

strong enough for a national religion, by mixing a somewhat less base alloy with the fine gold of Aryan spirituality. It was a religion in all things graceful. Its gods are bright, friendly beings, who walk and converse with men. Its legends breathe an almost Grecian beauty. But pastoral simplicities and an exquisite ritual had no chance against a system like Sivaism, that pandered to the grossest superstition of the masses.

In the 11th century, the Vishnuite doctrines were gathered into a great religious treatise, which forms one of the 18 *Purānas* or 'Ancient Sayings' devoted to Hīndu mythology and legendary history. The *Vishnu Purāna*, dating from about 1045 A.D., starts with an intolerance equal to that of the ancient code of Manu; and its stately theogony disdains to touch the legends of the people. Its cosmography is confined to the Aryan world. It declares, indeed, that there is one God; but this God is the God of the Brāhmins, to whom he has given the earth as an inheritance, and in whose eyes the ancient races are as demons or wild beasts. Vishnuism had to preach a far different doctrine before it could become, as it has for ages been, the popular religion of Orissa.

From the 12th century a curious change took place. Jagannāth, who had ever been the companion of the ruling race in Orissa, began to appeal to the eternal instincts of human liberty and equality. The movement first commenced in Southern India, where Rāmānuja about 1150 A.D. preached from city to city the unity of God under the title of Vishnu, the Cause and the Creator of all. The preacher made converts from every class, but it was reserved for his successors formally to enunciate equality of caste before God as an article of the Vishnuite faith.

In 1174 A.D., King Anang Bhim Deo ascended the throne of Orissa. He ruled all the country from the Hūgli river on the north to the Godāvāri on the south, and from the forests of Sonpur on the west, eastward to the Bay of Bengal. But in the midst of his prosperity he was struck down by a great calamity. He unhappily slew a Brāhman; and the rest of his life became one grand expiation of his guilt. Tradition relates that he bridged ten broad rivers, constructed 152 *ghāts* or landing-stages, and countless other public works. Among the temples that he built was the shrine of Jagannāth. Gold and jewels to the value of a million and a half measures of gold were set apart for the work, being estimated at half a million sterling in the money of our time. For fourteen years the artificers laboured, and the temple was finished, as it now stands, in 1198 A.D.

At the end of the 13th century, according to some authorities—at the end of the 14th, according to others—the great reformation took place, which made Vishnu-worship a national religion in India. Rāmānand