

The learned Oxford scholar seems to have felt that some sort of apology was necessary for treating with seriousness so absurd a case of pedantry, and he found it in the fact that so much credence was given to the book. But he proceeds to say that "many of the words which M. Jaccoliot quotes as Sanskrit are not Sanskrit at all, others never have the meaning which he assigns to them, and as to the passages which he assigns to the Vedas, they are not from any old Sanskrit writer, *they simply belong to the last half of the Nineteenth Century.*" He regards them as "simple inventions of some slightly mischievous Brahman who took advantage of the zeal and credulity of his employer." And he adds "that such is the interest, or rather the feverish curiosity, excited by anything that bears on the ancient religion, that Jaccoliot's book has produced a very wide and very deep impression. *In fact, if anything were wanting to show that a general knowledge of the history of ancient religions ought to form a part of our education, it was the panic created by this book.*"

But there had been earlier instances in which zealous opponents of Christianity had sought and found the evidence which they desired to prove that Christianity was a plagiarism upon the Sanskrit literature of the Hindus. Voltaire was carried away with enthusiasm when some one presented to him a copy of a portion of the Veda which corresponded in a remarkable degree with the teachings of the Bible. No time was lost in turning this new evidence against Christianity to the best possible account.

But after a time it appeared that an overzealous Jesuit missionary, thinking that the end would sanctify the means, had written certain Sanskrit texts designed to convince the Hindus that the Bible and the Vedas were to a large extent in harmony. This very immoral and fallacious project, however, proved most futile, and the only result was to dupe the arch infidel, Voltaire.

Some years ago Lieutenant Wilford, who had read Sir William Jones' theory that Greek mythology was largely borrowed from that of India (a theory which Sir William finally abandoned), conceived the idea of tracing the teachings of Christianity from the same source. He proceeded to persuade the Brahmins that a thorough search among their ancient records would disclose not only the Greek mythology, but the Old Testament history. He was persistent against their reserve and reticence. He related to them the principal events of the Old Testament record, and at the same time promised ample rewards for their labor. At last the pundits yielded. They resolved that what he so eagerly sought should be supplied. Taking his stories from the Pentateuch, they adapted them to the Sanskrit style, and brought forth astonishing results. Even Sir William Jones was convinced, and congratulated Lieutenant Wilford on his success. The story of Noah was reproduced with a truly Indian picturesqueness.