

"Any system of religion that shocks the mind of a child,
cannot be a true system."

OM
A NEW DISCOVERY!



"CHRIST-A MYTH."

THE
"HISTORICITY OF CHRIST"
PROVING THAT THE CHRIST OF THE
NEW TESTAMENT A MYTH, AND
THE GOSPELS SPURIOUS.



BY
THAKUR KAHAN CHANDRA VARMA,
OF LAHORE

TWELFTH EDITION.

Vikramabda 1985.

Dayanandabda 104.

Price Rs. 1/8]

1928

[Rupee One,
annas eight.

All rights reserved.

ओ३म
गुरु विरजानन्द दण्डी
संदर्भ पुस्तकालय
दयानंद महिला महाविद्यालय
कुरुक्षेत्र
वर्गीकरण नम्बर 5290
पु. परिग्रहण क्रमांक

Bhawanilal Malhotra Bhartiya

S. Raina

PREFACE.

Hail, Mystical craft to the Vulgar unknown!

Sublime the profession

That gives you possession

Of other men's minds which you rule with your own.

II Can mortals refuse you the mission of love?

Their aid will be sent

To those heaven sent :

They'll sanction with dollars what comes from above.

III All hail the bright honors you get in the trade

Though some unbelievers

May call you deceivers,

The faithful afford you their bountiful aid.

IV Ye pious young heroes, abandon your toil

In workshops, and fields ;

For soul-saving yields

More fruit to the righteous than tilling the soil

V You'll proselyte all by your God-granted power

The Sunday—School drill

Your legions will fill,

And form a great army of saints for the war.

VI Divinities, colleges, now may be seen,

Where preachers are made,

Who know well their trade,

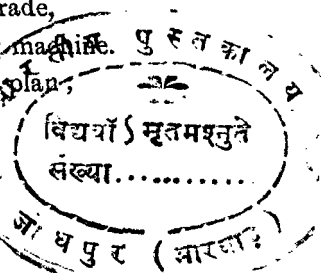
Produce most as fast as cut—nails by machine.

VII The Jesuits failed in their mystical plan,

Their places you'll fill,

Improve on their skill,

गुरु विरजानन्द दादी
मन्दर्ष पुस्तकालय



पुष्पग्रहण कर्मांक
दयानन्द महिला महाविद्यालय

5290

And treasures obtain from the far distant lands.

VIII Your doctrines will make the barbarians quake,
Each herald of Zion,
As bold as a lion,

Can tell them what blood has been shed for its sake.

IX You will show the poor heathen where wisdom belongs,
They'll soon understand
Your system so grand,

And gain inspiration from Solomon's songs.

X You'll visit all people, now grossly mistaken
The Hindus you'll teach
The right way to preach

Teach Turks to wear hats, and the Jews to eat bacon.

XI. The Indian and Tartar with you will agree,
You'll teach the grand Lama,
And subjects of Brahma,

That three are but one, and that one is just three.

XII. You'll make distant nations to virtue aspire,
As you fondly sing,
Of David, God's King,

And mention his deeds, and the fate of Uriah.

XIII. Teach the people the book of Ezekiel to read,
The language, so chaste,
Will soon be embraced,

And luster impart to your craft and to your creed.

XIV. You'll cause the Chinese to comply with your plan,
The Malays you'll change
From notions quite strange,

And give the true faith the Isles of Japan.

- XV. The king and the peoples in regions afar
 May drink of your wine,
 Have bread made divine,
 And learn many things they ne'er heard of before.
- XVI. You'll teach them of ancient performances, when
 A serpent could utter
 Soft words, and not stutter,
 And asses could speak in the language of men.
- XVII. You'll mention God's anger and Noah's great flood
 How Egypt was curs'd
 Lice made of its dust,
 And all its great waters were turned into blood.

God said, " I will create
 A world in the air ! "

Satan heard and answered.
 " I too will be there ! "

God said, " I will make of man
 A creature supreme ! "

Satan answered " I will destroy
 Thy splendid Dream ! "

God said, " I will ordain
 That thou shalt no longer be ! "

Satan answered, " Thou canst not, Lord,
 For I am a part of Thee ! "

(4)

OM.
CONTROVERSY

ON
(I) Christ and (II) the New Testament,

BETWEEN

THAKUR KAHAN CHANDRAJI VARMA OF LAHORE

AND

PROFESSOR J. N. FARQUHAR, M.A., OF THE L.M.S.
BHAWANIPUR—CALCUTTA.

INTRODUCTION.

The *Bengalee* Sunday, June 2, 1901, writes :

The recent conversions of some Hindu lads to Christianity have, it seems, aroused considerable feeling in the Hindu community of Calcutta, and we received, some time ago, letters complaining of methods of the Christian missionaries in trying to secure converts. We called attention to the matter in a previous issue of the paper, as also did our learned contemporary, the *Indian Nation*. Our advice to both the parties was, and is still, that all the controversies should be carried on in a becoming spirit; and that no practices of any kind should be resorted to by the Missionaries in securing converts, which are not perfectly fair and honest or which may be reasonably objected to by the Hindu community. Living as we do under the British Government, whose professed creed is absolute neutrality in religious matters, it behoves us all to see that angry passions are not roused, and that good

will and amity between the races may not suffer. The Hindu community has had a standing grievance that no consideration for the feelings or the religious prejudices of the Hindu community is shown by the Missionaries when they revile, in the most lighthearted fashion, the Hindu gods, the goddesses, and religious usages. We are not going into the question of Christianity *versus* Hinduism, but we have a right to give expression to that most universal sentiment of the Hindu Society that the Christian Missionaries pay but little heed to the feelings of the Hindus, when they write or speak on Hindu ideals, doctrines, and gods, held in the deepest reverence by the great majority of the Hindu public. And even at our very door, the Epiphany, a local Missionary weekly carries on in most offensive manner, its war against the Hindu religion. We are not surprised, therefore, that controversies should, now and then, crop up between Christian Missionaries and the children of the soil. In the present case, namely, in the controversy between Thakur Kahan Chandraji Varma of Lahore and Mr. Farquhar fortunately their discussion related to purely historical matter, and not to those of Biblical dogma. The discussion of the historical existence of the reputed Founder of Christianity or of the genuineness of the reputed writers of the Gospels and the Acts and the Epistles may be carried on in a perfectly fair and scientific way, so that the ordinary public may be able to appreciate the force of arguments on both sides, and follow the controversy with interest. As the controversy under notice has already excited a keen interest amongst the followers of the two creeds, Hinduism and Christia-

nity and more specially among the juvenile of the Hindu community, we desire to place it before the reader in detail. We shall first publish Thakur Kahan Chandra's paper on "Christ and the new Testament," and then Mr. Farquhar's reply, and lastly, Thakur Kahan Chandra's rejoinder to Mr. Farquhar.

PART I.

CHRIST

BY

Thakur Kahan Chandrajī Varma of Lahore.
WHO WAS CHRIST OF THE BIBLE.

(1) The first question that one is confronted with on a perusal of the New Testament is, "who was Christ." We shall try in this chapter to prove that a person like Christ has never lived. We have no other evidence to prove that he lived than the account given in the four Gospels. But the four canonical Gospels are remarkably silent about the youth of Jesus. They tell of his birth, or rather two of them do; they introduce him again at the age of twelve, and a third time at the opening of his ministry when he "began to be about thirty years of age." There are four anecdotes—facts written down by God through his inspired saints—relating to the life of Christ. Two of them are entirely silent about, and make no mention of, his miraculous birth, as if the occurrence was too insignificant or common for them to notice. And how marvellously do the other two, who speak it, agree ! From the fact as described by Matthew it appears that, when the man Joseph discovered that his betrothed was with child, he made up

his mind. "to put her away privily." But he was led to give up his intention in a miraculous way. Here Matthews's portrait is as vivid as ever. The angel of God comes to him in a dream while he is pondering over all this—and tells him "not to be afraid, for that which is conceived in her is of the Holy Ghost." Nowadays if a virgin is found with child, a similar dream of her lover fails to convince the world at large of her innocence. But in those days the matter was quite different. Such a dream of such a man, in such a mood! Oh! the evidence was of course overwhelming. Mary certainly did not speak of this conception to her intended husband or her husband did not believe her, till he had this dream. Another of the Gospel writers has thought fit to describe the miraculous conception of the Holy Virgin. St. Luke tells us how the Virgin was accosted by Gabriel, the archangel, who informed her how she was to "conceive of the Holy Ghost." Mary was puzzled and asked "How shall this be, seeing I know not a man?" But the Angel told her—"The Holy Ghost shall come upon thee and the power of the Highest shall over-shadow thee." All these things Matthew knew not or cared not to describe: neither did Luke know anything about the coming of an angel in a dream to Joseph. Mark and John, however, thought it better not to waste a drop of ink in describing how Jesus was born of the Virgin.

Personally, I have long thought that being born without father is no miracle. Had he been of divine origin, he or his progenitor might have demonstrated the fact by dispensing with the assistance of a mother. Such a miracle

would have been too obvious for disbelief, and the greatest sceptic would have been convinced. But, when there is a mother in the case, common sense will always conclude that there is a father somewhere. This mystery passes all understanding. How could a ghost, however holy, become the father of a bouncing boy? Catholic divines have discussed this point elaborately, but their speculations are too obscene for repetition. I will not imitate their filth or blasphemy, yet I may remark when they speak of the holy pigeon or dove, they suggest the Pagan pictures of Leda and Jove between a paternal dove and a paternal swan, the difference is only one of ornithology. Singularly enough, on the hypothesis that the Gospel-life of Christ is history and not mythology, the ages of 30 and 12 are the very ages of the salient points, in the Egyptian story of Horus, who with his virgin mother Isis, was worshipped for centuries and perhaps milienniums before the rise of the Star of Bethlehem; twelve being the oriental age of puberty, and thirty the ancient age of manhood.

The ridiculous tale of the birth of Jesus, as given in the Bible, would surely amuse the reader. I give it in a few words with my comments to show absurdity. 'On Christmas day in a stable at Bethlehem (no one knows when it was) a baby was seen in a manger (and probably not a very good one), and shepherds adoring it (though no body knows why); and wise men (if they were not fools) offering the dear little creature gold, frankincense and myrrh! What the gold was for we do not know, if not to help the poverty stricken parents of God. The frankincense and myrrh were certainly needed to counter-act the

stench of the stable where God was born. That these men provided themselves with all these things, when god's mother felt the want of some disinfectant strongly, bespeaks their wisdom and foresight. While out of doors a flock of birds called angels (if it was not a flock of owls), sang or screamed or crackled, "Glory to God in the highest, on earth peace, good will towards men" (if it was not something else they uttered).

Now a God in stable shows a god with low tastes. Indeed, the whole of this incarnation tale shows the lowest tastes possible. Some of the ancient Christians, were so disgusted with this, that they never would or could believe it. It was some low scullion that invented the story ; and of course, he has been damned for it now for many centuries. This argues lowness of taste. I assure you. And worse follows. Look at the ancestry Jesus selects in becoming flesh ! He had his choice, mind you, and could have selected the best family to be found ; but he fixed his choice upon the worst. Amongst his ancestors figure Abraham the incestuous friend of God ; Jacob the polygamist, trickster and rogue ; Juddah and Thamar (a nice couple) ; David and Bathsheba (an unspeakable pair) ; Solomon who had seven hundred wives and 300 concubines ! Lowly Jesus could not have known the family history, or he never would have selected a mother from it. Or shall we say no respectable family, no respectable person, would fall in with God's blessed ways and consent to incarnate him ? Would any respectable family or woman undertake the task again, I ask, that Mary so readily undertook ? And that brings me to

another question. Would any god of exalted tastes, refinement of feeling, or respect for common decency, have consented to be born of a woman not yet married, at least not married to that god's father? To imagine that the saviour of the world who has specially got himself fleshed and humanised to purify mankind, would have crept through such a sewer as the ancestry of Mary really was, and to be begotten of a bachelor father and born of a spinster mother is a trifle, too much for common sense to swallow—unless assisted by large doses of divine grace. But worse still. Mary was not merely not married to the real father of Jesus, but she was to all intents and purposes, the wife of another. So, here, we are landed in one of the most disgraceful messes imaginable! Look at the items once more. A god of the lowest possible tastes and instincts, pure spirit as he is, resolved to become flesh, he will become a man; he selects for ancestry the most disreputable of families; he selects a bachelor father; he selects for mother a woman betrothed to a man who does not become his father. There, reader, is the Gospel for you in a nut-shell; and it would be rather difficult to find anything more ridiculous and disreputable. This tale of the birth of Jesus is everything that is disgraceful, everything that is ridiculous, and it has not one good feature about it. And now we will notice the unutterable absurdity of the story. We are told that this baby had no father or rather, the ghost of one! We cannot enlarge upon that. We must leave the reader to exercise his own reason upon it, merely demanding, "The tale is a fairy tale." Look at that baby there in the manger,

a little red, pug-nosed, hairless, sleepy baby. He has not an idea in his head; he does not know where he is, he has not yet begun "to take notice," it will be months before he can say "mam mam" or "dad dad" or be able to put the feeding-bottle to his mouth. Look at the baby again! That baby is the infinite God condensed and with not an idea in his head. There he is in that stable, in that manger, in blissful unconsciousness of everything, helpless, incapable of taking the least care of himself, liable to be killed by Herod; and exposed to a thousand dangers. There is God! This baby-god tale it was that was to civilise, renovate, and purify the world. Only mad men could have started the scheme. And what a mad history—it has had,—oceans of blood spilt to propagate and defend it, and millions of lives in every generation since filled with unspeakable horrors by it and through it.

More than nineteen hundred years ago there were, it seems, at least three wise men "in the God in a manger. east." These wise men came to Jerusalem "saying where is he that is born the king of the Jews? For we have seen his star in the east and are come to worship him." From this we may guess that a new star came into being to intimate that Jesus Christ was born. The star of course was not one of the millions we see every day; but it was an extraordinary star. There must have been something peculiar in the shape, size or lustre of this wonderful star to indicate that the king of the Jews was born. Astrologers ascribe to the existing stars some influence over the destiny of a new

born infant. But as these men from some unknown locality in the east were adepts in finding stars out, they managed some how or other to beat the astrologers down. They saw "his star;" and as they were *wise*, they not only saw it but had the pluck and perseverance to follow it. To irreverent eyes it may look like chasing the moon but as the star was a wonderful one and a wandering one too, it began to move, and the men being *wise* could not help following it.

Orthodox followers of Christ believe, and perhaps they have reason enough for believing, that this star brought these men to Jerusalem, where no body knew anything of it or of the saviour's birth. But King Herod, when he "heard of these things" was troubled and ^{left} Jerusalem; with him. This King Herod could not lie content on hearing of it, he had to convene a special meeting of the scribes and chief priests and 'demand of them where Christ should be born.' The Priests informed Herod that Christ was to be born in Bethlehem. And as king Herod was a *wise* man himself he called in the *wise men* "privily," and enquired of them 'diligently' as to when and where the star did appear. Being satisfied perhaps with the whereabouts and with the result of his investigations he sent the men to Bethlehem with a request to 'bring him word again' as he also intended to worship this newly born 'King of the Jews.' While all these enquiries and consultations were going on, the star perhaps stood still instead of hovering over the horizon not knowing what to do. But as soon as these *wise* men were about to resume their journey "lo! the

star which they saw in the east went before them till it came and stood over where the young child was." This was perhaps the most wonderful feat of this wonderful star ! The star was so made that it could stand over a particular city and even a particular house ! Scoffers cannot appreciate fully the miraculous nature of a wonderful star. Miles of this earth's surface makes but little difference with reference to ordinary stars and distant objects, but the peculiarity of this wonderful star consisted in this that it stood exactly "over where the young child was." There were many children of the same age in many houses of the same city as we read later on in the Bible—but this star stood exactly over the particular spot where Christ was ! Such was the star.

And the men who followed it were fast night-walkers or else the star must have been visible even in day-light and consequently was an object worth running after. In any case it was a curiosity. Now these wise men found Christ out born in a manger and they worshipped him, and presented to him "gold and frankincense and myrrh."

This shows that if you offer anything *valuable* to God you must be deemed a pious man. The maker of this universe—accepted of gold through his parents some more than nineteen hundred years ago. And he continues to receive gold and silver, not excluding copper, through his servants, the priests, even now. They do not take the money for themselves—for in that case few men would have contributed anything—but they receive everything in the name of the lord ! After the offerings were over, God, it seems, appeared to those men in a dream and warned

them that they should not return to Herod but depart another way. We are not in a position to affirm with certainty whether they dreamt while sitting and talking with the parents of God in the stable or had a vision when they were asleep in a room which they must have secured for rest and refreshment. The latter, however, is not likely as all the rooms in that public house were previously occupied—so much so—that God's mother had to bring God forth in a manger and Joseph had to secure a stable for her as no gentleman would get out to oblige a lady even in that condition ! Such were the men of the chosen people of God.

The wise men departed and no body knows where they came from or whither they went. Who these wise men were, why God inspired them to seek him out and why they offered gold to God is a mystery never to be solved. However, that they followed the star and came there is an indisputable fact, and has remained ever undisputed except by infidels and scoffers who sometimes express their surprise at the wonderful phenomena described only in one *out of the four* authentic biographies of Jesus. Perhaps the other biographers did not hear of all those or at least they saw nothing in the wise-men and the wandering-star-affair worth describing. However, as no body knows or has dreamt anything more about this star we may drop it off for the present.

There has been some tall talk about prophecy—as it was predicted that Christ should be born in Bethlehem. But no where in the Old Testament is the prophecy to be found. In the fifth Chapter of Mica there is a verse which

says that although Bethlehem be little among the thousands of Judah yet out of it "shall he come forth that is to be ruler in Isreal." But no amount of straining can make this applicable to Jesus Christ for in the verses following the one referred to, it is plainly written that this predicted ruler "would waste the land of Assyria and the land of Nimrod" and shall deliver the Jews from the Assyrians. In spite of this a dose or two of blind faith will suffice to make us understand that all this Christ was alluded to. "He that believeth this must be saved—and he that believeth not shall be damned.

Some account of little-Jesus as given in the "Gospel of Infancy of Jesus Christ" will not be uninteresting to our reader, if narrated. This document must have been very pleasing to the women and the young folk of both sexes. It was in use in the second century, and was partially credited, at least, in succeeding ages by Eusebius, Athanasius, and Chrysostom. Portions of it have passed into Christian and Oriental tradition. There is even a distinct reminiscence of it in Milton's Ode to the Nativity. According to this Gospel, which is probably as accurate as those in the New Testament, the little Jesus soon displayed his supernatural powers. While he was in swaddling clothes, and sucking his mother's breast, he cured an old woman of unspecified malady ! Perhaps he cured her of old age by making her twenty years younger. After frightening a lot of robbers, little Jesus cured a tongue-tied young woman by kissing her, to the great delight of all the inhabitants of the town. He also assisted a lady in peculiar circumstances. Going to the river to bathe, the

devil flew at her in the form of a serpent, coiled himself about her body, and would not be dislodged. But little Jesus sent him packing, and, the next day, the relieved lady gave him a washing in perfumed water which she kept as a momento of the incident. A girl standing by, being washed in the water, was cured of leprosy ; and sometime afterwards, the leprous son of a great queen was healed by the same treatment. Unfortunately the water is lost, or it would have saved Father Damien a world of labour and self-sacrifice. The Next exploit of little Jesus seems suggested by the book of Tobit. He assisted a young bridegroom who had been prevented by a sorceress from consummating his marriage. There was also a young man who had been turned into a mule by a witchcraft ; little Jesus was placed on his back and the mule became a young man again. After this we may credit the story of the Golden Ass so charmingly told by Lucian. At Matarea little Jesus caused a well to spring forth, and a balsam was produced from his perspiration. At Memphis he saw Pharaoh and did many miracles which are not recorded severally. Returning to Bethleham, he cured two sick youths with the water in which he was washed. This seems to have been a common miracle. It is wonderful that Joseph did not set up a sanatorium and make a big fortune out of the babe's ablutions. As he had to keep the child, without begetting him, it was only fair that he should make what he could by the connection. Saint Bartholomew, when a child, was cured of a deadly sickness by being placed on the bed of little Jesus, what healed him was the smell of the saviour's garments, which was probably far from delicious. A leprous-

women and a leprous princess (we are not told of what family) were cured by the contents of his wash-tub.

A more startling miracle was performed in the case of a young girl whose blood was sucked every night by Satan in the form of a dragon. She also patronised the wash-tub, and took one of the little Jesus' napkins; with this she confronted the dragon and he fled away from her for ever. Judas Iscariot is next brought upon the scene. It appears that he lived in the same village as little Jesus, and was a very naughty boy. Satan got inside him and made him bite the people around him. In default of such victims, he bit his own flesh. On one occasion while out at play, he tried to bite Jesus but could not, he then pinched little Jesus in the ribs, and made him cry. At that moment Satan flew out of Judas and ran away like a mad dog.

When seven years of age; Jesus was playing with other boys. They made clay horses, donkeys, and birds, and Jesus made his figures walk, and fly, and eat and drink. For this he was avoided as a sorcerer, and he had afterwards to play by himself.

Little Jesus also took all the clothes out of a dyer's shop, put them in the fire, and brought them out again with the proper colors. He was also of great assistance to Joseph, who was a clumsy carpenter; when the things he made were too short, Jesus stretched them and when they were too long he shortened them. Once he spent two years in making a new throne for the king of Jerusalem—a gentleman who only existed in the story-teller's pious imagination. When he came to fix it, he found it was of the wrong size, so Joseph laid hold of one side and Jesus of

the other, and they pulled it out to the required dimensions. Little Jesus turned boys into kids and the kids into boys again. He made a serpent, that had bitten a boy called Simon, suck the poison out of the wound, so that the serpent died of its own venom. He cured James, who had been bitten by a viper by blowing on the wound. Being accused of throwing a boy from the top of a house in playing he made the dead boy cry out that another lad was the culprit. He also gathered up in his mantle a pitcher full of water that Mary had spilt on the ground. On a Sabbath day he played at making clay birds, and being rebuked for his desecration, he made the clay sparrows fly away chirping. The boy who rebuked him was sent to kingdom-come for his presumption. Little Jesus went to school to learn his letters but the precocious child taught his school master, who exclaimed, "I believe this boy was born before Noab." A more learned master offering to whip him, the poor pedagogue's hand withered and he soon died. Here endeth the Gospel of the infancy. It delighted, and possibly edified many of the early Christians, who accepted it as the word of God. Its stories of Jesus are essentially of the same character as those in the four Gospels.

All we know of Jesus, from the four Gospels, if we know anything, is his public career, which only lasted for three years; although, indeed Irenaeus, one of the principal Fathers of the second century and the first who mentions the four Gospels, distinctly says that he lived to the age of fifty. Then again, if we subtract all the miracles, which many Christians find it more and more difficult to believe, so little is left that Jesus becomes a shadowy figure. And

before the opening of his public life all is obscurity, except for the one occasion when he went up as a boy with Mary and Joseph to Jerusalem.

Now this is very tantalising, not to say provoking. Even if the evangelists thought the childhood of Jesus of no importance they might have told us what he was doing between twenty and thirty. That is generally the season when a man's wild oats are sown if he has any. Was Jesus fond of the ladies, or were they as fond of him as they have been "since?" Did he court or flirt, or even spoon? Did he win the heart of a Jewish maiden who died prematurely and saddened his life? Or did he keep fancy free and only snatch a harmless kiss now and then from a Semetic maiden with pouting lips and eyes of sleepy fire? Was he occupied all day in Joseph's workshop? Were the evenings spent at home? Did he always look sedate, or did he sometimes, on festive occasions, take an extra glass of the "wine that cheereth God and man?"

What was Jesus doing as a boy? Did he go to school? Was it the fortune of some Jewish schoolmaster to teach the God Almighty? Did he begin chiselling and planning at fourteen or fifteen, and was he dexterous or clumsy at the business? How did he get on with Joseph and Joseph with him? What was his reputation among other boys? Did they regard him as a milksop or a brick? Was he ever in a street fight? Did he ever come home to his mother with a sanguine nose and a suspicious blackness under the eyes? Was he prone to taking the part of smaller boys when beaten by their superiors in size and weight? Or did he walk through the life of a school boy with indifference

and only begin to show any positive quality when he started preaching ? Believing the Gospel account to be true, it is a mystery that no mention, nor even a reference has been made of him by the historians of his age. No historian has engaged his pen to write the butchery of the babies by Herod when Christ was an infant, nor has any recorded the general darkness which covered the earth at his crucifixion. When history records the lives of philosophers and statesmen living long before the Christian era, is it not a wonder that the life of one who is represented as the type of perfectness, the very God come in human form, should have been lost sight of ?

(2) By turning over the pages of history we come to know of the lives of an orator like Demosthenes, of a philosopher like Plato, and last but not yet the least of Socrates, the wisest man the world has ever seen, and many other too numerous to mention, all of whom lived prior to the birth of the so called Christ.

(3) Let us now examine what history has to say respecting Jesus. Philo, a Jewish historian, who flourished about the Christian era ; Seneca, who flourished about the time of Christ ; Plutarch and Juvenal, who wrote a hundred years after the period assigned him ; Livy, who wrote respecting the age in which he is said to have lived ; Ovid and Lucian, who lived in the first century make no allusion to his works, nor even mention his name.

(4) The incidents associated with the uprise of Christianity are of a complexion to have Uprise of Christianity, attracted universal attention. A virgin produces a child by contact with the Deity

without the agency of a human father. The birth is celebrated by an angelic choir announcing it to shepherds then met with. Magi prophetically instructed, and guided by a moving star, come from some distant quarter to greet the infant as the future king of the Jews. The ruler of the Jews institutes a cruel massacre to destroy all infants of neighbourhood thinking thus to get rid of his dreaded rival. The child escapes and proves to be a god incarnate. He displays his divine powers in numerous ways among which is the raising of the dead. He confers the same power on all who believe in him. As he closes his mortal career, darkness spreads over the earth, nature is convulsed, and the dead disturbed in their graves. He rises to life, shows himself on earth, and ascends bodily to heaven. He proves to be that Messiah in whom the hopes of Israel had long centered. These things could not have occurred without attracting the notice of the historians of the day especially those of the community directly acted upon. The labours of such historians, fortunately in more or less fulness, are before us and this prime test of the degree of credit to be attached to Christianity may be satisfactorily applied.

(a) The first to be adduced is Nicolaus of Damascus who lived in the time of Herod and survived to that of his son and successor Archelaus. We have not his work, but only what is reported of him by Josephus who drew materials, it may be judged, from him. Nicolaus was a learned and eloquent Jew employed by his people on two occasions, to defend them against the Greeks of Inoia. He was intimately associated with Herod having been "always

conversant with him and acquainted with whatsoever he did and with the circumstances of his affairs." Herod sent him to defend him before Cæsar when involved in troubles connected with Arabia. When Antipater was charged before Varus with a design to poison his father Herod, Nicolaus appeared on behalf of Herod, and exposed Antipater. On the death of Herod, when Antipater disputed the succession of Archelaus, he pleaded for the latter. And when the Jews complained of the oppressions of Herod and Archelaus and wished to have end put to the kingly rule, he defended the administration of these kings. (Josephus, Ant xii, iii, 9; xvi, ii, 3, xvi, ix, 4; xvii, v 4? xvii, xi, 6; xvii, vi, 3). By his position he must have been cognizent of whatever affected the interests of Herod; and the miraculous birth of the rival infant, and all connected with that event, including the massacre of the innocents, must have come before him. He wrote an extensive history, of which Josephus evidently availed himself; but not a particle of information on the subject of Jesus is traceable to him in the pages of Josephus.

(b) The next authority to be cited is Philo Judæus, a copious writer, whose works are happily extant. He lived in that important time covering the whole period ascribed to the founder of Christianity. He was of Alexandria, and was deputed by his fellow Jews in the year A. D. 42 to Rome to seek for them the protection of the Emperor Caligula. At this time he was advanced in years. He says, speaking of the expected issue of his mission. "But I myself, who was accounted to be possessed of a superior prudence, both

on account of my age, and my education and general information, was less sanguine in respect of the matters at which the others were, so greatly delighted." (Works of Philo, Bohn's Ed. iv. 140). When he wrote an account of his mission, he was an old man. "How long" he observes, "shall we, who are aged men still be children, being indeed, as to our bodies gray headed through the length of time we have lived, v (iv, 99). He survived Claudius (Bryant on Philo, (34) who demised in A. D. 54. Taking Philo, at this period, to have been about 70 years of age, we may assume that he was born about B. C. 16, and lived and wrote to about A. D. 60. Philo was much occupied in interpreting the Jewish Scriptures. His studies and tone of mind led him to dilate upon the attributes of the divine Logos, or personified Word of God, a position Jesus is said to have filled : and he entered into close descriptions of that devout sect around him, known as the Therapeuts, who approached so closely the type of Christianity, that Eusebius has ventured to allege them to have been Christians. Alexandria, according to tradition was one of the first places evangelized, the reputed agent being the apostle Mark. Rome was also, according to the epistle to the Romans, a place in which Christianity flourished at an early period, Peter being traditionally the alleged missionary. Eusebius desires it to be believed that Philo fell in with both Mark and Peter when thus occupied. He appears to have frequented Jerusalem at the appointed festivals, as every devout Jew was bound to do. "When I was on my journey towards the Temple of my native land," he writes, "for the purpose of offering up prayers and

पु पुनः प्रहण कमांक
 5290
 द्वया कदमिहिनं मे (iv:240)

And yet with all these opportunities at Alexandria, Rome and Jerusalem, a contemporary of the alleged Messiah and his apostles, occupied on subjects intimately associated with the mission imputed to them, and deeply interested in all that affected the religious welfare of his people—himself a voluminous writer, Philo shows entire ignorance of the Jewish Redeemer, the embodiment of his idealized Logos ; and equally so of the testimony of his acts, doctrines, and the body of followers said to be gathered to his name in Jerusalem, and spreading their creed around them. These things could not have been, and Philo have known nothing of them : it is impossible to account for his silence concerning them.

(c) The third whose evidence should have been rendered is Justus of Tiberias. He was contemporary of Josephus and his active opponent in fomenting that disaffection in Galilee which Josephus was deputed to suppress. Josephus was born about the year A. D. 37, or just four years after the alleged resurrection. He was consequently of the generation next succeeding that of the asserted Messiah. Justus stands in this time, and was a prominent person in Tiberias, a city on the borders of the lake of Gennesareth, where so much of the action of the Gospel is laid. Here, at all events if the incarnate deity had occupied the scene and immortalized it with his works, the fame of his deeds and doctrines must have been rife. Justus wrote an extensive history, which has not survived, but is adverted to by Josephus (Life See, 65, Ant, xviii, ii, 3 note) ; and Photius (a celebrated Byzantine author and critic of the

ninth century), who made himself acquainted therewith, gives us the information respecting the work which we now need. " I have read," he says, " the chronology of Justus of Tiberias, whose title is this ; *This Chronology of the Kings of Judah, which succeeded one another.* This (Justus) came out of the city of Tiberias in Galilee. He begins his history from Moses and ends it not till the death of Agrippa (A. D. 43), the seventh (ruler) of the Jews; who took the government under Claudius, had it augmented under Nero, and still more augmented by Vespasian. He died in the third year of Trajan where also history ends. He is very concise in his language and slightly passes over those affairs that were most necessary to be insisted on, and being under the Jewish prejudices, as indeed he was himself also a Jew by birth, he makes not the least mention of the appearance of Christ or what things happened to him, or of the wonderful works that he did," (Life of Josephus. See. 65 Note). The fact is valuable that in the very region of the alleged marvels, they are unnoticed by a writer living near upon the times and treating of them. The reason for his silence, Photius, as Christian, could not see, might be the non-occurrence of the facts. Justus, as an historian, was bound to have said something of such an eventful career as is attributed to Jesus, and his Jewish prejudices would have been sufficiently served by adverting to him as a false Messiah, whom his nation had rejected, and who had come to an inglorious end.

(5) In ancient Roman histories we read of certain registers being maintained by the provincial Governors to

record any important occurrences to aid the statesmen and historians to compose their works. Similar to these Registers, Pontius Pilate, who is said to have witnessed the crucifixion of Christ, kept a register (*Acta Pilati*) of his own to record Jewish affairs to report them to the Emperor at Rome. Now, it is a fact which defies the power of refutation, that no reference to Jesus has ever been discovered in these records, and that Josephus, Tacitus, Seneca, Plutarch, and other writers who must have had access to them, record no allusion to him, or any act of the Roman Government respecting him. This proves without the least shadow of doubt that Christ never lived and if he did exist, he was not the personage represented in the Gospel.

(6) Gibon's "Decline and Fall" Vol, II, pp. 191, 192 Ed 1821. "Under the reign of Tiberus Earth covered with darkness the whole earth, or at least a celebrated province of the Roman Empire, was involved in a preternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work has recorded all the great phenomena of nature—earthquakes, comets and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation

of the globe." It clearly shows that no such phenomenon has ever happened and what the Bible says is not supported by history.

(7) History is not only silent respecting events recorded in the Bible, but it contradicts them. A few instances will satisfy the reader of this fact. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, and this tax was first made when Cyrenius was the Governor of Syria (Luke 11. 1. 2)." Now no such Governor as Cyrenius ruled at this time. Saturnius and Volumnius were its presidents; and Cyrenius was not Governor until some time after. In Matthew Chap :III., it is said that Jesus was born in the life-time of Herod, the Great. But Herod had then been dead several years, (Josephus' book, 17 c. 13 and book 18, c, I. sec. 1).

(8) The early Monks, who were in possession of Greek and Latin authors, seeing that the existence of their saviour had not been authenticated by history, began to have recourse to downright forgery. Origen is charged with having corrupted the Greek version. Moore, in his remarks on Anacreon, says "The Greek ecclesiastics of the early ages, conscious of inferiority to their prototype (Anacreon's poems) and determined on removing the possibility of a comparison, under a semblance of moral zeal destroyed the most exquisite treasures of antiquity. Sappho and Alcaeus were among the victims of this violation, and the sweetest flowers of Grecian literature fell beneath the rude hand of ecclesiastical presumption. It is true, they pretended

that this sacrifice of genius was canonized by the interest of religion." Constantine ordered all writings adverse to the claims of Christianity to be committed to the flames. Theodosius commanded every house to be searched, and every treatise in it that militated against Christianity to be burnt. Prophyry's thirty books against Christianity, and the voluminous writings of Augustan age were either interpolated, or partly or wholly destroyed. They have not only interpolated the Greek and Latin authors, but even the Bible itself. Most of the ancient manuscripts are full of erasures and blots, and there is a world of difference between the Jewish and Samaritan manuscripts. We cannot, therefore, but acknowledge that either the Jews or Samaritans are guilty of conscious fraud.

(9) The Rev. Robert Taylor remarks, in his "Diegesis," when Constantine became a Christian writer and preacher, and the world then, as before, abounded with heretics who denied the existance of Christ, as he had all the records of the empire in his possession, he ought to have brought them forward. The account of those put to death in Pontius Pilate's time would have been convincing. But he had a stronger argument ; for he ordered their heads to be cut off, and their books burnt.

(10) It is strange, that even as early as 90 A. D. when John is supposed to have written his Epistles, we find people who denied the advant and the crucifixion of Christ in flesh. Church history also tells us, that shortly after the crucifixion there were learned Christian sects who denied that Christ was ever born or that he ever existed save in appearance. If the light

of history could shine on the first two centuries as on the later ones, we would have seen that not only Pagans, but even Christians, denied the existence of Christ, maintaining him to be imaginary like Apollo, or Prometheus. In the Epistles of St. Paul, we find that there were people who denied the corporeal existence of Christ, his resurrection after death (Ch. XV. Verses 12, 13, 14, 15, 16).

(11) Mr. Becher in his life of Christ, Vol. II, believes that Christ was no more born of virgin than we do ; nor do many of the most enlightened clergymen believe it. Mark and John are silent about the nativity ; and the earliest and the most intelligent Christian sect, the Gnostics, maintained that Christ was never born. Is any argument needed to discredit so manifested a myth ? If so, consider the remarkable fact that the date of the nativity cannot be fixed--says Chamber's Encyclopædia--"The date of the birth of Jesus is now generally fixed a few years—at least four years—before the commencement of Christian era. The precise date of the birth of Jesus, however, cannot be determined, nor can the year of his death be much more confidently stated."

Appleton's New Cyclopædia and Mc. Clintoc and Strong's Cyclopædia of Biblical Literature now concede that the birth of Christ must have been at least as early as 6 B.C. Is it not a most remarkable, nay, humiliating fact, if indeed so great and good a man as Christ is claimed to be, did exist, and his birth and death were such public and conspicuous events as they are described to be, that there should be no record of the date of either event, and nothing to fix it within at least four years ?

(12) It was Dionysius, a Roman abbot, by nation a

Scythian who undertook from religious motives to establish a Christian era. This was in the early part of the 6th century. Why, did no one, before this time, establish it? The answer is plain. Because, there were people who did not believe that Christ had ever been born or crucified.

(13) Professor Bruce in his book "The Kingdom of God," says that events mentioned in the Gospels relating to Christ produce an impression; that Luke invented settings or narratives for certain of the sayings of Jesus; and that as a general conclusion it is doubted whether a real knowledge of the historical Christ is possible, in connection with which the following passage from Strauss is cited with approval. "We know very little about Jesus. The evangelists have daubed his life-image so thickly with supernatural colors, that the natural colors can no longer be restored. The Jesus of history is simply a problem, and a problem cannot be the object of faith."

(14) Dr. J. Kaines in his "Man the Creator," says that "The Jesus of the theological dogma is distinctly a creation of Paul enriched by the builders of Catholicism with gifts and graces at the existenee of which the apostle only hinted; and this creation has outlived, and probably will still outlive the faint, shadowy and uncertain Jesus of history—a Jesus scientific criticism tends to resolve into a myth, so little flesh and blood has it, so little of the tangible and the real."

(15) The story of Jesus Christ appearing after he is said to have died, is the story of an apparition, such as timid imagination can always create in vision, and credulity believe. Stories of this kind had been told of the assassination

of Julius Caesar, not many years before and they generally have their origin in violent deaths, or in execution of innocent persons. In cases of this kind compassion lends its aid and benevolently stretches the story. It goes on a little and a little further, till it becomes a most *certain truth*. Once start a ghost, and credulity fills up the history of its life and assigns the cause of its appearance ; and tells it in one way, another another way, till there are as many stories of ghost, and about the proprietor of the ghost, as there are about Jesus Christ in the Gospels.

(16) Mr. Arthur B. Moss in his book.—“ The old and the new faith ” says, “ Criticisms of the New Testament, however, continued to be published in current literature in which doctrine after doctrine was mercilessly assailed. It was pointed out in some of the criticisms, if a man did not fall in the garden of Eden, and was not in point of truth rendered utterly depraved, he did not need a Saviour to die in his stead. Some further contended that the name Jesus was common among the Jews ; that it was really Joshua and that there might have been hundreds of persons bearing that name ; but certainly no person so-called, who was born of a virgin, or crucified and afterwards rose from the dead, or who performed the miracles recorded of him, ever lived in Bethlehem.

(17) Gerald Massey tells us in his “ Ancient Egypt.” : The story of the Annunciation, the miraculous conception (or incarnation), the birth and the adoration of the Messianic infant had already been engraved in stone and represented in four consecutive scenes upon the innermost walls of the holy of holies (the Meshken) in the

temple of Luxor (which was built by Amen-hotep III) about 1700 B. C. or some seventeen centuries before the events depicted are commonly supposed to have taken place."

(18) "It seems less credible," wrote Shelly, that the God whose immensity is uncircumscribed by space should have committed adultery with a carpenter's wife than that some bold knaves or insane dupes had deceived the credulous multitude."

(19) Mr. Walter Jekyell, M. A., says in his informing work, *The Bible Untrustworthy*: "But the doctrine of Incarnation throws every thing into confusion. No part of it is thinkable. While the Second person of the trinity is in heaven with the First Person, the Third Person is alleged to have had intercourse with the Virgin Mary, and the resultant birth is the Second Person."

(20) Professor J. F. Bethune Baker, D. D., says quite plainly in his "Faith of the Apostle's creed," that there is "a resolute determination in the Church itself—far more widespread than is generally known—that such beliefs as the birth of our Lord from a Virgin and his resurrection in the body which was laid in the tomb, shall not be treated as of the essence of the Faith of a Christian."

(21) The only authorities that the Christians bring forward in support of their statements are the "Document of the trial of Jesus," Josephus, Tacitus, Suetonius and Pliny the younger. We shall now see how far this document and the passages referred to by these writers stand the test of sound arguments.

(a) The document in translation runs as follows :
—"Judgment spoken by Pontius Pilate, the Governor of

Lower Galilee, that Jesus of Nazareth shall suffer death on the cross. In the 17th year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the holy city of Jerusalem, Annas and Cephias being high priests, Pontius Pilate condemned Jesus of Nazareth to die on the cross between two thieves, since abundant and notorious popular testimonies prove, (1) that Jesus is a maker of sedition, (2) that he has excited the people to riot, (3) that he has called himself the son of God, (4) that he has falsely called himself the king of the Jews, (5) that he pressed into the temple escorted by a multitude who carried palms in their hands. By command, the head captain Q. Cornelius brought him to the seat of judgment. The witnesses who subscribed the execution of Jesus are : (1) Daniel Robani, (4) Capet. Jesus is to be removed from Jerusalem by Turneator.

This " judgment " is engraved on a brass plate in the Hebrew characters ; and there is written round about, A" similar plate has been sent to each one of the tribes.

The plate, it is said, was discovered in the year 1280 in Aquila, in the Kingdom of Naples, during a search for Roman antiquities, and remained, until it was discovered by the Art Collectors with the French army in Italy. Up to that time it was kept in an ebony shrine in the sacristy of a Carthusian monastery. And so on.

The plate indeed exists ; it is an English Collection, and is the solitary " fact " in the whole business. The inscription is a gross fraud, concerning which the only wonderful thing is how it can have deceived so many.

Thus the case stands :—

(a) The fortified town of Aquila was built by the Emperor Frederick the Second, on the ruins of the ancient Amiternum, the birth place of the Roman historian Sallust. Frederick II died in the year 1250. Thirty years after his death, according to one account, the plate was found by the excavators, who ranked it among the Roman antiquities. The other accounts, however, give very different dates of discovery, 1810, 1820, even 1,200 fifteen years before the accession of Frederick.

(b) The following essential errors occur in the inscription. The 25 March in the 17th year of Tiberius is a Sunday in the year 31 A.C. Another statement gives the day on the plate as the 24th (a Saturday) and yet another makes it the 27th (a Tuesday). The dating "25th March." is in any case an absolutely non-Roman usage. They reckoned from the Ides (the middle) of the month.

(c) The alleged year of the crucifixion (31 A. C.) does not agree with the earlier Christian statements. Clement of Alexandria placed the martyrdom of Nazarine in the year 59; so also Tertullian. The commonly accepted date is 33.

(d) Annas and Caiaphas are made here high priests at the time, as is done in Luke. Every theologian, however, knows that Annas was high priest in the year 7-14 A. C. He was followed by his son Eleazar (14—16), who was followed by Joseph Caiaphas (18—36).

(e) The "document" makes the procurator Pilate the Governor of "Lower Galilee," while Herod Antipas was still Tetrarch of Galilee. Pilate was (26-36—A. C.)

Governor of Judea and Samaria.

(f) An official Roman document could not possibly speak of a "holy city of Jerusalem" and as little could it give Jesus his subsequent Greek appellation "Christos."

(g) The two thieves cut a remarkable figure in the "Judgment," as if two thieves were always available for such a purpose. To call oneself the son of God could be no special offence in Roman eyes; and according to the Gospels the blasphemy against the temple was no part of the indictment.

(h) And what shall we say to the "Witness." In the New Testament there are indeed double names. But "Daniel Robani" a "Pharisee" is just as if we were to-day to say "N. N. a Social Democrat or N. N. a Protestant."

(i) The language of the Inscription, were it genuine, must have been Aramaic, and not Hebrew. And how could such a plate be sent to each of the tribes at a time when the old tribe division had long disappeared, and there were only "Jews"?

(j) Josephus was born about the year A.D. 37 :
and wrote his account of the Wars of the
Josephus. Jews in A.D. 75, and his Antiquities in
A.D. 93 (Whiston's Note on Preface to the Wars). He covers thus the times next succeeding those ascribed to Jesus, or the Apostolic era when the Holy Ghost is said to have descended in power, and the Gospel to have been spread abroad with marvellous effect, signs and wonders accompanying the preachers of that day in verification of their divine mission (Mark xvi, 17, 18; Acts, v. 12). Josephus was of the priestly tribe, and claimed to be of

royal descent. He was in high repute among his fellow-countrymen for character and learning. He was deputed by the Jews of Jerusalem to quell disturbances arising in Galilee and was much occupied with the affairs of the city of Tiberias on the banks of the lake of Gennesareth. He was cognizant also of the affairs of Antioch and Damascus, of which he wrote. At the age of twentysix or in A.D. 63, he visited Rome, and after the fall of Jerusalem, Titus established him in Rome, where he was treated with consideration by the successive emperors, Vespasian, Titus, and Domitian (Life, sec. 8, 76 : Wars ii, xx. 2 ; vii, viii 3). He thus moved over the very scenes of the Gospel action, and the places where Christianity is said to have been first established.

The passage in the Antiquities of Josephus runs as follows :—"Now there was about this time Jesus, a wise man if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was "the" Christ and, when Pilate at the suggestion of the principal men amongst us had condemned him to the cross those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him ; and the tribe of Christians, so named from him are not extinct at this day." (Ant, xviii, iii,3). The language is plainly that of a Christian, and not such as would be held by a Jew. Nor can it have proceeded from one so near the alleged event of Christianity as Josep

phus, who sixty years after the atonement said to have been made by the Messiah, would not have had to point to the fact that he still had a following "at this day" as a noteworthy circumstance. Fortunately this passage not only reveals itself as one which could not have come from the pen of a devout and consistent Jew such as Josephus, but it has been introduced so clumsily as at once to make it apparent that it is an interpolation. In the previous section (the second) Josephus describes a commotion in Jerusalem in the time of Herod, concluding with these words: "And since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded; and thus an end was put to this sedition." The fourth section then begins in evident continuation of the subject. "About the same time also another sad calamity put the Jews into disorder. The passage respecting Jesus fills section third, which has thus been thrust into the interruption of the real thread of the author's discourse. That it formed no part of the original work of Josephus is made apparent by the testimony of Origen. He tells us what was attributed to Josephus up to his day. Josephus had spoken of John the Baptist and of James the brother of Jesus but not otherwise of Jesus himself. "Now this writer" he states, "although not believing in Jesus Christ, in seeking after the cause of the fall of Jerusalem and the destruction of the temple, whereas he ought to have said that the conspiracy against Jesus was the cause of these calamities befalling the people, since they put to death Christ, who was a prophet, says nevertheless—being

although against his will, not far from the truth—that these disasters happened to the Jews as punishment for the death of James the Just, who was a brother of Jesus (called Christ).” “If then,” he adds, “he says that it was on account of James the Just, the desolation of Jerusalem was made to overtake the Jews, how should it not be more in accordance with reasons to say that it happened on account of the death of Jesus Christ of whose divinity so many churches are witnesses.” (Against Celsus i, xlvii). Had there been in the writings of Josephus that passage which we now have respecting Jesus, Origen could not have failed to have made use of it in his argument with Celsus, when occupied in bringing before him the testimony of Josephus. On the contrary, he has to admit the absence of any sufficient notice of Jesus by Josephus, and to endeavour to account for his silence. The interpolation, consequently, must have been made after the time of Origen, who is said to have written about the middle of the third century. That the passage is a fabricated one is also evidenced by the circumstance, that at one time it stood in the account of the Wars verbatim as we find it in the Antiquities (Wars II, ix. i. note.)

We are not alone in the opinion we hold. In regard to the disputed passage in Josephus, Dr. Lardner maintains that it is an interpolation and “ought, therefore to be for ever discarded from any place among the evidences of Christianity.” (Life of Dr. Lardner, by Dr. Kipps, p. 23). Dr. Lardner’s arguments against the passage in his own words, are these: “I do not perceive that we at all want the suspected testimony to Jesus, which was-

never quoted by any of our Christian ancestors before Eusebius." (Vide his answer to Dr. Chandler).

2. "Nor do I recollect that Jesephus has anywhere mentioned the name or word of Christ in any of his works, except the testimony above mentioned and the passage concerning James, the Lord's brother (*ibid.*)
3. "It interrupts the narrative."
4. "The language is quite Christian."
5. "It is not quoted by Chrysostom who died 407 A.D."

(c) The testimony imputed to Tacitus is associated with Nero and the burning of Rome (A. D. 64). A report was Tacitus. spread about that Nero had ordered the conflagration, on which Tacitus is made to say that to suppress the rumour Nero "falsely charged with guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities." "The founder of that name" he adds, "one Christus was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged."

The question first to be considered, is the presence of Christians at Rome in the year 64. According to the Acts of the Apostles, and the marginal chronology in the authorised version, Paul was on the spot the previous year, and so little were the Christians known of anywhere in that regoin that the Chief Jews of the place, on his arrival, beg

him to tell them what they were to think of the movement. They knew nothing of the accusations Paul is said to have lain under as a leader of the party, and say, ' We desire to hear of thee what thou thinkest : for as concerning this sect, we know that everywhere it is spoken against' (XXVIII 28). Thereupon he preaches to them as to people who heard of Christianity from his lips then for the first time. This account in the Acts absolutely negatives the statement attributed to Paul in the Epistle to the Romans, that there was already at Rome a church whose "faith" was spoken of throughout the whole world (1. 8). Then we have Josephus at Rome from the year 73 till the close of the century, knowing nothing of the existence of Christianity. The passage appearing in Tacitus is not noticed by such writers as Tertullian, Clement of Alexandria, and above all Eusebius.

The testimony for the passage under consideration is thus on all sides the reverse of satisfactory. The Act imputed to Nero is such an instance of wanton atrocity resorted to in connection with an event of historic notoriety, that no writers occupied with the trials of the early Christians could have failed to have noticed it, had there been such an occurrence ; there is even room to conclude that there were no Christians at Rome at the time in question to have been so dealt with. The personage referred to in this passage is Christus, who in the reign of Tiberius, was punished by death as a criminal. It contradicts the Bible account.

(d) Suetonius born about A. D. 65, died in second

Suetonious. century), writes, "The Christians, a race of men of a new and mischievous (or magical) superstitions were punished." In another passage we read of *Claudius* who reigned A. D. 41-54. "He drove the Jews, who, at the suggestion of Christus, were constantly rioting, out of Rome." From this we might infer that there was at that time a Jewish leader named Christus, living in Rome and inciting the Jews to rebellion. His followers took his name in all directions. (Jesus of Nazara page 33). This Christus was living at the time of Claudius, who began to reign after the death of the so-called Christ. The early Christian writers, embracing Tertullian and Eusebius, knew nothing of this passage, and Melito, an apologist said to be of the latter part of the second century, clears the Roman emperors to his day of any formal acts for the repression of Christianity by violent measures. He says professedly addressing Markus Antoninus, "For now the race of the pious is persecuted, an event that never took place before." (Donaldson, History of Christian Lit, iii 232). The Christian Missionaries are, however, not ashamed to bring forward Suetonius as an authority in regard to the historicity of Christ.

(e) Pliny the younger (born A. D. 61, died A. D. 115) writes to the Emperor Trajan A. D. 107) to ask him how he shall treat the Christians, and, as Christian Missionaries generally misrepresent this letter, it will be well to reproduce the whole of it. It contains no word of Christians *dying boldly*, as Missionaries pretend, nor, indeed ; of the punishment

of death being inflicted at all. The word translated punishment, is *supplicium*. The translation of the letter runs as follows :—C. Pliny to the Emperor Trajan, Health. It is customary with me to refer to you, my Lord, matters about which I entertained a doubt. For who is better able either to rule my hesitation or to instruct my ignorance? I have never been present at the inquiries about the Christians, and therefore, cannot say for what crime, or to what extent, they are usually punished, or what is the nature of inquiry about them. Nor have I been free from great doubts whether there should not be a distinction between ages, or how far those of a tender frame should be treated differently from the robust; whether those who repent should not be pardoned so that one who has been a Christian should not derive advantage from having ceased to be one; whether the name itself of being a Christian should be punished, or only crimes attendant upon the name? In the meantime I have laid down this rule in dealing with those who were brought before me for being Christians. I asked whether they were Christians; if they confessed, I asked them a second and a third time, threatening them with punishment; if they persevered I ordered them to be lead off. For I have no doubt in my mind that, whatever it might be which they acknowledge, obduracy and inflexible obstinacy, at all events should be punished. There were others guilty of like folly whom I set aside to be sent to Rome, because they were Roman citizens. In the next place, when this clime began, as usual, gradually to spread it showed itself in a variety of

ways. An indictment was set forth without any authority, containing the names of many who denied that they were Christians or ever had been and, when I set the example they called on the gods, and made offerings of frankincense and wine to your image, which I, for this purpose, had ordered to be brought out, together with the images of the gods. Moreover, they cursed Christ, none of which acts can be extorted from them who are really Christians. I consequently gave orders that they should be discharged. Again others, who have been informed against, said that they were Christians, and afterwards denied it; that they had been so once but had ceased to be so, some three years ago, some longer than that some, even 20 years before; all of these worshipped your image, and the statues of the gods; they also cursed Christ. But they asserted that this was the sum total of their crime or error, whichever it may be called, that they were used to come together on a stated day before it was light, and to sing in turn, among themselves, a hymn to Christ, as to a God and to bind themselves by an oath-not to do anything wicked, but that they would not commit theft, robbery, or adultery, nor break their word, nor deny that anything had been entrusted to them when called upon to restore it. After this they said that it was their custom to separate, and again to meet together to take their meals, which were common and of a harmless nature; but that they had ceased even to do this since the proclamation which I issued according to your commands, forbidding such meetings to be held. I, therefore, deemed it the more necessary to enquire of that two servant maids, who were said to be attendants, what

was the real truth, and to apply the torture. But I found that it was nothing, but a bad and excessive superstition, and I consequently adjourned the enquiry, and consulted you upon the subject. For, it seemed to me be a matter on which it was desirable to take advice, in consequence of the number of those who are in danger. For there are many of every age, of every rank, and even of both sexes, who are invited to incur and will still be invited. For the infection of the superstition has spread thought not only cities, but also villages and the country, though it seems possible to check and remedy it. At all events it is evident that the temples, which had been almost deserted, had begun to be frequented, and victims are sold everywhere, though formerly it was difficult to find a buyer. It is therefore, easy to believe that a number of persons may be corrected if the door of repentance be left open." (Ep. 97).

We do not understand what on earth this letter has to do with the historicity of Christ. Pliny talks of a certain sect called Christians. But these Christians were the followers of a religion founded by the Essenes of Egypt. We draw attention to the fact that the name "Christian" was used before the reputed time of Christ to describe some extensively spread sects, and that the worshippers of the Egyptian *Serapis* were known by that title. It may be added that the authenticity of this letter is by no means beyond dispute, and that, the Rev. Robert Taylor urges some very strong arguments against it. Among others, he suggests: "The undeniable fact that the first Christians were the greatest liars and foregers that had ever been in the whole world, and that they actually stopped at nothing.

—The flagrant atropism of the Christians being found in the remote province of Bithynia, before they had acquired any notoriety in Rome. The inconstancy of the supposition that so just and moral a people as the primitive Christians are assumed to have been, should have been to provoke the Roman Government to depart from its universal maxims of toleration, liberality and indifference —The use of the torture to extort confession.—The choice of women to be the subjects of this torture, when the ill usage of women was, in like manner abhorrent to the Roman character.” (Diegesis pp. 383, 384.)

This letter has been carefully examined by an able writer in Mr. Scott’s series. The learned author “Our First Century” rejects the evidence as spurious.

The letter written by the Emperor Adrian to his brother-in-law Servianus A. D. 134, shows without the least shadow of doubt that the worshippers of Serapis were called Christians in those days. He writes :—“ The worshippers of Serapis are Christians, and they are consecrated to the God Serapis, who, I find, call themselves the bishops of Christ.” Diegesis p. 386).

(18) Now, to conclude, we have seen that there is no historical evidence to prove the existence of Christ, nor even an autobiography by him who is represented to be the Saviour of the Christians.

DEAR READER.—If Christ was never born as history proves ; you have every right to question me as to the origin of Christianity, and I am in duty bound to satisfy you on this matter of vital importance. I am extremely sorry to say

How Christ came to
be invented,

that most of my countrymen pay little heed to study the history of their own country. History in the true sense of the word is little taught in our schools and colleges. If it is taught at all, it is the British period and the battles and wars fought by the foreigners, in conquering India. These facts are to a greater extent either exaggerated or given a different colour.

I feel no hesitation to state that Christos of the Gospels is an imitation of Krishna. It is my honest opinion, nay, my belief too, that the story of the life of Krishna went to Alexandria with the Buddhist Missionaries.

Mr. R. C. Dutt, C. I. E. delivered a speech on
Hindus and Buddhists
in Palestine and
Egypt, "Decline of Buddhism in India" at a
public meeting held at Bangalore in
October 1907 and said; "It is curious
that it was about the very same time or shortly afterwards
that the religion founded by Gautama Sakhyamuni spread
over all India, was embraced by Asoka the Great, was
preached as far as Ceylon, and reached far away in the
West, Palestine, Egypt, Persia, Greece, and other
countries." He said, "You know that some impartial
Romanist Historians of that time, especially Pliny, who
was neither a Christian nor a Buddhist, in his famous
"Natural History" tells us that a band of Buddhists had
settled themselves in Palestine in the first and second
centuries before Christ, who lived there without marrying,
taking new converts into their own sects and preaching the
doctrines of Buddha; and he tells us too, that this sect
was advancing and increasing in number, and that the
new precepts which this new sect was preaching, were

those of unselfishness. Those who know anything about the history of Palestine, know that at this very time Jesus Christ is said to have been born and if you compare the tenets of the Christian religion with those of the Buddhist religion ; if you compare the language and the terms of the Christian precepts with those of the Buddhists, the conclusion becomes irresistible to all whose minds are not prejudiced, that so far as the moral peace is concerned Christianity and the world at large has borrowed a great deal from India.—see Pages 178 and 179 of the Indian Review for October 1907.

History tells us that, in the time of the Emperor Asoka, the preachers of Buddhism were sent to different parts of the world, and some of them went to the city referred to above. Philo the greatest Jewish historian testifies to the above statement when he says in one of his works that “There were men of all religions in this monastery ; Brahmans from the East who believed in Krishna.” Here I may be allowed to bring to light that there are Brahmans in the Deccan who are called Chitpavans. The meaning of the word “Chitpawan” is “purified by fire.” You know that when a Hindu is to be purified, he has to go under some religious ceremonies.

It seems that the ancestors of these Brahmans went to Egypt and taught the teachings of Sri Krishna there, as you find most of the best teachings of the Gospels are either a copy of Budha's dissertation or of the Gita. When the ancient Brahmans returned from Egypt to India they were compelled to perform prayashchittam before fire, consequently they were called Chitpawans.

There is also a story current about these Brahmans in the Deccan that Parasurama found five dead bodies floating in the sea and after purification called them Chitpawans. What I draw from this story and the historical facts, is that five Brahmans returned from Egypt and were not allowed to enter the fold of Brahmanism. They were allegorically dead to the caste. They were purified and taken as Brahmans.

Philo further says that he had already read the life of Christos before he was twenty years old. You know that Christos is a Palli appellation of Krishna. You have had in your own country Chrsito Das Pal. Cristo has thus come to us from Krishna, through Pali Cristos. It is an admitted fact that, when a man goes from one country to another, he takes with him the history and stories of his native land to the places where he goes. These Brahmans who went to Egypt carried with them the history of Krishna. Krishna lived nearly 5,000 years ago we are told so by history. All of you know that when Krishna was born, Kamsa butchered the babes of Mathura, the birth place of Krishna. It is said so concerning the so-called Christ. Krishna was born in the Jadu family, and the gospels tell us that the so-called Christ was born in the Juda family. Krishna's father took him from Mathura to Gokul, crossing the river Jamuna. It is written in the gospel of Matthew that Christ's reputed father Joseph took him from Bethlehem to Egypt. But this statement of Matthew has been contradicted by Luke who says Joseph came to Bethlehem to be taxed. Christ

was born there. He was taken to Jerusalem where he was worshipped by Simon and Anna, whence they took him to their own city Nazareth, and brought him into Jerusalem every year, till he was 12 years old. Krishna was shot with an arrow, and arrow is similar to cross. So it was said that Christ was crucified on the cross. From the above similarity you can see that the stories of the life and death of Krishna were taken to Alexandria by the Brahman preachers. It is not the opinion I hold but the greatest Jewish historian Philo has confirmed it.

As regards the spreading of Christianity I can say without any fear of contradiction that it has
How Christianity spread. been spread by persecutions, temptations and other foul means. The following facts will convince you of the truth of the above statement. "Christians, imbibing the same principles, have adopted the same conduct. When they were powerless, they were comparatively harmless; but the moment they acquired power they were vindictive and revengeful. Unbelievers were tortured upon racks, chained in dungeons and burnt to death. Nations were warred against; cities were entered; their inhabitants, whether men, women or children were put to death; and their houses plundered and burnt. Every crime was committed; murder, assassination and stealing were committed by the Church. The history of Christianity has been a history of blood and inhumanity. The same bitter and unrelenting hatred which desolated other countries is now at work. Pagan countries are denounced as barbarous. The infidel who honestly avows his sincere conviction is proscribed; and

every means, however infamous, adopted to blast his character and happiness. (pp. 105-106 of *An Eye Opener*). Towards the tenth century we find Pope, John XII, assassinated in the arm of his mistress Crecentius, the illegitimate son of John X causing Benedict VI to be murdered. His faction elected Boniface VII, and a third elected John XV, who was put to death by Boniface. We find shortly after 1044, Benedict IX, a boy, twelve years old, elected and find Rhoem and Sylvester III, all reigning at the same time, supported by their different factions. You will see that power and wealth inspired all actions of the Church. About the VI century Boniface, Bishop of Rome, took the title of Pope or universal Bishop; Rhaskas, the murderer, took his uncle Morris (the emperor) prisoner, murdered him, his three sons; his wife, and two daughters, and set himself on the throne. The Bishop sanctioned his usurpation and murders, and he made the Bishop, Pope. Then the Pope wanted property, and a chance presented itself. Pepin, Constable of France, wanted to make himself King, and turn off his lawful sovereign. The Pope made a bargain with him, and soon established him as King of France, Pepin, to reward the Pope marched a French army into Italy, took Ravenna from the king of the Lambards, and gave it to the Pope. My blood chills within me when I look at the dungeons crowded, and the persons inveigled into religious houses, and never seen again.

The authority of the Church was pressed not merely with argument, but by the sword and by torture. The conversion of nations by conquest took the place of individual

conversion from conviction. The adoption of Christianity by Constantine in the third century, introduced into the Roman Empire an established priesthood, which it had never known before. Gradually, by successful warfare, Constantine attained the undivided mastery of the Roman world, and firmly established the Christian Religion. It became a matter of policy to profess Christianity : and all classes, princes and beggars, flocked into the Church.

Bishop Hopkins says, for a period of 700 years together, up to the close of XVI Century, the Pope and priesthood were the object of continual complaint on the part of the laity ; that, by their own acknowledgment, Holiness was the exception, and iniquity the rule, since a great body of the clergy were steeped in licentiousness, avarice, simony, cruelty, violence, falsehood and blood, that the reliance of the Church was on the terrors of that inquisition, in the rack, the dungeon and the stake, the war, treachery, and assassination were patronised in the service of religion ; that Bishops, Cardinals, and Popes were ready to lend their troops to battle, and that were constant revolts and rebellions against the tyranny of the priestly power.

But space will not permit the presentation of the awful picture, which the acts of the Christian priesthood have painted upon the background of the centuries. They have consecrated every vice in the interests of so-called Religion. They graduated sins by pecuniary amercement ; they commissioned assassins, having pardoned them before the commission of murder ; they absolved the oaths of a whole Empire to its lawful sovereign and

the laws, and left the dead of a whole kingdom unburied for six months by interdict. They excited the most protracted, cruel, bloody, exterminating wars. The crusades sacrificed five millions, and lasted 300 years. The Palatinate was deluged in blood ; and a 49 years war almost annihilated the cities, villages and peoples of Europe, Scotland, England and Ireland for a thousand years, which never increased in population in consequence of wars mostly religious.

In the days of her power Christianity murdered the intellects of the men and women, who had the misfortune to be then in existence. With the capacity for thinking and reasoning their brains were crushed ; beneath the heavy weight of faith, placed by her blood-stained hands upon their heads. And now that she has to answer for her guilt, and the descendants of those, whose minds she slaughtered, or whose tongues she gagged, pursue hurling after her, flying from the darts of argument, she makes for fancied cities of refuge. On the terrors of impending annihilation, she sees that which has no existence but in her own delirium, and madly cries that she can guide men towards happiness in this life, as well as preach to men of a life to come. Christianity has always been the greatest impediment to progress. The story of Bruno proves the above facts. "The special charge against him was that he taught the plurality of worlds, a doctrine which the priests asserted, was opposed to the whole tenor of scripture and inimical to revealed religion. After an imprisonment of two years he was brought before his judges, declared guilty of the

act alleged, excommunicated, and on his nobly refusing to recant, delivered over to the secular authorities to be punished as mercifully as possible, and without the shedding of his blood—the horrible formula for burning a prisoner at the stake; knowing well that, though his tormentors might destroy his body, his thoughts would still live among men, he said to his judges, “ Perhaps it is with greater fear that you pass the sentence than I receive.” The sentence was carried into effect, and Bruno was burnt at Rome, February 16, A. D. 1600.

A horrible discovery has been made at the church of the village of Boulogne, between Paris and St. Cloud, which is now under repair. Underneath the altar of the Virgin, there has been found the body of a young girl of fourteen, who disappeared three years ago, and of whom her parents, inhabitants of the place, have never since had any news. The neighbourhood is in a state of excitement on the subject, but the Paris journals are not allowed to speak of it. The girl is described as having been very beautiful and precociously developed. She had been to her first confession shortly before disappearance. Late English Papers, 1860.

Las Cases, Bishop of Chiapa, estimates from materials collected by him during 50 years' residence in America, that 12 millions of the unoffending aborigines were immolated to the Christian Religion throughout this Western Continent.

The following is Garibaldi's opinion of Christianity. “In the midst of Italy, as its very heart, there is a cancer called Popery, an impostor called Popery. We have still a

formidable enemy—the more formidable because it exists among the ignorant classes where it rules by falsehood ; because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of Satan. This enemy, youngmen, is the priest—the priest with few exceptions.”

Mr. Lepcadeo Hearn, Lecturer of English Literature in the University of Tokio, says :—“Force, the principal instrument of Christian propagandism in the past, is still the force behind our missions. Only we have, or affect to have, substituted money power, or menace for the franker edge of the sword ; occasionally fulfilling the menace for commercial reasons in proof of our Christian professions. We force missionaries upon China for example, under treaty clauses extorted by war, and pledge ourselves to support them with gun-boat, and to exact enormous indemnities for the lives of such as get themselves killed. So China pays blood money at regular intervals, and is learning more & more each year the value of what we call Christianity.” Out of the East, page 209.

“Orientals feel that physical compulsion and spiritual influence cannot be successfully yoked together, that what has come to be known as the “Gospel and Gunboat policy,” is a contradiction in terms and that, if the Missionaries are ever to assert themselves as an apostolic force, they must dissociate their personal status from all reliance on alien intevention.” Professor Basil Hail Chamberlains’ Book—“Things Japanese,” (4th Editionpage 381.)

The ‘Statesman’ says :—“The Chinese Converts to Christianity are not all won over by honest conviction, each separate Christian sect in China will frankly avow

that the converts to all the other sects are largely influenced by material considerations ; and that among these considerations is the hope of being able to employ European Consular protection against their non-christian neighbours. By Roman Catholic Missionaries the value of the consideration as a means for multiplying converts has been so far recognised' that they sought, and with the aid of pressure from France obtained, the concession of Chinese official rank for their bishops. The merchant question is, from the Chinese point of view, almost identical with the Missionary question."

Sir Gerald Portal, in his despatch presented to Parliament, March 1885, says—"The race for converts, now being carried on by the Romish and Protestant Missionaries in Uganda, is synonymous with a race of political power. That the Missionaries on both sides are the veritable political leaders of their respective factions, there can be no doubt whatever. The Romish Fathers would admit this to be the case ; on the Protestant side, it would not be admitted, but the fact unfortunately remains. The three great parties of Islam, Rome and Protestantism, though nominally only divided by religious tenets, are, in reality, adverse and jealous political camps, and the leadership of two of these camps is practically in the hands of European Missionaries."

Lord Curzon, appearing in the pages of the National Review 1893, says :—"Without hostility to the Missionaries it is impossible to ignore the fact, that English Missionaries are a source of political unrest, and frequently of international trouble, subversive of the national institu-

tions of a country in which they reside."

E. Reeves in his "Brown Men and Women":—"It makes one's heart bleed to think of the wretched children in squalid English cities, giving their hard earned pence to fatten missionaries and to murder natives by the unsuitable customs and virtues of a different civilization,—it makes one shudder to think of the enormous sums of money wasted in building huge, gaudy churches, and supporting a political priestcraft here, while more heathens are killed in a day in the East End of London alone—at the very centre of Christendom—by cold, hunger, and by the cruel slavery and demoralization of our unjust system of society, than would, in a year, miss happy, natural deaths in the whole of the vast South Pacific, were there not one missionary left."

Speaking of China, Sir E. Satow, late Minister to Peking, said in the course of a speech delivered at Cambridge, "It was the interference of missionaries in civil matters on behalf of their converts that had been largely responsible for the massacres in China."

Mr. Bradlaugh Bonner tells us in "Christianity and conduct:" "The whole history of Christendom since the fortune of Hypatia in 315 is associated with the fortune of heretics. Flagellation and other forms of self torture have always been favoured by religions as methods of discipline, or as proofs of religious fervour."

Liorente states in his "History of the Spanish Inquisition." "In the space of 18 years Torquemada and his hangmen are said to have burned 10,220 persons at the stake, and 6,860 in effigy, and to have otherwise punished

97321. Further, the Holy inquisition is said to have punished, between the years 1481 and 1808, in all, 340,000 persons of whom about 32,000 were burned.

In 707 A. C. the king of Spain forcibly baptised ninety thousand Jews. "In the fourth century," says Moshem in his "Ecclesiastical History," "multitudes were drawn into the profession of Christianity, not by the powers of conviction and arguments, but by the prospect of gain and the fear of punishment."

In the seventeenth century, a Jesuit priest, F. Robert dei Nobili set to work at Madura with the resolution. "I will become as a Hindu to save these Hindus." He assumed the disguise of a Brahman even to the adoption of a "cord," the distinctive mark of the Brahman, as a Jesuit missionary states in "The Jesuit in India," (London: Burns and Lambart, 1852). Moshem states in his "Ecclesiastical History" that "Secretary of the Congregation de Propaganda Fide wrote in 1676 to Pope Innocent that Robert Nibili, although he called himself a Brahman, was not guilty of falsehood."

In reviewing Dr. R. N. Cust's work on Indian missions the Times wrote in August 1984: The reckless falsities of the platform, and the gross misrepresentation of non-Christian faiths which supply the stock-in-trade of the lower type of the subscription-seeking missionary on his trip to England, these are the blemishes of missionary advocacy at home.

"To get funds for missionary," writes Dr. Joseph Oldfield, "it is necessary now-a-days to use startling

colours and lay them on thickly, with the result that to English audiences missionaries frequently paint Indian life in absolutely false colours."

"Christianity," says Mr. William Archer in the R.P.A. Annual, "has brooded like a night-mare over Europe, and only in so far as men have cast off its spell, have they succeeded in making the world a tolerable place to live in? Material progress has been achieved in spite of its indifference, moral progress in defiance of its ban."

The result of nearly two thousand years of Christianity in Europe has been thus described by another English journalist: "Europe is awry: the fabric of our civilization is in danger; the stately edifice of social life which the Western world has slowly built up through ten centuries is shaken to its foundation."

According to Hall Caine: What is known to the world as Christian civilization is little better than an organised hypocrisy, a lust for empire in nations, and a greed of gold in men, destroying liberty, morality and truth."

A broad-minded English lady writes: "If Christianity is tried by its treatment of defenceless and trusting aboriginal peoples, or by its conduct towards those of alien civilizations, then it must stand condemned in every case without exception. Christianity happened to be the religion of physically powerful people possessed of enormous resources, and its record shows that it has never hesitated to use this power and those resources to subjugate and destroy the weaker races. On this account alone Christianity must be adjudged a failure as a moral force."

Mr. Nathaniel Peffer, an American, writes in the

Century magazine. "Taking the white man in his religious aspect and considering Judaism and Christianity together, as historically and theologically they must be, it may be said of the white man that he first went out to murder, to pillage and conquer in the name of God. He alone has organised that into a formal technic."

"The missionary cause is somewhat under a cloud at the present moment owing to the part taken by missionaries, both Protestant and Catholic, in the plunder of China. Some months ago Mark Twain gibbeted the American missionaries for their share in spoiling the heathen China, and last month we had an even more painful story told in the French press as to the systematic looting of a Chinese palace by French missionaries. The British, however, have no reason to plume themselves upon their superior virtue, in view of the French statement that ours was the only Legation in which loot was regularly sold under the direct patronage of the authorities. The whole miserable story of the expedition to Peking will remain as a bad blot upon the history of Western civilization in Eastern lands." (Review of Reviews—December 1901)—

Sir Alexander Mackenzie, Lieutenant Governor of Bengal, speaking at the annual meeting of the Church of England Zenana Mission Society in 1898, observed "I have been intimately acquainted with many native gentlemen of both the old and new school, and nothing more irritates them, and I say justly irritates them, than the way in which Oriental customs are sometimes described in missionary publications."

Lord Canning, Governor General of India, said in 1856 "that paving the way to conversion by such thumping lies cannot give a thinking native much respect for our practice."

"We run these Arts Colleges and hostels in order that we may influence the students along Christian lines," said Sir George Mac Alpine, the Chairman of the Baptist Mission Society. Speaking of the rich harvest of Converts, the Rev. W. E. S. Holland, Principal of a Missionary College in Calcutta, states that the great majority of the converts secured by the district missionaries receive their earliest impulse towards Christianity in mission schools, "The district missionary (he writes) reaps what the educational missionary has sown." ("The Goal of India") At a meeting of the Oxford Mission to Calcutta held in London just before the war and attended by Lord Sydenham, Canon Brown said that the Mission was going to open a new hostel for Calcutta students, with the munificent help of Government." The Bishop of Oxford subsequently stated that "instead of being jealous of religious influence, the Government has determined to do its utmost to encourage it."

An enlightened Zamindar of Bengal thus speaks of some missionary methods in connection with the philanthropic institutions: "In India, there are certain Christian Missions, some of them Medical missions even where unless (heathen) people pray (i.e. Join in Christian prayer) they are not taken any notice of at all. I know one particular Medical Mission where one or two who had gone to get medicine were not attended to simply

because they had refused to join in the divine service that was held in one of the rooms of the dispensary.” (“Impressions: the Diary of a European Tour,” by Maharaja B. C. Mahtab.)

It may be useful to recall what Rama Mohan Roy wrote about missionary methods in 1821 in the third number of his Brahmanical Magazine. “During the last twenty years a body of English Gentlemen who are called missionaries have been publicly endeavouring in several ways to convert Hindus and Mohammadans of this country into christianity. The first way is that of publishing and distributing among the natives various books, large and small, reviling both religions and abusing and ridiculing the Gods and saints of the former; the second way is that of standing in front of the doors of the natives or in public roads to preach the excellency of their own religion and the debasedness of that of others; the third way is that if any natives of low origin become christians from the desire of gain or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example. It is true that the apostle of Jesus Christ used to preach the superiority of the christian religion to the natives of different countries, but we must recollect that they were not of the rulers of those countries where they preached. Were the missionaries likewise to preach the Gospel and distribute books in countries not conquered by the English such as Turkey and Persia, etc.; which are much nearer England they would be esteemed a body of men truly zealous in propagating religion and in following the example of the

founders of Christianity. In Bengal where the English are the sole rulers and the mere name of Englishman is sufficient to frighten people an encroachment upon the rights of her poor timid and humble inhabitants and upon their religion cannot be viewed in the eyes of God or the Public as a justifiable act, for wise and good men always feel disinclined to hurt those that are of much less strength than themselves and if such weak creatures be dependent on them and subject to their authority they can never attempt even in thought to mortify their feelings."

In India, judged by the number of converts the missionaries have been very successful in Chota Nagpur amongst the aboriginal Kols. It is stated in the "Gazetteer of the Ranchi District" (1917): "During the fifty years which have elapsed since the Mutiny, the history of the Ranchi District is one of agrarian discontent.....It is also the history of the spread of Christianity." It was stated in an official note of 1869, published in the *Calcutta Gazette*, that the German Lutheran missionaries were taking an active part in helping their Kol converts against their non-Christian landlord: "The missionaries made no secret of the fact (ran the note) that their principal motive in stirring on behalf of the Kols was to preserve and expand the influence of their mission with the people." In introducing the Chota Nagpur Tenures Bill in the Bengal Council in January 1897, the Hon. Mr. W. H. Grimley, I.C.S., referred to the fact that three Christian Missionary bodies were at work in Chota Nagpur; and he referred also to the history of the agitation that has been going on among the Kols intermittently since 1867

as affording "ground for the belief that many persons conceived the idea that by embracing Christianity they would be entitled to the support not only of their spiritual pastors, but also of Europeans generally, in the settlement of their grievances and vindication of their rights." In summarising the causes of conversion of these people the Census Report for 1911 states : "A further attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of landlords. Keenly attached to their lands and having few interests outside it, they believe that the missionary will stand by them in their agrarian disputes and act as their legal advisers." In the same report the following statement is quoted from a Roman Catholic Missionary : "Personally I know of some cases where individuals came over from religious motives. But these cases are rare." The facts stated in the following extract from the Report of the German Lutheran Mission in Chota Nagpur for 1869 are indeed significant : "It is a sad but very telling fact that the missionary on his district tours is not so much welcomed because he has come to inquire into the spiritual condition of the people, but because he is expected to assist them in regaining their land, and in freeing them from the oppression of their *Thikadars* (landlords). They show, generally speaking, no great desire to hear the Word of God." In 1905 General Sir Alexander Tulloch in a letter to the *Times* said that the kind-hearted old English ladies who so liberally subscribe to funds for the conversion of "the poor benighted heathen who bow down to stocks and stones" do so often sadly to the detriment of their

own poor relations, and they ought to know really how the money is spent. A missionary (wrote the General) visited the camp of a native cavalry regiment with several packets of Hindustani translations of the Bible and Gospels which he commenced to distribute freely. There was soon a great rush for the books. The officer commanding found out that his men wanted the books "not to read but to light their camp fires early in the morning, paper being so handy for such purpose when on the march."

Christianity holds out to man brilliant prospects—in this life as well as in "the life to come." The failure of the pious followers of Christ to demonstrate that the blessings are real and not ideal—has not as yet diminished an iota of their faith. The horrible crimes committed in Christendom plainly indicate that the promise of the Holy Ghost has either been a hoax or a delusion. Christians as a class are at least not better than the members of any other religious sect. They have in their midst as many miscreants as—if not more criminals than—there are in any other clan or community. The percentage of thieves and cheats, liars and cut-throats, adulterers and whoremongers, amongst Christians, is not less than that among other religionists. But still they believe there is a charm in Christianity, which cleanseth away the sins of the soul. This talismanic influence, this purifying element, exists only in words, but never practically in this world of temptations, where the so-called Christ himself was tempted of the Devil. Thus far for the prospects held out in this world.

And what does Christianity offer us in the next world? —If we understand the Holy Bible aright, as well as its

holier interpretations—this religion has reserved the everlasting blessings of PARADISE for its pious advocates. And what is this paradise? And what are the joys thereof?—It is the seat of everlasting happiness. The pleasures of Paradise consist in everlasting cries of hallelujah : everlasting singing of hymns ; everlasting shouts of holy, holy, holy, everlasting marches round the throne of glory ; everlasting burning of incense ; and everlasting thanks-giving to God Almighty. I cannot imagine a more pitiable life of everlasting misery than that protrayed above ! What flatter the Lord and shout with all your might for time without end ! No other occupation but that ! It is simply horrible. No thirst for knowledge, no investigation or search after nature and her laws, no desire to be informed about this universe—but merely crying Hossanah unto the Lord—it is really a life of degradation. And an eternity thus spent cannot be conceived of by my poor-self without a shudder. Even Hell, as described by the servants of the Lord, where the worms die not and fire quencheth not, has more charms for me than such a monotonous and derogatory Paradise. In fact, the fear of a hell cannot drive me to such a miserable heaven. If this is the Paradise—goodbye to their celestial pleasures.

Christianity has originated from an eclectic religion of the Egyptians, and has spread by means referred to in the above passages.

A LETTER TO JESUS CHRIST.

DEAR SIR. DEAR GHOST OR DEAR GOD,—

You are reputed to be everywhere, and therefore I presume you will see this letter, although I am unable

to send it through the post. When you were on earth more than nineteen centuries ago, you advised people to "search the scriptures." Following your recommendation, I *have* searched them and I have paid the penalty which is generally exacted from those who are in any respect wiser than their neighbours, or their neighbours' priests. Yet my zeal for knowledge is unabated; and as my study of the Bible has opened up an endless vista of curious problems, which none of the commentators are able to solve, I take the liberty of communicating with you personally, and seeking the assistance of the only being who can help me in my perplexity.

My inquiries will be restricted to the New Testament. When I desire the aid of an infallible guide through the mazes of the Old Testament, I shall apply to your heavenly father. But as his temper was always violent and irascible, and may not have improved with age, I shall naturally postpone my investigations in that direction until my thirst for information can no longer be resisted.

I shall, in the present letter, confine myself to the subject of your nativity. When a week has elapsed, I shall trouble you with a fresh communication, and subsequently perhaps with others, dealing with various aspects of your marvellous career.

Judging from many passages in the Gospels, I should say that, in the opinion of your contemporaries, you were born like other babies. They called you "the carpenter's son," referred to Mary as your natural mother, recited the names of your four brothers, and alluded to your sisters, who completed the family circle. Nor does it

appear, from the report of the trial which preceded your execution, that your friends or your enemies breathed a whisper of your miraculous birth. What is still more surprising, two of your four biographers fail to mention the circumstance. Had the Gospels of Matthew and Luke been lost in the stream of time, we should never have learnt from Mark and John that your entrance into the world was at all uncommon.

At present, however, I am in a dilemma. If Mark and John disbelieved the story of your miraculous birth, they neutralise the testimony of Matthew and Luke. It is two against two, and the Lord (that is, yourself) only knows whom to believe. If Mark and John never heard of the story, it could not have been widely prevalent, and this militates against its truth, for so tremendous a fact could hardly have been concealed. or confined to the notice of a few. There remains the supposition that they regarded the fact itself as trivial. If they did so, it could only be for one reason. You were born without a father, but other boys have been in the same plight. Illegitimacy has in all ages been too frequent to be wonderful, and it is a topic on which those immediately concerned are discreetly reticent. Yet it is no one's fault if his parents anticipated or neglected the rites of matrimony; and if, as Celsus declared in the second century, there was a bar sinister in your escutcheon, you cannot be blamed for a transaction in which you were involved without being consulted. Considering this, therefore you may begin to tell me how the matter stands. Still, if the theme is painful, I refrain from pressing you for an answer.

Matthew and Luke, I find, differ from each other, as well as from Mark and John. One makes Joseph discover Mary's premature pregnancy, while the other says it was revealed to him in a dream. One relates the Annunciation while the other omits it. One affirms that your birth was heralded by angles who appeared to some shepherds, while the other declares that it was heralded by a star which the Magi followed from the east, probably from Persia. One records the massacre of the innocents, while the other ignores it. Two such witnesses would damn any case when they both appear on the same side.

Supposing Matthew is right, will you inform me how the Magi followed a star, the nearest being millions of miles distant? And how did the star "stand over" the place where your mother was literally in the straw? Was it a meteor, expressly provided for the occasion, or an angel with an electric light or a dark lantern?

You might also inform me (for it is a point of some interest, whether there is any truth in the legend that your parents were too poor to pay for decent accommodation; or whether, as Luke intimates, they were obliged to occupy a stable because the hotel was "full up," and no gentleman would go outside to oblige a lady?

I should also be obliged by your telling me *when* you were born. Luke says it was when Cyrenius was governor of Syria, but that was ten years after the beginning of Christian era. Some scholars maintain that you were born two, and others four years before the orthodox date, while the Jews place the event nearly a century earlier. Nor is the *day* of your birth settled to my satisfaction. Your

worshippers says it was the 25th of December, but that is not a season when sheep pasture out at night. Neither your brethren, your apostles, your biographers, nor the Fathers of the early Church, knew that you were born on that day. It was not recognised until the second half of the fourth century, and that very date was the birthday of all the sun-gods of antiquity, I am not apprising you of these facts, for of course you know them. I am simply stating the grounds of my dubiety. Probably you know when you were born ; I do not. You certainly were present I was not. I am, therefore, justified in asking you to settle the question for me, and for other inquiring spirits. Lighten our darkness, we beseech thee, O Lord.

With regard to your godhead, I am dying for news. Your biographers are very unsatisfactory on this point. They evidently wrote for a credulous age, when every fable and legend was swallowed without a question. But this age is more critical, and you will pardon my curiosity, which is shared by millions.

Other children begin their existence when they enter this world, but your career began milleniums before you were born. According to your own statement, you lived before Abraham, what were you doing all this time, and where did you reside ? Were you really the hero of the Song of Songs which is Solomon's ? Was it you and your prospective Church, as the headings of the chapters indicate, who exchanged all those amorous greetings, and indulged in all that voluptuous imagery ? Did you liken your mystical bride, still unborn, and hidden in the womb of time, to lily among thorns ? Did you resemble her neck

to the tower of David, her breast to twin roes, her eyes to the fishpools of Heshbon, and her nose to the tower of Lebanon which looketh toward Damascus? Did you expatiate still more lusciously on her hidden charms, in the manner of Ovid or Catullus? And did she, the unborn beauty, reciprocate the strain, and chant a poetical inventory of your manly graces? If she was not blinded by passion, but spoke the simple truth, you have been a regular lady-killer. Perhaps this explains the number of your female devotees in Palestine, and the rich women who ministered unto you of their substance.

When you write, if you vouch safe me a reply, you might answer these questions. You might also inform me whether such glowing strains are fit to be read by children, as part of the word of God. The children of this age, at least, are precocious enough. There is no necessity for the Bible to teach the young idea how to shoot. Still, the Canticles are splendid poetry, and if you wrote or inspired them, you are entitled to a place in the hierarchy of genius. How miserably you had degenerated when you took to preaching! The passion was left, but the poetry was gone.

According to Matthew your father and mother were espoused, but before the knot was tied Mary astonished her husband with an unexpected rotundity. Not liking the aspect of affairs, he "was minded to put her away privily." I suppose the poor fellow was going to emigrate and sing "The girl I left behind me." But one night an angel visited him in a dream, told him it was all correct, warned him not to decamp, and bade him marry the girl.

When he awoke he believed it. He had a right to, yet he could hardly expect his friends to show the same credulity. I confess I am not so satisfied as he was, and I doubt whether the most pious carpenter in Christendom would believe such a story about his own sweetheart on similar evidence. But that was the age of faith, and judging from the tales of old mythology, Joseph was not the first husband who fathered the off-spring of a ghost.

Luke's narrative, however, seems inconsistent with Matthew's. According to his story there was no such *Contretemps*. Joseph's felicity was not marred by any doubt of his bride's chastity. He appears (I beg pardon for speaking so of your father, but it was long ago) to have been an easy wittol.

At present I cannot understand a baby God. Did God mewl and puke in his nurse's arms? Did God kick and squeal in his bath? Did God stare foolishly at his little toes? Did God howl when he was pricked by a nasty pin? Was God suckled by his mother, or brought upon the bottle? Did God increase the family washing-bill? Was God put in a cradle and rocked to sleep? Did God have the measles? Did God have a bad time in teething? Did God learn to walk by the domestic furniture? Did God tumble down on his nose, or on the broader part he once displayed to Moses? Did God learn his A B C? Was God spanked when he misbehaved? Did God play at marbles and make mud-pies? Did God fight other boys in the street, sometime thrashing, and sometimes being thrashed? Did God run home to his mother with a sanguinary nose? Did God, as he grew up

enter a carpenter's shop to learn the trade? Did God cut his almighty fingers with the chisel, and shave his celestial skin with the jack-plane?

These are pertinent questions. No one but a bigot would call them blasphemous. If those things really happened, I am ready to believe them; if they did not, the world should be disabused. I put my queries in the interest of truth. Your priests may howl, but that is their profession.

Centuries before you were born the Egyptian goddess Isis was depicted holding the divine child Horus in her arms. Christian Paintings of the madonna and bambino are merely copies of ancient iconography. The type varies like the artist's genius, but the subject is the same. Nay, the whole story of the Annunciation related by Luke, was chiselled on the walls of the sanctuary in the temple of Luxor before the Jewish scriptures were written, before Rome arose on her seven hills, before Athens 'gleamed on its crest of columns,' a beacon of civilisation to a barbarous world. Your holy nativity seems a legend borrowed from "the motherland of superstitions." I can come to no other conclusion, and if I am to be damned for my unbelief I protest against the injustice of my fate. If you were only a man, I have nothing to fear; if you are a god, you should satisfy my scruples before censuring my scepticism. Belief does not depend on will, but on evidence. A word from you would make the dark path of faith luminous. If you leave it in obscurity you cannot wonder if I stray. Surely the being who said let there be light, and

there was light, easily could dispel my darkness ; nor can I believe he will, at the end of my journey, flash on me the illumination of hell.

CHAPTER II.

WHO WERE THE AUTHORS OF THE GOSPELS.

The authorship of the Gospels and Acts of the Apostles is uncertain ; for the Apostles do not arrogate to themselves the production of these ; and the whole narrative is in the third person. The conclusion, that the authors had no concern in the events related in them, is inevitable, when these are essayed in the light of the elementary principles of Grammar. As, for example, in Jhon ; the writer of it uses the pronoun "he or they," and he thereby means that he himself is different from Jhon, and, if, by other circumstances, it can be proved that the writer himself is the person speaking, then it is plain that he is ashamed of his own thoughts, or he would not have put the narrative in the mouth of another. Writers of these Gospels and Acts, therefore, were either not the apostles or they were imposters.

One and the same story is told by two different persons who plainly contradict themselves and therefore these writers could not be contemporaries nor at all friends. Supposing the authors witnessed the events, their difference in language could not mar the truth of the incidents, Thus, instead of any uniformity about them, the stories are entirely different and contradict each other. Unusual events described by one are not at all mentioned by the other and the acts of Jesus described by one to have been done at one time, are placed at some other period of

Jesus' life by another. For instance, the Book of Matthew says that rocks were rent and graves opened at the crucifixion of Christ; and the author of Luke does not only fail to mention such a tremendous, terrible, and unfortunate event, but also denies such an occurrence as can be gathered from his testimony of the latter. It is said in Luke that Christ on the cross had cried with a loud voice "Father, into thy hand, I commend my spirit and he gave up the ghost." But the writer of John disavows this and says, he said "It is finished" and bowed his head and gave up the Ghost. It is an easy thing to tell a lie, but it is difficult to support the lie after it is told. The writer of the book of Matthew should have told us who the saints were, that came to life again and went into the city, and what became of them afterwards, and who it was that saw them—for it is not hardiy enough to say that he saw them himself—whether they came out naked, and all in natural buff, he-saints and she-saints; or whether they came full dressed; and where they got their dresses; whether they went to their former habitations and reclaimed their wives, their husbands, and their property, and how they were received; whether they entered ejectments for the recovery of their possessions, or brought actions of crim con, against the rival interlopers; or whether they died again, or went back to their graves alive and buried themselves.

(2) Every reader, endowed with reason and desirous of further evidence on the subject, will observe bristling contradictions upon the same question, if he would patiently compare what is stated in John, Luke and Matthew. He would further see that one book was, as if, intended to

correct the errors committed in the other. Further proof in support of the fact that the writers of the Gospels and Acts were not contemporaries can be easily gleaned from the Greek Scripture, if the enquirer but knows the classical language, i.e., Greek, as he will, then, without much effort, come to realise that the style and subject, matter of Luke, the Acts and the epistles of Paul, are much chaster than either Matthew, Mark, or John. We conclude, therefore, that the authors of the Gospels and Acts were neither contemporaries nor spectators of events narrated in them, but that they each wrote at different times with the intent to rectify the errors contained in the production of his predecessor in the field.

(3) The new Testament is not so antique in its origin as the priests represent it to be. For, the style and diction of it are not those of Xenophen, Isocrates, Demosthenes, Ptutarch, or Josephus but they are of more recent date, and therefore we cannot exactly say the period when the Apostles lived and died.

(4) The language spoken by the people of Judea at the time of Christ was Syriac or Chaldee. The Apostles, who say that they meant their works for the people ought to have written them in Syriac; but they write in the Greek tongue, and it is inexplicable how or why they wrote them in a tongue unknown to the people.

Several of the prominent actors in the Christian move-

ment such as Peter, Apollos, Titus, Timothy, Barnabas, Cleopas, and the four reputed Evangelists, present themselves bearing Greek names. The whole of the Christian literature, including the sacred

↑ Greek was unknown in Palestine.

scriptures, is in the Greek tongue, and the citations therein made from the Jewish scriptures are drawn ordinarily from the Greek version of the Septuagint. These are features effectually disjoining the Movement from Judea and Galilee and the time asserted for the uprising there of Christianity. The subject is well handled in a pamphlet in Mr. Scott's series by the Rev. Thomas Kirkman entitled "Orthodoxy from the Hebrew Point of view," which I now make use of. Mr. Kirkman points out that eighteen hundred years ago the language spoken in Palestine was a form of Hebrew, and that it is amply apparent through Josephus, who was of the generation after the alleged Christ, that Greek in his day was unknown to the people of these parts. "In the last chapter of his Antiquities, which, he says, he wrote in the fifty-sixth year of his life, he gives this account of himself, adorned with terms of sufficient self-commendarion:—"I have taken pains to acquire a knowledge of Greek; I have become skilled in it grammatically, but the habitual use of my native tongue has prevented my accurate utterance of that language. "In his first book against Apion 9, he says, afterwards (*i.e.*, after the siege) I got leisure at Rome, and, when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue; and by these means I composed the history of these transactions." "Again and again he informs us that he was employed as interpreter; he was sent several times to parley with the besieged, in their native tongue." The words, "Ephphatha "Talithi cumi," and the cry on the cross, Mr. Kirkman observes, are the only words in the

Christians scriptures representing the language of the people among whom the great scenes of the Gospel are said to have been enacted. These are thrust in just such a way as to show that the writer knew something of the language; and their presence, in this forced manner, serves to weaken, rather than maintain, the genuineness of the representations thus made.

(6) Christian apologists say that Hebrew became a dead language, and that Chaldee was spoken in Judea, and Syriac in Galilee. Being to be so, we find only 11 words being incorporated into the Greek Bible and that these eleven words are but translations into the Greek tongue. Abba, Rom. viii, 15; Aceldama, Acts i. 19; Armageddon, Rev. xvi. 16; Bethesda. John v. 12; Cephas, John i. 43; Corban, Mark vii, 11; Eloi, Eloe Lama Sabachthani, Matt, xxvii. 46; Ephphatha Mark vii. 34; Mammon, Matt. vi. 24; Maran Atha, 1. Cor. x. 22; Raca, Matt. vi. 24; Talithi Cumi, Mark, v. 41.

These eleven translated words from Hebrew, Chaldee, and Syriac into the diction of the New Testament, show that the writers of the New Testament lived after the extinction of the Chaldee language, and that the sense of the vocabulary of the language was unknown to the ordinary people. Therefore the authors of the New testament must have lived much later than the Christian era. It is very likely that these writers were Romans as we find that they use more Latinisms in the New Testament than Chaldees and Syrians, but they could not be Jews of Judea where Syrian was spoken.

(7) Again the style of the New Testament which

abounds in words and phrases of dialects of Greek such as Aeolic, Bœotic, Doric, Ionic and Attic together with Persianisms, Cilicisms, Hebraisms together with vulgarisms, foreign idioms, and errors in composition, shows that these authors wrote them at a time when the Greek language had become corrupt, and not at the time of Christ when the language was pure and elegant.

(8) The blind partisans of the New Testament admit that it contains Talmudical readings. The Talmuds are two in number and each consists of two parts called the Mishna and Gemara. The first is a collection of Jewish traditions which were committed to writing by Rabi Jehudah surnamed Hakkadosh, about the middle of the second century. Two commentaries have been written upon this, one at Jerusalem in the fourth century, the other at Babylon in the sixth century. Christian champions expressly admit that the New Testament contains the Talmuds, and therefore, it could have been written only after, and not before, the Talmuds.

(9) The Council of Laodicea proclaimed in 364 A. D. that the New Testament was of divine revelations, and till then nobody knew when the different parts of it were written or their authors. The Christian authors of that period carried on a warm dispute regarding the veracity of the various parts of the New Testament. Various sects of Christians such as Marchonists, Manicheans, the Corinthians, the Valentinians and the Nazarenes, held conflicting views about the various books of the New Testament. These in general, regard them as fallacious, imperfect, and contradictory. And the works of Paul are

rejected by the Nazarenes. A Christian writer Fauste says that books called the Evangelists were written long after the Apostles, and were full of sottishness and discordant relations.

(10) Again the untrustworthiness of the Bible is established by the following circumstances. Christians of ancient times settled whether a particular book of the New Testament was inspired or not by votes at a council. The minority, declining to abide by the decision of the Council, occasioned bitter quarrels and brought into existence different kinds of Bibles. The Council of Laodicea furnished an example of the kind, namely, deciding Biblical controversies by majority. The Council of Charthage held in 397 A. D. pitched upon another kind of Bible, so did the Council of Chalcedon A.D. 401, and acknowledged a third. The confusion was so great about an authorised Bible that Dr. Lardner says that, so late as 506 A. D. "the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged, but Christians were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostlic, and to determine according to the evidence.

(11) The source whence the four Gospels are derived, according to the fathers of the Church and the most erudite Biblical critics, was an Egyptian Diægesis written by the Eclectic-philosophers at their College at Alexandria. Dr. Lardner thinks the first three evangelists must have translated their accounts from some Syriac or Hebrew document or documents. Niemeyer says, "If credit be

due to the authority of the fathers, there existed a most ancient narrative of the Life of Jesus Christ." "The narrative" (continues he) "is distinguished by various names as the Gospel of the twelve, the Gospel of the Hebrews, the Gospel according to Matthew, the Gospel of the Nazarenes, and the same, unless all things deceive me, is to be considered as the fountain from which other writings of this sort have derived their origin, as streams from the spring." "We possess," says Eichhorn, "in our first three Gospels, three translations of the above-mentioned short life of Christ, which were made independently of each other. Examples may be produced which may betray even an inaccuracy of translation. "At the head of the first class of scriptures," says Beausobre, "are to be placed two Gospels—that according to the Hebrews, and according to the Egyptians. In my opinion the Gospel according to the Hebrews is the most ancient of all. That which has been called the Gospel according to the Egyptians, is of the same antiquity. Origin has mentioned it; Clemens of Alexandria had previously quoted it in many places, and if the second epistle of Clemens Romanus be authentic, this Gospel would have a testimony yet more ancient than that of the two doctors. There is also, in the library of the fathers, a commentary on St. Luke, attributed to Titus of Bostra, in which this Bishop seems to place the Gospel according to the Egyptians in the rank of those, which Luke had investigated, and which consequently was anterior to his." This admission, while it renders void the idea of divinity in the Gospels, serves to harmonise conflicting versions. Philo says that Eclectics

had founded missionary stations at Rome, Corinth, Galatia, etc., on the lines formulated in the Epistles of Paul. These Eclectics had a history, therefore, from which the materials for Gospels were drawn. This history was considered to be antique when Philo visited their college and their station, and that just 20 years after Christ is said to have been born. This circumstance shows that the history of Jesus was already very old before Christ was 20 years old. The Eclectic philosophers say that they collected materials for their history from every religion and philosophy, all that was valuable in them; for we find, as a consequence, the New Testament written in different dialects and containing a compound of morals from every religion. The language in which it is written is the Alexandrine Greek which was spoken in Egypt and used by the Eclectics. The great number of translations referred to by the early Christian writers and the unjustifiable errors in them are due to the fact that these Eclectics made additions in translating their history as they obtained additional information.

(13) Don't misunderstand me, gentle readers. When I say the Bible is a Revelation, I do not mean it is the will of a divine being, revealed to mankind through inspired prophets. † But it is a revelation of sacerdotal trickery, a revelation of the barbarous brutality of the ancient Jews, a revelation of the follies, superstitions, and prejudices to which the Hebrews were subject in days of yore. It is also a record of miracles. A miraculous birth through the conceptions of a virgin, the sun standing still by the command of a prophet, devils possessing and giving up

men and women and even swine ! The blind seeing, the dead rising, the serpent walking and even speaking and the donkey prophesying—surely this is too long a list to be repeated. And the greatest miracle of all is this—that these things have been and are still, believed by men and women. Is it, not a revelation of the wonderful credulity of our fellow men ? It is, moreover, a revelation of the fact that the worst self contradictions and, deliberate falsehoods are mere non-entitles in the eye of faith. A budget of blunders, a description of crimes, a store house of obscene and indecent narratives, mixed up with Jewish traditions, poetic effusions and fanciful descriptions—the Bible is indeed a revelation of the ignorance of the uncultured brains of those who compiled this curiosity. It is, indeed, a sort of hotpotch formed by the jumbling together of mass of superstitious legends and narratives, philosophy and poetry, barbarous legislation and a crude moral code. It is a collection of unconnected books revealing a want of taste and culture in its compilers. Indeed, it is a revelation of so many things that every one can see through it—with the exception of those only whose powers of discernment have been dimmed and overclouded by an advent perhaps of the Holy Spirit. Thus do I agree with the Christians in affirming that the Bible is a revelation—although we judge it from opposite stand points, and view it in different lights.

Christianity is intelligible in the light of the historical fact adduced above, but you will observe that the divinity of the Bible is torn to pieces. As to the Christian system

of faith, it appears to me as a species of atheism ; a sort of religious denial of God. It professes to believe in a man rather than in God. It is a compound made up chiefly with monism, with but little Deism, and is near to Atheism as twilight is to darkness. It introduces between man and his Maker an opaque body which it calls a redeemer; as the moon introduces her opaque self between the earth and the sun, and it produces by this means an irreligious eclipse of light. It has put the whole orbit of reason into shade. The New Testament, as will be observed when accepted as a human production, is intelligible and is no source of mischief to Society ; but when the divine hand is traced in it, it emphasises cheating, toletates godlessness, renders life miserable, and sets Society adrift on the quicksands of vice.

AN OPEN LETTER

TO

Thakur Kahan Chandraji Varma, Lahore.

SIR,

I am a student, a historical student, eager above all things to realize the historical truth about Jesus of Nazareth, whom Christians call Christ ; and consequently I was deeply interested in your tract upon "Christ and the New Testament." But, as it does not seem to me to be very accurate in all particulars, I should like to point a few facts to you.

You declare that Christ is not mentioned by the historians and philosophers of the time, and that "this proves without a least shadow of doubt that Christ has never lived, and if he did exist,

^A
Double-edged
Weapon.

he was not the personage represented to be in the Gospel." Now this seems to me to be rather a doubtful principle. I suppose that Buddha lived, and founded the religion that goes by his name ; yet there is not a single contemporary reference to him in Sanskrit literature. Indeed, so little historical evidence about him exists, that there is the greatest doubt as to the century he lived in. I fancy you believe Panini, the grammarian is a historical character ; where is the reference to him in any writer of the time ? Kalidasa is no myth, but a man who lived and wrote poetry, yet no scholar to-day knows when he lived. Many similar examples might be quoted from other countries. Do you not think your principle is rather a dangerous one ?

The Next point that I should like to draw your
 Dead men write no attention to is this, that the list of writers
 History. you give, who, you say, do not mention
 Christ's name, is a curious one. You give Philo, Seneca, Plutarch, Juvenal, Livy, Don Cassius, Virgil, Horace, Ovid and Lucian. Now of these, Virgil and Horace were dead BEFORE CHRIST WAS BORN, while Ovid and Livy died BEFORE HE BEGAN TO PREACH. Philo, whom you call a Jewish historian, was no historian, but a theologian, who died in extreme old age about 40 A. D., when the teaching of Christ had scarcely, found its way to Alexandria, where he lived. Seneca, Plutarch and Juvenal were practical moralists, not historians, and their interests were in Greece and Rome, not in far away Palestine. Dion Cassius not *Don*, (as you called him) wrote about 220 A. D., when Christianity was

already a power in the Roman Empire and his silence is well-known. "It was apparently a fashion and an affectation among a certain class of Greekmen of letters, about 160-240 to ignore the existence of the Christians, and to pretend to confuse them with the Jews." Lucian the last name you mention, evidently a mistake for Lucan, the unfortunate Spaniard, who wrote a republican poem called the *Pharsalia*. was put to death by Nero for his pains. But what had the battle of Pharsalus to do with the life and teaching of Jesus of Nazareth, pray? The name which you give him, Lucian, is really the name of a Syrian satirist of the second century A. D., who certainly mentioned Christ; for he satirized Christianity.

As an appendix to this extraordinary list, you mention Pontius Pilate and say that he like other Provincial Governors, kept a register (*Acti Pilati*) of his own to record the Jewish affairs. "No mention of Christ has been discovered in this register too." Now, this is most interesting. Every scholar in Europe will rejoice to read this document; every European University will honour you as a great discoverer, if you have really found such a work. But I fear the news is too good to be true. For, first, Pilate would not write bad Latin; that is certain; and *Acti Pilati* is atrocious Latin for *Acta Pilati*. Then, in the second place a book known as *Acta Pilati* does exist; so that I think you must refer to it. The only trouble is that it is a fifth century forgery, and it *does* refer to Christ, indeed refers to little else. So that I am afraid I must after all put you down, not as a great discoverer but as a colossal blunderer.

Again, since you pose as an authority on Roman History, you ought to know that there are several very important references to Christ in early Roman writers. There is, first of all, the passage in Tacitus which you mention. Your remarks on it do not strike one as very creditable to your critical faculty. You say it contradicts the Bible account ; in what point ? Tacitus says Christ WAS THE FOUNDER OF CHRISTIANITY, which is just what the Bible says. Tacitus says that he was PUNISHED BY DEATH AS A CRIMINAL: the Bible says he was GRUCIFIED BETWEEN TWO ROBBERS. Tacitus says this happened IN THE REIGN OF TIBERIUS, the Bible says the same thing.

But at this point I must trouble you with rather a serious question. How did you come to omit part of the sentence ? The words of Tacitus are "was Punished by death as a criminal BY ONE OF OUR PROCURATORS PONTIUS PILATE ? How did you omit those words about Pilate ? They confirm the Gospel story in a most important point. So it was most unfortunate that you would omit them. For, a Christian, eager to win a victory over you, might say that you omitted them wilfully, because THEY PROVE THE TRUTH OF WHAT YOU DENY AT THE BEGINNING OF YOUR PAPER. viz., Pilate has to do with the crucifixion of Christ. Such an omission if due to carelessness ; is most culpable in a man pretending to be a critic ; if made consciously, is most immoral.

The fact is that this passage from Tacitus proves to every historical scholar, without the possibility of

a doubt, that Christ was a historical personage, that he
The Trust-worthiness
of Tacitus founded Christianity, and that he was
crucified by Pontius Pilate, as the Gospels say. For
Pilate would send to the Emperor Tiberius, in the usual
way a report of the execution of Christ, which would be
preserved in the archives of Rome and would be
accessible to Tacitus.

Consequently we find that EVERY SCHOLAR, NO
Scholars agree that
Christ lived. MATTER WHAT HIS RELIGIOUS VIEWS
MAY BE, ACKNOWLEDGES FREELY
THAT CHRIST LIVED AND FOUNDED CHRISTIANITY.
The most violent opponents of christianity never deny
the historical reality of the Founder ; for indeed the
evidence is far too strong to be overturned. I might go
on to quote Pliny's letter to the Emperor Trajan, and the
statement of Suetonius about the excitement produced
by Christianity among the Jews of Rome about 50 A.D.;
but it is unnecessary to do so. No scholar doubts the
words of Tacitus on this point. So I would advise you,
as a friend, to change your tactics. If you *must* attack
Christianity, follow the lead of the mighty men of the past,
who have done their utmost to undermine it. For if *you*
dare to say that Christ never lived, when such arch-critics
as Hume, Voltaire, Strauss and a score of others, have
found the evidence for his historical reality irresistible,
people may begin to quote with reference to you the
proverb, " Fools rush in where angels fear to tread."

What you say about the Gospels is simply a confused
Impudence under the
Mask of Criticism. tangle of misrepresentation, ignorance
and blundering error, as the following

examples will make abundantly manifest:—

A. Surely of all the impudent misrepresentations ever perpetrated, to charge Eusebius with holding that the Gospels are a jumble of stories taken from an Egyptian history is the most infamous.

Suppose some Christian had the audacity to declare this would be a Parallel. the *Rigveda* a late forgery consisting of translations from Babylonian hymns, and to assert that the great scholars of the early centuries, Yaska and Saunaka, Katyayana and Panini knew and acknowledged that it was so derived, what language would be sufficient to characterise the scoundrel? Yet your assertion is quite as groundless, quite as libellous; quite as violent an outrage on history and criticism.

B. Again, you say it is inexplicable how the Apostles is Bengali a Dead Language? came to write the Gospels in Greek since the Language of Palestine in the first century was Syriac or Chaldee (you are behind the times, scholars now call this language *Aramic*). Here once more it is your own fathomless ignorance that is at fault. Have you never heard that by sixty A. D. “there were multitudes of Christian churches outside Palestine, in Syria, Asia Minor, Greece and Italy? The very titles of Paul’s Epistles might teach you that. Now Greek was the chief language spoken in all these churches; and to them all the books of the New Testament, with three possible exceptions, were addressed. *Matthew*, *Hebrew* and *Jude* were possibly written for christians in Palestine. Shall we then decide, because these three books are in Greek, that Aramic the Vernacular of Palestine, was a

dead language, when they were written? Certainly not. One might as well argue thus: Mr. Verma's pamphlet is written for Bengalis, and is in English; THEREFORE BENGALI IS A DEAD LANGUAGE TO-DAY!!! There were large numbers of Greek-speaking Jews in Palestine in the first century as you may learn from any history. On the other hand, there *was* a Gospel in Aramic for the use of Aramic speaking Christians; and it was extant as late as the days of Jerome, if not latter.

C. Your other declaration that the New Testament cannot be as old as christians say it is, ^A _{Blunder of 406} _{years.} because its style is not the style of Xenophon, Isocrates and Demosthenes, is a piece of most astounding impudence. The New Testament dates from the second half of the 1st century. A. D. These men lived and wrote in the 4th century B. C. You might as well argue that Wordsworth cannot have written about 1801 A. D. because his style is different from Chaucer's or that Tennyson's works are spurious, because they are not like Shakespeare?

D. Quite as scandalous is your assertion that the New Testament shows that it was written at a ^{The Very Stones} _{cry out,} time when the Greek language had become corrupt. The truth is that the bulk of the diction of the New Testament is just the Greek which was in common use in the first century, in business, pleasure and religion, in all the lands of the eastern Mediterranean. Of that we have to day abundant proof. The numerous religious inscriptions which have been found recently in Asia Minor and elsewhere and the heaps of papyri which have

been brought into light in Egypt during the last few years, illustrate the language of the Gospels and Epistles in a most marvellous fashion. All the learned magazines have been ringing with the news for several years; and one great book has been already written on the subject, Deissmann's *Bible student*.

E. Another point, with regard to which you are sadly behind the times, is the *census* of Quirinius mentioned in *Luke* ii. 12. Until 1896 the opponents of Christianity condemned this passage as unhistorical. Since then, however, the tables have been turned. For, a great deal of evidence has come to light which makes it extremely probable that Luke is accurate in every particular. For this evidence, see Prof. Ramsay's *Was Christ Born in Bethlehem?* That Luke should be thus corroborated by epigraphic and other contemporary evidence is just what was to be expected; he has been so often proved accurate before. Consult any good commentary on *Acts* xiii, 7; xvi, 24, xvi, 35; xvii, 6, xviii, 12, xxviii, 7; and you will see.

Into your ravings about the Talmud, the early Gnostic sects, the Councils, the corruption of Biblical manuscripts, I have no time to follow you. Your assertions on those subjects are just as baseless and irrational as those we have examined. I will conclude with a single example of your gross negligence and ignorance in smaller matters. I take the first of the passage in the Gospels in which you say there are geographical errors. In *Mark* vii. 31, you give „the coast of Decapolis” as the reading of the text, and your note is:

Luke
Corroborated
once more.

Ex uno disce omnia.

There was no coast of Decapolis in the reign of Nero." Now here, you first of all misquote, the right reading is "coasts." Then you make a beautiful display of your own ignorance of both English and Greek ; for "coasts" is continually used for "borders" in early and Elizabethan English as every scholar knows ; and that is precisely the meaning of the Greek word in the text ; it cannot mean "sea coast "

Before you attempt to deal critically with the origin of Closing Counsels. Christianity again, would it not be well to see to getting a little education to fit you for such work. You might at least learn to spell, and might consult a few Chronological tables, before you make sweeping statements. It might also be wise to remember that truthfulness is absolutely essential in all scientific criticisms, no matter what departments of science you are dealing with. Finally, the reflection that Christians are not fools, nor yet the offscourings of the earth, might be a good tonic for you ; it might keep you from attempting to fasten upon them the stupendous absurdities with which your paper is filled.

Yours very truly,

J. N. FARQUHAR.

*L. M. S. College, Bhowanipur,
Calcutta, May 4th 1901.*

THE BENGALI, SATURDAY, JUNE 8, 1901
WRITES.

Christ and New Testament. On Sunday last we published Thakur Kahan Chandraji Varma's disquisition on the historical evidences of Christ and the New Testament.

This having elicited a reply from Professor J. N. Farquhar of the London Mission Society, Bhowanipore, in the shape of an open letter to Mr. Varma. We published in full in our yesterday's issue the reply of the learned Professor. This reply has elicited a somewhat lengthy rejoinder from Mr. Varma which we cannot publish in full to-day—we propose to publish it in parts till it is finished. The rejoinder from Mr. Varma has been more thoroughgoing than we had expected, and it seems to us that the issues raised by Mr. Varma cannot be lightly ignored by the Christian Missionaries. If it were a merely theological discussion into which the parties had entered, we would not take much interest in it, because all theological discussions invariably end in mere abuses and bitterness and metaphysical subtleties. But the present controversy is of a quite different character; it has reference to the historical origin of Christianity. It is a well known fact that, according to some authorities the Christians were the same as the Egyptian Eclectics, and Mr. Varma quotes Eusebius the highest recognised Christian historical authority, to support the position. He also adduces facts and arguments to shew that there is not much *historical* evidence to connect Jesus Christ with the Bible, and Matthew, Luke, etc. as authors of the Epistles etc. We direct our reader's attention to the whole of Mr. Varma's rejoinder, in order that he may be able to find out the real issues involved; and we think that that rejoinder not only deepens the interest in the controversy, but raises the matter, connected with the historical origin of Christianity, above all party-issues. We would ask the reader to intelligently follow

the controversy. We trust that learned Christian Missionaries, like the Rev. Dr. Macdonald, and members of the Oxford Mission in the city would raise the tone of the discussion by adducing more facts and figures on the subject so as to place the matter beyond the reach of all controversy so far as the Hindu public are concerned.

OM
AN OPEN LETTER
TO
PROFESSOR J. N. FARQUHAR, M. A.
BEING A REPLY TO HIS REPLY
TO MY PAMPHLET
“Christ and the New Testament.”

SIR,

Your open letter has reached me, although I am sorry to say that you did not take the trouble to send me a copy which the rules of ordinary etiquette should have dictated to you.

I am gratified to learn from your own pen that you are “a historical student,” but unfortunately the rabid language in which you have couched your thoughts and the partial view of matters, which you have taken instead of supporting your claim, only undermine it and belie your professions and pretensions.

Before refuting your so-called arguments, I should like first to deal with your “closing counsels,” because there you take your stand on a lofty pedestal of your own making, forgetting that common courtesy requires that you should not on YOUR OWN AUTHORITY cry yourself up and

me down. The first sentence in your "closing counsels" is "that you (meaning myself) should see to getting a little education to fit you for such work. You might at least learn to spell, &c." Sir, in reply, I wish to say that I am a blunt and plain spoken man, and it only concerns me to see that men at large understand me. To me language is not a mighty snare but a vehicle of plain, simple thought. Hence plain and simple language should be mine and not the attractive language of sophists, with whom language is a most effective weapon. Your next closing counsel to me is that I should consult a few chronological tables before making sweeping statements. You should be glad to learn that I have not only studied a good many of them, but studied them critically as a rational being. My researches in this direction may be (for purposes of this paper) shortly stated. There are two genealogical tables to be found in the Bible-(1) one by Matthew (2) and another by Luke. The genealogy of Matthew differs from that of Luke by many generations and the names are mostly different. Matthew says that Christ was removed from David by twenty-eight generations, whereas Luke declares that the distance was forty-three generations. So, you see, that when two witnesses although they be Gospel Apostles disagree with each other so HOPELESSLY there is nothing for an impartial critic to do but reject their testimony altogether as wholly inconclusive, if not worse. Of course, it is open to a believer like yourself to put your faith in all "Gospel truth." I thought of not mentioning another matter simply to spare your feelings and also of other Christian believers; but in the interest

of Truth (so far as I see I am bound to take up your challenge and prove my whole case). You ask me to study "Chronological tables in order that I may be persuaded that Christ was an historical personage; that in fact, he was no myth, but a reality." I have shown you the samples of truth that the genealogical tables of the Gospels furnish an impartial critic. But if the question of birth has to be decided on, I should ask you in all fairness, in all seriousness and in the interest of truth itself, not to blind yourself, but to weigh the evidence furnished by a Hebrew book "Sepher Toldoth Jeshu." In this treatise given an account of the birth of Christ, what sort of evidence, reverend Sir, do you expect to find? I think you will blush to hear it. (I give the substance in a few words). "There was an outcast debauchee of the family of Juda, named Joseph Pandera, who was also a robber. And there was a hair dresser who had a daughter named "Miriam" (Hebrew) corresponding to Arabic Mariam, and to English Mary. This Mary was betrothed to Jochanan, a man of pure character. Pandera fell madly in love with Mary and he used to pass by her house, and he was allowed to mix freely at her house. " This book is not my own discovery, but has been accepted as an authority by eminent writers. Now I put it to you—either you must believe in the whole story as given in the Hebrew Book aforesaid and say that CHRIST LIVED, and was born of such parents as above—or that he was not born at all. You cannot, Sir, believe in the authority of the above book, and yet accept it in parts, believing where it suits you and

rejecting it where it does not suit you. So much, then, for your advice to me on the subject of "Chronological tables." I hope you have had enough of this and you would not, I think, much care to argue on such an unpleasant subject.

Your third "closing counsel" is that I should remember that "truthfulness is absolutely essential in all scientific criticisms no matter what department of science you are dealing with." May I not in the same patronising way common to your class ask you to follow your own advice? "He that is pure first cast the stone at her." I am truthful all along. My creed enjoins me to accept truth no matter where it has its source and to renounce untruth never mind how discovered. We stand upon Knowledge and not upon blind faith like the Christians. There is only one source of truth, viz., God and truth revealed by him can never contradict the Discovered Laws of Nature. Under these circumstances, can you for a moment hesitate to say who is truthful one who bases his arguments upon knowledge in consonance with the Discovered Laws of Nature, or one who stands upon the sandy mound of blind faith, antagonistic to them. Ponder over it before you come to a conclusion. I do not object to your faith, so long as you keep it to yourself, but when you put forward your blind faith as BRIGHT REASON so as to mislead young Hindu boys and young men, then surely, Sir, I shall object and bring forward my arguments in support of my honest conclusion that your Biblical Christ was a myth.

Your last "closing counsel" but one is contained in

the following :— “ Finally, the reflection that Christians are not yet the offscourings of the Earth might be a good tonic for you.” No, Sir, you belong to a nation whose worldly, material greatness is everywhere acknowledged, and we own your material supremacy, we are loyal subjects. Wherever we go, your material grandeur, terrestrial eminence, and aggressive lordliness meet our eyes. And one Christian nation after another follows you in breathless haste for the securing of all the good things of the Earth, and is envious of your territorial and commercial greatness. But, Sir, “If you wish to be perfect, go and sell thy worldly possessions and give the same to the poor and you shall have treasure in Heaven.” Are you not aware “that a rich man or a nation will find it hard to enter the Kingdom of Heaven” ? And again, I say unto you. “It is easier for a camel to enter through a needle’s eye than for a rich man (or a nation) to enter the Kingdom of Heaven.” As for your “tonic prescription” it simply comes to this. I must remember that you Christians are a wealthy and powerful nation. Now you will be disappointed to learn that I am not in need of such a *Tonic* as comes from always remembering your worldly greatness. Those whose hearts are set upon worldly greatness and the acquisition of worldly power, will admire the beauty and force of your “tonic prescription,” for they are followers at heart of Mammon, and wherever they find Mammon holding sway, there they will fall down and worship that all powerful Avatar of the Nineteenth and twentieth centuries, who has usurped the place of the true God in the hearts of all nominal Christians, whether individuals

or nations. But, Sir, permit me to say that I and my nation do not stand in need of any of *your* worldly "tonics." We are poor men, content with little, and not hired machines! Consequently there is nothing to spoil our brain or health. Kindly apply the remedy where it is necessary. Your prescription should not go to the wastepaper basket.

Your last "closing counsel"—you ask me "not to attempt to fasten upon the Christians stupendous absurdities." Now, Sir, you should never forget that I am a most humble individual who wholly depend upon the power of truth for any success I may achieve. You missionaries, belong to most wealthy organisations and are paid for your services, and you can with impunity and to your heart's content revile our national religion, and say anything you like and be applauded. But we have no worldly power at our back. We simply stand upon truth, and whatever influence we wield only belongs to the power of truth. What harm can an humble individual like myself do by fastening "stupendous absurdities" on the Bible? You are too great and too sceptical. But my submission is that my contentions are based upon golden truths.

Truth is truth. In the very first paragraph of your open letter, you are obliged to say that my "Tract on Christ and the New Testament does not seem to me to be VERY ACCURATE IN ALL PARTICULARS," and then you point out a few facts to me. Permit me, to examine some of your facts and see how far they are reliable.

I have proved in the pamphlet that Christ never lived.

The irrelevancy of your argument in the 2nd paragraph of your open letter. You name Buddha, Panini and Kalidas to point out the difficulty of ascertaining the eras in which they lived. Here you yourself admit that these personages existed some time or other and your only difficulty, it seems, is to find out the particular centuries in which they lived. My contention is quite different. I hold on historical evidences that Christ never lived ; but supposing I conceded your argument and said that Buddha, Panini and Kalidas never lived, would that in any way help your argument ? Belief is one thing and historical evidence, another; and if it is proved on historical evidences that Buddha, &c., never lived (as you seem to deny), then we must accept the findings of fact. I DO NOT SEE THE LEAST DANGER here. This is my reply to your query—that the principle of relying on historical evidence is “rather a dangerous principle,” and moreover even if the existence of Kalidas &c., were disproved we should not suffer any serious loss but the non-existence of your believed-in Christ lays the axe at the very root of Christianity. Your analogy thus falls to the ground. The principle laid down above is the only true principle and must be followed by all truthful men, however much dangerous it may be to a man’s life-cherished beliefs.

I am sorry to see that you have not replied to one of the most important points raised in my pamphlet, to which you make an attempt at replying. I write there “No historian has engaged his pen to describe the butchery of the babes by Herod when Christ was an infant, nor has any of them recorded the general darkness which covered the earth at his crucifixion.”

Please come to the point.

As you have not replied to this most important point, I take it you are unable to give a proper answer.

I come to your next point when you appear to refute my statement that in Ovid and Livy we find no reference to Christ; you say that they died before Christ began to preach. Here again you clearly miss one most important thing. You admit (as I also mentioned in my pamphlet) that they both died in the first century A. D. (A. D. 18) and your point is that they did not make reference to Christ, because his teachings had not begun. But surely this is blundering yourself; since the same Historians have made no mention of the "butchery of the babes, " DID THAT CIRCUMSTANCE EVER ACTUALLY OCCUR, my inference, therefore, is that no such BUTCHERY INCIDENT having ever occurred, there was no Christ to talk about.

In my pamphlet I referred to the notorious fact of silence of all contemporary writers, and made mention of Plutarch, Seneca and Juvenal who, if Christ did actually live would assuredly have mentioned or alluded to him and his works and also the circumstances of "the butchery of the Babes by Herod and of the general darkness which covered the earth at his crucifixion. " Your reply is most characteristic. Plutarch was no historian, you say but a moralist and therefore did not mention anything about Christ. No body would, I venture to submit, accept your above statement as the truth. Am I to split hairs over your casuistry that Seenea and Juvenal were less historian than moralist, or were wholly moralists; and that therefore the greatest religious events of that century

were purposely omitted or ignored by them ?

Your refutation of my statement about Philo, the Jewish historian, who makes no mention of Christ—is not borne out by history, you say that “ Philo was ignorant of the teaching of Christ, because he lived in Alexandria where the teaching of Christ had scarcely found its way.” In reply I have to refer you to the XVII chapter of the Second Book of Ecclesiastical History by Eusebius which chapter GIVES A DOCUMENT WRITTEN BY PHILO from which it is clear that Philo belonged to the order of the Theraputs or Essenes or Ascetics or Eclectics, who were, according to Eusebius, Christians and the authors of the Gospels and Epistles. Now Eusebius is recognised by every Christian as the highest authority on Christian history, and who out of his zeal for Christianity, is said to have forged the passages in Josephus and also the correspondence of Christ and Abgaius. In the above document by Philo it is stated that Eclectics had established missionary stations at Rome, Corinth, Galatia, Ephesus, Phillipi, Dolossi, and Thessalonica. They had a diegesis from which the Gospels were translated which, when Philo visited them, not more than 20 years after Christ was born, were considered ancient, this makes the history of Jesus ancient before he was 20 years old. Again the New Testament is written in Alexandrine Greek—a form of Greek used in Egypt and consequently used by the Eclectics. It will be clear from these historical evidences that Philo would have ample opportunities to acquaint himself with the whereabouts and teachings of Christ, if

the so-called Christ had actually lived. A perusal of Philo's works turns the balance completely against the Christians, for it proves clearly that the Gospels and Epistles had their origin in the works of the Eclectics who culled from various religions.

It is strange that with your vast erudition you are Don Cassius. ignorant of the name of Don Cassius of the first century. I would refer you to the "Free thinker's society, Boston," which will give you necessary information about him and his works.

No mention of Christ has ever been made by Lucian.

Lucian. I have read some of his works, where he satirizes Christianity; but my point is that no Christ ever lived, though there may be an Egyptian form of religion called Christianity. Both of us agree that the historian Lucian satirized Christianity, but that there is no mention of Christ by name as the founder of that religion. As you will have seen from my observation in a previous paragraph, I am inclined to think that this religious movement called Christianity was set up by the Eclectics of Egypt. We cannot correctly deduce the name of the founder of the religion from only the name of that religion. We must have independent corroborative testimony which is, I submit most woefully wanting in this case.

About the passage in Tacitus, I wrote in my pamphlet :

Examination of the passage from Tacitus. Your highest authority weighed in the balance and found wanting. "this passage is supposed by impartial authorities to be genuine, &c., &c.," But in the absence of that abundant and incontestable proof which might reasonably be expected from writers contemporaneous with the

origin and early advancement of Christianity, it is easier to believe it an interpolation than account for the extraordinary silence of all historians respecting so wonderful a personage, and such convulsions and revolutions as his system produced. Besides this fact, Tertullian, who quotes largely from Tacitus ; Clement Alexandria, who adduced all the pagan authorities that he could torture into a recognition of Christ or his followers ; Eusebius, who forged the passage from Josephus, the correspondence of Christ and Abgaius and other pious evidences of Christianity and all other writers prior to the 15th century, never mention such a passage. Melito, Bishop of Sardis, informs us that the Christians had enjoyed the favour of the Roman Government, and that Christianity did not originate in Judea, or in any province subject to the Roman Empire. In short the passage is either genuine or an interpolation. If an interpolation, then the name of Christ is not mentioned by any historian in the first century. But if it be genuine, then CHRISTIANS WERE A RACE OF MEN DETESTED FOR THEIR EVIL PRACTICES, THEY WERE ATROCIOUS ENEMIES TO MANKIND ; THEY WERE REALLY CRIMINAL, AND DESERVING EXEMPLARY PUNISHMENT ; AND THEY LIVED IN SUCH SECRECY THAT BUT FEW OF THEM WERE KNOWN. One or the other of these conclusions is irresistible. Which is the least disadvantageous to Christianity ? Let priests, whose reverence would be overthrown, and whose income diminished by the adoption of either sentiment, determine for themselves. It would appear to one that the more foolish and bare-faced the forgery, the better it would be

believed in those early times ; for let any one get the Apocryphal Testament, and see the number of Acts, Gospels and Epistles mentioned ; and if they were no better than what we have, I am sure every Christian ought to be ashamed of them. I would advise every Christian to examine these early writings ; and if he does not feel ashamed of Christianity he has no shame in him. The author of "Tacitus and Bracciolini" has proved that Poggio Bracciolini who was a Papal secretary for forty years, committed this piece of forgery about the year 1422 A.D. I originally took the above passage as genuine and showed that it contradicted the Bible account. You agree that it does not. I say, no, again, for according to the full passage in Tacitus, Christus, was put to death as a criminal and "Christians were a race detested for their evil Practices." The Bible says he was crucified But there was no law of crucifixion among the Romans and the Jews in those days. A study of ancient works will throw light on the subject. Your only authority has proved antagonistic to your cause ; and no historical ground is now left for you to stand upon.

I did not in my first pamphlet enter at length into the question of an interpolation or forgery About the omission. of the passage from Tacitus. There, if you will only look to the context in an impartial spirit, you will be satisfied that my contention was that assuming as genuine the verdict of impartial critics, the original Christians were "A RACE OF MEN DETESTED FOR THEIR EVIL PRACTICE." So that it comes to this— Sir, if you accept, as you do, the passage to be genuine, well,

I have no objection to bringing in Pontius Pilate as the PROCURATOR by whom Christus (your Christ) was punished as a "criminal." So you see you are on the horns of a dilemma, bringing in Pilate for your soul's satisfaction..... or, to spite me if you choose but you must at the same time recognise in Christus a man who was PUT TO DEATH BY THE PROCURATOR PONTIUS PILATE AND in Christians a "race detested for their evil practices." Sir, you cannot eat the cake and have it also. My position is perfectly clear. I regard the whole passage as a forgery of the 15th century, as I have shown in the last preceding paragraph and if I did not bring in the name of Pontius Pilate, it was not to make concealment of anything—but only because, in MY VIEW OF THE CASE AND WITH REFERENCE TO THE CONTEXT, I thought it perfectly unnecessary and irrelevant. I did not enter into the whole subject of interpolation because it was not demanded by the context, (see the passage about Tacitus). I did not accept the passage as genuine but left it open for further discussion if necessary. As you have charged me with wilful concealment, I have had no option but to enter into the mysteries of the logical dilemma, on whose horns, with your vaunted university learning, you sought to place me and now I call upon you to save yourself from the consequences of the same DILEMMA.

I examined at length the passage from Josephus (see the passage about Josephus) and showed on the authority of Dr. Lardner that it was a forgery. I give a short summary for the benefit of my readers.

The passage from Josephus examined and found wanting.

“ In regard to the disputed passage in Josephus, Dr. Lardner maintains that it is an interpolation, and “ought, therefore, to be for ever discarded from any place among the evidences of Christianity.” *Life of Dr. Lardner*, by Dr. Kipps, (P. 23). Dr. Lardner’s arguments against the passage in his own words, are these :—

“ I do not perceive that we at all want the suspected testimony” to Jesus, which was never quoted by any of our Christian ancestors before Eusebius, (*Vide his answer to Dr. Chandler.*)

2. “ Nor do I recollect that Josephus has anywhere mentioned the name or word Christ in any of his works, except the testimony above mentioned and the passage concerning James, the Lord’s brother. *Ibid.*

3. “ It interrupts the narrative.”

4. “ The language is quite Christian.”

5. It is not quoted by Chrysostom who died, A. D. 407.” Sir, I am really astonished

Your knack of evading the point. at your either misunderstanding me or wilfully evading the points raised by me:

I will illustrate what I mean.

A general summary of my main contentions once more.

After having established in Chapter I of my pamphlet that Christ was merely the reputed founder of your religion, and not the real founder; that, in fact the Biblical Christ was a myth, I wanted, in Chapter II, to establish that the reputed authors of the Gospels and Acts and Epistles were neither contemporaries of Jesus (and therefore neither spectators of the events narrated in the Bible), nor were they contemporaries of each other, that they belonged to

different periods of time, *i.e.* they wrote at different times; and that the Gospels and Epistles owed their origin to the College at Alexandria where they were taught.

B. The positive side of my criticism remains unanswered.

The Eclectics were, according to your own authority, Eusebius, who is, as I have already remarked, recognised by every Christian as the highest authority on christian history, also known by the names of Essenes, Theraputs, Ascetics, Christians, (See Philo's document quoted by Eusebius).

C. The New Testament was proclaimed Divine only in 364 A.D. by the council of laodicea.

Then, you have not been able to refute my above statement.

D. The Divinity of the Bible or of particular portions originally adjudged by votes.

You have not been able to refute my above statement which shows that the divinity of the Bible is a myth.

E. The language of the Bible shows that it was not written by any contemporaries of Jesus, but long after.

(i) The style and subject-matter of Luke, the Acts and Epistles of Paul are much chaster than either Matthew, Mark or John. Hence the writers lived at different times, were neither Contemporaries of each other, *nor were they spectators of the events narrated by them. You have not refuted this.*

(ii) The New Testament is not antique in its origin for the reason that the style and diction of the New Testament are not those of Xenophon, Isocrates, Demosthenes, Plutarch, or Josephus. The first three lived and wrote in

the 4th Century B.C. Here we are both agreed. Plutarch lived a hundred years after the period assigned to Christ, and Josephus flourished about the middle of the first century, and wrote his work about its close. *The style and diction* of all these five writers are much the same—and the style and diction of the New Testament, not being those of the five writers above said, conclusively prove that “the New Testament is not so antique in its origin as the priests represent it to be.” This is my argument, whereas you tried to make me appear that I had made a blunder of 400 years by citing Xenophon, Isocrates and Demosthenes, because they lived and wrote in the 4th century B. C. Nothing of the kind. The blunder was on your part, not having seen that “The Greek of Josephus and Plutarch was as chaste and pure as the Greek of Demosthenes, Isocrates and Xenophon, and the Greek of ‘the New Testament’ was not the Greek of all these great writers—three of whom wrote before, and two about a century after the period assigned to Jesus. The Greek of the New Testament ought to have been the language of these above mentioned writers; but it is not, hence it is clear that the New Testament was spurious in its origin, so far as this part of my argument from language goes.

(iii) Not only is it that the Greek of the New Testament is not the pure Greek of the times of Jesus as explained in the last preceding paragraph, but it was positively corrupt. If so, the New Testament would be proved to be of positively later origin, *i. e.*, of a time when it was no longer the language of Plutarch and Josephus, but had become corrupted.

(a) "The New Testament is not so antique in its origin as the priests represent it to be. For the style and diction of it are not those of Xenophon, Isocrates, Domesthenes, Plutarch or Josephus; but they are of more recent date, and therefore we cannot exactly say the period when the Apostles lived and died.

You have not refuted this part of my argument in reply.

(b) *You did not refute my argument that since Christian champions expressly admit that the New Testament contains the Talmuds, therefore it could have been written only after and not before the Talmuds.*

(c) *You did not refute my argument that the New Testament—writers use more Latinism than Chaldee and Syriac or Aramaic (as you say according to the scholars): and that therefore they could not be *Jews* of Judea where the Syriac or Aramaic (as you say according to the scholars) was spoken.*

(d) *The language of the people of Palestine was Chaldee or Syriae (or Aramaic according to scholars as you say). Accordingly we should expect that the authors of the Gospels, who sought to address the masses ought to have used the language of the people. But no; they used Greek. My argument is that if the Gospel-writers were really contemporaries of Jesus and were spectators of the events narrated by them, they should in the first place have used the vernacular of Palestine (which they did not) and not Greek, and secondly, if for some reason or other they chose to write Greek, then, if they were contemporaries of Jesus, they ought to have written in the pure Greek of Jesus' time. These are my points. In reply (1) you say*

that "Matthew, Hebrew and Jude were *possibly* written for Christians in Palestine." This sort of remote possibilities should be no serious part of an opponent's argument; and even this slender piece of possibility stands on your own authority which I do not accept. (ii) "There were in the first century large numbers of *Greek-speaking* Jews in Palestine" you say. Very well. Your argument comes simply to this that the Greek-speaking section of the population could understand the Greek Bible; but assuredly the vast majority of the people of Palestine should not have been addressed in Greek. Why this supreme importance attached to Greek, if the writers of the Gospels were really contemporaries of Jesus and wanted to influence the masses ?

(iii) O yes : your arguments go further... "there were Greek-speaking Churches outside Palestine, in Greek, Italy, Syria, Asia Minor by 60 A.D." Well, what then ? Your answer is that to "them all the books of the New Testament, with three possible exceptions, were addressed." But I put to you in all seriousness why the supreme desire on the part of Gospel writers to address and reach the Greek-speaking people in particular ? Why this special care and attention for this Greek-speaking section of the people in and outside Palestine ? Please try to answer this query in a fair and reasonable manner. For you seem to have an inveterate habit of seeking to win victory by the use of logical conundrums. Thus you write in your pamphlet to prove the *reduction and absurdum* of my above argument :—"One might as well argue thus—Mr. Varma's pamphlet is written for

Bengalees and is in English—and therefore Bengalee is a dead language to-day.” No, Sir, notwithstanding your English degree you are here guilty of logical fallacy. Here is my answer. Mr. Varma’s pamphlet is written *not for all Bengalees* but only for the English-speaking Bengalees (who are being misled by the Christian Missionaries), and therefore Mr. Varma’s pamphlet is most properly written in English. Therefore no conclusion could be drawn as to whether Bengalee is a dead language or not. Are you satisfied? But I wish to go further and expose the hollowness of your argument most categorically. Thus—the New Testament writers’ New Testament was intended primarily for the common people of the time assigned to Jesus. And yet the New Testament was written in Greek which was not the language of common people of Jesus’ time, for Syriac (or Chaldee or Aramaic) was the common language. Conclusion-(i) The New Testament-writers did not live at the time when Jesus is said to have lived and were so far imposters, and (ii) when they wrote the New Testament, the vernacular of Jesus’ time had been dead—if, Sir, you wish to avoid this conclusion—you are to argue thus:—The New Testament writers’ New Testament was intended primarily for the Greek speaking people in and outside Palestine, at the time of Jesus and therefore Aramaic was the still living language of the common people, not Aramaic but Greek was used. Let me know, Sir, by which of the two syllogism you are prepared to stand. Then, Sir, I will give you another alternative—but you must take advantage of this fairly, openly

and frankly and not in a surreptitious manner. "The Greek New Testament-writers wrote primarily for the Greek-speaking people and for the common people ; but there was a *translation* into Aramaic of the Greek New Testament for the common people ; and the same writers after having written the Greek Testament wrote also the Aramaic Gospel, or after having written the Aramaic Gospel wrote the Greek Gospel." I give you, Sir, all possible logical alternatives and I want you to state your exact position. For in your pamphlet you wrote:—There was a Gospel in Aramaic for the use of Aramaic speaking Christians ; and it was extant as late as the days of Jerome, if not later." With reference to this statement of yours please enlighten me (1) as to your authority (2) as to which of the above positions—as to the exact origin of the vernacular edition of the New Testament appeals most to your unsophisticated judgment.

Sir, I desire to supplement my previous arguments about the true origin of the Bible. My point is that the Greek Bible was Greek, because the writers were not contemporaries of Jesus and spectators of the events of Jesus' time, but lived much later than the Christian era. I have tried my best to show that if we do not accept this conclusion, we are at once landed in many absurdities. I desire to support my position further by internal evidence also of language. Chaldee or Syric or Aramaic (according to the scholars) was the vernacular of Jesus' time. Very well. That the writers of the New Testament lived at the time of Jesus when vernacular was

Probabilities about
the dead Language.

flourishing, having regard to the admitted fact that the Apostles sought to influence the masses—how do you reconcile the following facts ?

On the one hand we find a copious use of words and phrases of the various Greek dialects—Æolie, Bæetic, Doric, Ionic and Attic together with Hebraisms, Ciliacisms and Persianisms, also vulgarisms, foreign idioms, &c ; (b) on the other hand, only a very slight use of the vernacular of Palestine,—*only* eleven words incorporated into the Greek Bible. And mind Sir, while words and phrases from living dialects are taken over bodily in the New Testament ; only *translations* into Greek of words from the vernacular of Palestine, are given in the Greek Bible. Put these above two sets of facts together and see if this circumstance could be explained on any other hypothesis than this the vernacular of Jesus' time was not a living vernacular at the time when the New Testament came to be composed.

Sir, you have observed in your pamphlet that “about
Churches outside Palestine. 60 A. D. there were multitudes of Christian Churches outside Palestine, in Syria, Asia Minor, Greece and Italy, and the New Testament dates from the second half of the first century A. D.” I do not controvert this portion of your statements because I have said the same thing above on the authority of *Philo* quoted by Eusebius who is your authority also. But the whole difference is ‘ that Philo’s Christians are the same as the Egyptian Eclectics ’ who had a diegesis from which

the Gospels were translated, which, when Philo visited them not more than twenty years after Christ was born, were considered ancient ; *which makes the history of Jesus ancient before he was twenty years old.* A perusal of Philo's document quoted by the recognized authority, Eusebius, turns the balance against the other theory of the religion having had its origin in Jesus—and proves most clearly that the Gospels and Epistles had their origin in works of the Eclectics who culled from various religions.

Sir, I had a mind to carry on this discussion with you in a truly becoming spirit. But, Sir, you My closing
Counsels. compel me to expose your "tactics." You ask me "to change my tactics." What tactics have I to change ? I honestly regard myself as speaking out the truth and nothing but the truth, about the mythical character of the Christ of the Gospels. If I am in error as you think I am, why should you impute motives ? For, Sir, it is not for a true gentleman to abuse his opponent and to try to win a victory by such abuse. Remember, Sir, abuse is a game at which two can play. You charge me with IMPUDENCE. Sir, is it for a preacher of religion to say vile things of his opponent's character ? Supposing I called you a "colossal blunderer," as you call me, do I advance my cause ? If, Sir, in future we are to carry on this discussion, please do not give airs and tender "closing counsels" which only contain open and veiled abuse or ungentlemanly expressions. Both of us appeal to the public and to the Hindu youths in particular. Are

we to show them that the Professors of different religious creeds fight like bears ?

PRESIDENT, ARYA-BALA
SAMAJ,
77, Harrison Road, Calcutta,
12th May, 1901. } Yours very truly,
KAHAN CHANDRA
VARMA.

Shanghai, 9th August, 1901.

Kahan Chandraji Varma, Esq., Calcutta.

DEAR SIR,

It has been my happy privilege to read the pamphlet which was issued on 12th May last, being your reply to Prof. Farquhar regarding Christ and the New Testament. It was most up-to-date and quite to the point.

It would be interesting to know whether the latter gentleman had anything further to write to you.

I shall, therefore, feel highly obliged if you can, without in any way inconveniencing yourself, send me all the published letters passed between you, the cost of which I shall cheerfully refund—as all my friends here are taking considerable interest in this able discussion, which, they trust, will put a stop to the fruitless and unwelcome attempts of the Christian Missionaries in forcing their neighbours into a religion which is quite alien to them.

Yours faithfully,

N. E. P. EZRA

AN OPEN LETTER

TO THE

Thinking men of Calcutta.

DEAR BROTHERS,

A letter has lately been addressed to you in reply to my late rejoinder to his "An open letter to Thakur Kahan Chandrajī Varma of Lohore." This letter of Mr. Farquhar's divides itself in two parts :—

1st.—His judgment on my competence and character, and an affirmation of his own intellectual and moral superiority.

2nd.—His arguments in support of the historicity of Christ, and a refutation of my views as expounded in my second pamphlet. I take up in order his division of the subject, and lay before you my criticisms.

Dear brothers, you must always remember that it were better for Mr. Farquhar in a discussion from an historical point of view to omit the first part of his argument based on personal considerations. Here at least Mr. Farquhar on second thoughts ought to agree with me. The entire body of Missionaries in Calcutta or wherever the "Bengali Newspaper" is read as also the educated Hindus, are watching this controversy; and any personalities indulged in by Mr. Farquhar would not lower only him but all Christian Missionaries in Calcutta. Already the Missionaries, generally speaking, do not enjoy any high estimation in the eyes of the Hindu public. The

The moral aspect of
Mr. Farquhar's reply.

British Indian Government, by their unflinching acceptance of the principle of religious neutrality and toleration, have not only done an act of supreme statesmanship, but have also morally elevated themselves in the eyes of a supremely religious people like the people of India. If Mr. Farquhar indulges in personalities, he not only injures his fellow Christian brethren here, but he also as he has already unwittingly done—injures his own reputation. Therefore, I beg of him, if he is disposed to carry on any controversy on the subject of Christ and the New Testament which I have initiated, to be pleased for the sake, at least, of his religion, which he professes, to remember this piece of advice given him by my humble self. I do not give it to assume an air of superiority; but only to remind him of the fact that, if I am at all to reply to his open letters addressed directly or indirectly to myself, I am in duty bound to make note of all that he says, personalities included. He advises me to acquire that amount of intellectual education which he at least possesses, in order that I might be more fully his peer in argument. I will try to benefit myself by his advice, in the meantime he will be pleased so take my advice as to the necessity of not indulging in personalities, in any sort of historical discussion like the present. “He that is pure first cast the stone at her.”

That he is not, therefore, justified according to his own Master's teachings ” to cast the first stone at me, ” as he had done. I will presently show.

But it is necessary also at the outset to remove one of his misconceptions as to my preliminary duties. He

thinks that, like himself ; I am not an historical student and have evidently “ no conception of what historical criticism really is. For, says he, “ to fit a man for being a literary and historical critic, something *infinitely* greater than a University Degree (which Mr. J. N. Farquhar, M. A. evidently possesses) is required, ” (page I, of his letter to the thinking men of Calcutta). Admitted. What then ?

It follows *only this*, that Mr. Farquhar, M. A., merely because of his degree qualifications, is not competent to enter into the present discussion, dealing as it evidently does, with questions of historical criticism of the Bible. He is, as the lawyers would say, “ estopped ” from posing as an historical critic. His admissions are binding only against him ; his conclusions about other people’s qualifications cannot be binding as against them. But, I hear somebody saying on his behalf that Mr. Farquhar is no critic as to the historicity of Jesus, and the authenticity and credibility of the Gospels. For, he is first of all a *believer* and then a critic, and, as such, he can discharge no true functions as “ an historical critic ” ; for then what he would gain in historical insight (through the exercise of the critical faculty), he would lose in *faith*, for, evidently his faith would make him whole. And, yet notwithstanding that, he openly declares in the second “ letter ” that “ to fit a man for being a literary and historical critic, something *infinitely* greater (mark reader his own admission) is required than a University degree.” He, in his second letter poses, as an “ historical critic.” The hypocrisy of his conduct would be apparent, if my

readers would remember that, in his first letter (his open letter to me), he poses only as an "historical student," eager above all things to realise the historical truth about Jesus of Nazareth and that he only wanted to say that "my tract on Christ and the New Testament did not seem to him to be *very accurate* in *all particulars* and that he only wished "to point out a few facts to me" (Vide 1st para of the first letter of Mr. Farquhar). This was very good—here Mr. Farquhar has not posed as an historical critic, a teacher, but only as a student, and, like the good student he is, he only wished, like a colleague, to point out to me in all modesty a few facts, because, as he said, "my statements did not seem to be *very accurate* in all particulars." But, in the course of the very same first letter, and forgetting his own views that "to fit a man for being an historical critic, something infinitely greater than a University degree is required," he reverses his *role* of a student, comes down upon me as a teacher, and indulges in all sorts of personalities. The humble historical student, mind not an historical critic, (according to his own view of the critic's qualifications) calls me a colossal blunderer, "immoral," (in the sense of *dishonest*) "fool," "scoundrel," 'untruthful' 'impudent' 'irrational,' 'a man of fathomless ignorance,' 'one given to ravings,' etc. etc. And except in one or two places in his second letter, he calls me only Varma (without the prefix Mr.), and 'the man,' 'the expresser.' "Since my hope, that the man himself would see the absurdity of his position, ' etc., (p. 2 of his second letter to the thinking men of Calcutta), all because I am not Mr.

Farquhar. My brothers, would you call this gentlemanly, and after this exhibition of temper on the part of the modern representator of Jesus in India, are you particularly attached towards Christianity and towards people professing, like the same model gentleman, the Christian faith? If a hundred missionaries, like this model gentleman, were allowed to pose alternately as historical students" and "historical critics" and to use choicest epithets drawn from the armoury of Christianity towards one of your own.....albeit he is a non-Christian, would it be any wonder if Christians, as *Christians*, would lose all respect with us, and might be held in contempt? Dear brothers, you will please note that, in his second letter, Mr. Farquhar tries to defend himself against the charge of using abusive epithets. But he has here made his case worse. He adds insult to injury by saying that "the very strong language! (Mr. Farquhar) used was to my (Mr. F's) mind accurately descriptive of the qualities displayed in the piece of work, I (Mr. Farquhar) had to deal with" (namely, my second pamphlet). In other words, the abusive epithets he used, were to Mr. Farquhar's mind fully deserved, because "they were accurately descriptive of the qualities I displayed." He has throughout (except in one or two places) called me Varma (not Mr. Varma). In his first "open letter" he charged me with dishonesty and, when I explained to him in my rejoinder how his charge could not be brought against me, he has quietly accepted my explanation without uttering a word of repentance. On page 2, of his first letter he writes;—"But at this point I must trouble you with rather

a serious question, how did you come to omit part of the sentence? For, a Christian, eager to win a victory over you, might say that you have omitted this wilfully, because they prove the truth of what you deny at the beginning of the paper. Such an omission if due to carelessness is most culpable in a man pretending to be a critic; if made consciously is most immoral." Now, dear brothers' in pages 9 and 10 of my rejoinder I thoroughly exposed Mr. Farquhar's tactics in trying to throw dirt at me, and offered my full explanation, and with what result! Mr. Farquhar—the Christian will trouble me with a serious question, charge me with wilful and culpable neglect or dishonesty, and then, when the proper explanation is forthcoming, would not do so much as even offer an apology for so great an outrage on manner and truth. This is, therefore, another "fair play" on Mr. Farquhar's part. On page 4 of this open letter in the shape of a "closing counsel" he has given me the following piece of advice. "It might be wise also to remember that truthfulness is absolutely essential, etc. etc." In reply, I beg him to remember that truthfulness is not enough, but that truthfulness must be accompanied by sober judgment or judicial uprightness. Another closing counsel he offered in page 4 of his first letter was "finally the reflection that the Christians are not fools, nor yet the offscourings of the earth, might be a good tonic for you." To this I replied as follows:—

"As for your" tonic prescription," it simply comes to this; I must remember that you, Christians are a wealthy and powerful nation. Now you will be disappointed to

learn that I am not in need of such Tonic as comes from "always remembering your worldly greatness." Those, whose hearts are set upon worldly greatness and the acquisition of worldly power, will admire the beauty and force of your "Tonic prescription," for they are followers at heart of Mammon, and, wherever they find Mammon holding sway, there they will fall down and worship that all powerful Avatar of the 19th and 20th centuries, who has usurped the place of the true God in the hearts of all nominal Christians whether individuals or nations. But, Sir, permit me to say that I and my nation do not stand in need of any of *your* worldly "Tonics," we are poor men, content with little, and not hired machines! Consequently there is nothing to spoil our brain and health. Kindly apply the remedy where it is necessary. Your prescription should not go to the waste-paper-basket." The reader will forgive me for reproducing this part of my reply in full. Dear brothers, do you suppose that Mr. Farquhar has apologised to me for having tried to overawe me by telling me that he belongs to the mightiest nation on earth, and that I cannot claim any such powerful lineage? No, not at all. Mr. Farquhar plays many parts. Does he think that because it is quite true that he belongs to the mightiest nation of earth, and that we are a subject nation, that because Mr. Farquhar's statements are here accurately descriptive of both him and me, therefore he is justified in using this "accurate argument" in relation to the historical questions I have raised. Again, in his second letter he frankly admits that "the tone of my (Mr. Farquhar's) sentence is sarcastic." So

after all Mr. Farquhar speaks the truth, troubles me with "a serious question," and yet, like the true Christian he is, cannot help being *sarcastic*. What a fall! It is very difficult to get at an exact psychological notion about Mr. Farquhar. "I had no idea of abusing him (that is, me)." He is "sarcastic." He uses strong language "accurately descriptive of my qualities" calling me even a *fool*, (see page 3 of his 1st letter), and he does all this in pure innocence of spirit, unable to perceive that he is deceiving himself, and possibly unconsciously deceiving others.

Dear brothers, before leaving this part of my letter dealing with the moral aspect of Mr. Farquhar's reply, I will invite your attention to one or two relevant questions from his recent book—"The Crossbearer" "The Crossbearer gives extracts from the Gospel according to Matthew translated, analyzed and explained" by Mr. Farquhar. In the preface he says that the extracts are a translation of his own from the original Greek. The last sentence of the preface runs:—"That it (The Crossbearer) may further the kingdom of God is my (Mr. Farquhar's) sincere prayer." On page 4 of his book he has the following head-note. "C. *He (Jesus) describes the character of the Citizens of the Kingdom of God,*" and one of these characteristics described is given on page 6 of the same book, "You have heard that," it was said to the ancients "thou shalt not commit murder; and *whoever* commits murder shall be liable to the court," but I say to you that every one who is angry with his brother shall be liable to the court; and whoever says to his brother, "Blockhead"

A serious question
put.

shall be liable to the High Court; and whoever says "fool" shall be liable to the hell of fire. Mr. Farquhar has called me both "block head" and "fool"; and so you can easily imagine what a bad fate is in store for him. That he has called me a "fool" is evident from the following quotation from page 3 of his 1st letter, "Fools rush in where angels fear to tread." Dear reader, if Mr. Farquhar acknowledges Christ as his master (and he cannot go against his Bible), then assuredly, Mr. Farquhar, instead of entering the Kingdom of Heaven, will have to pass his days "in the Hell of Fire." The only possible hope for Mr. Farquhar is now to come over to my side and impugn the credibility or the Historicity of the Gospels. Would he do it? If he does not, there is *no hope for him according to the Gospels*. That is all:—and it is now *his* lookout as to what course he should adopt. We, heathens, have been so often thrown into Biblical Hell-fire under the auspices of the generous Christian Missionaries, that we have like Milton's fallen—angles, grown "innured" to it and do not feel it. But Mr. Farquhar's experience will be all new, and it will take him some time yet to grow innured and not feel the "heat of hell fire." But there would be some compensation. His experience, his ordeal through Hell-fire—will at least make him more humane, will enable him to sympathise with us, heathens, who are doomed to perdition. As things stood, he was looking down upon us from imperial heights, pronouncing terrible anathemas, esoteric symbols; "fathomless ignorance," "colossal blunderer," "scoundrel," "immoral." (see 1st letter and the 1st page of the 2nd letter).

But joking apart, we, Hindus, desire to put to the Christian Missionaries and to Mr. Farduhar in particular, a most serious question, not very unlike the one with which Mr. Farquhar troubled me in his first letter. It will be a sort of a test question, a proper answer to which will, at once in the eyes of the Hindus settle the question of the Christian believers' sincerity and responsibility. No Hindu ever believes that he will be thrown into hell-fire and will not be saved. The thing is so absurd and so revolting to the spirit of the Hindu religion. One could easily understand Christians, if they said that nobody would be saved if he did not believe in God, but to say that nobody would be saved until he turned a Christian, is to us the height of blasphemy. Apart from the question of the historicity of Jesus or the authenticity of the Gospels, the statement given in its naked form, reveals its own hideousness. There is not one *son* of God, the son of God of the Christians, but there have been many in the past, and each might very well say with reference to himself.—“ I am the light of the world ; believe unto me and ye shall be saved, I and my father are one.” The obtuseness or dull-headedness of the Christian believer is a standing menace to the mental peace of the world ; for in proportion to his unreasoned faith he is aggressive, what he wants in light and in true intellectual insight he makes up for by his dogmatism, his overwhelming sense of moral responsibility after having obtained what he calls “ Marching orders ” from Christ. When a man is possessed by a burning faith in any one thing, *however wrongly derived* ; and if he is a man of energy, he becomes supremely intolerant and his

sense of egotism dresses itself up in the garb of overwhelming sense of responsibility. Given intellectual obtuseness, energy, and pride or egotism, we have all the combined elements for the disturbance of society and domestic peace, the elements that go to make the bigot or fanatic. When such a believer is seated on the imperial throne, his power for doing mischief is a hundred-fold increased. But true faith dissociated from dogmatism, from egotism in its relation towards others, is in a word, most keenly self examining and never intolerant. Here is the broad line of demarcation between true faith and the spurious article, that which talks big and takes pride in itself and "Looks at the mote in another's eye, but does not consider the beam in his own," For "first take the beam in thine own eye, and *then shalt* thou see clearly to take the mote out of thy brother's eye." One who does not do this is called in the book, which Mr. Farquhar professes to believe, a hypocrite (Matthew 7th, Verse 5). And that is exactly what I wanted to say, when I drew the above distinction between true faith and the spurious article. We will test all Christian believers by the test which the Bible itself lays down : the test of *true faith*. We will call upon Mr. Farquhar and all Christian Missionaries who may have occasion to read this pamphlet to give a straight forward reply to a question which I give below and which once for all, will decide whether or not their faith is another name for hypocrisy as defined in the Bible, whether consciously or unconsciously practised ; in other words, whether according to the ruling of the Bible they have first qualified themselves for the office of the Bible teacher

to non-Christians, "to see clearly the mote in the eyes of the Hindus by their having first cast out the beam in their own eyes." So much by way of necessary preamble. My question will appear from the following statement:—

(a) Mr. Farquhar has called me a fool and also a blockhead, a man of "fathomless ignorance and a colossal blunderer."

(b) According to his Master's teaching he is to be judged by the high Court of God for his calling me *blockhead*.

(c) According to his masters teaching he is to be thrown into hell-fire for his calling another a fool.

(d) The above question from Matthew, V. 22, "where the qualifications of these fit to enter the kingdom of heaven are given, is unique in this that it specifies a graduated scale of punishments—1st liability to be judged by the "court" for the lowest kind of offence mentioned in the same verse; 2nd, liability to be judged by the "High Court" for a higher kind of offence calling a *man* 'blockhead,' and 3rd, liability to be thrown into hell-fire for the highest kind of offence, mentioned in the verse, namely, calling man a "fool" The uniqueness of the verse consists in this, that nowhere else in the same chapter and two other chapters, dealing with the qualifications of a true believer, fit to enter the kingdom of God, is there to be found this graduated scale of punishments or any punishment at all

(e) In Matthew, V. 18, we find the following. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

(f) Does Mr. Furquhar sincerely believe in the Gospel conclusions (b) and (c) ?

(g) Do any of the Christian Missionaries believe that Mr. Farquhar will be judged by the High Court of God and shall also be thrown into the " hell of fire ? "

(h) Do the missionaries believe that the quotations above put in relations to Mr. Farquhar can also be put in relation to many other Christians.

(i) Do Christian missionaries think or believe that they have the least right to be teachers of the Bible to any body unless they do what they teach ?

(j) Do lay Christians believe in the following words from Matthew, V. 19, "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called the greatest in the kingdom of Heaven.

(k) Do lay Christians or Christian Missionaries believe in the following from Matthew V. 32, " Whosoever shall marry her that is divorced committeth adultery ? "

(l) Do Christian Missionaries believe in the following from Matthew V. 25, and do they or do they not act up to it ? " Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body, than raiment ? "

(m) Do lay Christians or Christian Missionaries believe that the Christians individually or collectively are seeking for the kingdom of God ?

Conclusion. If Christian Missionaries could give plain, straight-forward answers to the above questions, we should be given an opportunity of judging whether they are actuated by a sense of responsibility and sincerity when they preach the Bible to us, non Christians. The Hindu community will pause for a reply.

“ Historicity of Christ ” discussed.

Page I. Para I. In this para, I have been accused of slandering scholars like Origen and *Eusebius*. But I put it to Mr. Farquhar, in all seriousness if it is not a demonstrated fact that *Origen* was charged with having corrupted the Greek version. The Council held at Florence, in 1439, for the purpose of establishing a union between the Greek and Roman Church, resolved that the Greek should alter their manuscript from Latin. I have written in the first pamphlet—“Origen is charged with having corrupted the Greek version.” Moore, in his remarks on Anacreon, says “The Greek ecclesiastics of the early ages, conscious of inferiority to their prototype (Anacreon’s poems), and determined on removing the possibility of comparison, under a semblance of moral zeal, destroyed the most exquisite treasures of antiquity. Sappho and Alcæus were among the victims of this violation, and the sweetest flowers of Grecian literature fell beneath the rude hand of ecclesiastical presumption. It is true, they pretended that this sacrifice of genius was canonized by the interests of religion.” Constantine ordered all writings adverse to the claims of Christianity to be committed to the flames. Theodosius commanded every house to be searched and every treatise in it that

militated against Christianity to be burnt.

Porphyr's thirty books against Christianity, and the voluminous writings of Augustan Age, were either interpolated or partly or wholly destroyed. They have not only interpolated the Greek and Latin authors but even the Bible itself. Most of the ancient manuscripts are full of erasures and blots, and there is a world of difference between the Jewish and Samiritan manuscripts. We cannot, therefore, but acknowledge that either the Jews or Samiritans are guilty of conscious fraud.

Again following Mr. Farquhar's argument in regard to Herod (p. 12 of his pamphlet), may we not say with regard to Origen in the language of Mr. Farquhar that he turned a pagan in his latter days? (Vide p. XXV. Eusebius Ecclesiastical History.) Is the circumstance of forgery by Origen incredible after all this? Eusebius too was charged with forging the passages in Josephus, the correspondence of Christ and Abgaius and other pious evidences of Christianity. Dr. Lardner himself says—"I do not perceive that we at all want the suspected testimony to Jesus, which was never quoted by any of our Christian ancestors before Eusebius." Will Mr. Farquhar now accuse Dr. Lardner of slandering Eusebius, Lardner, who is so much esteemed and recognized as an authority by Christians, but who rejects the passages in Josephus referring to the so-called Christ as forged, and indirectly accuses Eusebius of forging the passages? The following quotations will show that Eusebius was a man of policy and hypocrisy. "Some have insinuated that Eusebius, to exempt himself in the persecution from the troubles

of a prison, sacrificed to idols; and that this was objected to against him by the Egyptian bishops and confessors, in the Synod at Tyre." Life of Eusebius p. XVI, line 7). Again forgery was not peculiar to Origen and Eusebius only; for we have evidence of extensive forgeries by the originators of the church in the early centuries. Mr. Farquhar will now see that in reference to the question of *forgery* by the early Christians, his case is one of the weakest. The first of these forgeries is the so-called *Donation* or GIFT OF CONSTANTINE, by which he conferred upon the bishop of Rome and his successors the sovereignty of Rome, of Italy and the Western Provinces of the Empire. Although Constantine died in the fourth century, this Donation was never heard of until the 7th *Dupin*. A Catholic historian of the 17th century, sets down this Donation as a manifest forgery and gives his reasons for doing so. *His opinion is now adopted by all Scholars*, but the Roman Catholics still claim for the Pope all that this pretended Gift of Constantine contains, and much more. Drs. *Dollinger, Huber and Fredrick* (in the Pope and the Council by James) say that in the 9th century about one hundred pretended decrees of the earliest Popes with other forgeries were manufactured in the West of Gaul and early seized upon by Pope Nicholas I, as genuine documents and used to advance his claim to universe power. These doctors say further—"For three centuries it has been exposed, yet the principles it introduced and brought into practice have taken such a deep root in the soil of the Church and have so grown into her life that the exposure of the fraud has

produced no result in shaking the dominant system." This *piece of forgery is called* the ISIDORIAN DECRETALS. But do not imagine my brothers, that these are the only forgeries. *What Mosheim says is but partly true—"Not long after the saviour's ascension; various histories of life and doctrines full of impositions and fables were composed by persons of no bad intention perhaps, but who were superstitious, simple and addicted to pious frauds, and afterwards various writings were planned upon the world inscribed with the names of the holy apostles."* Indeed the expression 'pious fraud should be written upon every one of the books of the New Testament and most of the Christian literature of early years. To prove that I am not exaggerating in the least, I will quote what the Christians themselves say on the subject. "For there is so great contention in most of these Books (the works of the Fathers) whereof we speak, that it is a very hard thing truly to find out who were their authors and what their meaning and sense is. The first difficulty proceeds from the *infinite number of forged books which were falsely attributed to the ancient Fathers* (Daille's *Right use of the Fathers' Edition* London, 1675, p. 12). "Neither ought we wonder, continues Daille" that even those of the honest, innocent primitive times also made use of these deceits (forgeries), seeking that for a good end they made no great sample to forge whole books." (p. 37. *ibid*).

Now, this was written by a Christian respecting the honest, innocent time of the church when to lie for the glory of God was no sin, but a genuine virtue! But, if the people were so wicked in the age of honesty and

innocence what must they have been when that golden age had passed away. They must have been greater adepts in lying and in forgery for the sake of God's glory !

Now, I hope it is clear to you, my brothers, that I did not speak lightly of scholars like Origen and Eusebius out of any spite or out of any disrespect for scholarship or high personality. But can you blind yourself to truth and extol them like the Christians ? Or can you after the discoveries of Doctors Dollinger, Huber and Fredrich as above recorded, still continue in your old hallucinations ! It is high time for you, my countrymen, to examine the so called holy books of Christians, which they themselves find difficult in proving genuine—in spite of their best efforts to enhance the glory of God.

“ Mr. Varma's first proposition is that Christ never existed. ” I gave my reasons in regard to the above fact. I said that “ No historian has engaged his pen to write about the butchery of the babes by Herod when Christ was an infant, nor has any of them recorded the general darkness which covered the earth at his crucifixion. ” In reply to this, Mr. Fraquhar has quoted some names of the modern historians, philosophers and thinkers who, he says, have never doubted the existence of Christ. I should like to add to this the name of the “ historical scholar ” Mr. Farquhar himself. Would this addition of name in any way prove that Christ ever lived ? Is it any historical argument that those men have believed in Christ ? Or rather should he have not boldly faced my question and name the historians who have mentioned the above quoted incidents ? Brothers, consider this point and see how Mr. Farquhar has tried to

fight shy of this most important question. On another page (p. 11) of his pamphlet Mr. Farquhar says that only a 'score of babes' was murdered under the order of Herod. In reply I quote from the Bible "Then Herod when he saw that he was mocked of the wise men, was exceeding wrath and sent forth, and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time, which he had diligently inquired of the wise men," (Matthew, Ch. II verse 16). It is clear from the above that this *butchery* of the babes was a very big affair and can never be explained away in the easy manner of Mr. Farquhar, although it is clear to all unprejudiced observers that it is his interest to hush up the matter.

Page 4, para, 2, Mr. Farquhar here says—"I can only indicate in the briefest possible way what sort of *evidence* for the historicity of Christ exists. It may be divided into three great groups; Christian, Classical and Jewish. The first part of the *Christian* evidence is the Epistles of St. Paul." Here Mr. Farquhar gives three groups of evidence. Let us see whether they can stand the test of sound argument. In going through Paul's Epistles, we find *no mention of the Gospels* and their authors. This shows that Paul knew nothing of the Christ of the Gospels, his so-called Apostles and their works. Then, on the authority of the *Epistles* we can show that Paul lived before the Christian era.

"In Damascus the Governor under Aretas the King, kept the city of Damascus with a garrison, desirous to apprehend me. (2 Corinthians, Ch. XI Verse 32). Now

Josephus and others say that Aretas, King of Arabia Petrea, held Damascus before the year 63 B.C. when the Romans conquered all Syria (including Damascus). There were however, other kings of the same name, and are as late as 37 A. D. who defeated HEROD Tetrarch of Galilee and Petrea : Jos. (Ant, A. VIII, 5) but he is not said to have acquired any part of the Roman territory.

The Book of Acts affords the only date by which Paul is assigned to the middle of the 1st Century. But this book has been held by some to be a fiction, got up in the second century, though others do not go so far; it is only the bigoted bishops who place absolute faith in their authority. (*See Dr. Davidson's Introduction to the study of the New Testament and Supernatural Religion Vol. III*). Dr. S. Davidson, in *his* introduction to the New Testament, Vol. I Page 29. says : "It presents Paul in a different light from the historians—so different as to cast grave suspicions on the accuracy of the portrait in the Acts. The Paul of the Epistles is not the Paul of Luke. The apostle of the Acts is an observer of the law, like Peter, James, and John. He looks upon circumcision leniently, allowing it under the Gospel : in the Epistle opposes it as contrary to the genius of the Gospel." Further the statements in the Acts about Paul are in many cases contradictory to his Epistles. Therefore, we cannot place that implicit faith in both, if there are at least some grounds for thinking that Paul flourished before the time of the Christ of the Gospels ; and if his Epistles can be accepted as conclusive evidence, then the historicity of Christ must be taken with a grain of salt. Mr. Farquhar's first argument, therefore,

cannot be taken as good and conclusive. Let him look for another, and come forward with it if he can.

Now about this *classical* evidence :—The only authority that the Christians can bring forward is Tacitus. The arguments given in my last rejoinder may be thus better shown :—

Firstly, assuming, but not admitting that the passage in Tacitus is genuine, we, no doubt, see Christ mentioned, but only as the head of a band of robbers and criminals; I quote the first passage as given in my first pamphlet.

PASSAGE QUOTED.

“But neither human spirit nor largess of an Emperor, nor all the atonement to the gods, *availed* ; infamy of the horrible transaction still adhered to him. To suppress, if possible, the common remour, Nero procured others to be *accused*, and punished with exquisite torture *a race of men detested for their evil practices, who were commonly known by the names of Christians*. The author of this sect was Christos, who, in the reign of Tiberius, was punished with death as a *criminal*. At first those only were apprehended, who confessed themselves of that sect, *afterwards a vast multitude discovered by them*, all of whom were condemned not so much for the crime of burning the city as for their enmity to mankind.” In my second pamphlet (or my last rejoinder to Mr. Farquhar) *I wrote*, “*But if it be genuine, then Christians were a race of men detested for their evil practices, they were atrocious enemies to mankind ; they were really criminal and deserving exemplary punishments, and they lived in such secrecy that but few of them were known.*

Secondly :—“ The passage is more likely to be an interpolation because (I quote again from my last rejoinder). In the absence of that abundant and incontestable proof, which might reasonably be expected from writers contemporaneous with the origin and early advancement of Christianity, it is easier to believe it an interpolation than account for the extraordinary silence of all historians respecting so wonderful a personage, and such convulsions and revolutions as his system produced. Besides the fact, Tertullian, who quotes largely from Tacitus ; Clement Alexandria, who adduced all the pagan authorities that he could torture into a recognition of Christ or his followers ; Eusebius, who forged the passage from Josephus ; the correspondence of Christ and Abgaius and other pious evidences of Christianity, and all other writers prior to the fifteenth century never mention such a passage. Melito, Bishop of Sardis, informs us that the Christians had enjoyed the favour of the Roman Government, and that Christianity did not originate in Judea, or in any province subject to the Roman Empire.

Thirdly.—My conclusion is that the passage was most likely to be a forgery.

(a) Because it would appear to me “that the more foolish and bare-faced the forgery the better would it be believed in those early times ; for let any one get the Apocryphal Testament and see the number of Acts, Gospels and Epistles mentioned that are obsolete, besides hundreds of others that are not mentioned : and if they were no better than what we have, I am sure every Christian ought to be ashamed of them. I would advise every Christian to

examine those early writings ; and if he does not feel ashamed of Christianity, he has no shame in him."

(b) Because the author of Tacitus and Brocciolini has proved that Poggio Brocciolini has forged the Annals of Tacitus about the year 1422 A. D. I give further particulars of the forgerer Poggio. For forty years, Poggio Brocciolini was a Papal Secretary and competent to commit such a forgery. In 1422, while in the receipt of a moderate salary, he was tempted by an offer of 500 Sequins to engage in some mysterious literary work. Seven years later, six books of the Annals were brought to him by a monk from Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified under Pontius. The discovery was worth the money.

Now about Jewish evidences. Mr. Farquhar does not refer to any Jewish historian. He refers only to the Talmuds. Let us see what the Talmud has to say about Jesus. From the Talmud and other ancient Hebrew and Christian records, we find that Jesus, Paul and Chepha otherwise called Peter, all lived and died before the Christian era. "The Toldoth Jeshu" story, now for the first time given in three different versions, is confirmed by the Talmud, which repeatedly refers to a Jeshu, who was stoned and hanged for sorcery about 75 B. C. but never once alludes to the Jesus of the Gospels. And as regards the Epistles themselves, the historical evidence is found of their existence in the first century, but on the contrary, the Taldoth Jeshu legend discloses a Simon Kephah, alias Peter, and a Papul (Paul,) both

disciples of a Jesus who claimed to be the son of God, born of the virgin Mary, and was put to death about a hundred years before the time of Pontius Pilate. Thus all the evidences, brought forward in the para quoted above by Mr. Farquhar, have been levelled to the ground. "One most noteworthy result of this (Page 5 pr. III.) fact, that Christ is universally held to be historical is, that those writers, who are opposed to Christianity as such, write biographies of Christ, trying to explain his influence on the supposition that he was a mere man, or write books to explain the rise of Christianity and the evolution of the New Testament on purely naturalistic lines, but never dream of treating Christ as a myth."

No doubt, this para is an alluring one; and Mr. Farquhar has tried to entrap unwary readers. Who are the biographers? They are not surely the contemporaries of the so called Jesus Christ. Mr. Farquhar very aptly declares, "One of the presuppositions of history,—no body dreams either of proving it or disproving it." But it clearly stands to reason that people never raise it when they *implicitly* believe in its truth. All *Hindus* believe implicitly in the absolute truth of the Vedas; they never raise a question at all or dream of raising a question about the truth or untruth of the sacred teachings. Therefore if man's implicit faith in never raising or dreaming a question, is to count for argument, I would ask Mr. Farquhar and every other Christian to accept the Vedas much in the same manner as he would ask me and all educated Hindus to accept the Christianity of Christ.

Then let us see from the Bible who Jesus was, and see if we could make anything of his life. He had no father (Luke I. Verse 34). His mother's husband had two fathers (Luke III, Verse 23. Matthew I, Verse 16). He was born at Bethlehem (Luke 11. Verse 4), yet accepted in silence the reproach that he was not born there, but was born at Galilee (John VII, Verses 41, 42). He was born in the lifetime of Herod, who ordered all the little ones to be slaughtered, in order to destroy him (Matthew 11. Verse 16). The writer tells us that Jesus escaped this slaughter, because Joseph and Mary were warned by an angel to flee with him into Egypt; but he forgot to make provision for John, who was then under two years of age. John, however, who stayed behind, fared as well as Jesus who fled, and therefore, the story circumstantially belies itself. He was not, however, born until after the death of Herod, and the abdication of Archelaus, Herod's son (Luke 11. Verse 2). While a baby he was taken into Egypt, and remained there until after the death of Herod, and was not brought back to Judea even during the succeeding reign of Archelaus, Matthew II Verse (22). Yet he never went to Egypt at all, or at any rate, never resided there for any such lengthy period. (Luke, 11, Verses 21, 22, 39, 40, 41, 42). When thirty years of age, he was baptised by John, who knew him and forbade him to come to be baptised on account of his (John's unworthiness to baptise Jesus, (Matthew 11, Verse 14); but John did not know Jesus until after the baptist had baptised the Saviour (John I, Verse 33). John knew Jesus to be the Lamb of God (John I, Verse 29);

yet some times after, sent two of his disciples to Jesus, to enquire of the latter whether he was the real Messiah or whether they were to look for another (Matthew XI, Verse 3. Luke VII, Verse 19).

THE YOUTH OF JESUS.

All we know of Jesus, if we know anything, is his public career, which only lasted for three years ; although, indeed, Irenæut, one of the principal Fathers of the Second century, and the first who mentions the four Gospels, distinctly says that he lived to the age of 50 (see page 12 of the 2nd Vol. of the *Cosmopolitan*, and article from the pen of G. W. Foote).

Now, this is very tantalising, not to say provoking. Even if the Evangelists thought the childhood of Jesus of no importance, they might have told us what we has doing between 20 & 30. But the early Christians had more curiosity, and stouter stomach for marvels. And they were well supplied by the scribbling impostors of that age. Among the Gospels which are styled Apocryphal by later and more fastidious generations, there is one called the Gospel of the Infancy of Jesus Christ. This document must have been very interesting to the women, and young folk of both sexes. It was in use in the second century, and was partially credited, at least in succeeding ages by Eusebius, Athanasious and Crysostom. Portions of it have passed into Christian and oriental tradition. There is even a distinct reminiscence of it in Milton's Ode to the *Nativity*. It is now treated at least, by Protestants with neglect or contempt. Page. 5 pr. 4, (a). In this para,

he brings out a curious argument. I do not know what rational man would support him in his foolish assertion, when he lays it down as a principle and proclaims in this twentieth century, that the principle of relying on History is a dangerous principle. If truth is to be ascertained it must be by the help of History. What a scholar and what a professor is he, who has the audacity to declare in the 20th century that History be not trusted? Mr. Farquhar argues further. "Now the principle involved here is that, if a man who is believed to have been a great man is not mentioned by the historians of his age, we must come to the conclusion that he never existed. But this is sheer madness. Does man's historical reality depend upon the chance preservation of a book?" And therefore argues Mr. Farquhar that Christ lived, just as Kalidasa, and Panini lived. He says. "There is no contemporary evidence about Panini and Kalidas : yet they are both historical." I am not to be drawn into an argument as to the historicity of Kalidas and Panini. That is not my business here, but I want to tell Mr. Farquhar that the cases of Kalidas and Christ are not parallel. Why? You can do away with the historicity of Kalidas, and so long as the immortal works written or composed by him, or even *said* to be written or composed by him live, the world will not be the least a loser. Or if the world of Christian scholars choose to substitute another name for Kalidas, the world would be all the same. Supposing further nobody knew who the author of Raghuvansa (one of Kalidas's works) was, what should it matter so long as we could read and enjoy Raghuvansa? But the whole value

of the Gospel and its authority *rests not on its own merits but on the historicity of Christ*. Do away with Kalidas, and yet the world could read Raghuvansa. Do away with Christ, and nobody or but few would attach any special importance to it. The Gospel, then, would be a most ordinary thing. Mr. Farquhar's Christianity would then go down, if he does away with the historicity of Jesus. The New Testament is of weight, because it is supposed to deal with an historical reality. *The Raghuvansa has an independent value and would not live or die with the historicity or otherwise of Kalidas. Not so the Bible.* Does Mr. Farquhar hear?

There is yet another distinction to be drawn between cases of Christ and the ancient Indian celebrities. It is well known that the ancient Aryans, in spite of all their greatness, never were given to the composition of history as the Romans, Greek and other nationalities were; so is it strange that they should not be mentioned? But the case is different with Christ. He is said to have lived at a time when Rome was in her palmy days. That was the age, when Tacitus, Plutarch, Josepus, and other great historians and poets wrote. Some of these men were Jesus' own countrymen, and have written of the time in which he is said to have flourished. Josephus even wrote 44 chapters on the narration of the events of Jerusalem. He, who himself takes pride in his accuracy, has mentioned nothing of the so-called Christ and his wonderful deeds. Now, all these, I believe, will sufficiently convince Mr. Farquhar not to come forward with such foolish assertions as he

advances in his pamphlet, that of nonreliance on history in ascertaining truth.

In these paras Mr. Farquhar again (Page 6 prs. 5 & 6,) brings forward Tacitus' Annals'. Here I again quote my reply from my rejoinder (see also a previous passage in this letter, where I have more fully discussed this point).

Besides the fact, Tertullian who quotes largely from Tacitus? Clement Alexandria, who adduced all the pagan authorities, that he could torture into a recognition of Christ and his followers, Eusebius, who forged the passage from Josephus; the correspondences of Christ and Abgaius, and other pious evidences of Christianity; and all other writers prior to the 15th century, never mention such a passage. "From this question it is evident, if the passage in Tacitus or of any of his works, had been genuine, these Christian writers would have never lost the opportunity of referring to it. As regards the "Annals of Tacitus" I quote from Encyclopedia Britannica, (Vol. XXIII. Page 20), a passage which throws much light on the value of these Annals and will shew that the title "Annal" was never given to the book by Tacitus, called "The Annals of Tacitus."

"Annals," a title for which there is no ancient authority, and which, there is no reason for supposing, Tacitus gave distinctively to the work, record the history of the Emperors of the Julian line from 14 A. D. to 68, A. D."

Page 7, para 7. In this paragraph Mr. Farquhar

refers to Suetonius, and Pliny the younger, who, he himself admits, are authorities of no great weight. These writers flourished when Christianity was spreading, and it is not strange that they should mention Christ. But this surely does not go to prove the existence of Jesus Christ.

Page 7, para 8. In this connection Mr. Farquhar tries to prove the crucifixion of Christ. He had referred me to the Encyclopedia Vol. 2 p. 6, for the truth of his assertion. But on consulting Vol. 2 p. 6, of the Encyclopedia, I have been unable to discover anything about crucifixion. This kind of reference to authorities is surely misleading. He further says that the Romans used to crucify (1) slaves, (2) prisoners of war, (3) criminals. The so-called Christ, when he was supposed to be crucified, fell under none of these. That he was neither a slave nor a prisoner of war, needs no elucidation. That he was not also a criminal, is apparent from the Bible "When the Jewish priests took Jesus before Pilate and asked him to destroy Jesus" (Matthew Ch. XXVII verse, 20), Pilate refused to accede to their prayer, saying "why and what evil hath he done" (Matthew Ch. XXVII verse 23). But as the Jews persisted, Pilate submitted; but he, as the Roman Governor, could not still look upon Jesus as guilty. I will quote here from Matthew, which would sufficiently explain the matter. "When Pilate saw that he could prevail nothing, but that rather a *tumult* was made, he took water, and washed his hands before the multitude, saying I am *innocent* of the blood of this *just* person: *see ye to it*" (Matthew Ch. XXVII verse 24). This clearly shows that Pilate, as the Roman

Governor, held it unjust to order the alleged crucifixion of a man, whom he held to be just. And if Jesus was crucified, it was surely by the Jews, who as we know from Moses' Laws, were never given to crucifixion; they could never have crucified Jesus. The whole thing is thus seen to be a very ingenious myth, to win the hearts of poor, credulous people, to the side of the supposed Christ by appealing to their sense of pity and justice,

Page 7, para 9. The name Christ is not mentioned in the book referred to by Mr. Farquhar. Only Lucian speaks of a certain sophist. From this how can we say, that Lucian refers to Christ, when he talks of the sophist? No mention of the name Christ is to be found in any of the books of Lucian. Moreover, Lucian says that the sophist was fixed to a stake, and not crucified as Mr. Farquhar makes him say. (See Encyclopedia Britannica, Vol. 14 p. 44, where it is said "the man has been to a stake"), What then is crucifixion? We can answer the question each in his own way.

Page 7, para 10. Here Mr. Farquhar refers to Celsus, whom he makes flourish about 150 A. D. He refers to the Encyclopedia. I have carefully gone through the page. There is, however, no mention of Christ or Christianity in this page. Mr. Farquhar seems to find a great pleasure, and, indeed, makes it a point to mislead people, by referring them to high authorities. He probably rests under the idea, that the high sounding names of authorities would make over—credulous people believe too rapidly, without ascertaining the real truth. On

further enquiry, I find there is nothing known with certainty about Celsus, his time and his books. Let me quote from the Encyclopedia to prove my statement, and let the readers judge how little is known about this Celsus, upon whom Mr. Farquhar relies so much. "History is involved in complete uncertainty. Our knowledge of the treatise is derived from Origen, a Christian writer's books written against it. It is doubtful when this man lived. There is one Celsus mentioned by Lucian, and another by Origen. We are left in doubt in regard to his life."

Pages 8, 9, paras 11, 12. In these paras, Mr. Farquhar has tried to show that the Romans and other Pagans did not refer to Christ much, because they hated the Jews. Says he on page 9 top "No race was so despicable to the Romans as the Jews. Now Jesus was not only a Jew, but a crucified Jew." In refuting this assertion, that of the hatred of the Romans towards the Jews, I may only quote from Encyclopedia Britannica Vol. 15, pp. 693,694. "The uniform policy of Rome was to respect the *laws* and the *religion* of the conquered peoples who came under her dominion. Nations were allowed to practise their own religions. This clearly shows that the Romans bore no hatred to the Jews because they were foreigners and professed a different religion. Their uniform policy, was to respect all people of whatever country they might have been and whatever religion they might have held. Therefore the assertion of Mr. Farquhar that Romans did not mention Christ from their hatred to the Jews, is as absurd as anything.

P. 10 pr. 13. Farquhar comes forward and refers to Plutarch, Seneca, and Juvenal. He admits that these writers have written nothing of Christ. But he has not replied to the question I advanced in my first rejoinder. Now this point is clear that these writers have written nothing about Christ. Mr. Farquhar says that Seneca and others were moralists more than historians. The force and significance of this circumstance would be evident when we couple it with the other fact, viz., that the previous historians were all silent about Jesus.

P. 11, Pr. 13. Now about Dion Cassius; he refers his readers to the Encyclopedia, Brit, Vol. III. P. 146, but on a careful study of Vol. III. P. 146, no trace of Dion Cassius is to be found there. His habit of always referring to big authorities and puzzling the reader who would care to look up Mr. Farquhar's authorities, is evidently too bad.

P. II. Pr. 14. In this para Mr. Farquhar states that Ovid and Livy did not write about the butchery of Jewish babes for the reason that Herod murdered a score of them. Indeed, Mr. Farquhar is a new discoverer. Perhaps it is the Holy Ghost which has inspired him. Let us see what the Bible says:—Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under according to the time which he had diligently inquired of the wise men." (Matth, Ch. II. verse 16). On referring to Encycl, Britt. Vol. P. 765, I find the following:—“The massacre of the little children at Bethlehem is not mentioned by Josephus.” Josephus is the highest authority

for the Jewish history. When he does not mention, how are we to believe in such an incident? My conclusion is that there happened no incident of this kind. And there was no Christ to talk about.

Page 12, prs 15,16,17. These paras have already been answered under the heading of Eusebius and Origen.

Page 13, Pr. 18, Mr. Farquhar says, "The silence of Josephus with regard to Christ and Christians is easily understood. He was a Jew and wanted to recommend his people to cultivate Greek and Roman after the frightful Catastrophe of A. D. 70, in which the nation and their worship, were cut to pieces by the Romans. Consequently, he took care to point out the Christianity, which was deeply hated and despised in Rome, sprang from Judaism." What an absurd and foolish para is this! On referring to page 254 of Vol. IX of De Quincey's works, we find the following:—"True it is, that *Wiston* makes the astounding discovery that Josephus was an Ebionite Christian. In the instance before us, were it possible that he had been a Christian, in that case the wonder is many times greater that he should have omitted all notice of the whole league as a fraternity acting together with a harmony unprecedented amongst their distracted countrymen of that age; and, secondly as a fraternity to whom was assigned a certain political aspect by their enemies. The civil and external relations of this new party he could not but have noticed, had he even omitted the religious doctrines which bound them together internally, doctrines too remote from Roman comprehension."

It must be remembered that Josephus himself had been

Governor of Galilee, the very district where most of the miracles of Jesus are said to have been performed. (See P. 72 Encycl. Britt Vol; XIII). His father, Matthias, was in great reputation in Jerusalem at the very time of the alleged ministry and crucifixion of Jesus, and his own connection with Palestine ran abreast with the generations succeeding Christ that dating from the crucifixion to the destruction of Jerusalem. In the opening of the 14th Book of his Antiquities of the Jews, Josephus declares he has taken great pains to omit no facts of consequence "either through ignorance or laziness.

Now, from the above it appears that this para referring to the silence of Josephus is merely absurd and nonsense, and not based on historical facts. I have replied to all the so-called arguments of Mr. Farquhar, and proved that the Christ of the Gospels was a mythical person. I have proved once for all that Christ of the Gospels never lived.

An appeal:—Now, in conclusion, dear brothers, I beg to appeal to you for the sake of your souls and for that which is nearer and dearer to you, never believe in a mythical and refined political Christian Religion. Believe in the Vedas, and act according to their sacred teachings. The Vedic religion is eternal. It is the only religion which has been taught to man-kind for its good and salvation. It is a natural religion, and no affirmations of the Vedas are contradicted by the Laws of Nature. The Vedas are as holy as God Himself. It is *the* religion in which Sri Krishna and Rama believed. Patanjali and Gautama died believing in the Vedas. It is your ancestral

religion. Believe in it and you will be saved. May God bless you and be with you in your troubles and miseries. Om ! Shanti ! Shanti !! Shanti !!!

CALCUTTA }
August 1901. }

Yours affectionately,
KAHAN CHANDRA VARMA.

OM

AN OPEN LETTER.

To

The Rev. H. Highfield, M. A.

Principal of Wesley College,

COLOMBO.

Sir,

It has given me much pleasure to read the notice issued by H. J. Philpott Esqr., announcing your two lectures on "The Historicity and Divinity of Christ," which you are going to deliver in the Jampettah St. Wesleyan Church.

I am always prepared to discuss on the above subject with you, or with any other Christian Missionaries, on the following conditions :—

1. The place of discussion should be a public one under the supervision of two Judges.

2. The Judges should be chosen, one by you, the other by me.

3. In the course of the discussion or at its end no other person should pass his opinion in favour of, or against, either party.

4. Two reporters should be engaged to write down the discussion.

5. The questions and replies should be printed in a pamphlet form and be distributed broadcast being signed by the Judges.

6. Each party should defray half the expenses thereof.

7. The discussion should be purely from a historical point of view and only the admitted historians of that time when Christ is said to have been born, be referred to.

8. The reply given by you should be to the points raised by me in my book, "The Historicity of Christ."

9. If any of us be defeated he should embrace the religion of the winner.

10. No impolite words should be used by any of the party, and the discussion should be carried on in a becoming spirit.

Hoping an urgent and favourable reply.

I am,
Yours faithfully,
K. C. VARMA.

56. Hill street Colombo.
14-10-07.

AN OPEN LETTER

TO THE REV. H. HIGHFIELD M. A.,
PRINCIPAL, WESLEY COLLEGE, COLOMBO.

REV. SIR,—I am in receipt of your letter of the 17th instant, and I deeply regret to note that you decline my offer on what must be characterised as a lame excuse. You cannot possibly deny that your lectures on "The

"Historicity of Christ" have been provoked by my addresses on the same subject. If what I have stated in my book, and in my speeches, is not worthy of a public discussion between us, how dose it happen that you and other Christians have thought it necessary to refute my assertions by means of lectures to the faithful? You will, I am sure, find it no difficult task to smash my arguments in my absence. But all seekers—after-truth will consider the performance much more satisfactory, if you can do that in the course of a discussion with me. I beg, therefore, to request you kindly to drop the air of superiority which you have assumed, and which, I submit is not in keeping with your high calling, and agree to discuss the subject fully with me. If the conditions I have laid down are not acceptable to you, I am prepared to accept any terms you may propose.

Yours faithfully,

K. C. VARMA.

COLOMBO, *22nd October 1907.*

To

THE HINDU PUBLIC OF TRICHUR.

A leaflet was distributed to the Hindu Public of Trichur, by the Catholic Christians asserting that one "Father Billiard of Trichy answered at once in a counter-open letter victoriously refuting Mr. Varma's assertions, Mr. Varma never replied." I tell you it is a lie, an astounding lie and a deliberate lie. I replied to all the letters that were addressed to the Students of Trichinopoly by the Christian missionaries of that place. Father

Billiard has never published his name. He signed only as a graduate. I have replied to all the letters that were issued at that time. They are published below for your information.

Trichur,	}	Your Brother in Faith,
17th March, 25.		K. C. VARMA.

Mr. Varma on Christianity.

I

AN OPEN LETTER TO THE STUDENTS OF TRICHINOPOLY.

Dear Brothers.

You know that on the 18th instant, I delivered a lecture on "The Historicity of Christ" in which I historically proved that the Christ of the New Testament is a myth. It has come to my knowledge that on the 20th, a certain missionary belonging to the Jesuit Fraternity distributed some tracts when he was compelled by some of you to refute the historical evidences I advanced in my lecture. Instead of coming into the field to discuss with me in public he has come forward to play a play which is common with most of the missionaries. Some of you have asked me to reply to these tracts. I assure you, Dear Brothers, the tracts referred to, are not of high order and do not deserve a criticism at my hands. They are merely trash. But I think it is my duty to obey the National call. Consequently I take the pen to write this letter to you.

The Divine Origin of Christianity.

The writer of the tract under question pretends that Christianity is based on historical fact, but fails to quote any historical evidence in support of his professions and pretensions. He is not to blame for that ; for it is the characteristic of these missionaries to entrap the children of the soil into the net of their crooked sophistry. He gives the following reasons in support of his pretensions. They are three in number ; but in fact only one in conclusion.

(1) A religion, the origin of which is due to a series of divine facts that cannot be denied without denying historical certainty itself, is manifestly a divine religion.

(2) Now the origin of Christianity is due to series of divine facts that cannot be denied without denying all historical certainty.

(3) Therefore, Christianity is manifestly of divine origin.

What absurd assertions are these? Christianity is based on the Bible consisting of the Old Testament and the New Testament. Can a book consisting of the following things be of divine origin?

(a) "I will not punish your daughters when they commit whoredom : nor your spouses when they commit adultery " (Hosea chap. iv Verse. 14).

(b) Thus said the Lord, " Behold I will raise up evil against thee out of thine house and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the Light of the Sun. " (II Samuel, chap. xii. verse ii).

Can the book sanctioning the cohabitation of 32,000 virgins be of divine origin (Numbers xxxi verse 35).

Read the opinion of Thomas Paine, the Liberator of America, which runs as follows :—Page 7, Part the First, the ‘ Age of Reason.’ “ Whenever we read the obscene stories, the voluptuous debaucheries, the cruel and tortuous executions, the unrelenting vindictiveness with which more than half the Bible is filled ; it would be more consistent that we called it the word of a demon than the word of God. ”

He further says, “ It is a history of wickedness, that has served to corrupt and brutalise mankind : and for my own part I sincerely detest it, as I detest everything that is cruel. ”

It is now for you to see whether the religion based on such books can be of divine origin. Surely not ! Consequently, the claims of the writer of this tract with his vaunted University degree fall to the ground !

On page 5, on the authority of the 4 Gospels the writer says that “ three principal conditions required to establish the authority of any history which claims to be true and trustworthy are, authenticity, integrity and veracity. ”

For the authenticity of the Gospels, I would refer you to my book, “ The Historicity of Christ, ” in which it is proved without the least shadow of doubt that the Four Gospels are spurious. None of the 4 Gospels was ever written by the persons to whom they are ascribed. Read my book on “ The Authenticity of the Gospels. ”

I am extremely sorry to see that the writer of this tract has not quoted any of the contemporary writers in regard to Christ and the Gospels. I request the writer of the tract to go through my book "*The Historicity of Christ.*"

The 2nd tract which has been distributed by the missionary is,

" IS CHRISTIANITY UNSUITED TO THE HINDUS ? "

In this tract, the writer has tried to prove the authenticity and value of the books of the New Testament. In doing so, he has quoted Tacitus, Celsus, and some other names. Of these, of course, Tacitus was a contemporary of the time in which the so-called Christ is said to have lived. But the passage in the Annals of Tacitus has been proved to be a forgery of the 15th Century. This piece of forgery was committed by Poggio Brocciolini in 1422 A. D. This Poggio Brocciolini was a Papal Secretary and so he was competent to commit such a forgery. While he was thus in receipt of a moderate salary he was tempted by an offer of 500 Sequins to engage in some mysterious literary work. Seven year later, six books of the Annals were brought to him by a monk from Saxony. Then all Christendom rejoiced to learn that the heathen Tacitus had mentioned Christ crucified under Pontius. The discovery was worth the money ! As regards the Annals of Tacitus I refer the reader to the Encyclopaedia Britannica Vol. 23, Page 20, a passage which will throw much light on the value of these Annals and will show that the title. ' Annals ', was never given to the book by Tacitus, called "*Annals of Tacitus*" ' Annals ', a title for which

there is no ancient authority and which there is no reason for supposing that Tacitus has distinctively given to the work, recorded the history of the Emperors of the Julian line from 14 A. D. to 68 A. D. With regard to Celsus, let me quote from the Encyclopaedia to prove that nothing is known about Celsus and his books :—History is involved in complete uncertainty. Our knowledge of his treatise is derived from Origen, a Christian writer's books written against it. It is doubtful when this man lived. There are two Celsus, one mentioned by Lucian and another by Origen. We are left in doubt in regard to his life. But the other persons referred to by the writer were not the contemporaries of the so-called Christ and the events connected with him.

Let me quote what Strauss one of the greatest occidental writers, the world has produced says :—“ We find now very little about Jesus. The evangelists have daubed his life-image too thickly with supernatural colours that the natural colours can no longer be restored. The Jesus of History is simply a problem and a problem cannot be the object of faith.”

Now, all the so-called arguments of the writer, do not go in any way to prove any of the assertions he has pretended to make.

In the end, I beg to appeal to you, Dear Brothers, never believe in the mythical Christian Religion.

TRICHINOPOLY, }
20—3—'07 }

Yours Affectionately,

K. C. VARMA.

A SECOND OPEN LETTER TO THE
STUDENTS OF TRICHY.

BEING A REPLY TO AN ANONYMOUS COUNTER OPEN
'LETTER PRINTED, AT THE ST. JOSEPH, COLLEGE
PRESS, TRICHY.

DEAR BROTHERS,

A counter open letter was issued to you by a man who belongs to the Jesuit Fraternity and who is ashamed of giving out his name, for he himself is not sure of what he has said therein. He has throughout the letter abused me without refuting any of the statements given in my first letter. But he must remember that abuse is a game at which two can play. The writer has not been even ashamed of throwing an arrow of calumnies upon the noble and pure head of Thomas Paine.

As I am a devoted admirer of Thomas Paine for his sincerity and bold convictions concerning religion, I think it is my duty to give you a true idea of what he really was.

He was a man devoid of self-seeking among many men who were mainly self-seeking. He was the mainstay of American revolution. He supported the revolutionary movement with the money he got from the sale of his books and pamphlets. Such was Thomas Paine. And it is this great man, the hero of such self sacrifice, the author of "The Right of man", and "The Age of Reason" whom the selfish Christianity of England and America' has since held up to hatred as the enemy of all goodness! He was fearless in the pursuit of truth and equally fearless in exposing untruth. He mercilessly

criticised the Bible and at the same time declared that he believed in God. This the Christians did not and do not like. They hate the idea that Christianity has been attacked in the name of Theism. It is no wonder then, that Paine is called "a ribald scoffer at revealed Religion"! Christians will say so when Christianity is attacked and the writer of the article of Paine in the Encyclopaedia was a Christian. Here, then, is the explanation why such a noble, pure man has been vilified. Paine has been called a "clever but crazy and dangerous man". The anonymous 'Jesuit' author of the counter open letter has clung to this as the last resource. Dangerous Paine was, it is true, to the existence of Christianity because he exposed its faults and criticised, justly of course, the Bible. But how can he be 'clever and crazy'? This is a contradiction in terms. Indeed one may say 'sanely insane'! Christians have to admit that Paine was clever and dangerous to Christianity, but they want to neutralise it by calling him 'crazy' also. This is also a false step and makes the whole look ludicrous. What more can be expected from a Christian when Christianity is attacked? What can be expected from Jesuits more or less than this? I do not want to make any insinuations. But look up to the dictionary for the meaning of word "Jesuit"!

The writer of the counter open letter says "People who do not believe in the existence of a being will never go to the length of exciting in the hearts of their hearers, feelings of hatred against an imaginary being. Do Christians hate Krishna or Ganesha, Trimurti?"

I will meet this question by a counter question.
“ Do not the Christians vilify Krishna and Rama ?
They do.

For my part, I do not hate the so-called Christ. I have discovered a great truth and the world must know it. Have I not the same right to place truth before the world as they ? I am sure, I have. India's children are carried away from the fold of Hinduism. Should I not try to save them by proclaiming this truth ? I have written a book, “ The Historicity of Christ, ” for this noble purpose ; and no missionary has ever been able to refute it.

Now I go back to their question. In a certain tract Sri Rama and his mother were vilified and I wrote an open letter against this to Dr. MacDonald, All their tracts vilified Krishna or Rama or some God of Hindu Pantheon.

The writer says that the so called Christ is a reality since I hate him, which, in fact, I do not; but in the same breath, the Christians say that Rama, Krishna, and Ganesa are mythical personages even though he hates them. Look at this splendid logic of the vaunting logician !!!

On page (I) of the counter letter, the writer has the audacity to say “ a certain Mr. Kahan Chandra Varma...
...has made himself the mouthpiece of the Hindus against Christianity. We do not know how far he represents the actual state of mind of the Hindu Society ; but one fact is certain, viz, that his lectures are a tissue of the foulest calumnies and of the grossest insults ever heaped by Hindu tract-mongers upon Christianity.” In reply to this calumny, I wish to say that I have not come here to revile

Christianity but to give exposition to 'truth,' and to save you from the clutches of," these missionaries who play tricks like jugglers for entrapping young students and illiterate folks into their fold, for the sake of their belly. How far I represent the Hindu Community is apparent to you from the very fact that you have favoured me with a generous hospitality and with an address representing the feelings of sympathy and love you cherish for me.

On page (2) he says, "Had he been a logician etc., etc."—The writer has tried his best to use a logical conundrum to entrap the wary reader. But sorry to say that he has thrown himself into a logical dilemma on whose horns he wanted to place me. He comes forward with a preconceived notion of the divine origin of Christianity. He has taken it for granted that 'the origin of Christianity is owing to a series of divine facts which cannot be denied, without denying historical facts.' He must remember that Christianity is based upon Christ and the so-called prophesies mentioned in the Old Testament. Consequently, I thought it expedient to give you a sample of what is contained in the book. It has been proved to you already that the so-called Christ is a myth and Christianity is not of a divine origin. Therefore, all his logic and presumption vanishes into thin air.

In page (3), he advises you to read the passages I quoted in my letter along with their contexts. The very same thing I do request you to do ; you will find the truth of my statement made therein.

As to Celsus, no book was written by him concerning the so-called Christ ; and Origen only writes in his works

about the Egyptian form of Christianity founded by Therapuets or Essenes at Alexandria, but not the Christianity based on the New Testament. It is only Origen who talks of a certain Celsus, but there is no book in existenee which was written by Celsus himself.

As regards the 'Annals of Tacitus' I strongly advise the writer to go through my "Historicity of Christ" where I have clearly proved that the 'Annals of Tacitus,' is a forgery of the 15th century. Let the writer, if he can, refute the arguments and historical facts I have advanced therein.

Further on, he says that some mention is made of the river Visurgis. But what has that to do with the Historicity of Christ? The passage quoted by him does not in any way go to prove that "Christianity is of divine origin."

As regards Strauss, the writer says :—" He never denied the existence of Christ, ect." But Strauss says, "The Jesus of History is simply a problem and a problem cannot be the object of faith." From this the reader may easily judge for himself whether Strauss denied the existence of Christ or not.

At last, the writer appeals to the Hindus to believe " in a real and concrete Christian Religion, founded by God-Made-Man, Jesus Christ, etc." I have proved that the so-called Christ is a myth.

Therefore, I beg to appeal to you, Dear Brothers, never believe in the Christian Religion founded by a mythical Christ.

APPENDIX I
THE GOD OF THE BIBLE

What does the Bible teach of God ? The God of the Bible is like a man as it is written, "Let us make man after our own image." He is also a wrestler. While alone Jacob wrestled with either "a man or an angel or God. The text says—"a man" the heading to the chapter says "an angel" and Jacob, himself says that he has "seen God face to face." Jacob, notwithstanding his thigh broken, still kept his grip, and the apocryphal wrestler, finding himself no match at fair struggling, and that foul play was unavailing, now tried entreaty and said " Let me go for the day breaketh." Spirits never appear in the day time when if they did appear, they could be seen and examined ; they are often more visible in the twilight, in the darkness and in dreams. Jacob would not let go, his life's instinct for bargaining prevailed, and probably, because he could get nothing else, he insisted on his opponent's blessing before let him go. In Roman Catholic version of the Bible there is the following note :—Chap. XXXII., V. 28 Aman etc., This was an angel in human shape as we learn from Osee (c. xii. v. 4). He is called God (xv. 28 and 30), because he represented the son of God.

The God of the Bible is not all-powerful for we see instances where he was defeated as will be seen from the following, "And the Lord was with Judha and he drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron (Judge i. 19). The Bible presents certain ideas of God and of man. Are they true ?

Christendom says—yes and demands that the race must receive them as true or be out-casts from divine favour. We believe many of those ideas are erroneous, most dishonorable to a God of Justice and love and most ruinous to the purity and integrity of the hearts and lives of men. We will specify a few items in which it seems to us the Bible errs. The Bible says, God required parents to seize their sons and daughters, husbands their wives, brothers their sisters, and sisters their brothers and those whom they loved as their own souls, and drag them to the place of execution and there to stone them with stones, solely because they sought to persuade them to embrace other ideas of God and worship than those entertained by their ancestors. (See Deut 17. 2. 7).

In Ist Samuel, 15th Chapter, is an account of the final extermination of Amalek, and the accomplishment of the long nurtured revenge. Saul is sent by Samuel to do the deed and the commission is in these words. Thus saith the Lord of hosts “ I remember that which Amalek did to Israil, how he laid wait for him in the way when he came up out of Egypt. “ Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both men and women, infant and sukling, ox and sheep, camel and ass.” Can it be believed that the God of Justice ever commanded a tribe of men to be exterminated because their ancestors, centuries before, did wrong ? Can it be believed that the Father of men ever thus commanded his children to cherish the spirit of deadly hatred towards the fellow beings from

age to age and then after ages had passed, instigated them to satiate their cherished revenge in the blood of infants and sucklings because they were the posterity of those who had wronged them? Yes. This is all devoutly believed as truth by Christendom.

The Bible considers marriage in the light of bargain or purchase. Gen: 29 ; 15-17. Jacob buys Rachel and Leah. I Sam 18 : 25-27. David buys Saul's daughter etc.—

Pause and reflect on this order (Num, 31 17-18.) Kill every male among the little ones, the little ones all to be killed solely because they are the males, and women, solely because they are mothers, and thirty-two thousand young daughters to be handed-over to become the wives and concubines to those who murdered their defenceless mothers and their infant brothers. And the Bible assures us all this sanctioned by God and the priests and Churches of Christendom believe it.

The Bible represents God as giving women over into the hands of men to be prostituted. We are told that David had several wives and that one of them was the daughter of Saul, yet that God, on the death of Saul gave to David the wives of Saul. A singular story that, God giving to David, first, the daughter ; then, on the death of his present wife's father giving him also all the wives that he leaves behind; among whom probably was the mother of his present wife. Who can believe this of the God of Nature, yet there it is in these words : " Thus saith the Lord God of Israël ; I anointed thee king over Israel, and delivered these out of the hand of

Saul; and I gave thee thy master's house and thy master's wives into thy bosom." (2nd Samuel 12; 7-8.) And then it goes on and says. Thus saith the Lord ; " Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them unto thy neighbour and he shall lie with thy wives in the light of the sun. (2nd Samuel 12; 11) Who was the neighbour to whom God gave the wives of David ? Absalom, his own son. That Lord God of Israel must have been of an extraordinary character, according to the Bible. First he gave the daughter of Saul to David for then he gives to Absalom, David's own son, his wives and concubines, that he might lie with them in " the light of sun. " Thus the Bible represents God as giving women over into the hands of men to be prostituted. And those who now believe that God once thus consigned women to pollution, are considered the examples and guardians of moral purity. If such a use of the marriage element be not prostitution, we challenge any one to say what it is. There is no such crime as prostitution or rape, unless what the Bible says was sanctioned by God be such, for no definition of them can be given which will not include the deeds which that book says God expressly commanded or sanctioned. Prostitution is cohabitation between a man and woman without *marriage love*. The love must be mutual, to make the relation pure, and it can exist only between one man and one woman. For a man to live with a woman as a wife who does not love him, is to prostitute her body and soul. And are we to be told that the God of marriage ever gave up a woman to live with

a man as a wife, whom she did not love and whom her soul abhorred? No matter who says, it is a libel on God and an outrage on the holiest feelings of woman. And what is rape, if not cohabitation of a man with a woman without her consent, and who loves him not but loathes him? A man has the power to take a woman who fears and abhors him, and to compel her to live with him as a wife. No matter who confers on him that power that man perpetrates rape on the person of that woman, whom he receives and treats as a wife, whose heart does not sanction the relation, but whose womanly nature recoils at such a connection with that man. God himself had no more right or power to authorise and sanction polygamy and concubinage in David and Soloman and as practised by the Jews generally than he had to authorise and sanction war, slavery and piracy, he had no right to give up Saul's wives to David or David's to Absalom, to give the female captives of Midian to be imbruted by their Captors; to give the beautiful women taken in war to any who wished for them, or to give up the daughters Shiloh and Jabez Gilead to their ravishers, because it was to give them to their ravishers, because it was to give them to rape and prostitution.

Sarah was the daughter of Abraham's father—his own sister—only by a different mother; for the father of Abraham kept a seraglio, see (Gen. 20: 12). Incest is the word applied to such a connection now. The Bible says God approved of it and that, of all the human race, he chose a man and woman living in that state to be the pregenitors of his chosen people. To the man thus

living in incest God is made thus to speak ; "I will make of thee a great nation, I will bless thee and thou shalt be a blessing. I will bless them that bless thee, curse them that curse thee, and all the families of the earth shall be blessed in thee. Abraham is called one, " that walked with God," " The father of the faithful, the holy man of God." All this the Bible says of the man who lived in the commission of a crime now denounced by Church and State as incest. The fact is there in the Bible and though Christians may denounce the man who says it is there, yet they will not condemn the book containing it, but, on the contrary they declare it is right, and the God did approve of such a connection between a brother and sister, and that God did choose a connection, now denounced and punished as incest, as the foundation of a nation from which was to come one, to be, as it is said, the only Saviour of the World. We do not believe God ever sanctioned any such relation, and the Bible is at war with Nature in this matter.

VIEWS OF THE GOD OF THE BIBLE ON MARRIAGE

Sarah had no children, but she " had an hand-maid an Egyptian, whose name was Hager " and she " gave her to her husband Abraham to be his wife " (God did not, then, disapprove of polygamy). Hager was expecting to become a mother, and Sarah was jealous and complained to her husband. He chivalrously answered " Behold thy maid is in thy hand ; do to her as it pleaseth thee. And Sarah " dealt hardly with her " and the unhappy woman fled into the desert from the house of the father of her unborn.

child. (An angle sent poor Hager back again, and the child was born). Fourteen years later, Isaac was born of Sarah and then Abraham drove out into the desert his concubine Hager and his son Ismael, with nought save some bread and a bottle of water. We learn from Gen : XXV., that Abraham had other concubines, but he " gave gifts" to their children before he sent them away. The shameful story of Lot and his daughters is only fit for a Christian Bible.

In Gen : XXXVIII we read the story of Judah and his daughter-in-law and find that their son Pharez is among the ancestors of the son of God. First, a marriage between a brother and his half sister, then a marriage between a man and his daughter-in-law, the God of the Bible approves.

If a man seduce a free born virgin, and her father will not give her as wife to him, then he is to pay money according to the dowry virgins "and go scot free (Ex XXII. 16, 17.) If the victim however, be a bondmaid, betrothed to a husband and not all redeemed, nor freedom given her, she shall be scourged" (Lev XIX, 20) The man has only to offer a ram to the Lord for a trespass offering, and his sin "shall be forgiven him". If the woman be free born and betrothed to another man, then both man and woman are to be put to death, because she was not free. There is no reverence for womanhood, nor for marriage, only respect for rank. In Liviticus the God of the Bible has changed his mind as to marriage between relatives and forbids marriage between father and daughter-in-law and between brother and sister.

According to this Abraham and Sirah should have been "cut off," instead of, "becoming a great nation," and Judah and Tamar should have been put to death instead of into the genealogical tree of Christ. David's relations with women are interesting, he being the "man after God's own heart." His second wife (so far as we know) was Abigail whose "person" he "accepted" before her husband's death and whom he married immediately afterwards. He took another woman as his wife at about the same time and a little later added four more to his harem. He then took back his first wife, who mean-while had married some one else, and the second husband who followed her weeping was sent away. After this "David took him more concubines and wives out of Jerusalem," (2 Sam V. 13) and became as has been said of a leading Mormon "a much married man." Still discontent, he stole a beautiful woman Bethshsheba, while her husband was away fighting for him. The God of the Bible declares as to Israel, "I will not punish your daughters when they Commit whoredom nor your spouses when they commit adultery." (Hos. IV., 14).

It is very difficult to know God's real opinion when the Hebrews, who owed their existence to a marriage between a man and "his father's daughter," which was specially blessed by God are commanded to abstain from such unions by the same God.

In Number v. the refined and beautiful "law of jealousies" is given by God to Moses. Jahveh directs a husband who is jealous of his wife to bring her to the priest

with an offering. The priest is to sweep some dust off the floor of the tabernacle and stir it up with holy water, and make the woman drink the revolting mixture. If the woman had been unfaithful, the dirty water would make her very ill—the symptoms are too nasty to print—while, if she had been faithful, she would be all right. There is no similar divine divorce court in case of the husband's infidelity to his wife, as God raises no objection to make infidelity. The Christian law on this point follows that of Moses. The husband can obtain a divorce from his wife if she is unfaithful ; the wife cannot obtain one on account of her husband's disloyalty.

From what we have mentioned above it appears that the God of the Bible is a God of Vengeance, wrath, blood and cruelty—a being who can be pleased to see human being oppress and kill one another, who can approve or connive at polygamy, incest, rape, plunder and murder, who can be appeased by the slaughter of innocent men or by the blood of beasts or by the blood of his only begotten son. It is the deep and earnest conviction of mine that the Bible has ever been an enemy to human progress in knowledge and goodness. There is not a crime which has not been systematically and openly perpetrated under its sanction.

Appendix II.

A DIALOGUE BETWEEN A REVEREND M. D. AND BHONDU JAT.

A missionary who has taken his degree in medicine, was maintained by a Christian mission with the express

idea of propagating the Gospel with his aid. His idea was to preach the Gospel and convert as many as possible under the garb of a Doctor. He regarded the preaching of the Gospel as a more important duty than that of attending on patients. He used to go to the villages adjoining the town in which he was living and one day, he went up to a village some miles off from the town, pitched his tents there and set himself up to work. In the course of his appeal to the villagers asking them to embrace Christianity, he proved the falsehood of Hinduism with the authority of Bhagavat and afterwards tried to testify to the truth of the sayings of the Bible. He asked his audience that they have already wasted a major portion of life having been immersed in the abyss of ignorance, and entreated them to follow his footsteps thenceforwards at least so that they may attain Salvation after death.

Out of the men that were assembled therein some to avail themselves of the medicines, and some to gaze at the fun of a white.....

A villager, One Bhondu Jat, by name, addressed the Reverend thus :—“ Sir, I am the biggest fool of this village and do not know well the contents of the Bible. Pray, make me understand the teachings of the Bible fully.”

Rev. “ Let me know the things that you do not understand.”

Jat. “ First of all, I beg to bring to your notice, that the villagers do not take ill of my words, because they consider me a fool and illiterate

- man. Therefore I ask you to kindly excuse me even if I utter anything, in the course of our conversation, which may offend you."
- Rev. "You are not a fool. In my opinion, you are more educated than the other villagers. Tell me without fear what Lord Christ has inspired in your heart. I won't be displeased with you. God loves men like you. And such persons are to partake of the Heavenly kingdom."
- Jat. "Who was Christ?"
- Rev. "The son of God."
- Jat. "How many sons has God?"
- Rev. "Only one,"
- Jat. "Then your God is not fortunate enough, because if that son dies, his life would be a miserable one."
- Rev. "It cannot be."
- Jat. "If God has got a son, he must have a wife too; because, it is impossible to speak of the son of one who has no wife."
- Rev. "God has no wife."
- Jat. "Then, from whose womb did Christ come out?"
- Rev. "From Mary's"
- Jat. "Who was Mary."
- Rev. "A woman."
- Jat. "Had she any husband?"
- Rev. "She was betrothed to a carpenter named Joseph, but she gave birth to Christ before her marriage."

Jat. Is such an incident in consonance with your reason and commonsense ?

Rev. " Of course, it can be. "

Jat. " I cannot accept that a maid without a sexual intercourse can give birth to a child. If it be so, the villagers do not take the child to be a legitimate one.

Rev. "You are fool, owl and ass. Such things happen among you, Junglees. The words of the civilised are all true. "

Jat. " Sir, I have already told you that I am the biggest fool of the villagers. I have already asked you to excuse me if there be anything discourteous in my speech. I did not know till now that such matters are not to be inquired from *Kazib* (liars). We, the villagers believe it to be true. "

Rev. You are truly a Junglee. It seems that you have been appropriately named *Bhondo* by the villagers. How can a man, who cannot understand such a simple thing as this, make out *my* discourse ?

Jat. " Sir, don't take it ill. I am a *Jungle* and my father was a *Jungle*. You are a *Kazib* and your grandfather, a *Kazib*.

Rev. I am not a *Kazib*. He is one who tells lies and such persons are *Junglees and Junglees* alone.

Jat. Sir, do not be displeased with me, these words are the outgrowths of ignorance, I don't care whether you call me a *Kazib* or *Vajib* (sincere).

if you *Majaub*, be ye so. We village men do not understand such things.

Rev. "Leave this matter aside, you fool, and question me on any other portion which you do not understand.

Jat. "Sir, very well; now-a-days we see that maids give birth to children. Are they Christs ?

Rev. "It cannot be.

Jat. "Sir, it is a few days since, a teacher has been to our village and has been teaching to our children the other day, he read from a newspaper that a girl who lost her husband two days after her marriage and whose age then was 5 years, has given birth to a child after attaining maturity.

Rev. "You are a fool. That son is an illegal one, Christ is not so, because he was born of God."

Rev. "You are a great fool, owl and ass. Such things may occur among the Jungles and not among the civilised.

Jat. "You are quite right. Of course, we are fools and are the descendants of Jungles as will be otherwise clear by turning over the pages of history. Though by the kindness of your ancestors we have been educated and been placed in such a position as to establish cotton Mills of our own to spin the thread yet Jungleepan has not disappeared from us. If it were not the case, I would have understood your teachings. But Brahman are not *Jungles*

because they also by reading books, tell us things like you."

Rev. "What the Brahmans say is false and our sayings alone are true."

Jat. "How can I know this matter?"

Rev. "They are black men while we are white."

Jat. "Your books as well as theirs are alike; for the paper and the ink on which and with which they are written are alike."

Rev. "You are a fool and idiot. Don't waste my precious moments by asking me irrelevant questions. Ask me at once the things which you don't understand."

Jat. "Very well, Sir, what had Christ peculiarly his own to mark him off from the rest? Had he a horn on his head, which we have not on ours? Likewise we all are sons of God. If we like, we can call ourselves God."

Rev. "Every one cannot be, for no one is possessed of such good qualities as were found in Jesus."

Jat. "Suppose I have all the qualities of Jesus."

Rev. "How."

Jat. "As Christ was the son of God and God himself, and his mother was a carpenter woman and his father a carpenter, likewise I am God and the son of God, because my mother is a Jatni and my father a Jat."

Rev. "What proof have you got of this."

Jat. "What proof have you got of that."

Rev. "That is written in the Bible."

- Jat. " This is written in my heart."
- Rev. " God has revealed the Bible."
- Jat. " God has made my heart."
- Rev. " How do you know it."
- Jat. " Alas ! There is a doctor and Reverend gentleman who is not capable of understanding a fact which a child can easily grasp and all men—Hindus, Muhummadans, Christiaus and Jews whether educated or otherwise, cannot reject this. You may inquire of them."
- Rev. " Do you know what is heart."
- Jat! " Do you know what is the Bible."
- Rev. " The Bible is the holy writ."
- Jat. " Heart is a part of the body by means of which your Bible and thousands of such like books can be written.
- Rev. " Who has made the heart."
- Jat. " God Himself."
- Rev. " Likewise God has made the Bible."
- Jat. " The whole world is a witness to my statement, but who is your witness ?"
- Rev. " All the Christians are my witnesses."
- Jat. " Which do you think right—a thing which is believed to be true by one nation, or that which is admitted on all hands to be nothing, but truth."
- Rev. " What the Christians say is true."
- Jat. How do you know it ? What we say likewise is true.
- Rev. " We know it through the miracles of Christ."

Jat. Let me know the miracles wrought by Christ."

Rev. " He gave life to thousands of dead men. He restored the eyes of the blind. He cured the lepers. He died and again rose from the dead. He went to his father upon the fourth sky and is now sitting by his right hand."

Jat. " Let me know what is sky."

Rev. " Though the sky has been proved to be nothing but a hollow space pervaded by gaseous and ethereal matter by the Scientific world, yet according to the Bible it is a bodily thing upon which God and his Son are sitting."

Jat. " Then who is right ?"

Rev. " The Christians."

Jat. " Wonder ! Wonder ! ; you praise yourself which is improper. What proof have you got to prove it ? "

Rev. " What is written in the Bible is quite a satisfactory proof.

Jat. " Very well, Sir, you may say what you like. Can your Christ who is sitting by the right hand of your God, stand, walk or do otherwise ; And what are they both doing now ? "

Rev. " God is all powerful."

Jat. " You have not replied to my question properly, if you desire, you can reply to it now."

Rev. " He can do everything."

Jat. " Can God create his father too."

Rev. " He cannot do this.

Jat. " Why not ? As He created the son, so he can

create the father. I ask you one thing more, that if God created his son, why He did not create his grandson. For we see invariably that we do not see any one in this world who does not wish to increase his descendants. It is very strange that he restrained himself from increasing his own generation.

Rev. "We cannot understand such things, He only can know the things concerning Himself.

Jat. "If you do not know your religion well, why do you ask us to embrace your religion leaving our own."

Rev. "It is the order of Christ."

Jat. "Is it His order that you should preach to others which you yourself do not understand.?"

Rev. "We do not say that we can understand all matters concerning God ; but some of them we are unable to make out."

Jat. "Can you tell me the portion which you understand so that I may ask questions on the same."

Rev. "Excepting your last query, we understand all other things.

Jat. "Very well, Sir, Pray tell me whether Jesus who rose from the dead went to heaven with the help of a ladder or by leaping just as apes ascend mountains.

Rev. "He went to heaven without a ladder."

Jat. "What reason have you got to prove it."

Rev. "What is written in the Bible is a sufficient proof."

- Jat. When you accept that which is written in the Bible to be a proof, then why do you not believe the miracles mentioned in our Purans before which the miracles of the Bible are just a drop of water before an ocean ? It is written in one of the Purans thus ;—There was a Raja who whenever he fought against his enemies, used to give life to millions of his dead soldiers that were killed on the battlefield and used to leave the enemy's army dead. What is this ? There are thousands and millions of such miracles in the Puranas. There are many physicians who cure leprosy and restore the eyes of the blind by their skilful treatment. The question of *exorcising evil spirits* can be replied too. Still there are thousands of the people of that power among us who can detect the presence of evil spirits by the motion of the heads to and fro. But men of this kind are born in the lowest caste.
- Rev. “What is contained in the Purans is false and humbug. The physicians who restore the eyes of the blind and cure the lepers use medicines unlike Christ who attained his end by miracles.
- Jat: Whatever it may be ; just as those facts are found in your books, these are found in ours. We can't see any reason why your books are sealed by God and ours are not. How can we understand that what contained in your books is right and that in ours is wrong ?

Rev. What is contained in the Bible has been penned by the apostles who saw them with their own eyes.

Jat. But I hope, you have not seen them with your own eyes.

Rev. Of course, I have not seen them.

Jat. Then how do you know that what they have seen has been written correctly and without any exaggeration?

Rev. What is contained in the Bible is all true.

Jat. Well, Sir, what is the use of telling me that every thing is found in the Bible when you are unable to prove that the contents of the Bible are faithful representations of the actions described therein. Let it be so. Answer this question kindly. Which is right? That which is seen or heard.

Rev. That which is seen.

Jat. Sir, just listen, I will tell you a thing what I have seen with my own eyes :—I had a servant who ploughed my land. He raised millions of dead men. He gave eyes to the blind, cured the lepers and exorcised evil spirits. He died and rose to heaven after three months without a ladder. He was ascending the skies only by means of a pole. First he went to the first heaven, then to the 2nd and so on up to the 7th. He turned round in each and every Heaven and showed his fun to all his spectators. His father and grand father joined him. Such miracles

were shown by him in many villages. After all he disappeared as also his father and grandfather. Now they are sitting above Christ in the 14th sky and are practising there to play on horn. This event took place 29 years ago. They will again descend on this earth a few days before the day of judgment. They will then play on the horn and will be heard by all. The youngest of the three yet commanding the greatest respect will sit on a golden throne and exercise justice. He will send the jugglers and conjurers only to Heaven and the others to Hell. He will send the good men to hell and the sinners to Heaven. Though he is matchless, he has a great respect for me ; for I am his master and maintain him by supplying him with food every day. Being my ploughman he told me. I have created you first of all. I have created the Sun, moon and stars after you. Had I not created you, I would not have created these things. My existence or non-existence would have been of no use. True it is that he is attributed with all good qualities, but it is only nominal for he cannot do anything of his own accord without my permission ; moreover he is my God and I am his devotee.

Rev. Have you got any witness of these facts ?

Jat. Who is the witness to your statement ?

Rev. The apostles of Christ.

Jat. Where are those apostles ? Bring them to me now.

Rev. I don't know where they are. I can't bring them to you. But, then, who are your witnesses ?

Jat. The villagers who have assembled here.

Rev. Well, ye villagers, do you know what he says ?

Villagers. Sir, this gentleman is very stubborn and quarrelsome on account of his veracity. You discuss with him in vain. You can never convince him by means of these discussions. Even your Lord Bishop will not be in a position to advance arguments which will satisfy him.

The facts are these :—He had a ploughman who was a juggler by profession. It seems that some yogee made him acquainted with certain herbs by means of which he cured thousands of patients. He saved thousands of women from the bondage of evil spirits by applying only a pinch of ashes on their foreheads. We don't know how he wrought such miracles. He revived thousands of persons whom we thought to be dead and buried. Once he himself fell ill and was dead for 3 months after which time he raised himself from the dead. His father and grandfather having heard this incident, came to see him. These three men were professional jugglers. They had seven poles with them. They after having tied one with another, pitched them up on the ground. On the highest of all they used to stand and play on horn. When they went up they were seen very small. For a short time they showed fun

or this kind in all our surrounding villages. They were beggars who lived upon alms. Sometime thence they disappeared whither they went, we do not know.

Rev. "Oh, you liar. How do you say that all these men are your witnesses?"

Jat. "Sir, as you have told me, sky is a hollow space according to the opinion of the scientists. If you admit that, there will be no necessity for them to make skies. You seem to be under the impression that what I have said is false. You can very easily realise this only if you view the whole thing this way;—

Just as the maps of the different continents are written on different *scales*, so think that the seven skies are represented on a smaller definite scale by seven poles and so on.

Rev. "The statements of all men excepting those of Padri are incorrect. I don't quite see how a map of the skies could be drawn when the height of them had not yet been determined."

Jat. "Your Christ went to the Heaven without any ladder, afterward Muhammad the last prophet went there riding on a *Buraq* in a short time. For, a pot which was placed by his bedside, fell down when he was about to ascend. Having walked 35000 miles through the seven skies, he found on his return that the water was still flowing out. From this it appears that the skies are not very far from the

world. With this idea take the seven poles as the seven skies. If you think that the height of the skies is still greater, you have merely to represent the poles as skies on a quite different scale."

Rev. I don't quite believe in what you say, seeing that you are one of the uncivilised race. The men of whom you talked as dead were not really dead. But Christ undoubtedly revived the dead. He himself rose from the dead and went to Heaven. The Bible speaks of this matter very clearly. It is a very strong proof. The men who have written the life and acts of Christ were pious and God-fearing men. They lived on fish, eggs, bones and hens. Some of them were shepherds."

Jat. What we say is all true. We are more pious than those persons referred to by you. Hence our words can be more relied upon than those of fishermen etc."

Rev. "The words of the black man are not to be accepted as true."

Jat. "Similarly I can say that all whitemen are liars."

Rev. "You are a great idiot not a bit more intelligent than a stick. I don't think how I can make you understand." Very well. I hope you know the proverb "might is right."

Jat. "Yes Sir, I know the proverb."

Rev. "Now a days, you should accept what we say"

for, we are the rulers. And the sayings of the black man are all wrong. If you don't argue with us, so much the better for you, people."

Jat. It is not good for a Rajha (a ruler) to exercise tyranny in order to get his object served. You know very well that the Muhamadans were so tyrannical that they went to the extent of converting many a people of this holy land by the influence of the sword. But what was the result ? Their kingdom was levelled to the ground.

Rev. You say you are ignorant ? How did you come to know all these things.

Jat. Muhammad, the prophet was an illiterate man but he wrote a book matchless and elegant in style.

Rev. I do not wish to preach now as my dinner time has come to hand.

Jat. You are at liberty to do what you like but I have some doubts concerning Satan. Will you kindly remove them from my heart.

Rev. What are they ?

Jat. In the New Testament, the devil shows his power still more completely. The Evangelist does not say that Jesus went of his own accord, to the top of a high mountain from whence was discovered all the kingdoms : he says positively, that the devil carried him there. Here, then, we have Satan carrying the God of the Bible away. This is rather strong, certainly.

Rev. I can not reply to this point. I end my preaching for to-day.

**The Press and Public Opinions,
ON THE WORK OF
Mr. K. C. VARMA, OF LAHORE.**

ओ३म् ।

सारे संसार में वैदिक धर्म की विजय-वैजयन्ती फहराने वाले, सुप्रसिद्ध आर्यवीर ठाकुर काहन चंद्रजी वर्मा की पुनीत सेवा में:—

श्रीमान् ! यहाँ की सर्व आर्य्य जनता की ओर से हम आपके शुभागमन पर हृदय से अभिनन्दन करते हैं ।

आपने, देश-देशान्तर में घूम कर सर्वत्र वैदिक धर्म का झण्डा ऊँचा फहरा कर भारत देश की अवरुणीय सेवा की है, भारत माता का मुख उज्ज्वल किया है और आर्य्य जाति का गौरव बढ़ाया है ।

लंका में वैदिक धर्म के प्रचारार्थ कालेज-विद्यालय स्थापित कर भगवान् रामचन्द्र के पद-चिन्हों का अनुसरण करते हुए आपने हिन्दू जाति को, कैसे दिग्विजय का अनुकरणीय पाठ पढ़ाया है ।

२० वर्ष के कठिन परिश्रम, अध्ययन और अनुभव से आप ने यह साबित कर दिया कि काइस्ट नाम का कोई व्यक्ति संसार में पैदा नहीं हुआ । इसके लिये आपने वर्षों से चुनौती दे रखी है लेकिन अभी तक विश्व भर में एक भी व्यक्ति आप से शास्त्रार्थ करने के लिये उद्यत नहीं हुआ । इसीसे साबित है कि आप कितने विद्वान् हैं और सारा क्रिश्चियन समाज आपके ज्ञान का लोहा मानता है ।

आपने जहाँ विद्वत्ता-पूर्ण व्याख्यान दिये ग्रन्थ-निर्माण किये वहाँ आपने अपने उद्देश्यों के अनुसार कार्य भी किया है। देश में लोग शुद्धि पर जहाँ विचार करते पाये जाते हैं वहाँ आप महानुभाव ने अकेले मलाबार में ही चेला नायर, जिनको सुल्तान टीपू के समय मुसलमान बनाया गया था और जिनकी संख्या लगभग १६००० की थी, की शुद्धि कर देश में आशा और उत्साह की गङ्गा बहा दी।

स्थानीय आर्य-समाज-मन्दिर के निर्माण के लिये भी सहायता प्रदान कर आपने यह सिद्ध कर दिया कि आर्यवीर धर्मवीर एवं कर्मवीर ही नहीं वरन् दानवीर भी होते हैं। देश के नवयुवक यदि आप का अनुकरण करें तो इस देश के सौभाग्य के दिन दूर नहीं रहेंगे।

अन्त में हम ईश्वर से हार्दिक प्रार्थना करते हैं कि वह ऐसे निर्भीक तेजस्वी आर्यवीरवर को चिरायु करे ताकि देश, हिन्दी भाषा और आर्य-जाति का कल्याण हो।

आर्य समाज मन्दिर खण्डवा, हम हैं, आपके विनीत
भा० कृ० ६ सं० ८४ वि० आर्यसमाज के सभासद।
श्रीमद्दयानन्दाब्द १०३

UPLANDS,
Waltair,
9-5-1903.

Dear Sir,

I have much pleasure in sending you herewith Rs.as a humble token of my appreciation of the cause you have so nobly espoused in the interest of our motherland. No amount of service to you of any true Hindu could be out of place in consideration of the self-sacrifice you have so magnanimously undertaken and

the very noble aim you have in view. You are true Kshatriya and a true son of India.

Yours sincerely,

V. VARABHADRAJA.

of *Kurupam*.

The Hindu Organ, Jaffna Dec. 4, 1907. writes thus :—

Mr. Varma's Visit to Jaffna.—We briefly recorded in our last issue the arrival here of this famous Punjabee orator and the lectures he delivered in various centres in Jaffna.

Since our last issue, Mr. Varma has delivered five lectures. The one delivered at the Navalar's Saivite School on the 29th ultimo on the "Historicity of Christ" was one of the largest meetings ever held in Jaffna. Mr. Proctor V. Casipillai presided on the occasion. The next day Mr. Varma visited Point Pedro, 21 miles from Jaffna and delivered a very learned and interesting lecture on the "Regeneration of the Hindu Nation." On Sunday, a lecture was delivered at Victoria College, Chullipuram, 9 miles from here, on the "Duties of man." On Monday, at 5. p. m. presentation of a gold chain was made at the Navalar's School, in recognition of his services in the cause of Hinduism, subscribed for by some leading Hindus of the place.

On the same day at 7 p. m. an address signed, on behalf of the Hindu Public, by representative Hindus was read at the Hindu College, by Mr. W. Duraiswamy, Advocate of the Supreme Court. Mr. Varma made an eloquent and feeling reply. He said he would never forget the hospitality and kind treatment he had received in

Jaffna, that the interest of the Hindu College would be always uppermost in his mind, and that he would endeavour to send Professors to that institution from the Punjab who would teach for nominal salaries. Mr. C. W. Chinnapapillai presided on the occasion.

Mr. Varma also on that occasion delivered his lecture on the "Christain Propaganda" and at its conclusion made an appeal to the Hindus. The lecture was a masterpiece of rhetorical effort eclipsing in this aspect even all his previous deliverances. The appeal to the Hindus was a masterly exposition of the duty of the Hindus to themselves, their religion and their community. Such an impassioned, eloquent, and stirring address as that delivered by the Punjabee orator on Monday night was seldom before heard in Jaffna. Mr. Varma said that the Hindu College was the common property of the Hindus and did not belong to any particular person, and that it would be a crying shame if the Hindus could not find the means necessary to maintain it in a most efficient condition. Those who attended the meeting had not the faintest idea that a collection would be made on the occasion on behalf of the College, nor those, who organised the meeting did so with the object of making a collection. Even to Mr. Varma, as far as we are aware that thought did not occur when he went to the meeting. But unexpectedly and suddenly at the close of his address he exhorted those present to show their interest in that institution by coming forward and subscribing to its funds. Mr. Varma's earnest and eloquent appeal did not fall on deaf ears. It had a magic effect on the audience. Mr. Advocate Duraiswamy was

the first to announce that he would subscribe Rs. 1,000. Various other donors followed, whose names and the amount subscribed by them will be published in our next issue. Mr. Varma having found encouragement at the response given to his appeal, declared that he would not allow any one to depart from the meeting unless he subscribed even a cent to the fund. About Rs. 6,000 was thus either paid or promised on the spot.

A Purification Ceremony.

The *Bengalee*, dated the 7th August, 1901 writes :—

BABU BHAWANI KISHORE BHATTACHARYA, a scion of a respectable Brahmin family of the district of Mymensingh, who was converted to Christianity while a young boy, passed through the *Shuddhi* or Purification ceremony in the quadrangle of the Ripon College on the 4th instant, at the 7-30 a. m. under the auspices of Arya Samaj, and was admitted as a member of the Samaj. The gathering, which included the representatives of many noble families, on the occasion was very large, and the entire quadrangle, the verandah on the ground, and the first floors of the Ripon College building were filled up to the utmost capacity. The ceremony was presided over by Swami Shiv Narayan Paramhansa. Amongst those present we noticed Messrs Jai Narayan Seth of the Seth family of Mathura, Shiv Charan Law, R. D. Metha, Jyotirindra Nath Tagore, Bajpey Barooch, Girish Chandrn Bose, Mohini Mohon Chatterji, Upendra Nath Sen, Satish Chanda Mukerji, Prio Nath Sastri, Bhola Nath Barooah, Jatindra Nath Sen,

Narendra Kumar Basu, Rajendra Nath Ghose, Dayal Chandra Bose and others. In the Sacred *hom* ceremony Babu Bhawani Kishore, and five Brahmans of eminence and spiritual elevation took part. They conducted it with becoming solemnity and chanted the Vedic *mantras* with a rare religious zeal and fervour. The gentlemen present evinced the greatest possible sympathy and enthusiasm.

Thakur Kahan Chandraji Varma, President of the Arya Bala Samaj, Calcutta, whose preachings and tracts against Christianity had attracted Babu Bhawani Kishore to the Vedic religion, then rose amidst a succession of cheers, and read out a letter from Swami Vivekananda expressing his fullest sympathy with the movement and deep sorrow for his inability to preside on account of ill health. Pandit Varma's speech was very impressive, and he said that the public had had enough of lectures and rhetorical outbursts from the pulpit and the platform, and what was really wanted were not words but deeds. That morning's work, he hoped, would be the precursor of thousands of such ceremonies. It was high time the people should rise above selfishness and pettiness, above superstition and bigotry, with the uplifting of the banner of Hinduism.

To,

THAKUR KAHAN CHANDRA VARMA, JAFFNA.
Revered Sir,

We, the undersigned Hindus representing the Hindu community inhabiting the ancient land of Jaffna, beg leave to tender you a most hearty farewell on the

occasion of your leaving our shores to your home in India, which is also, we are proud to state, the home of our ancestors.

You have been in our midst for nearly a fortnight, and during this brief period you endeared yourself to all of us by your devotion to the cause of our religion, to the cause of our country and in short, to all that we hold dear and near to our hearts. Many visitors to our country from our Motherland, India, have come and gone, and you hold a conspicuous place among them as regards both the nature and character of the work you have done, and the indomitable courage and zeal you have evinced in doing it.

We cannot adequately thank you for the disinterested services rendered by you on behalf of our country. We can only hope that you will be back in our midst at the earliest opportunity that your engagements will permit, in order to resume the great philanthropic work you have been doing during your present visit to *Lanka*.

We beg to remain, Revered Sir,

Your most obedient Servants.

TO SREELA SREE THAKUR KAHAN CHANDRAJI
VARMA OF LAHORE, NOW AT COLOMBO.

Deign Sir! O! good thy heart! Oh great thy soul!

The prayers of the youth ring in the air!

Thou hast instilled in us pure wisdom's goal

Immortal bliss culled from the Vedas fair.

We have laughed and wept and felt with thee.

Have heard thy voice—thy words of fiery flood

Inspire the simple souls of students free
Who for the Veda's sake will shed their blood.
"Self-sacrifice and not self-indulgence
Can bring on man all pleasure, plenty peace,
O! Man! now feel thine heart shake off thy dunc
Cloud of superstition and then with ease
"Shalt thou, the God of all within these see
O! Love as brothers all the human race.
And moral, truthful faithful also be
And turn divine by God's illumined rays.
"Believe in Vedas holy and sublime,
And true to nature too abiding be,
Obey His laws, who lives in space and time,
And know thy God and soul and matter three.
"Be pure in thought, in word and deed be pure,
For death divides the rest of karma's wheel,
And birth renews to reap its fruit be sure,
Know these and live, thyself make woe or weal."
These are thine own advice, we keep embalmed
The holy syllab's in our growing mind,
Believe, and this with crowning zeal adorned
A ready place in Hindu progress finds.
Ah! Thou O God! This noble soul be blessed
With life to guard and guide the Vedic truth
Be, "Thakur Kahan Chandra Varma" blessed
The pangs of dark with wisdom's light soothe.

Colombo, }
25-10-07. }

Hindu and Buddhist
Young Men of Colombo.

To

SREE LA SREE THAKUR KAHAN CHANDRAJI
VARMA, OF LAHORE.

On! On! Great man! Thy glorious star shines high!
Lost sheep now seek the solemn rest of old,
And gladly throng the blessed Vedic fold,
Despite the alien priest that blabs so by.
Thy fervent spirit ever glows in youthful heart
A fiery zeal to learn the Vedic lore,
Christ knocks with desperate hope at Hindus' door,
Rejected goes, and sends a vain retort!
Young Ind now chants in ever joyous strain
The holy Vedic verse of Rishis old,
Inspired by fiery words so grand, so bold,
That forged creeds must henceforth preach in vain.
Thy enemies sorely try to bend thee down,
Repulsed in arguments, they thy mercy need,
And long to rest their hopes in Vedic creed,
Great Sir! Save them and add to thy renown.
Self sacrifice inspires thy noble deeds,
And Vedic lore illumines thy generous mind,
In thee, good Sir, doth Lord Sree Krishna find
A trusty friend to rout the forged creeds.
Our youthful mind embalms thy words forsooth
With reverent love and ever glowing-zeal;
Now longs, now dares to work its ample weal,
Through humble trust in Holy Vedas' truth.
Full thirty years have seen thy labours great,
Bear richest fruit, wherever thy voice is heard
In climes remote, in accents strange, the word—

The Vedic word—is sung with pomp and state,
Oh, welcome guest ! Here be thou for ever and ever ;
And teach thy students young of Krishna's grace,
Of Vedas' creed, of ancient Rishis' race,
And tell us how the great to deeply revere.
No, No ! Thou art to preach in distant lands,
And make the blind to join the Vedic fold ;
And cast again such folk in virtuous mould,
God speed thy work in great and earnest hands !
Oh Vedic God ! Be noble Varma blessed
With power and life to meet the forged creeds
With Vedic arms and teach Young Ind the needs,
Of religious truths, and save the souls distressed.

Musulipatam, } HINDU STUDENTS OF
 } MASULIPATAM.
14th February, 1916. }

TO SREEJUT KHAN CHANDRA VARMA OF LAHORE.

Sir,

We, the students of Tinnevely and Palamcottah, beg to approach you with our feelings of love and gratitude, which are as spontaneous as they are sincere.

It is impossible for us to fully measure the value of your spiritual guidance, especially when we consider how much this sceptical age threatens to ravage the ancient religious inheritance of our land, and incline the budding generation towards unbelief. As a religious preacher one consoling feature we have to remark about you, sir, is that you take your stand upon such a national basis as appeals to our mind with convincing

force, and as is not inconsistent with that healthy liberal spirit of innovation now abroad promising to give a tone to the Public life of our country in all its branches. The views you have set forth in your learned discourse upon the Vedic Religion bid fair to become a fountain of inspiration and we assure you that any length of time need not elapse before they bear fruit.

Not less fertile of results can your labour be in the field of politics. Therein you stand as a link between the two channels of work, divorced and torn asunder from each other generally, as if one is not consonant with the other ; as if an active part on one side involves a reckless indifference to the other. While you are an advocate of a manly, and self reliant politics in which languor and passiveness have no scope, an equally well-shaped and inspirited religion you embrace, which buoys you up with a stern faith in your mission. Certainly we must be less than human if we do not imbibe your well balanced views in which all spheres of human activity blend in harmonious proportions. The curtain so long veiling the political domain from our vision has lifted up at your command, and the impulse we have received from your stimulating lectures will vindicate itself in our case against the withering influence of time and other adverse circumstances.

While we are speaking of your splendid religious and political labours, we cannot suppress the surging thoughts regarding your disposition towards us. Never before did we understand that we as students, carried so much of dignity as to command from you a love

that baffles our description. Yes, Sir, behind your valiant Kshatriya spirit lie concealed the melting passions of love and affection specially reserved for us. Is it possible for us to forget the regard, the tenderness and the parental solicitude you evinced on our behalf in your movements with us? Your frankness and unassuming simplicity shall always linger in our hearts, and shall be associated with your name for ever.

To bid "good bye" to you is a very unpleasant business. But the mission you are carrying on for the redemption of our land is too holy, and every part of the country requires to be whipped up to activity by your inspiring presence. It is only this thought that restrains us from wishing you stay here for a longer period to which our insatiable desire could fix no limit. But your figure cannot be wiped out of our minds, and it will finally survive time and space, and we fervently pray to you to allow us a place in your heart which embosoms in it every true son of the Aryavarta.

Tinnevelly Bridge,

26-4-07

We beg to remain,

Sir,

Your most obedient and admiring servants,

The students of Tinnevelly and Palamcottah.

THE SOUTH INDIAN TIMES, TANJORE

THAKUR KAHAN CHANDRA VARMA, AT TRICHY.

(From our own Correspondent.)

29th March 1907.

Srijut Kahan Chandra Varma-Lahore was given a fare-well address at the Nuthukalmandapam yesterday at 1 P.M. when there were present more than a thousand

people. There were numerous items in the social gathering which were gone through ; among others may be mentioned Gramophone entertainment and the distribution of sugar, etc. The whole concourse of people were saddened that they should have soon to part from the inspiring company of one whose example of self-sacrifice and unostentation should be emulated by the glowing young faces. If it was given to one to read the history of India in the eyes of the youths who mustered strong to give a hearty send off to one of India's noblest sons it was to Mr. Varma yesterday. The young men of Trichinopoly did best to propose Mr. Syed Murtaza Sahib as the president of the meeting, and the proposal met the wishes of all assembled. The president then called upon the audience to present the farewell address whereupon the following address was read by Mr. Mahadeva Aiyer, a student, B. A. Class.

Bande Matram Calcutta, dated 1—4—07.

THAKUR KAHAN CHANDRA VARMA.

This Punjabee gentleman has been giving a series of lectures to the public, especially to the students of Trichinopoly. He has till now lectured on—(1) The Regeneration of India, (2) Self-sacrifice, (3) The Historicity of Christ, (4) The Vedic Religion, (5) The need for national education, (6) Christianity and Hinduism.

It will be seen that the lectures cover a wide range of subjects ; and the lecturer addresses with equal ease and eloquence on all subjects. His lecture on "Self-Sacrifice," was a capital one ; when, after portraying in glowing

colours several instances of real self-sacrifice from our own history and that of Europe, he exhorted the audience with inimitable eloquence and earnestness to make some little sacrifice by being each of them strict Swadeshi, a thrill was rent through the attentive assembly, and not a heart was there but beat faster during those moments. The lecture on the "Historicity of Christ" was most effective, evincing much scholarship and wit. From the time that Mr. Varma declared in his first lecture that the chief object of his mission was to reconvert the Native Christians to Hinduism, the tide has been strongly against the Missionaries of this Missionary-ridden City. His religious lectures have created a profound sensation here; the Missionaries, without daring to meet him publicly on controversial topics connected with their religion in response to Mr. Varma's challenges in public more than once, issued some tracts against him, to which he made prompt, effective and beautiful replies in similar tracts. Though Mr. Varma has not found much sympathy from the elder folk here (and he neither expects it nor wants it), the students have made an idol of him.

He has unbounded sympathy for, and hope in, the young men in the colleges. Each meeting was attended by increasing numbers, and the lecture on "Christianity and Hinduism" was attended by about a thousand. In connection with the place of the Panjabee gentleman's lecture I have a remark to make. His first three lectures were delivered in the premises of the National High School; but the other meetings had to be held on the bed of the sacred Cauvery, as the managers of

the school, who are also the leaders of this town, thought, rightly or wrongly, that the lecturer held "extreme" views on religion and politics, and so could not allow the use of the School Hall. I cannot but regret the want of independence of the authorities of the National High School.

The Hindu, Thursday, October 13, 1904.

RELIGIOUS LECTURES AT CONJEEVERAM.

CONJEEVERAM, *October 11.*—A series of lectures were delivered here by Mr. Chandra Varma of Lahore, under the auspices of the Conjeeveram Oriental Literary Institution. The lectures embraced subjects on "Vedic Religion," "Self-sacrifice," "Christian-Propaganda" and "Historicity of Christ." The lectures were listened to with great attention by the students of this town. Mr. Varma has made a special study of the "Aryan Vedic Religion" in its different aspects, and his publication of the book on "The Historicity of Christ" must be taken to be the culminating point of his long labours in the field of religion. During his short stay in this place Mr. Chandra Varma became very popular among the Hindu students, who for the first time found one in their midst, who deserved their admiration for deep study, lofty sentiments, and exemplary personal character. The students presented an address to lecturer last evening, and the following sentiments therein clearly testify to the educative influence of the lectures. The address says: "If we have failed till now to search for the light of wisdom handed down to posterity by the ancient Sires of India such a failure was to no small

extent due to the militant circumstances which crowd our everybody life, and to the absence of any defined channel by which to reach the fountain head of that universal light and leading." The address further says: "your lofty sentiments and high personal worth cannot fail to engender in our minds a desire to propagate the true ideal propounded by the Aryan Vedic Religion." Again : If ever it comes to us to play our part in this world, nothing will be found to lie nearer our hearts than a fond hope to live the life of self-sacrifice, which you have advocated with so much advantage, and to breathe the sentiments which ennoble your heart and your teachings." Mr. Varma's arguments in favour of the theory that Christ was never born must have been quite a revelation to those to whom the lessons of the Bible are sought to be imparted with much assiduity. Mr. Varma leaves for Chingleput tomorrow.

The Hindu, Friday May 15, 1903.

THE HISTORY OF CHRIST.

A LECTURE BY THAKUR CHANDRAJI VARMA.

A correspondent writes from Vizagapatam dated 11th May, 1903:—Thakur Chandraji Varma of the Arya Samaj has been in our midst for the past 10 days, and he delivered very able lectures on various important subjects that concern India. He is a very able scholar of wonderful resources and original research. His exposition of various customs of the present and past India are most instructive. His explanations of the Vedic religion are most convincing, and he is an earnest worker for the weal of our country. He made original

research in Hebrew and Greek, and dived to the fountain sources of Biblical authority. Among other lectures of great importance, he delivered one in the Hindu Reading Room 'On the History of Christ.' The Hall was crowded to its utmost capacity and to suffocation. Paramhansa Bala Subrahmania Brahma Swami, the well known commentator of Sri Bhagwat Gita and Upanishads, was the president.

The Northern Circars, 9-5-1903.

RAJAMUNDRY.

Lectures :—Thakur Kahan Chandra Varma of the Punjab is now in our midst. He has been delivering a series of lectures to the public. His first lecture was on "The duties of students", in which he exhorted the students to preserve strict Brahmacharya till the 25th year, emphasising that violation is one of the chief causes for the growth of weaklings, which resulted in the degeneration of Aryavarta. He appealed to the students by graphically describing the miserable condition of the starving weavers of India, and exhorted the young men, 'the future hope of India' not to use foreign manufactures in preference to native ones when they can serve the purpose.

His second lecture was on "The Vedic religion", the ancestor of all the existing religions. His third lecture was on "The life and work of Dayananda Saraswati" the founder of the Arya Samaj, who preserved strict Brahmacharya till his death, which was hastened by poison being administered to him in 1882 in his 59th year, and who, he said, was in his full vigour

of youth even at that age, which is even dotage to the present generation. His fourth was on the " Transmigration of souls " This lecture was but poorly attended, the audience consisting of only a few handful of students. His fifth lecture was on the " priesthood in India." A hot discussion ensued on the subject as to whether, or not, these priests, Sankaracharya, Ramanuja and Madhvacharya, and a hundred other Acharyas did any service to India. The lecturer held that these so-called Gurus did more harm than good, by setting barriers in the way of union, and the fruit of their teachings is that India is no nation.

The sixth lecture was on " the Historicity of Jesus Christ " in which he disproved the very existence of Christ by giving historical evidences, which bear strong testimony to his researches made in the branch of religion. Mr. Varma is an eloquent and impressive speaker. He has the knack of carrying away the audience with him by touching their feelings. He is an unpaid and honorary missionary of the Arya Samaj. His Mission is to revive the Vedic Religion, and make it the common platform of the multifarious sects in India, and thus make the Indian nation a possibility. This is his sacred mission, what a noble mission indeed! But the gentry of stagnant Vizianagaram—speaking of which our experienced, learned Principal Ramanujachary, M. A., B. L, F. M. U., gave out as the ripe fruit of his twenty years' experience of the city, in a pithy wise remark, that 'Vizianagaram is past correction'—have been paying little or no attention to his lectures. They do not even condescend

to sanctify the meeting with their blessed presence. They should at least learn a lesson from the life of Mr. Varma, who is working disinterestedly, receiving not a pie from the Samaj, to sacrifice a few minutes of their precious time to at least attend his meetings. May success attend his sacred mission ! May God grant this true son of India long and healthy life to successfully carry out his mission !

The Northern Circars, 1-6-03.

RAZAMUNDRY.

Thakur Kahan Chandra Varma who had been amidst us for a fort-night, entertained us with a series of lectures on Vedic religion and its supreme eminence. He is a sincere and eloquent preacher. I am happy to pronounce that Mr. Varma does not fall into the category of those preachers, who though they are morally depraved and debased in their private life, put on the holy apparel, and inflict upon us great speeches brimming with technical expressions and irrelevant facts. Mr. Varma was very much disliked by a sect of people from the very heart of their heart, for his views and expositions on certain subjects are gall and wormwood to them. Of all his lectures, the one on " the Historicity of Christ," elicited an influx of people ! and the hall where the meeting was held was literally crammed. Mr. Varma calls a spade, a spade, be the consequences what may. He waxed eloquent on the paramount necessity of patronising the Indian work-man, whose lot is too deplorable to be depicted here in true colours. He exhorted the audience with all the

eloquence at his command to endeavour with all their heart and soul to elevate the Indian work-men by using the articles prepared by them. True it is that tree in the back-yard will not do for medicine. There is no denying the fact that Mr. Varma has been doing yeoman service to Aryavarta, despite the perennial denunciation and carping criticisms of his antagonists, by uplifting the sons of the soil from the miserable and degraded position into which they have fallen. Would there be some more of his intellectual calibre, and self-sacrificing spirit to rescue the land of the Rishis from its eternal and ever accelerating poverty and social degradation ?

EXTRACT FROM THE ARYA MESSENGER.

Dated 25th Sepr., 1895.

SIR—Allow me to come forward through the columns of your valuable journal to give expression to the deep sense of gratitude towards our brother Master Kahan Chandra of Lahore, who has come down here simply for the dissemination of the true principles of the Vedas. Before his advent the Arya Samaj here was on its last legs. But, thanks to the energy of Master Kahan Chandra, the Samaj is regaining its former strength. He has, as it were, breathed new vigour into the members of the Samaj. The members were badly wanting a man of his deep religious convictions, and energy ; and God has given them one just at the moment, when their long cherished object—the Samaj—was on the point of disappearing with its shadow.

The work he is doing is marvellous. One can form an idea of the work he is doing for the well-being of the Samaj only by being in possession of the facts, which influence the circumstances under which he is working. In a town like Calcutta, where very few can be bold enough to deliver lectures in English, my friend, every Sunday, delivers lectures in English, on the Arya Samaj, in the Beadon square, and when he is able to make time, in the College square, before a large gathering of learned gentlemen and students. It may be easy to some one to deliver lectures, but very few can charm the audience. My friend has got the special gifts of attracting the attention of his audience. He not only attracts their attention, but keeps their attention concentrated so long as he is lecturing. He has won a good name among the students here, and he is a hale fellow well met' with every one. They are very fond of his company.

He intends to work a very beneficial change in the student community here. He is never found sitting idle, always, always working. One is simply astonished to see him always working. The mission of his life is indeed laudable, so strong is his sense of self sacrifice that leaving his near and dear relatives he has come down to fight out the cause of his Samaj. To make short of a long story the whole work of the Samaj has fallen upon him and he has gladly accepted to do all.

Yours fraternally,
CALCUTTA : BANSI LAL, M.A.,
29th AUGUST 1895! A. Institution.

पु पुत्रिप्रहण कमाक
दयानन्द महिला म

5290