

hiding, and after the feast the young men search for them. When found, they are seized struggling, and apparently resisting with all their might, and are carried back to the feast ground, before mentioned, and placed in the little bamboo house as before. Meanwhile all the people have assembled again, each one bringing a small stone, which are piled together before the altar. The high-priest then arises and harangues the people again. This time he calls out individuals and rehearses their sins before the multitude, and unmercifully scores all sinners, from the greatest to the least. He says, "You have forced me to come here ; I came not of my free will, and now you must hear the truth." Addressing each sinner by name, he pronounces dire judgments upon him if he does not reform, and he calls upon the stone, added to the pile before him by the one addressed, as a witness against him, to follow and punish him the whole year if he does not repent. Slanderers, the lazy and thriftless, undutiful children, as well as larger sinners, come in for his denunciation. The basket containing the offerings is then hung to the limb of the tree, the stones are also left, and the people quietly disperse to their homes.

Similar ceremonies are observed by some other tribes, though not by any means so elaborately, so far as they have been studied ; but a large field yet remains to be explored among these interesting Hill men of Southern Asia.

BRAHMANISM PAST AND PRESENT.—II.

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In a former paper I described briefly Brahmanism as that appears in the ancient religious books of India. I showed that it was a practically consistent scheme of social life, ritualist observance, esoteric doctrine, and popular theology. It included a fourfold distinction among men based on creative selection : worship, which centred in the sacrifice of oblations in fire, culminating in the last giving of one's body to be burned after death ; a pantheist doctrine of the universe, which, after many struggles to explain the origin of all things on a monist basis, had to content itself with a confused dualism, and a theology which taught the people that every god was an emanation from the one Supreme Existence. This paper, perhaps, ought to relate how, according to later religious literature—the Puranas and Tantras—Hinduism resulted from throwing into the melting pot the old simple beliefs of the Veds, Brahmanism as described, the mild doctrines of Buddha, and the savage rites of the non-Aryan races, until the whole could be made into one amalgam under the superintendence of the Brahmins, the hereditary religious guides of the Hindu race. My readers will, perhaps, pardon a brief recital of personal experience in justification of abandoning this common form of exposition.

A few years ago I was commissioned to visit and report upon the mis-