

# THE GOAL OF INDIA

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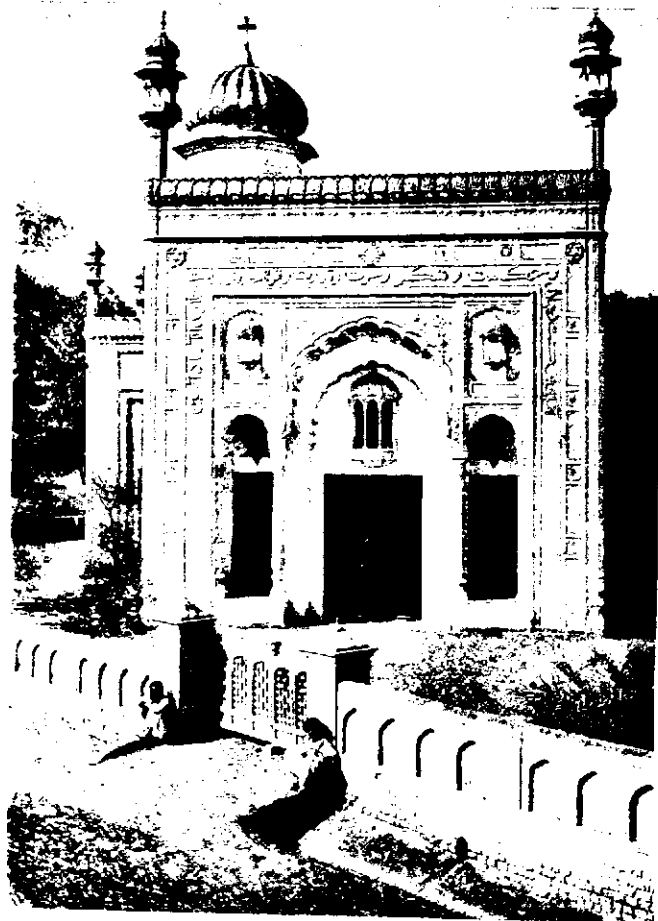
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*Photo by*

MISSION CHURCH, PESHAWAR

*[W. D. Holmes*

*]Frontispiece*

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## PREFACE

THIS is not a book on India, but only on Hindu India. About a fifth of the population of India are by creed Musalmans, or followers of Muhammad. Yet Islam receives scarcely a reference in the chapters that follow ; and for two excellent reasons. The writer knows almost nothing of Islam at first hand. All his work has lain among Hindus. Moreover, even if exigencies of space and treatment did not inhibit the attempt, it would be all but impossible to combine into a single picture two systems so dissimilar in genius and history as Hindu and Muhammadan India. Moreover, there is reason for treating Hindu India as the really Indian India. Hinduism is the native product of the soil, the luxuriant expression of the Indian soil, unaffected by foreign influences. To understand India you must understand Hinduism. But you must also never forget Islam.

It should further be made clear that the writer's experience has lain almost exclusively amongst the educated classes, the literate aristocracy, so deeply affected by the thought and culture of the West. The writer has not spent a score of nights amid the villages, where nine-tenths of the population of India lives. And yet, again, his haunts have been in the Central and the Eastern North. The South and West are known only by flying visits. It should be added that Buddhist Burma and Ceylon are throughout excluded from the purview of this book.

A book like this offers little scope for originality. For the great mass of my facts I am dependent on the published works of recognised authorities. Almost at every point I have been under obligation to one or other of the works of Dr J. N. Farquhar. Hardly less constant has been my debt to the *Imperial Gazetteer* and to Professor Pratt, whose book *India and its Faiths* seems to me distinguished by a rare kindness and poise of judgment. In addition, almost all the

books mentioned in the bibliographies attached to each chapter have given me material in regard to the special topics with which they deal, and are many of them quoted (within inverted commas but without further specific reference) in these chapters.

Though wholly inadequate as an expression of gratitude, it is a pleasure to acknowledge here the invaluable help I have received from friends, Indian and English ; and in particular from my colleague Mr R. C. Das ; from Mr C. F. Andrews, the Revs. M. C. Chakravarty, R. Gee, R. F. Pearce, E. L. Strong, E. W. Thompson, Mr J. Sircar, Sister Rhoda, Mrs E. T. Sandys, Mr G. S. Ingram, Mr Kuruvilla Zachariah, and the Bishops of Madras and Tinnevely. Chapter IV. is evidence of the measure of my debt to the generous and delightful co-operation of Mrs Urquhart.

My duties have ended with the posting of the MSS. to England. All the laborious work connected with printing and publication has been discharged by friends at home, most of them unknown to me by name. I fancy my friend Mr Paton, who has had the arrangements in hand, has carried a heavier burden than he will ever let me know.

This book has been written by request ; I may almost say, by order ; at least by imperious demand from those I found it hard to resist. I should never have ventured on it of my own initiative. As the work has progressed, I have become only increasingly conscious of my unfitness for the task. I would that I could have written something worthier of the theme ; for the theme at least stirs all my heart. To be allowed to write of India is rare honour. To seek to reveal to others something of the spell India has over my own soul, that they too may be moved to love and serve her, has been a task of pure delight. May He whose call opened to me the high privilege of serving this most lovable and loving people, deign to use these pages to call many to like service, that so India may receive through Christ that new life which alone can make her all she longs to be.

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# NOTE ON PRONUNCIATION

## VOWEL SOUNDS

<i>a</i>	has the sound of <i>a</i> in <i>woman</i> .
<i>ā</i>	„ „ <i>a</i> in <i>father</i> .
<i>e</i>	„ vowel-sound in <i>grey</i> .
<i>i</i>	„ sound of <i>i</i> in <i>pin</i> .
<i>ī</i>	„ „ <i>i</i> in <i>police</i> .
<i>o</i>	„ „ <i>o</i> in <i>bone</i> .
<i>u</i>	„ „ <i>u</i> in <i>bull</i> .
<i>ū</i>	„ „ <i>u</i> in <i>flute</i> .
<i>ai</i>	„ vowel-sound in <i>mine</i> .
<i>au</i>	„ „ in <i>house</i> .

*N.B.*—When *a* comes at the end of an Indian word it practically loses its sound, e.g. *Veda* will sound like *Ved*, *Rāma* like *Rām*.

In all cases where the pronunciation is well known, words have been printed without the usual marks to show long vowels (e.g. *Hindu*, not *Hindū*, *Brahman*, rather than *Brāhman*). The word *Brahmā* (the Creator) will, however, always bear the mark of a long vowel on the second syllable to distinguish it from *Brahmā* (the One Absolute Being), which is printed *Brahma* throughout.

## CONSONANTS

These have been given as nearly as possible their English equivalents without the use of special accents, e.g. *Siva* is spelt *Shiva*.