

set apart in each dwelling, the family's devotions were led by an humble itinerant order of priests. Their conception of Deity was heno-theistic—a plurality of gods, but each the equal of the other, and of all in dignity and power. Neither limited the other, each and all supreme. Max Müller, Rawlinson and others give copious translations from the earlier Vedas, in which their gods, Indra and Veruna, are in turn addressed as the Supreme God, while Indra, Dyans, Agni, and Vishnu, severally and independently conduct the whole world's administration. In this ancient rule of faith, Agni, the God of Fire, is represented as all the gods.

India moved on towards an attempt at God-supremacy, and farther on to a compounding of Divinities, and still farther on to One God Supreme, with all others as subordinate. Her period of Atheism came, short and unsatisfying, for any gods are better than none, and she pushed on to Pantheism. One god is named with his triple impersonation of Brahma, Vishnu, and Siva. He is the "Objective Self," "The Incomprehensible, Eternal Soul," "The Only Reality," of whom the physical universe is but the emanation, expression, manifestation. "Before there was any thing, before there was death or immortality, before there was any distinction between night and day, there was that one. It breathed breathlessly by itself. Other than it there nothing since hath been."

Yet in the India of to-day, contemporaneous with this Pantheistic conception of the philosophers and priests, which means more than "the universe is God," the masses grovel in the most inclusive and degraded of idolatries. The world-centre of Pantheistic philosophy is the world-centre of Polytheistic degeneracy. The boundary-line of Hinduism, past and present, is the rise and fall of Buddhism. The Hinduism of to-day is the joint product of Brahminism, Buddhism, and other elements.

Twenty-four hundred years ago, a young and gifted Indian prince of the name, or clan, Gautama and family Sakya, was met by the question, "Is life worth living?" He became deeply impressed with the all-prevailing vanity and misery. "Desire," whose form is legion, was thought to be their cause. He resolved