

# THE SOUL OF INDIA

An Introduction to the Study of  
Hinduism, in its Historical Setting and Development,  
and in its Internal and Historical Relations  
to Christianity

BY

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London :

JAMES CLARKE & CO., | THE KINGSGATE PRESS,  
13 & 14, FLEET STREET, E.C. | 4, SOUTHAMPTON ROW, W.C.

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1913.

## Preface.

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THE main portion of the present work formed the course of Angus Lectures delivered in Regent's Park College, London, during the Winter Session of 1909-10. For the purposes of the lecture-room, considerable abridgment was found necessary. The lectures are now published in full, with various modifications and further additions.

My aim in writing the work has been to supply a comprehensive and readable introduction to Indian religious thought and life. I can recall vividly my own struggles and difficulties, years ago, when I made my first attempts to unravel for myself the maze of Indian religion. I tried earnestly to make a conscientious study of the standard works and the standard texts bearing on Hindu religion and philosophy. All my reading, however, seemed to bring me very little nearer to the goal I had in view—an understanding of the inner heart and soul of India, and a clear grasp of the course of Indian religious development. Light dawned only after I had devoted very considerable time to a study of the land and the people, the evolution of their civilisation, in its social, literary, political, and religious bearings. I am quite sure that I should have found my path a very much easier one if there had been available such an introduction to the subject as the present work seeks to supply.

The whole work has been written, not from the standpoint of the specialist or advanced scholar,

but to meet the needs of the average student who may be face to face with just such difficulties as I had to encounter myself fifteen or twenty years ago. Long experience in India convinces me that there is very little in the book that the student will need to unlearn, and, on the other hand, I trust I have not omitted much that is necessary as a solid foundation for his future studies.

My aim throughout has been to write from the historical and not from the controversial point of view, and, though I have given full expression to my convictions as a Christian missionary, I do not think there is any trace of the *odium theologicum* in any part of my work. I have tried earnestly to avoid misrepresenting, in any degree, any phase of religious thought, and to make my criticisms above all things fair. Such, at any rate, has been my sincere aim. It is for others to judge how far I have succeeded.

The task I have undertaken has only been made possible by the work of others, especially the great Oriental scholars of the West, dead and living, of whose writings I have made such liberal use that detailed acknowledgment has been impossible. The brief Bibliographies I have given at the beginning of each of the five Books into which the work is divided, indicate the main authorities to whom I have been indebted. Special mention might be made of Holdich, Risley, and Grierson, for Book I.; of Macdonell, Schroeder, Oldenburg, Weber, Frazer, Smith, Hunter, Thompson, and Dutt, for Book II.; of Barth, Hopkins, Monier-Williams, Rhys-Davids, Menzies, Max Müller, and Garbe, for Book III.; of Macculloch, Farquhar, Slater, Bernard Lucas, A. G. Hogg, Hume, Cuthbert Hall, and J. P. Jones, for Book IV.; of Grierson, Burkitt, Richter, George Smith, C. F. Andrews, and the

Edinburgh Conference Reports, for Book V.; and of the new Encyclopædia Britannica, The Imperial Gazetteer, Hastings' Dictionaries and Encyclopædias, and the "Grundriss der indo-aris chen Philologie," for invaluable aid throughout the work.

The general system I have adopted of transliteration of Indian words is that followed in the Imperial Gazetteer, but it is not carried out with rigid consistency in every case, independent of established usage.

The greater part of what I have written, while my own in plan and scope, is frankly based on the writings of others, and it could only be of use or value in being so based. My study, however, of the internal relations of Christianity and Hinduism, as set forth in Book III., may legitimately be regarded as in the main independent, and the greater part of that Book is the substance of a University Thesis which was accepted on the ground of its being an original contribution to learning. What I have written may, I hope, stimulate the researches of others in similar fields. Indian missionaries, foreign or native, with a broad and historical outlook, have here a great opportunity. The views I have expressed on missionary methods and policy are the outcome of my own experience and independent observation.

My final words shall be words of acknowledgment of the great debt I owe to my Oriental teachers—Macdonell, Garbe, Grill, Rapson, and Fairbairn. I have also to thank my colleague, Rev. J. N. Rawson, B.D., B.Sc., for reading the final proofs, and completing the Bibliographies, Index, and Synopsis of Contents. My departure for India before the actual publication of the work rendered this special service on his part a necessity. The printing of the book owes much to the very

thorough way in which Mr. H. J. Cowell has attended to the proofs. To Principal Gould and the Angus Trustees I am indebted for the opportunity of making this effort to help my fellow-students, European and Indian, to understand and better to appreciate the Soul of India.