

"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 *Gujerat Mitra*, a Bombay paper, says :—

"Children from infancy are nursed as it were in this unholy atmosphere, and when they grow to manhood, their vocabulary of conversation consists of a host of immoral words which they have learned to delight in using, and which they too often employ in all the ordinary transactions of life with emphasis."

After noticing the duty of the press and of parents, the article thus concludes :—

"The Educational Department ought to pay very serious attention to our remarks, for does it not seem ridiculous that, while it pretends to initiate our boys into the mysteries of the classics and mathematics, it does absolutely nothing of what it could do for moral instruction by beginning to disallow the use of abusive language even in private conversation?"

4. **Obscene Literature and Pictures.**—Both are prohibited by law,* and occasionally men who sell vernacular books of this description are punished. But English books of a similar character, though not quite so gross, have a considerable circulation. Where possible, bad books should be brought to the notice of the authorities.

The *Indian Mirror* calls attention to the pictures, favourites with some Bengalis, which are exposed for sale in Calcutta. When the late Gaikwar of Baroda was deposed, his palace was found to contain a number of obscene pictures which were, very properly, destroyed.

It is often melancholy to mark the change which comes over intelligent promising boys as they grow up, through the influence of immorality. In Muhammadans especially, it can frequently be seen in their very faces. It is eating into them like a canker, and counteracting all efforts for their elevation.

Milton thus describes the downward course of sensuality :—

"But when lust,

By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish acts of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Embodies and embrates till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp
Of, seen in charnel-vaults and sepulchres,

Lingering and sitting by a new-made grave,
 As loth to leave the body that it loved,
 And link itself by carnal sensuality,
 To a degenerate and degraded sister."

Societies have been formed specially for the promotion of Social Purity. Such deserve the cordial support of every lover of his country. Vigorous efforts should be made to further their object.

The *White Cross Series* of Tracts, written for England, is excellent, but some, more adapted to India, are required. This is a matter which should receive earnest attention. The Rev. W. J. Gladwin, Grant Road, Bombay, issues a small periodical *The Social Purity Trumpet*, and has on sale a variety of publications on the subject.

Above all, let the reader obey the command, "**Keep thyself pure.**"

TEMPERANCE.

This virtue, in its widest sense, implies moderation in the indulgence of every appetite, but it is especially used with reference to the use of intoxicating liquors. There is no doubt that drunkenness prevailed to a considerable extent among the old Aryans. One whole book of the Rig-Veda, containing 114 hymns, is filled with the praises of the intoxicating soma juice. Indra, is thus addressed in the Rig Veda: "O Indra! the learned say that thou art fond of *soma rasa*. We offer it to thee; come to us and drink it for intoxication. Take the full quantity of *soma rasa*." Most of the leading characters in the *Mahabharata* were addicted to strong drink. Taverns seem to have been numerous in the days of Kalidasa, for in the drama of *Sakuntala*, it is proposed to spend half the money given to the fisherman at the nearest liquor shop.*

After a time the evils of intemperance were so much felt, that strong efforts were made, with considerable success, to repress the vice. Drunkenness has always prevailed in India among certain classes; but, as a nation, the people have been temperate for many centuries.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquor. This is largely attributable to European example.

There has been a great improvement with regard to drinking habits among the educated classes in England. It is true that there is still much drunkenness among some of the lower orders, but vigorous efforts are being made to promote temperance among them likewise.

* Dr. Rajendra Lala Mitra, in the *Journal of the Bengal Asiatic Society*.

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 civilization to use intoxicating drinks. And the liquor generally selected was brandy, the strongest spirit. The evil has been greatest in Calcutta, where the educated classes are the wealthiest, and English has been longest studied.

The *Hindu Patriot* thus describes the results :

"We have daily, nay hourly, evidences of the ravages which the brandy 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. Notwithstanding the improved education and resources of our higher classes, it is a notorious fact that they can now save very little, and this new feature of our domestic and social economy is, in a great measure, due to the fell drink-craving. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it."

Nearly three thousand years ago, Solomon gave the following warning :

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

Some young men give up Indian virtues and acquire only European vices. The proper course is to retain whatever is good in old habits; to add whatever is commendable in Europeans, but to avoid whatever is wrong. Of all European vices, none is more dangerous and destructive than drunkenness. Even the strong constitution of Europeans succumbs to its influence. Among educated Hindus, its effects are as injurious as "fire-water" among the American Indians, causing them to sink into an early grave.

The wine sent to this country usually contains brandy. Granting that the use of pure wine in great moderation would not be injurious, it is much the safer and wiser course for young men in India to imitate the example of their ancestors in confining themselves to water. Many who resolved at the commencement to drink only moderately, have become victims to intemperance; but this can never happen to the man who altogether abstains from strong drink. Never acquire the habit, and the want will never be felt.

The Hindus, for many centuries, did not use intoxicating liquors: why should they be necessary now? Has any change come over their constitution? The Greeks had a saying, "Water is best." In England men training as wrestlers, are not allowed to take even beer. Brandy may indeed stimulate for a time, but it is soon

followed by greater exhaustion than ever. A walk in the open air or a cup of good tea, is a far better restorative.

But educated Hindus use strong drink chiefly for mere enjoyment. Dinners are thought incomplete without intoxicating liquors. Customs dying out in England have been revived, as drinking healths. A Hindu in Western India complains, "Go wherever you may, the first thing offered is brandy pani. This has taken the place of pan-sopari." The practice of offering wine to visitors, no longer exists among respectable classes in England.

The use of opium is equally injurious, and the hold it attains is still more terrible.

One of the most lamentable effects of intemperance is that it tends to become hereditary. The children of drunkards have a weak constitution; they are corrupted by the example of their parents, and the evil often goes on increasing, till the family becomes extinct.

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. Such a course is demanded even by personal considerations. It has been well remarked, "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness."

Direct measures to check Intemperance.—Every good influence operates more or less in this direction. The circulation of books and tracts showing the evils of the vice, is a very valuable agency. In addition the following means are useful.

Total Abstinence Societies.—The members of these agree to abstain entirely from the use of all intoxicating liquors. There are two classes of them.

Band of Hope Societies are intended for the young. The reformation of drunkards, though not impossible, is extremely difficult. The habit, once formed, is apt to break out again when any strong temptation presents itself. Where the taste has not been acquired, there is comparative safety. The "hope" of reformation lies chiefly with the young.

Total Abstinence Societies for adults are also necessary. By means of them numbers may be rescued. Some will say that it is very desirable for persons who have acquired intemperate habits or are in danger from them to join such societies, but where there is due moderation, such a step is unnecessary.

In reply to this, it may be remarked that all drunkards, as a rule, did not at first go to excess. No man who takes liquor can be certain that he will not at last become intemperate. But there is another reason. Drunkards require encouragement to join such societies. This is given when persons of high position and character

become members. The English Societies include noblemen, bishops noted for their learning and piety, and others. Sir Donald Stewart, late Commander-in-Chief of the Indian Army, has been a total abstainer for several years.

Some Societies have a strip of blue ribbon as a sign of membership. Hence the phrase, the *Blue Ribbon Army*. The reader is strongly recommended to join such an association, and use all his influence to induce others to follow his example. Under the present circumstances of India, in few ways can he more benefit his country.

Reduction in the number of Liquor Shops.—Every place where intoxicating drink is sold is a source of temptation. There should be as few of them as possible. In some parts of the United States of America they are entirely forbidden. What is called the "Permissive Bill," or "Local Option," is advocated by some good men in England. It denotes that when the majority of the people of a place are opposed to the establishment of liquor shops, they are not to be allowed. Keshab Chandra Sen wrote, "If any nation can claim the benefit of the Permissive Bill as a matter of birth-right, it is the Indian nation."

The principle should be conceded as a part of "Self-Government."

Though some individual officers may selfishly and wickedly seek to increase revenue by promoting intemperance, the highest authorities sincerely wish to prevent the spread of the vice in India.

The great argument against the shutting of taverns is that it will lead to illicit sale. The effort ought to be to excite so strong a public opinion against this, as to render it impossible.

Meanwhile, the friends of temperance in all parts of the country should present memorials to Government, asking for the abolition of liquor shops, wherever it can be done with advantage.

EDUCATIONAL REFORM.

The "Report of the Indian Education Commission" is very valuable, and is a noble memorial of the warm interest taken by the Marquis of Ripon in the education of the people of this country. If the practical results have yet not been great, the fault does not lie with the Report.

A few remarks may be made under this important head.

1. **The religious element should receive more attention.**—Lord Ripon, while acknowledging that there ought to be the strictest religious neutrality on the part of Government, said at Amritsar :—

"For myself, I have always held and maintained at home—and my views upon that subject have undergone no change, though I have come many miles across the sea—that no education can be complete and thorough, if it does not combine religious and secular education."

It is not proposed that Government should teach any of the peculiar doctrines of Christianity or any other religion, but there are great truths to which none but a few atheists would object.

It is said that Daniel Webster was once asked, "What is the greatest thought that ever occupied your mind?" After a solemn pause, he replied, "The greatest thought I ever had or can have, is the sense of my accountability to God."*

Mr. Garthwaite, Government Inspector, says in a letter to the Madras Director of Public Instruction:—

"Our school-books have hitherto recognised at least that there is a God, great and good and wise; that we should love and obey Him; that it is His wish that we should be just and kind to one another; and that the more like Him we are the happier we shall be, and the less like Him the more unhappy. In twenty years' experience in India I have never met any Native who objected to having his children taught such truths—rather the reverse—and as on these points Hindoos, Muhammedans, and Christians are agreed, in teaching them there is no violation of the principle of religious neutrality."†

While the above teaching is found in some Government School Books, Huxley remarks about Hume is applicable to others: "It cannot be said that (their) theological burden is a heavy one." There are Readers in which the terms for God, the soul and a future state do not occur.

Things are perhaps worst in Bengal. The following is from the *Sunday Mirror*:—

"We decidedly object to the tone of the Bengali primers used in our Schools. We are sorry to say these books totally eschew the religious sanctions of morality, so much so that the word God is not to be found in their pages. It follows from this that boys of five to eight years of age are kept in woeful ignorance of such a Being as God; and strange to say it is these books which are used as texts wherever the Bengali language is taught." Jan. 4th, 1880.

The *Bornoporichoy* is the elementary reading book most largely used. In the 67 pages which the two parts contain there does not seem to be a single allusion to God or a future state. The grand argument against telling lies or using bad words is that a boy will be disliked as others if he does.

The *Bornoporichoy* is often followed by the *Bodhoday*, based on *The Rudiments of Knowledge*, published by Messrs. Chambers; but the Bengali translation is mutilated as described below.

The original contains the following:—

"It is our duty to love God and to pray to Him, and thank Him for all His mercies."

* Quoted in Fraser's Report on Schools in the United States, p. 158.

† Report of the Madras School-Book Committee, Appendix pp. xx, xxi.

This has been omitted. The original contains the following :—

"When a body is dead, all its life is gone. It cannot see or feel, or move; it is an inanimate object, and is so unpleasant to look upon, that it is buried in the ground, where it rots into dust, and is no more seen on earth. *But although the bodies of mankind die and are buried, they have SOULS which live for ever, and which are given up to God who gave them.*"

The passage in italics, referring to a future state, has been omitted. The translation merely states that the body is buried or burned on the funeral pile. The original contains the following :—

"Mankind are called *rational or reasoning beings*, in consequence of having "minds to reflect on what they see and do. They are also called *responsible or accountable beings*, because they have souls, which are accountable to God for actions done during life. But none of the lower animals are rational or accountable beings. They have not souls to be accountable, nor minds capable of thinking. They do not know right from wrong. When a beast dies it perishes for ever."

The above clearly points out the distinction between men and brutes. The latter perish for ever at death; the former have souls and are responsible beings. The whole passage has been omitted. Yet such looks are largely used in some Mission Schools and even by some ladies in Zenana teaching. It should be mentioned that they are private publications. The Bengal Educational Department does not issue any school books.

The *Edinburgh Review* says,

"It is beyond dispute that the question of educating India, and the question of the probable effects of the precipitation upon India, like tropical rain from the sky, of such a shower of knowledge as is likely to wash away all its old land-marks, are at this moment in the foreground of the Indian situation. These questions have a direct bearing not only on all the moral and religious problems that are presenting themselves in the country, but on the delicate and complex task that has now been undertaken, of making political reforms keep even step with the social and intellectual advance of the whole empire." Jan. 1884, p. 16.

Even in a political point of view alone, the feeling of responsibility to a living Creator would have a most salutary effect upon the people.

One of the greatest dangers to which Mission Schools are now liable is that of being secularised through Government influence. Several years ago, the Rev. W. Saumarez Smith, who had good opportunities for forming a judgment, gave the following caution :—

"We cannot but think that a danger is arising from the increased facilities which are being given to Missionary Societies for getting aid from Government in educational work; the danger, namely, lest the religious part of the instruction should be edged out of the Missionary Schools by the pressing demand for secular instruction, and the whole tone of the School, masters and students, be brought down to the level of non-missionary School."

While some Mission Schools have resisted this influence, others have succumbed to it, and, exclusive of a short time professedly devoted to religious instruction, do not differ from Government Schools. Except in purely secular subjects, as arithmetic, a Christian tone should pervade the whole course of instruction in Mission Schools.

2. **Education should be used to promote Social Reform.**—It has been said, "What you would put into the life of a nation, put into its schools." One of the most effectual means of putting any instruction into schools, is to put it into the *school books*.

The late Dr. Duff was one of the ablest and most successful educationists in India. He expresses the following opinion about School-Books :—

" 'Give me,' says one 'the songs of a country, and I will let any one else make its laws.' 'Give me,' says another, 'the school-books of a country, and I will let any one else make both its songs and its laws.' That early impressions—impressions co-eval with the first dawnings of intelligence, impressions made when a new world is opening with the freshness of morning upon the soul—are at once the most vivid and most indelible, has passed into a proverb."

"An intelligent teacher, if compelled to use inferior class books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few superior schools, as Mr. Hodgson Pratt, formerly Inspector of Schools in Bengal, observes, "The book is every thing, for the Master cannot supply what it fails to give."

But even in the case of the best teachers, it is a great advantage to have good text-books. Oral instruction must be limited, and if the pupils can *read* as well as *hear*, the lessons will be doubly impressed upon the mind.

One of the greatest faults of the British Government of India has been want of adaptation to the circumstances of the country, the attempt has largely been—to reproduce England, pure and simple. Indian education is marked by the same defect. There are some Missionaries who place Nelson's Royal Readers in the hands of their pupils just as if they were in Scotland. When thoughtful men, like Sir George Campbell or the Earl of Northbrook, visited some Indian Schools, they were struck with this incongruity. In his recent article in *The Fortnightly*, Sir Alfred Lyall refers to the "English text-books" as "full of outlandish and unfamiliar allusions."

The Report of the Education Commission has the following remarks on the use of such books in India :—

"Adapted or unadapted, the books that are most suitable, because conveying the most familiar ideas, to English children, are most

unsuitable to natives of India. Though often compelled to read about such things, the Indian learner knows nothing of hedge-rows, birds-nesting, hay-making, being naughty, and standing in a corner." p. 346.

There are more serious objections to their use.

Home books, prepared for a very different state of things, are not fitted to promote *social* reform in this country. The tendency to run into debt, neglect of female education, early marriages, the cruel treatment of widows, caste, &c., are crying evils, not one of which is alluded to in books published in England; but which can be exposed in books prepared specially for India.

Many school books drawn up even in India quite ignore the social condition of the people. It is true that in Government School Books caste could not be dealt with, but *thrift*, at all events, might be inculcated. An English Reading Book has a lesson "Every Man his own Pawnbroker," very appropriate to India. So with several other evils. For reforms to be carried out thoroughly, it is necessary to influence the whole people. Education is one of the most valuable agencies for this purpose. Though slow, it is sure.

Home Reading Books are not adapted to Mission Schools in a *religious* point of view. This ought to be the most important consideration. They are now almost purely secular, or do not go beyond Natural Religion.

Sufficient care has not been given by Government to the preparation of text-books. The School Book Committee, appointed by the Madras Government, recommended that such a task should be entrusted to a qualified officer, set apart for this special duty. "We have no faith in work done at odd moments by gentlemen jaded with teaching or examining." Yet the reliance of Government has hitherto been *on such work*.

The foregoing remarks refer specially to *School Books*. University Students should read the usual English classics.

3. **Education should conduce more to "Material Progress."**—It was at first a necessity for Government to establish Colleges to provide educated officers. As the students were comparatively few, most of them, on the completion of their course, obtained good appointments. Now, however, the supply far exceeds the demand. Petty shopkeepers, peons and domestic servants are making great efforts to get an English education for some of their children in the hope that they will obtain Government office. "In England," said the late Bishop Milman, "such youths would, with satisfaction to themselves and benefit to the community, look forward to an honest life of handicraft work, to be bakers, carpenters, tailors, labourers, and workers in some shape or other; here they wish to live by their wits. It is a simple impossibility."

The late Maharaja of Travancore, in a lecture, "Our Industrial

Status," delivered when he was First Prince, referring to the scholars in the State schools, says :—

"Almost without exception, all these, I suspect, look to Government employment. The posts of English writers, native Rayasams, and accountants are necessarily limited. Still more so are Police-Aminships, Tahsildarships, Munsiffships, Sirastadarships, Judgeships and Peshkarships. But the *ships*, in which our young men, following the impulse of a fertile imagination, have embarked, must, in many cases, land them in a dreamy land of disappointment. If our Government must provide for all the youths that receive education, our public offices will have to be extended miles, and public salaries to be increased by thousands of rupees, and after all to entertain a host of discontented, disobedient, and sometimes troublesome young men. The sooner the idea that Government employment is the *Ultima Thule* of education is scooped out of the heads of our youths, the better. Be assured that the wielding of a spade or the driving of a plough, or the treading of a watering lever, in one's own interest, is not a whit less honourable than scratching foolscap with goose quills, taken by itself."

The British Government is often blamed, because educated Hindus cannot get employment; but it will be seen from the foregoing, that it is the same in a Native State. As remarked, public offices would require to be "extended miles" to receive candidates, and larger and larger additions would be necessary every year.

The craving extends, more or less, even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a "large gathering of pupils from primary schools (vernacular). The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, *to get employment*. He then asked, what employment? and the answer immediately was, *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop, is almost universal among our Vernacular students. &c.*

"Nihilism in Russia," says the *Athenæum*, "is as yet almost entirely confined to a small section of the educated classes. Russia possesses a kind of intellectual proletariat in the persons of a host of university paupers, maintained at the expense of the State and the country. It is from this proletariat, from the failures of the civil, military, and ecclesiastical Schools, that Nihilism draws its most determined recruits." Oct. 14, 1882.

Under the present system, similar results may be expected in India. Professor Monier Williams says.

"Those who are unsuccessful in gaining appointments will not turn to manual labour, but remain discontented members of society and enemies of our Government, converting the little real education they have received into an instrument to injure us by talking treason and writing seditious articles in native journals."†

* *Calcutta Review*, 1883, p. 310. † *Modern India*, p. 175.

Years ago the late Hon. J. B. Norton, of Madras, said,

"This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has to the present moment been the principal bane and curse of Native society."

Sir Richard Temple, addressing some students in Calcutta, remarked :—

"Then I must entreat you not to look too much to Government appointments as constituting the one great end of educational life. Doubtless the Government will always do, as it has heretofore done, all it fairly can for you in these respects. But you should try to strike out paths for yourselves; and to seek for non-official employment. You cannot all enter the public service; you cannot all rise to good positions."

Like gamblers in a lottery, all the young men who enter College hope to be successful. Notwithstanding the repeated warnings given, "thousands persist in the same course."

Our present system throws the whole stream of educated men into the narrow channels of Government employ and law, with the unfortunate results already pointed out. The current should be diverted, where it will fructify, instead of causing unwholesome swamps. Professor Williams says :—

"I believe the defects of our present system are beginning to be acknowledged. Many think we shall be wiser to educate the generality of natives in their professions and callings rather than above them—to make a good husbandman a better one, a good mechanic more skilful in his craft—and only to give higher forms of education in exceptional cases."

One great difficulty is that Government action is liable to be attributed to a desire on the part of the "bureaucracy" to discourage the higher education, that they may retain all the good appointments for themselves. Strenuous opposition has been put forth when it has been proposed to close any of the English Arts Colleges. Indeed, the matter has got beyond the power of Government. If every State College were shut, Private Colleges would take their place.

Most is to be expected from the teaching of experience. According to the laws of Hindu society, every man, possessing any means, is bound to provide for all his relatives. Even in former times it was often abused. Persons were tempted thus to obtain the necessities of life without labour. English education will swell to an intolerable extent the number of men "living on their friends"—unwilling to dig, but not ashamed to beg.

Government should co-operate as far as possible. The Education Commission Report says,

"One of the questions put to witnesses before the Commission ran as follows: 'Is the attention of teachers and pupils in secondary school

unduly directed to the Entrance Examination of the University? The replies to this question are singularly unanimous. It has been felt in all provinces, and urged by many witnesses that the attention of students is too exclusively directed to University studies and that no opportunity is offered for the development of what corresponds to the modern side of schools in Europe. It is believed that there is a real need in India for some corresponding course which shall fit boys for industrial or commercial pursuits at the age when they commonly matriculate, more directly than is effected by the present system." pp. 219, 220.

Some private efforts are being made in this direction.

The Hon. A. Mackenzie, a Madras merchant, gave the following advice to students in Pacheappa's College. —

"Does it never occur to you that to depend for your livelihood on a salary drawn out of the taxes paid by your countrymen cannot add to the wealth or prosperity of your country? Do you never think it your duty to your country to try and make her more like what other nations are? I dare say you do, but that you do not know how to begin. Well, remember that in all other countries there was a time when manufactures first began, and depend upon it what the men of other nations have done the men of India can do if they will only try. I appeal now on your behalf and on that of your country to your parents and relations and to the trustees of these schools. I ask, is it not possible to combine with the school teaching some form of English prose reading which will give the boys some general information as to the process of manufacture of articles of daily use? For example, extracts from such books at McCulloch's Dictionary of Commerce or Ure's Dictionary of Manufactures, printed in pamphlet form, which could be used as school books for English reading. Is it impossible to form classes for elementary Chemistry, Geology, Botany, Mechanics? Cannot something be done to impress upon the youthful mind that there are other occupations in the world to which a man can devote skilled intelligence and clever brains than the mechanical drudgery of a mercantile office, or the profitless routine of a cutchery? I appeal to you on behalf of the youth of India and in the interests of your country and countrymen to consider this matter. Every day the difficulty of providing in the old grooves of employment for your educated youth is increasing. You have provided enough and to spare for all requirements in the old grooves. You must now educate for fresh fields of work, and turn the energy and enterprise of your youth into fresh channels."*

Mr. Mackenzie makes the useful suggestion that Reading Books might contain lessons fitted to aid in developing the resources of the country. A Director General of Commerce, like Sir Lyon Playfair, would, in course of time, be able to suggest which industries might thus be brought before students with most advantage.

The same course might be followed with reference to School books for rural districts. It is said with truth that "Our present system

of education tends to give the native youth a taste for a town, rather than a country, life"—"the very thing which ought not to be done."

It is a difficult problem how to educate the people of India without giving them a dislike to manual labour. Night Schools have been tried in a few places. In the United States, many lads work during summer and attend school during winter. Possibly a modification of some such plan might be practicable in India.

The full influence of Government should be thrown unto the scale of agricultural, technical or otherwise industrial education.

Already the more intelligent Natives feel the necessity of this, and Government will have their co-operation in its efforts.

Easy lessons on health are valuable in school books. Very much of the sickness in the country is preventable. Sanitary regulations would be carried out more effectually if the people understood their rationale, instead of looking upon them as mere freaks of the English.

THE NATIVE PRESS.

Hicky's Gazette, which appeared in Calcutta in 1780, was the first newspaper published in India. The first vernacular periodical was commenced in 1822 by the Serampore Missionaries. When in 1835 Sir Charles Metcalfe abolished the "Press Regulations," "there were only six native papers," says Sir Roper Lethbridge, "and these in no way political."

Luker's *Indian Press Guide* for 1885 gives the number of Newspapers and Periodicals published in India* as follows: English 175, Bilingual 51, Bengali 24, Burmese 1, Canarese 3, French 1, Gujarati 31, Hindi 15, Malayalam 4, Marathi 17, Oriya 3, Punjabi 1, Persian 1, Portuguese 4, Sanskrit 1, Tamil 10, Telugu 3, Urdu, or Hindustani, 102, total 448. As a "first year" the list is necessarily imperfect, but it gives a fair approximation to the truth. Many changes take place in native journals. Some are very short-lived.

English Publications, it will be seen, form more than one-third of the whole. English is also generally one of the languages in Bilingual publications. Of 16 daily English papers, only one, the *Indian Mirror*, is in Native hands. The *Hindu* is issued tri-weekly. Numerous weekly and monthly Newspapers and Magazines are edited by Natives.

Urdu heads the list of Vernacular languages with 102 papers—fully equal to all the others taken together. * Most of them, however, have a very small circulation. The only daily is the *Oudh Akhbar*,

* Other Eastern Countries given in the *Guide* are excluded.

published at Lucknow. Gujarati comes next with 31 papers, including three dailies. Commerce, more than politics, interests the Gujaratis. Bengali and Marathi are the only two other languages in which vernacular newspapers have much influence.

Some of the vernacular papers have an average circulation of only about 50 copies. "Frequently" says Sir George Birdwood, "the whole circulation of one of these smaller papers is paid for by some native of property or position to promote his personal views and ends, or it may be simply for the pleasure of circulating his praises amongst friends and neighbours."*

As might be expected, Native editors vary much in character and abilities. In a recent Convocation Address, the Hon. C. P. Ilbert thus acknowledged the merits of the late Hon. Kristo Das Pal, editor of the *Hindu Patriot* :—

"Succeeding, at the age of some of our graduates of to-day, to the management of one of the oldest organs of public opinion in this country, by the readiness and versatility of his pen, by the patient industry which he displayed in mastering the details of the subjects with which he undertook to deal, by the fairness, breadth and moderation of his utterances, he gradually and steadily advanced its reputation during his 23 years of editorship, and raised it from a nearly moribund condition to the first place among native Indian Journals."

Sir George Birdwood says of some of the Bombay Editors that "they are men who would distinguish themselves anywhere, and have indeed distinguished themselves in other callings than that of journalism, and for their disinterested public spirit." On the other hand he says:

"We have educated the country beyond its needs, and its capacity for providing for educated men, and yearly the ranks of the educated are swollen by thousands, but there is as yet no livelihood for them. There is nothing left for the educated native so perfectly congenial to him as an educated man, as the native press, and he becomes the editor and probably the proprietor of a vernacular newspaper. He is a discontented soured man to begin with, and we have educated him in the manner best calculated to perfect and point the expression of discontent... This is the reason of the almost microscopical scrutiny with which the pettiest details of administration in India are watched, and of the bitter spirit in which the shortcomings and misdeeds of individual officials are exposed."

Calcutta has some of the best and worst Native papers in India. The high testimony borne to the *Hindu Patriot* has been quoted. But there are others of a very different character. The *Indian Mirror*, in 1874, had the following remarks :—

"Any one who will go through the weekly reports on the Native papers, cannot help thinking that in the current vocabulary of our con-

temporaries, education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

It is satisfactory that such journals are condemned by enlightened Native opinion. A correspondent addressed the *Indian Mirror* as follows :—

"It pains me extremely to read some of the articles of the *Amrita Bazar Patrica*. The Editor of that paper, doubtless misguided by false notions of patriotism, has taken into his head of serving his country by heaping censures upon the character of the ruling race of the land. I shall not stop here to enquire into the justness or otherwise of such censures. Suffice it to say that even if they were true, the mode in which they have been expressed shows a spirit of hostility little calculated to reconcile the conquerors with the conquered. Such indiscreet, go-ahead effusions render the breach between the Europeans and the Natives still wider, and make those Englishmen who have really the welfare of India at their hearts think that their sympathy is wasted upon beings who do not possess a spark of gratitude in them."*

Things apparently have not improved during the last dozen years. The results are what might have been anticipated. *The Hindu* quotes the following :—

"A Calcutta contemporary advocates the advisability of checking the unhealthy growth of political agitation amongst school-boys and students. . . . It strongly contends that, if this course is not followed something must be done to check mendacious scurrility that is sapping the foundation of the society which, in a few years, will take the place of that which now constitutes the educated society of Bengal."†

A gentleman in Calcutta who has lived much among the people writes :—

"The insubordinate and disrespectful demeanour of Bengali school-boys has of late years been obvious to most people. Two leading Government Colleges—the Engineering College and the Presidency College—have dealt publicly and severely with the insubordination of their pupils. The Calcutta public thoroughfares have witnessed to student-rowdiness. During the last twenty years the school and college young boys and young men have deteriorated in respect for superiors and submission to proper authority. Parents have more difficulty in ruling their households than was the case a generation back. Boys and youths, not a few, refuse to go to school, and refuse to work; they disobey their parents and openly defy authority; they go where they like, associate with whom they like, and spend what time they like at home."

It is admitted that more or less of the same spirit may be seen in other parts of the world, and that various causes may have contributed to it in Bengal; but undoubtedly it is due, in no small measure, to the tone of the Native press.

The British Government is strong enough to treat with contempt the attacks made upon it, and few Europeans see Native papers; but the welfare of the people themselves requires moderation in criticism. Pseudo-patriots, though applauded by unthinking Hindus for their supposed spirit, are in reality the worst enemies of their country. They may say to the feeling which they are endeavouring to create, "Hitherto shalt thou come, but no further,"—only Europeans are to be despised—but it will laugh them to scorn. Their own sons will not be slow to act in a similar way, and look upon their fathers as old fools. No one ever wronged another without doing a far greater wrong to himself.

The Hindu is the only native paper having a large circulation in South India. Some of its editorial utterances have already been quoted, e. g. "that the English are the most avaricious and selfish people in the world" (see page 48); that "English merchants during a sway of nearly a century rifled the land of all its wealth," and that "the spoliation of India is going on as vigorously as ever" (page 41); that "our 'beneficent' Government takes to itself no less than 47 per cent of the produce, (and) levies innumerable other contributions" (p. 52); that "the enormous growth of foreign trade does not in the least indicate growing prosperity in the condition of its people," "it simply indicates the indebtedness of India and her growing material exhaustion" (p. 42); that "the increase in the import of gold and silver as a sign of growing prosperity of the people is fallacious" (p. 47); that "it is by no means certain that the extension of railways has been an unmixed blessing to India; that it has not carried in its train effects that have been the principal cause of the impoverishment of the Indian people" (p. 20); that the alleged improvement of the country is based only on the "crude notions on economic subjects" of the Anglo-Indian Press, or only shows "by what distortion of facts and fallacious logic the boasts of the Indian bureaucracy have to be made to look plausible." (p. 41).

"Young Madras," like "Young Bengal," is taking to politics. With *The Hindu* as his "guide, philosopher, and friend," it is no wonder that he considers the "Present Outlook" rather black. However, like Cato, he does not despair of the State, but calls upon his countrymen to come to the rescue of India, and "strive to restore her from the low estate into which she has drifted." (p. 42.)

No doubt the editor of *The Hindu*, like Mr. Hyndman, believes that India is "Bleeding to Death," but whether he believes it or not, as in the case of the astrologers mentioned by Sir Madhava Rao, the mischief is all the same. "Young Madras" must logically come to the conclusion of *The Liberal*, that the "bureaucracy," "like an immense vampire have sat brooding over India, and draining her almost to her heart's blood during the last century and more" (p. 41).

His loyalty must be of a very robust character to stand such a strain:

The chief grievance in Native Papers is the employment of Europeans by Government. This is the Indian *Delenda est Carthago*. One great incentive to political agitation is what the Americans call the "spoils of office." While the substitution of Native for European agency is advocated as far as is consistent with the interests of the Empire, the cry can only be expected to wax louder and louder. As Sir George Birdwood remarks, "The evil would not be materially abated even were every appointment under the Government of India thrown open to natives, for the appointments would not suffice for more than a fraction of the competitors for them."

Sir George Birdwood thus mentions another grievance: "Scarcely a copy of the native papers is published without some complaint of the discourtesy and harshness of Europeans towards natives."

There is some truth in the following palliation, mentioned by the Rev. F. Gell in a lecture at Poona:—

"On landing in this country most of us are at once surrounded by the very worst specimens of the Asiatic races; I mean as servants. These are men who only know the European as an ignorant and very gullible person; fierce and foolish by turns; ignorant of their language, of their customs, and of the intricacies of the Bazaars, in which their superiority lies. And at the same time these servants are unacquainted with the very existence of those branches of knowledge which give the European his superiority. They naturally conceive a contempt for their inexperienced master, qualified only by some fear of his violence and some respect for his purse. What result is to be expected from such a relationship? It too frequently produces in the mind of the Englishman an estimate of the native character illogical and unjust, but unfortunately often irremovable. A hasty generalisation condemns all natives alike for the faults of the worst, who were first known; and though a man may shake off his first set of servants, he finds it much more difficult to shake off his first formed impressions. National contempt produces rudeness; intercourse becomes impossible; and so small a cause as I have mentioned, swells in its results into one of the most prolific evils of India."

The Natives of India may be assured that none regret more than many Englishmen any cases of rudeness or harshness shown by their countrymen. Mr. Laing, when Finance Minister, said in a lecture in Calcutta:—

"In the very front of all, in the post of honor and danger, stands the little band of Englishmen in India, upon whose almost individual conduct it depends whether the connection between England and India is to be the proudest page or the deepest blot of our national annals. If by rudeness and want of sympathy, by sloth and apathy, by selfishness and degrading habits, we make the natives of India hate and despise, where they should have loved and esteemed us, we are traitors to the

cause of England and to the cause of civilization. But if by maintaining a high standard ourselves, and using our position and opportunities rightly, we conciliate respect and good-will, and maintain the *prestige* of the English name, there is no European in India, however humble, who may not have his reward in feeling that he too has not lived in vain, and he too has had a share in the work of building up of an empire."

Of late years, no duty has been more strongly pressed upon Englishmen going out to India than that of treating the people with kindness. The great difficulty is with mechanics, and with young men, who, all the world over, sometimes show disrespect even to their own fathers. Some complaints, however, are frivolous. It has been made a grievance, to be spread all over India, that a high official, just arrived from England, on being introduced to a mixed company did not shake hands all round.

The *Indian Mirror* also gives the following just reproof:—

"If our Englishmen behave haughtily towards the Natives, they deserve to be condemned, and they will be condemned throughout the civilized world by every right-thinking man. What we contend for is that while we are apt to animadvert on the overbearing conduct of a certain class of Englishmen, we seem indifferent or perhaps blind to the same defect in ourselves."

The *Times of India* says, "No Englishman treats the Natives of this country with the contempt and insolence which high caste Hindoos habitually display towards their low-caste brethren."

The remarks of Lord Napier, addressed to the graduates of the Madras University, apply with peculiar force to the Editors of Native Newspapers:—

"Remember, gentlemen, that you, the adopted children of European civilization, are the interpreters between the stranger and the Indian, between the Government and the subject, between the great and the small, between the strong and the weak; that you walk armed with a two-fold knowledge between two nations that do not know each other, that cannot know each other except through you. Will you carry a faithful or a deceitful message? If you are the ingenuous and careful representatives of England's good-will to India and of India's claims on England, then you will put your talent to a noble use; if on the other hand you hesitate, misconstrue and conceal, if you show the Government in false colours to the country and the country in false colours to the Government, then you do a double wrong, a wrong to England and a wrong to India, you widen what you ought to close, you alienate where you ought to reconcile, you continue distrust and perpetuate misconception where it is your mission to spread mutual confidence and mutual light. I charge you to lay this future in your position particularly to heart. Be true Englishmen to Indians—be true Indians to Englishmen, with rectitude and single-mindedness as becomes faithful interpreters."

The following sound advice is given by the Hon. Justice T. Muttuswami Aiyar, of the Madras High Court:—

"The art of public criticism is still in its infancy in this country, and many of the elderly members of the educated classes are in the public service, and at least for some time to come it is our young men who will be our journalists: a few suggestions to them may not be out of place. So long as they collect facts and place them before the public they render to the country real service, and they should only see that their statement of facts is scrupulously correct. In forming and expressing opinions upon them they should take care that those opinions are not one-sided and sectarian, but fair and impartial, and that they do not overstep the bounds of sobriety and moderation in them. As public men will seldom attach weight to rabid utterances, the tone, the diction and the spirit of the young Editor should always be those of the gentleman. It was once observed by an eminent statesman that before all things and above all things he was an English gentleman, and the qualification of being a gentleman in tone, thought, feeling and diction is indispensable in every honorable profession. He should always shrink from imputing unworthy motives to public men. Whilst he should earnestly suggest and advocate reforms and improvements, his verdict on public acts and measures should not ignore the principle of statesmanship that no statesman will and ought to make a second step in advance before the first step made by him is an unqualified national and political success."*

It is true that there is sometimes most disgraceful writing in a few Anglo-Indian journals, as in that quoted in *New India* from the *Bengal Times*.† There is still worse writing in some London papers, but as Sir George Birdwood remarks, "We treat them simply as lepers, and put them altogether out of the camp of journalism."

Race antagonism, as already mentioned, threatens to become one of the greatest evils in India. Whether it will increase or diminish will depend largely upon the Anglo-Indian and Native Press.

There have been faults on both sides. Each must make the confession,

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied"

The poet adds,

"Be wiser, kindlier, better than thou art."

General Vernacular Literature.—Space does not permit this to be noticed. The Native publications, thus far, consist chiefly of reprints of lives of the gods, poetry, books on divination, &c. Not a few, like the *Vidya Sundar*, so popular in Bengal, are obscene. Popular literature of a healthy character is greatly needed.

RELIGIOUS REFORM.

Indian patriots are now rejoicing in the signs of awakening

national life, and looking forward to the time when their country will be more self-governing. But there is a still nobler freedom :

“He is the freeman whom the truth makes free,
And all are slaves beside.”

A PURER FAITH is India's greatest need, although often it receives least attention. Indeed, there are Indian graduates who, with perverted ingenuity, try to justify some of the worst features of Hinduism. On the other hand, there are a few enlightened zealous men who see the necessity of a change in the national creed as the only radical cure for the evils of India, and the only way of satisfying the longings of their own souls.

Hinduism is the chief obstacle to social reform. Rao Bahadur M. G. Ranade expressed the following opinion in a letter to Mr. M. Malabari :—

“Our deliberate conviction, however, has grown upon us with every effort, that it is only a religious revival that can furnish sufficient moral strength to work out the complex social problems which demand our attention. Mere considerations of expediency or economical calculations of gains or losses can never nerve a community to undertake and carry through social reforms, especially with a community like ours, so spell-bound by custom and authority. Our people feel and feel earnestly, that some of our social customs are fraught with evil, but as this evil is of a temporal character, they think that it does not justify a breach of commands divine, for such breach involves a higher penalty. The truth is, that orthodox society has lost its power of life, it can initiate no reform, nor sympathise with it. Only a religious revival, a revival not of forms, but of sincere earnestness which constitutes true religion, can effect the desired end.”

What is Hinduism ? Let the answer be given in the words of Monier Williams, the Oxford Professor of Sanskrit, who has devoted his life to Indian studies, and who is one of the warmest friends of the Indian people :—

“It presents for our investigation a complex congeries of creeds and doctrines which in its gradual accumulation may be compared to the gathering together of the mighty volume of the Ganges ; swollen by a continual influx of tributary rivers and rivulets, spreading itself over an ever-increasing area of country, and finally resolving itself into an intricate Delta of tortuous streams and jungly marshes.

“Nor is it difficult to account for this complexity. The Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It has ever aimed at accommodating itself to circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with and then, so to speak, swallowed, digested, and assimilated something from all creeds. Or, like a vast hospitable mansion, it has opened its doors to all comers ; it has not refused a welcome to applicants of every grade from the highest to the lowest,

if only willing to acknowledge the spiritual headship of the Brahmins and adopt caste rules.

"In this manner it has held out the right hand of brotherhood to the fetish-worshipping aborigines of India; it has stooped to the demonolatry of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, stones, and devils; it has permitted a descent to the most degrading cults of the Dravidian races; while at the same time it has ventured to rise from the most grovelling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of Truth, and owes not a little to Christianity itself."*

As the result of this, "Hinduism bristles on all sides with contradictions, inconsistencies, and surprises." This admission is made by Hindu books themselves. The Mahábhárat says of Hinduism:

"Contradictory are the Vedas; contradictory are the Shastras: contradictory all the doctrines of the holy sages."

Sir Alfred Lyall, in *The Fortnightly*, says of the Hindus:—

"Among most of those millions the religious conception has not yet reached that particular stage at which one object of divine Government is understood to be the advancement of morals. On the other hand, there is a considerable minority whose ideas have passed beyond this stage, and who conceive their Divinity as supremely indifferent to all things, material as well as moral."

Bishop Caldwell says:—

"The duties of life are never inculcated in any Hindu temple. The discharge of those duties is never represented as enjoined by the gods, nor are any prayers even offered in any temple for help to enable the worshippers to discharge those 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 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."†

Educated Hindus are so much accustomed to idolatry that many think of it lightly, apologise for it, or even take part in its observances. Monier Williams, thus describes the effect produced upon himself by a Hindu festival in the Madras Presidency:—

"No sight in India made me more sick at heart than this. It furnished a sad example of the utterly debasing character of the idolatry, which, notwithstanding the counteracting influences of education and Christianity, still enslaves the masses of the population, deadening their intellects, corrupting their imaginations, warping their affections, perverting their consciences, and disfiguring the fair soil of a beautiful country with hideous images and practices unsanctioned even by their own most sacred works."‡

* *Religious Thought in India*, pp. 57, 58. † *Christianity and Hinduism*, pp. 30, 31.

‡ *Religious Thought in India*, p. 443.

The Aryan races once lived together in the high lands of Central Asia. Some bands went towards the setting sun, and peopled Europe. Others went eastward, and spread themselves over the fertile plains of Northern India.

When Christianity was first preached in Europe, the Western Aryans were polytheists, as the Eastern Aryans are at present. Popular Hinduism claims 33 crores of gods and goddesses—more than one for every man, woman and child in the country. In Athens, it was said to be easier to find a god than a man. As a Hindu adulterer might quote a divine precedent, so a European polytheist might adduce the example of the highest of the gods.

When Paul, the great apostle of Christianity, first went to Rome, he was told that the sect to which he belonged was "everywhere spoken against." The whole force of the Roman Empire, then the greatest in the world, was exerted to crush the movement. Paul himself was put to death by Nero, and persecution followed persecution. All was in vain. "The blood of the martyrs was the seed of the Church."

Julian, the last heathen Emperor, while he dismissed Christians from the public service and forbade them even to act as teachers, directed his chief efforts to rehabilitate the old polytheism. Its symbols and fables were spiritualised or explained away. The attempt of Julian is interesting, as it represents a phase of the religious history of India now passing before our eyes. Sir Arthur Lyall says in his *Asiatic Studies* :—

"It is not easy to conceive any more interesting subject for historical speculation than the probable effect upon India, and consequently upon the civilisation of all Asia, of the English dominion; for though it would be most presumptuous to attempt any prediction as to the nature or bent of India's religious future, yet we may look forward to a wide and rapid transformation in two or three generations, if England's rule only be as durable as it has every appearance of being. It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a netfull 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 deities. Their primitive forms will fade and disappear silently, as witchcraft vanished from Europe, and as all such delusions become gradually extinguished." pp. 299, 300.

An effort is now being made to prevent the "old gods of Hinduism" from dying in the "new elements of intellectual light and air." The leading Bengali novelist is trying to do this even in the case of Krishna. There are "New Hinduisms" as well as a "New India."

Other historical parallels might be mentioned. The Roman

Empire afforded great facilities for the spread of Christianity. A single government prevented national wars, which would have rendered impossible the free and frequent passage of Missionaries from one country to another. The Roman highways were travelled by preachers of the Gospel. The Greek language was more or less known to all the countries washed by the Mediterranean. The cosmopolitan feeling, from the great extent of the Roman Empire, was some preparation for the universal spiritual kingdom which was sought to be established.

India is thus being similarly prepared for the spread of Christianity. Formerly the country was divided into numerous states, frequently at war with one another, preventing free communication. Now all can travel without hindrance from the Himalayas to Cape Comorin. Roads, railways and steam vessels, afford facilities for moving about, never possessed before. The English language is tending powerfully to weld together educated men of different nationalities. Instead of the various races regarding each other, with mutual jealousy, ideas of the "brotherhood of man" are gradually being diffused, hastening on the time when all shall be one body in Christ.

Hindus, in the search after religious truth, will naturally first turn to the Vedas, and it is very desirable that they should have some acquaintance with them. Max Müller's opinion of them has been quoted at page 10.

The religion of the Vedas is a worship of the powers and forces of nature, with some beautiful poetic fancies. The number of divinities is repeatedly said to be thrice-eleven. Their relationship is not settled. The god who, in one hymn, is the father, is in another the son; the same goddess is sometimes the mother, sometimes the wife. Almost every god becomes supreme in turn.

More hymns are addressed to Agni, Fire, than to any other deity. Indra comes next. He is so fond of the intoxicating soma juice that "his inebriety is most intense." Another characteristic is that "he dances with delight in battle."

Ghee, curdled milk, rice cakes, and the soma juice were presented. The *Ashvamedha* was the most celebrated sacrifice. The Aryans sacrificed, besides, to Indra and Agni bulls, buffaloes, cows, and rams. In one passage Púshan has a hundred buffaloes roasted for Indra, for whom Agni again roasts as many as three hundred. Rig Veda, v. 27, 5; x. 86, 14. Cows were slaughtered at nuptial ceremonies. Rig Veda, x. 85, 18.*

Buddhism led to the cessation of sacrifices. The edict of the Buddhist Asoka against taking animal life is still preserved in

some of the rock inscriptions of India. Brahmans try to explain away the sacrifices mentioned in the Vedas by the fiction that the animals were restored to life or went to heaven.

There are here and there beautiful passages in the Rig-Veda, like the address to Varuna so often quoted; but the majority of the thousand hymns consist of endless repetitions and the same images, applied first to one and then to another of the objects of adoration. In many of them, says Barth, "all that is said to the gods amounts to this, 'Here is butter; give us cows.'"

The Vedas are not monotheistic. Intelligent men cannot go back to the gods of the Vedas, to Indra, Agni, Surya, &c. They cannot offer the prayers of the Vedas. They need something more than cows and horses, health and wealth, the destruction of public and domestic enemies. They cannot make the offerings of the Vedas; they cannot present the soma juice, sacrifice buffaloes, bullocks, cows and sheep; they cannot perform the *Ashvamedha*. They must go elsewhere for a religion which will satisfy the wants of their soul.

The Arya Samaj has been established in North India and the Punjab with the express object of restoring the faith and practice of Hindus to the Vedic system. It is curious that it should have rejected sacrifice, the chief doctrine of the Vedas, and accepted transmigration, of which Max Müller says the Vedas do not contain a "trace." A single quotation will show the importance attached to sacrifice in the Vedas. The Rig Veda, i. 164, 35, says, "Sacrifice is the navel of the world." The doctrines of the Arya Samaj are properly Buddhistic. It has often been said that if the Vedic Aryans were to reappear and act before their descendants, their former life, they would be regarded with horror as a most impure and irreligious people. They ate even the flesh of cows!

It is scarcely necessary to notice the *advaita* doctrine. Probably no reader of these pages aspires to use the blasphemous expression, *Aham Brahma*, I am God.

Some account may be given of the *Bhagavad Gita*, considered the "highest flight of philosophical Hinduism." The style is elegant and flowing; it abounds in subtle distinctions and ingenious paradoxes; here and there noble sentiments are to be found expressed in beautiful language. But the question we have to decide is, whether the claim for the inspiration of the *Gita* is warranted by the essential characteristics of its teaching? The bulk of this episode of the *Mahābhārata* consists of lectures supposed to have been delivered to Arjuna by Krishna before the commencement of the battle.

Arjuna saw in both armies "fathers and grandfathers, preceptors, maternal uncles, brothers, sons, grandsons, companions,

brothers-in-law, as well as friends." "These," said he, "I do not wish to kill, though they kill me, even for the sake of sovereignty over the three worlds, how much less then for this earth alone!"*

The scruples of Arjuna must commend themselves to every right-minded person; but the divine Krishna says, "Cast off this base weakness of heart. You need not feel any reluctance to kill your relations, for they cannot really die. The soul can neither kill nor be killed. It knows neither pain nor death, every thing that is born dies, and every thing that dies is born again. The wise therefore do not grieve about either the dead or the living, nor do they allow themselves to be disturbed by anything that comes to pass." Is this teaching in accordance with our moral intuitions, and fitted to promote the good of mankind? Suppose this doctrine to be acted upon in the concerns of daily life.

A man accused of murder neither denies his guilt nor pleads that he committed the act in self-defence; but addresses the court in the language of Krishna: "It is needless," he says, "to trouble yourself about the inquiry any further, for it is impossible that any murder can have taken place. The soul can neither kill, nor be killed. It is eternal and indestructible. When driven from one body it passes into another. Death is inevitable, and another birth is equally inevitable." Would the judges regard this defence as conclusive? The criminal might borrow from the *Gita* as many sounding nothings as he liked, but the moral sense of the community would continue to regard his murder as a crime.

Caste receives divine sanction, and Arjuna is told that there is nothing better for a Kshatriya than to fight.

According to the *Gita*, God is the soul of the world; its material cause, as well as its efficient cause. The world is his body, formed by himself out of himself. Every thing that exists is a portion of God, and every action that is performed is an action of God.

Next to its doctrine concerning God, the most distinguishing principle taught in the *Gita* is the supreme importance of quietism. To the wise man, according to the *Gita*, pleasure and pain, gain and loss, victory and defeat, are the same. He is of the same mind to the good and to the bad. He is free from desire and aversion, hope and fear, unconcerned about the issue of his actions.

To attain this exalted state, protracted bodily stillness is necessary, fixity of look, the repetition of certain formulæ, meditations on the unfathomable mysteries contained in *om*, suppression of the breath, and at last meditation without an object at all. "Conscientiously observed," says Barth, "they can only issue in folly and idiocy."

What has this philosophy done for India, the land of its birth? Has it promoted popular education, civilization and good government? Has it inspired the people with generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of re-marriage? Has it repressed vice and encouraged virtue? Is it this which has kindled among the inhabitants of India the spirit of improvement and enterprise which is now apparent? 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 *Gita*, it has been thinking itself out of its wits.*

The following remarks by Bishop Caldwell contain much truth:—

"Practically it matters very little in general what theosophy or philosophy 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 in life is concerned, he is content, except in a small number of exceptional cases, to adhere with scrupulous care to the traditional 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."

"Hence, if we wish to form an accurate estimate of Hinduism as a religion, we must found our judgment not merely on the statements contained in the sacred books—still less on the teaching of the better portion of these books alone—but mainly on the forms in which it manifests itself in daily life amongst the masses and the tone of mind and style of character it produces. We must judge it by its fruits. 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 dreaminess, 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."

A few of the varied forms of "freethought," now offered for acceptance in India, may be briefly noticed.

Atheism.—In the English language, *God* means "the Supreme intelligent Being." Mere force or any unconscious power cannot be called God. Not long ago, a well-known Native gentleman in Madras asked whether the religion professed by Colonel Olcott and Madame Blavatsky acknowledged "the existence of one eternal first cause of the universe which is cognizant of its own existence?" The President-Founder declined to reply,† but his opinions may be

* The remarks on the *Bhagavad Gita* are chiefly abridged from Bishop Caldwell.

† *The Theosophist*, Dec. 1885, p. 207.

gathered from other sources. A Catechism which he compiled for his co-religionists in Ceylon, says :—

"A personal god Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." No. 112.

The Theosophist says in a note, marked "ED." "Buddha rejected the very idea of a God, whether *personal* or *impersonal*."* In reviewing *The Theosophical Society*, by the Rev. A. Theophilus, the confession is made: "Now we desire the reader to properly understand that personally we do not at all deny the charge of atheism, the word being used in an orthodox theistic sense." (Sept. 1882.)

Elsewhere it is said that Madame Blavatsky believes "in an impersonal divine Principle for ever unknowable except in its identification with, and manifestation within, its highest tabernacle on this earth—namely man."† Another lucid explanation is: "The Founders maintain that they *do* believe in the very Divine PRINCIPLE taught in the Vedas; in that *Principle* which is 'neither entity nor non-entity,' but an ABSTRACT ENTITY, which is *no* entity, liable to be described by either words or attributes."‡ This is virtual atheism.

The "freethought" lectures of Ingersoll have some circulation in India. The utter levity with which he treats the most serious questions shows that he is a most unsafe guide. Robert Buchanan, a well known English writer, says of him: "Ingersoll enters the temples of religion with his bat on one side, a cigar in his mouth, and a jest upon his lips...He is the boy in the gallery, cracking nuts and making precocious comments during the performance of the tragedy of life; blind to the splendor of the scenery, deaf to the beauty of the dialogue, indifferent to the pathetic or tragic solicitations of the players;... everything is leather-and-prunella except the performance of Harlequin."

Ingersoll himself acknowledges that "for thousands of years the world has been asking that question, 'what shall we do to be saved?'" In the report of his lecture on this subject, there are 27 notes of "laughter," "loud laughter," and "roars of laughter." "Clowns and mockers," says Dr. Parker, "are never consulted on great occasions; and for myself I must decline the aid of any man who answers the gravest questions of my heart with gibes and sneers, with puns and quirks."

Two or three "freethought" journals have been commenced by Natives in India; but it is satisfactory that all have had to give them up from want of support. The only paper of the kind at present published is edited by an English secularist.

* Supplement to *The Theosophist*, May 1882.

† *Ibid.*, October, 1883. ‡ *Ibid.*, June 1882.

The irreverence and scurrility which pervade "freethought" journals render them of no weight among educated men.

The most pernicious literature which finds its way to India is that which, in the pretended name of science, combines freethought and free love. Marriage is denounced on account of its "innumerable evils and injustices;" prostitution is defended; self-denial with regard to the appetites and passions "so far from being at all times a virtue, is quite as often a vice." It is to be regretted that books of this class are read by young men in the three Presidencies. All lovers of their country, whatever may be their creed, should unite for their suppression. Low immoral novels should also be discouraged.

Agnosticism.—Foster has shown that to deny the existence of God, requires the assertor to be at once omnipresent and omniscient. Unbelievers, of intelligence, now profess only *agnosticism*. This word (from *a*, without, and *gnōsis*, knowledge) implies with some that no proof has been hitherto adduced sufficient to warrant their belief in the existence of God. *Practically*, they are atheists. They live as if there was no God, and *didn't care* whether there was one or not. Generally, however, agnosticism denotes the belief that God is *unknowable*, and therefore we need not trouble ourselves about Him.

It is admitted that God is *Unknowable* to us in His *Essence*, or the nature of His being. Our own essence is incomprehensible even to ourselves. But God is *knowable*, to some extent, in His *character*, and our *duty to Him*.

The sovereign of a mighty empire, pre-eminent for wisdom, may have a child two years old. Though the child is incapable of understanding his father's government, he can know him, love him, and obey him as far as his faculties permit. So may we with God.

As has been well remarked, "The real contention of the agnostics, however it may be disguised, is that *any* knowledge of God is impossible, and that there is nothing in heaven or earth unknown to their philosophy." They think that no one can acquire any knowledge which they do not possess. And not only so. They practically claim to have measured the power of the *Unknowable*. Even savages may communicate with each other, but according to the agnostics, the Unknowable cannot reveal His will to man. Herbert Spencer says, "The existence of a first cause of the universe is a necessity of thought."

Positivism.—Comte, the founder of this system, has so few followers in India, that it is unnecessary to enter into details. He sets up Collective Humanity in the place of God. Substantially it is *Aham Brahma, I am God*, in a new form. No wonder that a pessimistic tone pervades *New India*, a book by one of Comte's disciples. "A world without God is a world without hope."

The Oldest Aryan Religion.—Max Müller says:—

"Thousands of years ago, before Greek was Greek, and Sanskrit was Sanskrit, the ancestors of the Aryan races dwelt together in the high lands of Central Asia, speaking one common language.

"The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-words of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There was a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races.

"The Aryans were then no longer dwellers in tents, but builders of permanent houses. As the name for king is the same in Sanskrit, Latin, Teutonic, and Celtic, we know that kingly government was established and recognised by the Aryans at the prehistoric period. They also worshipped an unseen Being, under the self-same name."

"If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line :

• Sanskrit DYAUSH-PITAR = Greek ZETΣ HATHP (ZEUS PATER) = Latin JUPITER = Old Norse TYR.

"Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—a name which meant Heaven-Father.

"If we wish to realise to its fullest extent the unbroken continuity in the language, in the thoughts and words of the principal Aryan nations, let us look at the accents in the following list:—

	Sanskrit.	Greek.
<i>Nom.</i>	Dyaús.	Zeús
<i>Gen.</i>	Divás.	Διός
<i>Loc.</i>	Diví.	Διί
<i>Acc.</i>	Dívam.	Δία
<i>Voc.</i>	Dyañs.	Zeū

"Here we see that at the time when the Greeks had become such thorough Greeks that they hardly knew of the existence of India, the people at Athens laid the accent in the oblique cases of Zeus on exactly the same syllable on which the Brahmans laid it at Benares, with this difference only, that the Brahmans knew the reason why, while the Athenians did not."†

"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 midst of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

"Thousands of years have passed 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 what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and finite, they can but do what their old fathers did when gazing up 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 selfsame 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.'"

In *Ertrpe*, as in India, the original Aryan monotheism was succeeded by polytheism. The first Christian Missionary to Europe was an Asiatic, named Paul. The following is an extract from his first address to the Athenians, then the most civilised people in the world:—

"As I passed by, and beheld your devotions, I found an altar with this inscription TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us: for in Him we live and move, and have our being; as certain also of your own poets have said, for we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."†

The following are some of the truths taught by Paul in the above address:

1. The existence of a great Creator and Lord of all, who dwells not in temples made with hands.
2. The Fatherhood of God and the Brotherhood of man.
3. The disapproval of image worship.
4. The duty of repentance.

After a struggle which lasted for several centuries and during which hundreds of thousands of Christian converts gave up their

* *Science of Religion*, pp. 172, 173. † *Acts xvii*, 23-30.

lives rather than conform to idolatry, the polytheism of ancient Europe was completely vanquished. "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 Thor or Wodin."

The Worship of the Heaven-Father in India.—Ancient monotheism was at an early period exchanged for dualism. *Prithivi*, the earth, is associated in the Vedas with Dyaus Pitar. The gods were afterwards increased to thrice-eleven, multiplied in the Puranas to 33 crores.

The religion which is now commended to the people of India is the oldest Aryan creed—the worship of the great Heaven-Father.

In one of the hymns of the Rig Veda, the question is asked, "Who is the God we ought to worship?"

"Immortal EAST! dear land of glorious days,

Lo! here the 'UNKNOWN God' of thy unconscious praise."

The God we ought to worship is our Father in heaven, the true Dyaus Pitar.

It is our duty to worship God. He has every claim upon us. "His breath woke us first into existence. Whatever powers of body or of mind we possess, all are His and of Him. Nothing pertaining to us can we properly call our own. From the first moment of existence to the last, we exercise no faculty of thought or feeling or action, which He has not given us, and which he does not rightly claim as belonging to Himself. The very power to disobey is a power which He has Himself conferred."

The nature of God's requirements is a further argument for obedience. His commands are not arbitrary, but "holy, just, and good." He enjoins only that which is best for ourselves; He forbids only that which it is our highest wisdom to shun. Our duty and our happiness coincide.

The worship of any other than Himself is forbidden. This is with respect to the government of God what rebellion is with respect to civil government. A rightful king claims the obedience of his subjects, and an attempt to set up another in his place is counted treason and is punished with death.

God forbids us to worship Him under the form of images. Anything of the kind is degrading to Him. "To whom will ye liken me or shall I be equal? saith the Holy One."

The excuse that women and ignorant people require images to assist them in worshipping God is groundless. A loving child does not require an image to make him remember his father, even when he is far distant.

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 educated Hindu taking part in idolatrous ceremonies violates his conscience, is guilty of rebellion against God's authority, and is aiding to prolong the reign of superstition.

Some say that they worship the one true God under the name of Vishnu or Siva. In speaking we are bound to use words in their ordinary sense. It is well-known what Hindus understand by Vishnu or Siva, and to mean something entirely different is fraud. The God of truth is not to be worshipped by hypocrisy. A man is not to deny God by *appearing* a Hindu, when he believes Hinduism to be false.

Philosophers among the ancient Greeks and Romans condemned polytheism, but they outwardly conformed to the national creed. The people remained as zealous idolaters as ever. The early Christians separated themselves entirely; and soon the idol temples were deserted. Reformation is impossible if all adhere to old customs.

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.

It is vain to boast of the pretended civilization of a country with 33 crores of gods and goddesses. All that can be truly said of its people is that they rank higher than the fetish worshippers of Africa.

The primeval Aryan creed, the Sadharana Brahma Samaj, and Christianity all teach the Fatherhood of God. The disciples of Jesus Christ, according to His command, address God as "Our Father in heaven."

A remark or two may be offered with regard to the "New Dispensation," or "New Hinduism," of the late Babu Keshub Chander Sen.

He began with simple Theism, learned from Theodore Parker, E. W. Newman and the Bible. He ended with a system, a part of whose "Song" is the following :—

"Chanting the name of Hari, the saints dance.

"Moses dances, Jesus dances, with hands uplifted, inebriated with love; and the great *rishi* Narad dances, playing on the lyre.

"The great *yogi* Mahadeo dances in joy; with whom dances John with his disciples.

"Nanak, Prahlad, and Nityanand all dance; and in their midst are Paul and Mahomed." *Sunday Mirror*, March 7th, 1880.

While a young man, he scouted "book-revelations." In his address in 1879, "Am I a Prophet?" while denying it in words, he virtually claimed a kind of direct inspiration. The same year he issued a proclamation from "India's Mother," declaring "from heaven" that the Brahma Samaj was her Church.

The Bible refers to persons who "are prophets of the deceit of their own heart." Keshab himself makes the confession in his "Prayers :—" "I have strangely got into the habit, O my God; of crediting Thee with all my plans and ideas." (p. 51). An overwrought brain and a wasting disease, which ultimately carried him off, probably account in part at least for the "eccentricities" which marked his later years.

Keshab Chander Sen made much of the differences among Christians, but by the irony of fate no religious society has perhaps suffered so much from disputes among its members as the "New Dispensation," in spite of its "Apostolical Durbar."

Few intelligent thoughtful Hindus are likely to accept the mongrel system of the "New Dispensation." Their choice must lie between the simple Theism of the Sadharana Brahma Samaj and Christianity.

The Pardon of Sin.—The Brahma Samaj and Christianity differ greatly with regard to this important point. The most momentous inquiry that can agitate the human breast is, How can I, a consciously guilty, sin-polluted being, be delivered from this load of evil, obtain forgiveness, and be restored to the Divine favour?

The doctrine of the Brahma Samaj is as follows :—

"ATONEMENT.

"Every sinner must suffer the consequences of his own sins, sooner or later, in this world or in the next; for the moral law is unchangeable and God's justice is irreversible. His mercy also must have its way. As the just King He visits the soul with adequate agonies, and when the sinner, after being thus chastised, mournfully prays, He, as the merciful Father, delivers and accepts him and becomes reconciled to him. Such reconciliation is the only true atonement." *Principles*, p. 7.

"The ordinary Hindu," says Williams, "wholly rejects the

notion of trusting to anything for salvation but his own self-righteousness." It is true that God is acknowledged to be merciful, but He only shows mercy to those who deserve it by their actions. Practically this is the doctrine of Brahminism, as it is of every non-Christian religion. Proud man wishes salvation by works. "What must I do to be saved?" is his question. The doctrine of salvation by grace is so repulsive to the natural heart, that it is not accepted till it is seen to be the only means of escape.

According to Brahminism, as a man is to merit heaven by his own good works, so is he to endure "adequate agonies" on account of his sins.

What are "adequate agonies"? Most men have no deep sense of sin. Hindus are especially apt to fall into this error. Their own gods are sometimes said to commit sin *in sport*. Its guilt, it is supposed, may be washed away by bathing in the Ganges. Notorious profligates have been known to comfort themselves in their last moments with the thought that they had only been guilty of a few frailties, which God in His mercy would overlook. So common is this that the Bible says of the wicked "There are no bands in their death,"—they die unconcerned about the future. But the case is very different with men whose conscience has not been seared by a long course of transgression, but is tender.

What is *sin*? God claims to be supreme over the world which He has Himself created; it is essential to the welfare of the universe that He should be supreme. Every sin is a defiance of His authority, a declaration on the part of the sinner, that he will not have God to reign over him. "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 that evil, multiplied a thousand and a thousand times, there is in sin."

Suppose a man committed theft, the value of the article stolen has not simply to be considered. The evil is that if theft did not involve a penalty, no man's property would be safe. It is the same with sin. A single violation of God's law with impunity, would tend to spread rebellion through the universe.

Brahminism might suffice if we had never *sinned*. In his last moments a Brahminist may well take up the exclamation of a dying heathen philosopher, "In great alarm, I depart."

There is also another very grave consideration. The effect of punishment is usually different from that attributed to it by Brahminism. Dr. Norman Macleod says:—

"Men attach, perhaps, some omnipotent power to mere suffering, and imagine that if hatred to sin and love to God are all that is needed, then a short experience of the terrific consequences of a godless past must ensure a godly future. Why do they think so? This is not the effect

which mere punishment generally produces on human character. Its tendency is not to soften, but to harden the heart,—to fill it not with love, but with enmity."

Vedic Hinduism is nearer Christianity, as far as atonement is concerned, than Brahminism. Christianity teaches that man was created holy and happy. The Krita Yuga, the age of truth, is a tradition to the same effect. The fall of man is also virtually recognized in the Kali Yuga. "The deep sense of this fact," writes Coleridge, "and the doctrines grounded on obscure traditions of the promised remedy, are seen struggling, and now gleaming, now flashing, through the mist of pantheism, and producing the incongruities and gross contradictions of the Brahman mythology."

"No thoughtful student of the past records of man," says Trench, "can refuse to acknowledge that through all its history there has run the hope of a redemption from the evil which oppresses it; and as little can deny that this hope has continually attached itself to some single man. The help that is coming to the world, it has seen incorporated in a person. The generations of men, weak and helpless in themselves, have evermore been looking after ONE in whom they may find all they look for vainly in themselves and in those around them."

The Hindu ideas with regard to incarnations, though defective in many respects, recognise, says Hardwick, the idea of God descending to the level of the fallen creature and becoming man to lighten the burden of pain and misery under which the universe is groaning. They show a struggling to become conscious of the personality of God, and a panting for complete communion with Him.

In the early ages of the world, people were very much like children. It is not known when writing was invented, but even for many centuries after books were in existence, very few could read. Teaching through something that could be seen was therefore necessary.

The feeling is universal that man is a sinner, and that sin deserves punishment. Hence sacrifices have existed during all ages, and among all nations. The idea that pervades sacrifice is *substitution*. The offerer sometimes laid his hand on the head of the victim, saying, "I give thee this life instead of mine." He acknowledged his guilt; but hoped that God would accept the sacrifice in his stead.

Sacrifices prevailed largely among the old Aryans. "The most prominent feature of the Vedic religion," says the Rev. K. S. Macdonald, "is its sacrifices. Scarcely a hymn is found in which sacrifice is not alluded to. The very first verse of the very first hymn runs; 'I glorify Agni, the *purohit* of the sacrifice.'" Another hymn says, "Do thou lead us safe through all sins by the way of

sacrifice." The *Tandya Maha Brahmana* of the *Sama Veda* says of sacrifice, "Whatever sins we have committed, knowing or unknowing, thou art the annulment thereof. Thou art the annulment of sin—of sin." The same *Brahmana* contains the remarkable statement that "Prajapati, the Lord of creatures, offered himself a sacrifice for the benefit of the *devas*."

Sacrifices were appointed to show that sorrow for sin is not enough; that "without shedding of blood there is no remission." But animal sacrifices were only like a shadow of the great sacrifice that was to be offered, and their chief object was to keep it in remembrance. After the death of the Divine Incarnation, they were to cease.

God, as Governor of the universe, cannot pardon the sinner without satisfaction to the Divine law. In His great love to men, He, as it were, proposed that His only Son should become their substitute, and suffer in their stead.

As it was man who had sinned, it was necessary that the Son of God should take upon Him human nature. At the appointed time He became incarnate. He lived on earth for thirty-three years, a period of time equalling the average duration of a human life. He endured all the sorrows which afflict humanity, and so completely accomplished the work He had undertaken, that on the cross He could say, "It is finished."

The Bible describes Jesus Christ as our Representative. It tells us that "He bore our sins in His own body on the tree;" that "the Lord laid on Him the iniquity of us all;" that He "redeemed us from the curse, being made a curse for us." Jesus is one; we are millions: but His Divine nature gave an infinite value to His sacrifice. A single diamond, like the *Koh-i-nur*, is worth more than crores of ordinary pebbles. God can now pardon the sinner who comes to Him, seeking forgiveness on account of his surety.

By sin man had become separated from God, and he fled from His presence. Through the death of Christ, the barrier to reconciliation is removed; God and man may be at one again. Hence the expiatory work of Christ is called the *Atonement*.

A very erroneous impression prevails among some Hindus. They think that Christianity represents the Father 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 it unjust, that the innocent should suffer instead of the guilty. Newman Hall thus answers this objection:—

"It would indeed be most unrighteous in any earthly ruler, were he to seize an innocent person, and make him suffer the sentence of the law, while the culprit himself was allowed to escape. Supposing, however,

the purposes of law were equally accomplished, by an innocent person voluntarily submitting to death on behalf of a large multitude of offenders who must otherwise have died, there would be no departure from justice; neither would any alarm be caused to the innocent, by the expectation of being themselves compelled to suffer for the guilty. But if, by such voluntary transference of suffering, those offenders were also reclaimed and made good citizens,—and if moreover he who became their substitute, were restored to life, and as the result of his mediation, were raised to higher honour than before, not only justice would be satisfied, but benevolence would rejoice. So with the sacrifice of Christ. He the righteous, suffered; that we, the unrighteous, might escape. But the act was voluntary. The suffering of Christ was brief, while His triumph is everlasting.”

The ends of justice are satisfied by the Atonement of Christ. While sin is pardoned, it is shown to be an infinite evil. If God spared not His own Son, when He stood in the room of the guilty, He will not spare sinners when they stand on their own footing.

A Christian humbly acknowledges before God his numberless sins and their aggravated character. He offers no excuse; he pleads no merits of his own. He acknowledges that he deserves to suffer; but he does not hope for forgiveness after enduring “adequate agonies” of his own. He takes refuge in the Divine Saviour, and trusts in Him alone for pardon and salvation.

Boasting is thus entirely excluded, and the spirit of humility is fostered. Love is another feeling awakened. If a person whom we disliked saved our life at the risk of his own, would not the alienation be removed, and gratitude kindled? So it is with the believer in Christ. Formerly he regarded God as an enemy to be feared; now he looks upon Him as his greatest Benefactor. Every thing else will follow in the train of love. There will be unfeigned sorrow for past offences, and an earnest desire to avoid in future every thing displeasing to God.

Some may object that free salvation through Christ will tempt men to sin: they consider punishments and rewards necessary to secure obedience. But true love is the strongest of all motives. A mother watches over her child with far greater care than a slave who fears the lash or a hireling who looks to his pay.

The believer, however, is not left to himself. Jesus Christ uses the illustration “I am the vine, ye are the branches.” Through faith we are united to Christ, like a branch ingrafted upon a tree. We share in His life, and become animated by His spirit.

The absolute necessity of faith may be easily understood. Unless we believe that Jesus is able to save us, we will not go to Him.

Holiness.—The *Indian Mirror*, some years ago, had the following remarks:—

“O limed soul that struggling to be free
Art more engaged!”

"In these words, Shakespeare, ever true to nature, faithfully depicts the condition of the sinner's soul struggling to be delivered from vicious habits. Are we not all conscious of that state of mind in which the more we try to cut through the fetters of sin, the more inextricably are we enchained?"

Man requires more than mere pardon of sin. If a king were to remit the sentences of the criminals in a jail, all the thieves, robbers, murderers, and malefactors of every kind, would be let loose. Would the people, however, be willing to allow them to enter their houses, and mix with them freely? Suppose that the doors, not of our prisons, but of hell itself, were thrown open—which shall never be—but suppose they were, would the gates of heaven open to receive its inmates? No. Over them these words stand inscribed, "There entereth nothing here to hurt or to defile." From their company every spirit of the just would shrink with holy horror. If so, it is plain that it is not enough to be pardoned, to be justified. We require also to be purified from sin.

The need of sanctification has been admitted by thoughtful men in all ages; but the standard aimed at has often been imperfect, and the means employed insufficient. Most people are satisfied if their conduct is free from crime, and they are honest and benevolent. Others attach importance to religious observances. But all this is not enough. The outside of the sepulchre may be whited, while it is still full within of all uncleanness.

Christianity places before men the loftiest standard of holiness, "Be ye perfect even as your Father which is in heaven is perfect." Union with Christ is the channel by which it is to be attained. The agent is the Holy Spirit. The Trinity gloriously unite in man's redemption. The special work of the Holy Spirit is to sanctify us, and fit us for heaven. It is true that various means are prescribed; but it is He who gives efficacy to them all.

Of all petitions, the most earnest should be for the gift of the Holy Spirit. Every other blessing follows in its train. The following words may express the feeling which should be cherished:

"More of Thy presence, Lord, impart;
More of Thine image let me bear;
Erect Thy throne within my heart,
And reign without a rival there."

The Trinity.—A few remarks may be offered on this doctrine of Christianity, which is often misunderstood.

The Bible most emphatically asserts the Divine Unity. "Hear, O Israel: the Lord our God is one Lord;" "The Lord is God, and there is none else;" "God is one." At the same time, we learn from the Scriptures, that, in the Godhead, there are three Persons of equal eternity, power, and majesty, called Father, Son, and Holy

Ghost. This union of three in one is called the *Trinity*, though the term itself does not occur in the Bible.

There may seem to be a contradiction in saying that God is one and yet three. It may be asked, how can one be three and three one? This objection might be valid if the terms were understood in the same sense in each case. But an illustration will show that a living being may be one in one sense and three in another. Man is a unit, yet he consists of body, soul, and spirit. While the comparison is by no means parallel, and can, in no degree, assist us in comprehending the Trinity, it shows that it does not involve any contradiction.

Again, it should be understood that when Jesus Christ is called the Son of God, the meaning is not that He is a Son born in the ordinary way. The supposition were blasphemy. "It must be evident," says Archdeacon Pratt, "that the language is figurative, and that that part only of the figure is used (as is always the case in using emblems) which is suitable to the occasion."

Dr. Jardine has the following remarks on this subject :

"Christ, before He left His disciples, commissioned them to 'Go into all the world and preach the gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,' thus apparently implying that the Divine nature from which men were to draw their spiritual life and nourishment is three-fold. And accordingly the Christian Church has from the beginning ascribed divine honours and a divine name equally to Father, Son, and Holy Ghost.

"But we are sure that nothing merely human can offer an adequate or complete analogy to the divine; and consequently when we are told that there are a Father, and a Son, and a Holy Spirit who from all eternity have been together, and have exercised special functions in the creation, preservation, and salvation of the material and moral universe, we are to think, not that we know the absolute and complete truth, but that the truth has been presented to us in such a form that we can understand as much of it as is needful for us at present.... However, enough has been revealed regarding the wonderful love of the Divine Being, and the ways of His working in the universe, and especially the great work of the Son and Spirit in effecting human salvation, to inspire us with confidence in the Saviour and fill our minds with wonder, love and praise."*

Prospects of Christianity.—Infidels seek to give educated Hindus the impression that Christianity is doomed to perish like Hinduism. Christians have long been accustomed to hear such predictions. In the seventeenth century Voltaire was the cleverest man in Europe. He boasted that it had taken twelve men to set up Christianity, but he would show that a single man was enough to overthrow it. He ventured, too, on a prophecy. He said that in a hundred years the Bible would be a forgotten book. Colong

Olcott, before he came to India, wrote out that Madame Blavatsky was to "tear Christianity to tatters." So far from Christianity being in a dying condition, it was never more vigorous than at present. The increasing number of missionaries in India from nearly every country in Europe, from the United States and Canada, is a visible proof of this. Instead of the Bible being a forgotten book, in 1884 the British and Foreign Bible Society issued in whole or in part upwards of four million copies. A revised translation of the English Bible was lately printed. The copies prepared by the Oxford University Press alone, if piled flat one upon another, would make a column more than fourteen miles high and every one of them was sold. Madame Blavatsky has only "torn to tatters" her own reputation.

"Never did infidelity," says Rogers, "choose a more luckless moment for uttering its prediction, that poor Christianity is about to die; never was there a moment when its disciples could more confidently repeat the invocation of the sublimest genius that ever consecrated itself to sacred song, when, celebrating the events of his time, he (Milton) 'snatched up an unguarished present of thank offering' before he took his 'harp, and sang his elaborate song to generations:' 'Come forth, from thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of thy imperial majesty; take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed!'"

At the banquet given by the National Liberal Club in London, in honour of Lord Ripon, Mr. Bright, the well-known friend of India, gave expression to the following views:—

"Well, if the English language is being spoken so widely over India; if the English literature is being read and studied; if the science of this country and of western nations becomes the science of the people of India, what must be the result? Before that force there must fall certain things. There must fall the system of caste, and there must fall the system of a debasing idolatry. These things cannot stand against the literature which is now being freely read and studied by multitudes of the most intelligent people of India."

Milton says, "Let Truth and Falsehood grapple; who ever knew Truth put to the worst in free and open encounter."

It is a pseudo-patriotism which rejects Christianity under the pretence that it is not Indian. The greatest Dravidian poet says, "The disease that is born with us kills us; the medicine which is found on some far-off mountain cures our natal disease."

The foregoing remarks on the subject of religion are necessarily brief. The reader is urged to give it his most earnest consideration. It is of infinitely greater importance than politics or any question of social reform. These concerns only our brief life here; religion has to do with eternity.

The Search after Religious Truth.—All truth is valuable in its place; but right belief is of importance in proportion to the great-

ness of the object to which it relates. Of all truth, religious truth is, therefore, of the utmost consequence. Some remarks may be made as to the best means of arriving at it.

Frame of Mind Necessary.—All moral truth requires as a condition of its acceptance a moral state in a measure at least sympathetic with it. You can compel the assent of every one, who has sufficient intelligence, to any one of Euclid's propositions. But you cannot so show the beauty of charity to the miser, or the superiority of virtue to sensual indulgence to one who lives only to gratify lust. Where moral truth is presented, the mind must be at least willing to hear, to reflect seriously, to consider candidly what arguments may be brought; it must not be committed against a conclusion, but be willing to receive that which is supported by reason. "Atheism," says Plato, "is a disease of the soul before it becomes an error of the understanding." The deepest objections to Christianity arise from the pride and self-righteousness, the lust and worldliness of human nature, even where the intellect and conscience may be so far subdued.

Evidence to be Expected.—Mathematical demonstration is confined to a limited class of subjects. In the practical affairs of life no man looks for it. Still less can it be expected in the invisible things of God.

The late Lord Hobart remarks, "In numerous instances Truth is only to be attained by comparing and balancing the considerations appertaining to different sides." Butler shows in his *Analogy of Religion* that "to us probability is the very guide of life." The farmer sows with the probability only that he will reap. The scholar toils with the probability, often a slender one, that his days will be prolonged, and success crown his labours in subsequent life. We are under obligation to use the best light we have, even though that should be dim and unsatisfactory in some respects. "Now we see through a glass darkly."

Atheists bring forward objections against the existence of God; theists consider that the counterbalancing arguments have much greater weight. It is the same with Christianity. There is nothing deep without mystery. Sir William Hamilton remarks, "No difficulty emerges in Theology which had not previously emerged in Philosophy."

J. S. Mill says, "The Christian religion is open to no objections, either moral or intellectual, which do not apply at least equally to the common theory of Deism."

The advocates of freethought circulate among Hindus tracts on alleged contradictions of the Bible. They may be new to those to whom they are presented; but, with few exceptions, they are the same as were urged by the opponents of Christianity as early as the second century. Cowper says.

"The infidel has shot his bolts away,
 Till his exhausted quiver yielding none,
 He gleams the blunted shafts that have recoiled,
 And aims them at the shield of Truth again."

Earnestness.—Some men are wholly indifferent to religion. The folly of such conduct is thus shown by Pascal, a distinguished French writer:—

"I know not who has sent me into the world, nor what the world is, nor what I myself am. All that I know is that I must soon die, but what I know least of all is this death which I cannot escape.

"As I know not whence I come, so neither know I whither I go. I only know that, on leaving this world, I fall for ever into nothingness, or into the hands of an angry God, without knowing whether of these two conditions is to be my lot for eternity. Behold my state, full of misery, of weakness, of darkness! And from all this I conclude that I am to pass all the days of my life without caring to inquire what is to befall me. Perhaps, I might find some enlightenment in my doubts, but I will not take the trouble, or lift my foot to seek it."

There are some men who, although not quite indifferent to religion, show no earnest spirit of inquiry, and are content to remain perpetual doubters.

Suppose you saw a farmer sitting quietly in his house with folded hands, in the midst of seed-time. You ask him why he is not busy in his fields. The reply is, that he has not yet determined what kind of grain is best adapted to his soil. Suppose you knew a man who all his life was in doubt what profession to choose. You would surely think that these men had lost their senses. But far greater is the folly of the man who is content to remain without settled views about religion.

In a certain sense, the man who is indifferent to religion has made his choice; but it is the broad and easy road, leading to destruction.

Earnestness implies the use of means to arrive at the truth. For this purpose the best and most appropriate works on the subject should be studied.

The chief book should be the New Testament, to be followed by the Old Testament. A Reference Bible with Maps is a great help. One passage of Scripture often throws great light upon another.

Only a few treatises on Christianity have yet been prepared in English for Indian students, and some of them are not now available. On the last page of the cover there is a list of some books which may be read with advantage.

Humility.—One of the besetting sins of the present day is intellectual pride. Such a spirit is very unfavourable to religious inquiry. "A scorner seeketh wisdom and findeth it not." "The meek will God teach his way." Jesus Christ said, "Except ye be

converted, and become as little children, ye shall not enter the kingdom of heaven." The Bible, however, does not forbid careful examination. The Apostle Paul writes, "I speak as unto wise men; judge ye what I say." But there must be a humble, teachable spirit.

Prayerfulness.—Dr. Kay, formerly of Calcutta, gave the following advice to intelligent Hindus:—

"You and all your countrymen who are worth listening to on such a subject, acknowledge that spiritual light and the knowledge of God must come from Himself, the one Supreme. The Mussulmans say the same; and we Christians, above all others, affirm it. Then if you are really in earnest, if you are honest, you see what you must do. You must go and endeavour to pray thus: *O all-wise, all-merciful God and Father, pour the bright beams of Thy light into my soul, and guide me into Thy eternal truth.*"

Acting up to the Light possessed, or Obeying Conscience.—This is a rule of the utmost importance. The life we lead has a great effect upon our belief. Suppose a man wishes to follow the bent of his passions, he will unconsciously try to persuade himself that there is no future state, or at least that he will be dealt with very leniently. Belief may be similarly affected by other feelings, even when persons lead moral lives. Man is naturally proud; he has an aversion to spiritual truth: he may therefore fail to see facts which stare him in the face, or he may draw conclusion, which are grossly incorrect. The great Teacher says, "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only?"

Some further explanation may be given of what is here urged. You believe that there is only one God. Your conscience tells you that He must be a benevolent, holy Being. You acknowledge Him to be your Father in heaven. If so, He justly claims a father's love and respect. 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. Do you act in this way towards your heavenly Father? Do you live as in His constant presence? Do you love to make known your wants to Him in prayer? Do you seek to please Him in all things?

The above is a *condition of success* in the search. Without it, all else is vain.

Possible Trials.—Sir William Muir, addressing some Calcutta students, thus warned them of some of the difficulties they would meet in seeking to arrive at religious truth:—

"I am well aware that in the search you will probably have to pass through a land of doubt and darkness. The ancient land-marks to which

you have been used to look up as the beacons that would guide you all your life through, may perhaps vanish from your sight, and you will be left to grope for your way in perplexity and doubt; and yet, I can only wish for all of you that may enter into it, if haply thereby you may emerge into a better light than you now possess.

"To any who may endure this experience, and find themselves enveloped in thick darkness, not knowing where to turn, I would offer two admonitions by way of caution.

"However dark and confused the elements may be about you, hold firmly by those grand principles of morality and virtue which are inculcated upon you here. Under the pretext of liberty, of advanced thought, and of an enlightened faith, the temptation will come to you of latitudinarian Ethics and a lax code of Morals. Reject the temptation; it is, but a meretricious blandishment, a Syren smile alluring you to ruin! Reject every proposal that would confound the eternal obligations of Right and Wrong, of Virtue and Vice: use hardness as good soldiers: practise self-denial. And thus, however dark the night, you will at least be saved from sinking in the quagmire of materialism and sensuality.

"But this is not enough. A higher help is needed; and in your darkest hour a friend is near at hand ready to help.

"I remember a very good and very learned man telling me that, in a season of illness, the idea of the existence of all created things passed away from him: his mind became a blank; there was nothing he could lay hold of. Yes, there was one idea left; it was that of his Maker as his Father. To this he clung, and his poor dark mind had peace and rest.

"And so do you, my dear young friends. If you enter a land of doubt and thick darkness,—the very ground sinking beneath your feet; the staff on which you had leant, and hoped to lean safely all your life crumbling in your hand,—remember that He, your God and Father, is near to you; not impassive or unmindful of you; but ready to afford you aid, if you will duly seek it. He has told us that He is 'nigh unto all them that call upon Him, to all that call upon Him in truth.' Remember this condition, it must be '*in truth*' that you seek His aid, with the earnest and sincere resolve to follow His guidance whithersoever it will lead you.

"When you walk in darkness, and there is no light, make Him your refuge. Thus will light spring up. Peace will return. You will again walk on sure and firm ground—aye, far surer and firmer than any ground you ever trod upon before."

MORAL COURAGE.

This is what is most needed on the part of Indian reformers. They

"See the right, approve it, too;
Condemn the wrong, and yet the wrong pursue."

The Rev. W. Stevenson thus shows the futility of any hope of change, if left to a general movement:—

"But perhaps it is acknowledged by the association that they too are bound by the evil customs which they wish to see abolished, and are fol-

lowing practices which they know to be wrong, and desire to put an end to. The evil customs and practices pervade the whole society of which they form a part, and they do not profess to be exempt from them. But they want to have them reformed,—only they must have every body reformed all at once, the whole society ought to make one simultaneous movement and at one grand moment throw off the yoke together. So they must wait till every one is ready, none must make any step before all the rest; the whole community must as one body achieve the reform, the individual must just remain quiet until he finds himself free. You observe that in this case too the would-be reformers do not find it necessary to set about reforming themselves; it is society they are anxious to operate on; for themselves first and chiefly they do not feel called upon to undertake the unpleasant task. If only society could be put right! if by a stroke of some magic wand all its evil customs and practices could be made to disappear, and a new constitution take their place, what a glorious change it would be for the enlightened! They are dissatisfied with the present state of things and would like to see them improved. If only society could be put right! But there's the difficulty, a difficulty we can see no happy way of getting over. If the individuals are all to remain the same, it is beyond our weak powers to see how the society is to be changed. For we don't know of any society which is not composed of individuals; and to make the whole move while every part remains where it was, does not appear an easy task. Given the problem:—how to make a railway train pass from Madras to Bangalore, while every wheel stands still—it will puzzle most to find a solution."

Mill, in his book "On Liberty," describes "the masses" as "collective mediocrity." "The initiation of all wise or noble things," he says, "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."

The great question is, how is moral courage to be attained? An American writer on *True Success in Life*, says:—

"Accustom yourselves not to depend chiefly on others, but to make decisions of your own; to consider deliberately each practical question that arises, and then come to a positive determination on it, if this be possible. Every instance in which you say resolutely, No! to a seductive temptation; every time that you say firmly, Yes! to the call of self-denying duty; every time that you resist the urgency of the inclination that would deter you from an arduous course of action that your judgment and conscience deliberately approve; every time that in the midst of perplexities you can so concentrate your force of mind as to decide on the thing to be done without vacillation or delay, you will have gained somewhat in true executive power. Without the power of deciding with due promptness, and of adhering firmly to your decisions when they have been made, it will be in vain to expect that you will act in life with any considerable success."

"Nothing will go right unless you dare to be singular. Every thing will be wrong when a man has not learnt—and the sooner you learn it the better for your lives here and yonder—the great art of saying 'No.'"

The examples of moral courage recorded in history may be studied with great advantage. Socrates calmly drank the cup of poison, when presented to him. The grand words of Martin Luther are well known. When warned of the danger to his life incurred by attending the Diet, he said, "I am determined to enter the city though as many devils should oppose me as there are tiles upon all the houses at Worms." The most sublime illustration of moral courage is afforded by Jesus Christ. Fully aware of the mockery, sufferings, and cruel death that awaited Him, He "stedfastly set His face to go to Jerusalem."

But it must be confessed that the foregoing means are in themselves insufficient. A good English writer has the following remarks:—

"How many times since you were a boy have you said, 'Now I am determined that I will never do that again. I have flung away opportunities. I have played the fool and erred exceedingly—but I now turn over a new leaf!' Yes, and you have turned it—and if I might go on with the metaphor, the first gust of passion or temptation has blown the leaf back again, and the old page has been spread before you once more just as it used to be. The history of individual souls and the tragedy of the world's history recurring in every age, in which the noblest beginnings lead to disastrous ends, and each new star of promise that rises on the horizon leads men unto quagmires and sets in blood, sufficiently show how futile the attempt in our own strength to overcome and expel the evils that are rooted in our nature.

"Moralists may preach 'Unless above himself he can erect himself, how mean a thing is man,' but all the preaching in the world is of no avail. The task is an impossibility. The stream cannot rise above its source, nor be purified in its flow, if bitter waters come from the fountain. 'Who can bring a clean thing out of an unclean?' There is no power in human nature to cast off this clinging self. As in the awful vision of the poet, the serpent is grown into the man. The will is feeble for good, the conscience sits like a disrowned king issuing empty mandates, while all his realm is up in rebellion, and treats his proclamations as so much waste paper. How can a man remake himself? how cast off his own nature? The means at his disposal need themselves to be cleansed, for themselves are tainted. It is the old story—who will keep the keepers?—who will heal the sick physicians?"

We are like little children walking along a rugged and difficult road. Left to ourselves, we shall most certainly stumble and fall. Our only hope is in keeping hold of our heavenly Father's hand. It is outstretched towards us, and we may at once obtain His aid. Thus upheld, we shall have strength to perform every duty and resist every temptation. "Hold Thou me up and I shall be safe."

CONCLUDING REMARKS.

The foregoing pages present only a slight sketch of INDIA'S NEEDS. The subject would require volumes to consider it fully.

As Sir Madhava Rao has pointed out, India suffers chiefly from "self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils." It is upon the remedy of these, far more than upon political changes, that the welfare of the people depends.

Mr. S. M. Hossain, of Lucknow, thus enforces the same truth :—

"I have come to the conclusion that all the forces above referred to (legislation, encouragement of commerce, improved methods of agriculture, education, local self-government, emigration) would remain in equilibrium, and would produce no resultant to elevate the material wealth of the country, unless some other forces were applied, and those other forces can be nothing else but *individual energy and native capital*."

Franklin says that "we complain of the taxes imposed on us by Government; but we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly." *Self-help* is one of the duties which most requires to be urged everywhere.

Indian patriots may lament over the supposed decadence of their country; but never was she more civilized or richer than at present—never were her prospects brighter. Milton's noble words have been applied by Justice Cunningham to the people of India :—

"Methinks I see in my mind a mighty and puissant nation rousing herself like a strong man after sleep and shaking her locks. Methinks I see her, as an eagle, renewing her mighty youth, and kindling her undazzled eyes at the full midday beam: purging and unsealing her long abused sight at the fountain itself of heavenly radiance, while the whole tribe of timorous and flocking birds, those who love the twilight flutter about amazed at what she means, and in their envious gabble would prognosticate a year of scorn."

It would be best for England and India to remain in friendly alliance, each members of a mighty, self-governing Confederation; but even if not, the eloquent words of Justice Cunningham will, we trust, be realized :—

"Whenever it is fated that we are again to part company, and history writes *fun* upon the British Raj, she will record how the English found India impoverished and left her opulent; found her the home of ignorance and superstition, placed the sacred torch of knowledge in her hand; found her the prey of the untamed forces of nature, turned these very forces to enrich and embellish her; found her the monopoly of a despotic few, left her the common heritage of all; found her a house

divided against itself, and the prey of the first comer, left her harmonious and tranquil; found her a mere congeries of petty tyrannies, with no principle but mutual distrust and no policy but mutual extermination; left her a grand consolidated empire, with justice for its base and the common happiness of all its guiding star."

As already mentioned, India's greatest need is a purer faith.

Her natural sun makes her day one of surpassing splendour, but she has long been enveloped in spiritual night, deepening since she left the common Aryan home. A change, however, is going on. The light of the Sun of righteousness reddens in the horizon, and it will shine more and more unto the perfect day. India will yet cast her idols to the moles and to the bats; the temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe; all her many nations, recognising each other as brethren, will kneel together at the same footstool, and offer the same grand old prayer, beginning, "Our Father which art in heaven."

The writer concludes with a petition in which he wishes the reader could heartily join:—

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy blessed Son to preach peace to them that are afar off, and to them that are nigh: Grant that all the people of this land may feel after Thee and find Thee, and hasten, O heavenly Father, the fulfilment of Thy promise, to pour out Thy Spirit upon all flesh, through Jesus Christ our Saviour. Amen.

THE END.