

But when at last it was found that a forgery had been committed, that upon leaves which had been inserted in the ancient manuscripts the pundits, under pressure, had rendered in correct Sanskrit all that they had heard about Adam and Abraham, Lieutenant Wilford did not hesitate to confess publicly that he had been imposed upon; yet, as Professor Max Muller says in his account of this matter, the mischief had in the meantime been done. Lieutenant Wilford's Essays had been read all over Europe; they retained their place in the volumes of the "Asiatic Society," and to the present day some of his statements and theories continue to be quoted authoritatively by writers on ancient religions.

Speaking further of Jacolliot, Max Muller says "he has no doubt found out by this time that he has been imposed upon, and if so he ought to follow the example of Colonel Wilford, and publicly state what has happened. Even then I doubt not that his statements will continue to be quoted for a long time, and that Adima and Heva (supposed Sanskrit for Adam and Eve), thus brought to life again, will make their appearance in many a book and many a lecture room."

The whole theory of those who would make India "the source of all faith and love and poetry and science," rests upon an erroneous assumption as to the antiquity of Indian chronology. Sir William Jones was among the first to fall under this error, and all his dates have been rectified by the consensus of later scholarship. As for the position assumed by Jacolliot, that Egypt borrowed her faith from India, it need only be said that the chronology and the monotheistic faith of Egypt can be traced from a period at least several hundred years earlier than any well established date of Indian history. There is no certain evidence that either the Vedas or any national records were committed to writing much earlier than 300, B. C., and it can only be a matter of conjecture that Europe or Palestine possessed any extended knowledge of India before the invasion of Alexander and the revelations concerning her institutions which were made by Megasthenes, the ambassador of Seleucos, his successor.

It may be said, with great propriety, that Christians, as well as skeptics, have sometimes been very sanguine and even credulous in regard to those phases of heathen faiths which seemed favorable to their views. Max Muller mentions some instances among the earlier Jesuit Missionaries in China. There were certainly some serious mistakes of the kind on the part of the early Spanish Padres, who fancied that they found many elements of their faith in the traditions of the Aztecs of Mexico. Within our own generation illusive hopes were very generally entertained in regard to the Christian tendencies of the Brahma Somaj in India, and especially the remarkable utterances of Cheshub Chunder Sen. But no such elaborate theories as those of Jacolliot have been built upon these fond hopes, which were "too