

the fiery zeal of his earlier years promised. While still very young, he published, with the aid of the press established by the Serampore missionaries, a protest against idolatry, thereby raising against himself such a storm of indignation that he was obliged to leave his father's house and for some years to become a wanderer. During this time he was, however, supplied with sufficient funds to enable him to travel about the country, making religion, practical and theoretical, the object of his study and research. He penetrated as far as Thibet, attracted thither by the fame of the Buddhist religion; but after a time he was compelled to leave the country, having there also condemned the mass of fable and idolatry which had grown round what he had expected to find the pure theistic religion originally established by Buddha. In his twenty-first year he returned to his father's house; but the idolatrous practices of his countrymen again compelled him to break silence, and again he had to leave his home, and this time he made his way to Calcutta. For some years he appears to have remained there mastering the languages—Hebrew, Sanscrit, Arabic, and Greek—which would enable him to study the holy books of the great religions, Jewish, Hindu, Mohammedan, or Christian, in their original dress. He had thus access to all sources of human knowledge, and was well fitted to arrive at conclusions to which intellect alone was guide.

The opinions he formed were such as have appeared very attractive to many minds. In the sacred books and in the minds of men he thought he saw everywhere implanted a belief in one great Supreme Being, the Arbitrer of the destinies and lives of men during their passage through this world, their Judge in the world to come. The fatherhood of God, the brotherhood of man—two prominent dogmas—he thought he found imbedded in all religions; the love and veneration due to the first and the duties to the latter everywhere inculcated. Caste he denounced as anti-social; idolatry as degrading to the worshipper and insulting to the Ruler of the world. He preached pure theism as a basis on which all the religions of the world might be re-established, and all nations united in concord and peace. It is both strange and interesting to see, from the East as from the West, this idea arise as the great hope of the future, given out by those who believe in the power, the benignity, and the love of the great Ruler of the universe, but who are unable to receive the revelation of our Lord Jesus Christ.

Inspired by the hope that these doctrines had only to be preached and to be made known to ensure their universal adoption, Ram Mohun Roy, in 1830, established an association, since known as the Brahma Sabha (the Society of Brahm, the Supreme Being). The idea attracted many, though there were few declared adherents. A house was bought in Calcutta, a small endowment was raised, and regular services were established. But now it was evident that the founder was no longer the root and branch reformer he had been in his earlier years. Caste was recognized, though formerly so strongly condemned; the Scriptures read were confined to the