

student in one of the Christian missionary colleges of Calcutta ; and truth too which is the very opposite of the error which is the foundation stone of the Hinduism which he professed to teach—viz., the brotherhood of man, and the lordship of God over the conscience. The caste system of Hinduism antagonizes both, and persecutes, as far as the Christian government permits, any who choose to act under the influence of either. A man who chooses to eat with a brother man, or to obey his enlightened conscience in the matter of religious duty, and is baptized, will, by Hinduism, all over India, be persecuted to the death of his soul and body ; and yet this Baboo goes across seas and continents to tell the Parliament of Religions that Hindus do not persecute, and that Hindus love all men as brethren."

This Parliament of Religions thus built a *basis for a propaganda of foreign faiths*. It gave both occasion and encouragement for the propagation of false systems not only in heathen territory, but in Christian lands.

Nor was the opportunity lost. The doors of the Parliament had scarcely shut before a "high-caste Brahman" was giving lectures in various cities, comparing Christianity and Brahmanism, to the disparagement of the former and the glorification of the latter. Meanwhile the newspapers, chronically eager for a sensation, gave these lectures a notice exceeded in prominence only by sporting news ; perhaps because they ranked them with other contests, in which the main object is to defeat an antagonist at all hazards and by any means, fair or foul. The result was notoriety for men who otherwise had stayed in the obscurity they deserved. More than this, not every one who heard this Brahman was fitted to expose his sophistries and falsehoods ; and some who were, felt unwilling to give him the indirect advertisement of a public rejoinder. He could have been triumphantly refuted at every point, as is proven by the fact that in one city alone four missionaries, long residents in India, gave counter testimony which utterly contradicted and demolished his misrepresentations. But the evil was done already, and truth never overtakes swift-footed error. The lecturer had got his "fifty cents a head," and gone. This man, and not a few like him, availed themselves of an enthusiastic reception at Chicago, as a general letter of introduction and commendation to the American public, with full license to abuse missionaries and asperse the faith they preach ! One of these lecturers, already referred to as leader of the Brahmo-Somaj, who claims to represent "Indian theists," it is now proposed to place in the unique position of a missionary in his own land, contributions to be annually sent from this country for his support and the supply of publications to be used in spreading his doctrines !

Mohammedanism also undertook, shortly after the Parliament, to propagate its tenets. A Mr. Nabakoff, in New York, proposed to describe the progress of Islamism in the United States before a mixed audience of Persians and Turks, Englishmen and Americans. He did not say much about the spread of the Moslem faith, however ; he rather used the opportunity to assault the faith of Christ. He wrested Bishop Potter's word as to the