

ignorant peasantry to whom a flock of goats or a large family of stalwart sons was a matter of infinitely more importance than all the etherealizings concerning the Supreme Soul, in which their guides might indulge. So in no age has the worship of Brahma been popular in India. It was manifestly of vital importance for the Brahmans to get the *people* on their side—they must obtain some counterpoise to the democratic attractions of their opponents. Then began a system of compromise on all sides in order to meet the needs and prejudices of the people. Buddhism was defective in that it gave nothing for the Sentiment to cling to, nothing on which the love of the marvellous or the tender affections of the heart might fasten. Here, then, was a point where the enemy might be attacked with advantage. Accordingly, Brahma is allowed to drop into the background, and Vishnu and Shiva are brought to the front. Especially is Vishnu brought into prominence. He is the mighty preserver of the Aryan race; the protector of the “Sacrifices, the Brahmans, and the *Cows*,” for such is the rather curious combination in the Ramayan. This affords an opportunity for representing the two traditional heroes of the Aryans, viz., Krishna and Rama, as incarnations of Vishnu, come to save his people from those monsters of violence and iniquity known as Rakshasas, by whom sometimes are evidently meant the still unconquered aboriginals, and more frequently the Buddhists who objected to sacrifices, scoffed at the Brahmans, and denied peculiar sanctity to the cows. The sorrows and sufferings, the bravery and beauty, the valour and victories of these heroes, sunk into the popular mind and exercised immense influence. The deepest love and devotion of the Hindoo heart is absorbed by these two up to this day. About the same time, the old Epics have a Brahmanical form given to them, and are made vehicles for enforcing Brahmanical tenets and pretensions. The Hinduized aboriginals are conciliated by a professed reverence for Shiva and his wife Durga (the productive power), identified with their own Mahadev and Parvati, and who were to be worshipped with bloody sacrifices. It is thus in connection with the worship of the terrible Durga or Kali that nearly all the bloodthirstiness of Hinduism is manifested. By these means, and by the absence, in a cold negation like Buddhism, of anything to meet the requirements of the heart, the lost ground is gradually recovered, the enemy literally “smoked out” in that peculiar way that Priesthoods in all ages have had of settling controversies, and the Brahmanic authority so deeply bedded in the mind of the nation, that it has remained unshaken as a rock, till Western science and the Bible came, and now once more it is tottering to its fall, never again to rise.

I have thus endeavoured to indicate the original simple faith of the Aryan conquerors, i. e. the Hindoo people proper; the gradual rise of Brahmanism—its success; the rise of protesting Buddhism—the long struggle—the conciliatory and compromising policy of the Brahmans—and their final and complete victory. You may fancy, then, my feelings in finding a misprint—repeated several times and in different numbers of the *Record*—make me confuse Brahmanism and Brahmoism—and Brahmans and Brahmos (or Brahmists). The former is some 3000 years old, and was originated when the Brahmans introduced the worship of Brahma. The latter had its first beginning exactly 39 years ago, when Rajah Ram Mohun Roy established the Brahmo Somaj, which is now the most formidable opponent of Brahmanism, the denouncer of idolatry, and the most uncompromising enemy of caste. The members of this Society are called Brahmos (Brumhos), or Brahmists (Brumhists).

Now, I fancy I need say no more on this point. Stupidity itself must be satisfied. The ancient history of India as it is being made out by piecing together all the fragments from all quarters that have come down to us, and disengaged from the superincumbent mass of fable and tradition, is deeply interesting. Mr. Wheeler, one of the Secretaries in the Foreign Department of the Government of India, has published two vols. of his History, the first of which