

SOME LEADING IDEAS OF  
HINDUISM

Some Leading Ideas  
of  
Hinduism

BEING THE THIRTY-SECOND FERNLEY LECTURE

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BY

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TO  
MY WIFE  
SHARER FOR MANY YEARS  
OF ALL  
MY THOUGHT AND WORK IN INDIA  
WITHOUT WHOSE HELP AND STRONG ENCOURAGEMENT  
THIS VOLUME  
WOULD PROBABLY NOT HAVE BEEN WRITTEN

## PREFACE

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THE Fernley Lecture as delivered in Manchester last year was the barest outline of what is contained in the present volume. I undertook the delivery of it at that time to meet an emergency, and had to make what preparation I could while greatly pressed by other and more immediate duties. It was a condition of my undertaking the task at all then that the publication of the Lecture should follow at some later period. To the Trustees of the Fernley Board I am greatly obliged for the indulgence which has been so patiently extended to me.

The subjects treated in this volume are, some of them, difficult, and they do not lend themselves readily to popular exposition. Yet that is what I have here attempted. I have desired to help the people of England to realise to themselves, as far as may be, the religious and philosophical standpoint of many of the people of India, and I have tried to do this in language as little technical as possible. Again and again, while writing these pages, I have almost despaired; but the attempt is well worth making, and he who best succeeds will have done an im-

portant work of mediation between East and West. It is especially worth while to impress upon English Christians the idea that the work of evangelising India is one that will make demand on their best intelligence and their most patient enthusiasm. Missionary success in the West—in West Africa and the West Indies—was swift and exciting; but it is a far cry from there to India. It is a change from simplicity to complexity, from animalism and the lower forms of emotionalism to the environment of the subtlest forms of philosophy, from the crudest and most fluid social organisation to the most elaborate and the most rigid. Changed conditions require changed methods. The people of India must not be expected in an hour to shed the assumptions of a lifetime inherited from centuries, as a snake sheds its skin. Casual, rapid, emotional work can afford no hope of wide and worthy success among the Hindus. Head and heart both are required for the great enterprise in India, and the former as much as the latter. It will be a great gain when the churches of this land have made this plain to themselves, and planned their campaign suitably to the special character of their enterprise.

I do not claim any originality for this volume. I cannot trace all my obligations. The reading of many years has entered into me, and found confirmation and illustration in long intercourse among the people of India. I would here make acknowledgment of much indebtedness which I am unable more particularly to specify. I have had the great advantage of reading two recent volumes by brother missionaries in South India, and to these I have again and again been indebted. One is a small volume,

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only published in India, by the Rev. E. W. Thompson, M.A., on *The Teaching of Swāmi Vivekānanda*; and the other, a larger volume, by the Rev. T. E. Slater, on *The Higher Hinduism in relation to Christianity*. These books are worth the attention of many besides missionaries. And no writer on Indian thought can afford to overlook Principal Gough's most valuable book, *The Philosophy of the Upanishads*.

For the Index at the end of this volume I am indebted to a friend who desires to be unnamed, but whose kindness must not go without grateful acknowledgment.

HENRY HAIGH.

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