

mind, the thought of a people rather than the intelligent expression of individual belief. But it was there ; and the question is, How came it there ? My own reading, combined with personal observation, makes me think that the curious polytheism I have described is " not so much the offspring of Brahmanism as its child by adoption ;" that its ideas are not necessarily Hindu, still less Brahmanic ; that though Brahmans can always explain these ideas by their all-pervading symbolism this symbolism is but an afterthought entirely independent of the mood of the worshippers ; that, in short, this polytheism would exist if there had been no such thing as Brahmanism. The subtle pantheism, however, pervading it all, which can always be evoked among all classes of Hindu worshippers, is quite another thing. I do not mean to say that Brahmanism is the vital source of this pantheism, which may, after all, be a strange subtle side of all Oriental thought ; but on any supposition we have in the old historical Brahmanism, dead and buried for centuries as a popular creed, the ideal of what is dimly apprehended but really held by all Hindus in the present day.

Let it be understood, then, that in what follows I am describing what is ancient, what is no part of modern Hinduism, save in the vague sense above mentioned. If the editor permits, I may be able in a future article to describe its power over the present every-day religious life of the Hindus, and how it has created, by its action upon the living germinating polytheism, the Hindu pantheon described in most books upon Hindu religion.

Brahmanism, strictly so called, is a stage in the evolution of the latest form of Hinduism, standing midway between the old Vedic religion of the early Aryan invaders and the complex religion of modern India. It had peculiar historical, social, and religious surroundings. It belonged to that period of the Aryan invasion when the conquerors had mastered the " Middle Land," when they had leisure and resources to divide into classes, when they had a great slave population under them. It hardened into a compact system of social organization, religious rites, and theosophist speculation in its conflict with Buddhism—a conflict from which the aristocratic pantheism of the Brahman at length emerged victorious over the democratic atheism of Buddha.

In the " Land of the Sacred Singers," the Punjab, the old Vedic deities, personifications of the powers of nature, had held sway, and *Indra*, the rain bringer, was the chief deity. " I will sing of the victories of *Indra*, of the victories won by the God of the Spear ; . . . on the mountains he smote the demon of drought ; he poured out the waters, and let the rivers flow from the mountains ; like calves to cows, so do the rivers hasten to the sea." In these old days caste was unknown ; the housefather was the family priest, and the chief led the devotions of the clan.

When we see the same people in the " Middle Land," the country