, acts, enjoys, suffers. All this is imaginary. It is the soul which acts, does right or wrong, enjoys or suffers either directly or through the body.

2. It is contrary to Science.—Science teaches that human beings, the lower animals, and plants reproduce exactly their kind. An animal never gives birth to a plant, nor a plant to an animal. The plant or mineral shows no sign that it possesses a soul. Nor do the lower animals show in any way that they

have a suffering soul, undergoing penalty

3. It is unjust.—Should a son be hauged because his father committed murder? According to tansmigration, people suffer, not on account of their own deeds; but, as it were, for those of

their ancestors of which they know nothing.

For if a man is so changed at each birth as to forget all his previous history, he becomes virtually a new being. What he suffers now he suffers on account of sins committed by another; and these sufferings he has no choice but to endure. Even the very sins a man now commits are punishments of previous sins, and he cannot but commit them. Their punishment, again, he cannot bear in this life if he would; they must be borne by him, in another birth, when the loss of all consciousness of the present has made him, in fact, another person. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded in some future person. In all this there is an absence of justice.

4. It leads people to impute the results of their own misconduct in this life to sins in a former birth.—The chief sufferings of men are caused by poverty, sickness, and evil conduct. Poverty is often occasioned by laziness or want of thrift. One great reason why the people of India are poor is their extravagant expenditure on marriages. Most sickness is caused by bad water, filth, and unwholesome food. When people believe that their misfortunes arise from sins in a former birth, they rest contented, and make no efforts to remove them.

A father neglects his child and allows ham to mix with bad companions. He turns out a drunkard, gambler, and thief. The father, instead of blaming himself, attributes the misconduct of his sons to sins in a former birth. The constant excuse for almost everything that ought not to be is, "What can we do? It is all the fruit of former births." Even murderers comfort themselves with such an excuse

The Christian doctrine is that we never existed before our present life. This is confirmed by universal human experience. We are here in a state of probation, and shall be rewarded of punished after death, and shall not transmigrate.

THE NIRGUNA BRAHMA.

This is the highest Vedantic conception of God.

Three attributes are applied to him—Sat, Chit, Ananda. The sense in which they are used requires to be understood Sat denotes only pure existence as opposed to non-existence Chit, intelligence, thought. Brahma is not a thinking being, but thought itself. His knowledge is nirvishing, objectless, not a knowledge of anything, and therefore no knowledge at all

"In Brahma there is no consciousness such as is denoted by I,' 'thou,' and 'it;' It apprehends no person or thing nor is

apprehended by any."

He is supposed to exist in a state of dreamless sleep.

Ananda.—Brahma is bliss in which there is nothing that rejoices, and nothing rejoiced at; only the blessedness of exemption from change and misery.

The Nirguna Brahma is supposed to be like a-Hindu raja, who spends his life in sloth within his palace, heedless of what is going on throughout his dominions, and leaving everything to his ministers.

"Unencumbered by the cares of empire," says Dr. Duff, "or the functions of a superintending providence, he effectuates no good, inflicts no evil, suffers no pain. He exists in a state of undisturbed repose—a sleep so deep as never to be disturbed by a dream—even without any consciousness of his own existence."

The Hindu philosophers who, two thousand years ago, sought by Yoga exercises to obtain union with Brahma, were purely selfish. They thought nothing of their duty to their fellow-men. There was no desire to become wiser and more useful; no aspirations for deliverance from the burden of sin, and for a purer and higher character; but only a yearning for release from the miseries of Their highest ideal of God was one utterly selfish like themselves, existing in a state of dreamless sleep. Western ideas of God in the Twentieth Century differ widely from those of Vedán-To conceive of Hum as existing eternally in a state of dreamless sleep is felt to be a most degrading conception. "As is the god, so is the worshipper." The believer in a Nirguna Brahma would tend to become as selfish and as useless as his god. Even for a man to act like the Nirguna Brahma would now be condemned by enlightened public opinion; much more would it be considered degrading for the Supreme Deity to act in such a The conclusion is that there is no such being as the Nirguna Brahma; he is merely the invention of Hindu philosophers who took a pessimistic view of life, and did not realize their duty to their fellow-men.

The Nirguna Brahma is not so gross as supposing the gods to marry and have children, to fight with each other, and to be

guilty of vile actions, but it is equally unreal.

Well might the one true God say to a Hindu philosopher, "Thou thoughtest that I was altogether such an one as thyself."

If there is no such Being as the Nirguna Brahma, the whole system of Vedánta collapses.

THE CHRISTIAN CONCEPTION OF GOD.

This differs very widely from that of the Nirguna Brahma

He is the self-existent, the unchanging God, "the same yesterday, to-day, and for ever." He called the universe into being, and His government extends over all creation. He is never unconscious. He never slumbers nor sleeps. "The Creator of the ends of the earth fainteth not, nor is weary" He knows everything that takes place throughout His vast dominions. Every thought of our heart is known to Him. His character is expressed in the words, "Thou art good and doest good;" "God is love." Still, it is not the feeling which looks upon good and evil with equal eye. "Thou lovest righteousness and hatest iniquity." God's holiness is His crowning attribute.

Christianity teaches the Fatherhood of God.

Two reasons may be mentioned why God is called our Father in heaven:

1. He gave us being.—What particularly distinguishes an earthly father is that, under God, he is the author of the child's existence. This can be said of no other person. However much another may love the shild and be kind to him, he has no claim

to the name of father. As their Creator, God is the Father of all men. They did not exist until He called them into being.

Christianity teaches that God is our Creator. In prayer it directs us to call Him our "Father in heaven." Educated Hindus now generally admit the Fatherhood of God, and regard Him as their Creator, but such is not the teaching of Hinduism; it was learned from Christianity. In the Sastras, father may be one of the numerous names given to God, but He is not a father as the source of our existence. It is a fixed dogma of Hindu philosophy, navastuno vastusiddih, nothing can be produced out of nothing By the word Creator Christians mean one who gave being to things which had no being before. In this sense no Hindu sect believes God to have created any thing.

2. God may be called our Father in heaven because He supplies all our wants.—A father provides his children with food, clothing, and every thing they need. He does not do so on account of any service they have rendered to him, but from pure love. What has our Father in heaven done for us? He not only gave us life, but He keeps us in life. We are dependent upon Him for every breath we draw; we live upon His earth. it is His sun that shines upon us Every thing we have is His gift. This is the teaching of Christianity, and Christians therefore praise

and thank God for His goodness.

In the above respect Hinduism does not acknowledge the Fatherhood of God. According to it, every thing that happens to a person is determined by his karma. Every thing that God does to souls He does with reference to their good and evil deeds only, in order that they may receive reward for good deeds, and suffer for evil deeds. The blessings we receive have their source, not in God's benevolence, but in our own good deeds in a previous birth. Why should we be grateful to Him? True religion is thus destroyed

THE TRUE YOGA.

The desire for union with God is noble, but it is not to be attained by Yoga exercises. The body is simply reduced to a mesmeric sleep; the brain receives only a small supply of impure blood, and the person at last is reduced to a state bordering on idiocy. During all this time, he is absolutely useless as a member of society.

There is very much to admire in the stages which have been named sálokya, dwelling in the same abode with God; sámipya, nearness to Him; sárúpya, assimilation to His likeness; sáyújya union with Him. The great question is, How are they to be attained? It has been shown that Yoga exercises are worthless in this respect. What, then, should be done?

A sorrowful confession of sin and request for pardon.-

This is the first step.

Suppose children have been grossly ungrateful and disobedient to a kind father, they cannot go to him simply expressing their love. Indeed, when children feel that they have done wrong, they shun the presence of their tather.

The belief is universal that man is a sinner, and deserves punishment. How to be delivered from its penalty is the grand

mquiry.

Hinduism gives contradictory answers whether sin can be torgiven or not. One doctrine is that the fruit of every action, good are bad, must be reaped. The other is that the most worthless means suffice for the removal of sin. Almsgiving, migrimages, buthing in supposed sacred waters, are some of the ways prescribed. Drinking water in which a Brahman has dipt his toe, or repeating the name of Hari, is supposed to absolve from the greatest crimes.

The holiest men are the first to admit their own sinfulness. Most people compare themselves with their neighbours, and are satisfied if they come up to their standard. Sometimes they contrast themselves with persons notoriously wicked, and are proud because they think themselves better. Truly good mon compare themselves with what God's law requires, and their confession is, "We are all as an unclean thing, and all our rightcournesses are

as filthy rags."

The two great sins chargeable against every human being

are ungodliness and selfishness.

The verdict pronounced upon Belshazzar, king of Babylon, was: "Thou art weighed in the balances, and art found wanting" The prophet Daniel explained the grounds of this judgment when he said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." When conscience awakes, we see nothing in the past but a career of guilt—the grand purpose of our lives neglected, the great God treated with indifference, His holy law trampled under foot God contrasts the gratitude of the very beasts with the regardlessness of man. have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib, but Israel doth not know, my people doth not consider."

Need of an incarnation.—In all ages the hope has been more or less entertained that God would become incarnate to deliver man from the burden of sin and misery under which the world is groaning. Hinduism has its incarnations. The Kalki Avatar is yet to come, when Vishnu, at the end of the Kali Yug, is to appear setted on a white horse, with drawn sword in his hand blazing like a comet, for the destruction of the wicked, and

the restoration of purity.

Christianity also teaches that man is so deeply plunged in sm and his guilt is so great, that a Divine incarnation was necessary for his deliverance. The first promise of this was given by God Himself thousands of years ago. The Son of God, pitying the human race, came down from heaven for our salvation. By His death on the cross He bore the punishment due to our sins; by His obedience to the law of God He wrought out a perfect rightcousness, which, like a spotless robe, is given to His followers.

Christians do not hope to enter heaven on account of their own supposed good actions. Their feeling is expressed in the

words:

"In my hand no price I bring."

A very erroneous impression prevails among some Hindus. They think that Christianity represents God as angry till propitiated by the Son. On the contrary, the atonement originated in the love of the Father. "God so loved the world that He gave His only begotten Son" to be our Saviour. But the Son was equally willing. His response was, "Lo! I come; I delight to do Thy will."

Some think that God may freely pardon sin without an atonement. But God is our King as well as our Father, and to forgive sin without satisfaction to justice, would tend to spread rebellion

throughout the universe.

The following illustration has been used. A part of the army of one of the wisest and best of kings conspired against him. They were seized, disarmed, and condemned to die. The king wished to save their lives, but a free pardon would have tempted others to rebel. The king's only son, who was commander-inchief of the army, also wished to deliver the condemned men. It was agreed that the prince should suffer punishment in their stead, and when this was done, those who asked paidon in his name would be forgiven.

As the king's son in the parable offered to suffer that the rebel soldiers might be spared, so the eternal Son of God agreed to become man as the Lord Jesus Christ, to suffer and die in our stead. For 33 years He lived on earth, perfectly obeying all God's laws, and at last died on the cross. On the third day He rose from the dead, and afterwards ascended to beaven, where He occupies the highest place of honour. Pardon is now freely offered to all who seek it in His name, accepting Him as their

Saviour.

No illustration that can be given fully meets the case; but the foregoing may give some idea of the way in which God's justice and mercy are reconciled through Christianity.

The stages mentioned in Hindu sacred books will now be

considered, pointing out the qualifications necessary.

Salokya.—This denotes dwelling in the same world with God. Such is the case, even here. We are continually in God's presence. A holy man of old said.

"O Lord thou hast searched me and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven Thou art there; if I make my bed in Sheol, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness shall the light are both alike to Thee."—Psalm 139, 1-12.

But although we are thus continually in God's presence, and indebted to Him for every breath we draw, the great majority of men never think of Him, ignore His existence, and if His name

is mentioned, it is only an idle exclamation.

There have, however, been a few who have felt that God is ever with them. It is said of a good man, in very early times, called Enoch, that he "walked with God." He hived as if God were by his side. Another good man said, "I am continually with Thee." We live in God's world. Of the objects around us, we may say, "My Father made them all." We should constantly realize God's presence. This is the true Sálokya, begun on earth and continued in heaven.

Samipya, nearness to God.—This denotes increasing love and admiration, accompanied by a desire for closer intercourse, like the warmest feeling between father and son. The child says, "My father." The reply is, "Son, thou are ever with me." The son delights in his father's presence; he tells him all his joys and sorrows; he constantly seeks his help and guidance. Tennyson says:

"Speak, thou, to Hun for He hears, and spirit with Spirit may meet, Closer is He than breathing, nearer than hands and feet."

Sarupya, assimilation to God's likeness. This does not refer to His bodily form, for He has none, but to His character A child naturally imitates his father in disposition and conduct. The Lord Jesus Christ holds up our heavenly Father as our model. "Be ye perfect even as your Father in heaven is perfect."

[•] The grave , the unseen world,

This Jesus Christ explained by His own conduct, " leaving us an

example that we should follow His steps."

To overcome sin and become like God, we need Divine help. Here the Christian doctrine of the Trinity is felt to be adapted to our needs. Although Christians firmly hold God's unity, yet in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for man's redemption. The peculiar office of the Holy Spirit is to sanctify, to enable us to overcome sin, and to be adorned with all the beauties of holiness. His help is given in answer to prayer. The promise is, "If ye being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Besides prayer for the Holy Spirit, there must be watchfulness against sin, avoidance of temptation, study of the scriptures and other good books, observance of the Lord's day, attendance

at public worship, association with good men, etc

The Lord Jesus Christ thus summed up our duty:

1. Thou shalt love the Lord thy God with all thy heart.

2. Thou shalt love thy neighbour as thyself.

True bhakti yoga includes both. A man is not to be selfishly employed in what he considers love to God, while he has no regard for his fellow men. What would be thought of a child who loved his father, but heeded not his brothers and sisters? Would his father be pleased with that love? It is said of God, "Thou art good and doest good." If we would be truly like God we must love all around us and seek their benefit Without this, our religion is vain, and pure selfishness.

Sayujya.—This is commonly understood as meaning absorption into the Supreme Spirit. The illustrations, a river emptying itself into the ocean or a drop uniting with the ocean, are accepted as proofs. The hollowness of such reasoning is easily shown. Another illustration proves the contrary; as oil and water cannot

unite, so the soul cannot be absorbed in God.

It has been shown that there is no transmigration, and no Nirguna Brahma, into whose absorption is passable. Absorbtion into the great Creator and Lord of the Universe is a thought that cannot for a moment be entertained, as Tennyson says,

"Eternal form shall still divide The eternal Soul from all beside.

The Creator and the creature must for ever remain distinct. The Visishtadwaitas deny that Jiva becomes absolutely united with Parabrahmam, and Christianity does the same. But there may be the closest union. The apostle Paul says of true Christians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth you." Paul himself was so full of love to Christ that he said, "Ilive", yet not I, but Christianth in

me" This union, begun on earth, becomes still closer in heaven. It is a state of conscious happy existence in God's presence, never to have an end. What a glorious prospect! How well worthy of our most strenuous efforts to attain it!

The way to it is through spiritual means-not through

breathing impure air and mesmeric sleep.

REVIEW.

CONCLUDING APPRAL TO EDUCATED HINDES

Although a belief in Yoga powers has existed in India for more than two thousand years, this does not prove it to be true. During a similar period, belief prevailed in a great central mountain surrounded by seven seas, and that eclipses were caused by Ráhu and Ketu, seeking to seize the sun and moon. Educated Hindus will allow that the above geographical and astronomical beliefs were false; it is possible that the belief in Yoga powers may be equally unfounded.

It is a mistake to think that the ancients, without printed books and newspapers, were wiser than the moderns. A pundit, ted exclusively on Sanskrit, represents the ancients. Has he

An account has been given of Yoga from the highest authorities—the Yoga Sastra of Patanjali and the Bhagavad Gita. The opinion expressed by Professor Huxley has also been quoted. The reader is invited to consider whether Yoga exercises are not

liable to the following objections.

- 1. Selfishness.—The Yogi, in his exercises, cares only for hunself. His aim is purely selfish -his own release from the misery of re-birth. This he hopes to attain by union with the Nurguna Brahma—sunk in dreamless sleep Instead of seeking to get away from this evil and sorrowful world, it is far nobler to try to make it less evil and less sorrowful for those who remain ın ıt.
- Uselessness.—It has been shown that there are no rebirths from which we require to be delivered. We never existed before our present birth, and at death we go to God to be judged for our deeds in this present life.

The hope of obtaining magical powers is also a delusion. Only

unintelligent men believe in their acquirement.

Injurious Effects on the Individual.—The body is invigorated by an ample supply of pure air. Both the mental and bodily powers are strengthened by exercise. By Yoga, the blood 15 rendered impure and a mesmeric sleep is produced, causing insensibility. Body and mind are weakened. As Barth and

Huxley both affirm, Yoga exercises, fully carried out, would end in "folly and idiocy."

4 Loss to the Country.—This is well set forth in the

following remarks by Bishop Oaldwell:

"The soundness or unsoundness of this philosophy and the probability or otherwise of its divine origin and authority, may be estimated, like the characteristics of a tree, by its fruits. What are the visible, tangible fruits of this philosophy? What has it done for India, the land of its birth?

"Has it promoted popular education, civilization, and good government? Has it educated the people in generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of remarriage? Has it driven away dancing girls from the temples? Has it abolished polygamy? Has it repressed vice and encouraged virtue? Was it this philosophy which abolished female infanticide, the meriah sacrifice and the burning of widows? Is it this which is covering the country with a network of railways and telegraphs? Is it this which has kindled amongst the Native inhabitants of India the spirit of improvement and enterprise which is now apparent? Need I ask the question? All this time the philosophy of quietism has been sound asleep, or 'with its eyes fixed on the point of its nose,' according to the directions of the Gitá, it has been thinking itself out of its wits. This philosophy has substantially been the creed of the majority of the people for upwards of two thousand years, and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent, but it has all this time been too much absorbed in 'contemplating self by means of self' to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare, but that work is being done, not by Vedantists or quietists of any school, but by Christians from Europe, whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy"

India, instead of sitting in dreamy meditation with her eye fixed on the tip of her nose, should be wide-awake, actively engaged in seeking to alleviate the ignorance, poverty, sin, and misery existing among her many millions. She needs unselfish active workers like the late Vidyasagar and Mr. Justice Ranade.

Educated Hindus should ponder the words of the late Sir Madhava Row:

"What is not TRUE is not Patriotic."

Their motto should be.

"Ring out the false, ring in the true."

Already a beginning has been made. The light of true knowledge has begun to dawn upon India, and it will shine more

and more unto the perfect day.

False beliefs in geography and astronomy have been abandoned by educated Hindus; the brilliant discoveries in science of Professor Bose have gained for him a world-wide reputation; higher ideas of morality are being diffused; the Fatherhood of God and the Brotherhood of Man are beginning to be acknowledged.

The point now specially pressed upon the attention of educated Hindus is the study of the Yoga system—is it true or

talse? does India need meditation or action?

As an example of One who "went about doing good," the reader is directed to the Lord Jesus Christ. Read His wonderful life as recorded in the New Testament. The Teaching of Jesus Christ in His Own Words, compiled by Lord Northbrook for the people of India (1 An.), and The Life and Times of Jesus Christ (3 As) will be found helpful in understanding His life

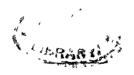
To enable us to act up to the convictions of our conscience, we need divine help. How often must the confession be made,

"I see the right, and I approve it too, Condemn the wrong, and yet the wrong pursue"

Let knowledge and strength for duty be sought from our Father in heaven. Let the beautiful prayer in the Brihad Aranya Upanishad be daily addressed to Him.

"From the unreal lead me to the real, From darkness lead me to light, From death lead me to immortality."

Thus you may prove a blessing to your country, and help to turn the present Kali Yuga, into the Satya Yuga, the Age of Truth and Happiness.



APPENDIX.

Publications for Indian Réaders.

The Religions of the World. An Illustrated Sketch of their History 8vo. 208 pp. 6 As

The Great Religions of the World are described and contrasted. India is uiged to prosecute vigorously the course of reform on which she has entered. Illustrative woodcuts

The Hindu Sacred Books Described and Examined.

VOLUME I.

VEDAS AND BRAHMANAS.

An Account of the Vedas, with Illustrative Extracts from the Rig-Veda. 8vo. 166 pp 41 As Post-free, 6 As.

The principal divisions of the Vedas are described, with life in Vedic times, the gods of the Vedus, the offerings and sacrifices. Translations of some of the most important hymns in the Rig-Veda are quoted in full.

The Atharva-Veda. 8vo 76 pp 23 As Post-free, 3 As.

This is the Veda of Prayers, Charms, and Spells. A classified selection of the Hymns is given, including charms to cure diseases, expel demons, secure success in life, destroy enemies, &c., with a review of the whole

The Brahmanas of the Vedas. 8vo. 232 pp. By the Rev K S MACDONALD, M.A., D D., Author of The Vedic Religion. 8 As Post-free, 10 As.

Accounts are given of the Brahmanas of the Rig-Veda, Sama-Vida, Black and White Yazur-Vedas, and the Atharva-Veda, showing the development of Hindustria The state of society, the human, horse, and other sacrifices, the gods and religion of the Brahmanas are described, with many interesting details

VOLUME II.

PHILOSOPHICAL WORKS AND LAW BOOKS.

Selections from the Upanishads. 8vo. 120 pp. 4 As. Post-free, 5 As The Katha, Isa, and Svotásvatara, as translated into English by Dr. Roor, are quoted in full, with the notes of Sankara Acharya and others, and there are copious extracts from the Brihad Aranya and Chhandogya Upanishads, with an examin ation of their teaching.

The Bhagavad Gita. 8vo. 108 pp. 3 As. Post-free, 5 As

This work, supposed to represent the loftiest flight of Hindu Philosophy, consists of a supposed dualogue between Arjuna and Krishna. It seeks to harmonise the Vedanta, Yoga, and Sankhya doctrines, combining with them faith (blakky) in Krishna and stein devotion to casto duties. Numerous explanatory notes are added

Vedanta Sara. Svo. 143 pp. 4 As. Post-free, 5 As.

This celebrated treatise, by Sadánanda, is considered the best popular exposition of the Vedánta philosophy.

Yoga Sastra. 8vo. 78 pp. 21 As Post-free, 3 As.

The Yoga Sutras of Patanjah examined, and the supposed Yoga powers shown to be a delusion. The true Yoga Sastra is explained; with a notice of Swami Vivekananda's Yoga Philosophy.

THE CALL

OF

THE TWENTIETH CENTURY

то

AWAKENED INDIA:

"RING OUT THE FALSE: RING IN THE TRUE"

"Awake! Awake! and stop not till the goal is reached."

Katha Upan. 1 in 4

An appeal to Educated Hindus to give up Injurious Customs and Religious Errors, changing the Kali Yuga into the Satya Yuga.

> βΥ JOHN MURDOCH, LL.D.

FIRST EDITION, 3,000 COPIES.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA LONDON AND MADRAS

1902



PREFATORY NOTE.

The Compiler will be glad of why suggestions for the improvement of this painphlet, but he hopes that the motto will be taken up by an Indian Luther, who will sound a trumpet call throughout the length and breadth of the land,

"Ring out the False; ring in the True."

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THE CALL

OF

THE TWENTIETH CENTURY

TO

AWAKENED INDIA:

"Ring out the false, ring in the true."

INTRODUCTION.

The history of India during the last three thousand years is a subject of very deep interest. In some respects, it is unique. Among no other great people of the world can we trace for so long a period their intellectual growth, and their search after religious truth

In certain subjects the Hindus have won a distinguished

place.

In their scientific treatises on Grammar, the Hindus surpassed all the nations of antiquity. Pánini was the most famous Hindu grammarian, but a long succession of grammarians must have preceded him Hunter says, of his work "The grammar of Pánini stands supreme among the grammars of the world, alike for its precision of statement, and for its thorough analysis of the roots of the language and of the formative principles of words."

The civilized world is indebted to the Hindus for the invention of the decimal notation, by which calculation has been so much facilitated. The Hindus were acquainted with certain proportions of triangles, and the proportion of the radius to the circumference of a circle which were not known out of India till modern times.

^{*} Hunter's Gazeteer of India, Vol. VI. p. 100.

Arabian writers translated Hindu works on algebra in the 8th century A.D. In trigonometry, too, the Hindus seem to have been the earliest teachers.

The works of Charaka and Susruta, the great Indian physicians, were translated into Arabic in the eighth century by command of the Kaliphs of Baghdad. European medicine down to the 17th century, was based upon the Arabic; and the name of Charaka repeatedly occurs in the Latin translation of Avicenna.*

Logic was a favourite study, and a number of works were written on it. The Nyaya of Gotama may be specially mentioned

India has produced poetical works, like the Sakuntalá of Kálidása, which have commanded the admiration of the world.

But all this noble record does not illustrate the main feature of the Hindu mind The following remarks are abridged from a Lecture on "Indian and Greek Systems of Philosophy," by S. Satthianadhan, Esq, M.A., LL.M., Professor of Mental and Moral Science, Presidency College, Madras:

"The Hindu mind, dreamy, mystical, and speculative, with the imaginative side more highly developed than the active, has taken a delight in abstract thought from the very dawn of intellectual consciousness."

"Indian philosophical literature, moreover, is replete to saturation with the theory of the misery of life. This also is, to a great extent, the outcome of national character. The dark side of human life, the vicissitudes of fortune, the inexplicable dissonance in existence—all these intrude themselves on the notice of the Indian, and hence his pessimism."

"No nation, no people under the sun has had the future after death so constantly before their mind, has been so little wedded to this life and so intent on their emancipation from it as the Indian and it is this expectation of a renewal of a life of misery, in body after body, in age after age, and zon after zon, and the feverish yearning after some means of extrication from this black prospect that is the first motive to Indian speculation 'The sum and substance, it may almost be said, of Indian philosophy,' writes Mr Gough, 'is, from first to last, the misery of metampsychosis and the mode of extrication from it.'"

Every department of science is considered subordinate to philosophy and theology. Mr S. Satthianadhan says.

"Take for example the Nyáya philosophy, which is the only system of Indian thought that at first sight appears to have nothing to do with metaphysics. It contains an elaborate system of logical doctrine, but on close inspection it will be found that it is not Logic that it deals with so much as the Metaphysics of Logic. The Nyáya, just as the Sánkhya on the Vedánta, pronounces beatitude or (niharayas) final excellence and (móksha) deliverance from evil, for a thorough knowledge

^{*} Hunter's Gaseteer of India, Vol. VI. p. 107.

of truth, vis., the conviction of the soul's eternal existence separable from the body." p. 3.

There have been great political changes, but the words of the noet may be applied to India:

"The East bent low before the blast In patient deep disdain; She let the legions thunder past, And plunged in thought again"

THE HINDUISM OF TO-DAY THE SUBJECT OF INVESTIGATION.

The Indian Nation, referring to the Hinduism which Swaini Vivekananda preached in America, says:

"The pure and undefiled Hinduism which the Swami preached has no existence to-day, has not had existence for centuries, and is at the present moment only an affair of books and not of life, a thing, therefore, of merely abstract interest. The only Hinduism that it is practically worth while discussing to-day is sectarian Hinduism. It is that Hinduism which resents the slaughter of kine, which keeps out the England-returned Hindu, which proscribes in-mairiage of widows and marriage between different eastes, which makes the early marriage of girls compulsory. It is that Hinduism which is distinct from Brahmoism. It is the only Hinduism that we can admit to be real." May 21st, 1894.

EXCELLENCIES AND DEFECTS OF HINDUISM AND THE HINDUS.

Bishop Caldwell says.

"I recognise also in Hinduism a higher element which I cannot but regard as divine, struggling with what is earthly and evil in it, or what is merely human, and though frequently foiled or overborne, never entirely lost. I trace the operation of this divine element in the religiousness—the habit of seeing God in all things and all things in God-which has formed so marked a characteristic of the people of India in every period of their history. I trace it in the conviction universally entertained that there is a God, however diversely His attributes may be conceived, through whom or in whom all things are believed to have their being. I trace it in the conviction that a religion -a method of worshipping God-is possible, desirable, necessary. 1 trace it in the conviction that man has somehow become sinful and has separated from God, and that he needs somehow to be freed from sin and united to God again. But especially I trace it in the conviction I have found almost universally entertained by thoughtful Hindus, that a remedy for the ills of life, an explanation of its difficulties and mysteries, and an appointment of a system of means for seeking God's favour and rising to a higher life—that is, a Veda, a revelation—is to be expected; nay more, that such a revelation has been given, the only doubt which suggests itself to the Hindu mind being, whether the Indian Veda is the only true one, or whether God may have given different revelations of His will to different races of men at different times. I trace the same element also in the important place occupied in Indian classical literature, by moral and religious disquisitions and in Indian popular literature and common life by moral and religious maxims."

Excellencies in Hindus,—"I admire much that I see amongst the people of India. I admire their religiousness, I admire their temperance, I admire their patience and gentleness and courtesy I admire their care of their relations to the farthest remove, and in many particulars I admire what remains of the primeval framework of their village system and their social system."

The other side of the Picture.—Bishop Caldwell says.

"If we wish to make ourselves really useful to our people we must not be content with eulogising what we consider good in them, but must also endeavour to help them to condeinn and reject that which is evil. There are not a few of the people of this country who have acquired sufficient enlightenment to perceive and approve what is good, but unhappily the same persons are often found too timid in carrying into practice what they approve, and are far too tolerant of evil, in consequence of which, though there is much foom for reform in every department of things in India—in social usages, in morals, and in religion—and though the necessity of such reforms is admitted, many persons gladly welcome any excuse for letting things remain as they are. What this country most urgently needs is a good supply of moral courage.

"Not only is it a fact that evil as well as good exists in Hindu writings, but it is also a fact that the evil is in excess of the good, and

very much more popular and influential.

"There is hardly a virtue which is not lauded in some Indian book, but on the other hand there is hardly a crime that is not encouraged by the example of some Indian divinity. If any one will take the trouble of reading from the beginning to the end the account given in the Maha bharata, as in the principal Puranas, of the origin of eclipses, he will feel astonished, not so much at the false science of the account, as at the low tricky morality and indecency attributed to the gods, superior as well as inferior."

Hinduism judged by its Fruits.—Bishop Caldwell says.

"Judging of Hinduism in this way, the conclusion to be deduced from the actual facts of the case is, that it has either originated or aggravated many of the worst evils the country endures—especially its ignorance, its superstition, its dreamness, its slavery to the authority of great names, that it is one of the chief obstacles that exist to progress of every kind—intellectual, moral, and even material; and hence that its disappearance from the scene and the peaceful extension of Christianity would be as life from the dead."

A zealous Madras Social Reformer says that India does not need flatterers, but men who will throw light upon her dark spots.

^{*} Christianity and Hinduism. A Lecture addressed to Educated Hindus.

TRUTH TO BE THE GRAND AIM.

Hinduism justly acknowledges the great importance of truth. Murr quotes the following from the Mahábhárata.

"By weighing truth and sacrifice appraise,
A thousand sacrifices truth outweighs
In one scale truth, in the other lay
A thousand Assumedhay, the

A thousand Asvamedhas, try, I doubt if all that pile so high, Even half as much as truth would weigh.*

The motto of the Maharaja of Benares is said to be, "There is no religion higher than truth" It is also acknowledged that truth must triumph in the end, Satyam jayati.

For three thousand years the intellect of India has been mainly directed to philosophy and religion. What are the results

of so much labour ?

Has it discovered some great truths which ought to be treasured as precious gems? On the other hand, has it also githered errors and superstitions which should be rejected as rubbish?

The saying of Sir Madhava Row, probably the wisest Indian statesman of modern times, should be pondered by educated Hindus.

"What is not TRUE is not PATRIOTIC."

CAUSES WHICH HAVE HINDERED THE PROGRESS OF TRUTH IN INDIA

While the great advances made by the Indian intellect in certain directions have been cheerfully acknowledged, the reverse side has also to be considered. There are certain injurious influences which have brought about the present unsatisfactory state of things.

1. Isolation.—About nine centuries ago, Alberuni, an intelligent Muhammadan traveller, visited India Mr. R. C. Dutt

says.

"With regard to the Hindus, the fact which struck Alberuni most unfavourably is that which strikes most intelligent and even well-disposed foreigners in the same way, viz., their complete isolation from other nations of the earth, their ignorance of the outside world, their want of sympathy and communication with other peoples, whom they call Mlechchas They are by nature niggardly in communicating that which they know, and they take the greatest possible pains to withhold it from men of another easte among their own people, still much more, of course, from any foreigner."

^{*} Metrical Translations, p. 76 + Ancient India, Vol. III. pp. 476, 477.

It has been the policy of the Brahmans from the earliest times to confine knowledge to themselves. From the legend of Parasuráma filling five lakes with Kshatriya blood, it would seem that there were sangunary struggles to maintain their superiority. Intercourse with foreign nations was prevented as much as possible. They were denounced as Mlechhas, impure barbarians. The objection to sea voyages and requiring prayaschitta, shows that his feeling still prevails among many.

Tiele has the following remarks on the effects of isolation.

"Isolation is prejudicial to development, while living intercourse

generally promotes it.

"The man who obstinately secludes himself, who ignores all ideas which have not been formed in his own esteemed brain, and turns a deaf ear to all ideas and convictions different from those in which he has been brought up, remains narrow and stunted, constantly turning round in the same circle and fails to advance a single step. It requires no great knowledge of history to teach us that it is the same with nations. Which are those that have developed a higher civilization, and have therefore acted a more important part in the world's history, and have taken the lead of all others? Not those which have jealously held aloof from intercourse with others, or happened not to come in contact with them, shunned everything foreign, and clung tenaciously to the traditions of their forefathers"

"The peoples that hold aloof from foreign influence remain stationary, but those which by intellectual intercourse, by letters, science, and religious teaching, are in constant touch with what goes on in the

enlightened world around them, are sure to progress."*

China illustrates the effect of holding aloof from other nations—a stationary civilization. Japan, on the other hand, shows the benefit of intercourse.

2. **Pride.**—This follows from isolation Hindus complain of the pride of Englishmen, but they are themselves the prodest nation on the face of the earth. The Chinese look upon Europeans as "outside barbarians," but they will eat with them; when they shake hands with them, they do not, like the pandits of India consider it necessary to bathe to free themselves from the pollution thus contracted. The 2,000 subdivisions of Brahmans and other castes arise from pride.

Alberum says of the Hindus:

"According to their belief there is no other country on earth but theirs, no other race of men but theirs, and no created beings besides them have any knowledge of science whatever Their haughtiness is such that if you tell them of any science or scholar in Khorasan and Persia, they will think you to be an ignoranus and a liar."

^{*} Science of Religion, Vol. I. pp. 233, 285. † Quoted in Ancient India, Vol. III. pp. 476, 477.

The same spirit still prevails. There are even educated men who regard Hinduism as a "monument of ancient wisdom," a "marvellously consistent and perfect system," "inferior in respect to the purity and practical character of its sacred truths to no other religion in the world."

The Hindu Patriot thus describes them .

"The orthodox Hindu has a profound contempt for every Shaster but his own—nay, rather, he scouts the very idea of anybody but a Hindu having a Shaster."

Monier-Williams says of Indian pandits generally

"They have believed the whole circle of human knowledge to be contained in Sanskrit writings To this very day the most bigoted are fully persuaded that to learn anything beyond the Sastras is quite useless." Modern India. p 287.

Max Müller says of the late Dayanand Sarasvati

"To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam-engines, railways, and steamboats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means Divine Knowledge, and how could anything have been hid from that?"

The Indian Mirror, when the "only Native Indian daily," thus boasted of the superiority of Indian, over Western, science:

"Modern science is still very much in its infancy, and has yet to make much greater progress to enable it to even approach one-tenth part of the ancient Philosophy of the East. Our modern scientists are not fit to hold a candle to some of these learned men of our country, who are well versed in the scientific teachings of the East"

Some years ago the late Mr. Manmohan Ghose said at a meeting of the Bethune Society, Calcutta

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had."

He expressed the following opinion with regard to the ancient civilization of India:

"It must be admitted by all who had carefully studied the ancient literature of India that the much vaunted civilization of India was of a peculiar type, and that it never could bear any comparison to what we call modern European civilization. Whatever might have been the case in ancient times, he thought that this frequent appeal to our ancient civilization could serve no good purpose at the present day, while it was simply calculated to make the Bengalis more conceited than they were."

Dr. Bhandarkar, late Professor of Sanskrit in the Deccan College, Poona, similarly condemns the present tendency.

"Here I feel myself in duty bound even at the risk of displeasing some of you, to make passing allusion to the most uncritical spirit that has come over us of praising ourselves and our ancestors indiscriminately, seeing nothing but good in our institutions and in our ancient literature, asserting that the ancient Hindus hal made very great progress in all the sciences, physical, moral, and social, and the arts,—greater even by far than Europe has made hitherto—and denying even the most obvious deficiencies in our literature, such as the absence of satisfactory historical records, and our most obvious defects. As long as this spirit exists in us, we can never hope to throw light on our ancient history, and on the excellencies and defects of our race, and never hope to rise."

"Young Bengal" would do well to remember the words of Pope.

"Of all the causes which conspire to blind Man's erring judgment, and misguide the mind; What the weak head with strongest bias rules,— Is pride, the never-failing vice of fools"

3. "Boundless Credulity."—Monier Williams savs:

"The capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities is apparently unlimited,"!

It is believed that Hanuman carried mount Himavat through the air and hid the sun under his armpit Jahnu drank up the Ganges, and gave it out at one ear; hence it is called Jáhnavi Agastya is called Samudra-pa, because he drank up the ocean.

There is a thorough belief in magical powers. A being may make himself as large as a mountain or as small as a mouse.

Anything may be changed into anything.

Such beliefs are not confined to the masses. The learned claim to have the following among their sixty-four sciences:

12 The science of prognosticating by omens and augury.

14. The science of healing, which may include restoration to life of the dead, the reunion of severed limbs, &c.

15. Physiognomy, Chiromancy, &c.

^{*} The Critical Comparative and Historical Method of Enquiry. p. 24. † Indian Epic Poetry, p. 50.

36. The art of summoning by enchantment.

37. Exercism.

38. Exciting hatred between persons by magical spells.

41. The art of bringing one over to another's side by enchantment.

42. Alchemy and chemistry

44. The language of brute beasts, from ants upwards.

47. Charms against poison.

- 48. Information regarding any thing lost, obtained by astronomical calculations.
 - 50. The art of becoming invisible.

51. The art of walking in the air

52. The power of leaving one's own body and entering another lifeless body or substance at pleasure.

56. Restraining the action of fire.

57. The art of walking upon water.

58 The art of restraining the power of wind.

62 The art of preventing the discovery of things concealed.

- 63. The art by which the power of the sword or any other weapon is nullified.
- 64. The power of stationing the soul at pleasure in any of the five stages

Modern science shows that the above are delusions.

4. A Tendency to Speculation instead of Investigation.—
This is a radical defect in the Hindu mind. In the West, before describing countries, travellers examine them carefully and make measurements. A Hindu philosopher sits in his house and dreams of a great central mountain, with seven seas of ghi, sugar-cane, puice, &c. Even a divine origin is claimed for his vagaries. Mr. R. C. Bose says.—

"The Hindu philosopher claims prophetic functions, pretends to either miraculous insight or preternatural intercourse with superior beings, and brings out his excogitation as revelation to be implicitly behaved in; not as results of philosophic inquiry to be tested by the ordinary appliances of the logical science. He is the gurn, heaven-appointed or self-raised teacher, and his utterances must be accepted as divine revelations, while all sorts of woes are pronounced upon those impious wretches who have the audacity to call in question a jot or tittle of his sayings"

The result is false geography, false astronomy, false science. Professor J. C. Bose shows the advantage of the other course—careful observation and experiment. By his careful researches and brilliant discoveries he has acquired a world-wide reputation.

5. A proneness to dwell on subtle distinctions instead of grasping a subject as a whole.—The Hindu mind resembles that of Hudibras.

"He could distinguish and divide
A hair 'twixt south and south-west side."

One great difference between a good and a bad lawyer is that the latter takes up some subordinate point, while he fails to see the main issue on which the case turns. Sir Monier Williams says that a Hindu disputant has captious propensities, leading him to be quick in repartee, and ready with specious objections to the most conclusive argument. Mr. R. C. Bose says, even of the Hindu master-minds, that they were defective in the following respects:—

- "A view broad and comprehensive, an investigation calm and persevering, a thorough sifting of evidence, and a cautious building up of generalisations, in a word for all those processes of research and reasoning which are the basis of reliable science"
- 6. Accepting Illustration for Argument.—The assertion that all religions are true is supposed to be proved by the saying, "As there are several roads to the same city, so all religions lead to God" Max Muller gives Ramakrishna's rendering of this saying.
- "11. As one can ascend to the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so divers are the ways and means to approach God, and every religion in the world shows one of these ways."

The reasoning amounts to this, as there are several ways of getting to the top of a house, so at heism, pantheism, polytheism, and monotheism are all true

The very opposite inferences may be drawn from two illustrations, like the following 'As there is only one sun in the heavens, so there is only one God.' 'As the stars in the sky are innumerable, so are the gods' The argument in both cases is equally unsound, although the inferences are in the one case true, and in the other false.

7. Receiving Contradictory Statements as equally true.— Max Muller says, "That one statement should be contradicted by others, seems never to have been felt as a serious difficulty."

Dr. John Mur, in his learned work, Sanskrit Texts, proves by quotations that the Hindu Sacred Books contain fourteen contradictory accounts of the origin of the Vedas.* He shows also that they contain no consistent account of the origin of caste, but, on the contrary, present the greatest varieties of speculation on the subject.

This error was pointed out by Kapila, who says in the Sankhya Aphorism, Book I

† Sanskrit Texts, Vol I. "Mythical and Legendary Accounts of the origin of Caste, with an inquiry into its existence in the Vedicage"

^{*} Sanekrit Texts, Vol III The Vedas, opinions of their authors and of later Indian writers of their origin, inspiration and authority.

"There is no acceptance of the inconsistent, unless we come to

the level of children, madmen, and the like."

8 False Patriotism.—Some educated Hindus are now the greatest enemies of truth in India, her worst foes. Truth is not what is wanted by them. Their feelings may be expressed in the words addressed by the ancient Jews, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits"

What is mainly wanted at present is, What will most gratify the National Pride? Rationality, truth, every thing must be sacrificed to Nationality. Their tactics are thus

described by Sir H. S. Maine in a Convocation Address.

"A mistake is committed by Educated Natives when they call in ingenious analogies and subtle explanations to justify usages which they do not venture to defend directly or of which in their hearts they disapprove. I aim not now referring to some particularly had examples of this, though doubtless one does sometimes see educated Native writers glorifying by fine names things which are simply abominable. But I allude to something less revolting than this. There is no greater delusion than to suppose that you weaken an error by giving it a colour of truth. On the contrary, you give it pertinacity and vitality, and greater power of evil."

Sn H. S. Maine, justly adds

"Whatever the cause, there can be no greater mistake, and under the circumstances of this country no more destructive mistake."

Dr. Mohendralal Sircar thus describes the course of these talse patriots in Bengal

"You must have observed a retrograde movement going on in our midst which I fear is calculated to retail the progress of the Hindu face. I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them however much they may have differed from one another, or however much they may differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for modern science it she will not conform her doctrines to the transcendental nonsense of the sages."—The Epiphany, November 5th, 1887.

Explanations are given showing that the Hindus are neither polytheists nor idolaters. Kiishna has been rehabilitated and held up as the Hindu Ideal. Even the infamous Tantric rites have their defenders, leading to the indignant remark of the learned Jogendra Nath Bhattachaiya, President of the College of Pandits, Nadiya:

"Reverence ought to be by all means shown to persons and institutions that have a just claim to it. But nothing can, in my opinion,

be more sinful than to speak respectfully of persons who are enemies of mankind, and to whitewash rotten institutions by esoteric explanations and fine phrases."*

The aim of such men is largely political. As a rule, they care nothing for religion themselves; but the result is to perpetuate the reign of superstition among their ignorant countrymen

A writer, signing himself a "Kashmiri Pandit," says:

"I think if there is any phase of our present revolution which is really lamentable, it is that of the general hypocrisy of our educated youths."

Happily there is an intelligent minority of truth-seekers, and according to the Latin proverb, "Truth is great and will prevail"

STRICTER CRITERIA OF TRUTH THE DEMAND OF THE TWENTIETH CENTURY.

Sir H. S. Maine says

"Where the Indian intellect had been trained at all before the establishment of the British-Indian Empire, it stood in need, before every thing else, of stricter criteria of truth."

He describes the Indian intellect as "elaborately inaccurate it is supremely and deliberately careless of all precision in magnitude, number, and time."

"Time," says Momer-Williams, "is measured by millions of years; space by millions of miles, and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants, and horses are brought into the field."

India has now trained lawyers, men accustomed to demand and weigh evidence. Their knowledge and skill should be upplied to test the statements in the Hindu Sacred Books. Their acceptance by men like Pundits is worthless.

HINDUISM MAKES NO DISTINCTION BETWEEN SCIENCE AND RELIGION.

The Vishnu Purana, which describes Mount Meru and the seven seas, claims that it is equal to the Vedas in sanctity. The Rishi Parasara asserts that it was first spoken by the "Great Sire" (Brahma) at the request of Daksha. All the statements in the Purana claim divine authority. They stand or fall together If the sacred Books contain false science, the inference is that their religious teaching is also untrustworthy.

^{*} Handu Castes and Scots. Preface p. v.

The following are some of the changes which India requires:

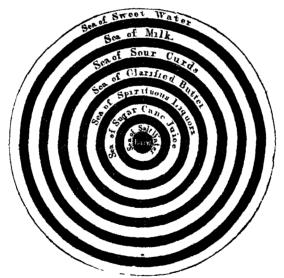
FALSE BELIEFS AND INJURIOUS CUSTOMS TO BE RUNG OUT.

PART I

RING OUT FALSE SCIENCE AND HISTORY; RING IN THE TRUE.

1. FALSE GEOGRAPHY

The Vishnu Purana gives the following account of the Earth. It is said to be made up of seven circular islands or continents, separated by seven seas



"The seven great insular continents are Jambu, Plaksha, Salmah, Kusa, Krauncha, Saka, and Pushkara. They are surnounded severally by seven great seas, the sea of salt water (havana), of sugar-cane juice (Ikshu), of wine (Sura), of clarified butter (Sarpi), of curd (Dadhi), of milk, (Dugdha), and of fresh water (Jala)."

"Jambudwipa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is 84,000 yojanas; and its depth below the surface of the earth is 16,000. Its diameter at the summit is 32,000 yojanas, and at its base, 16,000; so that this mountain is like the seed cup of the lotus of the earth."

The boundary mountains (of the earth) are Himavan, Hemakuta, and Nishada, which lie south of Mera and Nila, Sweta, and Sringi, which are situated to the north of it. The two central ranges extend for 100,000 (yojanas) running east, and west. Each of the others diminishes 10,000 yojanas as it lies more remote from the centre. They are 2,000 yojanas in height, and as many in breadth

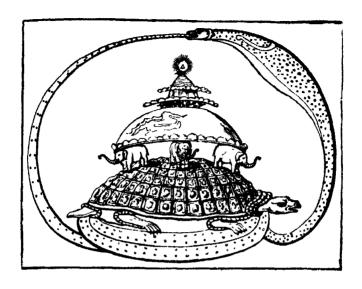
In the centre is the golden mountain Meru. There are four mountains as buttresses to Meru, each 10,000 yojanas in elevation. On each of these stands severally a Kadamba tree, a Jambu tree, a Pipul and a Vata: each spreading over 1,100 yojanas From the Jambu tree the insular continent Jambudwipa derives its appellation. The apples of that tree are as large as elephants, when they are rotten they fall on the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants, and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay.

On the summit of Meru is the vast city of Brahma, extending 14,000 yojanas; around it are situated the stately cities of India and the other regents of the spheres. The capital of Brahma's enclosed by the river Ganges, which issuing from the foot of Vishnu, and washing the lunar orb falls from the skies, and, after encucling the city, divides into four mighty rivers flowing in

opposite directions. Book II 2

Account of Patala and Shesha.—The extent of the surface of the earth has thus been described. Its depth below the surface is said to be 30,000 yojanas, each of the seven regions of Patala extending downwards 10,000. These seven are called Atala. Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patala. Their soil is generally white, black, purple, yellow, sandy, stony, and of gold. The Muni Narada, after his return from these regions to the skies, declared that Patala was much more delightful than Indra's heaven.

Below the seven Pátálas is the form of Vishnu, proceeding from the quality of darkness, which is called Sesha. He has a thousand heads; and the thousand jewels in his crest give light to all the regions. Sesha bears the entire world like a diadem upon his head, and he is the foundation on which the seven Pátálas rest.



SUPPORT OF THE EARTH.

The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons, and gods. Book II. 5

Every English school boy knows that the earth is only about 8,000 miles in diameter and that it floats in the sky like the moon.

Among Educated Hindus this false belief is already rung out, although it still prevails among the Pandits

2. FALSE ASTRONOMY

The ancient sage Gargi, having propitiated Sesha, acquired from him a knowledge of astronomy and astrology

The Solar System.—According to the Hindu sacred books, the earth is supposed to be the centre around which revolve, in regular succession, the sun, the moon, the lunar constellations, planets, &c. The Vishnu Purána describes the whole as follows

The solar orb is situated a lakh of yojanas from the earth, and that of the moon an equal distance from the sun. At the same interval above the moon, occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is 2 lakhs of yojanas above the lunar mansions. Sukra (Venus) is at the same distance

from Mercury. Angaraka (Mars) is as far above Venus; and the priest of the gods (Vrihaspati or Jupiter) as far from Mars, while Sani (Saturn) is 2½ lakhs of yojanas beyond Vrihaspati The sphere of the seven Rishis (The Great Bear, a cluster of stars) is a lakh of yojanas above Saturn, and at a similar height above the Seven Rishis is Dhruva (the pole-star), the pivot or axis of the whole planetary circle.

Above Dhruva, at a distance of a crore of yojanas, lies Mahar loka, the inhabitants of which dwell in it throughout a Kalpa of day of Brahmá. At twice that distance, is situated Jano-loka at four times the distance, between the two last, lies the Tapploka and at six times the distance or 12 crores of yojanas

is situated Satya-loka.

The Planets.—According to the Hindu accounts, there are nine Planets, Súrya, Chandra, Budha, Sukra, Mangala, or Angar

aka, Brihaspati, Sani, Ráhu and Ketu.

Súrya is supposed to ride through the heavens in a chariot drawn by seven horses. The rays of light proceed from a brilliant circular body placed within the car. His wife was Sanjia, daughter of Visvakarma. As his brightness was too great for his wife, her father cut away part of his effulgence, and with the fragments made the weapons of the gods.

Chandra is said to be the son of the Rishi Atri. The chariot of the moon has three wheels, and is drawn by ten horses of the brightness of the jasmine. Like the sun, it is upheld by cords

from Dhruva

The Padma Purána gives the following explanation of the changes of the moon: Chandra is said to have married the twenty-seven daughters of Daksha. His favorite among them was Rohini. The other daughters having complained to their father, he cursed Chandra, who became affected by consumption. The wives of Chandra then interceded with their father, who pronounced that the decay should be only for a time. Hence the successive wane and increase of the moon.

The Vishnu Purana gives another account:

"The radiant sun supplies the moon when reduced by the draughts of the gods to a single kala, with a single ray, and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the plunderer of the waters; for the gods drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. 36,333 divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun and abides in the ray called Ama, whence the period is termed Amavasya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of trees; and thence goes to the sun. Consequently any one who cuts off a branch or casts down a leaf, when the

moon is in the trees (the day of his rising invisible), is guilty of Biahmanicide. When the remaining portion of the moon consists of but a fifteenth part, the progenitors approach it in the afternoon and drink the last portion, that sacred kala which is composed of ambrosia." Book II. Chapter 12.

Rahu and Ketu.—Eclipses of the sun and moon are said to be caused by the severed head of the Asura Rahu seeking to grasp them. The enmity of Rahu to the sun and moon arose during the churning of the ocean. It is thus described in the Mahabharata:

"And it so fell out, that whilst the Suras were quenching their thirst for immortality, Ráhu, an Asura, assumed the form of a Sura, and began to drink also. The water had but reached his throat, when the sun and moon, in friendship to the Suras, discovered the deceit, and instantly Náráyana cut off his head, as he was drinking, with his splendid weapon chakra. The gigantic head of the Asura, emblem of a mountain summit, being thus separated from his body, by the chakra's adge, bounded into the heavens with a dreadful cry, whilst his ponderart trunk fell, cleaving the ground asunder, and shaking the whole earth to its foundations, with all its islands, rocks, and forests. And from that time the head of Ráhu resolved on eternal enmity, and continueth even unto this day, to strive at times to seize upon the sun and moon."

Dhruya.—The Vishnu Purána thus describes the cause of the revolution of the celestial bodies

"As Dhruva revolves, it causes the moon, sun, and stars to turn found also, and the lunar asterisms follow in its circular path, for all the celestial luminaries are in fact bound to the polar star by aerial cords" Book II. Chapter 9.

3. FALSE ACCOUNTS OF THE HUMAN BODY.

The ancient Hindus thought that a man was rendered impure by touching a dead body. Hence they did not dissect and examine it minutely as is done in modern Medical Colleges. The writers of the Upanishads simply framed an imaginary body out of their own heads, and, to impose upon the ignorant, said that it had been revealed by Brahma.

The following assertion is made in the Chhandogya Upanishad.

"There are a hundred and one arteries of the heart, one of these penetrates the crown of the head, moving upwards by it a man reaches the immortals; the others serve for departing in different directions, yea, in different directions."

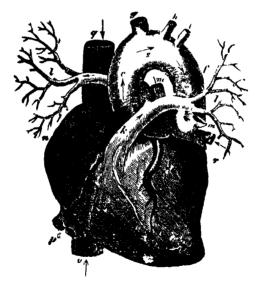
In the Taittiriya Upanishad there is the further account: "There arise the hundred and one principal arteries; each of

them is a hundred times divided; 72,000 are the branches of every branch artery, within them moves the circulating air." According to this calculation, the number of arteries in the human body is 727,200,000!

When the soul proceeds to Brahma, it ascends by the coronal artery, sushumna, which springs from the upper part of the heart and goes to the top of the head. This is called the door of rejoicing. When the soul goes out to some other body, it

proceeds by the other arteries.

It is again and again asserted in the Upanishads that the heart has 101 arteries, by one of which the soul escapes at death, The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.



THE HEART.

The Taittiriya Upanishad says that "within the arteries moves the circulating air." Arteries mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out.

When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

It is plain that God cannot have inspired the Upanishads, for He cannot give a false account of the human body, which He made.

The Upanishads belong to the Sruti, the most sacred portion

of the Hindu Sacred Books.

4. FALSE HISTORY

Mr Cowell, Sanskrit Professor at Cambridge, and tormerly Principal of the Sanskrit College, Calcutta, says:

"The very word history has no corresponding Indian expression In the vernaculars derived from the Sanskiit we use the word itthas—a curious compound of three words, iti, ha, asa, which almost correspond in meaning to our old nursery phrase, 'There was once upon a time.' In Sanskrit authors, the name means simply a legend. . . . From the very earliest ages down to our own day, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence. It has remained from generation to generation stationary, in that condition which Mr Grote has described so vividly in the first two volumes of his History of Greece. The idlest legend has passed current as readily as the most authentic fact, nay, more readily because it is more likely to charm the imagination, and, in this phase of mind, imagination and feeling supply the only proof which is needed to win the belief of the audience."

Hindus generally accept the monstrous statements in the Ramayana and Mahabharata as strictly true. The former claims to have been written by the command of the "four-faced Brahma," who promised to reveal all the details. He said to Válmiki, "No words of thine in this poem shall contain an untruth"

The historical faculty is wanting in the Hindus. Not a single narrative that can properly be called history has ever been written by Hindus except by those who have received an English education.

PART II.

RING OUT INJURIOUS CUSTOMS; RING IN USEFUL CHANGES.

1. RING OUT CUSTOM; RING IN REASON.

"We must walk according to Custom," is a very common Indian proverb. "Custom," says Pandit Vidyasagar, "is the supreme ruler in this country; Custom is the supreme instructor,

the rule of Custom is the paramount rule; the precept of Custom is the paramount precept." Custom is the great Sastra, superior to Sruti and Smriti taken together.

The lower animals must walk according to custom. Though they think a little, they cannot reason from experience so as to be able to judge which course they ought to follow. But men should not set aside reason, and behave like sheep or oxen

The lower animals act now as they did thousands of years ago, so the Hindus have maintained a stationary condition of semi-civilization. Professor Bhandarkar says, "Indian implements and arts are now in the condition in which they were in the time of Manu."

Some may ask in astonishment whether it is proposed to abandon the wisdom of our forefathers altogether, and do the very contrary to what they did, because the rule of walking according to custom is not reasonable? The reply to this is that it is not necessarily wrong to follow custom. If a custom be wise, and good, it is right to follow it—nay, it may be our bounden duty. What is urged is, that as every man is endowed with reason and a conscience, he is not blindly to follow custom, but to examine the merits of the custom and judge whether it is such as should be followed by those who wish to please God and do good to themselves and their neighbours.

Some Indian customs are good and should be maintained

Others are bad, and should be given up.

What is old is not necessarily good it may be rotten. An old house or an old bridge has sometimes been the death of some who trusted in it. Hindus call this the Kali Yug when wicked ness prevails. Such being the case, it follows that if we "walk according to custom," we shall commit many sins.

2. RING OUT THE MONEY-LENDER, RING IN THE SAVINGS BANK.

Foresight, looking forward to the future and preparing for it is one great distinction between a savage and a civilised man. The savage thinks only of the present. To-day he may be gorged with food, to-morrow he may be suffering from the pangs of hunger. There are people in this country similarly thriftless. When a marriage is to take place or when they expect a confinement in their family, they make no preparation beforehand, when it would be much easier to provide the necessary funds. When their expenses will be increased, they borrow, requiring, in addition, to pay interest. Not a few spend their month's pay at once, and there is not a tupee left to meet any exceptional expenses.

"The borrower is servant to the lender" The Hindus are so improvident and the rate of interest is so high, that whenever



a man gets into the money-lender's books, it is very hard for him to escape. The money-lender does not wish it. He prefers that the unfortunate creditor should toil for his benefit. He takes over the ryot's crops, if he can, at his own valuation, and merely gives him enough to keep him from starving. There are even debts handed down from generation to generation.

The amount paid annually in interest is enormous. A man on a debt of Rs. 50 paid Rs. 3-2-0 a month for three years, and at the end of that period, having paid over Rs. 100 as interest, the

debt of Rs. 50 remained undiminished.

One great remedy is to exercise foresight, to look ahead and have a fund on which one can draw without any charge for interest.

Savings may be converted into jewels. With ignorant people who cannot read, this is perhaps all that can be expected; it is certainly better than wasting them. But this plan has its disadvantages. If a man invests a hundred rupees in jewels, he pays some money to the goldsmith to begin with, he gets no interest, while his jewels are hable to be stolen. If he needs money, he borrows the amount on his jewels, for which he has probably to

pav 12 per cent.

To enable people to place then money in safe keeping where it will also bear interest and be available at any time, the British Government has established Savings Banks in different parts of the country. Any person can go freely and pay in sums, from four annas and upwards, when he pleases. He will obtain a bank-book, in which those sums will be entered. No one but himself or some person whom he has authorised, can draw the money. Government takes care of the deposits, and allows interest upon them. There is therefore no risk of being cheated by fraudulent borrowers. The money lodged can be withdrawn at any time. Government does not allow so much interest as needy debtors, but there are the great advantages that the loan is perfectly sate, and may be called in at any time.

Savings Banks have been opened in connection with many of the Post Offices in India, from which their rules can be

obtained.

Savings Banks are much better than jewels. If a man who has an account with them requires money, he has not 12 per cent.

interest to pay.

It is satisfactory that the people of India, in increasing numbers, are becoming depositors in Savings Banks. In 1900 there were 711,979 Native Depositors, whose deposits exceeded eight crores of rupees, and who drew in interest upwards of 25 lakhs

In England many school boys have Savings Banks accounts. This helps to form habits of self-denial and thrift, which are of

great value in future life. It would be well for Indian boys to follow their example.

3. RING OUT EXTRAVAGANCE AT MARRIAGES; RING IN MODERATE EXPENDITURE.

Though the Hindus are generally frugal, on certain occasions they fling away money like water. Some parents spend on marriages the money they have been gathering for years, but most of them have to borrow. Half an anna a month on the rupee, or 36 per cent. a year, is frequently paid by the poor Jewels are generally first given as security, the ryot's cattle sometimes follow, and even his land is mortgaged till be becomes the mere slave of the money-lender. To avoid the ruinous marriage charges, some of the Rajputs murdered them infant daughters.

This insane conduct is not confined to the ignorant. The Indian Mirror says "It is well known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he

is sure to go beyond his means and involve himself."

"'Expense,' says Bacon, 'ought to be limited by a man's estate,' but according to Indian notions it ought not to stop short of one's credit with the money-lender"

A Governor of Madras justly said in a Convocation Address

"He who could persuade his countrymen to give up them to us astounding expenditure on maniages, would do more for South India than any Government could do in a decade"

It is satisfactory that there is a movement in India in favour of the reduction of marriage expenses. In Rajputana a Society has been established for this purpose. A scale of expenditure has been laid down, which is now generally followed *

4. Ring out Indiscriminate Charity, ring in wise Benevolence.

India has been called the "Land of Charity" It may be called, with equal truth, the "Land of Beggars." In no other

country in the world is begging so respectable.

The love of laziness is natural to human beings—They are unwilling to work if they can get others to labour for them. Taking advantage of the charitable disposition of the Hindusthere are lakes of men who have chosen to subsist by begging

^{*} See Pice Paper, Indian Marriage Unitoms.

from door to door. This is done as a hereditary profession, and not as a necessity forced upon them by misfortune. While these men think it no disgrace to beg, they consider it a dishonour and a great hardship to do honest work.

Besides the professional beggars, there are lakhs of ablebodied men who wander about, in the name of religion, from shrine to shrine. To feed them is supposed to be a special work of ment.

On certain days alms are distributed by some, to which beggats of both the above classes resort. There are also special occasions, as Shraddhas, when large numbers collect. In this way and through ordinary begging, great numbers contrive to subsist fairly well without labour.

Many Hindus, who are otherwise very careful of their money, will spend it freely in the above ways, thinking that they

have laid up a stock of merit for the next world.

False charity encourages vice. When people are busy with their work, they have no time to think of evil things. When

they have nothing to do, they are tempted to wickedness.

What is the character of many of the beggars of India? It is notorious that not a few of them are obliged to wander about, for if they remained long in one place, their vicious conduct would become known.

There is a well known proof of the wickedness of many Indian beggars. They abuse and curse those who refuse them alms. Ignorant supercritious people, especially women, are thus tempted to give them. If they were good people, they would go away quietly, when aid was withheld.

Pandit Sivanath Sastri says:

"Hindu indiscriminate charity saps the very foundation of national manliness, gives a premium to indolence, and trains up men and women to the meanness of beggary, and not to the dignity of labour."

Charity should be wisely directed.

Only a few general remarks can be offered.

The Christian religion teaches that if a man, able to work, refuses to work, neither should be eat. It is no real kindness to the man to support him in idleness, while it is a wrong to society such men would be obliged to work if people were not foolish enough to give them alms. If they will not work, they deserve to starve.

Persons who are unable to support themselves wholly should be assisted only so far as they are thus unable. Because a man cannot do enough to support himself, there is no reason why he should do nothing.

Those who are unable to do anything, should have everything done for them which their condition requires. Such are young orphans, the sick, the disabled, and the aged.

There is ample scope for personal charity on the part of educated Hindus, but they might also assist in directing benevo.

lent action among their less instructed brethren

In the principal cities of India Europeans have established Friend-in-Need Societies, in which relief is given only after due inquiry. In some cases also workshops have been established to enable persons to earn their living. These are solely for Europeans and Eurasians. There ought to be similar Societies for Indians. Educated Hindus might do much to secure their establishment, and to have their wisely managed.

Industrial schools for poor children should be supported. Education alone is of great value, but the benefit is doubled in the

case of the poor by being associated with labour.

The poor especially suffer in case of sickness. The able-bodied among them lose their earnings, expense is incurred for medicines, attacks are lengthened and made more severe from the want of proper attention. Hospitals and Dispensaries should therefore be supported

Instructing the ignorant is not giving money, but, if of the proper kind, it is of tar more value. The late Sir Madhava Row

justly said:

"Very many might labour to remove the ignorance of the great masses of the people, an ignorance from which they suffer infinitely more than from all other causes."

Worse than indiscriminate charity is the selfishness of some Hindus who make its evils an excuse for spending all their

income on themselves *

5 RING OUT OPPOSITION TO SEA VOYAGES, RING IN FREEDOM OF TRAVEL.

The Brahmans both gratified the pride of the Hindus and secured their hold over them by describing Aryavarta as Púnya Bhúmi, the holy land, while in other countries, inhabited by barbarous Mlechchas, the twice-born should not even temporarily dwell. This is the policy of isolation whose effects have been already described.

Some Indians have gone to England to study, as merchants, or to compete for the civil service. Such objects, so far from being offences deserving of penance, are praiseworthy. Properly carried out, they would tend powerfully to elevate the condition of India in every respect.

The Indian Social Reformer says

"There is absolutely no doubt that this restriction on foreign travel is characteristic of barbarous times, and is born of the hatred to and

^{*} See Charity's False and True Pice Paper. Sold by Mr. A. T. Scott

suspicion of foreigners which are the peculiar features of backward races. There is no other Asiatic race which in this respect is so backward as the Hindu. The Chinese, with all their indifference and crude ideas of government, have no religious or social objection against sea-voyages."

The Bengalee thus shows the necessity of liberty in this direction:

"Change we must. We cannot stand where we are. We are contronted by forces which will overwhelm us, if we choose to remain where we are. Advance we must, if we wish to keep pace with the times, and even secure the elements of self-preservation. Sea-voyage and residence in foreign countries are necessary for purposes of material prosperity, and in the long-run for purposes of national existence. But it we choose to ensure our degradation, if we are content to remain the hewers of wood and the drawers of water that we are, then by all means oppose this movement, and by so doing drive the sensible portion of the community into open disregard of Hindu traditions."

The usual prayaschitta for the sm of going to Europe is awallowing the five products of the cow.

The Hindu Patriot, while edited by Kristodas Pal, thus

referred to the "imbecile swallowers of penitential pills."

"As Indians, we should feel humiliated to see any one of our fellow-Indians, with stily caste-notions in his head, travelling to Europe especially, when the traveller pretends to represent the rising and educated classes of this great continent."

The Indian Reformer, referring to such cases, says:—

"We sicken at the sight. We are weary of moral worthlessness and cowardice. When will India be reformed if her foremost sons thus ignominately allow themselves to be bound by the fetters of custom,—thus tamely submit to the dictation of ignorance, of presteraft, and of folly? These men will surely do no good to their country. We require men of braver hearts, of greater moral courage, of a holier earnestness, of a more heroic determination, of a diviner faith."

6. RING OUT EARLY MARRIAGE; RING IN MARRIAGE AT A PROPER AGE.

In most countries of the world, men do not marry till they are able to support a wife; but in India mere children are often thus united. The first marriage is properly a betrothal, a contract to marry at a future time. Practically, however, it has the force of marriage, for if the boy-hushand dies, the infant wife is condemned to perpetual widowhood.

The great concern of a Hindu father is—not to educate his children but to marry them. This is largely occasioned by a false religious belief. A childless man who has no son to make

offerings for him is said to fall into the hell called put. Putra, a

son, is supposed to mean one who saves from hell.

This is a mischievous error. A Hindu may lead any sort of immoral life, if he has a son and plenty of money to spend on his Shraddha, all is supposed to be well.

Space does not permit all the evils connected with early

marriage to be mentioned,*

It is strongly condemned by physicians. Dr. Nobin Krishna Bose says.

"I have always regarded this custom to be among the principal causes of our physical deterioration as a race, and also as a principal impediment, in the way of intellectual advancement and social reform"

Dr. Mohendra Lal Sircar says · ·

"Early marriage, in my humble opinion, is the greatest evil of our country. It has stood, so to say, at the very springs of the life of the nation, and prevented the normal expansion of which it is capable."

Dr. Pechey-Phipson addressing Hindus in Bombay, said.

"For centuries you have been children of children, and there is no surer way of becoming servants of servants."

Early Marriage she said

"Is a retrogression from the early civilization of your race; it is a stigma on your religion; a blot on your humanity, which, were it known, would disgrace you in the eyes of the whole civilised world Stamp it out at whatever cost from vulgar piejudice, blot out this stain upon your character as men of honour and manly virtue."

At a large gathering in Rajputana, it was agreed that no girl should be married till she is fourteen years of age, and no youth until he is eighteen.

7. RING OUT FEMALE IGNOLANCE, RING IN FEMALE EDUCATION.

The words of Tennyson should be indelibly impressed upon the minds of Hindus.

> "The woman's cause is man's, they rise or sink Together, dwart'd or godlike, bond or free"

The strong generally seek to tyrannise over the weak. Among savages, women do all the hard work. men, when not fighting or hunting, are smoking, drinking, or sleeping. Hindus have reached a higher state of civilisation, but in their treatment of women they display much of the same spirit. Men, for their

^{*} See Pice Paper On Early Marriage, Sold by Mr. A. T. Scott.

own selfish ends, have, from early times, taught women in India to surrender all their rights, and to submit themselves in every way to the wishes of their lords and masters.

It is true that women are commanded to be honoured; but it is for selfish reasons, by those who "desire prosperity" or

'wealth." Manu says .

"Women are to be honoured and adorned by fathers and brothers, by husbands, as also by brothers-in-law who desire much prosperity."

"Therefore they are ever to be honoured at ceremonies and festivals, with ornaments, clothes, and food, by men who desire wealth." III. 59.

Manu says that there are no religious duties for women; who are said to be "Falsehood itself"

"For women there is no separate sacrifice, nor vow, nor even fast;

if a woman obeys her husband, by that she is exalted in heaven.

"No religious ceremony for women should be (accompanied) by mantras (except mairiage),— with these words the rule of right is fixed; for women being weak creatures, and having no share in the) mantras, are falsehood itself. So stands the law" IX 18.

The following is from the Skanda Purána

"Let a wife who wishes to perform sacred oblations, wash the feet of her lord, and drink the water, for a husband is to a wife greater than Siva or Vishnu—The husband is her god, her priest, and religion; wherefore abandoning everything else, she ought chiefly to worship her husband" IV 35

The denial of education was the crowning device of Hinduism. So long as women were kept in ignorance, they would swallow the most astounding fables regarding the power of the Brahmans, and be eager to carry out every superstitious observance which was enjoined.

Just as Ramabai, in modern times, was taught Sanskrit by her father, so in ancient times a few women were taught by their husbands. Such cases, however, were exceptional. For untold generations women have been kept in ignorance, with the worst results.

Ignorant women are not only unfit to train their children properly, but they drag down their educated husbands to their level

The late Bishop Caldwell complained that, with few exceptions and in some unimportant particulars, educated Hindus acted just like their illiterate countrymen

"Practically it matters very little in general what theosophy or philosophy a Hindu professes, what his ideas may be about the most ancient form of his religion, or even what his ideas may be about the religious reforms that the age is said to require. As a matter of fact, and in so far as his actual course of life is concerned, he is content, except in a small number of exceptional cases, to adhere with scrupulous care to the traditionary usages of his caste and sect. His ideas may have received a tincture from his English education, but ordinarily his actions differ in no particular of any importance from those of his progenitors."

The Hindu thus explains it:

"There is then the whole class of women who are illiterate, and who live intellectually and morally in an infinitely lower plane than the men. The educated Hindu is at every turn tempted to secure their approbation and win their applause by sinking to their intellectual level... So long as Hindu women are kept in the miserable ignorance which now characterises them, all your Colleges and Universities are a waste so far as their effect on the national prospect is concerned."

The late Madras Director of Public Instruction said:

"If Indian society desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thraldom of ignorance. A society composed of educated men and uneducated women can never be a progressive society."

8. RING OUT THE PURDAH; RING IN DUE INTERCOURSE.

It is allowed that only a small proportion of the women are confined to Zenanas. The great mass of the people are Sudras and castes below them, and in general their women go about freely Still, it must be confessed that, among the higher classes, women are very much secluded, and there is a disposition among those next to them to follow their example for respectability

The conquest of India by the Muhammadans tended powerfully to degrade the position of women. The Koran permits polygamy and divorce. Marriage can be dissolved at any time at the simple will and fancy of the husband.

Muhammadans are, therefore, compelled to keep their wives closely confined, or the foundations of society would be broken up

The Mussulman rulers of India took into their zenanas beautiful Hindu women, even although married. To avoid such outrages, women were kept within doors or carefully veiled. In course of time the Hindus, in the seclusion of women, acted like Muhammadans.

No immediate sweeping changes are recommended, though they will differ among certain classes according to the stage which they have reached at present.

^{*} See Pice Paper, The Advantages of Female Education.

1. Free Intercourse between Husband and Wife.—Europeans are astonished at the Native ideas on this subject where the Zenana system prevails. Mr. Mullick says that the young wife can see her husband only "at night when the whole house is asleep, and with the lark she must bid him adieu."

2. Free Intercourse between Parents and Children.—Pandita Ramabai says: "Children enjoy the company of father or mother alternately by going in and out when they choose." What is wanted is the meeting of father and mother, brothers

and sisters, like that in the picture of an English home.



3 Intercourse with Relatives and Friends—The circle should be gradually widened. Let relatives, male and temale, visit each other. Instead of calling separately, or the men talking with men and the women going into the female apartments, let all meet together and converse. The same course should be followed at entertainments. Friends, who are not relatives, may gradually be treated in a similar manner.

4. General Intercourse.—This is the last stage.*

^{*} See Pice Paper, The Purdah, or the Seclusion, of Indian Women.

9. Ring out Widows' Wrongs, ring in Widows' Rights.

The oppression of women in India culminated in the case of widows, who were especially helpless, having no husbands to protect them. Their treatment by Hindus is the foulest blot upon their character. It is only aggravated by the excuse which is offered. Caird justly says: "The worst of all wrongs to humanity is to hallow evil by the authority and sanction of religion."

The treatment of widows varies in different families. If they have the good fortune to be in their fathers' houses, their lot is less miserable; but, as a rule, they have to spend the rest of their days in the houses of their fathers-in-law, where, in addition to their other sufferings, they are often treated as domestic drudges

The late distinguished Sanskrit scholar, Pandit Iswara Chandra Vidyasagara, says in his Appeal on the Marriage of Hindu Widows:

"An adequate idea of the intolerable hardships of early widowhood can be formed by those only whose daughters, sisters, daughters-in-law and other female relations have been deprived of their husbands during infancy"

The young widow must wear a coarse dress and have no ornaments. The *ekadasi* fast must be strictly observed for 24 hours twice a month. Her sight is a bad omen on a festive occasion; her touch is pollution. Instead of being comforted she is told, "You were a most sinful being in your previous births; you have therefore been widowed already." In some cases the results are prostitution and feeticide.

Hindu women have generally been so degraded by the men that they do not feel their degradation. They mostly think themselves as well treated as any women would wish to be. As a class, they have no desire for education. So with the great majority of widows. Their ideas have been so perverted that they regard the inhuman treatment they receive as commanded by the Shastras, and make no complaint. But the more thoughtful and intelligent among them feel bitterly their sad condition

The barbarous treatment of women in India reached its climax in widow burning. That sons should roast their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet Hindus, in the 19th century, contended earnestly for the privilege.

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. This, however, was not sufficient, so they were told that they would not

only be pre-eminently virtuous, but enjoy happiness for almost endless ages in another world if they burnt themselves with the dead bodies of their husbands.

"The wife who commits herself to the flames with her husband's corpse, shall equal Arundhati and reside in Swarga."

"Accompanying her husband she shall reside so long in Swarga as there are 35 millions of hairs on the human body."

The consequences of not observing this injunction are thus stated

"As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in a female form."

In Vedic times widow-burning was not practised, and there is not a single verse sanctioning it. The Brahmans sought to support it by the wilful mistranslation of a text.

It was encouraged by relations who wished to prevent the widow from having a life interest in her property, and by Brahmans

wno obtained the Sati's jewels

In 1830 Satı was forbidden by Lord William Bentinck

In July, 1856, Lord Canning, in spite of warnings and clumours, legalized the marriage of Hindu widows. It has proved largely a dead letter. Orthodox native opinion has remained too strong for the law, and the sad lot of Hindu widows, except in a few cases, remains unchanged.

The few widow marriages were largely brought about by money being contributed by the leaders of the movement towards

the heavy marriage expenses.

The wrongs of widows should be redressed.

Educated men should try to give their mothers and wives enlightened views regarding them; they should show the cruelty

and sin of their present treatment.

Such as have young widowed daughters, following the example of Dr. Bhandarker and others, should give them in marriage. In this course they should be encouraged by their friends countenancing them in every possible way.*

10. RING OUT INTEMPERANCE; RING IN TOTAL ABSTINENCE.

The early Aryan settlers in India were very fond of strong drnk. A whole book of the Rig Veda is devoted to the praise of Soma. Pulastya, an old writer, mentions twelve principal kinds of liquor, besides Soma beer. The Mahábhárata shows that even ladies drank. In the Adi Parva it is said that Draupadi and Subadhrá, exhilarated with wine, began to give away

^{*} See Pice Paper, Indian Widows and what should be done for them.

costly ornaments."* The 180,000 sons of Krishna perished in a drunken brawl.

Buddha saw the evils of intemperance, and one of his first commands, binding upon all, is not to taste intoxicating liquors. This had a considerable effect in promoting temperance. Afterwards, by the laws of Manu, twice-born men were forbidden, under severe penalties, to use strong drink. Drunkenness has always prevailed in India among certain classes; but, as a nation, the people have been temperate for many centuries.

When English began to be studied in India, some young men thought that they must imitate English habits as well as learn the language. Among other things it was considered a mark of manliness and a proof of advance in civilisation to use intoxicating liquors. The evil has been greatest in Bengal, where the educated classes are the wealthiest, and English has been longest studied. A Calcutta newspaper thus describes its effects

"We have daily, nay hourly, evidences of the ravages which the brapdy bottle is making upon the flower of our society. Wealth, rank, honor and character, health and talents, have all perished in the blighting presence of this huge monster"

Good old habits should be retained. Of all European vices none is more dangerous and destructive than drunkenness. It is the curse of England, the chief cause of its misery and crime Unless checked, the same result will follow in India. Already the increase in the use of intoxicants, opium, &c., should excite grave alarm. The revenue from these has risen from Rs. 2,838,021 in 1880 to Rs. 5,759,913 in 1900. Thus in 20 years the expenditure on them has doubled.

Every lover of this country should strive to the utmost to check the ravages of a vice to which already some of the brightest intellects in India have fallen victims. Vigorous efforts have been made by some good men in England in tayour of temperance reform. One means has been the establishment of Societies, the members of which agree to abstain entirely from the use of all intoxicating liquors. Societies of this kind have been formed in India. All would do well to join them. It would prove a blessing to themselves, to their families, and to their country.

Municipal Commissioners and others should seek to reduce, as far as possible, the number of arrack and opinm shops.

11. RING OUT IMPURITY; RING IN PURITY.

Impurity takes various forms in India, some of which will be noticed.

Filthy Speech.—This is one of the commonest sins in this country. Words aboninably indecent are in such frequent use

that nothing is thought of them. Parents allow their children to use them in their presence; many teachers do not check them among their scholars. Worse than that, there are some fathers so foolish and wicked that they teach them to their children before they are scarcely able to speak, bid them use them to their mothers, and then encourage them by their simile.

Many women in this country pretend to great modesty. They think it a great chame for their faces to be seen, but they will indulge in the most obscene railings. At marriages it is a vile justom for women to use the most abominable language in sport.

At the Holi it is said, "Obscenity is the measure of piety."

Although the evil is worst among the lower orders, it is not confined to them. Native Public Opinion, a paper formerly published in Madras, says:

"We have not the consolation of flattering ourselves with the idea, that it is only the lowest classes of Hindus, the offscouring of society, that indulge in this habit, but we find that even men of respectability and of admitted worth, many times cross the bounds of decent speech, and launch into the most obscene invectives, that even Billingsgate would blush to hear."

The following means may be employed to check the evil.

1. Parents should never use improper languages themselves and forbid its use by their children and servants.

2. Filthy speech should be strictly forbidden in schools. Teachers should use their influence against it, and strive to enlist their scholars in uprooting this evil custom.

3. In company every indelicate allusion should at once be

reprobated

4. Efforts should be made to check the abominations of the Holi.

Dancing Girls.—Professional dancers have existed in India from an early period. In the Rig Veda, i. 92, it is said, "Ushas, like a dancer, puts on her gay attire." Frequent references to them are found in later books.

The Subodh Patrika, a Bombay Journal, thus exposes the evils connected with such women

"Not the least urgent of such subjects of reform is the institution of dancing girls among us. Stripped of all their acquirements, these women are a class of prostitutes pure and simple. Their profession is immoral and they live by vice. Being never married they can never be widows. Hence the wedding tie woven by these women is considered propitious, and sufficiently potent to confer life-long wifehood on the newly-married girl. Indeed their presence at marriage and other ceremonies is almost a necessity, and few persons who can afford the expense and are unable to disregard the opinion of their neighbours can forbear to call them to grace the occasion."

The number of men who have fallen victims to such women is incalculable.

There is the additional evil feature connected with dancing girls attached to temples, that they have the sanction of religion Dubois says:

"Next to the sacrificers, the most important persons about the temples are the dancing girls, who call themselves deva-dási, servants or slaves of the gods. Their profession requires of them to be open to

the embraces of persons of all castes.

"They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service to the Pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family."

The gods of the Hindus are deified men Just as Rajas had their dancing-girls, so India in heaven is said to have

the Apsarases.

Two thousand years ago, the temple of Venus at Corinth had more than a thousand prostitutes connected with it, called by a name equivalent to deva-dási. The priestesses were by their very profession prostitutes, and the temple itself was made the scene of the vilest degradation and shame. This led to the rum of many strangers who visited the city from all parts of the earth

The indignant words of Bishop Lightfoot, applied to ancient

Greece, refer equally to India .-

"Imagine, if you can, this licensed shainelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters looked on unconcerned, not uttering one word and not raising one finger to put it down."

The Hindu has the following remarks on the Indian institution.

"The demoralisation it causes is immense. So long as we allow it to be associated with our temples and places of worship, we offend and degrade our religion and nationality. The loss and misery it has entailed on many a home is incircly indescribable."

Happily there is a growing feeling among intelligent Indian against nautches, and especially against dancing girls being attached to temples. This feeling should be promoted in every way.

Obscene Pictures and Sculptures.—No instruction on duties either to God or man is given in Hindu temples. The priest mutters some words in Sanskrit which the worshipper neither

hears nor understands. He goes away grossly deceived, thinking that he has "seen God," and acquired a stock of merit.

While the worshippers receive no moral instruction, there

is much to corrupt their minds

The Penal Code contains the following law against obscene books, pictures, and images.

"292. Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, haper, drawing, painting, representation, or figure, or attempts or offers to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both."

Some Hindu temples and cars have indecent sculptures. Sir W. Hunter referring to the temple of Jagannath at Puri, says: "Lascivious sculptures disfigure his walls." Dr. R. L. Mitra says of the sculptures in the Puri Audience Hall, "A few of the human figures are disgustingly obscene." Such sculptures are not confined to Puri.

To prevent prosecution, the Penal Code makes the following exception

"This Section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any car used for the conveyance of idols, or kept or used for any religious purpose."

Do the temples of any other religion in the world require

such an exception?

It is well known that obscene objects suggest obscene ideas. The morals of the Hindu worshipper are corrupted where they ought to be purified. Such a religion could never have originated from a pure and holy God. It must have arisen at a time when men thought that God was like themselves, given to sensuality.

12 RING OUT CASTE, RING IN THE BROTHERHOOD OF MAN.

Religion properly means our duty to God. In this sense Hinduism, strictly speaking, is not a religion. A Hindu may be an atheist, pantheist, polytheist, monotheist, he may worship anything or nothing; but if he observe the rules of caste, no one can find fault with him.

The sacred books of the Hindus contain no consistent account of the origin of castes, but, on the contrary, present the

greatest varieties of speculation on the subject

The most common story is that the castes issued from the mouth, arms, thighs and feet of Brahmá. The Satapatha Bráhmana says that they sprang from the words bhuh, bhuvah, srah The Taittiriya Bráhmana says that they were produced from the Vedas. In another place the same book says the Brahman caste

is sprung from the gods; the Sudras from the asuras. In one book men are said to be the offspring of Vivasvat; in another his son Manu is said to be their progenitor; whilst in a third they are said to be descended from a female of the same name. The Bhagavata Purána says that in the Krita or Satya Yuga there was but one caste. The Váyu Purána says that the separation into castes did not take place till the Treta Yuga.

When witnesses in a court of justice give conflicting

evidence, discredit is thrown upon all their testimony.

Max Muller, who devoted a great part of his life to the study of the Vedas, says.

"There is no authority whatever in the hymns of the Veda for the complicated system of castes. There is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma. There is no law to sanction the blasphemous pretensions of a priesthood to divine honours, or the degradation of any human being to a state below the animal." Chips, Vol. II.

From the legend of Parasurama filling five lakes with Ksha triya blood, it would seem that there were sanguinary struggles

for superiority between the Brahmans and Kshatriyas.

By degrees the Brahmans developed the system which is explained in the Laws of Manu. The laws were never fully carried out, but they show the aims of the Brahmans. The following are some extracts.

Brahmans

93 Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation.

100. Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and

eminence of birth.

380. Certainly (the king) should not slay a Brahman even if he be occupied in crime of every sort, but he should put him out of the realm in possession of all his property, and uninjured (in body) Book!

Sudras.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude, for that (Sudra) was created by the Self-existent merely for the service of the Brahman

417. A Brahman may take possession of the goods of a Sadra with perfect peace of mind, for, since nothing at all belongs to this (Sudra) as his own, he is one whose property may be taken away by his master. Book VIII.

125. The leavings of food should be given (him) and the old clothes; so too the blighted part of the grain; so too the old furniture. Book X.

270. If a (man) of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut out, for he is of

the lowest origin.

281. If a low-born man endeavours to sit down by the side of a high-born man, he should be banished after being branded on the hip, of (the king) may cause his backside to be cut off Book VIII

80. One may not give advice to a Sudra, nor (give him) the remains (of food) or (of) butter that has been offered. And one may not teach

him the law or enjoin upon him (religious) observances

81 For he who tells him the law and he who enjoins upon him (religious) observances, he indeed, together with that (Sudra) sinks into the darkness of the hell called Asamvitta (unbounded) Book IV.

It is granted that caste has some advantages—It promotes a stationary semi-civilisation—It binds together men of the same class; it promotes cleanliness; and it is a check, in certain directions, on moral conduct. But these are far more than counterbalanced by its pernicious effects. A system based on fraud and injustice must, on the whole, bear evil fruits. The opinions of competent witnesses will be given on this point.

Mr. R. C. Dutt says, "The caste system threw an indelible

stain on the criminal law of India."

Sir H. S. Maine, one of the ablest Europeans that ever came to India, in his Ancient Law describes caste as "the most disastrous and blighting of human institutions"

The following are the heads of a lecture by Pandit Sivanath

Sastri on Caste:

(1) It has produced disunion and discord

(2) It has made honest manual labour contemptible in this country.

(3) It has checked internal and external commerce

(4) It has brought on physical degeneracy by confining marriage within narrow circles.

(5) It has been a source of conservatism in everything

(6) It has suppressed the development of individuality and independence of character.

(7) It has helped in developing other injurious customs, such as

carly marriage, the charging of heavy matrimonial fees, &c.

(8) It has successfully restrained the growth and development of rational worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

(9) It has made the country fit for foreign slavery by previously

enslaving the people by the most abject spiritual trianny.

Dr. Bhandarkar says "The caste system is at the root of the political slavery of India." Guilt of the Claim of Divine Sanction.—The late Rev. Dr. Krishna Mohun Banerjea says:

"Such of our readers as have not absolutely surrendered their mental freedom to the pretended authority of the Vedas and Puránas, should consider the guilt of conforming to a system which is falsely attributed to a divine original. Of all forgeries the most flagitious and profane is that, which connects the name of the Alinghty with an untruth. If the Brahman, the Kshatriya, the Vaishya, and the Sudia did not really proceed from different parts of the Greator's person, the story is nothing short of blasphemy. He who professes assent to such a story by his conformity to the institution of easters particeps criming (a sharer in the crime)"

Principal Caird says of caste

"Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

For untold generations useful and hard working classes have been deprived of their rights, treated with injustice and scorn by those for whom they toiled. Some of their wrongs have been rectified by the intervention of the British Government, but what is wanted is an acknowledgment of the Brotherhood of Man.

It is a pleasing sign of progress that many educated Hindus now acknowledge the Fatherhood of God, that He gave us being Sons of the same father are brothers. The Brotherhood of Man follows from the Fatherhood of God.

An English poet says

"Children we are all
Of one Great Father, in whatever clime
His providence hath cast the seed of life,
All tongues, all colours"

Similar sentiments are expressed in the Panchatantra

"Small souls inquire Belongs this man To our own race, or class, or clan?" But larger-hearted men embrace As brothers all the human race."

Caste is the keystone of Hinduism. Unrighteousness cannot bear good fruit. Educated Hindus should ponder the burning words of Kingsley:

"Foremost among them stands a law which I must insist on boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of nighteousness is wealth and peace, strength and honour, the fruit of unrighteousness is poverty and anarchy, weakness

and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law, which disobeyed, science itself cannot get a hearing."*

What a glorious change it would be if the people of India regarded each other as brethren, dealing justly with each other, bearing one another's burdens, and seeking to aid and comfort one another in the manifold trials of life!

PART III.

RING OUT FALSE BELIEFS IN OCCULT POWERS; RING IN TRUE KNOWLEDGE.

1. RING OUT THE SELFISH YOGI, RING IN THE BENEVOLENT WORKER.

The Hindu ideal of piety is that of a Yogl, meditating without an object, a supposed prelude to union with the Niiguna Brahma, the highest Hindu conception of divinity, or to the acquisition of occult powers.

The early Aryans, coming from a cold climate, were accustomed to labour and enjoyed life. They were satisfied with their happiness on earth, and they looked for a continuance of it with the pitris. A change took place after their settlement in India Labour was a burden in a hot climate, and undisturbed repose seemed the highest bliss. This feeling was intensified by the wars that prevailed, but chiefly by the belief in transmigration. The Jews of old were thus addressed by God, "Thou thoughtest that I was altogether such an one as this elf." The Hindus imagined a Brahma after their own heart. He may be compared to a Hindu Raja, who spends his life in sloth within his palace, heedless of what is going on throughout his dominions, and leaving everything to his ministers

"Unencumbered by the cares of empire," says Dr Duff, "or the functions of a superintending providence, he effectuates no good, inflicts no evil, suffers no pain. He exists in a state of undisturbed repose—a sleep so deep as never to be disturbed by a dream—even without any consciousness of his own existence."

The evil results of this belief will be pointed out, with the change which is necessary.

^{*} Lamits of Exact Science applied to History

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- 1. Yoga exercises originate in Selfishness.—Crozier, in his History of Intellectual Development, has the following remarks on this point.
- "Hindusm represents the extreme of Individualism. The one object of its votaries is to save their own souls, not by working for the welfare of others, but by attending solely to their own salvation, not by following through love the footsteps of a high personal exemplat wherever they may lead, but by practising a low and selfish asceticism, and by keeping a profit and loss account of merit and demerit. It has no regard therefore for the welfare of the family, let alone for that of the State, or the world at large; and to this disregard, the doctrine of re incarnations, which means the meannation in their children, not of then own souls, but of the souls of other men, still further lends itself."

The prayojana, or aim, of Hinduism is mukti, liberation, freedom from the miseries of samsára, the attainment of a state of dreamless sleep. The last stage prescribed by Hinduism is to retire to the desert. The hermit is to care only for himself. He is not to give the young the benefit of his experience, he is not to feed the hungry, instruct the ignorant, visit the sick, comfort the sorrowing, extend a helping hand to those struggling in the ocean of life; he is to care only for himself. It must be confessed that in this he is simply unitating Brahma, in whom the doctrine reaches its full development.

2. Yoga exercises are worse than Useless.—They fail to secure the objects in view—freedom from re-births or the acquisition of occult powers. They are injurious to the individual himself. Their only effect upon him is to produce a kind of mesmeric sleep and confusion of the mental powers. Barth, an eminent French Oriental scholar, says of them

"Conscientiously observed, they can only issue in folly and

idiocy."*

The same opinion is expressed by Professor Huxley, distinguished for his knowledge of the human body.

"No more thorough mortification of the flesh has ever been attempted than that achieved by the Indian ascetic anchorite; no later monachism has so nearly succeeded in reducing the human mind to that condition of impassive quasi-somnambulism, which, but for its acknowledged holiness, might run the risk of being confounded with idiocy.

"It was folly to continue to exist when an overplus of pain was certain. Slaying the body only made matters worse; there was nothing for it but to slay the soul by the voluntary arrest of all its activities. Property, social ties, family affections, common companionship, must be abandoned; the most natural appetites, even that for food, must be suppressed, or at least minimised, until all that

temained of a man was the impassive, extenuated, mendicant monk self-hypnotised into cataleptic trances, which the deluded mystic took for foretastes of the final union with Brahma."*

Instead of "foretastes of final union with Brahma," the

result is incipient "idiocy!"

"As is the god, so is the worshipper." The believer in a Nirguna Brahma would tend to become as selfish and as useless as his god. Even for a man to act like the Nirguna Brahma would now be condemned by enlightened public opinion, much more would it be considered degrading for the Supreme Deity to act in such a way. The conclusion is that there is no such being as the Nirguna Brahma, he is merely the invention of Hindu philosophers, who took a pessimistic view of life, and did not realize their duty to their fellow-men.

Yoga exercises are a loss to the community. The time vainly spent on them should be devoted to the benefit of the country.

Action—not meditation—is the great need of India and the true Ideal. We are surrounded by crores of our fellow beings, most of them sunk in ignorance, leading to much sin and suffering. Instead of selfishly seeking to get away from this evil and sorrowful world, it is far nobler to try to make it less evil and less sorrowful for those who remain in it. In doing so, we

shall also best secure our own happiness.

The Christian conception of God is briefly expressed in the words, "Thou art good and doest good." The great Creator watches unceasingly over the universe which He called into being. He knows everything that takes place throughout His vast dominions, and He is unceasingly providing for the wants of His creatures. Jesus Christ, the Great Teacher, holds up our heavenly Father as our model "Be ye therefore perfect as your Father in heaven is perfect" We should seek to be pure and holy like God, and like Him be engaged in doing good. John Wesley gives the following rules

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

2. RING OUT BELIEF IN TAPAS, RING IN TRUE SELF-SACRIFICE.

TAPAS, austerity, means self-imposed bodily mortification. The theory is that a Hindu who aims at perfection ought to go through six courses of tapas for twelve years, each rising by

^{*} Evolution and Ethics, pp 64, 65.

degrees up to the highest order of all—the Parama-hamsa, who is supposed to be wholly absorbed in meditating on Brahma and

to do nothing else whatever.

The following is one course: The ascetic eats leaves and 15 clothed in grass. For one month he eats fruits every third day, for another month every sixth day; for another month every fortnight; and for the fourth month he lives on air, standing on tip-toe with arms stretched out. The usual object is to gain merit. The gods are supposed to owe their greatness to their austernties.

In the Vana Parva of the Mahabharata the austerities of Krishna are described. He lived for eleven thousand years on water alone, he stood for a hundred years with arms upraised standing on one leg living upon air, he stood on one leg for a

thousand years of the celestials, &c.

The Siva Purana gives the following account of the austerities of Taraka the demonking of Tripura. He went through the following eleven series, each lasting 100 years: 1. He stood on one foot holding the other and both hands up towards heaven, with his eyes fixed on the sun 2. He stood on one great toe 3. He took only water for his sustenance. 4. He lived similarly on air. 5. He remained in water. 6. He was buried in the earth, but continued in incessant adoration. 7. The same in fire 8. He stood on his head 9. He hung on a tree by his hands 10. He bore the weight of his body on one hand. 11. He hung on a tree with his head downwards.

By these austerities he is said to have forced Brahmá to

promise him any boon he should demand.

No person but a child in intellect can believe such stories. They illustrate the "boundless credulity" of Hinduism.

There are men of the present day who undergo various

forms of austerity.

The Urdhvabáhus (up arms) raise their arms till they are unable to lower them. The Akásamuktis, 'sky-facers' hold their faces towards the sky till the muscles stiffen and they live thus always. The Nakhis, (Nail) ascetics allow their nails to grow through their clenched hands which unfits them to work. The Kapálikás, (Skull men) use a skull as a drinking vessel. Some hang with their heads down, others have their legs up. A very mentorious act is to sit in the midday sun with fires blazing all around.

The Aghorapanthas are the most disgusting class. They propitiate Siva by feeding on filth of all kinds. It is asserted that some eat corpses stolen from Muhammadan burial grounds. The head of the Aghoras is said to subsist upon scorpions, lizards, and loathsome insects left to putrefy in a dead man's skull.



BAIVA ASCUTION.

What good does a sannyasi do? Most men become sannyasis because they are too lazy to work, and can get an easy living by preying upon the industrious. The withered arm, the vow of silence. &c., are merely devices to get more money. Such vows are sins—not acts of merit. Suppose a servant rendered useless some of the tools given to him to work with, would he be praised? God has given us arms to provide food for ourselves, our families and the poor; He has given us the gift of speech that we may comfort the sorrowful, instruct the ignorant. The withered arm and vow of silence defeat these ends. It would be noble for a man to venture into a burning house to rescue children, but it is worse than useless for a man to sit in the midst of blazing fires.

The wickedness of sannyasis is shown by their threatening to curse those who refuse to give them alms. A truly good man, would go away quietly; even if reviled, he would bless rather than

A religion encouraging such austerities is the invention of a

dark age. Ring them out.

Ring in true self-sacrifice.—Hapily there are examples. There are men of great ability, professors in the Fergusson College, Poona, content with low salaries that they may benefit their countrymen. Justice Ranade gave himself largely to the promotion of social reform; Vidyasagar devoted his life and fortune to benefit Indian widows; noble women, like Miss Nightingale, have given themselves to nursing the sick. Father Damien went among lepers and died of their disease, missionary ladies have sacrificed their lives to attend to the plague-stricken in India. All such disinterested benevolnece is to be encouraged, but not useless austerities.

3 Ring out belief in Mantras, Charms, and Pretended Sciences; Ring in true Knowledge.

The belief in mantras and magical powers is universal among savages and semi-civilized nations. Lang says:

"The world and all the things in it being econorived of vaguely as sensible and rational, are supposed to obey the commands of certain members of each tribe, such as chiefs, jugglers, or conjurers. These conjurers can affect the weather, work miracles, assume what shapes, animal, vegetable, or inorganic, they please, and can change other persons into similar shapes."

An American Indian will give a form of incantation with which he says you will be able to call to you all the birds from the sky, and all the foxes and wolves from their burrows. There are supposed to be mantras which raise the wind, which split rocks; by virtue of which the shape of any animal may be

assumed at will or a person can fly through the air.

In China charms are regularly sold. The Japanese carry their charms in bags; the Sinhalese have little cases tied to the body. The Burmese can never lose their charms for they are tattooed on their bodies. Some of these tattooed charms are supposed to prevent a person from feeling pain when beaten, others guard against danger from snake-bite, musket-shots, drowning, the spells of wizards, and evil spirits. It does not maiter to the Burmese although persons having tattooed charms are shot or drowned. Their belief in their efficacy is practically ineradicable.

Belief in magical powers has existed among the Hindus from very early times. There are some mantras even in the Rig-Veda Hymn ix. 69 is supposed to secure success in a chariot race, Hymn x. 145, to rid a jealous wife of a rival x. 163, to cure con-

sumption.

A great part of the Atharva Veda consists of supposed magical charms, $e q_{ij}$

A charm against leprosy

A charm to obtain invisibility.

A charm to ensure success in gambling.

A charm to banish vermin and noxious creatures.

A charm against tigers

A charm to make a poisoned arrow harmless.

A love charm.

A charm to promote the growth of hair.

A charm to recover a sick man at the point of death.

^{*} Myth, R.tual and Religion, Vol. I. p. 84.

Sir Monier Williams thus describes the claims of a Mantrasastri ·--

"He can prognosticate futurity, work the most startling produces, muse breath into dead bodies, kill or humiliate enemies, afflict any one anywhere with disease or madness, inspire any one with love, charm weapons and give them unerling efficacy, enchant armour and make it impenetrable, turn milk into wine, plants into meat. He is even superior to the gods, and can make gods, goddesses, imps, and demons, carry out his most trifling behests "*

It is supposed that the efficacy of the mantras is destroyed unless the very words are used, they are useless if translated.

Hindu Sacred Books show an equal belief in the power of Durvásas, the irascible rishi, is said to have cursed the gods with tremendous effect. Krishna was to die from a wound in the foot, because he did not remove some grains of rice which tell upon the foot of the rish.

Enlightened nations have no belief in mantras, charms, or Mere words have no power. What is considered the strongest charm cannot hurt even a fly. People may trample charms under foot, cut them in pieces, throw them into the fire. If they cannot protect themselves, much less can they protect those who wear them

The nations of the world that suffer least from sickness and live longest, who are the most prosperous, never use charms,

while they abound among savage tribes

On the other hand, through true knowledge the most wonderful inventions have been made, as the railway, the electric telegraph, &c

A list is given at pages 8, 9, of pretended sciences that a mesmerist acquires some control over a person whom he has mesmerised, but, with this exception, the supposed sciences are a delusion.

Only one or two of them can be noticed

Belief in astrology has existed from very early times The heavenly bodies were regarded as divinities who had a great influence upon human affairs. A better knowledge of them through telescopes helped to dispel this belief. Careful observations also showed that they had no more influence than passing clouds ancient times eclipses were a source of great alarm, now, among civilised nations, they are only regarded as interesting sights.

Astrology can easily be proved to be false People sometimes ask for fortunate hours to commence a lawsuit. If both parties consult an astrologer at the same time, they will receive the same answer, although, one of them must lose and the other gain. If

^{*} Brahmanssm and Hindursm, p 201.

a queen and a sweeper woman each give birth to a child at the same moment, both will be born under the same planets. There horoscopes should be the same, but how different will be their future lots!

Some things written in horoscopes come to pass. It may be said of every one born in this world, that if he live he will have sickness at some time or other, and that if he recover, he will not then die; that he will have seasons of prosperity and adversity, that he will have friends and enemies. These things may be safely written in every horoscope. But when astrologers pretend to tell how long a person will live, or such things, they are merely right in a few cases by chance.

Success in business often depends upon doing things at the right time. A little water will quench a fire at the beginning; but if allowed to go on, all efforts to put it out may be useless It is somewhat the same with the work of a farmer, merchant, and every other employment God has given to each one reason to guide him; but, if instead of using that, he consult an ignorant

astrologer, it is not surprising that he should fail

Compare the different nations—those that are guided by astrologers and those that are guided by reason. Look at a Hindu almanac It is filled with directions about lucky and unlucky days and hours. Look, on the other hand, at an English From beginning to end, there is not a single word about lucky or unlucky times.

Long ago, the English, like the Hindus, believed in astrology They were then comparatively poor, and had not attained the vast wealth and power they now possess. Wise men found out by careful examination that horoscopes written by the best astrologers were only right now and then by chance; the true nature of the planets came by degrees to be understood.

Sir Madava Row thus shows the evil effects of astrology in

the case of marriages:-

"The difficulties attendant upon the choice of suitable husbands for the girls of a Hindu family are generally many and great, and I am bound to say that these difficulties are enormously aggravated by Hindu Astrology.

The anxious parents and relatives of a girl, after much inquiry and research, make a choice, good in many respects,—in respect of age health, appearance, education, and circumstances.

The horoscopes of the boy and girl are placed in the hands of the astrologer, and he is asked for his opinion as to the proposed match.

After much inspection, study and calculation-or rather the appearance of the same—the astrologer perhaps says .

(1) The two horoscopes are not in accord; as they ought to be.

The horoscope of the boy shows that he will be short-lived: and this means that the gul married to him will before long become a 1 wohiw

The horoscope of the boy shows that he is destined to lose (3)his first wife and to marry a second; and this means that the girl

married to him will die ere long!

(4) The horoscope of the girl shows that she will not have a father-in-law or mother-in-law; and this means that, not long after marriage, the parents of the boy will die!

Such predictions cause alarm to the parents of the girl and also to

the parents of the boy; and the proposed alliance is abandoned.

The parents of the girl begin again their inquiries and researches io a husband for her. It having become known that her horoscope has been declared objectionable in the way above stated, nobody will accept her in marriage.

Similarly the parents of the boy renew their inquiries and researches for a wife for him. It having become known that his horoscope has been declared objectionable in the way above stated,

nobody is willing to offer him a girl in marriage.

Such embarrassments, and the unhappiness thereby caused, afflict Hindu society in many and various forms"

All this mischief arises from belief in an imaginary science.

The great evil of astrology is, that it is a sin against God.

It is placing manimate planets in the room of their Creator.

The one true God is King. He is Lord of heaven above, and of the earth beneath. Agriculture, commerce, government, Ac., are all dependent upon His control. Mercury, Mars, Venus. Jupiter, Saturn, the Sun and Moon, are all His servants. They have no authority, not even over the most insignificant things. They are but lifeless bodies, and faith in them is not of the slightest advantage. Let us worship Him alone, who is their and our Creator, the Most High, the Almighty, the Omniscient, the All-holy, the infinitely Just, the All-merciful God.

God never changes, never ceases to reign. No one can usurp His authority. No time is more lucky or unlucky than' another. Any time is proper for what ought to be done; but anything wrong is equally forbidden at all times, and the guilty

must suffer the consequence.

Omens are childish superstitions. There is not the slightest connexion between meeting a horse or a Brahman and the good success or bad success of any business A lizard is not a prophet to foretell future events. Can we suppose that God makes known to a dog, a creature without a soul and without reason, what He does not reveal to the wisest men? If the plaintiff and defendant in a suit went to court together, they would meet the same omens, yet one would lose and the other gain the case

Alchemy is a pretended science by which common metals can be changed into silver or gold. Every now and then we

read of men giving alchemists their brass vessels to be changed into gold, with the result that both alchemists and vessels

disappear

Belief in these pretended sciences shows that India is still in the Dark Ages. Happily the darkness is beginning to be dispelled, and Professor Bose by his brilliant discoveries has gained the admiration of European scientists

Mr. Tata's Research Institute will be a great help in this

direction.

IV. RING OUT RELIGIOUS ERROR; RING IN RELIGIOUS TRUTH.

Of all reforms this is the most important, and, if secured, it would lead to all other reforms

1 RING OUT POLYTHEISM, RING IN MONOTHEISM

The intense misdirected religiousness of the Hindus is shown in the vast number of their gods, popularly said to number 33 crores

Monier Williams says that the Hindu will worship anything

"There is not an object in heaven or earth which a Hindu is not prepared to worship—sun, moon, and stars, rocks, stocks, and stones, trees, shrubs, and grass; sea, pools, and rivers, his own implements of trade, the animals he finds most useful, the noxious repules he fears, men remarkable for any extraordinary qualities—for great valour, sanctity, virtue or even vice, good and evil demons, ghosts, and goblins, the spirits of departed ancestors, an infinite number of semi-human and semi-divine existences, inhabitants of the seven upper and the seven lower worlds—each and all come in for a share of divine honours or a tribute of more or less adoration"

Polytheism is a belief in the existence of many gods. It is

opposed to monotheism, a belief in only one God.

At a very early period the undivided Aryans, the ancestors of the Romans, Greeks, English, German, Persians, and Hindus, worshipped the same God, under the name of Heaven-Father Max Müller says:

"There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

^{*} Brahmanism and Hinduism, p. 850.

As time rolled on, the number of gods was increased. Some Hindus, unacquainted with the Vedas, think that they contain a pure monotheism. Such is not the case.

The gods are usually spoken of as thrice-eleven, with their

wives, as the following quotations will show.

In the third Mandala of the Rig-Veda, Hymn 6, verse 10, Agni is thus addressed:

"Bring, with their wives, the gods, the three-and-thirty, after thy codlike nature, and be joyful "

The following invitation is given to the Asvins

"Come O Nasatyas, with the thrice eleven gods, come, () ve Asvins, to the drinking of the meath " I. 34 11.

A hymn to the Visvedevas concludes thus.

"O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling.

Ye who with might, eleven, live in waters, accept this sacrifice, O

gods, with pleasure" I 139 11.

The 27th hymn of the first Mandala of the Rig-Veda concludes as follows.

> "Glory to gods, the mighty and the lesser, glory to gods the younger and the elder,

Let us, if we have power, pay the gods worship, no better prayer than that, ye gods, acknowledge."

Sometimes all the gods were comprehended by one common name, Visva Devas, the All-gods, and prayers were addressed to

them in their collective capacity

There are different kinds of polytheism. The ancient Greeks and Romans had a more or less organised system of gods, different in power and rank, and all subordinate to a supreme God, a Zeus or Jupiter. In the Veda, the gods worshipped as supreme by each sect stand still side by side, no one is always first, no one is always last. Even gods of a decidedly inferior and limited character assume occasionally in the eyes of a devoted poet a supreme place

above all other gods.

"It would be easy to find," says Max Müller, "in the numerous hymns of the Veda, passages in which almost every single god is represented as supreme and absolute. In the first hymn of the second Mandala, Agnı is called the ruler of the universe, the lord of men, the wise king, the father, the brother, the son, and friend of men; nay, all the powers and names of the others are distinctly ascribed to Agni...Indra is celebrated as the strongest god in the hymns as well as in the Brahmanas, and the burden of one of the songs of the tenth book is; Vis'vasmad Indra uttarah, "Indra is

greater than all." Of Soma it is said that he was born great, and that he conquers every one. He is called the king of the world, he has the power to prolong the life of men, and in one sense he is called the maker of heaven and earth, of Agni, of Surya, of Indra and Vishnu.

"If we read the next hymn, which is addressed to Varuna, we perceive that the god here invoked is, to the mind of the poet,

supreme and all-mighty."

Max Müller coined a word, henotheism,* to express what he seems to regard as a "peculiar character of the ancient Vedic religion." It denotes that each of several divinities is regarded as supreme, and worshipped without reference to the rest. The same applies largely to modern Hinduism. Each person may have his special god, his ishta devata, but whom he may change for another if required. At the same time he may believe in many others. Henotheism is simply a form of polytheism.

The hymns of the Rig-Veda were composed by many authors, extending over a period of several centuries. Hence the theology is often inconsistent. The polytheism of some hymns is very marked and distinct. In others it is hazy. Some hymns, in the

absence of all others, might be regarded as monotheistic.

One poet says (Rig-Veda I 164, 46) "That which is one, sages name it in various ways—they call it Agni, Yama, Matarisvan." Another poet says: "The wise poets represent by their words Him who is one with beautiful wings in many ways."

The Rig-Veda contains upwards of a thousand hymns. Only in two or three of them, of a later date, are the gods said to be one

Whitney says "The great mass of Vedic hymns are absorbed in the praise and worship of the multifarious derties of the proper Vedic pantheon, and ignore all conception of a unity of which these are to be accounted the varying manifestations Max Muller says; "If we must employ technical terms, the religion of the Veda is polytheism, not monotheism."

The 33 gods of the Vedas were afterwards increased to 33

crores, thus described by Sir Alfred Lyall.

"A tangled jungle of disorderly superstitions; ghosts and demons, demigods and deified saints; household gods, tribal gods, local gods, universal gods, with the countless shrines and temples, and the din of their discordant rites, deities who abhor a fly's death, those who delight still in human victims, and those who would not either sacrifice or make offerings."

It is alleged that all the gods are the same though worshipped under different names.

Take the three principal gods, Brahmá, Vishnu, and Siva their residences, wives, and children are all different. Brahmá is said to live in Satya-loka, his wife is Savitri; Vishnu lives in Valkuntha, his wife is Lakshmi; Siva lives in Kailása, his wife is said to be Párvati. Different dispositions and actions are ascribed to these gods. Several times they are said to have fought with each other.

If the 33 crores of the Hindu gods are all the same, it may as well be said that the 30 crores of people in India, with different houses, wives, children, occupations, are all one. If the gods are

one, why are they reckoned as amounting to 33 crores?

This is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as Siva Bhakti, Vishnu Bhakti, ac The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents.

are, after all, the same.

One of the worst and most injurious features of some educated Hindus is their attempts to defend popular superstitions, thus prepetuating their reign, and inflicting a grievous wrong upon their ignorant countrymen. A Calcutta Journal recently denied that the Hindus are polytheists, and had the audacity to assert that if Hinduism is polytheistic, so is Christianity.

Let India ring out the 33 crores of divinities, now acknowledged, and ring in the great Creator and Lord of the Universe, who has the highest claims to our allegiance, reverence, and love.

He is the "I AM," the self-existent, "without beginning of days or end of years." "From everlasting to everlasting, Thou art God." He is unchanging, "the same yesterday, and to-day, and for ever." He is the Almighty God He called the universe into existence, and His Government extends over all. He is never unconscious. He never slumbers nor sleeps. "The Creator of the ends of the earth fainteth not, neither is weary." He knows everything that takes place throughout His vast dominions. Not a hair of our head can fall to the ground without His knowledge, every thought of our heart is known to Him. His ear is ever open to the cry of His children.

The worship of any other is a defiance of God's authority, a declaration that we will not have Him to rule over us. All the guilt that lies in foul rebellion against the mildest and most merciful of earthly monarchs—in disobeying the kindest and grieving the best of fathers, in ingratitude to a generous benefactor; all this evil, multiplied a thousand times, there is in Hinduism.

And whom do the Hindus worship instead of the one true God, infinite in power, and wisdom, spotlessly holy? Deities stained with every crime. Even brute beasts, senseless blocks, and stones are honoured in preference to the great Creator and rightful Lord of all.

2. RING OUT PANTHEISM, RING IN A PERSONAL GOD.

Pantheism, from pan, all, theos, God, is the doctrine that God is all that exists. Perhaps no dogma is held more firmly by the Hindus. It pervades all, even the most unintelligent. The acknowledgment is universally made that God is one, while at the same time the countless divinities of the Hindu Pantheon are worshipped.

Pantheism is unmistakably taught in the Upanishads. The

Chhándogya Upanishad says:

Ekam evádvitlyam, "One without a second." vii 2. 1. Sarvam Kalvidam Brahma, "All this (universe) is Brahma." iii.

The first does not mean that there is only one God; but that nothing else exists, which is a very different doctrine. The second states plainly that all that exists is Brahma.

According to the older view Brahma is both the material and efficient cause of creation—that is, he forms it out of himself The following illustrations are given in the Mundukya Upanishad

- "7. As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from indestructible (Brahma).
- "1. This is the truth As from a blazing fire in thousand ways similar sparks proceed so, O beloved, are produced living souls of various kinds from the indestructible (Brahma) and they also return to him"

Souls are compared to the web which the spider forms out of its own body, to sparks from a fire. The fiction of Avidyá, (non-knowledge) or Máyá, illusion, was afterwards invented. The universe has no real existence—all is illusion as in a dream.

The Nirguna Brahma of Vedantism represents the god of Pantheism. He is supposed to be in a state of dreamless sleep.

The following are some of the objections to Pantheism: Professor Flint shows that under the pretence of exalting God, it degrades Him:

"It would divest God of character it denies to Him self-consciousness, fatherly love, providential care, redeeming mercy: under pretence of exalting Him above all categories of thought and existence, it reduces Him to the level of dead things, of necessary processes, of abstract

ideas, or even to the still lower level of the unknowable and non-existent; and it thereby leaves no room for that union with God in lational, pure, and holy love, which is the only basis, the grand distinction, the power, and the glory of true religion."

Pantheism stiffes religion. Love to God is the very essence of religion. This cannot exist towards a being like the Nirguna Brahma. It is useless to address in prayer or worship a God unconscious even of its own existence. The same truths are thus set forth by Professor Flint.

"Religion supposes faith, love, hope; but pantheism when it denies the personality of God refuses to these affections an appropriate object. It withholds from the view of the spirit what can alone satisfy its best and deepest feelings. The less of determinate personal character God is regarded as having, the less is it possible to love or trust Him."

Vedantists admit that the common people cannot form any idea of the Niiguna Brahma. They are therefore recommended to worship the Puránic deities. As already quoted, Flint thus characterises this recommendation.

"If it look upon the popular deities as mere fictions of the popular mind, its association with polytheism can only mean a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy"

The two great sentences of Vedántism are Biahmasmi, 'I am Brahma,' and Tat twam asi, 'That thou art.' So ham, 'I am it' is another formula often repeated by Sannyásis. The meaning is that God and the soul are identical.

The Prabuddhá Bhárata says

Vedanta "is the one philosophy which dares to call man God Himself, not merely the son of God or His servant." Vol. I. p. 75.

The Brahmavádin (Oct. 12, 1895, p. 30) makes the same claim in terms equally blasphemous.

"Man is not the mere creature of a God, he is God himself. He has not simply the image impressed upon him of his Creator. He is himself the Creator."

If the human soul and the Supreme Soul are identical, then the latter is responsible for every action of the former. As He is the sole Being, every action that is performed is an action of God. The most wicked deeds which men vainly fancying themselves free agents are tempted to perform, are actually perpetrated by God. Flint says:

"The worst passions and vilest actions of humanity are states and operations of the One Absolute Being. Man cannot be justly held

responsible for what truly belongs to God—for affections or deeds which are necessarily manifestations of the Divine nature."

Gaudapúrnánanda thus contrasts God and Man:

"Thou art verily rifled, O thou animal soul, of thy understanding, by this dark theory of Máyá, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say 'I am He? Hast thou no shame?"

The idea of a God in a dreamless sleep might commend itself to philosophers whose great aim was to deliver themselves from the miseries of rebirths, but such an idea of utter selfishness is now condemned by intelligent men, and the Nirguna Brahma is regarded as a mere fiction, without existence.

Person usually means having a body; but the Personality of God is not to be so understood. It is thus explained by Illingsworth:

"The constituent elements of personality are self-consciousness, the power of self-determination, and desires which irresistibly impel us into communion with other persons—or, in other words, reason, will, and love. These are three perfectly distinct and distinguishable functions, but they are united as being the functions of one and the selfsame subject." p. 38.

The arguments in favour of the Personality of God are briefly the following.

- 1. The almost universality of the belief in prayer.—Guizot, the great French statesman, eloquently says:
- "Alone of all beings here below, man prays! Among his moral instincts none is more natural, more universal, more indestructible than prayer. The child inclines to it with eager docility. The old man betakes himself thither, as a refuge against decay and solitude. Prayer comes spontaneously to young lips which with difficulty stammer out the name of God, and to dying lips which no longer have strength to pronounce it. Among all nations, celebrated or obscure, civilised or barbarous, one meets at every step acts and forms of invocation."

This natural instinct is a strong proof of the existence of a Personal God. Prayer would be useless addressed to a Being unconscious even of its own existence.

2 The Argument from Evidences of Design in the Universe.

—Even an ordinary house requires a builder. If we see a magnificent palace, filled with beautiful furniture, we know that it is the work of a wise and skilful hand. Much more must this great

universe owe its existence to a Being possessed of infinite wisdom

and power. .

3. The Moral Argument.—This consists in the fact that we are conscious of being free, and yet under the obligation of a moral law which can only be conceived as emanating from a personal Author.

Sin is viewed as not only the breach of a law, but also of disobedience to a person. "'Against Thee Thee only have I sinned and done this evil in Thy sight,' has been the cry of religion the

whole world over."*

Existence in a dreamless sleep may be the highest ideal of the Supreme Deity with persons who regard existence as a curse, but not with others. The Christian belief is that God is not only self-conscious, but cognizant of whatever takes place throughout the vast universe which He has created He also possesses infinite wisdom, exerted for the benefit of His creatures.

3. Ring out Immoral Gods; Ring in a God who loves Righteousness and hates Wickedness.

Without an exception, the character of every nation and tribe of the human family has been formed and modified in a great

degree by the character attributed to their gods.

An old writer says "Show me your gods, and I will show you your men." This is acknowledged in the Indian proverb, Yatha deva, tatha bhaktah, 'As is the god, so is the worshipper.' There is no more important question for a nation than this, What is the nature of the God it worships?'

Principal Fairbairn says: "What constitutes a religion is a man's belief in a God or in gods; what differentiates religions is

the sort of God the man worships."

In a low state of civilization kings and gods are supposed to be above all law, and not bound by the ordinary rules of morality.

The Bhagavata Purána makes the following admission and defence.

"Even the lords of people (Brahmá, Indra, etc.,) deviate from the path of virtue and become guilty of ravishment. But these acts do not bring any sin on the powerful and dispassionate ones (who perpetrate them), even as fire is not to be blamed for burning all things."

According to the Bhagavata Purana, such conduct is natural to them, and they should not be blamed for it, as fire is not to be blamed for burning. The proverb is, Samarthi ko dosh nuhin, 'To the mighty is no sin.' When the Hindus framed their gods,

^{*} Abridged from Illangsworth's Personality, Human and Dunne.

they took their kings as models. Their gods are deified men,

representing themselves.

So far from divinity excusing a crime, it vastly enhances its guilt. If a child commit a fault, he is blamed: if an ordinary man do the same, his guilt is greater, it a king does it, the guilt and evil consequences are still greater. Krishna says in the Bhagavad Gítá:

"Whatever the most excellent practise, other men practise likewise The world follows whatever example they set."

The evil is incomparably increased when a being reverenced as a god sets a bad example.

The Bhagavata Purana thus cautions against following the

evil example of the gods.

"But those who are not masters of their passions should not commit such acts even in their mind; if they do those acts out of toolishness, they are sure to meet with destruction even as persons, except Rudia, meet with destruction having drunk poison."

It is a trite proverb that "History repeats itself." We see the change going on in India which took place in Europe

eighteen centuries ago.

The gods of ancient Europe very much resembled those of modern India. They sometimes fought with each other like the gods of the Hindu pantheon. Jupiter was notorious for his adulteries. He assumed the form of a husband to seduce a faithful wife Juno, his wife, bitterly complained of his conduct.

Christianity taught higher conceptions of God To charge

Him with lying, thelt, or adultery, was felt to be biaspheny

Attempts were made in ancient Europe to purify the popular system, and several features of Christianity were copied. The immoral stories about Jupiter and other gods were treated as allegories, and spiritual meanings were given to disgraceful rites. Heathen priests, like the Christians, were to instruct the people, and exhort them to holy living. The heathen, like the Christian, were to care for the poor.

As the standard of morality rose, such attempts at reform were seen to be inadequate, and they disappeared before Christianity. There is not now in Europe a single worshipper of its

ancient gods.

A similar movement is now going on in India. Men, partially enlightened through Christian morality, feel that the old explanations of the crimes of the gods cannot bear the fierce light of the twentieth century. As in ancient Europe, attempts are made to give a spiritual meaning to their evil deeds and to initiate other reforms.

Intelligent men, like Sir Alfred Lyall, foresee the change that will take place in India. He says:

"It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net-full of fish litted up out of the water; that the alteration in the religious needs of such an intellectual people as the Hindus, which will have been caused by a change in their circumstances, will make it impossible for them to find in their new world a place for their ancient deities. Their minimitive forms will fade and disappear silently, as witchcraft vanished trom Europe, and as all such delusions become gradually extinguished."*

With increased light, it will be seen that the old gods of Hindus are the inventions of men in an unenlightened age, and that they ought to be rung out like the gods of ancient Europe.

Ring in a God who loves Righteousness and hates Wickedness—The one true God revealed by Christianity is a God of truth, He is light, and in Him is no darkness at all. His most glorious attribute is His spotless holiness. Sin is that abominable thing which He hates. "Holy, holy, holy is the Lord God of hosts." He is continually doing good to His creatures. His character is expressed in one word—God is Love. Still, it is not the feeling which looks upon good and evil with equal eye. If a king allowed crime to be unpunished, his kingdom would become like a hell. But God's own declaration is, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."

This great Being deserves our worship. He first called us into existence; we have been dependent upon Him for every breath that we draw; we live upon His earth; everything we possess is His gift. He is both our Father in heaven and our King, deserving our warmest love and utimost respect. To worship Him is both our duty, and would have an excellent influence upon our character.

What a glorious change would be produced in India if this great Being were truly and universally worshipped!

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4. RING OUT IDOLATRY; RING IN GOD IS SPIRIT.

An *idol*, from the Greek *eidos*, form, usually denotes an image which is worshipped. The change from a stone to an idol may be very slight. A few chips or databs of paint suffice to convert the rude block into an idol.

Idolatry occupies a kind of middle place in religion Savages employ natural objects. Idolatry begins with lower races above

^{*} Asiatse Studies, Vol. I. pp. 299, 300.

barbarism, and attains its greatest development among semicivilised nations; among the enlightened it ceases.

In the Vedas idols do not seem to be mentioned; but now it may be said of India, "the land is full of idols." They are found

in nearly every Hindu dwelling.

Excuses for Idolatry — One of the suddest features of Indian public opinion is that many educated Hindus, instead of seeking to raise their ignorant countrymen above degrading superstitions, seek to defend them by esoteric explanations, some of which they must know to be false.

Babu Bulloram Mullick, B.A., thus refers to idolatry:

"Young India is prone to identify Hinduism with idolatry; with Comte and Spencer in his head, he feels ashamed to acknowledge that A more regrettable thing it is difficult to conceive he is a Hindu What in the name of goodness is idolatry? It is nothing more than symbolization, i.e., you employ certain symbols for a particular purpose. Is Young India prepared to eliminate all symbols from his process of ratiocination and thought? Even in matters intellectual, social and political, such symbols cannot be dispensed with not every phasis of human faith idolatry in the sense in which the word is commonly used? The Mahomedan conjures up the idea of the Prophet in his visions, the Christian of Christ on the Cross, and the Monotheist of Holiness and Love. In one case it is a material figure, in the other it is a brain figure. And what Hindu of culture worship the image per se? Ignorant Hindus may not understand the symbolization, but that is a charge which may be made against ignorant Christians and ignorant Mussulmans also

It has been shown that some educated Hindus deny that the people are polytheists. In like manner some deny that Hindus are idolaters. Mr. S B. Thakur, at a meeting in England, said that idols are only like photographs, serving to remind us of those we loved. To this Mi. Desmukh well replied: "It is true we like to retain photographs of people we love to remind us of their form and features, but your blocks of stone or your deformed hideous brazen images, bought at a shop in the bazaar, of what sort of Divinity do they remind us?"

If Mr Thakur had brought out to this country the image of a donkey with an ape's head on it to show to his friends as a representative of the Queen of England, this would have been an outrage against propriety infinitely less revolting than that for which he pleaded.

Rammohun Roy explains how the above excuse for idolatry originated:—

"Some Europeans, imbued with high principles of liberality, but unacquainted with the ritual part of Hindu idolatry, are disposed to

^{*} Krishna, and Krishnaism, p. 5.

palliate it by an interpretation which, though plausible, is by no means well-founded. They are willing to imagine that the idols which the Hindus worship, are not viewed by them in the light of gods or as real personifications of the divine attributes, but merely as instruments for laising their minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark that many Hindus also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, to not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindus naturally tend to confirm the original idea of such Europeans who, from the extreme absurdity of pure unqualified idolatry, deduce an argument against its existence."

Rammohun Roy further shows the falsity of the excuse .—

"Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings, they are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market, or constructs one with his own hands, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies, called Pran Pratishtha, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a teminine one with no less point and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration."

The life which by one ceremony has been brought into the idol, can by another ceremony be taken out.

Another excuse is that idolatry is allowable for the ignorant. To this it is replied, how is it that every Muhammadan and every Protestant Christian can worship God without images? The ignorant do not need images to remind them of God. They cannot understand His form for He has none. They can remember their parents when far distant, they can love a benefactor whom they have never seen; they can obey the authority of a King-Emperor though he never set foot on their soil. They can worship God who is a spirit in spirit and in truth. Idols are a hindrance—not a help to true worship. They give most degrading ideas of God.

Folly of Idolatry.—Idolatry has been well compared to child's play. Little children talk to their dolls as if they had life. They dress them, pretend to give them food, put them to sleep, and so forth. Grown up people do just the same. They treat their idols as living beings. They offer them food, though they

cannot eat; they have different kinds of music before images that cannot hear; they wave lights before what cannot see. In the cold season they furnish them with warm clothes; in the hot season they fan them; and lest musquitoes should bite them, they place them within curtains at night.

Instead of the idols taking care of their worshippers, it is the

latter who have to protect the former.

Nearly 3,000 years ago the folly of idoletry was thus shown in the Bible:

Their idols are silver and gold,
The work of men's hands
They have mouths, but they speak not,
Eyes have they, but they see not,
They have ears, but they hear not,
Noses have they, but they smell not;
Feet have they, but they walk not,
Neither speak they through their throat.
They that make them are like unto them,
So is every one that trusteth in them. Psalm. cxv, 4—8

Hindus admit that Brahma is nirákár, without form. Christians say that God is a spirit. A sculptor may make an image of a man's body; but can he make a representation of his soul? It is equally impossible to make an idol like God. "To whom will ye liken me or shall I be equal?" saith the Holy One.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth " Isa. XL. 26.

Degrading Effects of Idolatry.—Krishna says in the Bhagavad Gitá. "The mind by continually meditating on a material object becomes materialized." People who worship senseless images end by becoming like them. They are deceived and cheated by their religious teachers in every possible way, but they do not see through the fraud.

The debasing influence of idolatry is thus described by Rammohun Roy:—

"Idolatry, as now practised by our countrymen, must be looked upon with great horror by common sense, as leading directly to immorality and destructive of social comforts. For every Hindu who devotes himself to this absurd worship, constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favourite deities, he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as their fellow deities, though the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral character to be expected of a person, who has been brought up

with sentiments of reverence to such beings, who refreshes his memory relative to them almost every day, and who has been persuaded to believe, that a repetition of the holy name of one of these deities, or a trifling present to his image or to his devotees, is sufficient not only to purify and free him from all crimes whatsoever, but to procure to him future beatitude."

Educated Hindus and Idolatry.—Many educated Hindus take part in idolatrous rites, pretending that they are harmless customs, kept up by female influence, and that they conform to

them simply to avoid giving offence.

The desire to please parents and relatives, within proper limits, is a praiseworthy feeling; but to break God's first and great command at the wish of any human being is a plea which cannot be sustained for a moment. Suppose a parallel case. Parents urge a son to take part in a robbery; they will be vexed if he does not consent. Would a judge accept such an excuse? Would it be true kindness to his parents to join them in such an act? Is he not rather bound, not only to abstain entirely from any participation in the crime, but to do his utmost to dissuade his parents from engaging in it? It would be great cruelty to behave otherwise.

An intelligent educated man countenancing idolatry is guilty

in the following respects:

1. Of cowardly hypocrisy.—Insurere and faithless observance of the rites of religion must be degrading and destructive to everything that is best and noblest in human nature—Religion is thus made a huge hypocrisy, from the want of courage and honesty.

- 2. Of cruelty to his relations and countrymen.—Women are the chief supporters of idolatry in India. Poor creatures they do not know better. Those who are mainly responsible for it and to be blamed are the educated men, who by their example encourage them in error. The women of India are naturally both intelligent and affectionate. If their husbands, instead of behaving as at present, would lovingly teach them to worship their great Father in heaven instead of idols, the reign of superstition would soon come to an end. The change is so reasonable as easily to be understood. It is so simple that it may be made intelligible even to a child.
 - 3. Of high treason against God.—The call may be repeated, 'Ring out Idolatry, ring in God is Spirit.
 - 5. Ring out belief in the Eternity of Souls, ring in the Fatherhood of God.

Probably no doctrine has exerted a greater influence over the Hindus than that of re-births, sameara. Monier Williams says:

"Transmigration (re-births) is the great bugbear—the terrible nightmare and daymare of Indian philosophers and metaphysicians. All

their efforts are directed to the removal of this oppressive scare. The question is not; What is truth? The one problem is. How is man to break this iron chain of repeated existences and to shake off all separate personality?"

The doctrine pervades the whole of the later sacred books of the Hindus, and is universally received "It is," says Dr. Hooper, "as it every Hindu imbibed it from his mother. With the exception of the tew whose thoughts have been changed by Westein education, no Hindu seems able to conceive a condition of the universe, which does not involve the truth of this doctrine."

All the six schools of Hindu Philosophy hold that the soul is eternal. The Bhagavad Gitá says of it.

"It is not born nor does it ever die, nor having existed before does it exist no more." (II. 20.)

"It is everlasting, all-pervading, stable, immovable, and eternal." (II. 24)

The eternity of souls is based on two assumptions

1. That God cannot create.

2 Whatever exists has always existed.

By creation Christians understand calling into being what did not exist before. Hindus of all schools deny that this is possible. A carpenter cannot work without materials, in like manner it is supposed that God must have formed all things from eternally existing matter.

"Ye do err, not knowing the power of God," applies to Hindus as well as those to whom the words were addressed by the

Great Teacher.

It souls are eternal, what have they been doing during the

countless past ages?

To explain this, Hindu philosophers invented the doctrine of ie-births. Souls may pass into gods, demons, beasts, birds, reptiles, tishes, insects, into plants and even into inanimate objects. Who can estimate the number of the svayambhu souls! They had no beginning, but have been eternally transmigrating, some rising, some falling, some stationary

Transmigration is an attempt to account for the state of the world. It is supposed to be necessary to explain the unequal distribution of happiness and misery which exists. If an infant agonize, it is supposed to arise from a great sin committed in a tormer birth. On the other hand, if a wicked man prospers, it is thought to be plainly the reward of meritorious actions in a previous state of existence.

Only in this way, it is imagined, can God be saved from the charge of injustice.

^{*} Brahmanism and Hinduism, p. 41.

It is admitted that there are certain truths underlying this strange belief. It witnesses to the continued existence of the soul in a future life. It also bears testimony to the great truth that sin is inevitably followed by suffering, although it may be long delayed

Christianity also teaches "Whatsoever a man soweth that shall he also reap" (Galatians, VI. 17); but it differs from the Hindu doctrine in teaching that we shall reap only what we sow

in the present life.

There is no doubt that the unequal distribution of happiness in this world is a problem which has exercised the minds of thinking men from the dawn of philosophy. On investigation, however, it will be seen that the doctrine of transmigration is attended with far greater difficulties than the one which it attempts to solve.

According to this doctrine every soul is a miniature god, as eternal as Brahma himself. If a man denied the existence of his earthly parents, it would be a great sin, but it is a much greater sin to deny that God is our Maker and Heavenly Father.

Whether is it more reasonable to suppose God gave each individual life or that countless souls have been transmigrating

from all eternity?

Other objections to the doctrine can only be very briefly stated.

1 It is contrary to our experience — No one has the slightest recollection of former births. To explain why the soul does not remember, it is reduced to a nonentity, and the fiction of the Antah-karana has been invented

2. It is contrary to Science.—Lake produces like. An animal never gives birth to a plant, nor a plant to an animal.

3. It is Unjust.—According to transmigration, people suffer, not on account of their own deeds; but, as it were, for those of

their ancestors of which they know nothing.

For if a man is so changed at each birth as to forget all his previous history, he becomes virtually a new being. What he suffers now he suffers on account of sins committed by another, and these sufferings he has no choice but to endure. His present happiness is the reward of a previous person's good deeds, his present good deeds will be rewarded in some future person. In all this there is an absence of justice.

4. It denies Divine Mercy —According to transmigration, the fruit of every action must be eaten, leaving no room for pardon. God can only look on and witness the sufferings of His

creatures.

3. It leads people to impute the results of their own misconduct in this life to sins in a former birth.—The chief sufferings of men are caused by poverty, sickness, and evil conduct. Poverty is often occasioned by laziness or want of thrift. One great

reason why the people of India are poor is their extravagant expenditure on marriages. Most sickness is caused by bad water, fifth, and unwholesome food. When people believe that their misfortunes arise from sins in a former birth, they rest contented, and make no efforts to remove them.

A dying Hindu, if thoughtful, must leave the world in despair, as he cannot tell what may next befall him. To expiate a s.n committed thousands of years ago, he may require to pass into some dreadful hell.

. Christianity, on the other hand, teaches that we did not exist before this present life, and we have to account only for actions

during it.

Acknowledgment of the Fatherhood of God.—It is a pleasing sign of progress that the Fatherhood of God is beginning to be admitted by educated Hindus Some even claim that this doctrine is taught in their own sacred books. In the Sastras, Father may be one of the many names given to God but not as the source of our existence. What particularly distinguishes an earthly father is, that, under God, he is the author of the child's existence. This can be said of no other person. In that sense neither Brahma nor any other Hindu deity can be called father. According to Vedantism and all other systems of Hindu philosophy, souls are as eternal as Brahma himself. The Bible, on the other hand, says, that God is our Father by creation. "Have we not all one Father? Hath not one God created us?" Christianity teaches us to address God as our "Father in heaven." It is true that we have been disobedient, rebellious children, but we are earnestly invited to return, asking forgiveness

The ancestors of Europeans and Aryan Hindus once worshipped the same God under the same name, *Dyaush-Pitar*, Heaven-Father. Max Muller beautifully says.

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground, they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"

The Christian doctrine is briefly as follows:—

God alone is self-existent, without beginning or end. He is omnipotent, able to call beings or things into existence out of

nothing. He gave us a body and a soul The soul never existed before our present birth. The body is mortal; the soul returns to God who gave it. At the great day of judgment, all must appear before God, to answer for the deeds done in the body, whether good or evil.

As already mentioned, it is unphilosophic to maintain that there are innumerable self-existent beings, when One possessed of almighty power is sufficient. The explanation given by Christianity is beautifully simple, and meets all the requirements of

the case.*

6 Ring out Ceremonialism, Ring in Spiritual Worship

By "ceremonalism" is meant attention to the outward forms

of religion without regard to spiritual worship

According to Hinduisin, a man who dies at Benares is sure of going to heaven whatever his character. Men guilty of the foulest crimes come to end their days there, comforted with the treacherous lie that from this fact alone all is safe for the next world.

There is equal belief in sin being washed away merely by bathing in the Ganges or other supposed sacred waters.

Even the bare repetition of the name of a god, without reference to him, is sufficient

Shraddhas are another of the talse promises of Hinduism.

The impression is given by them that a man's welfare in another world depends mainly, not upon his own conduct, but on the offerings made after his death. He may lead any soit of life, however immoral and wicked, provided he leave enough to feed the Brahmans, and especially to have his shraddha performed at Gaya. Thus encouragement is given to sin, and much wickedness is the result. On the other hand, a childless man is said to fall into the hell called Put. The great Judge of all the earth will do that which is right. A man will be rewarded or punished for his own deeds—not for those of others over whom he has no control.

Religion is supposed to consist in the worship of the gods by sweeping temples, offering garlands, lighting lamps, &c Bishop Caldwell says.

"The duties of life are never inculcated in any Hindu temple. The discharge of these duties is never represented as enjoined by the gods, nor are any prayers ever offered in any temple for help to enable the worshippers to discharge these duties aright. Hence we often see religion going in one direction and morality in another. We meet with a moral Hindu who has broken altogether away from religion, and

^{*} See Transmigration and Karma, by the Rev. T L. Slater, 2 As.

what is still more common, yet still more extraordinary, we meet with a devout Hindu who lives a flagrantly immoral life. In the latter case no person sees any inconsistency between the immorality and the devoutness."

Bishop Caldwell thus describes Hındu festivals

"The 'divine-worship' which they perform in their festival nights, consists merely in drumming and shouting, in flags and guns and fine works, in the dragging of the idol car by tumultuous noisy crowds, in singing and dancing, in the incantations and sleight of hand tricks of the priests, and in all sorts of shows, noises and riots."

Ring in Spiritual Worship—Jesus Christ said, "God is spirit, and they that worship Him must worship in spirit and truth." Since God is spirit, He cannot be represented by an image Mere outward ceremonies cannot satisfy Him. Heart worship is required. The prayer of the true worshipper will be, "Create in me a clean heart, O God, and renew a right spirit within me, for only the pure in heart see God.

In Christian Churches worshippers confess their sins, ask God to have mercy upon them, to give them grace to keep His commandments better in future, and pray to Him to bless their neighbours. Is not this greatly preferable to Hindu worship?

7. RING OUT FALSE PROMISES REGARDING THE PARDON OF SIN, RING IN THE TRUE.

Nearly the whole human race, in all ages, have acknowledged themselves to be sinners

The many milhons of Hindus, by bathing in the Ganges and other supposed sacred waters, with one voice, make the same confession.

It is only pride and ignorance that make a man deny that he is a sinner. The holiest men are the first to acknowledge it Some Brahmans daily make this acknowledgment.

Pápo'ham pápakarmahám pápátma pápasambhava. "I am evil; evil in origin; evil-minded; evil in deed"

Why is it that the holiest men are the first to admit then own sinfulness. Most people take their neighbours as their standard, and are satisfied if they think that they come up to their conduct. Some, indeed, compare themselves with personguilty of flagrant crimes, and are proud of their supposed moral superiority. On the other hand, a man whose conscience is enlightened, judges himself by God's law.

The two great sins chargeable against every human being

are ungodliness and selfishness.

This world was created by God. He is, therefore, its rightful lord. He is also our Father in heaven, He formed our

bodies, He is the Father of our spirits, He is our Preserver and Benefactor. Upon Him we are dependent for every breath we draw the food which nourishes us, the clothes we wear, the houses which shelter us, the friends who have cheered us, all have come from Him. He is likewise our rightful sovereign, Whose laws, which are holy, just, and good, we are bound to obey.

Have we loved, honoured, and obeyed our heavenly Father and King as we ought? Instead of that, we have lived regardlessly of Him as if no such Being existed, and as if we had nothing to do with Him. In this country the great bulk of the people, instead of loving and serving their heavenly Father and King, have set up gods of their own, whom they have worshipped

instead of their rightful Lord.

God contrasts the gratitude of the very beasts with the regardlessness of man. "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider."

There are other sins besides those directly against God. Every envious, proud, lustful, covetous desire is a sin. We sin not only by doing things which ought not to be done, but by not doing the things which ought to be done. Who can number his

sins?

Hindu Promises regarding the Pardon of Sin.

On this point Hinduism is inconsistent. According to Karma the fruit of every action, good or bad, must be eaten. Hence the belief in re-births. On the other hand, it is asserted that sin may be washed away by the most frivolous means.

According to Vedántism sin may be reduced to ashes by

gnána, knowledge

What is the knowledge which is supposed to have such an

effect? To be able to say, Brahmasmi, 'I am Brahma'

Taking the words in their plain meaning, the climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to mention—for a puny, ignorant, proud, sinful mortal to say "I am God!" Such assertions can be compared only to the ravings of a madman in a lunatic asylum who fancies himself a king Yet, according to Hindu philosophy, he is the only wise man!

Hindus generally, however, hope to obtain the pardon of sin by certain ceremonial acts, some of which will be mentioned, as bathing in the Ganges and other supposed sacred waters, listening to certain books repeated, &c. The First Book of the Vishnu

Parána concludes as follows:

"Thus, O twice-born one, the first portion of the Purana has been related to you, hearing which one may be freed from sins."

Sins may be pardoned by bhakti; — faith in some god,

irrespective of moral conduct.

Even the repetition of the name of the god without any reference to him is supposed to be efficacious. In proof of this the

following story is told.

Ajamila had committed the most enorrious crimes, having killed cows and Brahmans, drunk spirits, and lived in the practice of evil all his days. He had four sons, the name of one was Náráyana. In the hour of death, Ajamila was very thirsty, and thus called to his son: "Náráyana, Náráyana, Náráyana, give me some water." After his death, the messengers of Yama seized him, and were about to drag him to a place of punishment, when Vishnu's messengers rescued him and carried him off to Vishnu's heaven

No one sensible of the great evil of sin can believe in its

being washed away by the above means.

Vishnu and Siva—in the sacred books of the Hindus are themselves—described as guilty of gross sins. This shows that they are imaginary beings, the inventions of men in a dark age of the world they can never pardon sin.

All such supposed means of obtaining pardon should be rung

out.

Suppose a child has been disobedient to a wise, good, and loving father, what is his duty? He should feel truly sorry for his misconduct, he should confess it to his father, ask forgiveness, and try to be loving and affectionate in future.

We should act similarly towards God, our Heavenly Father There should be deep sorrow for sin, confession of sin, and

prayer for pardon.

The Christian Veda says

"If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to torgive us our sins, and to cleanse us from all unrighteousness."

An Atonement needed.—A father may forgive his disobedient children when they are sorry for their conduct and try to be loving in future. It is different, however, with a king or judge A criminal may be sorry for his conduct, and wish to reform, but he is not let off on that account. If this were done, men would be tempted to break the laws, hoping to be pardoned on their repentance.

The question is, How can God's justice and mercy be reconciled? how can we be forgiven and the honour of God's

law maintained?

In all ages the hope has been more or less entertained that (fod would become incarnate to deliver man from the burden of

sin and misery under which the world is groaning. Hinduism has its incarnations. The Kalki Avatára is yet to come, when Vishnu, at the end of the Kali Yug, is to appear seated on a white horse, with drawn sword in his hand blazing like a coinet, for the destruction of the wicked, and the restoration of purity

Christianity also teaches that man is so deeply plunged in sin and his guilt is so great, that a Divine incarnation was necessary for his deliverance. The first promise of this was given by God Himself thousands of years ago. The Son of God, pitying the human race, came down from heaven for our salvation. By His death on the cross He bore the punishment due to our sins, by His obedience to the law of God He wrought out a perfect right-eousness, which, like a spotless robe, is given to His followers

Reformation.—It is not sufficient for a disobedient son to feel sorry for his conduct and to ask forgiveness. He must show that his sorrow is sincere by being obedient and affectionate in future

Sad experience will teach us that we need Divine help to resist temptation and overcome sin. Here the Christian doctrine of the Trinity is felt to be adapted to our needs. Although Christians firmly hold God's unity, yet in some mysterious way there is a Father, Son, and Holy Spirit, who all unite for man's redemption. The peculiar office of the Holy Spirit is to sanctify, to enable us to overcome sin, and to be adorned with all the beauties of holiness. His help is given in answer to prayer

Besides prayer for the Holy Spirit, there must be watchfulness against sin, avoidance of tempation, study of the scriptures and other good books, observance of the Lord's day, attendance

at public worship, association with good men, etc.

Contrast the Hindu and Christian doctrines regarding the paidon of sin. Which of them commends itself to our reason? Which of them will prove a true refuge in the day of trial when we stand before God's judgment seat?

8. RING OUT MERIT, RING IN GRACE.

By merit is meant good conduct deserving honour or reward. Here reliquous merit is to be understood, supposed good actions entitling us to heaven. By grace is meant undeserved favour

Giving alms to beggars, gifts to Brahmans, repeating the names of gods, and offerings to temples are the means usually employed in this country to "make merit" Man is naturally proud; he overlooks his faults; magnifies his supposed good deeds, and thinks that he has a fair claim to heaven. Examination will show that those who believe this are trusting to refuges of lies which will fail them in the day of trial

It has been shown (see pp. 66,67) that we have sinned against God and been more ungrateful than the beasts of the field. Who

can number the angry, envious, lustful, and covetous thoughts

which have passed through his mind!

It is impossible to tell whether a garment is clean or duty by examining it in a dark room. To judge properly, it should be taken out in the sun. Somewhat in like manner, if we would ascertain our true condition, we must view ourselves, as it were, in the dazzling splendour of God's presence. A holy man of old said to God, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Another confessed, "We are all as an unclean thing; and all our righteousnesses are as filthy rags." A third said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

The holiest men therefore do not hope to be saved through

their good deeds.

Salvation by Grace.—Christianity declares that salvation is not of works, but of grace. If we enter heaven, it must be through the ments of another, not through our own. The truth

of this will appear on a little consideration.

The laws of a country require perfect obedience. Suppose a thief and murderer were to reform, this would not atone for the past. If he live honestly and in peace, he does no more than his duty. So it is with the Divine government. We have been breaking God's commands every day of our lives. Even if we could hereafter yield perfect obedience, it would not blot out the long black catalogue already recorded against us. But there is no man, even the best on earth, who is not daily adding to his sins. Tried by our own actions, every mouth must be stopped, and the whole world be found guilty before God

It has been shown in the preceding chapter that God, in His infinite love, has provided a Saviour, the Lord Jesus Christ Christians do not hope to be saved on account of their own good

works. Their language is,

"In my hands no puce I bring."

While "zealous of good works" they do not trust to them.

but take refuge in Christ.

There is thus no room for spiritual pride, while feelings of deepest love are awakened towards Him through whom salvation is obtained.*

9. RING OUT FATALISM; RING IN MAN A MORAL AGENT.

The belief is universal among Hindus that all our actions are determined beforehand The common expression is, "Whatever is written on our heads will come to pass." Some ascribe it to

^{*} This important subject is treated very imperfectly. The reader is referred to Short Papers for Seekers after Truth. († An)

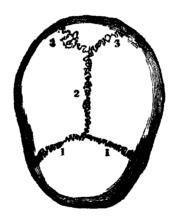
God As in a pupper show all the strings are in hands of the Satradhar, so all men are in the hands of God, who is the Satradhar of the universe. As puppers are moved according as the strings are pulled, so must men act as God has determined. Others consider that things are determined by Karma. When persons are charged with wrong-doing, the excuse is constantly made, "What could we do? It was our karma"

There are good money and bad money in the world. If a man takes whatever is offered without examination, he will suffer toss. So there are sayings true and false, current among men. A prudent person will seek to distinguish the one from the other.

In the following remarks the folly and sin of ascribing our evil actions to God will first be shown, Kaima will afterwards be

considered.

Supposed writing on the Head.—Many people imagine that God has written on each man's head what is to happen to him.



The joinings of the bones of the skull are called the letters of Brahma. Let this be tested. Above is a picture of the skull.

The skull is not formed of one bone, but of several, to enable it to grow and to suffer less from injury. The bones firmly interlace each other, as shown in the picture. Looking at them from a distance, people without consideration might think the joinings to be writing, but this is foolish. Suppose some ignorant person on seeing two boards skilfully united by a carpenter should point to the line of their junction and pronounce in writing, would you not laugh at him? It is just as absurd to call the joinings of the skull the writing of Brahma.

Proofs that People do not really believe in Fate.—This is

shown as follows:

Suppose a man has a wife and children. Does he say, "If Fate has so decreed, I and my family will be supplied with food

and clothing; but if Fate has decreed otherwise, all I can do will be useless. There is no use in working for support. All I have to do is to sleep and set idly in a corner of my home?" Not at all. He goes out and works. If he cannot get a living by one kind of labour, he seeks it by another, and goes on working till he has supplied his own wants and those of his family.

Take another case. Suppose a boil has broken out upon your back. It is filled with matter, and gives you such pain, that you cannot rest day nor night. Do you say, "This is the result of Fate; let it have its course. If this boil is to get well, it will get well; if not, it won't, there is no use of my doing anything to it?" Not at all. You use medicine, and are careful about your diet, and do everything in your power to rid yourself of the pain.

Suppose a thief breaks into your house at night. You catch him just as he is making off with your money, jewels, and clothes. The thief says to you; "Friend, you ought not to arrest me, this robbery is not my action at all, but that of Fate. As I am innocent, release me and let me go." Would you accept his excuse? Would you not rather say, "You villain, you yourself know perfectly well that robbing is a great sin. Now that you are caught in the act, you talk nonsense about the crime not being yours, but Fate's. A rogue who makes such excuses as you do will never leave off stealing. A double punishment is what you richly deserve." So saying, you would hand him over to the poince. By so doing you would declare your full conviction that men are not puppets, but free agents, responsible for their actions.

The same thing may be proved in another way. Your own conscience bears witness that you are not a puppet. When the doing of a certain action is proposed to you, you inquestionably have the power either to perform that action or to refrain from doing it, as you choose. Suppose to example, that I tempt you saying, "Give false evidence for me, and I will give you a hundred rupees." Coveting the money offered, you have, on the one hand, power to tell the he if you choose. Or reflecting that hes are sintul, you equally have, on the other hand, power not to tell it, if you so choose. Hence the doctrine of Fate is false.

The excuse is only offered by people to avoid doing what they dislike A lazy man makes it when told to work. But it is chiefly urged when people are asked to attend to religion. They say, "What can we do" who can resist the decrees of Fate" Thus reasoning, they live in unconcern. They must reap the consequences, just as a farmer who refused to cultivate, trusting to Fate for a crop

To ascribe our evil actions to Fate as to make God the author of Sin.—It is very common for a thief to charge an innocent person with the crime, that he may escape the punishment which he deserves. In like manner, many people try to throw the

blame of their bad conduct on God. The folly and wickedness of this may easily be shown.

The one true God is a Being of spotless holiness. He abhors sin; it is that abominable thing which He hates can He lead men to do that which He detests?

If God Himself is the author of sin, how can He command men not to sin? That He has given such commands even Hindus admit. He has written the law upon our hearts. Our consciences tell us that sin is in opposition to His will.

If God is the author of sin, how can He punish men for their sinful acts? It would be most unjust to force men to sin and then punish them for it—Can this be attributed to Him who is infinitely just? It shows that the supposition is false.

. It may be objected that when we sin we act with the body which God has given us, and therefore He is the author of sin.

It is allowed that it is God who has given us a body, mind, and all the faculties which we possess, but why has He given them? Certainly not that we should use them in sinning, but in doing what is right. Suppose a master gives his servant some rupees to buy articles needed for the family. He goes to the bazaar and spends it in drinking and gambling. When the master finds fault, the servant says, "Master I am not to blame, for it was you who gave me the money which I spent in bad practices" Would this excuse be accepted? would the servant be considered as innocent?

It may be objected why does God not prevent men from sinning?

God has created man a free agent, able to act as he pleases. A man who was obliged by force to do certain acts would not be responsible; he would be like a machine that could neither do right nor wrong.

Although God governs the world, He neither destroys nor impairs man's free agency. Our own hearts bear witness that we act with perfect freedom in doing many things every day of our lives. No man has a right to say, "Since God orders all things I need do nothing." God has ordained that men shall have oil. But to obtain that oil man must himself gather sesamum seed, and grind it in the oil-press, otherwise he gets no oil. Hence it is plain that no one has a right to idly forbear effort, saying, "Nothing can come of my actions." We are all bound to trust in God and to submit cheerfully to His will, but we are equally bound to make strenuous efforts on our own behalf. And if we do our duty faithfully in both these respects, we shall find that all has been working together for our good and for God's glory.

10. Ring out the belief that to some Virtue and Vice are alike; ring in the eternal distinction between Right and Wrong.

The Hindu Sacred Books describe Brahmá, Vishnu, and Siva as having guilty of acts which would disgrace for ever any human being. The excuses made for them have been noticed (See pp. 55, 56.)

The Imitation of Krishna, a small volume by a Calcutta

MA, says.

"To our mind virtue and vice being relative terms can never be applied to one who is regarded as the Supreme Being. The being who is equal in virtue as well as in vice is to us a far grander being than the extremely virtuous man." p. ii.

The Jivanmukta, "liberated but still living," is supposed to be equally above the laws of morality: to him there is no such thing as virtue and vice

The Taittiriya Upanishad says

"The thought afflicts him not, 'What good have I left undone, what evil done' "11.4"

The Kaushitaki Upanishad says

"By no deed soever is his future bliss harmed, not by theft, not by a Brahman's murder, nor by a mother's murder, nor by a father's murder, nor, if he wishes to commit sin, departs the bloom from his face" (iii 1.)

The Bhagavad Gitá says that actions performed without attachment (sanga) do not "defile."

Krishna savs

"Actions defile me not I have no attachment to the fruit of actions He who knows me thus is not tied down by actions" IV. 14

One object of this teaching is to persuade Arjuna that he might kill all his relations without harm to himself.

Krishna says:

"He who has no feeling of egoism (that he is the doer of the actions) and whose mind is not tainted, even though he kills (all) those people, kills not, is not fettered (by the action). XVIII 17.

The Rev. J. Lazarus, B.A. has the following remarks on this doctrine of the Bhagavad Gitá:

"To act without attachment is to act without motive or parpose, to experience in the act itself neither pain nor pleasure, and to think nothing whatever of its future fruit or result—Action, then, without the three concomitants of motive, feeling, and effect, is action without

attachment. Men are to be mere animals or living automata, acting

as they are moved by instinct. . . .

"Action without attachment is a convenient loop-hole for the commission of any crime, however horrible or foul. The murderer of Mr Rand walked up to the gallows with the Gitá in his hand."

Ring out all such poisonous teaching, ring in the eternal distinction between right and wrong; that all are bound by the rules of inorality.

11. RING OUT THE BELIEF THAT FAITH IS SUFFICIENT, RING IN THE DOCTRINE THAT FAITH MUST HAVE A PROPER OBJECT

The moral texture of the Hindu is so flabby, that to him all religions are much the same—one as good as another. The illustration of Ramakrishna has been quoted.

"11. As one can ascend to the top of a house by means of a ladder, of a bamboo, or a staircase, or a tope, so divers are the ways and means to approach God, and every religion in the world shows one of these ways."

Athersm, Panthersm, Polythersm, Monothersm, lead in the end to the same goal and are equally useful. A man who urges the great importance of truth in religion is looked upon as an intolerant bigot.

Krishna says in the Bhagavad Gitá

"They also who worship other gods with devotion and faith, they also worship me." IX 23.

This justifies every form of idolatry and superstition. But the Krishna of the Bhagavad Gitá is an imaginary being, the real speaker is a Vaishnava Brahman

The doctrine that faith is sufficient saves all the trouble of

religious enquiry. Let it be examined.

A man's faith may arise from ignorance as well as from knowledge. If a man believes that his jewels are gold while they are only brass, will his faith have any effect? If a man intrust his property to a thief believing him to be an honest man, will his faith save his money? If a man take a cooly to be the king, will he be really such? If a man, wishing to cross a deep and rapid river, goes into a leaky boat saying that faith is the chief thing, will this save him from being drowned?

In like manner, it a man worship an idol believing it to be God, will his faith make it God? If a man believes that bathing in the Ganges will wash away his sins, he believes what is

untrue and his sin remains.

^{*} Locture on the Bhagavad Gitá, pp. 11, 12.

In worldly matters men are not such fools as to believe that faith is sufficient. A banker does not say this when asked for the loan of money, nor a father when the marriage of his daughter is proposed. Faith placed on a false object is worthless, and simply ruins the man who trusts to it. Our first inquiry should therefore be, Is our faith placed on a proper object?

12. Ring out Religious Intolerance; Ring in Religious Liberty.

Religious liberty is often called toleration. Toleration mean allowing by not hindering Religious toleration is allowing a

person to profess any religion which he believes to be true.

It must be confessed that religious intolerance has rather been the rule in the world's history. About 2,500 years ago a king of Babylon set up a golden image which he commanded all his subjects to worship. If they did not do so, they were to be cast the same hour into a burning fiery furnace. About 18 centuries ago the Roman empire was the greatest in the world. The emperors were worshipped as gods. Many thousands of Christians were put to death, because they would not bow down to the images of the emperors.

Jesus Christ, the founder of Christianity, taught perfect toleration. His teaching was not followed by many of His professed followers. There have been religious persecutions by nominal

Christians.

Hindusm is, at once, most tolerant and intolerant. It will allow a man to be an atheist, theist, polytheist, pantheist, he may worship anything in the heaven above or in the earth beneath, or nothing. He may charge God with the greatest crimes or he may deny His existence. He may be guilty of lying, theft, adultery, murder but so long as he observes the rules of his caste, he may live in his own home unmolested, and have free admission to Hindu temples. But let him visit England to study, let him marry a widow, dine with a person of another caste, or even take a glass of water from his hand, and, according to Hinduism, he is excommunicated.

Hindusm, however, reserves its greatest intolerance for the man who becomes a Christian. Hindus are then up in arms and make the most intolerant speeches, and do the most intolerant

deeds.

Hindus urge that to embrace Christianity breaks up then families. Whose fault is this? It belongs to Hinduism and to Hinduism alone. The Christian would gladly stay if Hinduism ould let him stay and be true to his convictions and loyal to his God.

Religious toleration is the law of India. According to the Queen's Proclamation, "None are to be in any wise favoured, none molested or disquieted by reason of their religious faith or observances." Although such is the law so far as Government is concerned, Hindus seek to expel as outcastes any of their number who avail themselves of the liberty.

Religious intolerance is attended by many evils. Among the Hindus it has been a great obstacle to progress, and perpetuated a stationary condition of semi-civilisation. The people are like a flock of sheep all moving together.

Babu Hiralal Haldar, M.A., has the following remarks on Indian civilization:

"The chief characteristics of an infant are its utter helplessness and dependence on others for support. The infant has no idea of personality. It cannot depend for anything on itself, and has no sense of responsibility. A careful inquiry into Indian civilization will reveal these characteristics.

"In the Hindu social system, want of regard to personality is most conspicuous. The head of the family is the sole authority in all domestic affairs. Nay, he is more. He is the keeper of the consciences of the members of the family. It is he who decides what is right or wrong for them. All the members of the family must slavishly submit to the dictates of the autocratic patriarch of the family."*

Religious Intolerance has induced hypocrisy among the educated who have some glimmering of the truth, but who are unwilling to act up to their convictions of what is right. This is destructive of all nobleness of character.

It has promoted blind bigotry among the masses who will not think for themselves, and seek to crush any who differ from them.

When Christianity began to spread in Palcatine, the rulers of the Jews wished to put to death its missionaries. A wise man among them, "a doctor of the law, held in honour of all the people," gave this excellent advice "Refrain from these men and let them alone; for it this counsel or this work be of man, it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." Let this be pondered in India. Macaulay said in one of his speeches that the man who opposes the spread of Christianity in India is a "traitor to the cause of civilization."

God, our Creator and Preserver, has the first claim upon us. Let, liberty to think and act according to one's convictions be granted to all.

13. RING OUT MORAL WEAKNESS; RING IN MORAL COURAGE,

Moral Weakness is perhaps the most besetting fault of Educated Hindus. Like the old Roman poet they may make the confession.

> "I see the right, and I approve it too, Condemn the wrong, and yet the wrong pursue."

The remarks of Bishop Caldwell have been quoted (pages 27, 28) to the effect that, whatever an educated Hindu may believe, his conduct, save in a few unimportant particulars, does not differ from that of the educated Mr Cotton says in New Indua, "Collegiate impressions are at present like a tinselled out-door decoration discarded by their possessor as a superfluity in private." (p. 147)

At home, there is unquestioning submission to superstitious customs, which in their hearts they despise

A sense of individual responsibility, of the supremacy of conscience, is one of the most important lessons a Hindu has to learn.

By Moral Courage is meant acting up to one's convictions of what is right in spite of every opposition. The great question is, How is it to be obtained?

A few hints may be given.

1. Seek Divine Help.—What is the cause of the moral cowardice almost universal among educated Hindus? They think of their relatives and friends, of their own ease, of the praise of men, but they do not think of God.

Dr Miller of Madras says: "It you would have strength and courage to be decided—to take your part and play the man—to be no longer halting between two opinions, no longer yielding to influences and practices which you despise and hate, then seek to know God—to have Him as your helper and your friend.... Think of how it would give courage in every difficulty, and revive under every disappointment, if you only knew that God was working with and in you, and that whatever your struggles and your failures here, still that the victory was sure—victory for all that is true and pure at last on earth, and an eternity of restful satisfaction with Himself on high."

Perhaps in the whole range of Hindu literature there is nothing more touching than the following prayer from the Brihad Aranya Upanishad

> "From the unreal lead me to the real, From darkness lead me to light, From death lead me to immortality."

The above words, in their true sense, should express the most earnest desire of our hearts. They contain petitions which should be offered by every human being

From the Unreal to the Real means—from the False to the

True.

Let this prayer be daily addressed to our Father in heaven

2. Select an inspiring Example for Imitation — Lecky, in his History of European Morals, bears the following testimony to the EFFECTS of Christ's example

"It was reserved for Christianity to present to the world a character, which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, temperaments, and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence, that the simple record of three years of active life has done more to regenerate and soften mankind than all the discussions of philosophers and all the exhortations of moralists."

Let the reader study His wonderful life as given in the New Testament – Jesus Christ · His Life and Times (3 As) will afford some useful explanations

3. Have a noble Object in view.—The following remarks, originally addressed by J. S. Mill to University students in Scot-

land, are equally applicable to India

"One of the commonest types of character among us is that of a man all whose ambition is self-regarding, who has no higher purpose in life than to enrich or raise in the world himself and his family, who mover dreams of making the good of his fellow-creatures or of his

country an habitual object.'

"It is worth training them to feel, not only actual wrong or actual meanness, but the absence of noble arm, and endeavours, as not merely blamable, but also degrading,—the poorness and insignificance of human life if it is to be all spent in making things comfortable for ourselves and our kin, and raising ourselves and them a step or two on the social ladder."

"Fix your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between Good and Evil, and more equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved."

"There is not one of us who may not so qualify himself so to improve the average amount of opportunities, as to leave his fellowcreatures some little the better for the use he has known how to make of his intellect."

Foster mentions a "noble motive" as one of the means of attaining moral courage. India, your "Fatherland," presents

one of the loftiest order. It contains about one-fifth of the human race. Its inhabitants are bone of your bone, flesh of your flesh, toiling, struggling, fainting like yourself in the battle of life. What a glorious work it is to take part in their emencipation from the bondage of ignorance, idolatry, and every form of evil under which they suffer! How degrading it is for a man to have no higher aim in life than to enrich or raise in the world himself and his family!

4. Look to the End.—If you have no regard for others, think of the eternity into which you are speeding, and into which you may be launched at any moment. You may "shine at the stars for ever and ever," or your portion may be "shame and everlasting contempt" One or other must be your lot Which will you choose? Follow the counsel given in the spirited verses below:—

Courage, brother, do not stumble,
'Though thy path be dark as night,
There's a star to guide the humble—
"Trust in God, and do the right"

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
"Trust in God, and do the right"

Simple rule and safest guiding, Inward peace and inward might, Star upon our path abiding— "Trust in God, and do the right!"

Some will hate thee, some will love thee; Some will flatter, some will slight; Cease from man, and look above thee— "Trust in God, and do the right!"

CONCLUDING APPEAL TO EDUCATED INDIANS.

SUPPOSED WISDOM OF THE ANCIENTS

"We must follow the ancients" is a maxim current everywhere in India. People who lived long ago are looked upon as very old and very wise; while the moderns are regarded as children. In some respects the very reverse is the case. We are the ancients; the world is now three thousand years older than it was in the Vedic age. Even suppose that they were men of greater talent than the moderns, though we may be dwarfs compared with them, yet, to use Bacon's figure, standing on their shoulders, we can see farther than they.

"We must follow the ancients," is equivalent to the rule, "We must follow our children." The ancients lived in the childhood of the world.

It is no disgrace to a child to be ignorant of many things: but it would be a great shame to the father if he knew no more than his young son and had to be guided by his example.

Tennyson says,

"The past shall always wear A glory from its being far"

The ignorant and half-educated in all ages and in all countues have looked upon the past as the Golden, and the present as the Iron, Age. Ten centuries before the Christian era, Solomon gave the caution, "Say not the former days were better than these, for thou dost not inquire wisely concerning this." The poet Horace lived in the Augustan age of Rome, yet there were then "praisers of bygone times." Indians now entertain exactly the same feelings with regard to the declension of their country as Englishmen who talk of the "good old tunes." Macaulay, in his History of England, combats the "delusion which leads men to overrate the happiness of preceding generations " "Since childhood I have been seeing nothing but progress, and hearing of nothing but decay." The evils now complained of are, he says, "with scarcely an exception old. That which is new, is the intelligence which discerns, and the humanity which remedies them.

Indian ideas of past times are drawn from poetry and imagination. As already mentioned, Indian literature, before the English period, does not contain a single work on history. The books accepted as such are simply the fictions of poets, full of the most incredible statements

The Satya yuga of the poets, when food was obtained by a mere wish, never existed.

The flint arrow heads found everywhere builed in the earth show that the human race has only slowly emerged from a state of barbansm. This applies even to Egypt and Babylon, the oldest seats of civilization. Many tribes remain in their original savage state.

In Vedic times there were no books, and printing was unknown. All the valuable knowledge which has been gained in any quarter of the globe during the last twenty-five centuries is now at command. During these many years, lakes of learned men have been adding to our stores. Every fresh discovery is now flashed by the electric telegraph, and by means of newspapers is at once made known to the whole civilised world.

The late distinguished Indian statesman, Sir Madhava Row, says in a Convocation Address

"Avoid the mischievous error of supposing that our ancient fore-fathers were wiser than men of the present times. It cannot be true Every year of an individual's life he acquires additional knowledge. Knowledge thus goes on accumulating year by year. Similarly every generation adds to the knowledge of the previous generation. Under such a process the accumulation of knowledge in a century is very large. To assert therefore that men possessed more knowledge scores of centuries ago than at the present day is manifestly absurd.

"Even assuming intellectual equality between the ancients and moderns, men of modern times have had enormous advantages over those of ancient times for the acquisition of knowledge. Our field of observation, our facilities for observation, our instruments of observation, our highly elaborated methods of calculation, our means of publishing the results of observation, of getting the results scrutinized, questioned, compared, discussed and variously verified, are infinitely greater than those of remote generations. The explorations of the ancients were fragmentary and superficial.

"The whole world is now one field of observation. An enormous intellectual committee of the whole civilized human race is ceaselessly sitting from generation to generation, and is ceaselessly working for the

collection and augmentation of human knowledge.

"Calmly and carefully reflect and you are certain to agree with me. Hesitate not therefore to prefer modern knowledge to ancient knowledge. A blind belief in the omniscience of our forefathers is mischievous, because it perpetuates errors and tends to stagnation."

As already stated, the ancients and moderns are represented

by a pandit and a University graduate, respectively

Sir H S. Maine was one of the ablest lawyers that ever came to India. Instead of Hindus being guided by the ancients, he says that they have received from them "an inheritance of nearly unmixed cvil"

"On the educated Native of India the Past presses with too awful and terrible a power for it to be safe for him to play or palter with it The clouds which overshadow his household, the doubts which beset his mind, the impotence of progressive advance which he struggles against, are all part of an inheritance of nearly unmixed evil which he has received from the Past."*

"The real affinities of the people are with Europe and the future, not

with India and the Past"

There is now a movement in favour of teaching Sanskrit, but as Sir H. S. Maine says, it means teaching "what is not true—false morality, false history, false philosophy" The time devoted to Sanskrit in schools might be much more usefully given to other subjects.

^{*} Convocation Address.

OBSTACLES TO REFORM.

The masses, spell-bound by custom and authority, cannot be expected to take the initiative of reform—rather to offer the strongest opposition. The most discouraging feature is that among the educated there are so few zealous and consistent reformers.

The explanation of this was given at the Cocanada Social Conference by the President, Rao Bahadur K Viresalingam Pantulu.

"The reason for the smallness of workers in the social reform cause is obvious. Social reform always involves some sort of self-sacrifice, whereas politics cost a man nothing more than words except in the case of those who have devoted time and money to the cause. The louder a man decries the Government, the more he passes for a patriot. There he loses nothing but gains something—cheap patriotism. Workers in politics are cheered and encouraged by those for whom they work. But workers in the social reform cause are ridiculed and abused even by those for whose well-being they labour."

The inconsistency of those who cry out for political reform and are silent on social reform is thus pointed out.

"How can we clamour for Self-Government when we are not willing to grant the blessings of higher education to our own women? How can we ask the Government to remove our disabilities when we are not prepared to remove the disabilities of the oppressed classes of our own society? To show that we really deserve the political concessions we demand, let us show our earnest desire to improve our society and to remove the disabilities from which the oppressed classes of our society suffer. How can we, with consistency, be liberal in politics and conservative in social matters? What we demand for social reform is nothing more than mere justice to our women and lower classes, fairplay to all classes of persons, alleviation of suffering, removal of unnecessary obstacles, sympathy for all and love of country—the very demands which we constantly make in political matters. Unless we cultivate feelings of justice, fair-play, compassion and love, we cannot be disinterested workers either in political or in social concerns."

Some of the excuses for doing nothing, floating like dead fish along the stream, are thus mentioned

"There has arisen another class of critics who pose themselves as friends of social reform, but disapprove of the methods adopted by the present-day reformers. Numerous are the modes of work which these friends propose. When a reform is in the preliminary stage of delivering lectures and making agitation in favour of certain reforms which he advocates, they call him a hip-reformer and fame-hunter. When he reduces his profession to action and becomes a practical reformer, they call him a revolutionary Leadlong firebrand, unfit to work in a quiet

manner. One critic advises us to leave everything to time as if time is a living active agent to do or undo things. Mere time can do nothing. but it is individuals that must do everything. Another critic advises us to work on 'national lines.' Nobody can say what these national lines exactly are Man is a rational creature, and he must do things only in a manly and rational way. Take for example some reform, say widow marriage What are the national lines by which that reform can be brought about? Any number of quotations from the Vedas and Sastras does not in the least help the reformer to bring about even a single widow marriage If he wants to effect practical reform, he must bring in reason to his help and appeal to the feelings of reasonable men, enumerating the numerous evils and miseries to which young widows are unjustly subjected. Reason can accomplish in one week what the so-called national lines cannot effect in a year They may say this is a violent measure. Yes. Violent maladies require violent remedies. Let this pass. Take the case of sea voyage or marriage after puberty Do your national lines help the reformer in these reforms? A third critic proposes to us to work on the lines of ' least resistance,' calling the present mode of working tash and hasty. and accusing us of doing more harm than good to the cause of social reform by going ahead of, instead of moving with the times. 'Working on the lines of least resistance' 'and moving with the times' are no doubt excellent and high-sounding phrases, but to my mind they con vey no other meaning than this—Be idle and do nothing. To move with society or the times means to move in the old superstitious ways Unless one goes ahead of society and sets a brilliant example to it, there can be no progress—no onward march. If a daring man first sets an example, others will follow him one by one. No reform is ever achieved in this world by men who are afraid of going ahead and can only move with society. There is a wrong impression prevalent among most men that a man can do more useful work by staying in society than by going out of it Working by staying in society comes to saying this,—'I cannot persuade you to adopt my ways of reform, and I will therefore conform to your superstitious ways, giving up my ideals.' Do not think that a man going out of society by acting up to his convictions loses his influence over it. It is only such daring men that achieve any reform worth the name."

There can never be a reformation in any country if the leaders follow the masses, instead of setting them an example.

The worst enemies of reform in India are those who, not content with passive resistance, seek by esoteric explanations to justify polytheism, idolatry, and other superstitions.

ENCOURAGEMENTS.

Awakening India.—A Himalayan pournal is entitled, *Prabuddha Bhárata, 'Awakened India.' Awakening India rather describes the state of the case. India may be compared to Kumbhakarna, the brother of Rávana, who required to be roused from

profound 'sleep. Trumpets, cymbals, and drums, mingled with war cries, were tried in vain. He was beaten with clubs and mace, but nothing availed him till he was trampled by elephants. India is beginning to show signs of awakening. There are various movements among Hindus; the Muhammadans are holding Conferences; even the Jams are bestirring themselves.

The motto of the Prabuddha Bhárata should be adopted:

"Awake! Awake! and stop not till the goal is reached."

Katha, Upan. I. in. 4

Reforms the work of a Minority.—Mr. Roes, at a meeting, in London, called the social reformers a "microscopic minority." To this taunt the Hon Mr. Justice Chandravarkar well replied.

"'Microscopic minorities,' which Mr Rees was fond of ridiculing whenever he spoke, are, after all, not the light things that he thought. Ill real good has come from 'microscopic minorities.'"

Mill says in his book on Liberty

"The initiation of all wise or noble things, comes, and must come, from individuals—generally at first from some one individual. The honour and glory of the average man is that he is capable of following that initiation, that he can respond internally to wise and noble things, and be led to them with his eyes open. In this age, the mere example of nonconformity, the mere refusal to bend the knee to custom, is itself a service."

Sankarácháryai in India and Luther in Europe show what great results may follow from the labours of one zealous and able man.

The following are other encouragements.

Progress of Education — Sir W. W. Hunter says.

"In the last century, education in India was a monopoly in the hands of the priests,—a power which they employed to subjugate the minds of the people. Under British rule, education in India has been taken entirely out of the hands of the priests, and it has become the great emancipator of the Indian races. In ancient India a Brahman was forbidden, on pain of death, to teach the sacred books to the masses. Under British rule, the State schools offer instruction to every one, and open the same careers to all. In the last century the Hindus were taught, from their earliest childhood, that they must remain imprisoned for life in the caste in which they were born. We have now (four) millions of boys and girls receiving public instruction in India. These four millions of native children are learning that every occupation, and every profession in British India is open to every boy on the benches of an Indian school."

^{*} The Eighteenth.

[†] England's Work in India. pp. 48-45.

Literary Progress --Here also Sir W. W. Hunter-may be quoted, and a considerable advance has been made since he wrote:

"The result (of education) has been a revival of letters such as the world has never seen. On the 31st March, 1818, the Serampur missionaries issued the first newspaper ever printed in a native language of India. The Vernacular journals now exceed 230 in number, and are devoured every week by half a million readers. In 1878, 5,000 books were published in India, besides a vast importation of literature from England. Of this mass of printed matter, only 500 were translations, the remaining 4,500 being original works. The Indian intellect is marching forth in many directions, rejoicing in its new strength. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India, than the whole manuscripts compiled during any century of native rule."

In spite of pandits and their following, India has not always been content to "walk according to custom," "to follow the ancients." already a hopeful beginning has been made in the cause of reform. The following are some of the changes which have been introduced:

Western Arts have been accepted — Railways, the electric telegraph, photography, weaving by steam power, &c, have been introduced, and are freely employed. The Indian would be looked upon as an idiot who urged his countrymen to stick to the "national" conveyances of palanquins and buliock carts, and not travel by the "foreign" invention of railways

Western Science has superseded that of the Puranas —No educated Hindu now believes in Mount Meru, in seas of ghi, wine, &c., or that eclipses are caused by Asuras seeking to seize

the sun and moon.

If a man makes statements which we know to be false, discredit is thrown upon whatever else he may say. We know that the geography and astronomy of the Hindu sacred books are erroneous, the presumption is that their religious teaching is equally incorrect, and should be rejected.

Western Ideas of Government have been adopted.—For three thousand years the Hindu and Muhammadan governments in India were pure despotisms. Bholanath Chunder says of the

Oriental mind

"It has never known, nor attempted to know any other form of Government but despotism."

This is not peculiar to India. Sir H S. Maine says. "It is indisputable that much the greatest part of mankind have never shown a particle of desire that its civil institutions should be improved."

India has now its National Congress, claiming a voice in the administration of the country; trial by jury has been introduced with approval; a commencement has been made in representative government; the separation of the judicial and executive functions is asked, etc.

A beginning has been made in Social and Moral Reform—Formerly education was monopoly in the hands of the priests,—a power which they employed to subjugate the minds of the people. The women especially were kept in ignorance. There are now millions of all classes at school, and a beginning has been made in female education. Slavery has been abolished, and the oppression of the lower classes has been lightened. Early marriage and the cruel treatment of widows are receiving attention. Dancing guls in temples and obscene sculptures are condemned. There is now much greater purity of administration and a higher standard of truthfulness. The gods are now held to be bound by the ordinary rules of morality. The excuse, Samarthi ko dosh nahin is not accepted.

Monotheistic ideas are spreading—The grand truths taught by Jesus Christ—the Fatherhood of God and the Brotherhood of Man-are now beginning to be acknowledged by intelligent Hindus. Some even claim that they are found in their sacred books. In spite of every obstacle, the time is coming when men all the world over will acknowledge each other as brothers. It is true that such enlightened opinions are yet held only by a tew, like the sun illuminating the highest peaks of the Himalayas.

while below there is darkness—Still, they will spread.

Past history makes it certain that the demonism and polytheism of India will give place to monotheism. About two thousand years ago belief in monotheism was confined, with individual exceptions, to one small nation—the Jews—It is now accepted by the whole civilised world. The gods of many lands have passed away in succession—Principal Carris says.

"The classic Paganism, Greek and Roman, the Sviian, Egyptian, and North African, the Dividic, and ultimately the Teutonic have all fallen to rise no more, and at this moment there is not on the face of the earth a single worshipper of 'the great goddess Diana' or 'the image that fell down from Jupiter,' of Baal or Dagon, of Isis or Serapis, of Thor and Woden'

"The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens"

The change of religion which took place in Europe, in spite of the strongest opposition of the Roman Government, will also happen in India. The temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe The Eastern and Western Aryans will kneel at the same footstool, and address the same Heaven Father.

A distinguished French Orientalist says that "As India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith."

In spite of the efforts to prevent "the old gods of Hinduism dying in the new elements of intellectual light and air," Sir Alfred Lyall anticipates a rapid change in the religion of India

"Thus there may be grounds for anticipating that a solid universal peace and the impetus given by Europe, must together cause such rapid intellectual expansion that India will now be carried swiftly through phases which have occupied long stages in the lifetime of other nations"

How to Promote Religious Reform

A few hints may be offered under this head regarding the means to be employed

1. **Example.**—If the reader acknowledges the Fatherhood of God and wishes to benefit his countrymen, let him act up to his belief. A dutiful child loves an earthly father, he goes to him with all his wants and difficulties, he follows his guidance, he avoids whatever would be displeasing to him. Act in this way towards your heavenly Father.

In the morning thank your neavenly Father for His protecting care during the night, ask Him to give you strength to act as His child during the day, at night review your conduct, confess, with sorrow, any faults through temptation, seek torgiveness, and

God's loving care during the night

2 Discountenancing idolatry in others.—One great temptation of educated Hindus is to do what their conscience condemns to please ignorant women. The excuse has been made that they do so "good naturedly". The commands of the great Creator and Ruler of the Universe are not to be set aside to please ignorant women. Besides being a violation of his own conscience, for an educated Hindu to take part in ceremonies which he knows to be wrong, is an act of the greatest cruelty to his ignorant relations, confirming them in error, and prolonging the reign of superstition in the country. If educated Hindus took a vigorous stand against idolatry, it would soon disappear

3. Teaching.—If the reader is married and has children, his family should receive his earliest and most earnest attention Hindu wives have some excellent qualities; but they are full of superstitious fears which they impart to their children. They believe themselves to be surrounded by evil spirits against whom they must seek protection by charms and ceremonies. Instead of conforming to superstitious ceremonies to please them, they should

^{*} Anatic Studies, Vol. I. p. 300.

be taught the groundlessness of their fears, and that we have a great Father in heaven, Who watches over us, Who can guard us from every danger, and give us every blessing that we need.

Children should be taught that they have a Heavenly as well as an earthly Father, who never sleeps, who watches over them night and day. It would be a great blessing to them to be saved from the dread of evil spirits by which so many are haunted all their lives. Children should be taught to pray morning and evening to their Father in heaven, and to beek to please Him in all things

The circle of teaching should be gradually widened to other

relations, friends, and acquaintances.

Some who are qualified might deliver addresses on religious reform. Those who cannot speak might invite people to attend.

Much good, on a wide scale, may be done by the circulation of suitable literature. There is now a great variety of publications of all sorts and sizes, some given gratuitously, others sold

While the reader should teach others, he should himself be a student. He is specially invited to study the life and work of Jesus Christ. Liddon says

"Not to be interested in the life of Jesus Christ, is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has even moulded the thought and swayed the destines of civilized man."

Let the earnest efforts of the reader be directed to

"Ring out the false and ring in the true."

Let him seek to change every injurious custom, to diffuse religious truth. Thus will be aid in transforming the present Kali Yuga into the Satya Yuga, and benefit his native land to untold generations.

And let there be no delay Join at once the noble band already in the field.

Arise! for the day is passing,
And you lie dreaming on,
Your brothers are cased in armour,
And forth to the fight are gone!
A place in the ranks awaits you,
Each man has some part to play,
The Past and the Future are nothing
In the face of stern To-day.

^{*} Some Elements of Religion

Arise from the dreams of the Future
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield;
Your future his deeds of glory,
Of honour, (God grant it may!)
But your arm will be never stronger,
Or needed as now—To-day

Arise! If the Past detain you,
Her sunshines and storms forget,
No chains so unworthy to hold you,
As those of a vain regret,
Sad or bright, she is lifeless ever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife To-day

Arise! for the day is passing!
The sound that you scarcely hear,
Is the enemy marching to battle!
Rise! Rise! for the foe is near!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of coming battle,
You may wake to find it past

A A. Procter.

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