

erroneously styling it Vedantism, but to which we gave the name of New Vedantism, to distinguish it from the Old, as also from any definite European system of theism. For several years they kept tinkering at their new theism; but it was found to be very cold, and left many wants and cravings of nature unsupplied. Well, they did keep drifting about very strangely. And not later than last year they got into what they now reckon their final haven. And what is that? The haven of intuitional religion! On this new light, which they have obtained from the spiritual Pantheists of Europe and America, they have published a large series of tracts, alike in Bengali and English. They have renounced the name of Vedantism, and substituted that of 'Brahmism'—i rahma, in its neuter form being the term of the supreme impersonal essence of old Vedantism. Brahma they have connected with personality of some sorts, and all the truths concerning him, and our relation to him, are discoverable, not by reasoning or revelation, but by intuition. 'When religion,' say they, 'lies in our intuitive consciousness, its truths we directly perceive, we require no argumentation, they approach us as self-evident realities. They are spontaneous, instinctive, involuntary, practical, universal, primitive, original, self-evident, axiomatic,' &c., &c. All this, and much more, they attempt elaborately to illustrate, and in so doing, furnish long corroborative quotations from the writings of Parker, Emerson, Morell, Nelson, Foxton, Greg, Francis Newman, Sir William Hamilton, Kant, Cousin, and many others. For aggressive purposes, they have for years past been organised into a regular society; they have their house or temple for weekly worship; they have a subscription fund for the sending out of preaching agents and the establishment of propagandist schools; they have classes of disciples and inquirers, and a large body of full or initiated and recognised members, gathered from the higher and wealthier educated classes, their influence is at once pervasive and powerful. Now, I think you will agree with me that this is an extraordinarily peculiar and painfully interesting state of things, the evangelisation of which is enough to challenge the highest wisdom and resources of the Christian Church. Surely, to regard a mission, planted in the heart of such a state of things, in the same light as one planted in the midst of ignorant, illiterate, unthinking, unsophisticated heathen, were the very consummation of the preposterous and ridiculous! Well, you may suppose I have been watching with no small anxiety the effect of all this mighty movement on the minds of young men brought up in our institution. The more advanced of these have been well instructed in sober logic and the inductive philosophy of the human mind, and that, too, in immediate connection with the evidences and doctrines of Christianity. They know, or ought to know, well how to distinguish between the faculty of intuition in general, and those special and formal religious intuitions, or intuitive truths, to which the modern Brahmists make such loud and dogmatic pretensions. I have been very curious to ascertain how many of our young men, if any, may have been tempted or seduced to join their ranks. The result of my own inquiries led me to conclude that the number must be very small indeed. In fact, beyond one or two, I could not make positively sure of any. This being more gratifying than I could well have anticipated, I resolved to make myself surer in the matter, by requesting an intelligent native friend to go direct to one of the leaders, and to ascertain from him the amount of the full membership, and whether any, or how many, might be from our institution. My friend did so and reported to me that it was his conviction that only an infinitesimal fraction of the Free Church institution students and ex-students are members of the Samaj. Now, I think you will agree with me that this is a very telling statement with reference to the working and effect of our Institution, seeing that from it, during the last thirty years, must have gone forth at least about a fifth of the educated youth of Calcutta, and that they are to be found swarming in all the mercantile, Government, and other offices in this great metropolis,—some of them occupying, too, some of the highest appointments which natives can hold under Government.

The reader who has paid any attention to recent philosophic literature will feel the point of these observations. We saw it announced in a late number of the London *Athenaeum* that one of these "Theists" has translated the