

There has been an animated discussion among certain scholars on the geography of this *white land*.—Some have maintained that the anecdote relates to a visit paid by some Brahmins to a Christian country from which was introduced the doctrine of *salvation by faith* in a divine manifestation, such as an incarnation of the supreme Vishṇu was held to be—others protest against the theory of any Brahminical doctrine having been ever suggested from external *sources*.

It is curious no one has referred to the possibility of the story about the ekántins, or *unitarians*, having been suggested by the followers of Mahomet in the neighbouring countries of Central Asia. But this is not the place for renewing the above discussion. We cannot however help stating a few facts in connexion with the doctrine of salvation by faith in Vishṇu's divine supremacy.

This doctrine was not inculcated until a recent period in the history of Brahminism and several hundred years after Christ.

The scene of its inculcation was the South of India, and Conjeveram is considered to this day as the original seat of Ramanuja, the first Brahmin who acted on the above doctrine, by instituting a sect professing faith in Vishṇu as the only means of eternal salvation.

Several hundred years before the initiation of this novel doctrine by *a voice from heaven*, Christian communities had been formed in the South of India professing the doctrine of salvation by faith, and contradicting the old theory of sacrificial rites.

The doctrine of Vishṇu opened the door of salvation to all classes of men (Yavans and Mlechhas not excepted) after the fashion of Christianity. The primitive Brahmins