

To be Lecture Hall, Haskell Lectures, in admiration
of the sympathetic insight he has succeeded in
obtaining of the Eastern Consciousness. by the
Author.

The Vedānta and the Panchama Question.

(A reply).

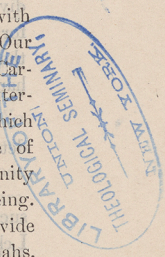
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AS
Vedāntam
Mysore
3-12-1906

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In no hostile attitude I take up this subject, but as a defence against the vilification to which our national religion has recently been subjected by the Mysore Missionaries on the occasion of Swāmi Abhedananda's visit to Mysore.

As Vedānta is at once philosophy for the mind, and religion for the heart,—the two necessary requisites for satisfying the aspirations of the complete man,—it is a rational system and a scientific system, which makes it universal. Because it is universal, in both its philosophic and religious aspects, it is open to all, irrespective of caste, creed or color. Because it is universal, we do not exclude any from it. We may deny the sacred letter of it to the *anadhikārin*, for reasons occult, into which it is not our present purpose to enter, but we never deny the meaning or spirit of it to be participated by all, without any reservation whatsoever. While thus we claim universality for Vedānta, it is an ill founded accusation that we have excluded the Pañchamas out of its fold. We thus come to the Pañchama or Pariah question. When you come to read of the work done by Sri Rāmānuja in this direction, you will be provided with numerous weapons to fight the accusation levelled at us. Our Temples and Utsavas, Yātras and Pilgrimages, Mēlas and Car-festivals, are institutions intended to serve the spiritual interests of the whole nation, irrespective of all differences which may and which must necessarily exist as regards the code of ethics or as regards social understandings which any community might for its convenience choose to adopt for the time being. These concrete institutions, then, more than sufficiently provide for the spiritual wants of the so-called down trodden Pariahs. In fact they have had a surfeit of it. Look at the round of religious festivals they hold in a year!



Further, Rāmānuja, it will surprize any Christian missionary, who seems to feel so much for this class, but who so ignorantly denies that feeling to ourselves,—the most feeling of the nations on earth,—it will surprize any Christian missionary I say, to learn that Rāmānuja admitted them to privileges, which no modern reformer has yet been able to effect or to improve upon. He admitted them into the temples, allowed them to touch and bathe in sacred waters attached to our Divya Dēsas, allowed them to freely move about in the streets of holy places, receive Tirtha and Prasāda, receive freely the sacraments of the Vaishnava, and receive the Holy Mantra itself. Rāmānuja's heart was so moved with compassion for all mankind that he is known to have mounted to the top of a high tower and proclaimed the most sacred mysteries of religion to be shared by all ; the main point on which he based them being that there is but one God, and one only God, not many gods. This one-goddedness is the refrain of the Vedānta. Don't the missionaries know it yet ? Not only that, Rāmānuja took these Pariahs as his special men for service during his spiritual expeditions in India, and bestowed on them the title of *Tirukkulattār*, the *Blessed Caste*. He told them thus :—“ O children of my heart, if there is anything at all in a name, and if a name like Brāhmana, Kshatriya, Vaisya or Sudra conveys anything more in your opinion than a social convenience, a division of labour, a distribution of functions, a sharing of work for the common health and wealth of the Āryan social fabric—that it may work together as a whole in an economic as well as harmonious arrangement—for our Lord said :—

‘ I have made the four castes according to a division determined by quality and Karma ’ ;

“ O children of my heart ; if there is any significance in such a name, I give you a better name and a higher name, and I christen you, I baptize you with that name,—a *caste*-name if you will so have it—*Tirukkulattār* : *i.e.* *Blessed* is your name, and *Blessed Caste* is your caste. So be it ; yours is the *Blessed-caste*, inasmuch as you are the stay and prop of our society,

and without you and your services, we the so-called Brâhmanas and Kshatriyas and Vaisyas are nowhere in the social structure. Dear children of my heart, service, disinterested service, is the end and aim of religion,—it is the fruit of religion and that is given to you. “*Lakshmano lakshmisampannah*,” “*khanitra pitakâdharah*,” said Valmiki, “Lakshmana, now are you blessed, that you have doffed your royal robes and donned the basket and the spade for God’s service. Janaka, the Videha, said to Yâgñavalkya, the great Brâhmana :—*Sham bhajate videhan dadami manchapi sahadâsyayeti*.

“O blessed one, I resign all my kingdoms to thee and myself throw at thy feet, for thy *service*” [Brihadâranyopanishad.]

“Children! for a Brahmana, the striving for salvation is very hard, the ascent for him is very steep and difficult; but to you, children, it is made easy. In salvation having been made so easy for you, by *service*, you doubly deserve the name of *Blessed*.”

“Not alone this, my children, we have long ago allotted niches in all our temples for the saints who rose from amongst you, the Âzhvârs, and to-day we fall at their feet.” (And we say to-day, like Râmânuja in the old days, that Jesus the Christ would by this time have been seated in our temples, had not the missionary caricatured him and come to us with worldly motives. Why, Christ is our man of the East and is a part of Lord Krishna, and if Christ therefore made his way into the hearts of the then pagan nations [this, remember took a very long time], why should not his larger self Krishna? Krishna is inclusive of Christ, not as Christians attempt, exclusive). “We stand above you, children, merely as your spiritual instructors to lead you unto that divine state of sainthood, but we cannot pull you all up in a day or pull you by force so long as you are unprepared. Prepare yourselves then and according to your preparedness will be your reward. We are ever ready to give you the helping hand, till we make you saints. That is the work a Brâhmana is commanded to do. That is the function set apart for him in the social economy.”

What more signal illustration is needed to prove the catholicity, the universality of the Vedānta? Even to-day—why speak of the old days—it will be found that this work is going on. There is for instance Chenchu Dās in Kolar, a Pariah living now, a concrete and tangible example of what we Brahmans have done for this class. Go and ask him, and he will tell you thrilling accounts of the pitiable condition into which the several Christian missions have reduced the Pariahs by conversions. Look at Tulasi Rām Das now passed away from us, a Sātāni Sūdra, round whom the Brāhmins crowded.

No conversion has been by conviction, but by helplessness imposed by poverty and periodical visitations by nature as famine. What makes the conversion practical in the case of the missionary and not in our case is that the former body is backed by enormous wealth and other resources, which we, reduced to poverty and resourcelessness ourselves, cannot command. But if you go out into the villages, the Pañchamas you will see, are the actual tillers of the soil, and the Brāhman and other landlords give this class the first chance to so employ themselves; and then all the public works in the country are open to them to provide them with food. The Brāhmana, the Kshatriya and the Vaisya have left all the field of manual labour to the Pañchama and the Sūdra and have never yet monopolized it. Is this interference into the field of the Pañchamas by Brahmana, Kshatriya and Vaisya desirable? Won't it produce the greatest confusion possible and leave no higher ideal for lower classes to gradually work up to? The Brāhmana gives them the advantages of his cultured intellect, and direction of his will and wisdom, and he is asked to profit by them and live. What more is possible to be done in these days, say? And we have banded together again to-day as theosophists, and opened Pañchama schools; to train them on national lines, not on the lines adopted by the missionary gentlemen *viz.*, the destruction of all their love for country, love for their own dear society, love for their consoling hoary traditions, love for all their most esteemed holy

associations and love for their dear Sovereign himself, who becomes to them thus an alien in faith—these are the assets of our Vedānta in India—and set them up as rioters, as enemies against us? After all, the converts perhaps get a ball of ragi and a glass of conjee—not to speak here of the license freely given to them for other detestable balls, not of ragi—other abominable glasses, not of conjee—the unmentionables, the unnameables—license and encouragement given for cow-slaughter and promiscuous marriages and what not—destroying them in fact, not only spiritually by pouring into their souls the stories of original sins and eternal damnations; but materially by pouring into their bodies every loathsome thing which may effectually retard their spiritual evolution and depriving them of the consoling doctrine of re-incarnation, which we have for ages taken the trouble to inculcate;—a doctrine, a rational doctrine, a scientific doctrine, not a mere *doctrine*, but a scientific *fact*,—borne out by experiments even on the physical plane,—which brings agreement where differences prevail, justice where injustice reigns, compensation where defects exist—a readjustment, in short, in that department of nature occupied by what is called man (leave out for the present the other departments of nature)—such readjustment indeed as that a proud Brāhmana can fall into Chandālahood if he likes; and that an humble Chandāla or Pariah can rise into Brāhmanhood, if he likes. *Tusya kartāram api mām, vidhyakartāram avyayam*, says Lord Krishna: *i.e.* “I am the maker of castes, I am their unmaker as well. Āpastamba says:—*Dharma-charyayā jaghanyo varnah pūrvam pūrvam varnam āpadyate jāti-parivrittāu*, and *adharmā charyayā pūrvam varno jaghanyam jaghanyam varnam āpadyate jāti-parivrittāu*.” [Dharma-Sūtra : II, 5-11, 10-11]. So does the matter stand from the stand-point of re-incarnation.

All the missionary destruction then, all his dismantlement, of the noble social and religious mansion which, stone by stone, brick by brick, we have, at enormous expense of time, money and labour, raised for centuries together,—for a ball of ragi

and a cup of conjee, given in exchange, mind, for hard services rendered by this class,—really thus by the missionaries; they are down-trodden, not by us who are so accused; for while we are prepared to make saints of them, and have actually elevated them to enviable pedestals in our temples, they are denied even the ordinary social privileges which Englishmen, Christians, enjoy among themselves. for is it not true that these pampered and many-childreued Missionary Sanyāsins (?) will not spare some of their daughters to bestow in marriage on our beloved Pañchamas, but whom they boast of having raised in the social scale? Do they admit them, poor creatures, whom they are supposed to have elevated, at least to their tables? why speak of the difficulty of access into many an other function which is peculiar to the European society, such, say for example, men and women promiscuously joining together for ball-dancing? Should not our poor Pariah be compensated for all the soul-annihilation that has been effected, by at least a larger share in such physical houri-happiness? While so, how can they charge us with down-treadism and boast themselves of up-liftism? On the other hand they are purposely creating a sore in our social body, which unless speedily cured, threatens to eat up the whole body, inasmuch as a dangerous hybrid class is being brought into existence, which threatens sooner or later to lift its finger in antagonism against its own neighbour. Why it has already done so. The other day, the English band of His Highness the Maharaja of Mysore, composed of Christian converts, turned disloyal by refusing to play the band on Hindu festival occasions. A real political danger is looming in the distance, I may say. The poor Pañchamas are unfortunately reduced to the condition of a streak of cloud, which has unwarily, unwittingly wrenched itself from its mother-cloud, but has failed to reach another, which like the mirage ever beckons it forward but itself takes care to flee and ever elude the grasp of the poor streak—which, thus helpless, hovers between. We took care of them even as we take care of our feet, in the way the foot

should be taken care of ; but the missionary has severed the foot from our body, injuring the body on one side and of course rendering the foot a lifeless corpse, on the other. The mother-cloud however is ready to receive it within its embrace as soon as it turns repentant, and the way to effect this junction must be on the lines shown by Śrī Rāmānuja. The Pāñchama education consists in teaching them arts, industries and so on, not the mere art of reading books or singing songs. The missionary must give them more *useful* education than *luxurious* and train them up to be useful members in the Aryan body-corporate, instead of dismemberment and amputation, producing pain on both sides. And when I say our industries and arts have been destroyed by foreign greed, competition and jealousy, we have been deprived of another tremendous means with which we could have improved the Pariahs. And had not carnivorous nations descended on us and disturbed us, we should by this time have further reclaimed the Pariahs and made them perfectly vegetarians, *i. e.*, we should ere this have completely killed the non-Āryan brutal instinct of carnivorousness and bibacity. We have even now started a cow-conservancy here in our midst and preaching to all to worship mother-cow who provides the pagan with her milk and butter. Had not we been robbed of our wealth, deprived of our arts and industries, and agriculture rendered a toil by over-taxation, village-combination weakened by the farce of legislation, I say, had we not been crippled of all such resources and cheated out of our religion and philosophy to boot, we should have done to our lower classes what we so splendidly as Āryans, did to the non-Āryans, in the ancient days of our civilization.

Our Vedānta is thus broad enough, and we claim for its disciples the whole world. According to us the Mahomedans are Vedāntins, particularly the Sūfis, who belong to the Yoga-class thereof. We count such illustrious Mahomedan stars in our Vedāntic galaxy as Darashiko, Kabir, Kamal and the living Kakori Saint near Lucknow and it will be within

your living memory, that Mira Dás, a Mussulman hailing from the Telingana Districts, was in our midst, who gave us splendid Harikatha performances. The life of Chaitanya will furnish you with many other illustrations. Deep-reflecting people such as Max Müller, Schoenhaur, Paul Duesen, Col. Olcott, Annie Besant and others have found refuge in the Vedānta. In that Walhalla of real philosophers," said Max Müller, "I claim a place of honour for the representatives of the Vedānta [Six Systems, p. xvii]. "A world of thinkers, a nation of philosophers" [*Ibid* p. 42]. "Vedānta has room for almost every religion; nay, it embraces them all." [Three Lectures on Vedānta.] While we have allowed the whole world to come into our fold, (why, the other day the Brāhmins of Bengal invested Col. Olcott with the sacred thread), can we be accused of the charge of despising the Pañchamas who are a part and parcel of ourselves? We have from time to time been hatching many schemes for their further amelioration, as far as social conditions and social sentiments permit. But our drawback has been as already said, poverty, while the missionaries are very rich. Why, we have Max Müller telling us:—"The position of the Christian Missionary in India accredited by membership in the ruling race is very different from what the position of what a few Buddhist monks could possibly have been in ancient times [P. 77-8, Six Systems.]

In making converts, the Missionaries have not brought peace but strife. They have brought the sword, not their saintly Master's and High Hierophant's, Christ's, message, which is delivered to them in their Bible:—"Love is the fulfilling of the law", and the message:—"By this shall all men know that ye are my disciples, that ye have love one to another." And then the Pariahs whom we took the trouble of constituting into a distinct fifth community, that they may live happily by themselves, and really so they are happy (ask them), but the missionary has disturbed them, and is helping the *divide et impera* policy by really creating so many other sects in addition to what

we ourselves have already been probably burdening ourselves with. What is worse, after all the Pariah is more despised by the desecrator himself, as the Pariah *spoiled*, contrasting very badly with the Pariah *pure*. Not only are the Christians adding to the burden and number of our already numerous sects, by means of the Pariah conversions but by Brahmán-conversion, —a Brahmán-Christian community or sect, I have personally witnessed at Trichinopoly; and there must be a Kshatriya-Christian sect, a Vaishya-Christian, and a Sudra-Christian, and a Pariah-Christian, the latter becoming the *Pariah of the Pariah sect*—a state (miscegenation) such as Herbert Spencer, the philosopher and moralist, warned the Japanese against,—a worse and more fearful state than the East-Indian or the Poor-White question.* Ask the *pure* Pariah and he will give you his opinion of the *spoiled* Pariah. Try if you can prevail upon the *pure* Pariah to take back into his fold the *spoiled* Pariah? Go out to the villages and visit a Paracheri, or quarters assigned to the Pañchamas and there you will see how the Tirukkulatárs or that portion of them who came under the influence of Rámánuja, are given a separate place to live in, and how the other portions respect them and accord them honors as if they were Brahmans made out of them. And contrast this with the Pariah whom the missionary has made convert, for the pure Pariahs will never admit him back into his fold; not only that, these look upon those as outcastes.

As to the missionary character of Vedánta, it has it, but the methods of propagating it are different. It is not aggressive like Christianity. It brings peace instead of misery. It brings consolation, not heart-burning. It does bring reconciliation, not destruction as is alleged. Look at the results of this peace-religion,—not therefore the money-religion or sword-religion—for the world's population is estimated at 1,400 millions, of which 700 millions, exactly half, are Indian Vedántins, 100 millions non-descript, in which number are probably included our Parsi brothers, who are almost ourselves;

* See Appendix I.

and 400 millions only are Christians, whom we are eagerly waiting with extended arms to receive into our embrace, only they are not prepared and they shie ; nor do they take the trouble of learning our Sanskrit language nor the riches of our literature—nor the wealth of spiritual truth imbeded in our Vedânta. But we have hopes, as they are a free people and possess the liberty of conscience, which we are supposed not to possess. Many have already joined our ranks ; the days are hopeful and many more are rapidly coming to us as proved by the Râmakrishna Mission in England and America. What more evidence do you want than the statistics I have quoted above and the events actually taking place, to show how Vedânta bears a missionary character intrinsically. A Catholic Vedânta, a Universal Vedânta cannot but be Missionary in its character. But its methods, though slow, are sure and always aim at carrying a peaceful message wherever it goes. Aggressiveness, haste and war, as do characterise Christian Missions, only destroy, not fulfil. The allegory of the saving method, by these Missionary bodies, of jumping into the stream with the drowning man, as contrasted with our methods of standing on the shore waiting for the drowning man to come up, appears to us in a different sense, in quite a different light. The man who jumps into the stream, not knowing how to swim himself, therefore helps the drowning man all the better to drown himself, and drowns himself along with him. The man who stands listless on the shore, as is alleged—this is applied to our Vedânta,—is not true inasmuch as drowning men in far off lands drowning in such dangerous streams as original sins, and caught in such ever-whirling pools as eternal damnations,—as soon as they called for help—have found help coming to them from the East—the man on the shore. This man on the shore waits till the drowning man—who knew swimming however somewhat—come up and the man on the shore did indeed stretch forth his hand and drew up the tired man unto himself, and giving him a home in his land as illustrated by the Theosophical Society established in Adyar. When the man on the

shore was required to jump, because the man in the stream could not swim up to him, has he not done so in going to England and America in the shape of the Râmakrishna Mission? This settles the question of the Fiji Islands.

As to Vedânta causing distress and sorrow in the midst of Western homes, facts are against such a statement; for neither Vedânta nor Theosophy destroys Christianity nor kills Jesus the Christ but builds that tottering old house all the better, and makes the real Christ live, whom the Church is indeed killing; whereas historical events of daily occurrence furnish us with irrefragable proofs to show, what strife, discord, and heart-burning have been produced in the peace-loving Vedântic masses of humanity. Need I mention the cause of the Indian Mutiny,—the Chinese and Japanese imbroglios, the European crusades and inquisitions, the Russian Jew-persecutions recklessly carried on to-day in Christ-loving lands? And just see the Christian conflict in Benares with Mrs. Annie Besant in her endeavours to ameliorate India! In this connection Mrs. Annie Besant says:—"It is Hindu parents who give them their power and arm them with weapons against Hinduism. The same fatal influence seems likely to capture the girls' education in these Provinces and thus to destroy it." Is this not a travesty of Christianity? How is Vedânta a travesty? Has not Vedânta a threefold aspect which is a scientific aspect? If the Advaita-aspect of it is a travesty and immoral, then how is Jesus the Christ justified by the Christians for his saying: "I and my Father are One"? Was Jesus unmoral then when he lived with us or is he now immoral, living with his Father? The Advaitic (Monistic), the Visishtadvaitic (Dualo-Monistic) and the Dvaitic (Dualistic) aspects are a necessary law in the spiritual realm. Does not science daily approach towards a unity? Is there not unity as well as diversity? Are not diversity and unity inalienably intertwined? The Vedânta is a complete exposition of this necessary triplicity of the eternal spiritual truth and a necessary trinity-statement of a single law. This scientific Vedânta sheds light,—if only the

Christians will recognize it, on all their Bible passages, such for example as (1) "I and my father are one" (2) "I am in my Father and my Father is in me" and (3) "My Father's will be done." Whereas the Vedānta system is not only the most ancient and heavy, and the original root from which all other faiths have, at various times, branched forth, (here is a book in which I have dwelt at large on this part of the subject, but which I cannot read to you to-day), but it presents to us a complete philosophy of God, soul and matter, all-satisfying to the head as well as heart. It is a religion of works, a religion of knowledge, a religion of devotion, a religion of faith, and a religion of discipleship, and therefore well calculated to bring to any soul, thirsting for illumination and hungering for salvation, not destruction but reconciliation. Whereas Vedānta is such, the Christian Bible has no such consistent spiritual science to present to the world.

Only one point more and I have done. The Vedānta is charged as having produced numerous sects, but read among other books "John Bull and his Island" written by a Frenchman, Max O'Reill. You will be astonished to find an enormously long inventory of petty sects with pettier differences, into which the church has dissected and vivisected the good mild old gospel preached by that real Sanyāsīn, Jesus the Christ, whom we should very much like to have once more in India (for he is said by Notovitch to have come to India and learnt his knowledge from the Brahmans), if only to tell us how his church has lost all recollection of the very mother of that church, himself. Here comes the caste question. But which is better, to have a definite number of castes, scientifically divided according to quality (*guna*) and occupation (*karma*), or have numerous classes? In both cases harmonies and discords exist. There is more harmony perhaps obtaining between the castes than discord between the classes! (Read Mrs. Annie Besant's Castes and Classes.) The Sanyāsīns—modernized Sanyāsīns if you like,—of our land, unlike the married and most comfortably-taken-care-of Christian Sanyāsīns are looked upon as the real Jesus the Christ in foreign lands, inasmuch as they preach *Vairāgya*—desirelessness for this-world riches instead of fighting tooth and nail for securing worldly goods for converted Christians; *Jñāna*—realisation of soul—for which *Brahmacharya*—celibacy and asceticism, vegetarianism and tee-totalism are necessary and *Bhakti*,—realization of God, by contemplation and meditation. Before a man can dare call himself as one with God, let him beware of transgressing this most exacting ethical preparedness, which every form of Vedānta demands. No Vedānta

is worthy of the name,—in any of its three scientific aspects,—if it fails to satisfy this rigid moral standard, that its system presupposes? Divorce there is in Western countries between morality and religion, even as there is divorce between wife and husband—though Christ enjoined that the marital bond was more a sacrament than a civil contract—there is no such aspersion that can be cast against Vedānta, as against our holy marital sacrament which unites man and woman indissolvably together for ever. To indict Vedānta therefore as unmoral, is hasty and unwarranted and a gratuitous insult offered to the whole nation. What would the three Vedāntin Ācharyas, Sri Sankara, Sri Rāmānuja and Sri Madhva, who all lived exemplarily moral lives, exemplarily *Vedāntic* lives therefore, and who were model Sanyāsins, (which the modern Sanyāsins may well imitate), what would they have said to such a charge against Vedānta?

For a missionary who has not swimmied even the surface nor touched the outer skirts of the boundless expanse of the ocean of the Vedānta, to presume to sit in judgment over it, as if he had sounded the very depths of that depthless ocean, is to say the least, the very height of unwisdom. *We* know our Vedānta, not *he* who approaches it with hell-fire in his heart. He must sit at our feet for years in rigid Susrūsha style; then and then alone can he hope to have a taste of the Vedāntic ambrosia. And *vice versa*, they might try to teach us Christianity for ever, but they can never expect us to swallow such unscientific doses as ‘creation out of nothing,’ ‘one chance given to man for lasting bliss or lasting perdition,’ in lieu of the theodical truth of re-incarnation; or swallow such immoral doctrines as ‘one man’s sin contaminating all the universe for generations together’; or ‘a single act of merit wiping off sins of generations’. Here is a confession in the Report of the Methodist Episcopal Society—1903 Madras:—“Work among the poor, down-trodden Pariah progresses, but the great middle class is practically untouched, while among the Brāhman, only here and there has a trophy been won!” A Brāhman can never become converted to the sectarian Christianity but all Christian sectaries can become Vedāntins without necessarily undergoing the process called conversion. And I take this opportunity of telling the missionary that unless and until he turn a real Sanyāsini (like St. Xavier, or Abbe Dubois, say) and further put into practice the precepts of his Bible *viz.*, “Behold I have given you every herb, bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat.”

[*Gen. I. 29*] and :—“ Now when you sin thus against the brethren and wound their weak conscience, you sin against Christ. Wherefore if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother, [*I Cor. VIII. 12-13*], and “ It is good not to eat flesh and not to drink wine, nor anything whereby thy brother is offended or scandalized or made weak” [*Rom. XIV. 21*], his Christianity will never score in India. Its days are counted.

As regards the ovation given by the Mysore public to Vedānta missionaries, no Christian missionary need take exception to it, for it is no business of his to begin with—nor need it excite his envy for such demonstrations, for the mere reason that envy on the part of a messenger of Christ, if he is really one, ought to arise, when a Christ like him is stoned and hooted, not when he is carried in procession and cheered !

We admire the missionary however for the sincerity of his intentions and doggedness of purpose ; but we do deprecate their cavilling and aggressive spirit. Once more we profess we are not actuated by ill-feelings, but stand on our defence.

APPENDIX I.

“ It is the Indian Christian Section, although called a Christian fraternity, which is the most disorganized of the Indian Communities, and whose members though only about 3 millions are not only divided after the many different Christian sub-sections existing, but are further sub-divided into different jurisdictions and parishes, and further still into the Native Indian of the different places, the Eurasians, domiciled Anglo-Indians, and the retiring Anglo-Indians, and who all stand distinct not only from their non-Christian members from the country, and from one another, but again from the Christians of the different nations of the rest of the world. They observe a random cosmopolitan principle of behaviour in marriage with no national bindings whatever as characterise the Hindu caste-sections, not even of the Christian people of the Western nations, who marry, at least, within their respective nationality ; and consequently find themselves as in India as a disorganized and a very backward mass of people known, beyond the possibility of the application with advantage of any disciplined system for their better and really progressive development, as much as even the Hindus and the other classes of India, who observe the caste-system.” [*The New Hindustān*, by an Indian. Hindu, October, 13-1906.]