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# CHRIST *VERSUS* KRISHNA:

A BRIEF COMPARISON

BETWEEN THE

Chief Events, Characteristics & Mission

OF

THE BABE OF BETHLEHEM JUDÆA

AND

THE BABE OF BRINDABUN MATHURAPURI:

WITH

A CONCISE REVIEW OF HINDOOISM, PROVING ITS  
DERIVATION FROM CHRISTIANITY.

BY

L. A. Saks, M. D., B. M. S.

JUBBULPÖRE.

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Life's but a span,  
I'll every inch employ.

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## P R E F A C E .

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**G**ENTLE reader, the subject which I have undertaken to elucidate in the chapters of the little book now presented to you for perusal, is, I admit, a most difficult one, not only from its inherent abstruseness, but from its disconsonance with the views generally entertained by the reading public. A firm conviction of duty, however, has nerved me with energy and perseverance to proceed with the task, which I feel has been entrusted to me by the Great Author of my being, and the performance of which, I am assured beyond a doubt, will materially assist to disabuse many minds of the vague and undefined ideas which are entertained by thousands, who, not having had either the time or opportunity to pore over and search through the accumulated mass of Hindoo mythological lore, as furnished by the Purans, Shasters and Vedas, remain under the mistaken impression, that the system known familiarly as Hindooism is unique in its originality, and qualified by its singularity and its ancient origin, to occupy a position as impregnable and unassailable as the adamantine granite, or as firm as the immovable Himalayas. We live, however, in an age of reason. Philosophic Enquiry, with an irresistible, uncompromising power, has dragged forth to the light of day many theories and beliefs, which, though hoary with age, are proved most conclusively to have been the offspring of imagination, and consequently as

unreliable as the mutterings of the ancient augur, and as foundationless as the mysterious and unsatisfactory deliverances of the once famous, but now despised oracle of Delphi.

Looming in the dim and distant past, were manifold systems of Philosophy, once animate with the vigor begotten of darkness, ignorance and superstition, but which received their death-blow long years ago at the hand of unflinching, unsparing criticism. That which is human must be susceptible of change, that which is Divine alone may hope to endure. Where now is that hoary mystic Northland mythology, with its Jotünheim and its Asgard ; its Donner, Thor and Woden ; its runic rhyme and fabulous creations ? Where are the fanciful conceptions of Egypt as embodied in Isis and Osiris, and that peculiar temple and river worship which lasted so many centuries ? Jove and Jupiter, Minerva and Juno, and the vast pantheon of gods and goddesses, whose presence once was thought to betoken harm or good fortune, and whose worship exercised the minds of ancient warriors and ancient sages ? Where are ye now, ye gods of ancient Greece and Rome ? Your temples are in ruins ; your names—once acknowledged and feared, now furnish the school-boy with a lesson, or the poet with material for a song ; and but for the weird and classic associations which cluster around you, and the vast unfathomable Past, you would have long since been—like the Past, forgotten. Where are now heard the once stentorian utterances of those ancient Philosophers, the sound of

whose voices and teaching echoed far and wide, and were re-echoed by succeeding centuries? Who regrets that those announcements of unique philosophy, embodying as they did many dignified thoughts, which were thundered forth so authoritatively by those wise men of Greece and Rome, are now heard only in the faintest murmurs or the weakest whispers. Surrounded by the ruins of ancient crumbling temples, the remains of systems which moved for a time without real life, the skeletons of theories which have "lived their little day," stands forth the Great Pyramid of that one Divine system, whose foundation stone was laid in Eden, whose chief Corner Stone is the Manger King, and whose fair proportions—unassailed by the Past, are grand and magnificent in the Present, and shall endure—because Divine—through all Future time, even till time shall exist no longer.

For many years it has been my privilege to minister to the physical needs of my fellow-creatures, and the bloom of returning health, the restoration to robust vigor which have so frequently attended my unworthy efforts, though they may not have enriched me with the wealth that perisheth, have far more abundantly rewarded me in the calm satisfaction which arises from the knowledge, that in some humble measure the talents given have not been permitted to be idle and unused. For many years, however, the restless all-absorbing ambition of my life has been that I might, under the leadings of Providence, be made still further a blessing to society, in a far higher sense than that which the satisfactory discharge of the duties of a mere

physician render me. The study of the ancient doctrines and teachings embraced in the religious books of the Hindoos, had been for many years most congenial to my taste, and the conviction—after a lengthened and most careful examination of the subject in all its multitudinous and important bearings—had irresistibly grown upon me that, Hindooism, notwithstanding all that has been urged in support of its hoary antiquity, was after all not such an ancient system as it has been supposed by many; indeed, it was nothing more nor less than our Biblical Christianity, perverted and transformed by endless and unmeaning ceremonies, and a vast accumulation of aged but worthless legend, and superstitious teaching. My duty was now plainly to extend the circle of my influence by communicating my convictions, and supporting the same by irrefragible proof from the legends themselves. The aspirations of a lifetime might be realized in elucidating this great truth—that so far from Christianity borrowing any of its light from the mistaken ancient grandeur of Hindooism, Hindooism had really received its first inspiration from Biblical Christianity. The sun which had been shining for ages past had communicated some of His rays to the benighted East, which, unfortunately for the peoples of the past, had been shaded and dimmed by contact with gloomy superstitious thought, and the natural darkness and depravity of human nature.

I know that in attempting to perform this unique and important duty, I have taken up a ponderous burden,



and shouldered a weighty responsibility. Sneers and insult I have already encountered—even from those whose learned leisure should have fitted them to add to the light of science, and the enforcement of those claims which our holy religion has on the attention of the thoughtful and reflecting. Fashion is a strange and powerful motive force, and fashion unfortunately has decided to consider Hindooism as a system ancient and age-worn, distinct in its character, and altogether independent of Biblical Christianity, which is received as a comparatively modern system—purer no doubt than any other, grander in its conceptions of moral requirement, and Divine in its origin, but still inculcating a religion of yesterday, as compared with hoary-headed, time-wrinkled Hindooism. This I firmly and honestly believe to be a mistake. Chronology may deceive as well as history, and gigantic untruth, solemnized by age, may remain untruth, notwithstanding musty documents, and, may be, absurd, notwithstanding ancient legend. The improbable often pays most remuneratively, and superstition, no less than selfish interest, may combine to exclude the truth; but truth cannot for ever remain concealed; lies are of Satanic origin, and may never—even when embodied in revered Puran and sacred Shaster—expect a continued existence when opposed to that which is of God, that which is Truth. Any one who calmly and deliberately analyses and reasons out facts for themselves, not depending on the evidence and fallible dicta of others, be they never so erudite and qualified, must arrive at one conclusion when comparing the mythical legends

and moral teachings of Hindooism with our pure and holy religion, viz, that the Bible has furnished the basis of all the living truth embodied in the teachings of the Hindoo religion, encumbered and well nigh buried beneath the accumulated weight of hoary fantastic impossibility, of absurd legendary lore.

The following theses may more forcibly illustrate the position which my researches have left me in:—

1. The early families of the Earth possessed an unwritten but definite knowledge of the great Jehovah, and His requirements of the race, morally and spiritually.

2. The Old Testament records were disseminated and translated throughout the ancient world, and furnished the basis of all law and religion.

3. The leading facts in Hindoo religious lore, divested of the fanciful and the obscene with which age, superstition, and perverted imagination have clothed them, are the leading facts of Holy Writ.

4. In the same way the sculpture in Hindoo temples was originally pure, chaste and lofty in conception, embodying elements which were elevating and noble.

5. Originally, the intention on the part of those sages who were the early founders of Hindooism, in the erection of sculptured representations of Deity, was a pure and legitimate one, viz, in the absence of any permanent and enduring memorial of holy things, arising from the scarcity and perishable nature of

written MSS., to erect enduring monuments, illustrative of the leading personages of the Bible, and representing the leading features and characteristics of such personages.

6. Their intention was also, further, to present to the lower and unlearned masses a tangible, visible, representation of Deity.

7. Later ages had diminished the force and purity of these original sculptures, by the addition of puerile and vulgar supplements, which were calculated to gratify the carnal and degraded nature of the masses.

8. The original intention of the representations in the course of time was forgotten and obscured by such innovations, and the pure being rendered impure, the priests directed the worship of those sculptures which originally were not intended to be worshipped.

9. Notwithstanding these fearful corruptions of the primary, pure and legitimate representations of Deity, and the leading Biblical characters, they yet retain many redeeming features, which, separated from the additions, furnish plain and irrefragible testimony in favor of the Truth of Holy Writ.

10. The Apostles of Christ, who are known to have disseminated religious truth throughout the entire known world of that time, communicated such truths also to Eastern lands.

11. Such knowledge became also, in course of time, appropriated by unscrupulous and designing men, who, aware of the purity and power of the spotless holy

life of Jesus Christ, introduced a character whom they named Krishna, who was represented to have lived and performed deeds similar to those which Jesus Christ performed.

Gentle reader, I cannot occupy much more of your time, or I would, with great pleasure to myself, and doubtless with profit to you, elucidate and enlarge upon these several theses, so as to render plain the concentrated meaning which lies hidden in each one of them. They are the result of much patient research, of great mental labor, and careful analysis. In the pages which follow, I have endeavored to illustrate the leading facts here stated, not only by argument, but by reference to several of the Hindoo legends themselves.

There are thoughts in these pages which may seem strange because of their exceeding novelty ; there are ideas which may never have occurred in print before ; but the strangeness of a subject is no argument against either its importance or its correctness. In the perusal of the following pages, I trust you will receive much pleasure ; and, what is of far greater importance, that after a careful reading, you will rise convinced of the leading fact, that the blessed Holy Religion of the Bible is THE ONLY ANCIENT RELIGION, and has claims which ingenious imitations and perverse misrepresentations can never possess ; while all those efforts which cupidity and corrupted ingenuity have used to diminish the power and tarnish the brightness of Biblical religion, have only served to render its light brighter, and its influence more powerful than ever.

In conclusion, it affords me very much pleasure to acknowledge the assistance which I have received at different times from the following gentlemen, to whom I am sincerely grateful. The Rev. J. W. Adams, V. C. Minister of the Church of England, directed my attention to the necessity of pointing out the difference between the mission of Krishna and that of Christ, which I have done. Examination into this important point led to much research, and the enquiry has more than ever convinced me that the light and beauty which shines so frequently from the moral teachings of the Vedas, are nothing more nor less than reflections of that Greater light, which has shone so clearly through all ages, viz: the Old Testament, with its grand moral conceptions and heavenly radiance; in short Bible truths transposed and modified so as to suit Eastern taste and fancy; while the Krishna of the Vedas is an importation of the Krishna of the Puranas, with a view to give Vedantic lore greater force and effect in the eyes and minds of the masses.

To Father O'Neil, of the Cowley Brotherhood (now deceased), and the Rev. F. R. Michell of Jubbulpore, as also to James Belchambers, Esq., Registrar of the Calcutta High Court, and Chairman of the Doveton College, and to Messrs. Dawes and LeMaistre of Jubbulpore, I am also greatly indebted for help, encouragement and advice. The Rev. Mr. Hodgson, of the Church Mission, receives my best thanks for referring me to the *Niskalank Avatar* or the *Sinless Incarnation of the True God*, which was very helpful to me,

and also Baboos Madhub Chunder Day, Radha Nath Bhowse, Assistant Surgeon, and Beharce Lal Kajanchi, Honorary Magistrate of Jubbulpore, not omitting Messrs. Shepherd and Thornton of Agra, and Firth, Glackan, Harcourt and Russell of Jubbulpore. I am also greatly indebted for assistance to many Pundits and Brahmin priests, who have spent much time and leisure in going over very difficult, but to me very interesting ground ; not forgetting Brother Heffernon, of St. Joseph's Chapel, Jubbulpore, who drew my attention to the whispering of the serpent in the ears of Mahadoo and Parbati. The Rev. M. Y. Bovard, B. S. of the M. E. C., after reading my manuscript, very thoughtfully suggested the most appropriate title which appears at the beginning of this work, instead of " Jottings from the Hindoo Shastras," as given in the Monthly Journal of *Oriental Miscellany*.

Lastly, to do justice to one and all, whether they be in existence or not, I must refer to my nephew W. Barker, Esq., Assistant Engineer, now in England, and also to my late son-in-law Mr. H. W. Rooke, Barrister-at-Law and Advocate of the High Court of Calcutta, and to my late brother-in-law, Local Lieutenant Isaac Watts, the hero of the Central Provinces, whom Sir Hugh Rose had specially selected as his guide, and who had the honor of being presented with the Sword of Valour for distinguished services in the field during the memorable period of the mutiny of 1857. I may mention the fact that this work has been the means of bringing Lieutenant Watts to a right understanding of

the Christian religion. His tendency previously was to a belief in the Mahomedan faith, being a man of the sword he naturally inclined to the faith which inculcated and encouraged such a profession. On presenting the first portion of my work in manuscript for his opinion, he criticised it severely, and made several remarks—such for instance—“Adam and Eve are not synonymous with Mahadeo and Parbati, &c.; Krishna was never married to any of those 16,000 damsels, &c.” “These numerous actions would not have been represented in an immoral light, had the object been a good one.” “No other meaning is admitted by any of the learned Hindoo authors. A mere opinion of your own is no proof.” “Krishna promulgated no religion, he only fought with his enemies, played on the flute, and captivated the women of Gokul, &c.” “How could this be when Krishna is said to have made his appearance before Christ?” “This goes further to prove that Krishna was not really Christ. The doctrine was merely borrowed and made use of by the enterprising Brahmins of the Vaishnava sect.” “The Shāstras of the Hindoos are said to have been written about 4900 years ago, and consequently their doctrine must be older than the Christians.” “One should study the Hindoo Shastras and other sacred books before making a statement like this.”

He then brought forward numerous works in order to disprove the principles which I had enunciated; but with these weapons of his own I succeeded in disabusing his mind of all erroneous impressions, which he had

formed, and thus, as my work progressed, he became convinced of the truth uttered, thereby completing his re-conversion to the Christian faith ; and I am happy to record, two years previous to his demise, he partook of the sacramental rites, which he had never done in his lifetime before, and lived and acted in harmony and in accordance with the Christian religion.

THE AUTHOR.





## ERRATA.

Page	Line	-
10	29	for <i>has</i> read <i>had</i>
24	27	omit <i>is</i>
32	13	add <i>to</i>
54	Read last note in connection with 6th and 7th lines on p. 55.	
55	Read note in connection with 24th line, p. 54.	



## CHAPTER I.

Early Christianity in India.—An Indian Missionary King—  
The Policy of the early Brahmins—Incarnation of Vishnu—  
Krishna and Christ—Juggernaut—Rama Avatar—Hindoo  
tenet of the Trinity whence derived—Creation and deluge.

**W**HATEVER opinion the antiquarian may venture on the subject of Christianity in India, there is very little doubt that a careful comparison of the ancient Hindoo religious manuscripts with those of somewhat later date, furnishes irrefragible proof that the doctrines of Christianity had permeated India at the period when Rome was mistress of the world. This is so clear, that any argument to the contrary would be mere waste of words; because it can be refuted not only from analogy, but also from a vast array of facts—found both in written record and more enduring sculpture and epitaph, which not only prove the existence of Christianity in several parts of India in bygone ages, but also warrant the assumption that at one time India boasted of a missionary king\*; one who, divested of all fanciful and unreal surroundings, shines forth brightly as a reformer of no mean type, whose mission was to restore religion to its pristine simplicity and purity, and in which he largely succeeded.

The dispersion of the ten, and later on the two tribes of Israel, while intended primarily as a national punishment, was evidently over-ruled by Providence as a means whereby the knowledge of the Great Jehovah should receive a world-wide dissemination; and India doubtless, as well as other nations, benefited by contact

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\* Asoka at Indra-prashta, who published certain edicts regarding religion.

with those refugees who brought with them the light of a Heaven-revealed religion. It is true that Hindoo chronology claims for Hindooism an origin dating many centuries before the time of the Jewish dispersion, but intelligent, impartial enquiry in these matter of fact times, refuses to concede a large proportion of those demands, which are opposed to reason, and are entirely unsupported by collateral evidence. After all that has been urged by learned scepticism against Biblical chronology, it has signally failed (notwithstanding loud assumption and boisterous but unfounded argument) to prove this world a year older—so far as it is connected with the history of the human race—than the book of Genesis declares it to be.

Following on the light communicated by the early Jewish settlers, came the brighter and more glorious light of that reformation, which was kindled in Bethlehem's manger, and culminated in noon-day splendour on the cross of Calvary. In this case, too, dispersion was the instrument employed. The early Christians were persecuted from city to city, and were compelled, in order to enjoy liberty of conscience, to flee to remote regions. Their wanderings, like that of the star which lit the wise men of the east until they reached the manger King, brought light and knowledge to those with whom they sojourned, and eastern lands, prepared by the light already received, welcomed them gladly. So that the wanderings of the despised Nazarenes, either as persecuted refugees, or marching in the ranks of the Roman army, were made a blessing to distant peoples.

But, perhaps, to that active spirit of propagandism which characterised Christianity so notably, more than to any other means, did India owe the light of Christianity which she undoubtedly received in bygone days. The apostles of the Nazarene were wonderful travellers. Only a glimpse of their all-devouring zeal, and wonderful capacity for endurance and labour, is given us in the book which records some of their acts. Burning with devotion to the Founder of the new dispensation,

they counted not their lives dear unto them, but went about telling the wonderful story of the Cross. Western lands, remote as Britain, were visited by some of them, and legends exist of the visit of one of them to India. Saint Thomas's Mount, in Southern India, has a tradition connected with it—and national traditions, when viewed as the embodiment of some great past truth, cannot be ignored—in the visit of that once faithless, but afterwards believing and earnest apostle, who in imitation of his Great Master preached to thousands for many days from the mountain side ; while, to this day at Mylapur, a village not far distant from St. Thomas's Mount, the apostle is said to have suffered martyrdom.

The conclusion to be arrived at from a careful consideration of the facts above related is, that India once enjoyed the light of Christianity to some extent ; that left to herself for a time, owing to that paralysis of true religion which followed the success of Rome, certain innovations were introduced, and certain sects created, which renounced some of the established forms, and adopted forms peculiar to themselves.

The Brahminical priests, being uncontrolled, introduced innovations to suit their own purposes, destroying morality and the fundamental principles of the true religion. That it has been so, will be apparent, from the acts of their sovereigns, who, being shocked with certain immoral exhibitions, caused the destruction of those monumental representations which tended to the demoralization of the people. For instance, the concupiscent representation of the full figure of Mahadeo and Parbutty was demolished, and symbolical portions only permitted to remain on political grounds.

In this way the original religion was corrupted ; the worship of Christ degenerated into that of Krishna, and there being no recognised head to maintain the settled form of religion, no

defender of the faith as in England, the want of this precaution was one great cause of the fall of Christianity in India.

The Hindoo belief of a Sut Joog is sufficiently established and also that of a Kal Joog; Virgil likewise speaks of the two ages—the golden and the iron ages.

There was a period when true Christianity or Catholicity prevailed. But with the errors of the Church of Rome and the selling of indulgences for sins, came the period of bondage and persecution. The Bible was withheld from the laity, and the people fell into utter ignorance as to the truths of their religion; with this darkness came priestcraft, and with it the iron age, called by the Hindoos Kal Joog. Universality was no longer observed. The rule of love and forbearance ceased to be, and the age of Sut Joog passed away. With this age came the era of the Hindoo period.

The Brahmins, who were evidently at first the priests of the Romish Church, took advantage of the dark times in their own country, and tampered with the sacred records. But the Hindoos, in their puzzle, say that they themselves are not quite certain as to whether Krishna was the incarnation of Ram or the Deity himself, the self-existing Creator of the Universe. On this point, however, we have the satisfaction to know that their sacred records describe Krishna as an inter-deity.

According to the Shastra, Brahma and Siva had no incarnation. Vishnu having only ten, as allowed by them, Ram being the tenth, Krishna as a matter of fact becomes an interloper.

Kennedy in his book on Christianity and the religions of India, mentions that Krishna “was the last and the most celebrated of the incarnations of Vishnu or Brahma. If, as is ascertained by the Brahmins, that Krishna compiled the Vedas and wrote the Mahabharat and a few of the Pooranas, he must have lived at least fifteen hundred years.”

So far we have been contending on superficial analogies only ; but it is time now to look into weightier matters ; in other words to search into those fundamental principles on which each religion is based.

According to the Scriptures, Christ's incarnation was for the atonement and justification of fallen man, ( Rom. iv., 25 ) ; Milton, in those beautiful opening lines of his magnificent poem, well describes the situation—

Of Man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of Eden, till one greater Man  
Restore us, and regain the blissful seat,  
Sing, heavenly Muse !

The law had been dishonoured and broken, and the transgressor had incurred the death penalty. Christ came, the just for the unjust, in order to atone for the sins of Adam's fallen race, and by His perfect service and all-sufficient atonement, rendered it possible for a just and holy God to accept repentant sinful man, and yet be perfectly holy. Hindooism asserts that Krishna's incarnation was for the justification of man : and though it does not directly admit the doctrine of the fall, it nevertheless indirectly implies it. The Vedas and other religious books of Hindooism have frequent references to mankind as sinful and erring, and there is very little doubt that the earliest records had much clearer teaching on this important matter, than their more recent and corrupted versions now impart. If a fall is not admitted, where is then the necessity of justification ? for if there is no sin, a justifier would be unnecessary. If justification be admitted, then sin must be admitted. Hence the rejection of the doctrine of fallen man and the consequent necessity of atonement must be held to be altogether untenable. The question also naturally arises—Why was Krishna's nativity considered an incarnation, and why did he consent to suffer death ?

To the discriminating mind there are manifold indications of the fact, startling and novel as it may appear to those who read the statement for the first time, that the history of the Hindoo's Krishna, is nothing more nor less than a perverted, contorted, and garbled history of the Christian's Christ. The knowledge of the Messiah with all the leading events of His wonderful life, and His great mission, were gradually perverted by mythological and puerile fancy, until now it is almost impossible, underneath the overwhelming heap of rubbish, to discover the Great Original; and it is only when one patiently sits down and divests the narration of the impossible and the absurd, that the leading features of the Hindoo Krishna begin to assimilate somewhat with the Pure and the Divine.

To illustrate, let me refer to Krishna in his trials and sufferings, which at this stage of my work have forcibly struck me: and I mean to offer a few remarks on the similitude of the two. Do they not bear resemblance to those endured by our Saviour? The manner of Christ's trials in the wilderness, his sufferings, buffeting and uplifting on the cross, have a strong resemblance to Krishna's banishment, indignities, and death. At the present moment, in the yearly worship of the deity Juggurnauth, we see a strange course pursued. The image of Juggurnauth, which is made of wood\* to bear rough treatment, is scourged, the arms mutilated, then dragged out with a rope round its neck, lifted up into the car and adored as the Master of the Universe, which the name Juggurnauth implies. The similitude seems to be unquestionable. In both cases the arms of the incarnation, the emblems of power, suffered mutilation. Juggurnauth's arms and legs were severed from the joints; an evident reference to the punishment undergone by Christ who was nailed to the cross. In either case not a bone of the bodies was broken. And the inscription of our Saviour on the cross was "King of the Jews," while that of Juggurnauth is "Master of the Universe."

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\* All other images of the Hindoo craft are made of clay.

Another similarity is to be found in the hanging of the malefactors. With Christ two thieves were made to suffer the torture of death. With Juggurnauth, in other words Krishna, people under sense of guilt hang themselves round the great car by iron hooks at the time of worship.

Further on we read the description of Christ's coming at the last day in the clouds with power and great glory, seated on a white horse, as the "King of Kings and Lord of Lords," followed by the armies of heaven on white horses to smite the nations with the sword of his mouth, and to tread the wine-press of the fierceness and wrath of Almighty God (Rev. xix. 11 to 16). This is transmuted by Hindooism into the descent on earth of a pale horse, riderless, surmounted by the State Umbrella or "Chattree," the insignia of royalty, which is to trample down the wicked and destroy them indiscriminately! This the Hindoos call "Niskalank" avatar, or the sinless incarnation of the last ages,

Do not all these references tend to show that the characters of the personages, not to mention the passion-plays of the Hindoos, bear some resemblance to the characters in the Bible history? No one can be blind to such strong proofs of the Brahmins having interpolated the Scriptures, as can be found on careful enquiry. That it is so will be apparent from another point, *viz.*, the way in which the Hindoo records describe the death of the Gardener, and the promise of the incarnation. A description of the Gardener's crime and consequent death will be interesting to the reader, as a woman is concerned. With all their cunning to thwart the detection of the story being the Bible history, they could not bring about the crime of murder without the woman.

The death of Adam and the promise of Christ is so well illustrated in the anecdote of the Hindoo allegory that it needs only to be told without comment.

Ram, one of the ten "avatars," having formed an alliance with Sugrib, was persuaded by him to kill Balee his brother,



who had taken his wife and turned him out of house and home. Ram at his instigation shot the Gardener. On his death the Gardener's son Ungud came and remonstrated with him, saying, "What did you gain by killing an innocent man, considering that you are a being of such valour : an ignoble act does not become you." Ram on hearing this regretted his rash proceeding, and to compensate for the injustice he had done, he told the Gardener's son, "You can have your revenge at my next incarnation." So according to agreement, Ram in another age appeared in the person of Krishna, and met his death at the hands of Bayad,\* the descendant of Balee.

The Hindoos also admit that the earth was in a chaotic state, and that utter darkness prevailed before light came into the world. The only difference is that our Bible says that God said "Let there be light, and it was so;" while the Hindoos have it that "Brahma floated on the surface of the waters in a profound sleep, and on his awakening light broke forth."

That the dogma of the Brahminical faith has its origin in the Christian doctrine is apparent from another point, *viz*: They hold the doctrine of a Trinity in the Godhead: although the attributes of the third person differ from ours in this respect, that we ascribe to the Holy Ghost the attributes of a Sanctifier; they have it that of a Destroyer and Regenerator.

The deluge of the Scriptures as described by them in the Shasters is said to have occurred on Brahm's exhaustion and periodical rest in successive ages, after his work of each Creation. Hence it is asserted by the Hindoos that, during one of the periodical rests of Brahma, Siva, being uncontrolled, gave full scope to his destructive propensities, opened the flood-gates of heaven, and caused the deluge. And when Brahma awoke and found what mischief his slumbers had caused, he set to work to repair it. With the materials ready to his hands, he re-manufactured the earth and its inhabitants; and this is what is intended by the secondary creation.

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\* Fisherman.



## CHAPTER II.

Origin of the species—Who are Mahadeo and Parbuttee?—The *Gouree Sunker*—Sleeman's "Recollections"—Christianity an Eastern religion.—Some striking analogies—Story of Krishna.—Comparison between Krishna and Christ.—Krishna's feats.—Brahminical inventions—Ancient Christianity in India—Correspondence between Hindoo and Roman Catholic ritual and usage.



THE origin of the human race, according to sacred history, begins with two conspicuous personages as the authors of our first being, *viz.*, a single pair, Adam and Eve, man and wife, synonymous with Mahadeo and Parbuttee of the Hindoo Shastras. That Mahadeo and Parbuttee are our Adam and Eve is indubitable. The images in the temple of these august personages bespeak so emphatically the character of our first genitors, that the mind cannot possibly arrive at any other conclusion than that they were meant for Adam and Eve. And particularly so when we see the image of Parbuttee in connection with a snake whispering in her ear. A remarkable fact in connection with these representations is that the reptile in either case emanates from under the thighs of the august personages, and stands erect on the right side of each of them, the lower portion of the serpents being hidden from view. This is evidently intended to symbolise that fertility which the Bible account attributes to our first parents in the command "increase and multiply," as also the cunning of the evil one, who assumed the serpent's guise in order to deceive our first parents in the garden of Eden.

This fact, strange as it may appear, was first noticed by Lieutenant-Colonel W. H. Sleeman, the author of the "Ram-

bles and Recollections of an Indian Official." In his letter to his sister, to whom he dedicated his volume, in his description of a temple on the banks of the Nerbudda\* river he writes thus :

"At the temple built on the top of a conical hill at Beraghat overlooking the river, is a statue of a bull carrying Sewa, the god of destruction, and his wife Parbuttee † seated behind him : they have both snakes in their hands ; and Sewa has a large one round his loins as a waist band. There are several demons in human shape lying prostrate under the belly of the bull, and the whole are well cut out of one large slab of hard basalt from a dyke in the marble rock beneath. They call the whole group '*Gouree Sunker*,' and I found in the fair, exposed for sale, a brass model of a similar one from Jypore ; but not so well shaped and proportioned. On noticing this, we were told that such difference was to be expected, since the brass representations must have been made by man, whereas the *Gouree Sunker* of the temple above was a real *py-khan* or a conversion of living beings into stone by the gods ; they were therefore the exact resemblance of living beings, while the others could only be rude imitations." *Gouree*, or the Fair, is the name of Parbuttee, or Davee, when she appears with her husband Sewa. On such occasions she is always fair and beautiful. *Sunker* is another name of Sewa—or Mahadeo—or Rooder. On looking into the temple at the statue, a lady expressed her surprise at the entireness, as well as the excellence of the figures, while all around had been so much mutilated by the Mahomedans. 'They are quite a different thing from the others,' said a respectable old landholder, 'they are conversion of real flesh and blood into stone, and no human hands can either imitate or

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\* The waters of the Nerbudda are, according to the Hindoo belief, already so much more sacred than those of the Ganges, that to see them is sufficient to cleanse men from their sins, whereas the Ganges must be touched before it can have that effect.

† Parbuttee's snake is whispering to her, which Col. Sleeman omitted to notice.

hurt them !' She smiled incredulously, while he looked very grave, and appealed to the whole crowd of spectators assembled, who all testified to the truth of what he had said ; and added, 'that at no distant day the figures would be all restored to life again—the deities would all come back without doubt and re-animate their old bodies again.' This confirms their belief in the resurrection of the dead, so similar to our own.

"The old Mahunt, or high priest, told us that Mahadeo and his wife were in reality our Adam and Eve ; 'they came here together,' said he, 'on a visit from the the mountain Kylas (paradise or the abode of the gods) and being earnestly solicited to leave some memorial of their visit, got themselves turned into stone.' The popular belief is, that some very holy man, who had been occupied on the top of this little conical hill, where the temple now stands, in austere devotions for some few thousand years was at last honoured with a visit from Sewa and his consort, who asked him what they could do for him. He begged them to wait till he should bring some flowers from the woods, to make them a suitable offering. They promised to do so ; and he ran down, plunged into the Nerbudda and drowned himself, in order that these august persons might for ever remain and do honor to his residence and his name. They, however, left only their 'mortal coil' ; but will one day return and resume it. I know not whether I am singular in the notion or not, but I think Mahadeo and his consort are really our Adam and Eve ; and that the people have converted them into the god and goddess of destruction, from some vague idea of their original sin, which involved all their race in destruction. The snakes, which form the only dress of Mahadeo, would seem to confirm this. It is indeed a striking representation of the same serpent which beguiled our first parent Eve."

Christianity first took its root and began in Asia Minor. It is strictly speaking the religion of the Eastern world. The Shastras present to our view another character tantamount to

that of the incarnation of our Saviour. In the last chapter several interesting references were made to the Hindoo deity Krishna. I shall now endeavour to shew more distinctly that the personification of Krishna avatar with Christ's incarnation is a perfect similitude. So closely indeed do the leading points of resemblance lie, that infidels have not been wanting—Bradlaugh notably with others—who have declared that Hindooism being reputedly more ancient than Christianity, Krishna must have lived many hundred years before Christ, and therefore Christ was a personage who took Krishna for his model, and performed great works in imitation of the Hindoo god. But such ideas are inconsonant with truth, and therefore cannot be entertained. The Hindoo religion is not such an ancient religion after all, and any one who takes the trouble, as I have done, to search for incontestable documentary evidence as to the very ancient position which most of the Hindoo religious works are estimated to occupy, they will find that so far from positive proof being afforded, there is a vast deal of assertion, without scarcely any detailed and reliable evidence in support. Assertion is far from being capable of conveying any conviction, unless the enquiring mind can grasp something tangible, something reliable.

The analogy becomes very striking when we come to consider the similarity in the names Christ and Krishna. In Bengal Krishna is called Kristo. (Gr. *Christos*). The little alteration in the sound may be explained by the difference in the language and people; and also that tendency to poetic ornamentalism which is so characteristic is of Hindoo authors, who use the vowel "a" at the conclusion of the name Krishna, to make it rhyme well in their poetical sentences. The difference between the two characters—Krishna and Christ, may also be found in the love of the miraculous which induced ancient Hindoo writers to transform and add to the original description, thus producing for Krishna a character which was calculated to attract the masses.

Another notable similarity exists in the attempts of the parents to save their children. Joseph and Mary fled to Egypt with the infant Christ, to escape the cruel mandate of Herod the king. Bal (in Hindi, infant) Krishna was taken by his parent Basdeo to Gokool, to avoid a similar fate at the hands of Kons Rajah.

The analogy becomes more strikingly obvious when we see both the children in cattle sheds away from home, and both of the royal lineage. Krishna's birth, though not actually in a manger, was almost so, because he was eventually transferred to one.

The history of Krishna's birth may be briefly related here to show the strange resemblance it has to the conception, birth and peregrinations referred to in the Scriptural account of the Messiah.

Kons, a Chhetree (the royal race) Rajah of Mathurapuri, having been informed by a voice from heaven, that he would meet his death at the hands of a son of his sister, Deokee, who was married to Basdeo, ordered them to be placed under a guard and their offspring to be destroyed (an allusion to the massacre of the innocents). Deokee had a friend, Jasoda, (evidently a corrupted reference to the friendship which existed between Mary the mother of our Lord and her cousin Elizabeth) who, being with child at the same time with Deokee, promised to save Deokee's child from being destroyed, by offering her own. It is said that Krishna had to remain 13 months in his mother's womb waiting for the birth of Jasoda's child. *As soon as they were born, the guard placed by Kons Rajah fell asleep, and Basdeo ran away with Krishna to Jasoda, made him over to her, and brought away her child (A GIRL \*)* who was given to Deokee and supposed to

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\* Jasoda's child must of necessity be a girl. Otherwise she would have been looked down upon as an unnatural mother yielding up her son to death, albeit to save a prince.

be her offspring. Jasoda and her husband Nand were of the Aheer\* caste, and they adopted Krishna as their son. Krishna at the age of 12 returned to his birthplace, as it is said to kill Kōns and usurp the throne. Basdeo (evidently the Joseph of Scripture, who had to flee to Egypt with the infant Jesus in order to avoid the persecuting Herod) in his flight from Mathura to Gokool, had to cross the river Jumna, carrying Krishna on his head, and while in the act of fording, went beyond his depth; Krishna's feet, touching the waters caused them to recede, and enabled Basdeo to walk across on dry land. (In this I see a reference to the miracle at the Red Sea, and again at Jordan, where the waters started back and the dry land appeared. The Old Testament legend was doubtless imported by ancient Hindoos into the story of Krishna to add to his importance.) It is also stated that the flight was so precipitate that Basdeo whipped off the babe as soon as it was born, without detaching the secundines, or ligaturing the cord. In the rainy season, in the month of Bhadro (August), he was taken at midnight across a flooded river, to the distance of 3 coss, or 9 miles.

Having touched upon the subject of incarnations by alluding to the incarnation of Krishna, the last and the most celebrated of the Hindoo triads, with an unbiased mind and purely from disinterested motives, it behoves me now to show the merits and demerits of each case by putting them in juxtaposition; the truth of the incarnation of the Gospel Christ, and the fiction of the Krishna incarnation being apparent.

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\* The Aheer (cowherd) caste command respect from Hindoos. They have been connected with many of the events in the lives of the Hindoo gods, and are representatives of an early civilization, when the pastoral condition prevailed universally. The cattle they tend serve to supply them with milk and butter, the staple of their food, while the ox ploughs the ground and gives an out-turn of grain. The orthodox Hindoos are strictly vegetarians, and worship the cow and the bull.

The Hindoos are not the only nation which has a respect for the bull. In the Grecian mythology we have images of bulls, and in a Grecian picture before me, the figure of a female riding on a bull led by a man is to be seen. It seems symbolical of our Adam and Eve in their fallen state, after having been driven out of Eden.

*Christ of the Gospels.*

a. THE incarnation of Christ was for the atonement and justification of fallen men according to a promise made to our first progenitors when they transgressed the law of God, and brought a curse on their offspring, and death was the retribution. Eve bears the blame of having eaten the fruit of the forbidden tree, and her husband Adam shared in it. The Almighty suffers for the curse; inasmuch as God gave his Son Jesus Christ to bear the punishment of death, given by himself to his creation.

b. Christ in due course of time is conceived in the Virgin Mary's womb, six months after the conception of John, who becomes his forerunner.

c. The conception begins with a miracle. Christ's history begins with John's father being dumb-stricken, and Elizabeth who had passed the period of life for conception, conceived, and her child leaped in her womb on hearing Mary's voice when they met.

d. Christ came from the tribe of Juda. The sceptre of the house of Jacob of King David's line.

e. Christ was born in a manger, in a guarded citadel. His father escaped with him to

*Krishna of the Shastras.*

a. THE incarnation of Krishna was for the justification of man. Ram, one of the ten avatars, having formed an alliance with Sugrib the Gardener's brother, was persuaded to shoot his brother Ballee the Gardener for taking away his wife, and turning him out of house and home. When the Gardener's son remonstrated with him for killing an innocent man on hearsay, Ram regretted his rash act, and said in his present state he could not touch him, but that in his next incarnation in a human body, he would have his revenge. Ballee being invulnerable, none but Ram could kill him.

b. Deekee conceives Krishna; four months subsequently her friend Jasoda conceives a child which happens to be a *girl*, to be given in exchange for Krishna's head.

c. The conception of Krishna begins with a miracle, his remaining 13 months in the womb, waiting for the birth of Jasoda's child, is proverbial. It happens to be a *girl* to disabuse the mind of the public of any deception as regards the exchange.

d. Krishna claims alliance to the royal race of Hindoostan (the Chhetree caste) and a nephew to Kons Rajah then on the throne.

e. Krishna, though born in a guarded tower was eventually removed to a manger, in the



Egypt, by a circuitous route, across the river Jordan.

*f.* There was a massacre of infants at the nativity and escape of Christ.

*g.* King Herod hears of the birth of Christ from the wise men of the East, and dreads his dethronement.

*h.* Christ's return to his birth-place is not mentioned in the Scriptures, but we read of his mother finding him in the temple with the Jewish doctors, holding a controversy with them at the age of 12 years, on the demise of Herod.

Aheer's house, to effect which his father had to cross the river Junna.

*f.* Krishna's birth and consequent escape called forth the destruction of infants.

*g.* Kous Rajah hears a voice from heaven announcing his dethronement by a nephew in conception, a son of his sister.

*h.* Krishna returned to his birth-place at the age of 12 years to kill Kous and usurp the throne. It is related that he lifted Kous by the hair of the head, and dashed him to the ground and killed him.

It is remarkable that the incidents of the after life of both these Great Personages are as corroborative, inasmuch as the love that Jesus bore to mankind influenced him in suffering for their redemption; and Krishna likewise was taken prisoner (banished as the Hindoo version has it, but which means the same thing,) and suffered death for the love he is said to have borne to females, his preference for this sex and their regard for him indicating that he had also the adoration of the dominant or male sex. The mere fact of his being in love with females does alone testify that his followers were indiscriminate, and the allegation of immorality thrown against him is merely a poetical misrepresentation of the religion. Love in religion, as in every thing else, becomes profound where females are concerned, consequently poets give a tinge of immorality as they describe any other love, although this love of Krishna, borne by and for the females, was purely a holy love.

The account in the Hindoo Shastra of Krishna's marriage with 16,000 damsels at one time is purely figurative, and is intended to convey to the reader's mind the degree of universal

love of his female votaries alone, irrespective of the attachment felt for him by the male portion. The Shashtra states that Krishna kept all the women and treasures of Narak to himself, and married 16,000 damsels at one time. Now it is the taking of this in a literal sense that destroys the original meaning of the author. The explanation is obvious, that the whole population of Narak came with one accord to accept the religion promulgated by Krishna, and their fidelity to this new movement was such, that they brought all their worldly goods and laid them at the feet of Krishna to be made use of for one common purpose.

I leave with confidence to all unprejudiced minds to judge whether the explanation given is satisfactory or not. The Hindoo rests his main defence of Hindooism on its being a symbolical and representative religion, and in order to make the characters of the gods more prominent, attributes to them a great variety of actions, which so complicate and intensify the plan of redemption that the whole sphere of the mental vision is filled, and God disappears from view. Thus Hindoos are unwilling to acknowledge a complete sacrifice, as too humiliating to the conception of the mass of people, much the same way that the Jews looked for the appearance of the Messiah as an earthly king, come to relieve them with pomp and splendour, and rejected the low state of their real Messiah. Hence the Hindoos bring about no less than ten separate incarnations of their Krishna, to keep up the delusion of his ultimate re-appearance in much grandeur; whereas their system of theology would have been more complete had it rested solely on the one incarnation, represented as that which began at the Aheer, or cowherd's house. This theory of theirs constitutes the point where the analogy between the Christian plan of redemption as compared with theirs ceases, and more plainly than anything else, proves the perversion of the doctrines imparted to them by the Christians who came to India nine centuries ago. We have the authority

of the Rev. Krisno Mohun Banerjee, the author of the Dialogues on the Hindoo Philosophy, in support of this very fact; who states that "In the eighth or ninth century, it was in the South of India that the Brahminical genius was in those days most active, as is apparent from the history of Sankaracharya Ramanuja, and their followers. Large congregations of Christians calling themselves after the name of St. Thomas, had, for some centuries before the formation of the Vaishnava sects, been maintaining the doctrine of the great sacrifice for sin. It is not at all improbable that some enterprising Brahmins had fallen in with them, and struck by the doctrine in question, made use of it in giving it a more imposing character to their popular god Krishna."

Lieutenant-Colonel W. H. Sleeman relates the same thing but in a different way. He confirms the fact that the incarnation of Krishna is a myth, and in support of it he quotes Bentley. Given in his words—

"Bentley supposes that the incarnations, particularly that of Krishna, were invented by the Brahmins of Ojeyn with a view to check the progress of Christianity in that part of the world. See his historical view of Hindoo astronomy. That we find in no history any account of the alarming progress of Christianity about the time these fables were written, is no proof that Bentley was wrong. When Mons. Thievenot was at Agra in 1666, the Christian population was roughly estimated at twenty-five thousand families. They had all passed away before it became one of our civil and military stations in the beginning of the present century, and we might search history in vain for any mention of them,"—See his Travels in India, part third. "One single prince well disposed to give Christians encouragement and employment might, in a few years, get the same number around his capital; and it is probable that the early Christians in India occasionally found such princes, and gave just cause

of alarm to the Brahmin priests who were then in the infancy of their despotic power. During the war with Nepaul in 1814 and 1815, the division with which I served came upon an extremely interesting colony of about two thousand Christian families at Beeteeah, in the Tirhoot District, on the borders of the Tarai forest. This colony had been created by one man, the Bishop, a Venetian by birth, under the protection of a small Hindoo prince, the Rajah of Beeteeah. This holy man had been some fifty years among these people, with little or no support from Europe or from any other quarter. The only aid he got from the Rajah was a pledge that no member of his Church should be subject to the *Purveyance system*, under which the people everywhere suffered so much; and this pledge, the Rajah, though a Hindoo, had never suffered to be violated. There were men of all trades among them, and they formed one very large street, remarkable for the superior style of its buildings, and the sober industry of its inhabitants. The masons, carpenters, and blacksmiths of this little colony were working in our camp every day, while we remained in the vicinity, and better workmen I have never seen in India; but they would all insist upon going to divine service at the prescribed hours. They had built a splendid pueka dwelling house for their Bishop, and a still more splendid Church, and formed for him the finest garden I have seen in India, surrounded with a good wall, and provided with an admirable pueka well. The native Christian servants who attended at the Bishop's table, taught by himself, spoke Latin to him; but he was become very feeble and spoke himself a mixture of Latin, Italian, (his native tongue,) and Hindoostance. We used to have him at our messes, and took as much care of him as of an infant, for he was become almost as frail as one. The joy and the excitement of being once more among Europeans, and treated by them with so much reverence in the midst of his flock, were perhaps too much for him, he sickened and died soon after."

“The Rajah died soon after him, and in all probability the flock has disappeared. No Europeans except a few indigo planters of the neighbourhood had ever before known or heard of this colony ; and they seemed to consider them only as a set of great scoundrels who had better carts and bullocks than any body else in the country, which they refused to let out at the same rate as the others, and which they (the indigo lords) were not permitted to seize and employ *at discretion*. Roman Catholics have a greater facility in making converts in India than Protestants, from having so much more in their form of worship to win the affections through the medium of the imagination.”

A very singular point not to be forgotten, is that the rites and ceremonies of the Church of Rome resemble those observed by the Hindoos so closely in some respects, that a Hindoo priest on witnessing the ceremonies, once exclaimed that no difference existed between his worship and that of the Romish Church. The ringing of bells during the service, the burning of incense, the sprinkling of water, the genuflections, the passion plays and the carrying of images, are identical with the observances of the Hindoo worship. Another marked coincidence is found in the tonsure ; a portion of the head being shaved as one of the indications of the office of the head priesthood. And also in the custom of wearing seamless clothes as an indispensable requirement of the office of the priesthood, to enforce reverence of the people for sanctity. One of the habiliments of the Jewish priests was a seamless robe, such as that worn by our Saviour, for which the soldiers cast lots at the crucifixion. The Hindoo priests wear seamless *dhoties*,\* of which they have two, one encircles the waist, and the other is thrown over the shoulders : their going barefooted is also another characteristic of the office of the priesthood in Hindooism as also in that of the Mosaic order.

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\* Native upper cloth or garment, worn by males.

The most remarkable of all is the *arti*, or sanctuary light, which is used by the Roman Catholics, Jews, and Hindoos in their temples, suspended from the centre before the images.

The Hindoos also make their nuns in the same way as Roman Catholics do, by shaving the heads of their females at the shrine of the altar on the banks of the Ganges.





### CHAPTER III.

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Learned labor lost—India in the past—Assertions need proof—Ancient Hindoo Geography—Divisions of the Earth—Astronomy—Buddhism—Nirwan and Mochh—Hindooism a failure—Raja Hurrishundra—The Beeman—A Moral.

**A** VAST deal of learned labor has been lost by several very wise and hair-splitting philosophers in endeavouring to prove that the Hindoos possessed vast scientific acquirements ages before the date fixed in Genesis as the period of the Creation of the human race. Those restless spirits have searched the globe, and rummaged the bowels of mother earth, in the endeavour to find the fossilized remains of some magnificently proportioned human skeletons, which might compare proportionately with the huge mastodon and the mighty megatherium, and so help the learned men to deduce the fact that man existed ages prior to Adam, and that the Bible is not true. But these renowned earth burrowers have, up to date, been sadly disappointed, for nothing can be traced connectedly, not even the few stone implements which they have diligently brought to light, to shew that the earth—so far as its history is connected with the human family—is a year older than Moses—under Divine inspiration, declares it to be.

Similarly grand and erudite endeavours have been made to prove that India possessed a civilization vastly in advance of other nations, and a knowledge of art, science and religion, which might, but for the absence of a knowledge of steam, electricity, and Christianity, compare very favorably with the

present century. All such boasted assertions are as empty and void of support as any assertions possibly can be. Let us take the trouble to search for some proofs of this wonderful past, as found in the national records. We turn to geography, and what do we find?

It will be sufficient to show, from the geography of the secondary creation, that the Hindoos are entirely in error with regard to their notions of the physical geography of this earth. The description of the phenomena of the secondary creation includes an account of the disposition of the Universe; of the different spheres or worlds; of the situation and size of the planets; and of the divisions of the earth. As long as the geography of the Hindoos is restricted to India, it is sufficiently accurate, but as soon as it extends beyond those limits it is wholly fanciful and absurd. The earth is divided by them into seven concentric circles or rings, each forming an annular continent, and being separated from the next in succession by a circumambient ocean. These oceans vary also as to their constituent parts; and besides seas of salt and fresh water, we have them of treacle, honey, milk and wine. The whole is encompassed by a stupendous belt, beyond which lies the region of darkness; and in the centre of all, which is also the centre of the continent we inhabit, towers Mount Meru, to the height of 64,000 miles. The astronomy is more moderate, but the mythologic astronomy of the Hindoos is as incompatible with true scientific astronomy as it is with the Copernican system. Much of the astronomy of the Hindoos, properly so called, however, agrees with that of Europe, and advantage has judiciously been taken of the difference between the invention of their priests, and the facts of their astronomers to convict the former, even on native testimony, of absurdity and error. It is also through geography and astronomy that the first and strongest impressions have been made upon the minds of native youths who have received



an English education. Acquaintance with the extent and divisions of the earth, and with the leading phenomena of the heavens, however superficial, is fatal to all faith in the extravagances of the Shastras, and affixes discredit to whatever they inculcate.

Buddhists, who broke away from Brahminism, have not been more successful. Their atheism was no improvement on the abstract deity of the Hindoos, and while they did good service by their opposition to caste, and by their moral code, they failed to find a foundation for their morality, because they failed to recognize the Moral Governor of the world. Then how dreary was the goal to which they looked ! It is difficult to distinguish their Nirwan from the Hindoo Mochh. In the Nirwan of Buddhism, the souls of the departed just are absorbed into the essence of the Deity, and become a part of God. In the Hindoo Mochh the same idea is entertained, only that the absorption occurs in the case of those souls, whose good actions when in a human state out-weighed the evil. In the case of those whose evil deeds preponderate, absorption is not accorded, but a limited period of enjoyment, after which they retire into the bodies of certain animals, and after undergoing a state of punishment, are again permitted to assume human shape, with another chance of gaining true Mochh. The Hindoos and Buddhists compose at the present time a large portion of the human race, and it is sad to think they have been and are strangers to the very notion of a happy, holy, conscious, eternal existence, set forth in the Christians' Bible and enjoyed in the Christians' Heaven.

From our enquiry into the state of the Hindoo religion as compared with the doctrines of Christianity we may safely assert, that Hindooism all through is spotted with human error, while Christianity all through reflects the holiness, wisdom, and love of God. The founders of Hindooism had every conceivable

advantage. They received the highest social consideration. All classes looked up to them with reverence. Their wants were supplied without any labor on their part, and they had in consequence abundance of learned leisure. They used a language of vast compass and power, perhaps the most perfect instrument for the expression of human thought ever possessed in this world. They had keen, acute, and highly cultivated minds. Their industry was great. Just think of the toil involved in the composition of whole poems with such studied obscurity that they may be understood as relating to two entirely different and even opposite subjects !

What is the result of all this talent and industry ? Whatever may be said for them as poets and philosophers, we are fully justified in saying that as religious teachers and guides, they have been a signal failure. They have not attained to the first principles of true religion. They have promulgated errors which have done untold mischief, and would unchecked have reduced society to chaos. The course of their literature has been downward. The later writers of the Hindoos, instead of improving on their predecessors, have plunged more deeply into the mire.

As one out of many hundreds of available illustrations in proof of the craft and cunning of the Hindoo priests, I shall briefly refer to the following interesting legend—interesting, too, because of the knowledge evidently possessed by the writer of the story, with the Scriptural account of the prophet Elijah's ascent to heaven in the whirlwind in a fiery chariot—which is typified in Rajah Hurrishundra of Sahabad going up to heaven in a *beeman*.\* The account of this miraculous occurrence is pathetically told, inasmuch as it concerns the well-being and interest of the alms-receiving or imposing class, whose domi-

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\* A chariot in a whirlwind of fire.

neering craftiness is proverbially known as priest-craft. The story runs thus : Rajah Hurrishundra, the renowned devotee, acquired great fame for hospitality and unbounded charity, so much so, that according to popular tradition, his hands were always in his pockets, and he eventually became penniless. While in this condition an object of charity presented itself, and Hurrishundra, overwhelmed with feelings of benevolence, determined to relieve him, and to effect which he went into slavery to a sweeper ; in which state he had to work for his master. His master, having respect to the person of his slave, would not degrade him by putting him to any manual labour, but delegated to him the work of command and trust. He was placed on the bank of the Ganges at Benares, on Mun Karnaka Ghât, to collect fees from the pyre. It happened that the slave's own child died and was brought to the pyre by his wife, who, having nothing in hand on account of her penury, begged to be let off the fee, but as a faithful servant of his master, and without any regard to the nuptial tie, he insisted on payment being made at once. She, having nothing else but the clothes she wore, stripped herself of her apparel to meet the demand. The moment this was done, down came a flaming chariot (the beeman) from heaven, and took them up in a whirlwind of fire. So the husband, the wife, and the master, who then happened to be present, disappeared altogether. The master was inseparable, owing to his claim on the Rajah, and the Dhurm\* *Rajah* to prevent injustice to the master took him also into bliss.

The mind of the Hindoo genius is never better read than in the anecdote just related. The keen eye of the Brahmin sees a gain even in the miracle of the ascension. Whether they be the originators of it, or that it is a borrowed idea from the Christian's Scriptures, one thing is certain, that they have converted this miracle into a mercenary device. The Mun Karnaka Ghât,

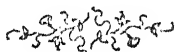
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\* The just king.

instead of being a pyre where fees were collected by the sweepers, has now become a den of Brahminical robbers; where scores of opulent Hindoos have been fleeced of all their wealth; and fanatic husbands, regardless of their duty as protectors of their families, in their zeal to serve the mendicant Brahmins as servile slaves, have sacrificed even the chastity of their wives. The cunning Brahmin, in sympathizing with the character of the Rajah in his misfortune, applauds his unremitting zeal and distinguished honesty—thus encouraging the people to follow his footsteps, with an eye to business.

Apart from any mercenary device, there is a moral which this anecdote very aptly teaches. That which it inculcates is applicable to man in every sphere of his life, whether as a master, a slave, or a wife; as a private individual or in his public capacity. Our actions in our dealings with mankind, in the past, present, and future must conform to the law which regulates nature. The sun shines and the dew falls equally on the righteous as well as the wicked, without respect to rank or person, and the moral governor the God of Nature metes out to each one accordingly as he renders to his neighbour his due.

The master, though a sweeper, did not forget himself when he got the sovereign in his grasp, but had due regard to his former greatness, and failed not to treat him with respect while a dependent on him, and the Rajah in gratitude did not spare any sacrifice to render his master service.





## CHAPTER IV.

Krishna's transfiguration.—The Pandavas—Judistir Rajah—Represents Simon Peter—Bheem the glutton—Judas, Moses, and Bheem—Arjuna—striking resemblances—Nookool the Wuzcer—James compared with Nookool. Brahminism and Christianity—The scarlet sign—Sahadeo—The wanderings of the Pandavas and their signification.



I SHALL now briefly refer to the transfiguration of Krishna as compared with the transfiguration of Christ on the summit of a high mountain in the presence of Peter, James and John, and also that of Elias and Moses, who appeared on the same occasion (Mark ix. 1—7.) It will be seen from the references which will be made, how closely allied are some of the leading circumstances in both events.

The alleged transfiguration of Krishna on the summit of the Tapobun Mountain is said to have transpired in the following manner: Five Pandavas or apostles, brothers of one family,\* but of two mothers, three of one and two of the other; the three former claiming precedence of birth, lived together, the two latter being twins. I shall place them in their order of standing by birth. With regard to the twins the perusal of the legend instinctively leads one to remember the Scriptural account of Pharez and Zarah, where the midwife tied a scarlet thread round the arm of one that was expected to be born first, but the other took its place (Genesis xxxviii. 27—30.)

Of the five brothers, Judistir Rajah, the holy man, was the eldest; Bheem, the glutton, the second; Arjuna, a hero and fa-

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\* A reputed father, the sons being incarnations of four deities.

vourite of Krishna, the third ; Nookool, the Wuzeer, the fourth ; and Sahadeo, a Soothsayer, the fifth.

Rajah Judistir the holy man represents Simon Peter in many striking respects, notably with reference to a change of name, and in the denial of his Master. On account of his great faith in the divinity of Krishna, Judistir was honored with the title of Rajah, as Simon was surnamed Peter by our Lord, for his great faith in him as the Christ\* of God. This asseveration Christ declared was not the dictate of a carnal mind but of the Holy Ghost, who suggested it. After having so distinguished himself it is not extraordinary that Peter should have suffered death, which Church history tells us he endured bravely, and although he denied Christ, not from moral but physical fear, he nevertheless remained strictly steadfast in faith as to the opinion he had formed, and asserted that Christ was the Son of God ; and in testimony of which he longed for and submitted with delight to the tortures of martyrdom, of which he had a foreknowledge, in the cause of that Master whom he had so shamefully denied. Christ indeed afore cautioned him of his impending apostasy temporarily, but doubted not his faith, notwithstanding the severe trial to which it was to be subjected. In Peter's case faith did not deteriorate in the slightest degree, but shone forth as an adamant rock, the rock on which Christ assured the apostle he would build his Church. In the Hindoo version it is made to appear that Rajah Judistir's punishment of death by mortification was due to his having uttered a falsehood, which was influenced by Krishna; and although Krishna did not apparently deny the influence thus exercised, yet he punished Judistir for having fallen into temptation. In the Christian version, Christ is shown to have known that Peter would deny him, whereas in the Hindoo version this part of the Gospel has been perverted, and Krishna is shown to have tempted Judistir to sin. This emphatically shows the higher moral excellence of the Christian version of the Gospel over that of the Brahmans.

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\* Matthew xvi., 13 to 20, Mark viii., 29. Luke ix., 18 to 20.

Bheem the glutton is meant to represent a depraved man, and as Christ had a traitor in Judas so one of the disciples of Krishna is described as a vicious individual. The Hindoos recognize only five apostles instead of twelve; and as Judas was one of the most important characters, and an absolutely necessary one, so he is employed among the five apostles of the Brahmins and made to be present at Krishna's transfiguration. This is what I would infer from it, although, at some points, one would be led to imagine that the Hindoo priests intended a reference to Moses and not to Judas. It is possible that the Brahmins, mistaking the character of Moses, have stigmatized him with the opprobrium of a glutton; if so, would not this obloquy be obnoxious to the character of this great man? From circumstances it would appear that both Judas and Moses by appointment were born to execute an important purpose. Moses was most miraculously saved to be sumptuously brought up in the King's palace, from which circumstance the inference might have been incorrectly drawn by the Brahmins that he surfeited, as he became the adopted son of Pharaoh's daughter and consequently had the opportunity, if he was desirous at all, of becoming a sensualist and an epicure. Judas was received into the fellowship of Christ. He was the purse bearer, and in the character that is given of him he is called a thief. He evidently took care to live sumptuously himself at the public cost; for whenever he was asked to supply provisions to the multitude that followed Christ, he produced as the Scripture shows, but a meagre allowance. On one occasion only seven loaves and a few fishes, and on another five loaves and twelve fishes, and if there was no misappropriation and self-indulgence in the account of his stewardship why should there be any reason for remark on the uprightness of his character? As to their acts of ingratitude (in the case of Moses, the seeming ingratitude was incumbent, since he acted under a mighty influence from above) towards their benefactors, both Moses and Judas are found, one indirectly and without guilt, the other directly and personally to have been

the means of destruction, one to his benefactor and the other to his Lord and master. Both these men would easily appear, to the evil-minded Brahmins, to have been pre-ordained to be traitors to benefit the cause. In the one case Moses was bound to rescue the Israelites from bondage, and to achieve which he had to endure the painful necessity of seeing his benefactor, in his determined obstinacy in pursuing them, drowned in the Red Sea. While Judas, as predicted by Christ, to fulfil the prediction, in his anger left the supper table to betray his Lord and thus satisfy his lust for gain, which he would not forego at any cost; being a thief he would not let this opportunity escape. He wondered at the composure of Christ in the fore-knowledge of His coming suffering, and knew, from the Saviour's own statements, that the time had arrived that Christ should die as predicted. Christ himself directly informed the disciples of the betrayal, before and at the institution of his holy supper. Proved \* by Christ to be the traitor, and goaded by him to hasten the execution of his purpose, he lost no time in revenging himself on account of the exposure made of his evil intentions, and with an undaunted spirit he carried out the command of Christ. Moses was destined to rescue his nation, and in doing this he had to prove unkind to Pharaoh his quondam benefactor. He did not dare, even if he some times wished it, to indulge in wealth and idleness, but was carried by Divine direction to fulfil his destiny. The parallel in Judas being that he had to betray Christ to fulfil the Scriptures † and rescue mankind from the curse of the fall; the difference between the two characters being this: that Moses worked for the benefit of his people, and gave up wealth and com-

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\* Matthew xxvi., 21. And as they did eat, he said, Verily I say unto you that one of you shall betray me. 22. And they were exceeding sorrowful and began every one of them to say unto him, Lord, is it I? 23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

† Mark xiv., 18, 19, 20. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me, &c 21. The Son of Man goeth indeed, as it is written of him: but woe be to that man by whom the Son of Man is betrayed! Good were it for that man, if he had never been born.



fort for the public good. Whereas Judas thought of himself only, and sold his Master for his private aggrandizement.

Arjuna, a hero and favorite, as may be understood, represents St. John the Evangelist. Arjuna, like John, has the promise of never tasting death, but when he reaches the summit of the Himalayas, as he is to do, the promise is made that he would be preserved there until the last day in the eternal snow of this chain of mountains. In this respect Arjuna, too, resembles Moses, a character whom the writers of the Hindoo works evidently admired, and desired to import into their writings. The incident regarding the death and burial of Moses on Mount Nebo bears a striking resemblance to that of Arjuna's end.

Nookool the Wuzeer, that is to say, the right hand man, represents James the Apostle, who afterwards occupied the high position of Bishop in Jerusalem. Nookool as one of the twins, is important. To allege that Elias, the last prophet of the Pentateuchal order, who existed nine hundred and ten years before the advent of Christ, being made to form an alliance with the Apostle in the incumbency of Christ at the period A. D. 32, is a mythological explanation of the characters which formed the subject of Christ's transfiguration. Moses, as we know, was the first of the prophets and law-givers, and Elias the last. Moses very appropriately was placed as Elias' senior, and became in one way or another one of the twins in importance. But the Brahmins, for reasons best known to themselves, have introduced Neokool representing James as one of the twins in importance, and have placed him in order of antecedence to Elias. Assuming that the account of Pharez and Zarah is typical of James and Elias, and the scarlet thread represents the Brahminical thread, shewing that although Brahminism first exhibited itself in the Eastern world, Christianity according to prophecy over-stepped its progress and established itself in Asia. Brahminism and Christianity struggled together, the one sprung from Judaism

the other originated from the Aryans. The Brahmins, although the most civilized fraternity of the time, fell before the Western civilization. Hence the latter takes precedence of the former, by its stupendous advancement in science and education, no less than the singleness and truth of its religious creed. Reverting to the scarlet thread that it is typical of impurity, may be inferred from the following passages in Scripture: "And they stripped him and put on him a scarlet \* robe:" is a sign that he was condemned as a malefactor † As also in Rahab's case, Joshua iii. 18. The covenant with Rahab the harlot was the line of scarlet thread on her window desecrating her house as such. The scarlet woman of Babylon is proverbial, Rev. xvii., 4, having a golden cup of abomination and filthiness in her hand. In like manner the Brahminical thread bespeaks the characters displayed as a sect, whether as a keen-eyed Brahmin or that of an erudite pundit, these soothsayers represent the abomination of the nation among whom they dwell; but the prophet Elias, whom they mean to represent, does not suit the position in which he has been placed here by the Brahmin.

Sahadeo, as the name implies, means a supernatural being, the Elias that was present at the transfiguration of Christ and the prophet of the Old Testament whom the Brahmins in virtue of his office termed the soothsayer.

A circumstance which marred the even tenor of their life befell the five brothers. It so happened that a cousin challenged the brothers to a game of hazard, under the condition that in the event of their losing the game they were to be wanderers for fourteen years, and on their return to their own country they were, as a test of their perfection, to remain incognito for a whole year, but should any be recognized by the people, they were to

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\* Scarlet is also employed as a royal colour in the East, and in Christ's case it was used in derision.

† John xviii. 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

go over their wanderings again for another fourteen years. Rajah Judistir accepted this challenge, and having lost the game took to wandering, his brothers accompanying him with the one woman who was wife to all.

The legend of the wife story runs thus. On account of their unity and extreme attachment for each other they had to adopt the practice of equally dividing all they possessed among themselves. Thus, in the matter of wedlock, as they could not well divide the wife, they had to hold her as common to all.

#### A MORAL.

The Hindoos, in perverting the Scriptures, have left us the means of pointing a moral which will be beneficial to posterity. For instance, the moral sin of Judistir Rajah, who was otherwise a good and truthful man, and like Peter devoted to his Master, from sycophancy, or want of moral courage, consented to utter a falsehood to another's hurt, which eventually brought its punishment. Satan, who is the father of lies, delights in misleading his proselytes from the path of rectitude, and then the punishment follows, as all offences involve a punishment. Hence this should be a warning in all our intercourse with mankind to emulate the virtues, and shun the vices, of distinguished men.





## CHAPTER V.

The five Pandavas—Báyád the fisherman—Krishna's wives—Arjuna the beloved apostle—Krishna's ubiquity—Assassination of Konso Rajah—Massacre of the innocents—Comparison between Christ and Krishna.

**T**HE five Pandavas, in their wanderings happened to arrive at the summit of Tapobun Mountain, where they bewailed their hard fate. Before proceeding further, let me remark that this travelling up the mountain by these five Pandavas, corresponds—as far as numbers go—with the number present on the Mount of Transfiguration, when our Saviour received that baptism of divine glory which was preparatory to His great sufferings. Peter, James and John, with Moses and Elias (in spirit), made five persons present, and the crafty Brahmins have arranged the same number on the summit of Tapobun Mountain. At this moment Krishna appeared in the glory of the Godhead and encouraged them to endure their sufferings, saying that there was no help for it, but on the expiration of its term there would be a retribution for the challenger. In this I view a dim and uncertain reference to the promise that the seed of the woman should bruise the serpent's head, made to fallen man, and to the promise made by our Saviour to his despondent disciples, which while it told them that they would have to endure suffering and persecution, at the same time promised them the Divine Comforter, who was to dwell with them and in them. Krishna then returned to Dwarka, the seat of the sovereignty, and in due course of time the war ensued in which Krishna became the chief actor. His retreat from the scene brought him in contact with the Báyád (fisherman) who wounded him

with the harpoon, piercing the sole of his foot,\* while he was resting from fatigue on the sand-bank. Krishna was mortally wounded, and as he was becoming moribund, and about to ascend into heaven, he called Arjuna and gave over charge of his wives to him. It is to be observed how extraordinary the semblance of the transfer of the Mother to the charge of the Beloved Disciple is to that of Krishna's wives to the person held in similar estimation, thus vividly declaring an innovation of the Bible. Arjuna, the favorite, was always with Krishna, and so he was present at the time along with his wives. It is worthy of note that Arjuna was *always* present with Krishna, just as John, the beloved apostle, was always near Jesus, and even lay in His bosom at the institution of the last supper. Even during the fourteen years wandering, Arjuna was with him. This is evidently allegorical; Arjuna never missed him for a single moment, and Krishna never left the capital, being ever and anon present there, and yet absent on certain occasions. Is it possible that Arjuna never left the country but remained concealed for fourteen years until the return of his brothers? I think not. It is impossible to be concealed even in a crowded town, and not to be discovered by any of one's household for such a lengthened period. Again, if all the five Pandavas were not present at the transfiguration of Krishna, the similarity which the Hindoos evidently intend to convey would be perfect with that of Christ, where three apostles and two saints play their part in his transfiguration. To intensify the divinity of Krishna, the Brahmins have described him as appearing to Arjuna whenever he wanted his presence and thought of him. Krishna is said to have had and used the power of ubiquity, while Christ is never shown to have employed this power. Another great difference being that Krishna only thought of his earthly kingdom, while Christ's entire consideration was for his spiritual kingdom. The transfiguration and the ensuing war with Krishna opens the episode of the Bhagavat,

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\* The exclamation of "Radha-Krishna" is common among the Hindoos.

of which there are three books, viz : Sreemut Bhagavadgeeta, Pandubgeeta, and Sargeeta. These record the life and times of Krishna and his discourse and lectures to his apostles, as the Gospels do of our Christ.

Krishna of the Shastras is put forth as the Autocrat of the world, and as such he usurps the throne of his uncle Kous, at the tender age of twelve, by assassination, in single-handed combat : and provides himself with a mistress, the well-known Radha\* as a necessary adjutrix to his cause ; and, with a multiplicity of wives, as an indispensable requirement of his monarchical life in the eastern world, he is content to reign in Dwarka, the capital of Mathura Brindabun, over a fabulous period of life prolonged beyond the limits of human existence ; and when in his prime of 125 years, he suddenly collapses by an account so singularly corroborative of the crucifixion, which though actually not the Christian's crucifixion is nevertheless in imitation of the great prototype.

How shall I reconcile this account of the Hindoo incarnation personified in the legend of Krishna with that of Christ ? The history of the nativity of Krishna is made to correspond as closely as possible with the ominous birth of Christ, particularly in the tragical massacre of infants, consequent on the escape of the august personages. The change in the mode of life of both begins at the age of twelve. Krishna exhibits himself on the stage of the world as absolute sovereign of the universe, and as characteristic of the oriental ideal he is dubbed with the ignominy of a regicide and a polygamist.

How different from the life of Christ, whose uniform course of life from beginning to end is the theme of universal admiration ! To this day all have agreed in recognising the profound humility of Christ, in his admiration of the widow who put into the trea-

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\* The exclamation of "Radha-Krishna" is common among the Hindoos.

sury the feeble gift of her poverty, rather than for the rich who cast in much of their abundance.

Similarly as with Krishna so Christ returns to his native land, but not till the death of Herod : and instead of his usurping the throne, he is otherwise engaged, *i. e.*, in establishing himself in the eyes of the doctors as the prophetic personage, symbolized in the Pentateuchal doctrine. His holding controversy with the Jewish doctors in the temple, at the age of twelve, is proverbial. But does not this appear to be a mystery? The apparent incongruity of the two subjects under discussion having a common object for the benefit of mankind needs elucidation. The criterion to go by is to abstract the most prominent circumstances as a chemist might in testing the virtues of drugs. The salt, for instance, which does not lose its characteristic quality by being mixed in a nostrum.

The wit of the Hindoo genius, as I mentioned in my former chapters, is worthy of note. He surpasses all other persons of every nation in his aptitude for innovation. He deals with the circumstances of the facts with such ingenuity that he confounds the one and improves the other. In other words, while he is making nonsense of one subject he is virtually improving the other. He makes light of a grave matter and intensifies those of less importance. For instance, the ascension of Elijah, as given in the Scriptures, is a mere passing account of the occurrence, but that given of Hurrishchundra is a glaring description of the devotee, whose undeniable pretension to holiness becomes the theme of universal admiration. Thus he aggrandizes his own, and disparages another's.

I need not repeat the history of Krishna, as it has already been shown to be typical of the Lord. The part that requires elucidation is the period when it is alleged he returns to Dwarka and by an extraordinary feat of strength kills his uncle by lifting him by the hair of his head, and dashing him to the ground, when a

mere urchin of twelve. Assuredly this is a metaphor and not a *bona fide* assertion! Christ's return to Jerusalem, and his strength of mind even in His minority, in successfully combating in a controversy of divine law with the Jewish doctors is not a metaphor. The lifting by the hair of the head on the one hand by a mere boy, and testing the faculties and intellects of the Jewish doctors on the other, also by a mere boy, is a matter of no small importance.

In regard to any worldly aggrandizement, and any earthly ties, Christ must in this instance be exclusively excepted, on account of his elevation above all equal partnership and the universality of His character and mission, which require community of the redeemed as his bride, instead of an individual daughter of Eve.







## CHAPTER VI.

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Concluding drama of Krishna's life—Cunning of the priests—The Sage's prophecy—A strange conception—The wounding of Krishna—Comparisons between Krishna and Christ—The Fisherman and Peter—Why the Atonement has been hidden.



HAVE now to refer to a gigantic tragedy of the Hindoo religion. Please cease to condemn me, dear reader, if you have already done so, of entertaining a party spirit, for I have already told you these facts, and you can now judge for yourself whether I am acting otherwise than as an honest enquirer after truth. My only object for drawing the comparison between the Christian and the Hindoo religion is, as I have already stated, to prove that our beloved Christianity is really of Divine origin, while Hindooism is a mere travesty of the sacred Bible. Seeing that the two religions have, in many instances, a similarity of incidents, some have asserted that the facts of the Christian religion have been borrowed from those of the Hindoos, and to satisfy myself that they are not so, I have devoted eight years to the examination of all the leading incidents, and have come to the conclusion that Christianity forms no part of any other religion in our world; it can stand the test of the deepest enquiry, and can hold its ground for stability and truth against all others. This will be proved by a reference to the concluding drama of Krishna's life. My object in the publication of my sentiments and convictions on these points is, that I may in my humble efforts carry conviction to others who may feel an interest in the subject.

The story of Krishna's ascension is the subject of this tragedy, which bears so close a resemblance to the death and ascension of our Lord, that it leaves scarcely any doubt as to the main facts having been borrowed from the Gospel. Though the borrowers have tried to impose on the credulity of the people by altering some of the incidents, yet at the same time they have kept to the main facts, such for instance as the piercing with a spear, a fisherman, and the miraculous\* incident of taking the fish, after the failure of a whole night's efforts in securing any.

The story runs thus : Krishna, who was reigning supreme in Dwarka, the capital of Muthra Bindrabun, from the age of twelve, and whose ascension to the throne was alleged to be by usurpation, now in his prim<sup>o</sup> (125 years) meets with a calamity, and as fatality would have it, the boys of the place became the promoters of this catastrophe. In a jocular play at the jubilee† acted before the Sage, a curse was entailed not only on the heads of the juvenile actors, but on the Crown-head and the people generally. One of the boys in the play, disguised as a pregnant woman expecting her confinement, in order to deceive the Sage, asked him to foretel the gender of her progeny, whether a boy or a girl. The Sage replied that what the person who addressed him should bring forth would be neither a girl nor a boy, but a strange thing, a "buzzur" (a meteoric iron) which would be the instrument of destruction‡ of the sovereignty and the people. This singular event did not take long for its fulfilment, as predicted by the prophet, occurring as it did on the return of the person home who was acting the drama.

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\* John XXI., from 1 to 18. Christ shows himself to the disciples the third time after he had risen from the dead at the Sea of Tiberias, where the miraculous draught of fishes are netted at His command after a fruitless toil all the night.

† A tragi-comedy of Kous Rajah's death is enacted periodically at this place on the spot where the murder was committed. An image of the Rajah is made and destroyed by beating it down.

‡ Luke XXI. The prophecies contained in this chapter are *apropos*. The destruction of Jerusalem for the iniquity of the people is unmistakably typified in this melancholic drama.

The news of this miraculous occurrence caused a consternation in the household of the great\* ruler. Krishna's reputed father, determined to annihilate the anomalous birth, ordered the "buzzur" to be produced, and had it reduced to powder, by having it rubbed down on a stone. A small piece, which had not been rubbed down, was cast into the sea with the powdered portion of the iron. A fish swallowed this piece. And a fisherman, who happened to be fishing in the neighbourhood, netted this particular fish after unsuccessfully toiling all night. In ripping open the stomach the piece of the "buzzur" was discovered, which the fisherman fixed to the end of his staff and used as his spear, and with which he speared Krishna during his ascension, mistaking him for a bird in flight. As Krishna was ascending he speared him in the side and the soles of the feet, probing upwards. Krishna became insensible during the ascension to heaven. In this age of high civilization who can deny that this part of the tragedy does not apply to the crucifixion : and the prediction in Psalm xxii. 16, "They pierced my hands and my feet" which was fulfilled in Christ?

There are so many versions of the tragedy that one feels diffident which one to accept. One version of it is that Krishna was hiding in the thicket, when the Báyád, mistaking him for a "mrig" (a stag †), shot the arrow and wounded him in the sole of the foot. In this description one cannot but trace very dis-

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\* Krishna Avatar, unlike the incarnate Christ, reigns happily as an earthly king, with a family around him of brothers, mother, and father, and a host of other worldly encumbrances. But, most remarkable ! although the dramatist confers numberless mistresses to his memory, unfortunately they leave no progeny as the sequence of his affection. This has been purposely omitted, and in fact may be viewed as a metaphorical connection. Krishna, in order to personate Christ, has no progeny.

† The powder germinated and a grass grew out of the water called Kush, from which rope is manufactured. This grass is tough as iron. The inhabitants are said to have plucked and used it in belabouring each other in an international quarrel and thus destroyed themselves ; fulfilling the curse.

‡ Acts v. 30 & x. 39—Authorized Version—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree."

tinct allusions to the arrest of Jesus in the garden of Gethsemane, Matthew xxvi. 36. Another version is that Krishna transformed himself into a monkey : while on the top of a tree, and was wounded with an arrow in his side by the Báyád. Christ's uplifting on the cross, and subsequently being wounded by one of the soldiers, is fully illustrated by Krishna in the guise of the monkey on a tree.\* The third version is that as Krishna was going up to heaven on the wings of an eagle, he was attacked and wounded with a spear by the Báyád in the soles of his feet and in his side, probing upwards. The last story is more in keeping with the views of the Hindoos as set forth in their worship, and in the passion-shows.—In their annual representation of images, the image of a huge bird is modelled, having also the image of a fair man in his prime seated on it. That they believe this to be the *boná fide* ascension is verified from the fact of their commemorating it annually with the other representations of Krishna in the Doorga Poojah season.

In reading the story of Krishna's ascension and wounding, the question presents itself to every thoughtful mind, why did the Brahmins bring about the wounding of Krishna at the ascension ? Was it not sufficient to have wounded him in the arrest and on the tree ? No ! this is not sufficient. There was a sub-rosa wounding severer than that inflicted on the cross. Thomas speared the Saviour with the bitterness of his tongue, after knowing Christ so well he doubted the resurrection as a sceptic, thus endeavouring to undo all that had been done, and to prove Christ an impostor. This was a deadly wound, and if it was not for Christ's divine power to enforce the conviction, the wound that was so sceptically dealt would have been a fatal blow to his interest. Again, why should a fisherman figure as the principal actor in this tragedy ? The fisherman (Peter) of the Scriptures

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\* Another author contradicts the stag-hunt, and says, that the Báyád harpooned him on the banks of the river on a sand-bank, the mark of a fish on the soles of his feet made him mistake him for a *merman*. I think this is a more consistent version. What has a Báyád in connection with a stag hunt !

was Christ's favored friend, he was made the custodian of the keys of heaven, and he it is whom the Brahmins represent to be the man by appointment to enact the drama. They could not point their finger to a more appropriate person to wound the Lord than Peter—who unfortunately had done so with the arrow of his tongue, at the judgment hall, by his denial of the Lord. (John XVIII. 25.) He had wounded the spirit of Christ by saying, he was not one of his disciples; while he swore just before that to Christ himself at the Supper that he would rather follow him to death than deny him. Hence the Brahmins ironically select the fisherman to hunt Krishna in the thicket, on the tree, and in the ascension.

The monkey has a prominent place in the category of Hindoo legendary, not only does it occupy a position in the weird imagery with which these legends are so replete, but the monkey genus is really adored and regarded very highly as divine beings. Monkeys are fed and cared for even in the wild state, and are not allowed to be molested or shot at, even when they are mischievously inclined. The opulent and well-to-do Hindoos pay more profound respect to them than the lower classes do. They worship Krishna also more profoundly than any other class known, because Krishna is the god of good luck. Since he was so prosperous in achievements, and acquirement of worldly goods, his worship is indispensable, and every act and transformation of his nomination, such as the monkey for instance, is sacred to their memory. The stag forms no part of their worship: as Krishna evidently was not transfigured into the stag, but traditionally was shot at by a mistake, there being a congenital mark of the deer's eye on the soles of his feet. The legend has it that as Krishna was lying concealed in the thicket, hiding from his enemies, the soles of his feet being exposed, the Báyád shot his arrow at the feet believing he was aiming at the head of a deer. The peacock is worshipped in place of the eagle, because he is such a handsome bird; so eminent for the beauty of his feathers,

and particularly those of his tail, that his presence in a group of images is thought to give an imposing appearance to the whole imagery: the display being calculated to force an imposing impression on the minds of the ignorant, so that they become awe-stricken, and, coupled with the sensational performance of varied music, &c., of an exciting nature, they thereby become in a manner spell-bound—thus the Brahmins win the affections of the people through the medium of the imagination.

The Christian version of the tragedy as given in John XXI. bears so close a resemblance to the reputed ascension of Krishna, it leaves no doubt on reasoning minds that the Brahmins have borrowed the incidents of Christ's death and ascension from the Gospel narrative, just in the same way as they have every other incident of our Lord's life.

The Brahmins in adopting the Scriptures and slightly varying the incidents kept on the safe side, in not violating the injunctions of Holy Writ: in neither adding nor subtracting therefrom any of the materials which form the subject. This contrivance on their part makes the whole history of Krishna fabulous and dramatic, thereby rendering it meaningless as regards the purport of Krishna's mission. The mysterious display of his supernatural power, displayed in the usurpation of his uncle's throne at the tender age of twelve years, by single handed conflict, and other miraculous incidents of his life, would lead to the impression that a glorious future lay beyond, but everything collapses suddenly. He is, as it were, driven from his throne, where he was reigning in pomp and splendour, to the thicket, there to be overtaken and arrested under infliction of wounds and insults, hunted down like a stag, and again to be attacked and wounded in the ascension without revenging himself, is unaccountable—this mystery remains to be explained, showing that all the actions attributed to Krishna are without the achievement of an object. Whereas, in the death and ascension

of our Lord, the cause and effect of Christ's incarnation is at once made known, without semblance of disguise, to be the atonement and justification of fallen man. Hindoo priests are chary on this point, not because it is too humiliating, but because it forms a chasm over which the Hindoos if they wished hereafter to affiliate with the mother Church (Christianity) from which they had departed would never be able to accomplish, owing to the gap formed by their rejection of the atonement.





## CHAPTER. VII.

Hindooism and Christianity—The Niskalank Avatar—Adjustments—Epitome of Christianity—Main differences between Hindooism and Christianity—Hindoo teaching regarding Heaven—Transmigration of the soul.

**T**HE Hindoo religion, though corrupt and demoralizing, traditionally bears nevertheless the testimony of having been established on sound religious principles, offering peace, unity, and universal happiness to mankind ; in which sense it chimes with the Christian doctrine of faith and charity, which the all-powerful influence of the Brahmins failed to destroy. With all their innovations introduced with a view to secure present gain, they have failed virtually to destroy the sanctity of the religion. For instance, the principles of their religion are the same as ours. They have every thing essential in religion, if it only could be divested of the multitudinous absurdities with which they have seen fit to surround it. Hindoos believe in a God as well as we, although they worship him after their own fashion. Their religion, like ours, condemns lying, stealing, drunkenness and every other species of immorality. They believe that the wicked will be punished, and the righteous rewarded, \* in another world. They believe in miracles. They believe in the resurrection of the dead, by their confession that the statues of Mahadeo and Parbutty will be re-animated at no distant day. They believe also in the coming event of the last day. A most remarkable coincidence occurs in the Hindoo belief of the

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\* Their sacred books teach most definitely that the future state is one in which there will be decisions dependent on the actions performed during the time of probation.



descent on this earth in the latter days of a pale horse, riderless, which they term the "Niskalank" Avatar. This magnificent Avatar will appear at the end of the age in order to trample down the wicked and destroy them indiscriminately at the great judgment. \* Hindoos also firmly believe in the divinity of Krishna, and view him as the self-existing Creator of the Universe.

Notwithstanding this agreement there are nevertheless those

I trust it will not be out of place to insert the following correspondence, to show the great desire of the public to know what religion the Hindoos really profess. Those who live amongst them are in utter ignorance of what that religion inculcates.

CORRESPONDENCE WITH THE AUTHOR.

Many thanks for sending me the copies of the "Oriental Miscellany" containing articles written by yourself on the Hindoo Shastras. These jottings, besides being of value as literary productions, throw a great deal of light on a subject which is a difficult one to deal with, and about which there exists among us, as a body, the grossest ignorance.

6-6-82.

REPLY.

To find that my articles entitled Hindoo jottings are appreciated by you is to me an object of satisfaction. Having time on my hands, I took up this subject, and if I have succeeded in bringing peace and concord between the two religions, one step nearer, I will indeed feel that my labour is rewarded.

6-6-82.

desirable, and the difference if slight might be split by arbitration. But, on due deliberation, an important question suggests itself. In the event of a compromise, which party should offer the hand of concession first. The Christian? No, certainly not. Christianity cannot conform to the traditions and Brahminical devices, which, in the compromise, must as a matter of course be conformed to in some degree. It will again be unfair to burden the Hindoos with the strictures of the Christian doctrine and receive nothing of theirs by way of fair play. Such would prove a sad

traditional differences which, however slight, cannot but be objectionable to the Christian dispensation of faith. May not these differences be explained and adjusted? And if such amalgamation, or adjustment, can be effected, the contending parties will more or less, be one with each other, and thus the Christian doctrine will be established. To effect a compromise on the score of there being an agreement of some sort would be highly

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\* How can this great judgment come, when the spirits will all be purified and absorbed into the Deo Infinitum according to the transmigration of souls?

disappointment to them after centuries of despotic ruling,\* to find themselves bound down hand and foot to the rack of the Christian dispensation, to the Gospel from which there is no finching. Taking the pros and cons of the two doctrines, and placing the Christian religion as the standard of faith from which there can be no deviation, and to which all other religions must eventually submit, the Hindoo religion must purge itself of all offensive innovations before it can hope to compare favorably with the Christian doctrine. Whether this unanimity will ever take place time alone must show. For while, in the language of the people and in their sacred books, there is a good deal to countenance the views thus ascribed to them, it is yet inconceivable that any one can take the trouble of studying one of their standard books, and mark well the tenor of their conversation, without coming to the conclusion, that, while on the subjects God, Man, the relation of man to God, Sin, Retribution and a Future State, their views on many points assimilate closely to the teaching of Holy Writ on those important subjects ; still on the other hand in very essential aspects of the doctrines, the views adopted in the Purans and Shasters are really diametrically opposed to ours, so much so, that if in these diverging points we be right they are wrong, and if they be right we are certainly wrong. Such being the case, it will be readily admitted that while an assimilation of Hindooism to Christianity is essentially desirable, there are difficulties which present themselves in this agreement in some points, while in others there is an essential and irreconcilable difference.

To recapitulate : While there may be only a superficial agreement between Hindooism and Christianity in several very essential points ; in concerns of weightier importance, such as the fundamental doctrine of Faith, the Christian doctrine is one as

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\* Acts such as the Suttee—the indiscriminate massacre under the car of Juggurnauth,—and the roasting of people in the stomach of the giant's effigy known as Rawana at the annual festival of Ram-Lela—or the drama of the god Ram.

compared with Hindooism, and also in the doctrine of the Divinity, the Christian acknowledging the Divinity of Christ and the Hindoo acknowledging the Divinity of Krishna. But, on the other hand, the strictest scrutiny testifies to the inability of the Hindoo system, in its plan of salvation, to cope with the more definite Christian system of redemption. That a clear view, or rather a definite estimate of the two systems, be formed by the world at large in an impartial manner, however, is a desideratum highly desirable, the attainment of which however involves the placing of the systems in question side by side as to their *primâ facie* merits and demerits, these of the one with those of the other ; thus Christianity speaks for itself.

No religion, or system of religion, has ever recognized the incapacity of man to be good. The Christian religion is the only one that starts with man's helplessness, his looking up to his Maker as a being deserving punishment and therefore absolutely needing the offering up of a sacrifice as a propitiation. The Christian points not to his works for his safety or redemption, but to his Christ as his sacrifice. In all religions it is works and rewards. Other religions have no plan of redemption, as for instance the saving of men's souls ; they have festivities and sacrifices to avert evil, by propitiating evil gods. The Christian religion is the only one that says—Do all you can, perform whatever you think is good, and all that is good, and at the end of it recognize yourself a sinner and one needing an offering.

Thus it is evident that man since his fall has become depraved, and there is nothing in reality commendable in himself in the sight of God, and this doctrine theologians call the doctrine of human depravity.

Works do not save, any more than one can save himself by swimming in an ocean.

Faith itself does not save, because faith is only the representation of works. The two, works and faith, are inseparable.

The Christian religion shortly stated, is :—

(1.) Recognize yourself a sinner.

(2.) Recognize that there is no reward for you by all your good works, and that God's justice must be appeased.

(3.) Recognize Christ as the Son of God, having all the qualities of divinity in him.

(4.) Recognize Christ as your offering.

(5.) Recognize that if you do wrong you offer up Christ afresh.

(6.) The belief that anything man can do cannot save himself, the belief that God is to be propitiated, the belief that God supplied the victim ; His Son ; the taking of that Son as our answer to God for shortcomings, any fresh sin will be simply calling upon us to sacrifice Christ afresh ; all these will produce their exact equivalent.

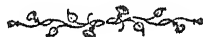
The Hindoo religion, on the other hand, evades the doctrine of the great Sacrifice for sin, by denying the fall and consequent atonement : and prescribes to man the power of indemnifying himself by his own meritorious acts of austerity and devotion, abstractly and tragically, by observance of certain rules prescribed by the sages, *viz* : Poverty ; Chastity, and Obedience. For the fulfilment of these conditions the devotee needs to abandon his position in the world, break away from relative ties, become entirely indifferent to earthly beings and things, have recourse to the desert, and lead there a life of austerity and meditation. If the rules prescribed be implicitly obeyed, liberation will be gained. This according to the Hindoo faith is the right road to deliverance, but as there are many, who are neither able nor willing to tread this high path, to them the circuitous road of faith, rites and good works is open. Let them serve the gods, perform rites, go on pilgrimages, revere and feed the Brahmins,

give alms to the poor and miserable, and assuredly they will have their reward. In their next birth they will rise to a higher position. If low-caste now, they may be born the next time in the family of a Brahmin, it may be in their next birth they will be gods. They will be thus nearer their coveted liberation, If, however, they act an irreligious or unworthy part, they are sure to descend in the scale of births. They will be born low-caste, demons, beasts, or even be imprisoned in a stone or a clod. Escape from the misery of births, even from the birth of a god, is the aim of the truly wise man.

Annihilation of self and identity with Brahm are the final reward of all the austerities and contemplations of the Vedanta.

What are we to conclude from all this? We learn the two most important facts : the merits and demerits of the two doctrines under review, viz : the eternal existence of the human soul or otherwise its nonentity. The Christian faith as laid down in the article explained above, impresses upon the mind of the reader the certainty and awfulness of an eternity ; and the awfulness of sin, calling forth for an immediate redress in the promise of an atonement in the sacrifice of the Son of God, fulfilled in the person of Christ, whereby the Mosaic or Ceremonial law of the Jews was abrogated.

The Hindoo theory of the existence and non-existence of the human soul after death is an idea of no little consequence, as it bears out the testimony in the Bible teaching, with reference to the spiritual part of man, which exists apart from his material body after death. The Vedantic doctrine, and all the subsequent doctrines of the Hindoo or Brahminical religion, current among that body, treat on the subject of transmigration.





## CHAPTER VIII.

Transmigration according to the Vedas—Priestly craft—Tampering with the Vedas—Modification of the Shastras—Growth of priestly power—Evil results—Human sacrifice—Retribution.

**A**CCORDING to the Vedas, the most ancient doctrine of the Hindoos—transmigration of the soul from one body into another—is not the work of a day. The soul, after leaving the body, migrates to one of the two resting places, either of bliss or of woe, which is tantamount to Paradise or Gehenna of the Scriptures, or, more properly, Elysium or Tartarus. The soul which by alms and devotion had gained the favor of the Deity on earth, is admitted after death into the place of bliss to rest there, until called forth in due time to re-appear in its new birth. The same process is said to follow the less favored soul. Of course, to the one a high status in life is assigned, to the other a low one. The modern Hindoos, however, differ on this point—thus some assert that the soul after leaving one body enters directly into another. The mode in which they have tested this theory is in itself interesting. The priesthood who have leisure to study the human mind (for they have not to labour as other men for their wants) find it no great trouble to instil into their proselytes the doctrine they would have them believe. Thus in the matter of the transmigration of souls, on the demise of any one of the family—taking the death of the husband for an example—the wife is required to throw some flour so as to cover the floor of the room in which the husband died overnight. Next morning whatever footprints are found marked on the floor, indicates that

the soul of the dead has transmigrated into the body of that animal. It may be a snake, a rat, or any other animal that infests human habitations. And thus superstition induces a desire to avoid killing such animals, as they believe the soul of the dead to have entered, even at the risk of serious danger to the occupants of the house, as would be the case if it were a snake or any other venomous reptile, as the following instance will illustrate. A woman allowed such a snake to continue in her house. The snake at a certain time of the day would come out of its hole from one of the corners of the house and roll about her grinding-mill and retire. In verification of the well-known proverb.—When the cat's away the mice will play—one day the mother happened to be away at the time the snake used to emerge from his hole. The children happening to see it dancing round the mill came near to kick it, when the snake became irate and stood up in its defence. The elder children got frightened and ran away, but the smallest of them could not escape, and the snake wound round him and bit him to death. With whatever motive the modern Hindoos have altered the period of transmigration, it certainly controverts the Vedantine doctrine, and it goes further to prove the undeniable fact that the Brahmins did this as a check to the progress of the Christian religion. This coincides with the opinion held by the Rev. Krisno Mohon Banerjee, who mentions in his dialogues on the Hindoo philosophy, that the Brahmins, struck by the doctrine of Christianity, made use of such by giving to their popular god Krishna a more imposing character. In like manner, to strengthen their innovation, they have gone to the extent of tampering with their most sacred record (the Vedanta) by changing transmigration from a probationary period to instantaneous existence. By this change of doctrine the Brahmins can give the proof of what they would now inculcate. The absence of proof in the previous doctrine was unsatisfactory to the people who looked for proofs. In the Christian's Scriptures, when the people looked for signs

and tokens, Christ authoritatively rebuked, "An evil and adulterous generation seeketh after a sign and there shall no sign be given to it but the sign of the prophet Jonah : for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The Brahmins forced by circumstances could not meet the enquiry, and so contrived a vague alteration in their modified Shastras, and so ingeniously too that they believed they had fully met the difficulty in the doctrine they now promulgate, and thus try to ignore the Christian doctrine of eternity.

I believe it has been satisfactorily shown that the theory of the modern Hindoos as regards transmigration of souls with instantaneous results is a religious fraud. It needs no further comment than that it is a practice common with all nations to work on the credulity of the ignorant. The tacit observance of those innovations by the more enlightened classes, is the wise observance of the good old adage, "leave well alone." Religious toleration is the safest for all Governments. The Hindoo Sovereignty was lax and pusillanimous. This pusillanimity encouraged the priesthood, who eventually usurped sovereign power under the cloak of religion. The Brahmins to keep the people in awe of them, and to ensure submissiveness from the Sovereign as well as the people, imposed human\* sacrifice as the most acceptable to their gods, as performed in the temple at Kaurtop Kamykha on the occurrence of any severe visitation from their gods. Whether men, women or children were immolated in the temple of the goddess Kutchra Khity (or the goddess who desireth not a burnt sacrifice), the offering was considered accepted when it disappeared from the temple at a given period, otherwise the offering was returned to the sacrificer, and a more acceptable one demanded in its place. This would appear to be priest-craft, for the gain of the temple, and to strike terror, according to the necessity of the case, by naming the particular sacrifice of his fondest hopes,

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\* In the Vernacular, Buli.



which may be a child, or the favoured prop of the family as a punishment, to appease not the gods, but the priests under whose displeasure the unfortunate person had fallen. The priests being emboldened, gradually introduced other forms of massacre at their festivals. Besides the offering of goats, sheep, doves, pigeons and buffaloes, they introduced human sacrifices—such as the roasting of persons in the abdomen of Rawan in the Ramleela, and those wholesale massacres under the wheels of the great car of Juggurnauth ; not to mention Suttee, and the indiscriminate destruction of female children at their birth as the exclusive right of the Rajput class, which they imposed as religious rites and to which the Sovereign had to submit. They thus raised their own position while they reduced the Sovereign power to a mere shadow. Just consider the unnecessary loss of life, the country drained of its lusty able men in the rudest health, the bulwark of Hindoostan. Thousands of men, women and children annually perished in this way, and for what? To appease the insatiate Brahmins, who to stop an impertinent spirit of enquiry or opposition among the people, enforced rigid laws of reverence and sanctity, that the laymen in awe of them and the dread of the impending punishment would shrink from any officious questions, such as the one already mooted, regarding the existence of the human soul, and which had caused such a sensation in the Brahminical clique, that in trying to prevent the impending catastrophe, *viz*: the downfall of Brahminism, they exercised their cruelty to mankind. And not unlike the Jewish sufferings in Egypt Exodus 1. 15 to 22, where the Israelite male children were destroyed at birth and themselves made to toil for the king without payment. The service was rendered more and more rigorous until it came to pass that they had to bake their tale of bricks without straw. This was the punishment for their impertinence for asking Pharoah to set them free from bondage, so that like other nations they might worship their God in freedom even if it were in the wilderness. The cruelty the Egyp-

tians exercised recoiled upon themselves. The entire Egyptian army with the king succumbed before the Israelites in the Red Sea. Such is the resemblance in the two characters as regards retribution for tyranny and evil doing. The cruelty exercised by the Brahmins to secure a status for their prestige among their own countrymen, made the place so insecure for them that they could not hold out against the inroads of hostile nations, and the invasion of the Mahomedans was nothing more than a visitation from the Almighty to sweep off the evil-doers. As they themselves had destroyed the fighting population by wanton human sacrifices, so they had personally to bear the brunt of the invasion. Thus God brought home the punishment to the Brahmins. India must have been swarming with the priestly tribe to judge from the number found even in these enlightened times. The Fort of the Nizam was manned by the Rajpoots, who when they could not prevail against the besieging forces, opened the gates and fell on the swords of the besieging army. Before doing this they took their wives under the walls of the fortress and decapitated them there. But all those who did not join in the attack did not fare better, they were all put to the sword. The Moguls did not spare any. As the Jews dealt with the Ammonites, so the Moguls effaced the Rajpoots from that part of India altogether. The fortress has since been occupied by the Moguls, and the conquerors or the conquerors' descendants called Moghicks always wear two swords out-of-doors, one on either side, as the symbol of superiority and mark of the conqueror. The Mahomedans had this special province to mete out the punishment ordained by the Almighty to the cruel and perfidious Brahmins, who to gain their own ends had inflicted untold misery on the people of the country. Their cup of iniquity was full to the brim, even to overflowing, and their remedy was the adoption of a retribution. The Lord deals with his creatures in this wise.

Taking a retrospective view of human sacrifice, it appears that the Hindoos were not the first to introduce it in their wor-

ship. Milton, in his "Paradise Lost," alludes to the human sacrifices offered by the ancient Ammonites in the worship of their god Moloch, which bears a striking parallel to the amount of Hindoo sacrifices:

“ First Moloch, horrid king, besmeared with blood  
Of human sacrifice, and parents' tears ;  
Though, for the noise of drums and timbrels loud,  
Their children's cries unheard, that passed through fire  
To his grim idol.”

Moloch, the name of the chief god of the Phœnicians, frequently mentioned in Scripture as the god of the Ammonites, and probably the same as the Saturn of the Syrians and Carthaginians. Human sacrifices were offered at the shrine of this divinity ; and it was chiefly in the valley of Tophet, to the east of Jerusalem, that this brutal idolatry was perpetrated. Brazen figures (set with springs and with hollows below, or in the abdomen for the purpose of heating) were connected with sacrificial rites, or with the burning of incense. When brought to red heat children were deposited in the arms of the images, which by means of the springs were drawn close to the body and cremated.





## CHAPTER IX.

Human sacrifice—The absurdities of the doctrine of transmigration—The Moguls and their Mission—25,000 Christian families in India in 1666—The Mahrattas—Present rule—Indian Mutiny—Overruling Providence.

**A**LTHOUGH human sacrifice was ordained, yet by the Mosaic law it was redeemed by the substitution of unpolluted animals and birds. There could not be a better authority than the sacrifice of Abraham's son ordered by God and by the substitution of the ram which was brought to Abraham's notice by the Angel. (Genesis, chapter xxxii.) The fact of the substitution was a warranty for the abolition of human sacrifice. The death of Abel by his brother, which incurred the displeasure of the Almighty, thereby entailed on Cain the curse for the act. Christ's crucifixion as ordained by Holy Writ being the final human sacrifice for the redemption of fallen man is not without curse, and fulfils the anathema pronounced by our Saviour on Jerusalem for His rejection.

This proves that the death of man involves a curse on the destroyer. The death of Abel brought a curse on his brother Cain, and the crucifixion of our Saviour brought a curse on Jerusalem, which has been abundantly verified by its present state.

Returning to the subject of transmigration, it will not be out of place to enquire in what condition the soul enters another body, whether at conception, or after birth? If at conception, the footprints shown on sprinkled flour of animals, birds and reptiles are but a hoax, as it would be a matter of utter impossibility for the soul, which is lying dormant in a state of torpidity,

to show itself on the stage of the world in activity. Can the caterpillar while in the cocoon, transforming into a butterfly, appear on its wings and exhibit itself? But if the Brahmins will have it that the soul enters another body after birth, the problem becomes still more difficult to solve. The mind at once resents the deception, and enquires: Can the soul of the departed enter the body of another animal while it is already occupied? It may be a cat for instance, and the soul of a dog entering the body of a cat what would be the consequence? A tremendous fight, for the separate possession of the cat's body would most assuredly be the result, and such a desperate condition of things would be enough to kill the cat in spite of its nine lives.

Having been tempted to this digression, which I hope is interesting to my readers, I may now resume the consideration of the Hindoo tragedy of human sacrifice and God's severe dealings with them in consequence. But on the other hand it is manifest that God is not only severe but merciful. In the retribution for crimes and unpardonable offences, God has most miraculously spared the innocent. The determination of the Moguls to exterminate the idolators appears to have stayed as soon as the rulers of the people ceased to be. Here God interposes. The bloody edict of the Koran was not carried out to the letter. God's purposes are therefore fulfilled. In the second chapter of Malachi the priests are blamed—only for the people's evil doing, it was they who set them going wrong by wilful misinterpretation of the law, and God's anger was justly kindled against the law-givers and not the people whom they had corrupted, accordingly the retribution of sins was rightly visited on the heads of the ministers. The Mahomedan antipathy to idolatry was so great that in every instance they destroyed the idols and images they came across. The following account from Colonel Medows Taylor's story of his life is an instance in point:—"A huge image of Hunooman, the monkey-god, stands alone, carved out of a granite boulder. The king on seeing it surrounded by Brahmins charged and dispersed

them ; then dismounting he struck the image with his steel mace, breaking off a portion of the right leg. " For this act," cried a dying Brahmin, " thou shalt die before thou reach the city." The prophecy was strictly fulfilled, for King Mujahid was assassinated on his march to " Gulburgah." The work of destruction and retribution having been accomplished as much as it was necessary, God now unconditionally holds out the sceptre of mercy to protect the innocent and inoffensive. These were heathens still, but they were not the originators nor the instigators of the evil doings. Having imbibed the religion from their ancestors, and receiving such as the orthodox belief of the country, they are excusable. The Hindoos were extremely tenacious as regards their faith, and voluntarily did not join the Mogul army, but if they acceded at all, it was under bodily fear. They were as zealous as their forefathers were, and would rather have accepted the sword than the Koran. Whence did the Moguls then get their Indian forces ? The unfortunate native Christians who were left unprotected on the downfall of the Roman Empire, fell a prey to deportation and served to supply the wants of the mighty Mogul army. Twenty-five thousand families of native Christians that were at Agra in 1666 all disappeared before that station came under British rule. The Moguls were arbitrary ; with the best intentions they exercised cruelty ; they could not help it, their creed was such, that the law which governed their own people was measured out differently to strangers, at least those that did not belong to their faith. So there was perversion of justice, for which they in their turn received the just retribution for their sins at the hands of the Mahrattas ; and, as a finale, the Ruler of this great Universe now ushers in the paternal British Government to give security to all under the banner of Christendom. The British flag floats now proudly over the forts and cities where once the Rajpoot, the Mogul and the Mahratta revelled in their short-lived power, and under its protection Christian merchants are not only permitted to carry on free trade, but it

physically, morally and mentally enfranchises the slaves of this vast empire, and vouchsafes security to all, so that, so to speak, the lion and the lamb drink at the same pool together without molestation. But this was not all ; it was a mere preliminary of the great events to follow. God had so arranged that this boon was not to be enjoyed by those who doubted his mercy. Its recipients are those whose hearts would be lifted up in thankfulness to the Almighty Giver of all those benefits their forefathers were strangers to. As a body, Indians, though apparently loyal at heart, were treacherous savages, and revelled in their natural desire for freebooting and pillage, and only waited the opportunity to ensure sufficient confidence in the minds of their benefactors. The enfranchised slaves, forgetting the sufferings of their ancestors in the everlasting bondage of opulent and unscrupulous rulers, rose in a body to plunder the State treasure throughout the length and breadth of Hindoostan. This is a case similar to that of the Israelites in the wilderness, and the punishment which followed. While under God's protection they rebelled against him, and also against Moses, whom they knew so well. The bondsmen of Hindoostan like the Israelites were slavish in mind, and showed themselves in their true colors as the Israelites did in the wilderness. They have been accordingly punished and the leaders exterminated. Moses suffered for the sins of the Israelites. In like manner the British Government suffered in their delegate the East India Company. But God, who is even merciful in his anger, has not withdrawn his mercies from them, but has granted India a free, liberal Government, and security of person and property, and also brought before the people the manly religion of Christianity, which inculcates the principle of morality and rectitude to the most scrupulous perfection ; it also elevates man to a sublimity in the sphere of life which no other doctrine yet professed by any learned man of modern time can possibly achieve. Atheism, theism and other mock forms of morality are mere innovations of the true religion, and possess no permanent basis. In exemplification of the theory advanced, I

may mention a most striking fact. An atheist who was about leaving India for the shores of England, went to an acquaintance of his who had embraced the Christian religion, and requested of him a favor, which was to undertake the charge of his motherless daughter during his temporary absence. The Christian, taken by surprise at such a request, begged to know what caused the man to come to him in preference to his intimate friends, who professed the same doctrine as himself. The query so naturally put was as honestly answered : “ We cannot divest our religion of its dross, whereas Christianity, though professedly objected to by us, is at the same time secretly admitted not to have its origin in chance, but to possess sound principles, having a more direct influence on the daily life of its adherents.”

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## CHAPTER X.

The Bhagavat—The object of its teachings—Foolishness of the Vedas—Inconsistencies—Kons Rajah—The Massacre of the innocents—Christ's mission as compared with Krishna's—The dawn and the sunlight.

**A**CCORDING to the Bhagavat all the three books timing on Krishna, inscribe him, to all intent and purpose, an incarnation having a special mission to fulfil, and that was to prostrate the ruling of the Vedas. The Bhagavat-Gita, the first book in the order of writing, is a discourse purporting to be addressed by Krishna to Arjuna (*alias* John Evangelist;) and steadily maintains throughout a well-defined depreciation of the Vedas. The divine lecturer spoke in disparagement of those Vedantic teachings which had exercised such mighty influence and were so greatly revered, the intention evidently being to weaken the authority which prescribed and enforced unnecessary rites and ceremonies, and thus *ignore*, rather than revile, its contents. "Those who, relying on the promises of the Vedas, engage in the performance of prescribed rites and ceremonies, are denounced as *fools*." The infallibility of the antiquated Vedas which the people heretofore believed to be unquestionable, and from whence they drew all their articles of faith, became on Krishna's authority an anathema to those performing the vows and ceremonies demanded therein. Inconsistent as it may appear to read the history of Krishna, which exhibits him in one part as an Autocrat and in another as a divine lecturer and a beneficent Ruler, the whole story when viewed logically cannot but be viewed as a myth. For according to the oriental ideal, if Krishna had come to judge the quick and the dead, he must *apropos* prove

himself to be the man. This he *has not* done. One incident among many others in Krishna's life dispossesses him of any claims to divinity, viz: His revenging himself for the murder of the infants consequent on his nativity. It is true that the eyes of the bereaved parents were said to have been looking up to him as their avenger at some future period of his maturity, and so it would seem to have become incumbent on him to redeem their hopes, but this might have been done by the exercise of his divine power, had he possessed the same—in the restoration to life of the massacred innocents. The ire of the people against Kōns Raj is so bitter that up to this time their descendants commemorate his brutal murder of the infants by making an effigy of him and beating it down annually in their set festivity. How striking the coincidence between this and Herod's slaughter of the children in Bethlehem and the coats thereof! It may be thought that the Hindoos have got the better of me regarding the above infantie transaction by explaining their act (viz., the annual beating and murder of Kōns Rajah in effigy;) it behoves me now to explain the Christian version of the story, and to remove the impression of apparent apathy on the part of the Jews to deal with such an outrageous proceeding as the slaughter of their children. Their not avenging themselves is a singular anomaly in the annals of history. In whatever light the circumstances of the massacre are viewed, and however conciliatory the knowledge that such suffering had been predicted by the prophet Jeremiah, might have rendered a few of the sufferers, the natural feeling of revenge could not possibly have been absent as a general thing. Supposing the majority of the Jews, even in the midst of the Roman oppression, did entertain a retaliatory intention, would Christ have acquiesced in their wishes, had he been selected as their leader, as in the foregoing case? No, certainly not! His tenure of office was that of a high-priest after the order of Melchizedek, and not that of an earthly monarch. He had no mission of a political nature. Had he consented to their

wishes he would not have been exemplified as the prophetic Christ of whom Moses and the prophets wrote. According to prophecies Christ was to be the "man of sorrows and acquainted with grief." Christ was not to be an avengeful actor, but merely the quiescent object of Herod's deep and intense hatred. Christ thus fulfils the conditions of the prophecy by leaving the retribution in the hands of the Father. The world which was darkened by the curse of the fall was, however, not destined to be fully obscured. There was a moonlight of hope under the promise of redemption which was now being fulfilled in the person of Christ. The bright effulgent light, the dawning of the day of Christian happiness was at hand. But as the dawning of the bright sun—light, which is preceded by inevitable darkness, would to the ignorant appear inexplicable; so the life and time of Christ until His final act of redemption were not understood by the Jews. After His crucifixion the light brightened and the dawn of Christianity spread over the country, and eventually over the known world.





## CHAPTER XI.

A conclusion—Modern Education—Weaknesses of Educated Hindoos—The School and the Bible—The GREAT UNKNOWN—Morality of the Bhagawat and the Vedas—The Shaster in the school-room—The Hindoo religion in a nutshell—Origin of the species.

HAVING concluded the biography of the incarnations, viz : that of Krishna and Christ, allow me now in conclusion to establish from the annals of their history, *sine odio sine furo et jalluciâ homo*, (without hatred to the one or partiality to the other, a man without guile and deceit) : and unless I can do this my labour shall be in vain. As without the concomitants of wine and food, love would soon perish, so without an explanatory conclusion to my much cherished article, all my writings must prove a failure for want of such support. Every class has its own views and predilections. The Hindoos have their taste for innovation in manifestly endeavouring to pervert the inculcation of true knowledge. The modern educated Hindoo is a Hindoo still ; although he is adorned with wisdom and intelligence, he is prone to imitate the views and weaknesses of Europeans without adopting their virtues. He denies the existence of God, because he thinks it fashionable to aver such a profession. Rejecting the religion of his forefathers he pretends to adopt the philosophy, (if such a term can be applied to a want of true knowledge) which little minds imagine as indicative of deep learning and research. One set of young men affect to admire and believe in the superiority of the eccentric impossibilities of Darwinism, and are willing to accept the apo as a progenitor ; when the theory is argued in scientific and choice language, while another set, not content with the Darwinian

nonsense, persistently swallow the blasphemous and illogical conclusions of the irrepressible Bradlaugh, or any other eccentric and demonstrative individual who is bold enough to defy the thought and erudition of the ages, provided he does it with sounding flourishes and bombastic effrontery. Sir Richard Temple, the late Governor of Bombay, in one of his interesting speeches made allusion to the absence on the part of Professors and Principals of Colleges of that most important element of education, viz : the moral training of the young. Possessing an untoward turn of mind every knowledge imparted is turned into misuse : as uncleanness in a vessel vitiates and renders useless its contents ; similarly if the youthful mind is not properly prepared, the lessons of instruction however carefully imparted must eventually prove futile. We see daily instances of it in the perverted use of the arts of reading and writing. The exclusion of the Bible from our public schools, and the absence of any moral teaching, have proved the shipwreck of thousands of our Indian youth. As intelligence dawns, and the young mind becomes imbued with a knowledge of science, Hindoo youths grow dissatisfied with the teachings of their puranas and shasters. They see plainly how farfetched are most of its vaunted authorities, and how lean and meagre it is of all that is satisfying and abiding. Under these convictions, and having no settled convictions of those great leading truths of Holy Scripture, which have reformed society and revolutionized the world, they grasp at such nonsense as is afforded in the "National Reformer" or the works of some ancient traducer of morality, and, misled by the glare of sentences, while dazzled by the blasphemous audacity of the sentiments, they seize upon these men as leaders of thought, and straightway bow down and worship them and their baseless and long since exploded theories.

*Memento mori*—"remember you must die." Anything which reminds us of our end is a *memento mori*. At their

banquets the Egyptians were in the habit of introducing a mummy or a skeleton, and thus addressing their guests. The Egyptians, at the time the above practice was current, were evidently heathens, yet they apparently acknowledged the existence of God and from the nature of the address, implying immortality of the soul, one cannot but believe that they admitted the doctrine. Is it not disgraceful to see the present result of the education of Hindoo youths tending not only to demoralize, but to make them in every respect complete infidels? What greater benefit can we confer upon the State, or what more valuable help can we afford than to teach and train up the young in the path of morality? Morality is the best and safest fundamental policy that any Government could pursue, much less ours, and yet they have heretofore neglected this important principle. At a great financial cost their educational systems have been inaugurated and prosecuted. Thousands upon thousands of rupees have been spent in planning and organizing. Teachers from the leading schools have been selected, and institutions second to none in the world have been working now for years. Hindoos now exist in thousands who have drunk at the Pierian spring, and who are fitted to adorn society and be leaders of social and political thought, but alas! alas! amid all the splendours of these fair schemes there is one great want, amid all the pleasant scenes there is one desolate spot, and this want, this spot, this blot on all the planning lies in the utter want of provision for sound moral and religious training.

The character of a community is solely dependent on that of its ruler. The British Government, as is universally acknowledged, rules on high moral principles, and according to an old adage of 'like producing like,' the education that is imparted to the subjects of their Eastern possession will, it is hoped, more than prove to be a pattern of their Ruler. Nowhere, however, can we acquire this principle of high moral attainments save in the Bible. All the good law, and good government, observable in Western lands

originates from the BOOK of Books. Heathenism and idolatry have never made any of those gigantic revolutions of thought and morality, which come from the great Revelator—the Book of God. Greece was a grand country, its philosophers were numerous, and their theories are, some of them, immensely inspiring. But a certain Jew of humble position, possessed of the living Light, mourns over the sad moral darkness and destitution of that be-lauded land. Amidst all the multitudinous temples, amidst all the grandeur and pomp, amidst all the seeming abundance of culture, the people did not *know themselves*, much less *know God*, and they confessed their ignorance—like the Hindoos of this country—in the erection of a temple to the GREAT UNKNOWN,\* a temple without images but with an altar, where devotion was performed without any figurative representation of that *Great Being* whom man with all his wisdom could never know except through the medium of a Divine communication. This the Apostle possessed, and so he could call upon those grave and reverend know-nothings, whose altar, “To the Unknown God,” was visible in the distance from the top of Mars Hill, to listen to the declarations of that Unknown God made by Himself. The insufficiency of man is without guise delineated in the Bible, and that only, and the sufficiency of a Supreme Power which rules the destiny of man is so vividly impressive of the fact that the mind cannot belie the truth. How early in the Bible is God set forth as a righteous holy God, who demands holiness from His worshippers. We may travel wearily through the labyrinths and intricacies of the Vedas in search of such teaching, and find it not. Nor do we see it in any of the works of the Bhagavat: although the Bhagavat speaks disparagingly of the ancient Vedas, it never-

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\* It is a strange coincidence that in Hindoostan there is also a temple to the UNKNOWN GOD, otherwise known as BRAHM. Hindoos, besides their meditations on Brahma, Vishnoo and Shiva in their representative forms, observe the devotion of *Brahm, the Great Unknown God of Infinity*, whose powers are boundless and illimitable. This ONE temple suffices for the whole of Hindoostan, and from that place Brahm is supposed to preside over all the world. Whether this be copied from Greece, or is a more recent imitation of the one great temple at Jerusalem, it is difficult to say.

theless has failed to prove its own morality and rectitude; on the whole it has a greater tendency to depreciate its own standard of morality than that of the Vedas, which it has had the audacity to impeach. It is incumbent on the teachers in many prominent private schools to continue the study of the Shastras, the fallacious policy of which is carried out, much to the detriment of the students, who are thus taught much which in after years, in more advanced schools, they have to unlearn. It is hoped the practice will sooner or later be a thing of the past. The students themselves have become sufficiently enlightened to perceive the absurdity of its inculcation. While on this subject we may refer to the time which is perhaps unnecessarily consumed in the study of Latin, and which has similarly become burdensome to English students. Being a dead language they see the absurdity of its teaching and therefore endeavour as much as possible to shirk it, being conscious that the prosecution of it will be of no avail to them hereafter in public life, unless it be for an ecclesiastical position, and how few there are who follow it. In like manner native students have an antipathy to an interruption in their study of the higher attainments by the introduction of the absurd teaching of the Shastras, and Sanskrit.

The Hindoo of the day can only too well appreciate the policy embodied in the old phrase, "following the plan of the polypus," that is, to accommodate yourself to changes of circumstances, and the dispositions of those around you. The polypus was supposed to be able to assume the colour of the rock to which it adhered, and thus to be able to escape notice. As the separation of the descent of an inheritance from a grandfather is inadmissible, so is the inculcation of Latin considered inseparable from the English language. The adoption of this practice which was at one time so indispensably necessary to overcome the prejudices of a class so tenacious in their orthodox belief of the Shastras, was not only commendable but highly plausible in itself, and has so far conferred a boon that by its



means the Government has secured sufficient confidence in the minds of the public that it will not interfere in their caste prejudice in the Educational Department, over which the Government directly presided, and this alone enabled them to get the children of the better class of natives admitted into their seminaries; and notwithstanding the defect in their religious training, they are however sufficiently advanced in the acquirement of English education to be a source of help to the Government in the efficient discharge of responsible duties in the civic department.

To render the Shastras interesting, and within the scope of all, I shall endeavour to place it in a nutshell, divesting it of all its dross as to be able to be understood by one and all.

Pantheism is the main feature of the Hindoo religion, both modern and ancient. I shall introduce this tenet as the acknowledged philosophy or the rationale of Pantheism. It being : "Where'er you turn your eyes, where'er you move, 'tis God you see."

The Vedantine philosophy prevailed in ancient times, and the Puranic holds sway in the present age. Of all other philosophies which struggled into existence from time to time as revivals of the Shastras, and died out, the Vedic stood its ground, as in its general character, it bears the most religious tone, the others resting more on scientific researches and logical conclusion.

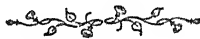
An insight into the Vedic Pantheism may be gained from what follows :

The existence of Brahma is a point which the Vedantic authorities take not the slightest trouble to prove, even although the Sāṅkhya had already made its heretical assertion that no evidence can be offered of such existence. All are employed rather in enumerating his attributes, which are numerous, both in negative and positive terms.

The universe, on the Vedantine theory, as we shall presently see, is not the real universe—but is only an apparent one *i. e.*, the universe is God, THE GODDISM OF NATURE? Yet the relation of Brahma to that unreal world, is fully and frequently mentioned in the Vedantic authorities. He is declared to be its *Creator*. “When there was neither day nor night, He was, who is without darkness and is pure goodness alone.” But when the time arrived he made all. “One God produced the heaven and the earth.” “He is the Almighty Creator of the world, and the all-wise author of the *Shastras*.” “His will alone is a sufficient cause of the universe: and he has made it for sport.” The *Shastras* say, that he first conceived the desire to create, and employed special words in the process. “From Vedic words, the universe beginning with the gods, has sprung.” “Uttering the word *bhur* (fill up) he created the earth.” The *Aitareya Upanishad* (ii. 4) enters fully into the subject of the creation, and describes the formation of the great objects of the universe with minute detail; especially the structure of man. The passage is too long to quote here, and too indelicate to describe in detail. Colebrooke’s *Essay on the Vedas* gives it in full. The *Brihad Aranyaka* also describes the formation of the animated creation, and the mode in which the male and female of each kind were produced. With regard to the creation of man, I shall for the enlightenment of my readers mention, that according to the Vedantic writings, “Brahma”—the embodied creative attribute, or agent in formal creation—is fabled to have divided himself into two creatures, one male and the other female, and by the union of these two, our first parents are said to have been born, who, on their marrying, begat children,\* and from them not only mankind, but *all living* creatures of the irrational or lower order, are said to have sprung. This doctrine, as may be seen, is quite opposed to the Darwinian theory of the improvement of the lower or irrational order of creatures, into

\* According to tradition the children were born two a-day, until population advanced, a male in the morning and a female in the evening.

the higher or rational—for instance a monkey being improved into a man. The two theories under review, though opposed to each other with reference to the ascent or descent in the scale of progeny, yet nevertheless agree on one point, and that is the absurdity of making an impossibility possible. The ascent or descent of beings in a scale, in the Christian religion, however, is not with regard to progeny, but morality; for example, a person can so demoralize himself as to lower himself to the scale of a brute or devil, such as man in his fallen state, or the angels that kept not their first estate, and who were cast out of heaven—or on the other hand, one can so elevate himself through Christ as to become a son of God in his justified and sanctified state.





## CHAPTER XII.

The God man Christ Jesus—His Eternity—Co-equal with the Father—very *Man* yet Very GOD—The perfect character—Harmony of virtues and graces unalloyed by weakness or failure—Christ's Sacrifice—Paradise and Hades—Conclusion.

**H**AVING prepared your minds I now introduce to you the guileless Man of my discourse, and who is identified as the Christ of the Gospel, who represents Himself, as not being of this world, but sent from God, and as being in heaven while living on earth. He not only announces and proclaims the truth as other messengers of God, but declares Himself to be "the Light of the World," "the Way, the Truth, and Life," "the Resurrection and the Life." He claims and admits himself to be "the Christ or the Messiah," of whom Moses and the prophets of old testified, and "the king of Israel," "The Lawgiver of the New and Last dispensation," "the Founder" of a Spiritual Kingdom, co-extensive with the race, and everlasting as eternity itself, "the appointed Judge" of the quick and the dead, "the only Mediator" between God and man, "the Savior of the world." He claims such a relation to God, as implies both the equality of substance and the distinction of person, and which, in connection with his declarations concerning the Holy Spirit, leads with logical necessity, as it were, to the doctrine of the Holy Trinity, in which exclaimed the centurion, 'Truly, this was the *Son* of God.' For he claimed as the Son a real self-conscious pre-existence before man, and even before the world, consequently also before time, for time was created with the world. In his sacerdotal prayer he asks to be clothed again with the glory which he had with the Father

before the foundation of the world. He assumes Divine names and attributes. As far as consistent with his state of humiliation, he demands and receives Divine honours. He freely and repeatedly exercises the prerogative of pardoning sins in his own name, which the unbelieving scribes and Pharisees, with a logic whose force is irresistible on their premises, looked upon as blasphemous presumption. He also makes the bold declaration, that "I and my Father are one," co-ordinating himself, in the baptismal formula, with the Divine Father and Divine Spirit, and allowing himself to be called by Thomas, in the name of all the apostles, "My Lord and my God."

There is but one rational explanation of this sublime mystery. And this is found in Christ's own testimony concerning His superhuman and Divine origin. This testimony challenges at once our highest regard and belief, from the absolute veracity which no one yet denied him, or could deny, without destroying at once the very foundation of His universally conceded moral purity and greatness.

Christ strongly asserts His humanity, and calls himself in innumerable passages, the Son of Man. This expression, while it places him in one view on a common ground with us as flesh of our flesh and bone of our bone, already indicated, at the same time that he is more than an ordinary individual, not merely a son of man, like all other descendants of Adam, but *the* Son of Man, the man in the highest sense, the ideal, the universal, the absolute man, the second Adam descended from heaven, the head of a new and superior order of the race, the King of Israel, the Messiah.

The phrase "the Son of Man" (and the cognate term "the son of David") used in a special and peculiar sense as an humble epithet, is a title of the Messiah. It marks out Jesus as the model representative man, and as adapted from the words of Daniel VII. 13, 14 is employed as a title of the Messiah.

The perfect innocence and sinlessness of Christ is based, not only negatively on the absence of any recorded word or act to the contrary, and his absolute exemption from every trace of selfishness and worldliness, but positively also on the unanimous testimony of John the Baptist and Apostles, who bowed before the majesty of His character in unbounded veneration, and declared him "just," "holy," and "without sin."

His life is one unbroken service to God, in active and passive obedience to his holy will, one grand act of absolute love to God and love to man, of personal self-consecration to the glory of his heavenly Father and the salvation of a fallen race. In the language of the people, who were "beyond measure astonished at his works," we may say, the more we study his life, "He did all things well." In a solemn appeal to his heavenly Father in the parting hour, he could proclaim to the world that "he had glorified him on earth, and finished the work he gave him to do."

The first feature in this singular perfection of Christ's character which strikes our attention is the perfect harmony of virtue and piety, of morality and religion, or of love to God and love to man. Every action in him proceeded from supreme love to God, and looked to the temporal and eternal welfare of man. The ground-work of his character was the most intimate and uninterrupted union and communion with his heavenly Father, from whom he derived, to whom he referred, every thing. Already in his twelfth year he found his life-element and delight in the things of his Father. It was his daily food "to do the will of him that sent him, and to finish his work." To him he looked in prayer before every important act, and taught his disciples that model prayer, which for simplicity, brevity, comprehensiveness, and suitableness, can never be surpassed. He often retired to a mountain, or solitary place, for prayer, and spent days and nights in this blessed privilege. But so constant

and uniform was his habit of communion with the Great JEHOVAH that he kept it up amid the multitude, and converted the crowded city into a religious retreat. Even when he exclaimed, in indescribable anguish of body and soul, and in vicarious sympathy with the misery of the whole race, " My God, my God, why hast thou forsaken me ?" the bond of union was not broken, or even loosened, but simply obscured for a moment, as the sun by a passing cloud, and the enjoyment, not the possession, of it, was withdrawn from his feelings ; for immediately afterwards he commended his soul into the hands of his Father, and triumphantly exclaimed, " It is finished." So strong and complete was this union of Christ with God at every moment of his life, that he fully realized, for the first time, the ideal of religion, whose object is to bring about such union, and that he is the personal representative and living embodiment of Christianity as the true and absolute religion.

It must not be supposed, however, that a complete catalogue of virtues would do justice to the character under consideration. It is not only the completeness, but still more the even proportion and perfect harmony of virtues and graces, apparently opposite and contradictory, which distinguishes Him especially from all other men. This feature has struck with singular force all the more eminent writers on the subject. It gives the finish to that beauty of holiness which is the sublimest picture presented to our contemplation.

He was free from all one-sidedness, which constitutes the weakness as well as the strength of the most eminent men. He was not a man of one idea, nor of one virtue, towering over all the rest. The moral forces were so well tempered and moderated by each other, that none was unduly prominent, none carried to excess, none alloyed by the kindred failing. Each was checked and completed by the opposite grace. His character never lost its even balance and happy equilibrium, never needed modifica-

tion or re-adjustment. It was thoroughly sound, and uniformly consistent from the beginning to the end. We cannot properly attribute to him any one temperament. He combined the vivacity without the levity of the sanguine, the vigour without the violence of the choleric, the seriousness without the austerity of the melancholic, the calmness without the apathy of the phlegmatic temperaments. He was equally far removed from the excesses of the legalist, the pietist, the ascetic, and the enthusiast. With the strictest obedience to the law, he moved in the element of freedom : with all the fervour of the enthusiast he was always calm, sober, and self-possessed. Notwithstanding his complete and uniform elevation above the affairs of this world, he freely mingled with society, male and female, dined with publicans and sinners, sat at the wedding feast, shed tears at the sepulchre, delighted in God's nature, admired the beauties of the lilies, and used the occupation of the husbandman for the illustration of the sublimest truths of the kingdom of heaven. His zeal never degenerated into passion or rashness, nor his constancy into obstinacy, nor his benevolence into weakness, nor his tenderness into sentimentality. His worldliness was free from indifference and unsociability, his dignity from pride and presumption, his affability from undue familiarity, his self-denial from moroseness, his temperance from austerity. He combined childlike innocence with manly strength, all-absorbing devotion to God with untiring interest in the welfare of man, tender love to the sinner with uncompromising severity against sin, commanding dignity with winning humility, fearless courage with wise caution, unyielding firmness with sweet gentleness. He is justly compared with the lion in strength, and with that, equally possessed the wisdom of the serpent, the meekness of the lamb, and the simplicity of the dove.

He brought the sword against every form of wickedness, and the peace which the world cannot give. He was the most effective and yet the least noisy, the most radical and yet the



most conservative, calm, and patient of all reformers. He came to fulfil every letter of the old law ; yet he made all things new. The same hand which drove the profane traffickers from the temple blessed little children, healed the lepers, and rescued the sinking disciple, the same ear which heard the voice of approbation from heaven, was open to the cries of the woman in trouble ; the same mouth which pronounced the terrible woe on the hypocrites, and condemned the impure desire and unkind feeling, as well as the open crime, blessed the poor in spirit, announced pardon to the adulteress, and prayed for His murderers ; the same eye which beheld the mysteries of God, and penetrated the heart of man, shed tears of compassion over ungrateful Jerusalem, and tears of friendship at the grave of Lazarus. These are indeed opposite, yet not contradictory traits of character, as little as the different manifestations of God's power and goodness in the tempest and the sun-shine in the towering Alps and the lily of the valley, in the boundless ocean and the dew-drop of the morning. They are separated in imperfect man, indeed, but united in Christ, the universal model for all.

Finally he unites with the active or heroic virtues the passive and gentle, and thus his life and death furnish the highest standard of all true martyrdom,

Now that this guileless man has paid for with his blood your passport to heaven, He now offers it to you unconditionally on your accepting, with implicit and unsophisticated faith, the ticket of pardon thus proffered. As responsible debtors we take upon ourselves the onus of the debt, if we hesitate to accept the offer of pardon, we voluntarily deny the great benefit and blessing which such pardon would undoubtedly bestow on us.

The misrepresentation of the Bible passages of the soul going to heaven or hell as soon as the life becomes extinct, is never better explained than in the death and promise of our

Saviour to the believing thief, Luke XIII, 43. For "Jesus said unto him, Verily, I say unto thee to-day shall thou be with me in Paradise."

And there the Lord Jesus Christ preached to the souls that were already in waiting; speaks emphatically of the tenet the Roman Catholics hold of the existence of a purgatory 1 Peter III. 12. And in Acts II 30 it is also declared "that God had sworn with an oath to the patriarch David, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne: 31. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32. This Jesus God raised up, whereof we all are witnesses." By which we conclude that there is an intermediate place where the soul is purged—but only those of believers, whose debt has been discharged by His sacrificial offering. Those who reject this great mercy so freely offered must take the consequences as traitors. In verification of this belief I may quote the instance of Lazarus and the rich man, who were evidently in the same place within sight of one another, and, like the civil and the criminal prisoners in the earthly jail, under different administrations. One is waiting for his release, and the other for his punishment on account of his treasonable offence. The former in perfect immunity from any suffering, while the latter is groaning under the weight of the fetters with which he is shackled.

This substantiates the presumptive belief that the souls of the departed, prior to and after the flood, inhabited Paradise until the resurrection of Christ. Hence it goes further to prove that the souls of the departed ones will ascend on the coming re-ascension of Christ, as has been so clearly predicted.

And now, gentle reader, my work has been accomplished. You have kindly followed me through these chapters, and I trust have been interested in my humble attempts to elucidate the

great truth, viz : that the Christian religion, with its sublime teachings, and its illimitable HEAD and FOUNDER, when compared with one of the most ancient religions this old world of ours knows of, loses not one whit of its grandeur and sublimity, and that Krishna, with all the close copying of the GREAT MODEL, is little better than an egregious failure ; while facts are evident of the borrowed light with which Hindooism shines.

I now finish my little work. It has cost me much thought and no little anxiety, but the hope of elucidating the great truths just named has buoyed me up, and rendered my pains and mental exertion a pleasure. Commending therefore these truths to your kind keeping, I close my little book on *Christ versus Krishna*.



## NOTES.

(See page 32, 2nd para.)

THE Hindoo festivals have no specific dates fixed for them, as is the case with the great feasts of Christianity ; and what is still more strange, the anniversaries of their great anthropomorphic deity—Krishna—are reckoned, not with reference to ordinary fixed time, but in accordance with lunar calculations which render them moveable. The idea was doubtless to connect the actions of Krishna with celestial influence, though it is exceedingly difficult to see how, while the moon may exercise a power over tidal actions, it could possibly affect the arbitrary will of such a potent deity.

The birth and death of Krishna do not possess a fixed date, and the commemoration of the annual festivals of Dewalee and Holi (signifying the nativity and death of their god) depend upon the lunar cycles. This year, 1883, our Lent and their Holi come together. This fact, taken in connection with other strange coincidences, impresses one with the conviction that one is the prototype of the other, viz : the Christian Lent, and the Hindoo Holi, and I would call attention to the following facts. Both feasts have the *same period of continuance* (*i. e.*, forty days) the last three, in both instances, being the significant days. In the Lenten solemnities the Christian views his Savior crucified, buried and resurrected ; while the Holi is a time of great solemnity to the truly devoted Hindoo, at least that part of it in which the HOLI is burnt—a significant reference to the burning of the dead, according to the custom prevailing among them, and still more important in the cremation of the Holi (signifying the HOLY-MAN.) Contrary to all the feast customs there is no tomtoming or noise at this to them solemn and important ceremony,

the burning being effected in a silent reverential manner. There is sorrow and mourning on our GOOD FRIDAY, just as there is sorrow and mourning at the Holi fire. The FRIDAY PASSION and the HOLI CREMATION occurred this year at one and the same time.

Again, the Hindoos fast on the day of the cremation, and approach the fire with gloom and sorrow on their countenances. The fast is a very strict one. The priests go to such lengths that they will not allow even water to come in contact with the mouth until *Teen prahar* or the ninth hour of the day, when they perform their ablutions and prepare for the evening ceremony. At sunset the Holi is burnt, after which the time of rejoicing immediately commences. In like manner Christians fast on Good Friday, and view with great sorrow the fact that their sins brought the Lord of Life and glory down to this sin blighted world to suffer and to die. In faith they travel up Calvary's side, and with penitential awe and sorrow gaze upon that awful form suspended on the Cross in mortal agony. In faith they follow to Joseph's tomb and behold the prostrate form of the Son of God, and weep with Mary over their slain Lord; but not long. Soon the merry bells are pealing, the world rejoices over a risen Lord, and with holy joy the humble Christian looks up into the face of his risen MASTER, He who is "alive for evermore, and hath the keys of death and hell."

To mark their joy the Hindoos prepare a red powder called *abeer*, which is manufactured from "singara," in the same way as violet hair powder. This is sold largely in the markets on the occasion, and the people exhibit their joy and merriment by rubbing fistsfull of this powder on each other's faces and sprinkle their bodies and clothes with it. On the first day dry powder alone is used, which is a reference to the ashes of the Holi burnt. But on the two following days, they use the prepared powder; they dissolve the powder in water and squirt it on their clothes,

besmearing their persons. Although the Holi commences and continues *forty* days, the sprinkling of *abeer* (red powder) is gone through from the time the Holi is burned, and is continued for two further days: the red colour being typical of blood. On the third day from the burning of the Holi it ceases, and their merry-making also ends, and there is no allusion to the Holi: but the "Kutha," or the reading of the Shastra to the assemblage is proceeded with, symbolical of the assembly of the apostles after the Ascension. What is our sorrow is their jubilee. For forty days they are permitted to revel in obscene songs in public and in their places of worship. It must be here remarked that the poor people have evidently been led astray by their priests, who, losing sight of the great truths of the passion of Christ, have added a number of unmeaning ceremonies, and the rejoicing over the redemption by the resurrection, which should be a pure and holy joy, has been reduced to the sinful and obscene. As a proof of the bonighted condition of the people, I adduce the case of a poor drunkard, who in palliation of his vice of drunkenness expressed himself in these terms, "I drink to convince myself that I am a sinner." In like manner the Hindoos keep up their *Lent* in revelry and obscenity, taking pleasure in the conviction that the sacrifice of the Holi in some way assists them to pardon. Not such is the Christian's rejoicing. He knows that the debt of sin has all been paid to the uttermost farthing by Him who said "It is finished," and while mourning over the cross and the crucifixion, he rejoices at the sepulchre, and thanks God for the great gift of Jesus, who "ever liveth to make intercession at the right hand of the Father" in heaven.

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