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98 SWAMI VIVEKANANDA

ON

178. C. 103.

HINDUISM. . 84

AN EXAMINATION OF HIS ADDRESS AT THE CHICAGO
PARLIAMENT OF RELIGIONS.

SIR ALFRED LYALL ON HINDUISM.

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

Asiatic Studies, p. 3.

SIR MADHAVA ROW.

"What is not TRUE is not PATRIOTIC."

PRAYER OF THE UPANISHADS.

"Lead us from the unreal to the real.
Lead us from darkness to light."

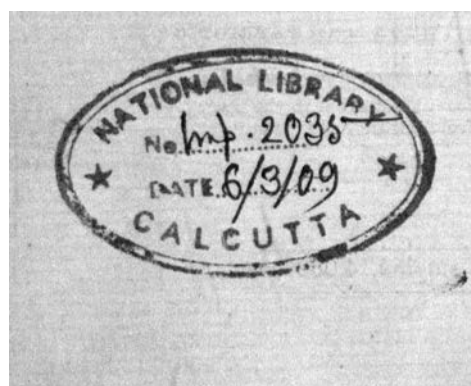
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MADRAS:

THE CHRISTIAN LITERATURE SOCIETY.

S. P. C. K. PRESS, VEPEERY.

1895.



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PREFACE.

THE remarks on the Swami's Address are largely based on an able article criticising it, which appeared in a Calcutta journal, *The Indian Nation*, edited by a Hindu. The compiler is also indebted for valuable suggestions to the Rev. Dr. K. S. Macdonald, of Calcutta, and to the Rev. R. A. Hume of Ahmadnagar.

This brochure is primarily intended for India ; but it may be of some service in America. The reception Swami Vivekananda has met in the United States has convinced the editor of the *Indian Mirror*, a Calcutta daily, that the "Higher Hinduism" is what is needed by its people to "satisfy their famishing souls." (See page 6). The remark of the *Indian Nation* is quoted :

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

Americans may also be amused to learn from a Japanese delegate to Chicago, that they are now strongly impressed with the inferiority of Christianity and the glory of Buddhism !

There is not a single count in the indictment against Hinduism which the writer does not believe to be absolutely true, but to show that it is not mere "missionary slander," the opinion of Macaulay may be quoted. He was one of the ablest men that ever came to India, and spent several years in the country :

"The great majority of the population of India consist of idolaters, blindly attached to doctrines and rites which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth ; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favourable to art than to science. Through the whole Hindu Pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in

the shrines of ancient Greece. All is hideous, and grotesque, and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods as the priests. Crimes against life, crimes against property, are not only permitted but enjoined, by this odious theology. But for our interference human victims would still be offered to the Ganges and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. It is by the command and under the special protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting travellers, make friends with him, slip the noose round his neck, plunge their knives into his eyes, hide him in the earth, and divide his money and baggage."*

Educated Hindus should understand that flatterers, like Mrs. Besant, are not their best friends, nor those who speak in such a way of Christianity and Hinduism, that the impression left is that of the Chinaman, "Your joss and my joss; both very good joss." (Page 45.)

Special attention is invited to the three mottoes on the title page. The reader is strongly urged to offer the prayer of the Upanishad, "Lead us from the unreal to the real."

MADRAS, *April*, 1895.

J. MURDOCH.

* Speech on the Gates of Somnath.

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SWAMI VIVEKANANDA

ON

HINDUISM. ,

INTRODUCTION.

THE CHICAGO EXHIBITION.

Curiosity is one of the leading features of the human race. It is shown even by young children, who sometimes take their toys to pieces to see how they are made. When women meet at the village well, they ask each other the news of the day. The feeling is strongest among educated men. In all the cities of civilised countries, there are newspapers, which, by means of telegrams, give daily accounts of important events in every part of the world. In Athens, a famous city in ancient Europe, many of the inhabitants "spent their time in nothing else but either to tell or to hear some new thing." In their avidity for news, the people of the United States most resemble the ancient Athenians.

The curiosity of educated men extends, more or less, to every subject, and to all parts of the world. To afford such information there are books, called *Encyclopædias*, which treat of every branch of learning. Some works of this kind include upwards of twenty large volumes.

Besides *reading* about foreign countries, intelligent men wish to *see* interesting articles from them. Hence in the chief cities of enlightened countries, there are *museums* for this purpose. One of the finest in the world is the British Museum in London, where a large building is full of curiosities from every quarter of the globe.

Occasionally, there are *exhibitions*, containing such an immense variety of objects, that no single building can contain them. The first was held in London in 1851, for which the immense Crystal Palace was erected. The latest and largest was the "World's Fair," held at Chicago in 1893.

Chicago is situated on the southern shore of Lake Michigan, and thus has water communication with a large extent of country. Fully one-third of the railroad system of the United States centres there. With these advantages and the enterprise of the people, the growth of the city has been marvellous. It was first incorporated as a city in 1837, when its population was 4170. In 1845 its inhabitants increased to 12,088. Since then it has made wonderful

strides, although it has twice been devastated by fires. In 1880 the population amounted to 503,185; in 1890 it was 1,099,850. It is the ambition of the inhabitants that it should become the largest city in America. Some of the buildings are of great height, there being twelve or more storeys. The Auditorium, shown in the frontispiece, a public hall, can seat 7500 people.

It was the desire of the Americans, and especially of the people of Chicago, to have "the biggest show on earth," to "lick creation," and they succeeded. Immense buildings were erected, and the number of visitors exceeded 23 millions.

The Exposition was opened on May 1st, 1893, by President Cleveland. He said that the object was to "illustrate the growth and progress of human endeavour in the direction of higher civilization." There were 13 Departments, subdivided into 176 groups, and 967 classes.

While some of the ablest men from all parts of the world met to discuss progress in agriculture, manufactures, science, &c., it was thought desirable to have a "Parliament of Religions," in which representatives from the leading faiths should explain their creeds. Christians of the Protestant, Roman Catholic and Greek Churches had most delegates; but Judaism, Muhammadanism, Zoroastrianism, Hinduism, Buddhism, the religions of China, Shintoism, &c., had also their advocates. The "purpose was not to call together the specialists in comparative religion to produce learned and critical essays," but rather to call attention to the subject, and to promote kindly feeling. Its success was largely due to the Chairman of the Committee, the Rev. JOHN HENRY BARROWS, D. D. A full account of the Proceedings, with very numerous illustrations from photography, was afterwards published by him in two thick volumes, entitled *The World's Parliament of Religions* (London 'Review of Reviews' Office.) No attempt will be made to give any summary of this valuable and interesting work, which should be consulted by all who have the opportunity. The object of the following paper is simply to draw attention to the address on Hinduism by Swami Vivekananda.

THE HISTORY OF SWAMI VIVEKANANDA,

OR

BABU NORENDRA NATH DUTT, B.A.

A new Type of Sannyasi.

The *Indian Mirror* says that "the name of Swami Vivekananda was unknown to the public till he made his *début* on the platform of the Parliament of Religions at Chicago."

A few facts have been gleaned regarding his antecedents. His name is Norendra Nath Dutt, and he belongs to a well-known Calcutta family, some of whose members are Christians. He is a

comparatively young man, having been born in 1863. He was educated at the Church of Scotland Institution, Calcutta, while Dr. Hastie was Principal, and took his degree in 1884, without distinguishing himself in any way. His father was a lawyer, and he himself studied law with a view to practice; but he relinquished his design.

The *Indian Mirror* says: "He used to attend divine services held in the Brahmo churches, and was one of the actors on the stage which was erected at the house of the late Babu Keshab Chunder Sen to represent a religious drama." He also sang hymns in one of the Brahmo Samajes of Calcutta. But he was especially influenced by the Paramahansa* Ramkrishna. Babu P. C. Mozumdar, in his life of Keshub Chunder Sen, thus refers to him:—

"Some time in the year 1876, in a suburban garden at Belgharia, a singular incident took place. There came one morning in a rickety ticca gari (hired carriage) a disorderly looking young man, insufficiently clad, and with manners less than insufficient. He was introduced as Ramkrishna, the Paramhansa (great devotee) of Dakshineswar. His appearance was so unpretending and simple, and he spoke so little at his introduction, that we did not take much notice of him at first. But soon he began to discourse in a sort of half delirious state, becoming now and then quite unconscious. What he said, however, was so profound and beautiful that we soon perceived he was no ordinary man. The acquaintance of this devotee, which soon matured into intimate friendship, had a powerful effect upon Keshub's catholic mind. The very first thing observable in the Paramhansa was the intense tenderness with which he cherished the conception of God as Mother. To him the female principle in the Hindu idea of Godhead, *Shakti*, the incarnation of force, popularly called Kali, was the Mother Supreme.... Keshub's own trials and sorrows about the time of the Cuch Bihar marriage had spontaneously suggested to him the necessity of regarding God as Mother. And now the sympathy, friendship, and example of the Paramhansa converted the Motherhood of God into a subject of special culture with him." pp. 357-359.

The Old Type of Sannyasi.—One of the highest ideals of religion among Hindus is the Sannyasi, the abandoner of worldly concerns, who wanders about from shrine to shrine, depending upon alms for his support. There are various classes of them. The picture represents a Siva ascetic, with dishevelled hair, smeared with ashes, and scantily clad. Some used to go about perfectly naked; but British police regulations now interfere with this. A

* *Paramahansa* literally means *great goose*, or *flamingo*, the goose being taken as an emblem of the soul. *Mahatma* expresses the same meaning, *great soul*. Monier Williams gives the following explanation of the term:—

"The theory is that a Hindu who aims at perfection ought to go through six successive courses of austerity (*tapas*) for twelve years each, rising by degrees up to the highest order of all—the *Paramahansa*, who is supposed to be wholly absorbed in meditating on Brahman, and to do nothing else whatever."—*Brahmanism and Hinduism*, p. 87.



AN OLD TYPE OF SANNYASI.

yellow coloured dress is the distinguishing mark of some. About 1889, the influence of the Paramahansa induced several Bengalis, including among them a few graduates, to become sannyasis, one of whom was Norendra Nath Dutt. The title of Swami (lord) is properly applied to religious teachers of the highest grade, like Swami Dayanand Saraswati, founder of the Arya Samaj. *The*

Indian Nation says : " Swami Vivekenanda is, we take it, the holy disguise of a name that is Bengali, but we are not given to understand by what authority it was, whose the 'breath' that caused the elevation to a peerage of sanctity."*

The Swami, a new Type of Sannyasis.—The old style of Sannyasis has been described. The Swami has initiated a new order, becoming the Neo-Hinduism, or new Hinduism, which is now making some progress in India. As America is sometimes called the 'New World', it was a fitting scene for its manifestation.

The Swami wisely retains the yellow robe of the sannyasi; but, as quotations will hereafter show, his turban is pronounced "gorgeous," while his robe "alternates in a bright orange and red crimson." But here the parallel ends. An incident that occurred shows the truth of Tennyson's remark,

"The old order changeth, yielding place to new."

The New York *Independent* says that at Baltimore the Swami "was refused admission to every first class hotel to which he applied but one." The servants in American hotels are generally negroes, who at Baltimore seem to have regarded the Swami as a "cullud pusson" (coloured person) like themselves.

The above shows that the Swami was in the habit of frequenting first class hotels. At Baltimore he seems to have tried them all rather than go to a second or third class establishment. Travellers know that American "first class hotels" are like palaces, with every luxury, but correspondingly expensive.

The Swami availed himself of the accommodation of "first class hotels." Did he eschew their delicacies and remain a vegetarian? Chicago is noted for its pork: did he leave the city without once tasting it? Was he not tempted by the savoury roast beef? Did he abstain from wine? What does the Swami think of the quality of Havannah cigars?

The Swami may make two replies to such impertinent questions:

1. He may say that if he ate beef, he was only following the example of the ancients, including some of the most celebrated Rishis.

Panini explains *Goghna* as one for whom a cow is killed, that is a guest. III. 4. 73. Beef in Vedic times was a favorite food, and eaten by all. Dr. Rajendralala Mitra, in "Beef in Ancient India," quotes overwhelming testimony in support of this.† ✓

Suppose the Swami did drink wine, he was only imitating Indra, the chief of the Vedic gods, and Baladeva or Balarama, the

* March, 26th 1894.

† See *Indo-Aryans*, Vol. I. pp. 354-388. An abstract of it is given in *The Cow Question in India*, Price 1½ As. Post-free, 2 As. Sold by Mr. A. T. Scott, Tract Depot, Madras.

incarnation of the white hair of Vishnu, and the brother of Lord Sri Ram Krishna, both of whom were toppers. For proof refer to the Rig Veda and Vishnu Purana.

2. The Swami may answer that such questions are irrelevant. He is now styled a "Paramahansa," and like the Swami of Akal-hoti, he can eat beef and drink brandy, without prejudice to his sanctity. With "the Lord Sri Ram Krishna," in the Bhagavad Gita, he can say, "Actions defile me not."* No *prayaschitta* ceremony will be necessary on the part of the Swami when he returns to India. He will not require to become in the words of the late Hon. Kristo Das Pal, "an imbecile swallower of penitential pills."

It would be interesting to know the Swami's expenses at "first class hotels." Was it all met by his Indian admirers? Did the Swami raise any money among the Americans who are noted for their liberality? If so, for what objects was it given?

The Indian Nation heads an article, "Protean Hinduism." Proteus was a sea god of the ancient Greeks, who, like Hanuman, and some other Indian divinities, could assume any form he pleased. Sannyasis show the same capabilities.

Causes of the Swami's Popularity in America.—About this there is no question. The Swami undoubtedly attracted crowds both to listen and shake hands with him. There are differences of opinion, however, with regard to its origin.

The theory of *The Indian Mirror* is that the Swami afforded the spiritual nutriment required to "SATISFY THE FAMISHING SOULS OF THE AMERICAN PEOPLE." In compassion to them, he makes the following suggestion:

"We are constrained to think, having regard to the impression Swami Vivekananda has created in America, that a man like him would be more useful as a religious preacher in the grossly materialistic West than in India. We are told that two wealthy Zemindars of Madras have borne the cost of Vivekananda's voyage to Chicago, and we call the attention of these benevolent gentlemen to the fact that if they can arrange for a prolonged stay of the Swami in America, in order that he may preach the sublime doctrines of what we may call the higher Hinduism, Christendom will come to realize its gross ignorance of the Hindu religion, and the Hindus all gradually come to be regarded in a just light by the people of the West."

While the editor of the *Indian Mirror* considers that the people of America are thirsting for the "higher Hinduism," some Japanese are equally confident that it is *Buddhism* which they need to "satisfy their famishing souls." The *Indian Messenger* quotes the following from an English exchange:—

"A surprising account of the effect of the Parliament of Religions at the Chicago Exposition is given by a Japanese Buddhist to his

co-religionists on his return from Chicago. He says that while the parliament was undertaken in the interest of Christianity, it resulted, contrariwise, in displaying the glory of Buddhism. So strongly has America been impressed with the revelation of the inferiority of Christianity, that Buddhist temples and images are now being erected in many places on the Pacific coast. He adds that in Europe, also, Christianity is decaying, and Buddhism gaining ground and showing promise of supplanting Christianity. 'The people of Europe are indeed eager,' he says, 'for the coming of Buddhist priests of Japan.' Ludicrous as this sounds, it is merely a case of the familiar fact that people see what they desire to see." Nov. 11th, 1894.

Mohammed Alexander Russell Webb was able to persuade some wealthy Muhammadans in India that what America needed for its spiritual regeneration was Islam. That bubble has burst, leaving its dupes, sadder and wiser men. The wealthy Zemindars of Madras will, in course of time, be similarly disillusioned, and doubt how much *dharma* will accrue to them from a sanniyasi living at 'first class hotels.'

It is admitted that several causes contributed to the popularity of the Swami in America; as his pleasing address, his Bengali fluency as an orator, his command of English, his judicious silence on some points, his claiming some important Christian doctrines as Hindu. The main cause, however, was *curiosity*, of which, it has been said, that the Americans have such an abundant supply.

Any great novelty attracts attention. Crowds would flock to see a tattooed New Zealander, with stone hatchet in his hand, going through the war dance. The Swami was the first Indian who visited America in the dress of a sanniyasi. An American journal thus announces his visit: "Swami Vivekananda is coming to Boston in all the glory of his gorgeous orange turban." Another paper says: "His finely poised head is crowned with either a lemon-coloured or a red turban, and his cassock (not the technical name for his garment), belted in at the waist, and falling below the knees, alternates in a bright orange and rich crimson."

The Swami judiciously varies his costume. In an account of an address which he delivered at Brooklyn, it is said "he presented a very picturesque appearance when he stood up to deliver his lecture. He was attired in Oriental garb, consisting of a scarlet robe of soft cloth, which reached below the knee, and bound round the waist with a crimson girdle. On his head was a turban of white silk, which set off to advantage the swarthy complexion of his cleanly shaven face."*

* Quoted in *The Hindu*, March 22, 1895.

His greatest admirers were women. *The Chicago Daily Interior Ocean* says:—

"Great crowds of people, the most of whom were women, pressed around the doors leading to the hall of Columbus, an hour before the time stated for opening the afternoon session, for it had been announced that Swami Vivekananda the popular Hindu Monk, who looks so much like McCullough's Othello, was to speak. Ladies, ladies everywhere filled the great auditorium.*

The Indian Mirror says: "In going in and coming out of the building, he was daily beset by hundreds of women who almost fought with each other for a chance to get near him, and shake his hand." Nov. 30, 1894.

These crowds of ladies knew little of Hinduism; the main attraction was his dress, to which ladies attach so much importance. There is also a well known Indian fable showing its influence. A fox having fallen into an indigo vat, come out of a brilliant blue colour, and claimed to be the king of beasts. Lions and other animals all paid him homage, till his origin was discovered. There were two Bengalis at the Parliament of Religions, the Swami and Babu Partab Chunder Mozoomdar. The former attracted crowds; the latter, the friend and biographer of Keshub Chunder Sen, a much abler man, and favourably known as a writer and speaker, was comparatively unnoticed. What was the chief cause of this difference? The former appeared in the yellow robe of a *sannyasi*; the latter wore the ordinary European dress, as shown in their portraits given in *The World's Parliament of Religions*, pp. 973 and 349. Had the Swami been dressed like Mr. Mozoomdar, he would have attracted much less attention.

The Swami's Popularity in India.—The Swami has suddenly become famous in his own country. Large public meetings have been held to do honour to "Paramahansa Swami Vivekananda." Glowing panegyrics have appeared about him in *The Indian Mirror*. Among other things he is credited "with the grand spirit of *vairagya* which distinguished the Rishis of old." A *vairagi* is an ascetic who professes to be indifferent to all worldly things. A "Paramahansa," as already explained, denotes one supposed to be wholly absorbed in meditating on Brahman, and to do nothing else whatever." Let the reader judge from the foregoing how far such epithets apply to the Swami.

The Sawmi, for some years, was a professed Bramho. *Unity and the Minister*, the official organ of the section to which he belonged, thus describes him and replies to *The Indian Mirror*:—

"*The Indian Mirror* has published several long leaders in praise of the Neo-Hindu Babu Norendra Nath Dutt, alias Vivekananda, in some of

† Quoted in the Madras reprint of the Address, p. 23.



THE AUDITORIUM OR TOWN HALL OF CHICAGO.

its late issues. We have no objection to the publication of such panegyrics on the Sanyasi but since the time he came to us to act on the stage of the Nava-vindavan theatre or sang hymns in one of the Brahmo Somajes of this city, we knew him so well that no amount of newspaper writing could throw any new light on our estimate of his character. We are glad that our old friend lately created a good impression in America by his speeches, but we are aware that Neo-Hinduism, of which our friend is a representative, is not orthodox Hinduism. The last thing which the latter would do is to cross the *kalapani*, partake of the *mlechha* food, and smoke endless cigars and the like. Any follower of modern Hinduism cannot command that respect from us which we entertain for a genuine orthodox Hindu. Our contemporary may try to do his best to promote the reputation of Vivekananda, but we cannot have patience with him when he publishes glaring nonsense."

The reception that the Swami met with in America was gratifying to national pride. Astute men, who saw through the holiness of his pretensions, joined in the chorus of adulation, because, in a political point of view, it would be advantageous.

REPRINT OF THE CHICAGO ADDRESS.

Before making some remarks on the address of the Swami, in justice to him it will be quoted in full. Permission has kindly been given by the Rev. Dr. J. B. Barrows to reprint it from the "Report of the Parliament of Religions." A few typographical misprints have been corrected. There have been two Madras editions,* revised by the author. Some grammatical mistakes in the Chicago edition have been corrected, and the sense in some passages has been made clearer. These have generally been adopted. For easy reference, the Madras headings, not found in the original, have been introduced. The Madras editions contain also a few omissions and additions. These have been noticed when of some importance.

HINDUISM.

BY SWAMI VIVEKANANDA.

Three religions stand now in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism, and Judaism.

These all have received tremendous shocks, and all of them prove by their survival their internal strength, but while Judaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter, and a handful of Parsis are all that remains to tell the tale of their grand religion, sect after sect arose

* Published by V. Kalyanarama Iyer, Madras, 2nd Ed., 1 Anna.

in India and seemed to shake the religion of the Vedas to its very foundations; but, like the waters of the seashore in a tremendous earthquake, it receded only for a while, again to return in an all-absorbing flood, (a thousand times more vigorous,)* and when the tumult of the rush was over these sects were all sucked in, absorbed and assimilated in the immense body of the mother faith.

From the high spiritual flights of Vedantic philosophy, of which the latest discoveries of science seem like echoes, from the agnosticism of the Buddhists and the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion.

Where then, the question arises, where is the common centre to which all these widely diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question which I shall attempt to answer.

ABOUT THE VEDAS.

The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot it, so it is with the laws that govern the spiritual world. The moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the Father of all spirits, were there before their discovery, and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honor them as perfected beings. I am glad to tell this audience that some of the very best of them were women.

Here it may be said that these laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. Therefore God would die. Therefore, there never was a time when there was no creation.

* Omitted in the Madras edition.

If I may be allowed to apply a simile, creation and creator are two lines, without beginning and without end, running parallel to each other, and God is power, an ever-active providence, under whose power systems after systems, are being evolved out of chaos, made to run for a time and again destroyed. This is what the Hindu boy repeats every day with his Guru: "The sun and the moon, the Lord created after other suns and moons." And this agrees with science.

DEFINES EXISTENCE.

Here I stand, and if I shut my eyes and try to conceive my existence, "I," "I," "I," what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare, "No." I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here am I in this body, and when it will fall still will I go on living. Also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore, it was not created. Some are born happy enjoying perfect health with beautiful body, mental vigor, and with all wants supplied. Others are born miserable. Some are without hands or feet, some are idiots and only drag on a miserable existence. Why, if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is He so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be perfect in a future life. Why should a man be miserable even here in the reign of a just and merciful God?

In the second place such an idea does not give us any cause, but simply the cruel fiat of an all-powerful being, and therefore unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those were his past actions. Are not all the tendencies of the mind and body accounted for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind—the other that of matter.

MENTAL HEREDITY.

If matter and its transformation answer for all that we have, there is no necessity for supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, spiritual monism is certainly logical and no less desirable; but neither of these is necessary here.

We cannot deny that bodies inherit certain tendencies from heredity, but those tendencies only mean the physical configuration

through which a peculiar mind alone can act in a peculiar way. The peculiar tendencies in any soul have been caused by its past actions. A soul with a certain tendency will take birth in a body which is the fittest instrument for the display of that tendency by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is got through repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul. They were not got in this present life; therefore, they must have come down from past lives.

RECALLING THE PAST.

But there is another suggestion: taking all these for granted, how is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are present in my consciousness; but let me try to bring them up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle, and they will come up, and you will be conscious even of the experiences of a past life.

This is direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by the Rishis. We have discovered the secrets by which the very depths of the ocean of memory can be stirred up—try it* and you will get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the fire cannot burn, him the water cannot melt, him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is nowhere but whose centre is located in a body, and that death means the change of this centre from body to body. Nor is the soul bound by the conditions of matter. In its very essence it is free, unbounded, holy, and pure, and perfect. But somehow or other it has got itself tied down to matter, and thinks itself as matter.

Why should the free, perfect, and pure being be thus under the thralldom of matter is the next question. How can the perfect soul be deluded into the belief that he is imperfect? We have been told that the Hindus shirk the question and say that no such question can be there. Some thinkers want to answer the question by the supposing of one or more quasi-perfect beings, and use big scientific† names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the

* Madras edition, "follow them."

† Madras edition 'technical.'

quasi-perfect; how can the pure the absolute, change even a microscopic particle of its nature? But the Hindu is more sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion. And his answer is, "I do not know." I do not know how the perfect being, the soul, came to think of itself as imperfect, as joined to and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's consciousness that he thinks himself as the body. We do not attempt to explain why I am, why I am in this body. The answer that it is the will of God is no explanation. This is nothing more than what they say themselves, "We do not know."

SOUL IS ETERNAL.

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of centre from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to death. But here is another question:* is man a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect; a little moth placed under the wheel of causation which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry?

The heart sinks at this idea, yet this is the law of nature. Is there no hope? Is there no escape? was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world: "Hear, ye children of immortal bliss, even ye that reside in higher spheres, I have found the Ancient One, who is beyond all darkness, all delusion, and knowing Him alone you shall be saved from death over again." "Children of immortal bliss," what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners.

CHILDREN OF GOD.

Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners? It is a sin to call a man so: it is a standing libel on human nature. Come up

* Omitted in the Madras edition, in which the interrogative form is not used.

O! lions and shake off the delusion that you are sheep; you are souls immortal, spirits free and blest and eternal; ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter.

Thus it is that the Vedas proclaim, not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all *these** laws, in and through every particle of matter and force, stands One "through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth." And what is His nature?

He is everywhere, the pure and formless One, the Almighty and the All-merciful. "Thou art our father, Thou art our mother, Thou art beloved friend, Thou art the source of all strength: (Give us strength.)† Thou art He that beareth the burdens of the universe; help me bear the little burden of this life." Thus sang the Rishis of the Veda. And how are we to worship Him? Through love. "He is to be worshipped as the one beloved, dearer than every thing in this and the next life."

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

KRISHNA'S TEACHING.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart to God and his hands to work.

It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes, "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery, and Yudhisthira answered: "Behold, my queen, the Himalayas, how beautiful they are. I love them. They do not give me anything, but my nature is to love the grand, the beautiful; therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved. My nature is to love him, and therefore I love. I do not pray for anything, I do not ask for anything. Let him

* Madras edition "natural."

† Omitted in Madras edition.

place me wherever he likes. I must love him for love's sake. I cannot trade in love."

SOUL IS DIVINE.

The Vedas teach that the soul is divine, only held here under the bondage of matter, and that perfection will be reached by it when this bond shall burst, and the word they use for this perfection is, therefore, Mukti—freedom—freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes to the pure. So purity is the condition of His mercy. How that mercy acts! He reveals himself to the pure heart, and the pure and stainless man sees God, yea even in this life, and then, and then only, all the crookedness of the heart is made straight. Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very centre, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories. If there are existences beyond the ordinary sensual existence, he wants to come face to face with them. If there is a soul in him which is not matter, if there is an all-merciful Universal Soul, he will go to Him direct. He must see Him and that alone can destroy all doubts. So the best proof a Hindu sage gives, about the soul, about God, is, "I have seen the soul, I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realizing—not in believing, but in being and becoming.

THE RELIGION OF THE HINDUS.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God, and see God, and in thus reaching God, seeing God, and becoming perfect, even as the Father in Heaven is perfect, constitutes the religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God—and enjoys the bliss with God.

So far all the Hindus are agreed. This is the common religion of all the sects of India, but then the question comes—perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahma, and such a soul would only realize the Lord as the perfection, the reality, of its own nature and existence—existence absolute, know.

ledge absolute, and life absolute. We have often and often read about this being called the losing of individuality as in becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies, so three, four, or five—and the aim, the ultimate of happiness would be reached when it would become a universal consciousness.

INFINITE INDIVIDUALITY.

Therefore, to gain this infinite universal individuality, this miserable little (prison)* individuality, must go. Then alone can death cease, when I am one with life. Then alone can misery cease when I am one with happiness itself. Then alone can all errors cease when I am one with knowledge itself. And this is a necessary scientific conclusion. Science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body, in an unbroken ocean of matter, and *advaitism* is thus the necessary conclusion in regard to my other counterpart, mind.

Science is nothing but the finding of unity, and as soon as any science can reach the perfect unity, it must stop from further progress, because it will then have reached the goal. Thus, chemistry cannot progress farther when it shall have discovered one element out of which all others can be made. Physics will stop when it becomes able to discover the one energy of which all others are but manifestations. The science of religion became perfect when it discovered Him who is the one life in a universe of death, who is the constant basis of an ever-changing world, who is the only soul of which all souls are but (delusive)* manifestations. Thus (was it) through multiplicity and duality the ultimate unity was reached, and religion can go no farther. And this is the goal of all, (again and again, science after science, again and again.)*

MANIFESTATION, NOT CREATION.

And all science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science to-day, and the Hindu is only glad that what he has cherished in his bosom for ages is going to be taught in more forcible language and with further light by the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant. At the very outset, I may tell you that

* Omitted in Madras edition.

there is no polytheism in India. In every temple, if one stands by and listens, one will find the worshippers apply all the attributes of God—including omnipresence—to these images. This is not polytheism, (neither would the name henotheism* answer our question.) "The rose called by any other name would smell as sweet." Names are not explanations.

I remember when a boy a Christian man was preaching to a crowd in India. Among other sweet things he was asking the people, if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God what can he do?" "You will be punished," said the preacher, "when you die." "So my idol will punish you when you die," said the villager.

The tree is known by its fruits, and when I have seen amongst them that are called idolaters, men the like of whom in morality and spirituality and love I have never seen anywhere, I stop and ask myself, "Can sin beget holiness?"

BIGOTRY DENOUNCED.

Superstition is the enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a material image than we can live without breathing. And by the law of association the material image calls the mental idea up and *vice versa*. Omnipresence, to almost the whole world, means nothing. His God superficial area? If not, when we repeat the word we think of the extended earth; that is all.

As we find that somehow or other, by the laws of our constitution, we have got to associate our ideas of infinity with the image of the blue sky, or of the sea, some connect naturally their idea of holiness, with the image of a church or a mosque or a cross. The Hindus have associated the ideas of holiness, purity, truth, omnipresence, and all other such ideas with different images and forms. But with this difference. Some others devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows. The whole religion of the Hindu is, however, centred in realization. Man is to become divine by realizing the divine, and,

* From *henos*, one, *Theos*, God. A word, coined by Max Müller, to denote the worship of one God who is worshipped without reference to other gods supposed to exist. Omitted in Madras edition.

therefore, idol or temple or church or books, are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

NO STOPPING ANYWHERE.

He must not stop anywhere. "External worship, material worship," says the Veda, "is the lowest stage, struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realized." Mark, the same earnest man who is kneeling before the idol tells you, "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express him, nor the fire; through him they all shine." (But with this difference)* He does not abuse the image or call it sinful. He recognizes in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is image-worship compulsory in Hinduism.

If a man can realize his divine nature most easily with the help of an image, would it be right to call it a sin? Nor, even when he has passed that stage, should he call it an error. To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association; and each of these religions, therefore, marks a stage of progress, and every soul is a child-eagle soaring higher and higher, gathering more and more strength till it reaches the Glorious Sun.

DOGMAS AND PEGS.

Unity in variety is the plan of nature, and the Hindu has recognized it. Other religions lay down certain fixed dogmas, and try to force society to adopt them. They place before society only one kind of coat which must fit Jack and John and Henry, all alike. If it does not fit John or Henry he must go without a coat to cover his body. The Hindus have discovered that the absolute can only be realized, or thought of, or stated, through the relative, and the images, cross or crescent, are simply so many centres, so many pegs to hang the spiritual ideas on. It is not that this help is necessary for every one, and those that do not need it have no right to say that it is wrong *in any way with those who need it*.†

One thing I must tell you. Idolatry in India does not mean anything horrible. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their own faults, (they sometimes have

* Omitted in Madras edition.

† Added in the Madras edition.

their exceptions);* but mark this, they are always for punishing their own bodies and never for cutting the throats of their neighbours. If the Hindu fanatic burns himself on the pyre, he does not light the fire of inquisition. And even this (weakness of his)† cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a travelling, a coming up of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolution, out of the material man, of a God—and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

GOD IN ALL RELIGIONS.

It is the same light coming through different colors. And these little variations are necessary for purposes of adaptation. But in the heart of everything the same truth reigns. The Lord has declared to the Hindu in his incarnation as Krishna, "I am in every religion as the thread through a string of pearls. And wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there." And what is the result of such teaching? Through the whole order of Sanskrit philosophy, I challenge anybody to find any such expression as is intended to declare that the Hindu alone will be saved and not others. Says Vyas, "We find perfect men even beyond the pale of our caste and creed." One thing more. How, then, can the Hindu whose whole idea centres in God believe in the Buddhism which is agnostic, or in the Jainism which is atheistic, you may ask.

The Buddhists do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father.

This, brethren, is a short sketch of the religious ideas of the Hindus. The Hindu may have failed to carry out all his plans; but if there is ever to be a universal religion, it must be that one which will have no location in place or time; which will be infinite, like the God it will reach; whose sun will shine upon the followers of Krishna or Christ, saints or sinners, alike: which will not be the Brahmin's or the Buddhist's, the Christian's or the Mahommedan's religion, but be the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its

* Omitted in Madras edition.

† Added in Madras edition.

infinite arms, and find a place for every human being, from the lowest grovelling man not far removed from the brute, to the highest man towering by the virtues of his heart and mind almost above humanity, and making society stand in awe of him and doubt his human nature.

UNIVERSAL RELIGION.

It will then be a religion which will have no place for persecution or intolerance in its polity, which will recognize a divinity in every man or woman, and the whole force of which will be directed towards aiding humanity to realize its own true divine nature.

Offer religions in thy hand, and all the nations must follow thee. Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlour-meeting. It was reserved for America to call, to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. The star arose in the East; it travelled steadily toward the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders of the Tasifu, a thousand-fold more effulgent than it ever was before.

GENERAL ESTIMATE OF THE ADDRESS.

Before examining the Address in detail, some remarks may be made on it as a whole. It is thus characterised by the Editor of *The Indian Nation* :—

"In truth there is no more difficult subject to discuss than Hinduism, and the difficulty borders on impossibility when an attempt is made to compress the exposition into a discourse of a few pages, capable of being read out in about half an hour... We cannot help thinking that it exhibits other evils than those of mere over-compression. It is not merely inadequate, but it is inaccurate, inconsistent, inconclusive.

"It is amusing to observe how the writer appropriates the doctrines and motives of Christianity and flings them in triumph at the Christians. The doctrine of love may be Hindu, but it is also and mainly Christian."

"It is very strange indeed that a writer should seize some of the common places of all religions, and try to make them out to be the *differentia* of Hinduism. It is little short of ridiculous for instance to argue that it is the Hindu alone who refuses to regard man as a mass of matter."

"The Hindu does not want to live upon words and theories. Here also are the same preposterous claims of a monopoly."

"We are glad that there was at least one Hindu to represent Hinduism at the 'Parliament of Religions,' and that he did his work in a way, which not only satisfied but bewitched his audience. He has our gratitude. But what will charm an audience does not always bear reading in the stillness of the study. The Swami spoke pretty good English, and with Bengali eloquence, but he was a little too discursive and superficial, and a little too indiscriminate in his attacks. We heartily wish he had confined himself to a defence and an exposition, and not assumed the aggressive. We cannot but regret that a discourse which will be so largely read, lacks philosophical depth and accuracy. Its tone is unnecessarily warm; it is loose in reasoning." March 26, 1894.

Such was the candid, unprejudiced opinion expressed by an able critic, himself a Hindu, when copies of the Address first reached India. At a later period, when it was seen that political capital might be made out of the Swami's reception in America, as well as national pride gratified, the address was referred to in very different terms.

It may only be added here that the Swami makes two astounding assertions: (1). That men are holy and perfect beings. "Ye, divinities on earth sinners? It is a sin to call a man so." p. 11. (2), "That there is no polytheism in India?" (p. 14.)

The Swami's address is truly represented by *The Indian Nation* as "INADEQUATE, INACCURATE, INCONSISTENT, and INCONCLUSIVE." Much of it consists of mere clap-trak, or what the Americans call "bunkum." Still, it deserves consideration as it has been so widely read. It also affords an opportunity of bringing before thoughtful Hindus some of the great truths of religion.

In the following remarks no statement will be made which is not believed to be the exact truth. It is a favourite weapon with some Hindu controversialists to charge Missionaries with misrepresentation. Let the reader calmly weigh the evidence, however distasteful it may be.

The remark of the late Sir Madava Row should be borne in mind

"What is not True is not Patriotic."

The desire should be to ascertain the truth, not to palter with it, by shutting the eyes to the light, or defending Hinduism by sophistical arguments.

The prayer of the Upanishads, in the highest sense, should be daily offered:

"Lead us from the unreal to the real."

"HINDUISM AS A RELIGION."

Such is the title given to the Swami's address in the Madras reprint. The first question that suggests itself is the following:

Is Hinduism a Religion?

In comparing two objects, their distinguishing feature is of most importance. A man and a monkey have both two eyes, two ears, a mouth, &c.; but the characteristic of the former is that he possesses reason, enabling him to know about God and distinguish right from wrong. It may be asked what is the distinguishing feature of religion? Dictionaries define it to be, "The performance of our duties of love and obedience towards God." Is Hinduism a religion *in this sense*? Babu Guru Prasad Sen says:—

"Hinduism is not, and never has been a religious organization...It is perfectly optional with a Hindu to choose from any of the different creeds with which the Shastras abound (or any other creed not a trace of which is found in the Shastras or in any other book) he may choose to have a faith and creed, if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shastras, or be a sceptic as regards their authority, and his positions as a Hindu cannot be questioned by any one on account of his beliefs or unbeliefs, so long as he conforms to social rules. This has been the case with Hinduism in all ages."

"It is a pure social system, insisting on those who are Hindus the observance of certain social forms, and not the profession of particular religious belief."*

If religion means our *duty to God*, Hinduism is *not a religion*. It is a social organization, whose essence is the observance of caste rules.

THE COMPREHENSIVENESS AND EXCLUSIVENESS OF HINDUISM.

The Swami says —

"From the high spiritual flights of Vedantic philosophy of which the latest discoveries of science seem like echoes, from the agnosticism of the Buddhist and the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion." page 7.

The Swami expresses the truth with regard to the "comprehensiveness" of Hinduism. Mr. Chentsal Rao describes it as an "encyclopædia of religions."

Sir Alfred Lyall says:—

"I doubt whether any one who has not lived among Hindus can adequately realize the astonishing variety of their ordinary religious beliefs, the constant changes of shape and colour which these beliefs undergo, the extraordinary fecundity of the superstitious sentiment—in short, the scope, range, depth, and height of religious ideas and practices prevailing simultaneously among the population of one country, or of one not very extensive province."

"We can scarcely comprehend an ancient religion, still alive and powerful, which is a mere troubled sea, without shore or visible horizon,

* *Introduction to the Study of Religions*, pp. 2, 3.

driven to and fro by the winds of boundless credulity, and grotesque invention." *Asiatic Studies*, pp. 1-3.

Referring to that Swami's remarks, *The Indian Nation* replies:—

"Each and all of what? Of beliefs or religions we take it. If, however, Hinduism is able to embrace atheism and *low* ideas of idolatry and every variety of mythology, it is universal to be sure, but can it claim any organic unity, can it even claim to be a spiritual religion? A mechanical juxtaposition is not unification. Theism and Atheism, Monotheism and Polytheism, Spiritualism and Materialism, are no more reconciled or unified by arbitrarily giving to them a common name like Hinduism, or binding their written expositions in one volume, than A is identified with Not-A by writing the two symbols together." March 26th 1894.

In another issue the same journal says:—

"He (the Swami) is beating his head against the rocks when he tries to prove that a religion which lays claim to organic unity and to spirituality may embrace theism and atheism, vedantism and *low* ideas of idolatry. 'Religion,' of course, may be so defined as to be applicable to atheism, agnosticism, &c. Carlyle gave such a definition. But no *one* religion can claim it once to affirm and to deny God, to ignore Him and worship Him, to believe in Him as a subtle essence inconceivably fine, and to have '*low* ideas of idolatry.' It is useless speaking of the conflicting doctrines as different paths leading to a 'common goal.' We should very much like to know what this common centre is, for we must confess we can conceive of none which can be reached by theism and atheism alike. We are past that stage when a mere phrase would charm us into slavery, and until more light dawns upon us we must hold 'common centre' and 'convergence of diverging radii' to be mere phrases." April 9th, 1894.

Hinduism is only a *word*, including all the false religions of the world—a word which foreigners, in their ignorance, have used of India and its religions.

The Exclusiveness of Hinduism.—An Englishman may become a Muhammadan or Buddhist. A person of any religion may embrace Christianity; but an Englishman cannot become a Hindu. *The Indian Nation* says:—

"Hinduism, so far from being the most catholic, is the most exclusive of religions. No mere acceptance of doctrines will make a man a Hindu, unless he is born such, or unless from a condition of religionless savagery he passes into an acceptance of Hindu priest and practices. . . . Converts we cannot have. There may be fresh recruits to the band of vegetarians, the admirers of cremation may multiply, respect for the learning of ancient India may grow, Theosophy may advance, Hindu social practices may be increasingly appreciated, Hindu philosophy may spread far and wide; but there can be no accession to the ranks of Hindus except by birth, or by incorporation of raw and unstamped specimens of humanity." March 26th, 1894.

THE TOLERANCE AND INTOLERANCE OF HINDUISM.

Hinduism is, at once, most tolerant and intolerant. It will allow a man to be an atheist, theist, polytheist, pantheist; he may worship anything in the heaven above or in the earth beneath, or nothing. He may charge God with the greatest crimes or he may deny His existence. He may be guilty of lying, theft, adultery, murder; but so long as he observes the rules of his caste, he may live in his own home unmolested, and have free admission to Hindu temples. But let him visit England to study, let him marry a widow, dine with a person of another caste, or even take a glass of water from his hand, and, according to Hinduism, he is excommunicated.

Hinduism, however, reserves its greatest intolerance for the man who becomes a Christian. Hindus are then up in arms and make the most intolerant speeches, and do the most intolerant deeds. They are ready to call down the curses of all the gods upon those who have been instrumental in the conversion. They invoke the aid of the law and employ all its machinery to crush them; they are even willing in some cases, to do to death the man who has dared to think for himself and to act up to his convictions. These things show that under the seeming toleration of the Hindu lurks a spirit of most bitter intolerance.

Hindus urge that to embrace Christianity breaks up their families. Whose fault is this? It belongs to Hinduism and to Hinduism alone. The Christian would gladly stay if Hindus would let him stay and be true to his convictions and loyal to his God. Is he to be faithful first to his earthly or his heavenly Father? Had he become an atheist or immoral he would have been allowed to remain; but now, although he may be more affectionate and purer than ever before, he is driven out as evil, and even a mother has been known to curse her son in the name of her gods, simply because he could not agree with his parents in matters of belief. Hinduism will connive at all manners of wickedness; but a religion of spotless purity is looked upon with abhorrence.

Religious toleration is the *law* of India. According to the Queen's Proclamation, "None are to be in any wise favoured, none molested or disquieted by reason of their religious faith or observances." Although such is the law so far as Government is concerned, Hindus seek to expel as outcastes any of their number who avail themselves of the liberty. A man is not allowed to think for himself. He must act according to the rules of his caste.

John Stuart Mill, in his *Essay on Liberty*, thus notices such conduct:

"Social tyranny is more formidable than many kinds of political oppression, since it leaves fewer means of escape, penetrating much more

deeply into the details of life and enslaving the soul itself. Protection, therefore, against the tyranny of the Magistrate is not enough; there needs protection also against the tyranny of the prevailing opinion and feeling, against the tendency of society to impose its own ideas and practices as rules of conduct on those who dissent from them, to fetter the development, and, if possible, prevent the formation of any individuality not in harmony with its ways, and compel all characters to fashion themselves upon the model of its own."

Religious intolerance is attended by many evils. Among the Hindus it has been a great obstacle to progress, and perpetuated a stationary condition of semi-civilisation. The people are like a flock of sheep all moving together.

It has induced religious hypocrisy among the educated who have some glimmering of the truth, but who are unwilling to act up to their convictions of what is right. This is destructive of all nobleness of character.

It has promoted blind bigotry among the masses who will not think for themselves, and seek to crush any who differ from them.

The *Satthiavarttami*, a South India journal, has the following remarks on the attitude of educated Hindus in the Madras Presidency with regard to religious freedom:—

"It would seem that the day has come in India, when we might except some degree of liberty to people to choose their own religion. But we are doomed to disappointment in this matter. And it appears that the most unreasoning bigots and the most uncompromising enemies of such a freedom are educated Hindus—even university graduates. These very men will not raise a finger to hinder a young man from plunging into the most sinful, licentious life. So far as they are concerned he may keep concubines and coquet with dancing girls and defy all the ten commandments. He may even be a pronounced materialist or atheist. But the moment he proclaims himself the disciple of the pure and lovely Jesus, they are beside themselves with rage, and try to prevent the event by all means foul and unfair. While Vivekananda is preaching in America and expatiating upon the grand toleration of Hinduism, Hindus here are giving him the lie, by an amount of bigotry which disgusts all reasonable men."*

God, our Creator and Preserver, has the first claim upon us. Let liberty to think and act according to one's religious convictions be granted to all.

THE VEDAS.

The Swami says:—

"The Hindus have received their religion through the revelation of the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience how a book can be with-

* Quoted in the *Dnyanadoya*, March 14, 1895.

out beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times." Page 7.

The Swami plays fast and loose with the term "Vedas." It is properly applied to the Rig, Yajur, Saman, and Atharva Vedas. It is the common belief in India that they are eternal; that they existed in the mind of the Deity before the beginning of time. At the commencement of each Kalpa, Brahma reveals them to Brahmá, and they issue from his four mouths. They are taught by Brahmá to the Rishis whose names they bear.

A learned Sanskrit scholar, Dr. John Muir, has published a volume on "The Vedas, Opinions of their Authors and of later Indian Writers of their Origin, Inspiration, and Authority." He gives quotations in Sanskrit showing that the most contradictory accounts are given of their supposed origin. Very numerous quotations are also given showing that the Rishis claim to have written the hymns themselves, just as a carpenter makes a car. Some are styled "new" hymns, which they could not be if they were eternal.*

CREATION.

The Swami says:—

"The Vedas teach us that Creation is without beginning or end." Page 8.

Upon this *The Indian Nation* remarks:—

"The Vedas cannot be guilty of any such solecism as that. Creation is a thing created and necessarily implies a beginning."

It may be asked which Veda makes such an assertion? Hymn 129, Book X. asserts that creation had a beginning.

The Swami adds:—

"Science has proved to us that the sum total of cosmic energy is the same throughout all time. Then if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. But then God is sometimes potential† and sometimes kinetic,‡ which would make him mutable, and everything mutable is a compound, and everything compound must undergo that change which is called destruction. And thus God would die. Therefore there never was a time when there was no creation." Page 8.

Science has not proved that the sum of cosmic energy is always the same. It knows only that cosmic energy passes from one form to another; as from motion to heat.

* See *Who wrote the Vedas?* in which some of the Sanskrit quotations are given.

† An. Sold by Mr. A. T. SCOTT, Tract Depot, Madras.

‡ Having power to act.

‡ Causing motion.

The Indian Nation has the following remarks on the above :—

“After a little metaphysical dogmatising the writer concludes: Therefore there never was a time when there was no creation.’ There is a certain fitness in this reconciliation, for one contradiction—a creation without a creator and an act of creating—is made to reconcile another, that of theism and atheism. The writer is apparently unaware that he does not very much exalt the conception of God when he thinks that He must be either potential or kinetic energy,—expressions applicable to mechanical energy alone, and not to any spiritual power, like will, for instance. Whatever the Vedas may teach, it is not true that to be a Hindu it is necessary to dispense with the idea of creation. The Sankhya philosophy has an atheistic and theistic branch, and though Kapila does not believe in creation as a voluntary act, Patanjali does. The Vedanta also teaches a philosophy of voluntary creation. It is worthy of note that whatever the doctrines of this or that school may be, the prevailing belief even of educated men has been in favour of creation. Sanskrit literature gives abundant indications of such a belief, and it finds expression in the language of every day life. A very definite doctrine is couched in the following *sloka* :*

Apa eva sasarpjâdau tâsu vîjamavâsrijat

Tadandamabhabaddhaimam sahasrânśusamaprabham

(He first created the waters, and in them created the seed that became a golden egg, equal in glory to the sun.

“And the doctrine is one of creation. The prologue to *Sakuntalâ* begins with the words

Ya srishtih srashturâdyâ

(Which primal creation of the Creator)

And in *Meghadûta* we read the phrase

Srishtirâdyeva dhâtuh.

(Creation like the primal element)

“These are only a few of the numerous citations that could be made, tending to show the wide-spread belief in creation. And Kalidasa, we suppose, was a good Hindu. Brahma, Vishnu and Maheswara are regarded as the Creator, the Preserver and the Destroyer of the world, and a set phrase, alike in Sanskrit and Bengali, is *srishti, sthiti, pralaya* (Creation, Subsistence, Destruction). Are we now to be told that words like *Srishti Srashtâ, Srijan* (Creation, Creator, Act of Creation) cover only fictions?”

To create is to form out of nothing. According to Hinduism there is no creation in the strict sense of the word. This is the result of that fixed dogma of a Hindu philosopher’s belief—*navas-tuno vastusiddhih*, nothing can be produced out of nothing.

The Great Teacher once said to some of his hearers, “Ye do err, not knowing the power of God.” Because a potter cannot make a jar without materials, it is supposed that God, possessed of infinite

* Given in Bengali character.

power and wisdom, is equally unable. He says, "Thou thoughtest that I was altogether such an one as thyself." God, by His almighty power, can call worlds into existence or destroy them.

THE SOUL.

The Swami says :—

"I am a spirit living in a body. I am not the body. The body will die, but I will not die. Here I am in this body, and when it will fall, still will I go on living. Also I had a past. The soul was not created from nothing, for creation means a combination, and that means a certain future dissolution. If, then, the soul was created, it must die. Therefore it was not created." Page 11.

How does the Swami know that the Soul was not created out of nothing? Creation does *not* mean a combination; but even if it did, it would not mean a certain future dissolution unless God so willed it. If God willed no dissolution, there would be none. If God willed creation from nothing, then creation from nothing took place—not otherwise.

According to Hinduism, souls may pass into gods, demons, beasts, birds, reptiles, fishes, insects, into plants, and even into inanimate objects. Who can estimate the number of these eternal *svayambhu* essences! Is it not perfectly unphilosophical, because absolutely unnecessary and egregiously extravagant, to assume such an indefinite number of eternal essences, when one Supreme Essence is sufficient to account for all things, visible or invisible, material or spiritual?

If a man denied the existence of his earthly parents, it would be a great sin; but it is a much greater sin to deny that God is our Maker and Heavenly Father.

If our souls are eternal and self-existent, we are a sort of miniature gods. Our relation to God is changed. It is only that of king and subjects. His right over us is only that of might. It is only because He is mightier than we, and because He possesses power to benefit and to harm us that we should be anxious to pay homage to Him. There is not the love which a child should cherish towards a father. True religion is thus destroyed.

FORMER BIRTHS.

The Swami deems these necessary to account for the inequalities in the condition of people in this life :—

"Some are born happy, enjoying perfect health with beautiful body and mental vigour, and with all their wants supplied. Others are born miserable. Some are without hands or feet; some are idiots, and only drag on a miserable existence. Why if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is

He so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be perfect in a future life. Why should a man be miserable even here in the reign of a just and merciful God?

"There must have been causes then to make a man miserable or happy before his birth, and these are his past actions." Page 11.

There is no doubt that the unequal distribution of happiness in this world is a great problem which has exercised the minds of thinking men from the dawn of philosophy. The theory of *Karma*, arising from former births, has been accepted both by Hindus and Buddhists as the explanation. On inquiry, however, it will be seen that it is attended with insuperable difficulties.

Should a son be hanged because his father committed murder? According to the doctrine of *Karma*, people suffer, not on account of their own deeds, but for those of their ancestors of which they know nothing. Why does *Karma* not punish a man for actions committed in his present birth?

Karma is supposed to be endowed with most wonderful influence and qualities. As a judge, its decisions are marked by unerring wisdom, and its awards are carried out to the letter. It extends to all worlds and to all time. What is it that Hindus suppose to possess these high attributes? A mere name, something which has no existence. What power is there in an action itself to reward or punish, millions of years after it was performed?

There are other objections to the doctrine of *Karma*.

1. *Inequalities of happiness are less than is supposed.*—There are many poor men far happier than the rich. There is a proverb; "The fruit of austerities a kingdom; the fruit of a kingdom, hell." Great men are tempted to vices from which the poor are free.

2. *Happiness or misery is often traceable to conduct in this life.*—It is not necessary to blame *Karma* after the manner of the ignorant for what a man's acts bring upon himself.

3. *We can look forward as well as backward.*—This world is a state of preparation for the next. A child at school is placed under the discipline of a teacher to train him for the purposes of life. Notwithstanding all the pain and sorrow there is in the world, people are too much attached to it. Much more would this be the case if all went well with us. Sickness, as it were, says to us, "Arise, this is not your rest."

A holy man of old said, "It is good for me that I have been afflicted. Before I was afflicted I went astray; but now have I kept Thy word." Millions upon millions have had the same experience. Good men who suffer affliction rightly, come out of it purified, like gold which has been tried by fire. Many parents have been led by the sickness and death of their children to think of a world where there is no more pain or death, and where they shall meet again their loved ones, never more to be separated.

4. *Karma does not explain the origin of things.*—Before there could be merit or demerit, beings must have existed and acted. The first in order could no more have been produced by *Karma* than a hen could be born from her own egg, or a cow from her own calf.

The Indian Nation, remarking on the above extract from the Swami, says —

“We should have been glad if in this connection he had told us if he believed in any such thing as Moral Law and Moral Responsibility, and, if he did, what account he had to give of them. Whether souls are created or not the writer's argument is not particularly profound. The difficulty he barely touches is part of a larger difficulty. Why is there evil at all in the world, if it is under the sway of a merciful and moral Ruler? And why so often does Vice prosper and Virtue suffer in this world? The theory of *Karmaphal* is very little of a solution. If a man's present life in this world, miserable or happy, is only the *necessary* consequence of the actions of his prior life and is not in any way voluntary, why should it bring to him happiness or misery in his *next* birth? Punishment or reward may themselves be necessarily entailed, but when they are complete, their power is spent, the necessity is satisfied. What then is to come next? Theft may necessarily bring on imprisonment, but when the ordained period has been served out, can the thief be treated in any way before he has had time to do a fresh voluntary act?”

MENTAL HEREDITY.

Heredity means the doctrine that children inherit the qualities of their parents. The Swami says on this point :—

“We cannot deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone can act in a peculiar way. The peculiar tendencies of any soul are caused by its past actions. A soul with a certain tendency will take birth in a body which is the fittest instrument for the display of that tendency, by the laws of affinity. And this is in perfect accord with science, for science wants to explain everything by habit, and habit is the result of repetitions. So these repetitions are also necessary to explain the natural habits of a new-born soul. They were not got in this present life, therefore, they must have come down from past lives.”
Page 12.

Upon this *The Indian Nation* says: —

“The writer's remarks on heredity are dogmatic to a degree. We are told that inheritance is only physical, and the ‘peculiar tendencies of any soul are caused by its past actions.’ That may or may not be, for the writer does not deign to offer any evidence.”

Mental heredity admits of the same proof that physical configuration does. If the peculiar mental tendencies of any soul are caused by its past actions, so also one would think bodily tenden-

cies, as deafness, blindness, consumption, &c.; yet nothing is scientifically clearer than that heredity has to do with these. What, then, becomes of the Swami's reasonings? And as to souls taking possession of bodies the fittest—why the very opposite is frequently met with—the best souls having the worst bodies, and the worst souls having the best bodies.

RECALLING THE PAST.

The Swami considers that our former births are proved by our ability to recall the past:

RECALLING THE PAST.

"But there is another suggestion, which takes all these for granted. How is it that I do not remember anything of my past life? This can be easily explained. I am now speaking English. It is not my mother tongue, in fact not a word of my mother tongue is present in my consciousness; but let me try to bring such words up, they rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle, and they will come up, and you will be conscious even of the experiences of a past life.

"This is direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by our Rishis. We have discovered the secrets by which the very depths of the ocean of memory can be stirred up—follow them and you will get a complete reminiscence of your past life." Page 12.

The power of recalling the past is claimed to be "direct and demonstrative evidence." The reply is, that this evidence is not forthcoming. *The Indian Nation* says:—

"Personally we are prepared to make the confession that struggle as we may, we cannot recall any such experiences, and we should be glad if the Swami would give us the benefit of his reminiscences. The little logic we possess does not justify us in admitting that 'verification is the perfect proof of a theory;' but where is the verification? 'We have discovered the secrets by which the very depths of the ocean of memory can be stirred,' says the lecturer. We have not."

All the Swamis, Paramahansas and Mahatmas in India and Tibet are challenged to give us credible accounts of their former births. India is without an ancient history. Let them unfold its secrets. At Sarnath, near Benares, there are remains showing that Buddhist buildings were destroyed by fire. Let them tell us how this happened.

It is objected that we cannot recall the events of our former births because we are under the power of *maya*, or illusion. How

is it that *maya* extends only to alleged former births and not to the present? We can recollect events that happened to us in early childhood. The fact is that one false theory is attempted to be supported by another. We cannot recollect events in alleged former births, because they had no existence. We remember the present life, *maya* notwithstanding, because we have really existed.

THE SOUL.

The Swami says :—

“So then the Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is nowhere but whose centre is located in a body, and that death means the change of this centre from body to body.” Page 12.

The Indian Nation remarks :—

“‘So then the Hindu believes that he is a spirit,’ concludes the writer, but does he mean that the Hindu alone has that belief? Every one that believes in spirit at all, believes that he is a spirit. The Hindu has not a monopoly of spiritualistic faith. The same is true of his next conclusion, ‘the human soul is eternal, and immortal,’ for the immortality of the soul is insisted on by none more than by Christians.”

Christianity, however, differs from Hinduism in not saying anything about the *size* of the soul.

The Swami’s theory is that the “soul is a circle, whose circumference is nowhere, but whose centre is located in a body.” This is the doctrine of the Vaiseshika School :

“Ether, in consequence of its universal pervasion, is infinitely great; and so likewise is soul.” vii. 22.

On the contrary, the Katha Upanishad says :

“The soul (Purusha) which in the measure of a thumb, dwells in the middle of the body.” iv. 12.

The Svetasvatara Upanishad seems to express three conflicting opinions :

“8. ‘He, who, of the measure of a thumb.’”

“9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into a hundred parts; he is considered to be infinite.” Chap. V.

Instead of such speculations, it would have been much wiser to have made the confession elsewhere of the Swami, “I do not know.”

Passage of the soul from one body to another.—The Swami simply says “death means the change of this centre from body to body.” The Upanishads go into detail.

The Katha Upanishad says :

"There are 101 arteries of the heart: the one of them (Sushumná) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course." vi. 16. Roer's Translation.

Several other Upanishads assert that the heart has 101 arteries, by one of which the soul escapes at death. The slightest examination of the heart shows that all this is imaginary. There are just two large arteries connected with the heart. The pulmonary artery, which conveys impure blood to the lungs, and the *aorta*, which, afterwards sub-divided, conveys pure blood to the whole body. In like manner there are two great veins carrying impure blood to the heart from the whole body, and four veins containing pure blood, leading from the lungs to the heart.

It is plain that God who made the body cannot have inspired the Upanishads, for He cannot give a false account of his own work. Hindu speculations about the size of the soul are equally baseless.

THE MISERY OF EXISTENCE AND SUPPOSED RELIEF.

The Swami first expresses the pessimist idea of life entertained by Hinduism and Buddhism :—

"The soul will go on evolving up or reverting back from birth to birth and death to death. It is like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect; a little moth placed under the wheel of causation which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry.*

"The heart sinks at this idea, yet such is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world: 'Hear, ye children of immortal bliss, even ye that reside in higher spheres. I have found the way out, I have found the ancient One, who is beyond all darkness, all delusion, and knowing Him alone you shall be saved from death again.'

"Then all doubt ceases. Man is no more the freak of a terrible law of causation. So this is the very centre, the very vital conception of Hinduism. The Hindu does not wish to live upon words and theories." Page 13.

The Indian Nation remarks on the above :—

"The writer little realises the relation between his different views, for he presents life, or rather a series of births, as a chain of necessary

* In the Chicago edition the whole sentence is put as a question.

causation, and yet protests on the authority of the Vedas that we do not dwell in an endless prison of cause and effect, and that man is not 'a freak of the terrible law of causation.' By the bye, why should the law of causation be terrible?"

Who was this Vedic sage who used such words of Mlechhas? When and where did he stand before the world and proclaim this glad message in "trumpet voice?" Let the Swami give chapter and verse.

ARE MEN SINNERS?

One of the most extraordinary assertions in the Swami's address is his denial that men are sinners.

CHILDREN OF GOD.

"Children of immortal bliss," what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindu refuses to call you sinners.

"Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up O! lions and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal, ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter." pp. 13, 14.

The Swami here contradicts himself. In a previous part of his address it is asserted that birth is a penalty of sin, yet now it is said that man is sinless. He also contradicts his countrymen. If men are "holy and perfect beings," what is the need of bathing in the Ganges or other supposed sacred waters? It is only pride and ignorance that make a man deny that he is a sinner. The holiest man are the first to acknowledge it. Some Brahmans daily make this acknowledgment:—

Pápo'ham pápakarmáham pápátma pápasambhavah.

"I am sin; I commit sin; my soul is sinful; I am conceived in sin."

A Hindu writer says, "This powerful devil of a deceitful heart is fiercer than fire, more impassable than the mountains, and harder than adamant; sooner might the ocean be emptied than the mind be restrained."

WAS KRISHNA GOD INCARNATE ON EARTH?

The Swami says:—

"This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth." Page 14.

The supposed Avatara of Krishna is fully described in the Bhagavata and Vishnu Puranas. Love was certainly not a feature of his character. He murdered Kansa's washerman because he complained of the injury done to his master's clothes; a great part of his life was spent in fighting; he burnt up the city of Benares and destroyed its inhabitants; and one of the last acts of his life was to kill the survivors of his reputed 180,000 sons.

In the Bhagavad Gita, Arjuna, his eyes full of tears, expresses his unwillingness to kill his own relations and teachers in battle, his preceptors and friends. Krishna's reply was, "Cast off this base weakness of heart, and arise, O terror of foes."

With 8 queens and 16,100 wives, Krishna was rather an incarnation of lust than of God.*

The Indian Nation says: "The doctrine of love may be Hindu, but it is also mainly Christianity. The Bible says, "God is love." The whole Christian law is summed up in love to God and love to man.

A DISCIPLE OF KRISHNA.

The Swami says:—

"One of the disciples of Krishna, the then Emperor of India was driven from his throne by his enemies, and had to take shelter in a forest in the Himalayas with his queen." Page 14.

Yudhisthir was not Emperor of India, but only of a small portion of it. He had only a fifth share in Draupadi, called his queen, for she was the common wife of five brothers. Where are the words attributed to Yudhisthir to be found?

"THE RELIGION OF THE HINDUS."

The Swami says:—

"So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in thus reaching God, seeing God, and becoming perfect, even as the father in Heaven is perfect, consists the religion of the Hindus.

"And what becomes of man when he becomes perfect? He lives a life of bliss, infinite. He enjoys infinite and perfect bliss having obtained the only thing in which man ought to have pleasure—God—and enjoys the bliss with God." Page 15.

The Swami first told his hearers that they were "holy and perfect beings," (see page 13); now he tells them they must constantly struggle to become so.

"Becoming perfect even as the Father in heaven is perfect" is a Christian doctrine, probably learned by the Swami when he

* See Krishna, as described in the Puranas and Bhagavad Gita. 8vo 72 pp. 2½ As. Post-free, 3 As.

attended the General Assembly's Institution. In Matthew v. 48, Jesus Christ says, "Be ye therefore perfect, even as your Father in heaven is perfect."

What is the Hindu idea of perfection by which *mukti* is obtained? When the *maha-vakya*, or great sentence, can be uttered, *Aham brahmāsmi*, "I am Brahman" or *Tat twam asi*, "It thou art."

This horrible doctrine is thus exposed by two ancient Hindu writers. Gaudapurnananda says:—

"Thou art verily rifled, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say 'I am He?' Hast thou no shame?"*

Ramanuja, another celebrated Hindu writer, argues against it similarly:—

"The word *tat* (it) stands for the ocean of immortality, full of supreme felicity. The word *twam* (thou) stands for a miserable person, distracted through fear of the world. The two cannot therefore be one. They are substantially different. He is to be worshipped by the whole world. Thou art but His slave. How could there be an image or reflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How canst thou, oh slow of thought! say, I am He, who has set up this immense sphere of the universe in its fulness? By the mercy of the Most High a little understanding has been committed to thee: it is not for thee, oh perverse one, to say, therefore I am God."*

"INFINITE BLISS."

The Swami's ideas of future happiness are tinged by Christianity. He describes it as "conscious." The Nirguna Brahma, into whom absorption takes place, is not conscious. His existence is compared to "dreamless sleep." He is existence only in the negation of non-existence; only bliss (*ananda*) in the negation of freedom from the miseries incident to life and transmigration. The "infinite bliss" is that of a stone.

There is therefore, not the "happiness of enjoying the consciousness of two bodies," and at last of "infinite individuality, whatever that may mean."

"MANIFESTATION, NOT CREATION."

The Swami says:—

"All science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science to-day." Page 16.

* Banerjee's *Dialogues*, pp. 379, 408.

Science says nothing of the kind. It does not profess to give the origin of things, but only to describe them as they are. Chemistry tells us that the whole universe is composed of atoms, so excessively small that they cannot be seen. It further shows that each atom is, as it were, cast in a fixed mould, like bricks, so that it will unite with others only in certain proportions. The very atoms, therefore, afford proof that they were fashioned by the great Architect of nature.*

"NO POLYTHEISM IN INDIA."

This is one of the wildest of the Swami's assertions :—

"Descend we now from the aspirations of philosophy to the religion of the ignorant. At the very outset, I may tell you that there is no Polytheism in India. In every temple, if one stands by and listens, one will find the worshippers apply all the attributes of God—including omnipresence—to the images. This is not Polytheism. "The rose called by any other name would smell as sweet." Names are not explanations." pp. 16, 17.

Here the Swami contradicts himself. In beginning his address he admits the "multifarious mythologies" of India; now he says that "there is no Polytheism in India."

The word polytheism is composed of *polys*, many, *theos*, god. The meaning given in dictionaries of a polytheist is "a believer in many gods." No people in the world more deserve to be called polytheists than the Hindus. Even the religion of the Vedas is polytheistic. The gods are usually spoken of as thrice eleven with their wives, as the following quotations show :—

In the third Mandala of the Rig-Veda, Hymn 6, verse 10, Agni is thus addressed ;

"Bring, with their wives, the gods, the three-and-thirty, after thy god-like nature, and be joyful."

The following invitation is given to the Asvins :—

"Come O Nasatyas, with the thrice eleven gods ; come, O ye Asvins to the drinking of the meath." I. 34. 11.

A hymn to the Visvedevas concludes thus :

"O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling.

Ye who with might, eleven, live in waters, accept the sacrifice, O gods, with pleasure." I. 139. 11.

It will be seen that the gods are reduced in number from 33 crores to 33 with their wives. In Book iv. 9. 9. the gods are mentioned as being much more numerous : "Three hundred, three thousand, thirty and nine gods have worshipped Agni."

* This is fully shown by the late Clerk Maxwell, a distinguished scientist.

The gods and goddesses have been so multiplied that they are now said to amount to 33 crores. Not content even with these, Hindus have accepted Muhammadan *Pirs*.

It is alleged that all the gods are the same, though worshipped under different names.

Take the three principal gods, Brahma, Vishnu, and Siva: their residences, wives, and children are all different. Brahma is said to live in Satya-loka, his wife is Savitri; Vishnu lives in Vaikuntha, his wife is Lakshmi; Siva lives in Kailasa, his wife is said to be Parvati. Different dispositions and actions are ascribed to these gods. Several times they are said to have fought with each other.

If the 33 crores of the Hindu gods are all the same, it may as well be said that the 28 crores of people in India, with different houses, wives, children, occupations, are all one. If the gods are one, why are they reckoned as amounting to 33 crores?

This is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says: "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as *Siva Bhakti*, *Vishnu Bhakti*, &c. The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents, are after all the same.

APOLOGIES FOR IDOLATRY.

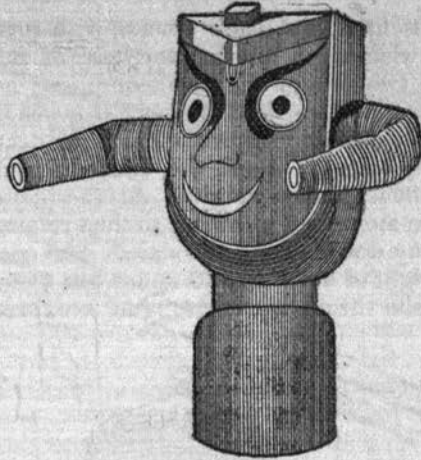
The Swami says:—

"Mark, the same earnest man who is kneeling before the idol tells you, 'Him the sun cannot express, nor the moon, nor the stars, the lighting cannot express him, nor the fire; through him they all shine.' He does not abuse the images or call it sinful. He recognizes in it a necessary stage of his life. 'The child is father of the man.' Would it be right for the old man to say that childhood is a sin or youth a sin? Nor is image-worship compulsory in Hinduism.

"If a man can realize his divine nature most easily with the help of an image, would it be right to call it a sin? Nor, even when he has passed that stage, should he call it an error." Page 18.

Take some of the most popular images of India and consider how they help a man to "realize his divine nature."

The most celebrated idol in India is that of JAGGANNATH, "The lord of the world," at Puri. Below is given an exact representation of it from Rajendralala's *Antiquities of Orissa*:



It is fully described as "exceedingly ugly, the most hideous caricature of the human face divine."*

The following is a native representation of Kali, the goddess from which Calcutta takes its name :



* In the *Antiquities of Orissa*, Vol. II., pp. 121-123, a full account is given of the image.

She is represented as a black woman, with four arms. In one hand she has a weapon, in another the head of the giant she has slain; with the two others she is encouraging her worshippers. For earrings she has two dead bodies; she wears a necklace of skulls; her only clothing is a girdle made of dead men's hands. After her victory over the giant, she danced so furiously that the earth trembled beneath her weight. At the request of the gods, Siva asked her to stop; but, as owing to the excitement, she did not notice him, he lay down among the slain. She continued dancing till she caught sight of her husband under her feet; upon which, in Hindu fashion, she thrust out her tongue to express surprise and regret.



The above is a representation of GANESA, worshipped all over India. There are several legends to account for his elephant head. He is said to be very fat and fond of sweetmeats. School boys in South India pray to Ganesa to help them in their studies, and praise him by telling him how much he can eat. He is invoked at the beginning of every undertaking to make it successful.

"No Idolatry in India."—Max Müller, in the Preface to his *Chips*, quotes a Hindu of Benares who goes beyond the Swami. The latter admits "low ideas of idolatry;" the former denies it.

"If by idolatry is meant a system of worship which confines our idea of the Deity to a mere image of clay or stone, which prevents our hearts from being expanded and elevated with lofty notions of the attributes of God, if this is meant by idolatry, we disclaim idolatry, and

deplore the ignorance or uncharitableness of those that charge us with this grovelling system of worship. But if firmly believing, as we do, in the omnipresence of God, we behold, by the aid of our imagination, in the form of an image any of His glorious manifestations, ought we to be charged with identifying them with the matter of the image, whilst during those moments of sincere and fervent devotion, we do not even think of matter?

"If at the sight of a portrait of a beloved and venerated friend no longer existing in this world, our heart is filled with sentiments of love and reverence; if we fancy him present in the picture, still looking upon us with his wonted tenderness and affection and then indulge our feelings of love and gratitude, should we be charged with offering the grossest insult to him—that of fancying him to be no other than a piece of painted paper?

"We really lament the ignorance or uncharitableness of those who confound our representative worship with the Phœnician, Grecian, or Roman idolatry as represented by European writers, and then charge us with polytheism in the teeth of thousands of texts in the Puranas, declaring in clear and unmistakeable terms that there is but one God who manifests himself as Brahma, Vishnu and Rudra (Siva) in his functions of creation, preservation and destruction." pp. xvii, xviii.

This is an illustration of the evil condemned years ago by the late Sir H. S. Maine—educated men employing their superior knowledge to defend popular superstitions.

Rammohun Roy explains how the above excuse for idolatry originated:—

"Some Europeans, imbued with high principles of liberality, but unacquainted with the ritual part of Hindu idolatry, are disposed to palliate it by an interpretation which, though plausible, is by no means well-founded. They are willing to imagine that the idols which the Hindus worship, are not viewed by them in the light of gods or as real personifications of the divine attributes, but merely as instruments for raising their minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark that many Hindus also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, do not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindus naturally tend to confirm the original idea of such Europeans who, from the extreme absurdity of pure unqualified idolatry, deduce an argument against its existence."

Rammohun Roy further shows the falsity of the excuse:—

"Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings; they are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market, or constructs one with his own hands, or has one made under his own superintendence, it is his

invariable practice to perform certain ceremonies, called *Pran Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one: with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration."

The life which by one ceremony has been brought into the idol, can by another ceremony be taken out.

The reply has also been well made :

"It is true we like to retain photographs of people we love to remind us of their form and features; but your blocks of stone or your deformed hideous brazen images, bought at a shop in the bazaar, of what sort of Divinity do they remind us?"

The excuse is sometimes urged that *Idols are necessary for the common people*. To this Rammohun Roy replies :

"Permit me in this instance to ask whether every Mussulman in Turkey from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Cabeer and Nanak do worship God without the assistance of consecrated objects? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile practice of having recourse to visible objects? I will never hesitate to assert, that His adoration is not only possible and practicable, but even incumbent, upon every rational creature."

Hindus admit that Brahm is *nirákár*, without form. Christians say that God is a spirit. A sculptor may make an image of a man's body; but can he make a representation of his soul? It is equally impossible to make an idol like God. "To whom will ye liken me or shall I be equal?" saith the Holy One.

The ignorant do not need images to remind them of God. They cannot understand His form, for He has none. They can remember their parents when far distant; they can love a benefactor whom they have never seen; they can obey the authority of a Queen-Empress though she never set foot on their soil. They can worship God who is a spirit in spirit and in truth. Idols are a hindrance, not a help, to true worship. They give most degrading ideas of God.

It is not only "Missionary slanderers" who charge the Hindus with idolatry. The two most distinguished Indians of modern times have been Rammohun Roy and Keshab Chunder Sen. The opinion of the former has been quoted. An extract may now be given from the latter :—

"There can be no doubt that the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation

is Idolatry. Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But however repugnant to your understanding and repulsive to your good sense the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind a speculative and passive disbelief in its dogmas, you must practically break with it as a dangerous sin and an abomination: you must give it up altogether as an unclean thing. You must discountenance it, discourage it, oppose it, and hunt it out of your country. For the sake of your souls and for the sake of the souls of the millions of your countrymen, come away from hateful idolatry, and acknowledge the one Supreme and true God, our Maker, Preserver, and Moral Governor, not in belief only, but in the every-day concerns and avocations of your life."

Krishna says in the Bhagavad Gita: "The mind by continually meditating on a material object becomes materialised." "As is the god, so is the worshipper." The Hindus, though possessing excellent natural abilities, have in some respects, become as unintelligent as the objects of their worship. Like the lower animals, they are mainly guided by custom, and are the easy victims of priestcraft, believing the most extravagant fables, and accepting the most contradictory statements.

THE SWAMI'S LOGIC.

" DOGMAS AND PEGS.

"Unity in variety is the plan of nature, and the Hindu has recognized it. Other religions lay down certain fixed dogmas, and try to force society to adopt them. They place before society only one kind of coat which must fit Jack and John and Henry, all alike. If it does not fit John or Henry he must go without a coat to cover his body." Page 18.

Hindus continually forget that ILLUSTRATION IS NOT ARGUMENT. Because no one kind of coat will fit every person, there must be variety in religion. Apply this argument to science. The Rev. E. P. Rice, B.A., says:—

"There are facts the truth of which cannot in the nature of things vary in different nations of the world. If true at all, they are true everywhere and for ever. Take the facts of geography or astronomy. There cannot be such a thing as national geography. The earth is either round or flat, whichever may be proved to be the case. The fact when proved must be accepted in all parts of the globe. There is no distinctly Hindu or English or Chinese geography. Geography is geography all the world over. And so of astronomy, and so of history. I go further and say that to this same realm of universal truths belongs Religion. It is obvious that true religion is not a manufactured article which men

can make in different ways according to their liking. There are not different Creators for the different nations of the world any more than there are different suns in the sky. The same God and Father rules over all, loves and pities all, and judges all by one impartial code, and there can be no contradiction in the laws which He gives for the guidance of His children. Duties towards God do not vary according to our clime any more than duties towards man. . . . It is no more part of a patriot's duty to maintain a religion, because it is the religion of his fathers than to maintain a conception of geography because it was the conception of his fathers. There is no nationality in Science or Religion. Englishman and Frenchman, German, Russian and Hindu ought to be at one in their aims in this sphere, viz. : to know what is true and to practise what is noble."*

IS HINDUISM NON-PERSECUTING ?

The Swami says :—

"The Hindus have their faults, but mark this, they are always for punishing their own bodies and never for cutting the throats of their neighbours. If the Hindu fanatic burns himself on the pyre, he does not light the fire of inquisition. And even this weakness of his cannot be laid at the door of religion any more than the burning of witches can be laid at the door of Christianity." Page 19.

It must be confessed that most religions have been persecuting. Stuart Mill says that "Mankind have been unremittingly occupied in doing evil to one another in the name of religion, from the sacrifice of Iphigenia to the Dragonnades of Louis XIV. (not to descend lower.)"† More than 2400 years ago, the king of Babylon set up a golden image, and threatened to cast into a furnace of fire any who would not worship it. The Roman emperors thought they had a right to compel their subjects to worship any gods they pleased, and lakhs of Christians were put to death because they refused to comply. To the disgrace of some branches of the Christian Church, religious persecution has been practised contrary to the express command of its Founder.

But Hinduism is not by any means free. In the great temple of Madura in South India, there is a picture of a row of Jains, impaled on account of their religion, with dogs licking the blood which is trickling down.

In the section on the "Tolerance and Intolerance of Hinduism," it has been shown that while a man may worship or not worship God as he pleases; though he may charge Him with the foulest crimes; all this is nothing, but let him break any of the laws of caste, and he is driven from his home with the curses of his relatives. The remarks of Stuart Mill on social tyranny have been quoted.

* Patriotism. *The Harvest Field*.

† *Essays on Religion*, pp. 74, 75.

THE SWAMI'S FLABBY NOTIONS OF RELIGIOUS TRUTH.

The Swami says:—

"To the Hindu, then, the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only an evolution, out of the material man, of a God—and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

GOD IN ALL RELIGIONS.

"It is the same Light coming through different colors. And these little variations are necessary for purposes of adaptation. But in the heart of everything the same truth reigns. The Lord has declared to the Hindu in his incarnation as Krishna, 'I am in every religion as the thread through a string of pearls.'" Page 19.

It is asserted that the "same God is the inspirer of all religions." Then theism, atheism, polytheism, pantheism, and the most degrading fetish worship, are all inspired by the same God! The contradictions between them are "only apparent!" As well might it be said, that the contradictions between light and darkness, virtue and vice* are "only apparent." The Swami has evidently no idea of the sanctity of truth. However, he expresses the general feeling of his countrymen, who complacently tell the missionary that Christianity and Hinduism, Christ and Krishna, are all the same. The same feeling is found in China. The word "joss" is used for God or religion. A Chinese will say to a European, "Your joss and my joss; both very good joss."

When we compare two objects together, we must consider the points in which they differ, as well as those in which they agree. The illustration has been used of contrasting a man and a monkey. On certain points Christianity and Hinduism agree; but on others they are diametrically opposed. This will be shown at length under the next section.

HINDUISM UNVEILED.

The Swami's Hinduism has no existence. *The Indian Nation* says:—

"The pure and undefiled Hinduism which the Swami preached has no existence to-day, has not had existence for centuries, and is at the present moment only an affair of books and not of life, a thing, therefore, of

* This, it must be allowed, is the teaching of the "Higher Hinduism."

merely abstract interest. The only Hinduism that it is practically worth while discussing is sectarian Hinduism. It is that Hinduism which resents the slaughter of kine, which keeps out the England-returned Hindu, which proscribes re-marriage of widows and marriage between different castes, which makes the early marriage of girls compulsory. It is that Hinduism which is distinct from Brahmoism. It is the only Hinduism that we can admit to be real." May 21st, 1894.

The Swami, it is true made, the following acknowledgment :

"From the high spiritual flights of vedantic philosophy, of which the latest discoveries of science seem like echoes, from the agnosticism of the Buddhists and the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion." Page 10.

He also apologises for idolatry ; but, on the whole, the dark features of Hinduism were ignored. As the *Indian Nation* has remarked, "he seized some of the commonplaces of all religions and tried to make them out as the *differentiæ* of Hinduism." The same journal says that, more than that, "he appropriated the doctrines and mottoes of Christianity and flung them in triumph at the Christians." Some of the features of Hinduism which he concealed will now be unveiled.

Prefatory Remarks.—The following exposure is not intended merely to hurt the feelings of any sincere believer in Hinduism. It is admitted that among its adherents there are men of irreproachable morals and estimable character. Hindus, as a nation, have some excellent qualities. Their temperance, their patience, their gentleness and courtesy, their care of relations, are to be admired. In these respects they are superior to Europeans.

With regard to Hinduism the late Bishop Caldwell recognises in it three elements :—

1. **A Human Element.**—This is shown in its worship of heroes and heroines, its representation of God as a human king, with human needs, passions and tastes ; its elevation of caste distinctions to the rank of a religious obligation.

2. **A Divine Element.**—Bishop Caldwell says :—

"I recognise also in Hinduism a higher element, an element which, I cannot but regard as divine, struggling with what is earthly and evil in it, or what is merely human, and though frequently foiled or overborne, never entirely destroyed. I trace the operation of this divine element in the religiousness—the habit of seeing God in all things and all things in God—which has formed so marked a characteristic of the people of India in every period of their history. I trace it in the conviction universally entertained that there is a God, however diversely His attributes may be conceived, through whom or in whom all things are believed to have their being. I trace it in the conviction that a religion—a method of worshipping God—is possible, desirable, necessary. I trace it in the conviction that man has somehow become sinful, and has separated

from God, and that he needs somehow to be freed from sin and united to God again. But especially I trace it in the conviction I have found almost universally entertained by thoughtful Hindus, that a remedy for the ills of life, an explanation of its difficulties and mysteries, and an appointment of a system of means for seeking God's favour and rising to a higher life—that is, a Veda, a revelation—is to be expected; nay more, that such a revelation has been given; the only doubt which suggests itself to the Hindu mind being, whether the Indian Veda is the only true one, or whether God may have given different revelations of His will to different races of men at different times. I trace the same element also in the important place occupied in Indian classical literature by moral and religious disquisitions and in Indian popular literature and common life by moral and religious maxims.

"I cannot hesitate to recognise in such movements of mind as these, though outside the pale of Christianity, the results of an impulse from above, seeing that in human society, and especially in the domain of morals we may always and everywhere see Divine Purpose working itself into shape. As a Christian I have been taught to believe that God's Spirit 'strives' with all men, even with bad men, for their good."

3. **A Diabolical Element.**—Some parts of Hinduism seem inspired by Belial himself, whom Milton thus characterises,

"Than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself."

Bishop Caldwell says:—

"One of the worst things in modern India is the sensual worship of Krishna, as practised by some of the more enthusiastic sects, and this seems to run in parallel lines with one of the highest developments of Christian piety—the personal love of the devout soul to the Divine Saviour of men. That which appeared to be most truly divine in its original shape has become earthly, sensual, if not altogether devilish by contact with impure minds. Corruptions of the best things are the worst."*

Some examples of this "diabolical element" are given hereafter.

Missionary Slanders.—It is a favourite weapon with Hindu controversialists to charge their opponents with misrepresentation. "No case: abuse plaintiff's attorney." In the following impeachment of Hinduism the evidence will be drawn mainly from non-missionary sources, Government Acts, the Hindu sacred books, Hindu writers, &c. The Swami, or anybody else, is challenged to prove them untrue.

Contradictions of Hinduism.—The Mahabharata is said to make the following admission:—

"Contradictory are the Vedas; contradictory are the Sastras; contradictory are the doctrines of the holy sages."

* *Christianity and Hinduism.*

It is allowed that precepts may be culled from Hindu sacred books condemning the practices which will now be exposed. The Bhagavata Purana, after describing the love sports of Krishna, warns the reader not to imitate them. All this simply proves that Hinduism contains a "diabolical element," showing that, as a whole, it is not the true religion.

"HINDUISM UNVEILED" discloses the following features :—

IMPURITY.

This is fostered in the following ways :

1. **By Obscene Sculptures and Pictures:—**

The Penal Code contains the following :

"292. Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, paper, drawing, painting, representation, or figure, or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both."

But the following *exception* is made :

"This Section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any car used for the conveyance of idols, or kept or used for any religious purpose."

It is admitted that no such "exception" is needed in the case of many temples, but especially from Orissa southwards, it is required. Dr. Rajendralala Mitra says that some of the statues in the Audience Hall of the temple of Jagannath at Puri are "disgustingly obscene."* Sir W. Hunter says, "Lascivious sculptures disfigures his walls."†

A correspondent of the *Bombay Guardian* describes some of the temples in the Central Provinces as containing highly objectionable sculptures. They are commonest, however, in the south among the Dravidian races.

But the emblem of Siva everywhere is the linga or phallus, either alone or associated with the yoni, the female organ. The productive power in Nature is thus supposed to be symbolized.

It is admitted that a European unacquainted with Hinduism would not recognise what is meant. Further, there are Hindus in whom it does not excite impure ideas. On the other hand, it must be conceded that it is very liable to abuse. Its full meaning is explained in many sculptures and pictures of animals and human beings in sexual intercourse. The writer saw the former in a new temple at Trichinopoly. There were pictures of the latter in the great temple of Srirangam, the largest in India. They had

* *Antiquities of Orissa*. Vol. II. p. 118.

† *Gazetteer of India*. Vol. X. p. 450.

covered its walls for centuries; but on his next visit he found them obliterated by whitewash. It had been represented that the temple was now sometimes visited by European ladies, to whom such pictures were highly objectionable.

The Hindu, a Madras paper, in its issue of July 20th, 1892, refers to a most disgusting representation of the same thing, by means of male and female figures, on three consecutive days at Mayavaram, a great place of pilgrimage in South India. It says:—

“Here is a Thambiran who belongs to an institution which is originally intended to propagate the truths of the Hindu religion, and inculcate piety, but who deliberately employed his ingenuity in inventing the most outrageous indecency, and invited the worshippers of God to benefit by his ingenuity. In a country where there is anything like a wholesome moral feeling, the author of this most wicked invention will be belaboured by the mob to the last breath of his life. But the religious folks of Mayavaram tolerated it and apparently derived amusement, if not edification, from this diabolical addition to the appurtenances of Hindu worship.”

In its issue of April 24th 1894, a similar exhibition at Bangalore is reprobated.

The Indian Reformer, edited by the late Rev. Lal Behari Day, thus refers to the “exception” in the Penal Code:—

“With Edmund Burke we have no notion of a geographical morality. What is immoral in England is immoral in India. The Calcutta Legislative Council, however, seems to be of a different opinion. It believes in a local morality. It has solemnly decided that what is immoral in the shop is not immoral in the temple, that what is immoral in a carriage is not immoral in a car.

“One would almost suppose that our legislators were orthodox Hindus of the first water. There is a saying in the Hindu Shastras that ‘the mighty are not to be blamed.’ It is on this ethical formula that Hindus exculpate their gods from the charge of immorality. Our legislators have, it seems, adopted this principle. What is a punishable crime in us, poor mortals, is no punishable crime in the gods. If an obscene print were stuck on our carriage we should be imprisoned or fined or both; if the ugly stump of a divinity, dignified with the appellation of the lord of the world, were to exhibit a thousand libidinous pictures on its car, it would not be recognizable as a punishable crime in the proprietors of that divinity. They would go on corrupting the public morals, offending the public taste, under the sanction of the Legislative Council.”

That such an “exception” is necessary, is a terrible indictment against Hinduism. It does not seem to be necessary in the case of any other religion on the face of the globe. The most degraded African savage does not so outrage decency.

2. By Temple Dancing Girls, and the encouragement of Prosti-

tution.—Puri and many of the temples in South India have dancing girls attached to them. Dubois says:—

“Next to the sacrificers, the most important persons about the temples are the dancing girls, who call themselves *deva-dasi*, *servants* or *slaves of the gods*. Their profession requires of them to be open to the embraces of persons of all castes.

“They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service to the Pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family.”

The dancing girls of Orissa, in a memorial to the Lieutenant Governor of Bengal, said that they “are greatly needed in pujas and the auspicious performances, and the entertainment of them is closely connected with the management of temples and shrines; from which it is evident that their existence is so related to the Hindu religion that its ceremonies cannot be fully performed without them.”

Such women are the counterparts of the Apsaras in Indra's heaven. The Vishnu Purana and the Ramayana attribute their origin to the churning of the Ocean. The passage in the Ramayana is thus versified by Wilson:

“Then from the agitated deep up sprung
The legion of Apsarases, so named
That to the watery element they owed
Their being. Myriads were they born, and all
In vesture heavenly clad, and heavenly gems;
Yet more divine their native semblance, rich
With all the gifts of grace, of youth and beauty,
A train innumerable followed; yet thus fair,
Nor god nor demon sought their wedded love;
Thus Rághava! They still remain—their charms
The common treasure of the host of heaven.”

As stated above, when they came forth from the waters, neither the gods nor the Asuras would have them for wives, so they became common to all. They have the appellations of Surānganās, ‘wives of the gods,’ and Sumad-ātmajas, ‘daughters of pleasure.’

Two thousand years ago the Greeks had a religion somewhat like that of the Hindus. Their gods fought with each other, and committed adultery. The temple of Venus at Corinth had more than a thousand *hierodouloi*, “servants of the goddess,” who were the ruin of many a stranger who visited the city. For several centuries this went on unchecked. Well might it be said by Bishop Lightfoot:

“Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full

blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word and not raising one finger to put it down."

The same remark applies to India. For twenty centuries, "statesmen and patriots, philosophers and men of letters" made no attempt to reform such a system. Under Christian influence, a movement has commenced against nautch women. Dancing girls in temples are much more objectionable.

Prostitution.—Hinduism is charged with encouraging Prostitution. In the Vishnu Purana (Book V. 20) it is recorded that at the games when Kansa was killed, "separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens." Rajendralala Mitra gives an account of an ancient picnic, taken from the Harivansa Parva of the Mahabharata (Chap. 146, 147). The scene was at Pindaraka, a watering-place near Dvarka in Gujarat. It is described as a *tirtha*, or sacred pool, and the trip to it is called *tirtha yātra*, or a pilgrimage to a holy place. The substance is briefly as follows:

"The party headed by Baladeva, Krishna, and Arjuna, issued forth with their families and thousands of courtezans; spent the day in bathing, feasting, drinking, singing and dancing; and returned home without performing any of the numerous rites and ceremonies which pilgrims are bound by the Sastras to attend to at sacred places."*

Akin to the temple dancing girls of Southern India, are the *Murlis* of the Bombay Presidency. One of the most popular gods is Khandoba, regarded as an incarnation of Siva. The wicked custom prevails of dedicating children to his service. A couple, having no family, vow that if Khandoba will help them, their first child will be his. If a boy, he grows up as "dog of Khandoba," and wanders about as a vagrant. If a girl, after undergoing ceremonial "purification," she is branded with a heated stamp, and is married to the god with the pomp of a Hindu marriage. Such women are simply prostitutes.

3. **By the Holi Festival.**—This has well been called by Mr. M. Malabari the "unholy Holi." He thus describes it as celebrated in the Bombay Marwari Bazar:

"He can there see what extraordinary social antics the usually sober money-grubbing Marwari is capable of. How a crowd of these *bhang* intoxicated bacchanals will besiege a neighbouring zenana, by way of a serenade, I suppose, and shout their rude amorous ditties with significant gestures and attitudes. The filthy epithets, the wanton glances, the obscene gestures, defy description; but these are rewarded, on the part of the Marwarin (Marwari women), by equally shameless retorts and the squirting of red paint."†

As in the case of the dancing girls of South India,—the Holi festival was observed with all its abominations for untold centuries without a voice being raised in its condemnation. Under Christian influence, there is now a movement against it, especially in the Punjab, where a small fortnightly journal, *The Purity Servant*, is doing excellent work.

4. **By Stories of Krishna and Krishna Worship.**—Bishop Caldwell justly says: "The stories related of Krishna's life do more than anything else to destroy the morals and corrupt the imaginations of the Hindu youth."*

Krishna is usually associated with Radha, the wife of Ayana-gosha. When the two were surprised by the husband, Krishna assumed the form of Kali, and Radha seemed as if worshipping her! An adulterer and an adulteress are thus among the chief objects of worship in India.

Mrs. Besant has chosen Krishna as her *ishta devata*; he has many other votaries in India. The Vallabhacharis, founded by Vallabha in the 16th century, are the most notorious sect of Krishna worshippers. Vallabha professed to have been honoured by a visit from Krishna in person, who then enjoined him to introduce the worship of the infant Krishna.

The descendants of Vallabha, now called Maharajas, claim to be incarnations of Krishna, and are supposed to be privileged to act as he did.

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

"The Maharajas have been sedulous in identifying themselves with the god Krishna by means of their own writings and teachings and by the similarity of ceremonies of worship and addresses which they require to be offered to themselves by their followers. All songs connected with the god Krishna, which were brought before us, were of an amorous character, and it appeared that songs of a corrupting and licentious tendency, both in ideas and expression, are sung by young females to the Maharajas, upon festive occasions, in which they are identified with the god in his most licentious aspect. In these songs, as well as stories, both written and traditional, which latter are treated as of a religious character

* Reply to Sadagopah Charlu.

in the sect, the subject of sexual intercourse is most prominent. Adultery is made familiar to the minds of all: it is nowhere discouraged or denounced; but, on the contrary, in some of the stories, those persons who have committed that great moral and social offence are commended.*

Captain McMurdo, Resident in Cutch, in the "Transactions of the Literary Society of Bombay" (now the Bombay Branch of the Royal Asiatic Society) says, that the Vallabhacharis have among themselves "Ras Mandalis," "carnal love meetings," in which they enjoy each other's wives.

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

There are said to be 60 or 70 Maharajas scattered over India. Many of their followers are traders, who regularly tax themselves for their support. The Maharajas have also the occasional sources of income, given by Mr. Malabari:—

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

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

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

5. **By its Vamacharis.**—The "extinction of desire" is the grand aim of Hinduism, being supposed to secure *mukti*. Ascetics profess to seek it by *mortifying*, or killing desire, through fasting and other penances. Some are called *vairagis*, from a word meaning "indifference" or without desire. The Vamacharis seek to arrive at it by *gratifying* desire. They drink wine, eat flesh and fish, indulge their lust, and are quite content; they want nothing further.

Their worship includes five separate acts; 1. The drinking of liquor (*madya*); 2. The eating of flesh (*mānsa*); 3. The eating of

* History of Sect of the Maharajas, p. 142.

† Vol. II, p. 231. Quoted also in the History of the Sect of the Maharajas, p. 130.

‡ Gujarat and the Gujaratis, pp. 122-123.

fish (matsya); 4. Mudra*; 5. Sexual union (máithuna). The five acts are called the five Ma-káras, because the letter M begins each Sanskrit word. "The assemblage of five things beginning with the letter M," says one of the Tantras, "satisfies the gods." A woman perfectly naked is the chief object of worship. The other proceedings resemble the 'ras mandalis' already described.

The liquors are of various kinds. The drinking of each kind is supposed to be attended with its own peculiar merit and advantage. Thus one liquor gives salvation, another learning, another power, another wealth, another destroys enemies, another cures diseases, another removes sin, another purifies the soul.

In Saktism (goddess-worship) says Monier Williams, "we are confronted with the worst results of the worst superstitious ideas that have ever disgraced and degraded the human race. It is by offering to woman the so-called homage of sensual love and carnal passion, and by yielding free course to all the grosser appetites, wholly regardless of social rules and restrictions, that the worshippers of the female power (Sakti) in Nature seek to gratify the goddess representing that power, and through her aid to acquire supernatural faculties, and even ultimately to obtain union with the Supreme Being."

A translation of a Tantra, published in Calcutta in 1887, is now before the writer.† It contains directions unutterably vile; yet they are said to "give emancipation even when one is immersed in sensuality."‡

Elsewhere it is said :—

"He who practises Yoni-Mudra is not polluted by sin, were he to murder thousand Brahmans or kill all the inhabitants of the three worlds :

"Were he to kill his Guru or drink wine, or commit theft, or violate the bed of his Guru, he is not to suffer for any of these transgressions."

Monier Williams adds :—

"Incredible as it may appear, these so-called worshippers actually affect to pride themselves on their debasing doctrines, while they maintain that their creed is the grandest of all religions, because to indulge the grosser appetites and passions, with the mind fixed on union with the Supreme Being, is believed to be highest of all pious achievements. Indeed, according to the distorted ideas and perverted phraseology of the sect, all who are uninitiated into their system are styled 'beasts' (pasu), the initiated being called Siddha, 'the perfect ones.'"

* This term means fried grain. It also denotes the mystical intertwining of the fingers.

† The name is withheld to avoid making the book known.

‡ *Brahmanism and Hinduism*, p 190, 191.

The foregoing remarks apply only to the Vamacharis, "followers of the left hand path." The Dakshina-Margis, "followers of the right hand path," are not guilty of such vile practices.

CRUELTY.

This may be shown under the following heads :—

1. **The Treatment of Widows.**—The strong generally seek to tyrannise over the weak. Among savages, women do all the hard work : men, when not fighting or hunting, are smoking, drinking, or sleeping. Hindus have reached a higher state of civilisation ; but in their treatment of women they display much of the same spirit. Men, for their own selfish ends, have, from early times, taught women in India to surrender all their rights, and to submit themselves in every way to the wishes of their lords and masters.

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

But the oppression of women culminated in the case of widows, who were especially helpless, having no husbands to protect them. Their treatment by Hindus is the foulest blot upon their character. It is only aggravated by the excuse which is offered. Caird justly says : "The worst of all wrongs to humanity is to hallow evil by the authority and sanction of religion."

The Honourable Mr. Justice Ranade thus refers to the injustice of forbidding widows to marry :

"A Hindu widow may not remarry. Against the child-widow the rule prohibiting re-marriage is enforced with inexorable rigour. For them there is no relaxation of this law, no pity, no sympathy. But the old Hindu widower, who is shuddering on the verge of the grave, may marry again and again, as often as he likes. For him there is no restriction—he is under no obligation to exercise self-restraint."

The other wrongs of widows are thus exposed :—

"The child-widow must fast on every *ekadasi* day ; if she is a Brahman she must not take even a drop of water. She may die of hunger or thirst, but society has no compassion to show her. She is a *Brahmacharini*. The widower, however, may eat what he likes or how often he likes ; he need not fast on the *ekadasi* day ; he need not confine himself to one meal a day. He is not a *Brahmachari*. The widow is a *Brahmacharini*. The widower is a man of the world. The widow lives for the benefit of the soul of her deceased lord. Why this distinction between the widower and the widow ? Why this hard treatment dealt out to the widow from which the widower is exempt ? Under what moral law, under what divine mandate is this inequality of treatment sought to be justified ? We know of none, we can think of none.

To our mind it is an illustration of the tyranny of the strong ruthlessly exercised over the weak. This huge blot must be wiped out—the curse of God must rest upon a society which from generation to generation observes a custom which involves a huge injustice, and which is degrading to the higher life of humanity.”*

Widow Burning.—The barbarous treatment of women in India reached its climax in widow burning. That sons should burn their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet Hindus, in the nineteenth century, contended earnestly for the privilege.

In Vedic times widow-burning was not practised, and there is not a single verse authorising it. The Brahmans, however, sought to support it by the wilful mistranslation of a text. Max Müller says: “This is perhaps the most flagrant instance of what can be done by an unscrupulous priesthood.”

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. This, however, was not sufficient, so they were told that they would not only be preeminently virtuous, but enjoy happiness for almost endless ages in another world if they burnt themselves with the dead bodies of their husbands.

“The wife who commits herself to the flames with her husband’s corpse, shall equal Arundhati and reside in Swarga.”

“Accompanying her husband she shall reside so long in Swarga as there are 35 millions of hairs on the human body.”

Another text says :

“The woman who follows her husband expiates the sins of three races ; her father’s line, her mother’s line, and the family of him to whom she was given a virgin.”

The consequences of not observing this injunction are thus stated :

“As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in a female form.”†

In 1829, Lord William Bentinck, after suitable inquiries, passed a regulation declaring the practice of Sati ‡ illegal and punishable in the Criminal Courts. The Hindus got up a memorial to Government, affirming that the act of immolation was not only a sacred duty but an exalted privilege, and denouncing the regulation as a breach of the promise that there should be no interference with the religious customs of the Hindus. Lord William Bentinck refused to suspend the operation of the Act, but offered to transmit their representation to the Privy Council. Rammohun Roy was in England

* Madras Social Science Conference Address, 1894.

† English Works of Rammohun Roy, Vol. I., p. 302.

‡ Sati from *sat*, good, pure.

when the subject came before the Privy Council, and the appeal was dismissed.

2. **Hook-swinging, Tongue-piercing, etc.**—Some of the Hindu divinities, like Kali, are supposed to be pleased when their worshippers torture themselves. The Charak Puja is said to be held in commemoration of an interview with Siva which an ancient king obtained through his great austerities. It is so called from the hook-swinging which formerly constituted the principal part of the festival. Cases of it resulting in death, has caused it to be forbidden by the British Government.



The picture above represents some of the cruel customs which took place at the Charak Puja in Bengal. One man has passed an iron rod through the flesh of his left arm, which he moves about to enlarge the wound and cause the blood to flow. The second has passed the handle of a fire shovel, full of burning coals, through the flesh of his side, and dances with it. The third has made a hole in his tongue through which he has passed a live serpent; and by pinching its tail he causes it to writhe about, increasing his own suffering. Another custom was to throw themselves down from a bamboo platform upon knives that were so arranged that they fell down under the weight of the body. As the goddess delights in blood, such tortures are supposed to give her pleasure. Like hook-

swinging, they have now largely disappeared. But Dr. Rajendralala Mitra thus refers to a common custom in Bengal :—

“The offering of one’s own blood to the goddess is a mediæval and modern rite. It is made by women, and there is scarcely a respectable house in all Bengal, the mistress of which has not, at one time or other, shed her blood under the notion of satisfying the goddess by the operation. Whenever her husband or a son is dangerously ill, a vow is made that, on the recovery of the patient, the goddess would be regaled with human blood, and in the first Durga Puja following, or at the temple at Kali-ghat, or at some other sacred fane, the lady performs certain ceremonies, and then bares her breast in the presence of the goddess, and with a nail-cutter (*naruna*) draws a few drops of blood from between her busts, and offers them to the divinity.”*

3. **Human Sacrifices.**—This subject has been carefully investigated by Dr. Rajendralala Mitra, the most distinguished Indian scholar of modern times, in a paper originally published in the *Journal of the Asiatic Society of Bengal*. Some maintain that human sacrifices are not authorised in the Vedas, but were introduced in later times. Dr. R. Mitra says : “As a Hindu writing on the actions of my forefathers—remote as they are—it would have been a source of great satisfaction to me if I could adopt this conclusion as true ; but I regret I cannot do so consistently with my allegiance to the cause of history.”

His paper on the subject occupies 84 pages in his *Indo-Aryans*, giving numerous quotations both in Sanskrit and English. The following is only a brief summary. Dr. R. Mitra first describes the prevalence of human sacrifices in all parts of the world, both in ancient and modern times. He adds : “Benign and humane as was the spirit of the ancient Hindu religion, it was not all opposed to animal sacrifice ; on the contrary, most of the principal rites required the immolation of large numbers of various kinds of beasts and birds. One of the rites enjoined required the performer to walk deliberately into the depth of the ocean to drown himself to death. This was called *Mahaprasthanā*, and is forbidden in the present age. Another, an expiatory one, required the sinner to burn himself to death, on a blazing pyre—the *Pushanala*. This has not yet been forbidden. The gentlest of beings, the simple-minded women of Bengal, were for a long time in the habit of consigning their first-born babes to the sacred river Ganges at Sagar Island, and this was preceded by a religious ceremony, though it was not authorised by any of the ancient rituals. If the spirit of the Hindu religion has tolerated, countenanced or promoted such acts, it would not be by any means unreasonable or inconsistent, to suppose that it should have, in primitive times, recognised the slaughter of human beings as calculated to appease, gratify, and secure the grace of the gods.”

* *Indo Aryans*, Vol. II. pp. 111, 112.

But to turn from presumptive evidence to the facts recorded in the Vedas. The earliest reference to human sacrifice occurs in the first book of the Rig-Veda. It contains seven hymns supposed to have been recited by one Sunahsepa when he was bound to a stake preparatory to being immolated. The story is given in the Aitareya Brahmana of the Rig-Veda.

Harischandra had made a vow to sacrifice his first-born to Varuna, if that deity would bless him with children. A child was born, named Rohita, and Varuna claimed it; but the father evaded fulfilling his promise under various pretexts until Rohita, grown up to man's estate, ran away from home, when Varuna afflicted the father with dropsy. At last Rohita purchased one Sunahsepa from his father Ajigarta for a hundred cows. When Sunahsepa had been prepared, they found nobody to bind him to the sacrificial post. Then Ajigarta said, "Give me another hundred, and I shall bind him." They gave him another hundred cows, and he bound him. When Sunahsepa had been prepared and bound, when the Apri hymns had been sung, and he had been led round the fire, they found nobody to kill him. Next Ajigarta said, "Give me another hundred, and I shall kill him." They gave him another hundred, and he came whetting his knife. Sunahsepa then recited the hymns praising Varuna, who set him free.

This story shows that human sacrifices were really offered. If Harischandra had simply to tie his son to a post, and after repeating a few mantras over him, let him off perfectly sound, he could easily have done so.

Max Müller says that the story in the Aitareya Brahmana shows that, at that early time, the Brahmans were familiar with the idea of human sacrifices, and that men who were supposed to belong to the caste of the Brahmans were ready to sell their sons for that purpose.

Dr. Mitra also refers to the *Narabali*, or human sacrifice to the goddess Chamunda, or Chandika,—a dark, fierce sanguinary divinity, a form of Kali.

The Kalika Purana says: "By a human sacrifice attended by the forms laid down, Devi remains gratified for a thousand years, and by a sacrifice of three men one hundred thousand years." A human sacrifice is described as *atibali* (highest sacrifice.) "The fact is well known," says Dr. R. Mitra, "that for a long time the rite was common all over Hindustan; and persons are not wanting who suspect that there are still nooks and corners in India where human victims are occasionally slaughtered for the gratification of the Devi."

In proof of the above it may be mentioned that early in 1895 a man in the Godavari District dashed a child's brain out against the trunk of a tree. In his defence the murderer said that he had been enjoined by the goddess Kali to offer a human sacrifice.

In 1845 the British Government had to appoint a special agent for the suppression of human sacrifice among the Khonds. They believed that their harvests would fail unless a human sacrifice was offered to the Earth-goddess.

Sacrifice of Children at Ganga Sagar.—The Swami gives the following example of the way in which “abusive missionaries,” slander “the Hindus, the most moral race in the world.”

“What is meant by those pictures in the school books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? The mother is black, but the baby is painted white, to arouse more sympathy, and get more money.”



The picture which so excited the mild Swami is given above. It is true that baby is white, but this was done by the engraver, not to arouse more sympathy, but simply to show it better. Had it been dark, it could scarcely have been distinguished by children. Is any one such an idiot as to suppose that a “black mother” would have a white child?

The other tales of “abusive missionaries” may be on as slender a foundation.

On the other hand, it may be said that ready credence is given by some Hindus to any cock and bull stories to the prejudice of Europeans. The *Arya Patrika*, a Punjab paper, has the following, quoted, it would appear, from a Calcutta journal. Not only do the English slaughter and eat animals,

“They flay them alive—horses, sheep, dogs, cats, and so on. Some of them are first starved to lessen their powers of resistance, and when exhausted with hunger and fatigue are nailed to boards and stripped of their coats alive and left to die as well as they can. In short, no animals of value as (*sic*) spared this cruel fate, and as a Calcutta paper remarks,

all this is done under the very nose of Christendom (*sic.*)" October 24, 1885.

The origin of these sacrifices was as follows. When a woman, long married, had no children, it was common for her to make a vow to the goddess Ganga, that if she would bestow the blessing of children, the first-born would be devoted to her. The mother herself offered her child, and if it was devoured by a crocodile, it was supposed that the goddess accepted the offering.

Like Sati, this dreadful superstition had been practised in parts of Bengal and Orissa for untold generations. It aroused the attention of the missionary Carey. Hitherto the British Government had permitted human sacrifices, wherever it was alleged by orthodox Hindus that they were sanctioned by the Sastras. Lord Wellesley was the first Governor-General to break through this system of guilty connivance. Carey was asked to examine the authorities which were said to enjoin such a custom. In his report he urged the immediate abolition of the practice. In August, 1802, the drowning of children at Sagar was forbidden under severe penalties. At the next festival sepoy were stationed at Sagar to enforce the orders of Government. It has been so completely forgotten that some assert that it never was practised.

4. **Thuggism.**—Thugs were professional murderers who worshipped the goddess Kali, or Devi. They existed in large numbers in many parts of India for more than two thousand years. Divine sanction was claimed for their horrible trade. It was said that the goddess gave their ancestors waistbands with which to destroy, first demons, and then men, by strangulation. "I am a Thug of the royal records," said one of these murderers; "I and my fathers have been Thugs for twenty generations."

Before going on their expeditions, Thugs made offerings to the goddess, and carefully attended to the omens through which they supposed that she made known her wishes. They assumed many disguises, and there was nothing to distinguish them from ordinary travellers. A party of them would accost a way-farer going homewards, from a journey. Cheerful talk and song would win his heart, and he would tell them freely of his private affairs, of his wife and children he was going to meet after long years of absence, toil and suffering. Watching a favourable opportunity in the skirts of some jungle, one of them would throw his turban cloth round the neck of their victim. Another seizing the other end of the cloth would draw it tightly round; whilst a third would seize the man by the legs and throw him down on the ground. The work was quickly done. The body was then stripped, the property secured, and very soon the corpse was buried. The Thugs would afterwards kindle a fire around the grave, and feast as heartily, sing as merrily, and sleep as soundly as if they had committed an act of the greatest merit. No compunctions visited the Thugs. An English officer asked one of them, "Did

you never feel pity for the old men, and young children whom you murdered while they were sitting quietly by you?" "Never," was the answer.

When Thuggee was brought under the notice of the British Government, Lord William Bentinck appointed Colonel Sleeman, with several assistants, to take measures for its suppression. Within a few years this abominable system was destroyed.

Although the above barbarities are now largely things of the past, their cessation is due to a Christian Government—not to Hinduism.

INJUSTICE.

The injustice of Hinduism in its *treatment of widows* has already been pointed out in the scathing words of Mr. Justice Ranade. CASTE, another blot, affects the whole population. It is the characteristic feature of Hinduism. "The Hindu", says Sherring, "by day and night, at home or abroad, in waking, sleeping, eating, drinking, in all the customs of the society in which he moves, and in the events determining his entire life, is always under its pervading and overmastering influence."*

The CODE OF MANU is the highest law authority among the Hindus. The following are some extracts from it on the subject of Caste:—

ORIGIN OF THE FOUR CASTES.

"Now for the prosperity of the worlds, he (Brahmá) from his mouth, arms, thighs and feet created the Brahma, Kshatriya, Vaisya, and Sudra." Book I. 31.

Brahmans.

93. Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation.

100. Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth.

380. Certainly (the king) should not slay a Brahman even if he be occupied in crime of every sort; but he should put him out of the realm in possession of all his property, and uninjured (in body). Book I.

Sudras.

413. But a Sudra, whether bought or not bought, (the Brahman) may compel to practise servitude; for that (Sudra) was created by the Self-existent merely for the service of the Brahman.

417. A Brahman may take possession of the goods of a Sudra with

* *Hindu Tribes and Castes.*

perfect peace of mind, for, since nothing at all belongs to this (Sudra) as his own, he is one whose property may be taken away by his master. Book VIII.

125. The leavings of food should be given (him) and the old clothes; so too the blighted part of the grain; so too the old furniture. Book X.

270. If a (man) of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut out, for he is of the lowest origin.

281. If a low-born man endeavours to sit down by the side of a high-born man, he should be banished after being branded on the hip, or (the king) may cause his backside to be cut off. Book VIII.

80. One may not give advice to a Sudra, nor (give him) the remains (of food) or (of) butter that has been offered. And one may not teach him the law or enjoin upon him (religious) observances.

81. For he who tells him the law and he who enjoins upon him (religious) observances, he indeed, together with that (Sudra) sinks into the darkness of the hell called Asamvrtta (unbounded.) Book IV.

"National Congresses," regarded with enthusiasm, would be impossible under Mann's caste regulations. Sudras compose the great majority of the population; but if they presumed to attend and sit in the presence of the "twice-born," banishment and mutilation would be the reward of their presumption.

Let any one, after reading the above, say whether caste is founded on truth and justice. It is a system devised by cunning men to enslave their fellow-countrymen, and is based on a blasphemous falsehood. It "involves," says Principal Caird, "the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion."

Evils of Caste.—It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It makes a man or member of a larger family, having the same interests, and bound to help one another. It promotes cleanliness, and, in certain directions, it is a check on moral conduct.

The chief apologists for caste are now some Europeans, one of the latest being Mrs. Besant. Sir Lepel Griffin says, "a wise policy would encourage and not stifle it." The object is to promote disunion, so that English rule may be permanent.*

The Indian Messenger referring to Mr. H. J. S. Cotton's remarks on the subject in *New India*, said that persons born and brought up under it knew its effects better than Europeans.

The following opinions from distinguished Indians may be quoted.

Dr. Bhandarkar :—

"The caste system is at the root of the political slavery of India."

* *Asiatic Quarterly Review*, Vol. I. p. 467.

Pandit Sivanath Sastri:—

(1) It has produced disunion and discord. (2) It has made honest manual labour contemptible in this country. (3) It has checked internal and external commerce. (4) It has brought on physical degeneracy by confining marriage within narrow circles. (5) It has been a source of conservatism in every thing. (6) It has suppressed the development of individuality and independence of character. (7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c. (8) It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser. (9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Keshub Chunder Sen:—

"That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among his children! It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and visits them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven."*

Sherring rightly styles Caste, "**A gigantic conspiracy against the Brotherhood of Man.**"

THE DEGRADED POSITION OF WOMEN.

The Position of Women a Test of Civilization.—"When we are seeking," says Gladstone, "to ascertain the measure of that conception which any given race has formed of our nature, there is, perhaps, no single test so effective as the position which it assigns

* *Appeal to Young India.*

to women. For, as the law of force is the law of the brute creation, so, in proportion as he is under the yoke of that law, does man approximate to the brute; and in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being, and claiming relationship with Deity."

The cruel treatment of widows has already been exposed. The general opinion entertained of women for at least two thousand years will now be shown.

Women in Vedic Times.—Dr. Muir, in his *Sanskrit Texts*, does not point out any hymns going into detail regarding the position of women: it can be inferred only from incidental references. He says, "There are in the hymns traces of the existence of polygamy, though it was no doubt the exception and monogamy the rule." A Rishi is mentioned who married all at once ten damsels. Polyandry seems also to have known, though probably rare. The two Asvins had one wife.

Weber says, "As regards love, its tender ideal element is not very conspicuous; it rather bears throughout the stamp of an undisguised natural sensuality. Marriage is, however, held sacred; husband and wife are both rulers of the house (*dampatī*), and approach the gods in united prayer."

Dr. Muir, referring to one of the hymn writers, says, "The general opinion of the poet's contemporaries in regard to the female sex appears to be intimated in the following words put into the mouth of Indra viii. 33, 17: *Indras chid gha tad abravīt, striyāh asāsya manah | uto aha kratum raghum* | "Indra declared that the mind of a woman was ungovernable and her temper fickle."

The Mahabharata.—Dr. Muir quotes from the work various estimates of women, both laudatory and the reverse.

Woman in Manu's Code.—This contains the fullest details regarding the position of women in ancient times. Some extracts are given below:

Women to be Honoured: 55. Women are to be honoured and adorned by fathers and brothers, by husbands, as also by brothers-in-law who desire much prosperity.

56. Where women are honoured, there the gods rejoice; but where they are not honoured, there all rites are fruitless.

57. Where women grieve, that family quickly perishes; but where they do not grieve, that (family) ever prospers.

58. Houses which women, not honoured, curse, those, as if blighted by magic, perish utterly.

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

Book. III.

Women are to be honoured for *selfish reasons*, by those who "desire much prosperity," &c.

Evil Qualities of Women.—The bed, the seat, adornment, desire, wrath, deceitfulness, proneness to injure and bad morals, Manu (the Creator) ordained for women. IX. 17.

The first three imply love of sleep, laziness, and vanity.

Women always to be under Control.—Day and night should women be kept by the male members of the family in a state of dependence. In pursuits to which they are too devoted they should be restrained under the husband's power.

The father guards them in childhood, the husband guards them in youth, in old age the sons guard them. A woman ought not to be in a state of independence. IX. 2, 3.

A Husband should not eat with his wife.—One should not eat with (his) wife, nor look at her eating, sneezing, yawning, or sitting at her ease. IV. 43.

How a Wife may be Punished.—A wife, son, slave, pupil, and own brother should, when they have committed faults, be beaten with a cord or a bamboo cane.

But on the back of the body (only), never on a noble part: if one should smite them on any other part than that, he would incur the sin of a thief. VIII. 299, 300.

At a meeting in Calcutta on "Hindu Marriage Customs," a speaker quoted Manu as laying down the rule, "Strike not, even with a blossom, a wife guilty of a hundred faults." No reference was given. If there is such a passage, it is in direct contradiction to the above.

The Husband like the Wife's God.—Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be served like a god by a good wife. IX. 154.

No Religious Duties for Women.—For women there is no separate sacrifice, nor vow, nor even fast; if a woman obeys her husband, by that she is exalted in heaven.

The good wife of a husband, be he living or dead, (if) she desire the world (where her) husband (is), must never do any thing disagreeable (to him). V. 155, 156.

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

It is the duty of women, however, to tend the sacred fire.

Skanda Purana :

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

Hindu Tales.—Professor Wilson says :

“The greater number of them turn upon the wickedness of women, the luxury, profligacy, treachery, the craft of the female sex.

A traveller was told in India that the Hindus agreed only in two things : the sanctity of cows and the depravity of women.”

A few learned men long ago taught their wives or daughters to read Sanskrit works, just as Ramabhai's father did in recent times ; but, as a rule, women were condemned to ignorance. This was the crowning device of the Brahmans. So long as women were ignorant they would swallow the most astounding fables regarding the power of their spiritual guides, and would be eager to carry out every superstitious rite that was enjoined. Female education among Hindus originated with Missionaries. In some districts to the present time not more than one in a thousand can read.

PALTERING WITH TRUTH.

Madame Blavatsky selected as a motto for her journal, *The Theosophist*, “THERE IS NO RELIGION HIGHER THAN TRUTH.” Mrs. Besant has recently expressed her strong detestation of lying. Probably she does not know that Krishna, her *ishta devata*, according to the Hindu sacred books, was himself a liar, and sanctioned falsehood in certain cases. He says in the Mahabharata :—

“One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable when falsehood would become truth and truth would become falsehood. In a situation of peril of life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahman, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless.”*

Krishna himself employed one of these “sinless falsehoods.” In the Drona Parva of the Mahabharata, he says :—

“Casting aside virtue, ye sons of Pandu, adopt now some contrivance for gaining the victory, so that Drona of the golden car may not slay us all in battle; upon the fall of (his son) Aswatthaman he will cease to fight, I think. Let some man therefore tell him that Aswatthaman has been slain in battle. This advice, however, O king was not approved by Kunti's son Dhananjaya (Arjuna). Others approved of it. But Yudhishtira accepted it with difficulty.”†

On account of Yudhishtira's telling a lie at the suggestion of

* Pratab Chandra Roy's Translation, p. 253.

† Pratab Chandra Roy's Translation, p. 627.

Krishna, he was punished by a sight of the lost in hell on his way to heaven.

Krishna's doctrine about the "five sinless falsehoods" is confirmed by Manu.

"In (regard to) love affairs, marriages, food for cows, fuel, and in giving aid to a Brahman, there is no sin in an oath." VIII. 112.

Parallel passages from Vasishta and Gautama show that a false oath is here meant. The wood is for sacrifice.

RELIGION AND MORALITY ARE DIVORCED.

The Indian Messenger says :—

"In this land of mysticism, religion has long been dissociated in the popular mind from ordinary human conduct. To hundreds and thousands of people, religion is a something apart from the moral conduct of a person. He may be mean, or selfish, or untruthful, he may cheat his neighbour or rob the poor widow, yet if he performs a number of acts prescribed in the Shastras, or go through the ordinances of the current faith or spends some hours of the day in sentimental ecstasies, he consoles himself with the belief that he has fulfilled the best conditions of religious life." Nov. 27, 1892.

The same opinion is expressed by Bishop Caldwell :—

"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 ever 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."

The well-known story of Ajamala is a proof of this. Although said to have been guilty of the greatest crimes, simply because, in the hour of death, he had called his son Narayana to give him some water, Vishnu's messengers rescued him from Yama, and carried him off to Vaikuntha.

Buddhism has been described as "Morality without God," so Hinduism may be characterised as "God without Morality."

THE ETERNAL DISTINCTION BETWEEN VIRTUE AND VICE IS DENIED.

Dr. Kellogg says :—

"That sin has a 'practical' existence, as also righteousness, that sin tends to misery and may bring the sinner to hell for a season; and that virtue tends to happiness, and may bring the virtuous man to

heaven, also only for a season,—is by all admitted. This must all be conceded for the satisfaction of conscience, which, in India as elsewhere, tells of sin[†] and warns of retribution. . . . Nevertheless, it is argued that in reality both sin and righteousness are alike evil. For, according to Hindu assumptions, every action, good or bad, necessitates a future birth and life in which the fruit of that action may be reaped. But personal existence, all agree is an evil. Its continuance under any form is not to be desired. Therefore that which makes it necessary must also be an evil, even that righteous act which makes it necessary for me to be born again into the world that I may reap its reward. Thus the distinction of right and wrong is not inherent and absolute, but accidental and relative to the present life. The murder or uncleanness which is wrong for me may be right for another person. No idea is more familiar to the common people in India than this. If, for example, the missionary object to the deity of Krishna on account of his unspeakable licentiousness, acts so vile that no man would be justified even in the eyes of a Hindu in repeating them, the disputant will probably refer to a passage in the Bhagavat Purana, wherein the worshipper of Krishna is commanded not to imitate the deeds to the accounts of which he listens. What was right for Krishna, may be, nay, is wrong for us; and to confirm this doctrine the Hindu, if of North India, will probably quote from the Ramayana the words familiar to every Hindi-speaking Hindu, *Samarathi Kahan nahin dosha Gusain*. "To the mighty, O Gusain, is no sin; i.e., in Western phraseology 'might makes right.' The same doctrine as to the nature of sin and virtue is expressed in a song of South India* as follows:—†

"To them that fully know the heavenly truth,
There is no good or ill; nor anything
To be desired, unclean, or purely clean.
Where God is seen, there can be nought but God.
His heart can have no place for fear or shame;
For caste, uncleanness, hate, or wandering thought,
Impure or pure, are all alike to Him."

The same doctrine is taught in the Bhagavad Gita. Before the great battle between the Pandus and Kurus, Arjuna thus spoke to Krishna on seeing in both armies fathers and grandfathers, preceptors, uncles, brothers, sons, grandsons, companions and friends:

"Seeing these kinsmen, O Krishna, desirous to engage in battle, my limbs droop down. I do not perceive any good (to accrue) after killing (my) kinsmen in battle. These I do not wish to kill though they kill (me) even for the sake of sovereignty over the whole world, how much less for this earth alone? How shall we be happy after killing our own relatives?"

"Having spoken thus Arjuna cast aside his bow and arrows, and sat down in his chariot, his mind agitated with grief, his eyes full of tears." Chapter I. 46.

* Gover's *Folk Songs of Southern India*, p. 186.

† *Hinduism and Christianity*. Reprinted in the *Indian Evangelical Review*, April, 1885.

The "Deity" encourages him to fight for two reasons.

1. *He would not do any harm to himself if he fought as directed.*

"He who has no feeling of egoism (the feeling that he is the doer of the action), and whose mind is not tainted (with the feeling that the fruit of the action must accrue to him), even though he kills (all) these people, kills not, is not fettered (by the action)." xviii 17.

2. *Those whom he killed would not be really killed.*

"The Deity's Reply.—You have grieved for those who deserve no grief. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be. The embodied (self) kills not is not killed. It is not born, nor does it ever die, nor, having existed, does it exist no more. Unborn, everlasting, unchangeable, and primeval, it is not killed when the body is killed. As a man, casting off old clothes, puts on others and new ones, so the embodied (self) casting off old bodies, goes to others and new ones. It is everlasting, all-pervading stable, firm, and eternal. Therefore you ought not to grieve for any being. Looking alike on pleasure and pain, on gain and loss, on victory and defeat, then prepare for battle, and thus you will not incur sin." Chap. II. 11-33, (abridged.)

Fallacy of Krishna's Reasoning.—Bishop Caldwell shows this by supposing it 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 yourselves 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. It is not the part therefore of wise men, like the judges of this Court to trouble themselves about such things.' Would the judges regard this defence as conclusive? Certainly not. Nor would it be regarded as a conclusive defence by the friends of the murdered person, or by the world at large. 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."

It has been stated that the Vamacharis consider their diabolical creed the grandest of all religions, (See page 54). Much the same horrible doctrine is taught in *The Imitation of Sree Krishna*, compiled by S. C. Muhopadhaya, M. A. The preface contains the following :—

"To our mind virtue and vice being relative terms can never be applied to one who is regarded as the Supreme Being. The being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man. One whose moral equilibrium remains intact in every action which the human mind is capable of imagining is the grandest being in the universe. The great Kosmic Law can never affect that being who acts without *sungum* or attraction. To teach this great lesson practically Krishna came to the world; and to teach this great lesson practically, he treated Vice and Virtue alike. In every line of the Bha-

gavad Gita is stamped this great lesson, and the whole of Krishna's *mâyâvic* life is an embodiment of this teaching. Action committed without attraction is neither virtuous nor vicious, and *such* action is termed *Lila* in Sanskrit. Such action is the corner stone of the highest Raj-Yoga, as is stated in Sloka 18,* Chapter IV. of the Gita. Of course such action is not possible for one who is the unwilling slave of his past *Karma*; but this is natural for one who is regarded as the very incarnation of the Supreme Being. Conceive a man who is trying his utmost to fly from vice to its opposite pole, virtue, imagine also a being to whom heat and cold, virtue and vice, are the same; and you will find that the latter is *infinitely* superior to the former. The one is the infinite, the other is the finite; the one is the absolute, the other is the relative." pp. ii, iii.

Of all false teaching that is the worst, which, as in the preceding extract, asserts that "virtue and vice are the same," that "the being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man." Well may the prophet's exclamation apply to such teaching: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness."

DISHONOURING REPRESENTATIONS OF GOD.

Sir Alfred Lyall 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."

"The gods in no ways admit themselves to be bound by human views of morality, while the functions of popular religion very much resemble, in their highest range, the functions of a modern government; its business is confined to procuring material blessings, warding off evil, contending against such physical calamities as famine or pestilence, and codifying rules of social utility which have been verified by experience.... So long as the gods do not bring more tremendous misfortune upon the country they need not be particularly moral; their speciality not being the direction of morals, as in later faiths, but the distribution of temporal blessings and curses."†

Hindu books contain some sublime descriptions of the natural attributes of God—that He is infinite, eternal, unchangeable, &c.; but these qualities are often understood in an imperfect sense. Though God is represented as *sarvasakti*, almighty, as it will hereafter be shown, He cannot create anything, that is, call it into

* "He is wise among men, he is possessed of devotion, and performs all actions, who sees inaction in action, and action in inaction." IV, 18.

† *Asiatic Studies*, pp. 59, 62.

existence out of nothing. God is often called *dayalu*, merciful, but the Rev. N. Goreh thus proves that, according to Hinduism, it cannot be applied to God :

"What do you understand by *daya*, mercy? Is it not doing good to some one without his meriting it? But it is a fundamental principle of all schools of religion among the Hindus that every thing that God does to souls, He does with reference to their good and evil deeds only in order that they may receive reward for good deeds, and punishment for their evil deeds, and He never does anything irrespectively of the good and evil deeds of the soul."

Hinduism has no correct ideas of holiness. Indra, the chief god of the Vedas, was notorious for his drunkenness, yet he is called in the Rig-Veda "the holiest of the holy." In one of the Brahmanas he is thus invoked: "O adulterous lover of Ahalya." These words are used as an endearing appellation, and this act of adultery is supposed to be a matter of glory to him.

Sir Monier Williams says :

"It is a rooted idea with all Hindu theologians, of whatever denomination, that the highest condition of the self-existent Being is a condition of complete quiescence and inactivity, as well as of complete oneness, solitariness, and impersonality."*

The Supreme Being, in his ordinary condition, is said to be *nirguna*, without attributes. He exists in a state of dreamless repose.

The *nirguna* Brahma (neuter) is a being without love or mercy. He neither sees, nor hears, nor knows, nor cares about any of his creatures; he has neither the power nor the will to do good or evil,—to reward the righteous, or punish the wicked. He is supposed to be like an Indian raja who spends his life in sloth within his palace, heedless of what is going on throughout his dominions, and leaving everything to his ministers. The more a Hindu is like Brahma, the more selfish will he be, and the less profitable to all around him.

No temple is erected by the Hindus to the honour of that one Supreme Being whom they all profess to acknowledge, nor are there any rites prescribed for his worship.

After a long period of repose, Brahma becomes possessed of *ahankāra*, self-consciousness. Dissatisfied with his own solitariness, a desire for duality arises in his mind. The three *gunas*, *sattva*, *rajas*, and *tamas*, truth, passion and darkness, are developed. He places in the waters a golden egg, which he broods over a whole year. From it is born Brahmā (masculine) usually represented as the maker of all things.

It is asserted that Brahma is *nirvikāra*, incapable of change. How is this statement consistent with the other statement that he

* *Religious Thought and Life in India*, p. 180.

exists alternately in a *saguna* and a *nirguna* state? How can he who is essentially immutable become sometimes void of qualities and sometimes endued with qualities?

"The common people," says Dr. Kellogg, "speak of the soul as being 'a part of God.' It is a portion of the Supreme ruler as a spark is of fire. Yet in the same breath they will affirm that God is *akhand*, 'indivisible,' whence it follows that each soul is the total Divine Essence, and that is precisely the strict Vedantic doctrine!"

The Hindu, mentioned by Max Müller, who denies the Hindus are idolaters, also denies that they are polytheists. As already quoted, he asserts that "thousands of texts in the Puranas declare in clear and unmistakable terms that there is but one God, who manifests Himself as Brahma, Vishnu and Rudra (Siva), in His functions of creation, preservation and destruction."

The three, though "manifestations of one God," fought with one another. Siva is said to have cut off with his finger nail one of Brahma's five heads. The Vishnu Purana (V. 33) describes a terrible battle between Krishna (Vishnu) and Siva aided by his son Kartikeya. Siva, defeated, sat down in his car, and Kartikeya ran away.

Prahlada is represented, in the Vishnu Purana, as thus addressing Vishnu: "Thou art knowledge and ignorance, truth and falsehood, poison and ambrosia."

Brahma, Vishnu, and Siva are nowhere regarded in the Sastras as holy beings. On the contrary, they are all described as stained with great crimes.

Power is the great attribute worshipped by Hindus. Just as wicked and cruel despots are feared and honoured, so gods and demons are worshipped whatever may be their character, provided they will refrain from injuring or will confer some benefit on their devotees. The gods of Hinduism act like Indian rajas, contending with each other for power, each favouring his own party, and indulging in every vice or committing any crime his evil heart may desire. They reflect the national character.

According to the proverb, **yatha devah, tatha bhaktah**, "as is the god so is the worshipper" the worship of such gods must have a debasing effect upon the character.

THE FALSE PROMISES OF HINDUISM.

To fleece the people and persuade them to go on pilgrimage to supposed holy places, the most outrageous lies are told. Dr. Mitra says that the following promises are made with regard to a tree in the compound of the Temple of Jagannath at Puri:—

"Whoever stands under the shadow of this tree, immediately clears himself from the sin of killing Brahmans. Of him who walks round the

tree and then worships it, Hari remits all the sins committed in the course of a hundred generations."*

At the temple of Bhuvaneswara in Orissa, there is a tank called Vindu Sagara, supposed to be filled by drops (vindu) from all the sacred pools in the three worlds. The water is a dull green colour, full of small plants and insects. The following claim is made with regard to its waters :—

"Whatever merits may be acquired by annual pilgrimages to the source of the Ganges, to Prayaga, or to Ganga Sagar, repeated for 60 years, may be acquired by a single bath in the Vindu-sagara and the adoration of Mahesvara."†

The Vishnu Purana says of the Ganges :—

"This sacred stream (the Ganges) heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred yojanas exclaim, 'Ganga, Ganga,' atone for the sins committed during three previous lives." II. 8.

Like rival shopkeepers, each declaring his goods to be the best in the world, so the different temples try to outvie each other in telling the greatest lies about the merit to be acquired by visiting them, in order to extract money from simple-minded worshippers. Every intelligent Hindu must acknowledge that assertions like the above are pure falsehoods.

Mr. Sherring thus describes the effects of the common belief that all who die on the north‡ side of the Ganges at Benares are sure to go to heaven :—

"The poor deluded sensualist, whose life has been passed in abominable courses, or the covetous *mahajan*, a Native banker, who has made himself rich by a long course of grinding extortion, or the fanatical devotee, more simple than a babe, yet sometimes guilty of the foulest crimes, still comes, as of old from the remotest corners of India, as the sands of time are slowly ebbing away, and fearful lest the golden grains should escape before his long journey is ended, makes desperate efforts to hold on his course, till, at length, arriving at the sacred city and touching its hallowed soil, his anxious spirit becomes suddenly calm, a strange sense, of relief comes over him, and he is at once cheered and comforted with the treacherous lie that his sins are forgiven, and his soul is saved."§

The unhappy victims find that they have trusted to "refuges of lies" when it is too late, when their disembodied spirits enter eternity.

* *Antiquities of Orissa*, Vol. II. p. 115.

† *Antiquities of Orissa*, Vol. II. p. 70.

‡ *The Sacred City of the Hindus*.

§ If they die on the south side, they are said to be born asses.

A THOROUGH REFORMATION OF HINDUISM IMPOSSIBLE.

It is granted that minor reforms are practicable in Hinduism. The position of women may be raised; caste restrictions may be loosened; dancing girls may be excluded from temples; the abominations of the Holi festival may cease. Although all these are good in their way and to be encouraged, they utterly fail to effect the THOROUGH Reformation which is required. They only lop off a few of the branches of the Upas tree, while the stock remains.

What is required will now be stated, with the consequences which necessarily follow.

I. THE ACCEPTANCE OF MONOTHEISM INSTEAD OF PANTHEISM AND POLYTHEISM.

Hindus admit, it is true, that God is *one*, and the formula from the Chhandogya Upanishad already quoted *ekam-evādvityam*, "One only without a Second," is adduced in proof. As already explained, this is *pantheism*—not *monotheism*, as a further formula from the Upanishad shows: *Sarvam khalvidam Brahma*, "all this (universe) is Brahma. Along with pantheism, polytheism is held.

Monotheism, a belief in one God, conscious of His own existence and acting with intelligence, is diametrically opposed to pantheism and polytheism; they are incompatible. Monotheism is universally held in all enlightened nations, and there is a growing feeling in its favour among educated Hindus.

The acceptance of this great truth would be logically followed by most important changes.

II. CONSEQUENCES INVOLVED IN THE ACCEPTANCE OF MONOTHEISM.

Some of them are the following:—

1. The Worship of Siva, Vishnu, Krishna, Ram, Ganesa Durga, etc., would cease.

If there is only one God, deities, like the above mentioned worshipped by Hindus, have no existence; they are mere *names*—not *realities*, the inventions of ignorance and priestcraft. Their worship is useless, for they do not exist to know it. But it is much worse than useless. Suppose the son of a great King, renowned for his wisdom, justice and benevolence, neglected his father and associated with criminals, what would be thought of him? It is incomparably worse to worship senseless blocks, or supposed deities, stained with every vice, instead of the great Creator and Preserver of the universe.

Nor is this all. To set up a pretended king in any state and acknowledge him as the rightful ruler is considered high treason, and renders those who take part in it liable to the severest punishment. The great Creator is the rightful lord of the universe which He called into being; we derived our existence from Him; we are dependent upon Him for every blessing that we enjoy; for every breath that we draw. To worship any other is a defiance of His

authority, a declaration that we will not have Him to reign over us. All the guilt that lies in foul rebellion against the mildest and most merciful of earthly monarchs—in disobeying the kindest and best of fathers—in ingratitude to a generous benefactor; all that evil, multiplied a thousand times, lies in rebellion against God.

If monotheism is accepted, the worship of Vishnu, Siva, and the other countless gods of Hinduism must cease. No longer would people profess to belong to the Vishnu Bhakti or the Siva Bhakti; the temples of these gods and goddesses would be deserted; their festivals would no longer be celebrated; pilgrimages to supposed holy places would come to an end.

2. The Vedas, Upanishads, Puranas, &c. would cease to be regarded as sacred.

If monotheism is true, books pervaded with pantheism and polytheism cannot be inspired by God. Some Hindus, ignorant of the Vedas, suppose that they contain a pure monotheism. This has been shown by quotations to be unfounded. They are decidedly polytheistic.

An examination of the Vishnu Purana proves that it not only contains false theology, but false geography, false astronomy. There are also numerous statements so evidently fabulous that the Hindu intellect must be dwarfed to childhood to accept them.

3. The Supposed Divine Origin of Caste must be rejected, and the Brotherhood of Man acknowledged.

The same books which teach pantheism and polytheism assert that the four castes proceeded from the mouth, arms, thighs and feet of Brahma. It has been shown that such books are not inspired. The above fiction was invented by Brahmans for their own ends. The late Rev. Dr. Krishna Mohun justly says :

“Of all forgeries the most flagitious and profane is that, which connects the name of the Almighty with an untruth. If the Brahman, the Kshatriya, the Vaishya, and the Sudra did not really proceed from different parts of the Creator's person, the story is nothing short of blasphemy.”

As already stated, **Caste is a gigantic conspiracy against the brotherhood of man** and should be given up. Brahmans, as such, should no longer be honoured, nor supposed low castes treated with contempt. All men should be regarded as children of the same great Father in heaven, and the Brotherhood of man acknowledged.

Social distinctions would still exist; authority would still be treated with respect; age, learning, and virtue would receive due honour; but unjust laws like those quoted would be condemned.

The consequences which would result from the acknowledgment of monotheism have thus been indicated :—

1. The worship of Siva, Vishnu, Krishna, Rama, Ganesa, Durga, etc., would cease.

2. The Vedas, Upanishads, Puranas, &c., would no longer be regarded as sacred.

3. Caste would be rejected and the Brotherhood of man acknowledged.

Hinduism thus deprived of its characteristic features would no longer exist; it would be an entirely different religion like the Brahmo Samaj.

When, in ancient times, the gods of a man, named Micah, were stolen, he said, "*Ye have taken away my gods which I made, and what have I more?*" What is now offered in exchange for the gods of Hindus?

DYAUSH PITAR, THE HEAVEN FATHER.

It is generally admitted that Hinduism has become more and more impure as centuries have rolled on. At present it is commonly said that there are 33 crores of divinities. It has been shown that it is a mistake to suppose that the Vedas are monotheistic. Still, the number of gods in them is generally reduced from 33 crores to thrice-eleven, with their wives.

But let us go back beyond the Vedas to the time when the Eastern and Western Aryans lived together somewhere in Central Asia, and we apparently find monotheism.

The oldest Aryan Religion may best be explained in the words of Max Müller :—

"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 watchwords 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 recognized 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 :

* *Ancient Sanskrit Literature.*

Sanskrit DYAUSH-PITAR=Greek ZETΣHATHP (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—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.	Ζεὺς
<i>Gen.</i>	Divás.	Διός
<i>Loc.</i>	Divi	Διί
<i>Acc.</i>	Dívam.	Δία
<i>Voc.</i>	Dyaüs.	Ζεῦ

"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 Brahmins laid it at Benares, with this difference only, that the Brahmins 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 mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

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

DYAUSH-PITAR, OUR FATHER IN HEAVEN. He is the true *Jagan-nath*, Lord of the world, entitled to our reverence, obedience, and love. Educated Hindus, Dyaush-Pitar who was once worshipped by the Aryans before their separation, "Him declare we unto you." He has now given a fuller revelation of Himself. Ancient Europe was polytheistic like modern India. Even in Athens, styled by Milton the "eye of Greece and mother of arts and eloquence," idols

were so numerous that it was said to be easier to find a god in it than to find a man. Paul, the first Christian Missionary to Europe, himself an Asiatic, thus addressed the Athenians :—

“The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is served by men’s hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from any one of us: for in Him we live and move and have our being: as certain even of your own poets have said, for we are also His offspring. Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent: inasmuch as He hath appointed a day in the which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.”

Let the great God who made the world and all things therein, in whom we live and move and have our being, alone be worshipped instead of idols and imaginary deities stained with vice.

THE TRUE AVATARA.

The most astounding and untrue assertion of the Swami in his Chicago address was the denial that we are sinners.

“Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. ‘Ye, divinities, on earth, sinners.’ It is a sin to call a man so. It is a standing libel in human nature.” Page 13.

This may be *New Hinduism*; *Old Hinduism* as already explained, gives a very different verdict.

It is admitted that 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.

“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.”

But although Hinduism is right in accepting the doctrine of incarnation, its views regarding what is to be expected are grossly erroneous. The chief Hindu incarnation is that of Krishna, whose life is given in the Bhagavata Purana.

He is reported to have killed several imaginary demons ; but, as already described, in many respects his conduct was just the opposite of what it should have been. The false teaching attributed to him in the Bhagavad Gita has been exposed.

The following is a brief description of the Lord Jesus Christ as recorded in the gospels. Love and purity were the leading features of His character.

He taught that the first and great command is to love God with all our heart. Our duty to our fellowmen is also included in love. It is said of Himself that He "went about doing good." Sometimes He was so engaged in teaching the people or working miracles, that he had no time even to eat. None who came to Him were sent empty away. It is said of the sick, that "He healed them all." He directed that the claims of strangers, widows, and orphans, the poor and the sick, should receive special attention.

He was holy, harmless, undefiled, and separate from sinners. No guile was found in His mouth. He was full of grace and truth. He challenged His bitterest enemies to find in Him any stain of sin.

Instead of spending His life in pleasure, He was a man of sorrows and acquainted with griefs. His life was one of privation. It is said of Him that He had not where to lay His head. He sympathized with all our sorrows. He wept with Martha and Mary at the grave of their brother. His griefs and sorrows were ours. He was wounded for our transgressions ; He was bruised for our iniquities ; the chastisement of our peace was upon, and with His stripes we are healed.

When Kansa's washerman justly blamed Krishna for injuring his master's clothes, he killed him. Of Jesus it is said, who "when He was reviled, reviled not again ; when He suffered, He threatened not." When the people of a certain village refused to give Him lodgings for the night, His disciples wished to call down fire from heaven to destroy them ; but He rebuked them, saying that He had not come to destroy men's lives, but to save them.

Truly this was the Son of God, the spotless Incarnation !

THE FUTURE RELIGION OF INDIA.

From the well-known saying that "History repeats itself," we can form some idea of the future. Under like circumstances like events will probably happen. The position of India at present very much resembles that of ancient Europe at the beginning of the Christian era. The changes which took place in the latter will be repeated in the former.

A distinguished French Orientalist says that as India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith.

India has adopted the science of Christian nations. No educated Hindu now believes in Mount Meru, in seas of ghi, wine, &c.; or that eclipses are caused by Asurs seeking to seize the sun and moon. The arts of Christian nations have also been accepted. Railways, the use of the electric telegraph, photographs, weaving by steam power, &c., have been introduced, and are freely employed. The Indian would be looked upon as an idiot who urged his countrymen to stick to the "national" conveyances of palanquins and bullock carts, and not travel by the "foreign" invention of railways.

It has already been shown how Christianity is influencing and elevating Indian public opinion. For many centuries some Hindu temples had the most indecent sculptures, prostitutes took a prominent part in their religious services, without a voice being raised against them. The Penal Code punishes people who sell or expose obscene books, pictures, or statues; but permits such things in the name of religion. Some educated Hindus, through the spread of Christian light, are beginning to protest against such abominations. A woman, according to Hinduism, is denied religious instruction, and taught that she has simply to consider her husband as her god. Under Christian influence, female education is spreading, and the just rights of women, long denied, are beginning to be acknowledged, though not yet conceded.

The Rev. W. W. Holdsworth says, that the greatest benefit of the work of Missionaries in India is the "quickenings of the native conscience, and the bringing into view a high religious ideal."

"What passed unchallenged in former days is rejected to-day. Hindus are speaking of the personality and fatherhood of God. They have not learned that from the pantheism of their philosophical systems. Hindus accept the purity and holiness of God as an axiom—they have not learned that from the history of Krishna. 'The brotherhood of man', is a common appeal in their discussions, but this new teaching is enough to make the ghost of their lawgiver Manu rise in horror from his grave. All these—the strongly held convictions of the best men in India—are the easily recognised results of Christian teaching; and a conviction of the personality and holiness of God and of the brotherhood of man must ever be the foundations of all religion and morality."

Already Indian Christians number above two millions, and they are increasing every year. One of the most eloquent speakers at the National Congresses is a Bengali Christian.

The Bible says, "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." It also contains many prophecies regarding

the spread of Christianity. It was foretold of Jesus Christ, "His name shall endure for ever; men shall be blessed in Him, and all nations shall call Him blessed;" "His dominion is an everlasting dominion which shall not pass away;" "The isles shall wait for His law, and in His name shall the nations trust." These prophecies we see being fulfilled before our eyes.

The change of religion which took place in Europe, in spite of the strongest opposition of the Roman Government, will also happen in India. The temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe. The Eastern and Western Aryans will kneel at the same footstool and address the same Heaven Father. When this change will take place we do not know. It took three centuries to overthrow heathenism in ancient Europe, and it may take as long in modern India. Light, however, is spreading, and an Indian Luther may yet arise to bring about a rapid reformation.*

Christianity alone has a Saviour. Every thoughtful man feels the burden of guilt which he carries about with him; in the battle with evil which every man should fight, he feels that he needs help. Christianity provides both. Alone we entered the world; alone we depart. Christianity does not leave us to pass tremblingly into an unknown eternity; it promises the Saviour's presence with us in that trying hour, and comforts us with the hope of a blessed immortality.

Let the reader seriously ponder the foregoing remarks. Let him not swim, like a dead fish, with the current of superstition. For further information he is referred to *Short Papers for Seekers after Truth*, (1 An.), or to Dr. Murray Mitchell's *Letters on the Evidences of Christianity* (6 As.); but above all to the *New Testament*, obtainable in any of the Bible Depôts scattered over India.

* For further details under this head, see *The History of Christianity in India, with its Prospects*. 8vo. 150 pp. 5 Annas. Post-free, 6 As.

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
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