

the English, and since that time, the ministers of the Christian religion have by their instruction turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless, thousands of Hindus will forsake their own religion and become Christians.

The Hindus are an ignorant people, and wanting in judgment; hence the Government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education. Of these, one of the most distinguished was the late Bal Gangadhar Shastri, who, after comparing Hinduism with other religions, regarded it as superior to all others, and devoutly observed it until the time of his death. Others, also, who received their education at the same time, remain firm in their attachment to the Hindu religion.

Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, and religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first-fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honored by them as an amiable, benevolent father; but, if those of high standing in the family thus seek to destroy this religion, then, assuredly, it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children.—Against foreign enemies we might contend with some hope of success, but what shall be done when traitors within set fire to the citadel?

The ancient and noble edifice of Hinduism is now on an incessantly increasing basis of the adherents of a hostile faith; and we are filled with dismay at finding that there is no reason why! No wonder that the venerable structure is already tottering to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state is considered, what hope is there that such a prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who, evidently, must soon die, we

continue even until death to administer medicine, even so do I minister to the decaying system of Hinduism. *Hinduism is sick unto death: I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can.* I have written this book hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. H. MORRISON.

'Aparigati' deaths—Sad superstitions.

Pahoe is the place where of all this region must perform the Kriya for the release of their deceased relations, but especially in the case of *apargati* death. There are various circumstances which render the death of an individual *apargati*, i. e. evil, or such as involves the soul in misery, until some relative or friend perform the Kriya Karma for them. Of this class are almost all accidental deaths, or deaths by disease within three days after being taken ill, dying on the house-top or in bed. When a person is evidently dying, if he is on a bedstead or house-top, he is tumbled down on the ground floor, or out of doors; but should they not be sufficiently watchful and let him die on his cot, some one must go to Pahoe to perform the prescribed ceremonies, and pay the Brahmins for masses to get his soul out of this purgatory.

To-day numbers passed this on their way to Pahoe, with their little bags containing the ashes, nails and teeth of some deceased relative. They all appeared to feel that they were engaged in a most important work, and few could be induced to stop at all, and they only for a few minutes. I was particularly impressed with their apparent earnestness; nothing could turn them aside from their purpose. I felt that they were administering a solemn reproof to the majority of those who have named the name of Christ, their manner indicating so much more decidedly that they felt they were engaged in business of vast importance. One man stopped a while who was on his return. He had been there to perform the Kriya Karma for his father and mother. I asked him what sort of *apargati* they had died. One of them, he said, had died on a cot! The conversation then took such a turn that I forgot to pursue my inquiries about the other. I asked him, Now, is their salvation secured? Yes, he replied. Now then, said I, have you nothing further ever to do for them? Yes, said he. I must perform the *shraddha*, i. e. feast the Brahmins for their benefit every year. Thus these poor, deluded beings are never released from the talons of these harpies, the Brahmins. While alive they are kept constantly spending all they can earn in pilgrimages and dues to Brahmins, and after their death their children, as long as they live, must do the same both for parents and themselves, and when all is