

shipped, culled at random from my notes. The limits of this paper prevent my speaking about them in detail, though the subject is a tempting one. It could be easily shown that they prove that Hindu polytheism is no amalgam of creeds, wrought up into a system according to past or present Brahmanic ideas, but a free, vigorous living thing, making its new divinities day by day, unfettered by any rule. It is not specially Hindu ; what is going on in India is to be found flourishing in Central Africa, in the New Hebrides, in New Guinea—in short, all over the pagan world. Brahmanism has been powerless to guide, still less to restrain this lawless, ever-young polytheism. Its impotence can, I think, be explained, but space forbids.

Where, then, can we see the power of Brahmanism in Hindu religion ? It is there, strong, living, real. It must be remembered that, speaking generally, the Brahmans represent the Aryans, or the race long dominant in India. They are an aristocracy of over two thousand years' standing ; nor have they been an idle, useless aristocracy. They work hard, and all people know it. They are an aristocracy of birth and brain and work, and all this goes for a great deal. They have been for twenty-two centuries the practical rulers of India—those in power who have stood nearest the people and whose hand has been most felt by the ruled. They have been the ministers of Hindu Rajas and princes, often secretaries to Mohammedan rulers, officials under English rule. One conquering race after another has swept over India. Greek, Saracen, Afghan, Mongol, and Maratha have come down from its mountains ; Portuguese, Dutch, French, Dane, and English have come up from its seas, and set up their successive dynasties in the land, and most have disappeared ; but while they have come, remained, and gone, the Brahman has, in subordinate place, but in most real power, ruled, "swaying the minds and receiving the homage of the people, accepted by foreign nations as the highest type of Indian mankind." They have been not only the theologians and philosophers, but the lawgivers, the administrators, the men of science, and the poets of their race. They have been the Levitical tribe in India. They preside at the great festivals, serve in the massive temples, deliberate as the supreme theological faculty all over the land. The Hindu instinctively refers his theology to Brahmanic scriptures and traditions, which he personally does not care to examine or know for himself ; he takes care to pay reverence at some time or other, in his polytheistic way, to Brahmanic gods and their incarnations ; to all but a trifling number of the ordinary middle-class Hindu the Brahman's presence is necessary at all essential rites of their every-day family life. The Hindu is excessively superstitious : he fears the gods and demons and all manner of occult agencies in this visible universe, and the Brahman is master of the spells and charms which can control these agencies. A saying is current all over India : The whole universe is subject to the gods ; the gods are subject to the *Mantras* (spells or charms) ; the *Mantras* to the Brahmans ; therefore the Brahmans