

PRABUDDHA BHARATA

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# Prabuddha Bharata

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## SKETCH OF THE LIFE OF PAVHARI BABA

### INTRODUCTION

**T**O HELP the suffering world was the gigantic task, which the Buddha gave prominence to, brushing aside for the time being almost all other phases of religion; yet he had to spend years in self-searching, to realise the great truth of the utter hollowness of clinging unto a selfish individuality. A more unselfish and untiring worker is beyond our sanguinest imagination, yet who had harder struggles to realise the meaning of things than he? It holds good in all times that the greater the work, the more must have been the power of realisation behind. Working out the details of an already laid out masterly plan may not require much concentrated thought to back it, but the great impulses are only transformed great concentrations. The theory alone perhaps is sufficient for small exertions, but the push that creates the ripple is very different from the impulsion that raises the wave, and yet the ripple is only the embodiment of a bit of the power that generates the wave.

Facts, naked facts, gaunt and terrible may be; truth, bare truth, though its vibrations may snap every chord of the heart: motive selfless and sincere, though to reach it limb after limb had to be

lopped off; such are to be arrived at, found, and gained, before on the lower plane of activity the mind can raise huge work-waves. The fine accumulates round itself the gross, as it rolls on through time and becomes manifest, the unseen crystallises into the seen, the possible becomes the practical, the cause the effect, and thought muscular work.

The cause, held back by a thousand circumstances, will manifest itself sooner or later as the effect; and potent thought, however powerless at present, will have its glorious day on the plane of material activity. Nor is the standard correct which judges of everything by its power to contribute to our sense-enjoyment.

The lower the animal, the more is its enjoyment in the senses, the more it lives in the senses. Civilisation, true civilisation, should mean the power of taking the animal-man out of his sense-life—by giving him visions and tastes of planes much higher,—and not external comforts.

Man knows this instinctively. He may not formulate it to himself under all circumstances. He may form very divergent opinions, about the life of thought. But it is there, pressing itself to the front, in spite of everything, making him pay

reverence to the hoodoo-worker, the medicine-man, the magician, the priest, or the professor of science. The growth of man can only be gauged by his power of living in the higher atmosphere where the senses are left behind, the amount of the pure thought-oxygen his lungs can breathe in, and the amount of time he can spend in that height.

As it is, it is an obvious fact that, with the exception of what is taken up by the necessities of life, the man of culture is loth to spend his time on so-called comforts, and even necessary actions are performed with lessened zeal, as the process moves forward.

Even luxuries are arranged according to ideas and ideals, to make them reflect as much of thought-life as possible,—and this is Art.

“—As the one fire coming into the universe is manifesting itself in every form, and yet is more besides,”—yes, infinitely more besides! A bit, only a small bit, of Infinite Thought can be made to descend to the plane of matter, to minister to our comfort,—the rest will not allow itself to be rudely handled. The Superline always eludes our view and laughs at our attempts to bring it down. In this case Mahomet must go to the mountain, and no ‘nay.’ Man must raise himself to that higher plane, if he wants to enjoy its beauties, to bathe in its light, to feel his life pulsating in unison with the Cause-Life of the Universe.

It is Knowledge that opens the door to regions of wonder; Knowledge that makes a god of an animal; and that Knowledge which brings us to That, “knowing which everything else is known” (the heart of all knowledge,—whose pulsa-

tion brings life to all sciences,—the Science of Religion) is certainly the highest, as it alone can make man live a complete and perfect life in thought. Blessed be the land which has styled it “Supreme Science!”

The principle is seldom found perfectly expressed in the practical, yet the ideal is never lost. On the one hand it is our duty never to lose sight of the ideal. Whether we can approach it with sensible steps, or crawl towards it with imperceptible motion: on the other hand, the truth is, it is always looming in front of us,—though we try our best to cover its light with our hands before our eyes.

The life of the practical is in the ideal; it is the ideal that has penetrated the whole of our lives, whether we philosophise, or perform the hard, everyday duties of life. The rays of the ideal, reflected and refracted in various straight or tortuous lines, are pouring in through every aperture and windhole, and consciously or unconsciously, every function has to be performed in its light, every object has to be seen transformed, heightened, or deformed, by it. It is the ideal that has made us what we are, and will make us what we are going to be. It is the power of the ideal that has enshrouded us, and is felt in our joys or sorrows, in our great acts or mean doings, in our virtues and vices.

If such is the power of the ideal over the practical, the practical is no less potent in forming the ideal. The truth of the ideal is in the practical. The fruition of the ideal has been through the seasing of the practical. That the ideal is there is a proof of the existence of the practical somehow, somewhere. The ideal may



be vaster, yet it is the multiplication of little bits of the practical. The ideal mostly is the summed-up, generalised, practical units.

The power of the ideal is in the practical. Its work on us is in and through the practical. Through the practical, the ideal is brought down to our sense-perception, changed into a form fit for our assimilation. Of the practical we make the steps to rise to the ideal; on that we build our hopes: it gives us courage to work.

One man who manifests the ideal in his life is more powerful than legions, whose words can paint it in most beautiful colours, and spin out the finest principles.

Systems of philosophy mean nothing to mankind, or at best only intellectual gymnastics unless they are joined to Religion and can get a body of men struggling to bring them down to practical life with more or less success. Even systems having not one positive hope, when taken up by groups and made somewhat practical need always a multitude, and the most elaborate positive systems of thought withered away without it.

Most of us cannot keep our activities on a par with our thought-lives. Some blessed ones can. Most of us seem to lose the power of work as we think deeper, and the power of deep thought if we work more. That is why most great thinkers have to leave unto time the practical realisation of their great ideals. Their thoughts must wait for more active brains to work them out and spread. Yet as we write comes before us a vision of him, the charioteer of Arjuna, standing on his chariot between the contending hosts, his

left hand curbing the fiery steeds,—a mail-clad warrior, whose eagle-glance sweeps over the vast army, and as if by instinct weighs every detail of the battle array of both parties, at the same time that, as it were,—we hear falling from his lips, and thrilling the awe-struck Arjuna, that most marvellous secret of work, “He who finds rest in the midst of activity, and activity in rest, he is the wise amidst men, he the Yogi, he is the doer of all work.”

This is the IDEAL complete. But few ever reach it. We must take things as they are, therefore, and be contented to piece together different aspects of human perfection, developed in different individuals.

In Religion, we have the man of intense thought, of great activity in bringing help to others, the man of boldness and daring self-realisation, and the man of meekness and humility.

VIVEKANANDA.

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Whoever is begotten by pure love,  
And comes desired and welcome into life,  
Is of immaculate conception. He  
Whose heart is filled with tenderness and truth,  
Who loves mankind more than he loves himself,  
Who cannot find room in his heart for hate,  
May be another Christ. We all may be  
The Saviours of the world, if we believe  
In the divinity which dwells within us,  
And worship it, and nail our grosser selves,  
Our temper, greeds, and our unworthy aims,  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
Lends new courage to each fainting heart,  
And strengthens hope, and scatters joy abroad,  
He, too, is a Redeemer, Son of God.

—Ella Wheeler Wilcox.

## SCIENCE METAPHYSICS AND NATURAL LAW

BY DR. LEWIS G. JAMES, M. A.,

*Director of the Cambridge Conference, U. S. A.*

**I**N one of the most interesting and suggestive chapters in his "First Principles of a Synthetic Philosophy," Mr. Herbert Spencer illustrates in manifold ways the fact that rhythm is a necessary characteristic of all motion. We notice it in the flapping of the sails of a vessel as the wind rises, in the shivering of leaves in the blast, the bending of grass in the meadows, and of the corn in the fields under the impulse of the wind, the undulation of submerged weeds as the current of a brook strikes them, the quaver of sound produced by the bow on the violin string, the skip of the stone thrown obliquely on the water, the swaying of the railroad train in rapid motion, the beating of the waves on the sea-shore, and in multitudinous other ways familiar to our daily experience.

In the motions of the heavenly bodies, the periodicities of planets, satellites and comets, the flux and ebb of the tides and seasons, the diffusion and precipitation of water under the influence of the sun's rays, the alternations of storms and calm, we find illustrations of more complex rhythmic movements. In the phenomena of life, this principle is still more manifest. In the pulsation of the blood, the swallowing of food, the periodic need for activity and repose, the alternation of sleep and wakefulness, this rhythmic tendency of life is abundantly illustrated. So, too, in the life of societies, Palæontology testifies to the periodicity with which successive organic forms have come into being, fulfilled their functions in the world's economy, and passed away, to give place to others better adapted to the changed environment. Even the con-

tinents themselves have not been exempt from this universal tendency. They have now risen, and now gradually subsided beneath the seas. The tides of life have flowed from North to South, from East to West, with a periodicity corresponding with the rhythm of the great tides in the physical life of the planet. Currents of commerce have swayed, now this way and now that, obedient to objective laws of production, and the subjective changes in desire and use. Governments have become now more socialistic, and anon more individualistic in their relations to the men and women who constitute the state. In fact, says Mr. Spencer, in conclusion, "rhythm is an inevitable corollary from the persistence of force."

Beginning where Mr. Spencer left off, we may, I think, affirm that this principle dominates the world of thought as well as the world of social and material phenomena. The human mind has made its conquests by the same law of evolution which has held the planets in their orbits, and covered the round earth with manifold forms of sentient and non-sentient life. This progress in the thought-world has been characterized by periods of reflection and periods of executive activity. It has now been dominated by the impulse to introspection and subjective reasoning, now by the unconquerable desire for the investigation of external phenomena. Some ages have been critical, iconoclastic, bent on the exposure and destruction of superstition and hoary error. Others have been constructive, anxious chiefly to preserve all that is good in the acquire-

ments of the past, and to build it into the permanent life of the world.

Unquestionably, both these tendencies, and the rhythmic movements in thought and the advancement of culture which they illustrate, have been essential to the growth of permanent and progressive civilizations. Sometimes we find these tendencies arrayed one against the other, like serried armies with their opposing banners; but philosophic minds are compelled to admit that one is complementary to the other, and that both are normal and essential elements in human progress. The largest souls have welcomed and in their own lives exemplified both the critical and the constructive, both the speculative and the investigating, both the physical and the metaphysical sides of intellectual activity and human experience. They have deprecated those extremes of thought, on the one side or the other, which when dominant in the mind, restrict the sympathies of those whom they dominate, and to a certain extent paralyze their powers for accomplishing the highest social benefits.

By what we may term a process of unconscious self-hypnotism, we are all liable to become irrational partisans of our own point of view, not only in politics and religion, but also in that general attitude toward life and its deeper realities, which we may perhaps best call philosophy. Partisanship doubtless has its place in the world's economy; it is an incident, indeed, of that very rhythmic process by which all societary progress is effected. But partisanship which knows only one side becomes intolerant and irrational, and swings the pendulum so far that its rebound is unnecessarily wearing to the machinery of life. The truly philosophical mind would fain spend its main force in doing the world's constructive work, not in finding fault with the plans of former architects, or tearing down the structures which they have laboriously raised. It recognizes and uses, upon occasion, the cri-

tical and destructive method, but only when necessary to clear the way for something better, and only when very sure that this better something is at hand.

In this philosophical spirit, and with the sole object of elucidating the highest truth, and that most potent for practical human benefits, I ask you to join me in considering some of the notable thought tendencies of our own time. The past two centuries, in our western world, have been notably centuries of investigation, of criticism, of scientific research and discovery. Nothing has been too sacred or too venerable to be subjected to this process of analysis and critical examination. The universe has been placed under the microscope, and before the telescope, and compelled to render an account of itself to man. This process has been on the whole analytical and objective. It has been conducted by a multitude of specialists in different fields of research, and the results have been in many respects so marvellous and beneficent that they have absorbed the attention of thinking minds, and diverted them from subjective studies. Even the mind itself has been brought into this field of objective and analytical investigation. Its relations to the physical organism, the brain and the nervous system, have been rigidly scrutinized, as never before in the world's history. The new psychology, which is now dominant in the universities and schools of pedagogy, is a physiological psychology. Mental processes are weighed and tested by their physical results. The method of introspection and subjective research has largely been discredited and ignored by scientific investigators.

At first thought it might appear that the tendency of this method of research must be in the direction of a materialistic philosophy, but on the whole the thoughtful observer must now recognize that it has been quite otherwise. Never had the materialist hypo-

thesis so frail a standing in philosophic thought as at the present moment. It begins to be perceived that scientific research has cleared the field of many crude and erroneous conceptions of the nature and properties of matter, and prepared the way for a truer knowledge of the Universe and of its relations to man.

Unless the signs of the times are deceptive, we are now on the verge of a new, constructive era in human thought. The Eighteenth Century in our Western World was notably a period of destructive criticism, which was prolonged into the first half of the century now closing. The last decades of the Nineteenth Century have given birth to the seed-thoughts of a new constructive philosophy,—notably in the doctrine of Evolution, which demonstrates a unity of method running through the entire universe of mind and matter; and in the discovery of capacities in matter which destroy the old notion of it as a dead and inert substance, and ally it more closely than ever before to the psychical universe. The Twentieth Century, we may well believe, will evolve out of the present state of mental unrest and chaotic thought a higher monistic philosophy and a nobler religion than the world has ever known, the fundamental word of which shall be Unity.

In the interest of this constructive purpose, let us put aside, as far as possible, our preconceptions and thoughtfully regard some of the notable phenomena of our own time, with a view to judging, so far as we may, what will be the probable outcome of the forces now dominant in the world of thought, in what way, if possible, some of its apparently antagonistic views can be harmonised, and what must be the proximate basis of a philosophy which shall recognize the scientific method in the formation of judgments, utilize the results of scientific research, in every possible field of investigation, and yet satisfy the ex-

gent demands of man's higher nature.

The frank consideration of topics so fundamental as these may involve the incidental criticism of certain conclusions to which some of my readers have arrived, and which to them may have the force of implicit convictions. In such criticism, believe me, I shall have no destructive purpose. My main object, transcending all other objects, will be the discovery of some common ground of truth whereon the disciples of modern science and those who have sought to justify a belief in a spiritual philosophy by methods exclusively metaphysical rather than scientific may unite, and together help to lay a rational and permanent foundation for the thought-fabric which the coming century will rear.

For a better mutual understanding, let us spend a little time in the definition and explanation of terms. Science, literally speaking, includes all knowledge. In a strict sense, however, it includes only orderly and classified knowledge. The observation of a single fact is knowledge, so far as it goes, but it is not science; it is only a part of the raw material of science. The scientific method, in any department of research, implies, first, the collection of numerous facts or the records of observed phenomena; secondly, the collation and arrangement of the ascertained facts, with orderly reference to all pertinent and ascertainable conditions; and, thirdly, the deduction, by logical procedure, of such inferences as naturally flow from such orderly arrangements and investigation.

Metaphysics, strictly speaking, relates to the entire world or physical reality—to all that is beyond or antithetical to physical phenomena. In this sense, all study of mental phenomena as such, is metaphysical study. In this broad conception of metaphysics there is no necessary antagonism between it and science. It is quite possible for metaphysical research to be conducted in accord-

ance with scientific method. All facts, mental as well as physical, are materials for scientific treatment and investigation. In a restricted sense, however, the term metaphysics is often used as synonymous with speculative philosophy, or *a priori* reasoning. In this sense metaphysics has largely been discredited by scientific procedure. The validity of its conclusions, though its method be absolutely logical, would be vitiated by any error in its premises. The scientific thinker, therefore does not accept such conclusions as valid unless they or their premises can be verified by scientific or inductive proof. It is with this use of the word in mind that the late Professor Youmans said, in his introduction to Bain's "Mental Science,"—"Metaphysics has refused to change, and, clinging to its

old method, has stood as a landmark of the past, stationary in the midst of progress, vacant of benign influences, while all other knowledges were blossoming and fruiting in the useful service of society." It is the apparent inability of the great German thinkers to break loose from this discredited method which repels the scientific mind from their guidance and companionship. When it is perceived, for example, that the method of Hegel leads as logically to a belief in autocratic government and the divine right of kings as it does to any of his other conclusions, the man of science is apt to characterize the whole system, in the language of one of the most honored professors in one of our Eastern Colleges, as "Moonshine and Metaphysics."

(*To be continued.*)

## WHAT IS THE NEW PANTHEISM

(*Continued from Vol. III, page 80*)

**I**N this connection, let me call attention to the fact that Prof. Wundt of Leipsic, in his "Facts of the moral Life" has shown, as stated by a recent writer, "by psychological analysis that the moral evolution has been wrought by the interplay of two factors—the feeling of reverence and the feeling of sympathy, neither of which is adequate to carry it on alone." If this be true, and it would seem to be capable of proof from a historical point of view,—then do we not need, for the realization of the highest moral progress, a union of the deepest reverence of the theist with the tender and more innate sympathy of the pantheist!—sympathy which comes of that love of universal Nature, of universal life in all its forms? Only thus it would seem, shall we arrive at the truest and most effective conception of the fatherhood of God and the real brotherhood of man. When historic

theism and historic pantheism shall have advanced to a point where full coalescence is possible, then will the present movement in the world of thought have reached, apparently, a destined goal.

It is pretty generally conceded, I think, to-day, among the students of anthropology, that the origin of primitive religions is found in the reaction of Nature upon the consciousness of man. Man felt in those early days that same pervasive spirit which we with our broader intellectual perceptions, try to formulate somewhat more definitely and comprehensively. The germs of theism were inherent from the first. Pantheism, whatever else may be said of it, is not atheism: and whether its worship be the worship of one personified Nature, or of many gods, or special objects in Nature, the personal element was there, manifested from the beginning. As Dr. Hodge,

above quoted, regards pantheism as synonymous with absolute monism, and as monism is a current philosophy to-day, it may be interesting to note Webster's definition of the term, as follows: "That doctrine which refers all phenomena to a single ultimate constituent or agent;—the opposite of dualism. The doctrine has been held in three generic forms: Matter and phenomena have been explained as a modification of mind, involving an idealistic monism; or mind has been explained by and resolved into matter, giving a materialistic monism; or thirdly, matter, mind and their phenomena have been held to be manifestations or modifications of some one substance, like the substance of Spinoza, or a supposed unknown something of some evolutionists, which is capable of an objective and subjective aspect."

This latter form is the more generally accepted form of the monistic doctrine among, especially, the scientific or evolutionary class of the world's thinkers, and is strikingly supported by the recent investigations and conclusions of mathematical and physical science. One cannot help thinking of the joy that might well light up the countenance of that "God-drunken" philosopher, Spinoza, were he alive to-day.

It seems pertinent, however, to inquire here, if this "objective subjective aspect" of the "one substance," or of the "unknown something," does not include all that we know as personality? If so, and if pantheism and monism be synonymous terms, then the common conception that pantheism recognizes in Nature only an impersonal, unconscious essence, is a wholly unfounded conception. Of course the real meaning of these words, personality and consciousness, does not lie in the realm of fixed quantities. Extension of these terms must forever go with expansion of human experience and perception.

Dropping however, this matter for the pre-

sent, let me further say that if one wants to be still more confused as to the exact meaning of the term pantheism, he will need only to attempt following up the historic development of several other allied isms, such as theism, deism, polytheism, monotheism, cosmotheism, idealism, materialism, animism, etc. Generically they all seem to take root in, or to spring from, the primitive consciousness of a "power not ourselves." The different forms of historic isms into which this primitive consciousness has differentiated, serve chiefly to denote the measure of man's progressive apprehension of the significance of the universe, or Nature, as related to human consciousness.

From the primitive consciousness of "a power not ourselves," to Mathew Arnold's conception of an "infinite and Eternal Power, not ourselves, that makes for righteousness," is a long and significant step, and within the outlines of this step we find the whole history of man's attempt to express, in philosophic and theologic terms, his interpretation of the universe. And here, as well as everywhere else, there are no fixed, definite lines of demarkation. Each ism, or each division of philosophy, shades off, on either side or extreme, into the border lines of some other division, or divisions. So we have, at bottom, a sympathy of philosophies, as well as a sympathy of religions. This must, in the nature of things, be so if, as we must believe, all systems possess some truth.—(To be cont'd.)

DR. C. T. STOCKWELL.

A religion grafted on science is the indicated, certain, inevitable finish of man's long march towards knowledge. And is there not already some indication of such a religion? Has not the idea of the duality of God and Universe been brushed aside, and is not the principle of unity, *monisme*, becoming more and more evident,—unity leading to solidarity?

—*Emile Zola.*

## INTERNATIONAL ETHICS

BY SWAMI ABHEDANANDA

**T**HE Thirtyfirst Annual Convention of the Free Religious Association of America was held on Friday, May 27th 1898, in Steinert Hall, Boston, with a large attendance. The subject for consideration by the speakers of the morning was "International Ethics; or the Influence of the Free Religious Spirit in the Settlement of International Questions."

Colonel Thomas Wentworth Higginson, President of the Association, occupied the chair, and said in introducing Swami Abhedananda—"The Parliament of Religions of which Mrs. Cheney spoke, afforded this great benefit,—that it gave us the beginning of a series of distinguished and able visitors from countries beyond Europe, who have given us themselves as an object-lesson of the dignity, the thoughtfulness and character that may be developed under wholly remote influences and under religions considered as alien. I have the pleasure of introducing to you as the next speaker the last arrived of this series of visitors—The Swami Abhedananda of India."

## REMARKS OF THE SWAMI ABHEDANANDA

Mr. President, Ladies & Gentlemen,—I come from a country which has loved and worshipped peace since the prehistoric times. There is no country in the world which has loved peace so much and tried to practise non-resistance of evil so consistently in its every-day life as India. I come from a land where religion is so tolerant and all-embracing that it teaches that each man and woman must have his or her liberty to think in the way he or she likes. But the result of this love of peace is known to you all. There is no country in the world which has suffered so much from foreign invasions as India. If we want to love peace,

and if we want to carry it out into our daily life, we shall have to find the necessary environments for the growth of peace in a nation. India did not find such environments. She has been attacked from ancient times, first by the Greeks, then by the Scythians, then by the Mongolians, then by the Tartars, then by the Mohomedans, and lastly by the Christians. (Laughter.)

What is India to-day? Worse than Cuba in some districts. India has no liberty of expressing her political views, no liberty of the press. Overtaxed and oppressed in various ways, she has lost her commerce, her trade and her arts, and last of all her freedom. India will regain peace, not by bloodshed, but through conflict. By conflict I do not mean the shedding of blood, but that kind of war which is intimately connected with all our life. We are struggling all the time. We are fighting with the obstacles that are trying to prevent us from attaining to freedom. We shall have to fight, first of all, with our superstition, then with our prejudice, then with our national customs, which have been handed down from our forefathers and ancestors; and through this struggle we shall at last attain to freedom. I think the object of the Free Religious Association is the attainment of freedom and the discovery of the way in which that freedom can be obtained. That freedom does not mean one-sided freedom, but it means political freedom, social freedom and last of all, religious freedom. How did America attain her freedom? What America is to-day is the result of the Civil War. The war has abolished slavery. The Northerners strove to preserve the union of

the states and free the slaves. The Southerners opposed and endeavoured to prevent them from giving freedom to the down-trodden races that lived in America. This attainment of freedom being the goal of humanity, we shall have to attain it through conflict. Let us be ready to fight with our superstition, to fight with our ignorance. Let us be ready to fight with the lower nature, and then to raise ourselves on the higher platform. Our lower nature prevents us from reaching that liberation and elevation of the soul, which is the end and aim of each individual as well as of each nation. That freedom can only come when we conquer the lower nature which expresses itself as selfishness. Selfishness is the expression of our lower nature, of our animal nature; and we shall have to fight with that animal nature. We shall have to become unselfish in all our acts both social and spiritual. How can we attain to that unselfishness? How can we attain to that freedom? Not by bloodshed, but by understanding the principle of nature. By the principle of nature I mean the great plan, the grand truth which is manifested in every department of nature; and that truth is "Unity in Variety." If we can understand this law, this plan of nature and if we observe it in our every-day life then we shall be unselfish, then we shall be able to recognise the rights of others, then we shall be friendly to others, and help others as we help ourselves. The basis of international ethics does not depend on the statement of certain dogmas which have been handed down to us through preachers or through books, but on the recognition of Unity in Variety,—the recognition of oneness in spirit. We are all one in Spirit (or Atman). Not only are we brothers but we are one with others as with ourselves. Brotherhood is the second stage in the perception of this unity, and oneness is the highest. This plan of nature "Unity in Variety", is manifested physically, mentally and spiritually. As by studying

physical nature we come to the conclusion that all the various forces of nature are nothing but the different expressions of one eternal energy,—that energy you may call by any name you like: scientists call it energy, but religionists call it the will of God; as by studying Biology we come to know that there is one life principle which is manifesting itself in nature from the lowest amoeba up to the highest man,—the difference is not of kind, but of degree; as by the comparative study of Anatomy we come to understand the unity of species,—so by studying philosophy, by studying our own inner nature, we come to the conclusion that there is but one mind manifesting itself in the universe. When that mind manifests itself through this body, it becomes my mind, and when it manifests itself through your body, it becomes your mind.

Similarly, when we study the religions of different nations, of different peoples, we come to the conclusion that there is one universal spirit (Atman) which manifests through various forms. Some call it God, some call it Father in heaven, some call it Allah, some call it Brahman. The difference is in the name only. As the same substance water, is called by various names by various people who inhabit different countries,—some call it *water*, some *aqua*, some *eau*, some *wasser*, some *pani*, some *vari*, some *jalum* and so forth, but the substance is the same,—similarly that one spirit, which you may call by any name you like, is manifesting itself in and through us and in and through each individual soul; and each individual soul is nothing but a centre of a circle whose circumference is nowhere but whose centre is everywhere. We are nothing but so many centres. Consequently each centre is connected, is related to that infinite circle; and when we recognise that, we cannot be unkind to any living creature, we cannot shed the blood of any living creature, but then we realise the spirit which Christ had, when



he said, "Love thy neighbour as thyself". The explanation of that highest ethical law we do not find in the Testaments. By reading the Testaments, we do not understand the reason, why we shall love our neighbours as ourselves, and not kill them. That explanation was given in Vedas by the ancient Rishis or seers of truth, as they are called, who lived in the prehistoric times during the Vedic period in India. They understood that and explained it through that eternal law of nature, "Unity in Variety." They said, we should love our neighbours as ourselves, because we are one in spirit. We are our neighbours. As we love ourselves, we must love our neighbours in the same way, because we are our neighbours.

This grand truth of Unity in Variety was applied by the sages of India in the religious line of thought. They understood that this Unity in Variety is also expressed in the spiritual nature. So they did not found their religion on certain dogmas or the sayings of certain prophets, but they founded their religion on the spiritual laws of nature on that Unity in Variety. They said that each individual must have his or her own religion,—a religion which suits him or her. Those who try to force one line of thought on all men, women, and children, of all countries and of all nations, do not recognise this law of Unity in Variety; and consequently, they act against the law of nature. But those who recognise this law, become conscious of the fact, that one spirit is manifesting itself through each individual soul, and therefore they recognise the rights of all. The result of such recognition of the law of Unity in Variety is that there has been no religious persecution in India. The Hindus have never persecuted any sects or creeds,—because they differed from the orthodox ideas, but on the other hand they protected all who took shelter in India. The Parsis, when they were oppressed by the Mohomedans and driven out of their land, went to India and

found shelter. So the Christians found shelter in ancient times. And the religion of the Hindus is not built around a particular person like Jesus or Buddha; but it is entirely based on this principle of oneness which was expressed in the Rig Veda, by the well-known passage: "That which exists is one. Men call it by various names." Their religion does not depend upon any particular book, but on the truth which underlies the sayings of all the great teachers that flourished in different parts of the world at different times. A Christian missionary comes to India and preaches: "Look at the teachings of Jesus—the sermon on the mount,—how ethical, how glorious, how beautiful are they! He is the saviour. If you do not believe in Jesus you will be damned for ever." But a Hindu says to the missionary, "Have you read the Bhagavat Gita which has been translated into English by Oriental scholars?" Our missionary friend says, "No." Then our Hindu friend says: "Go and read it; and you will find the same ideas expressed, only in different words." But he does not believe in that. He says: "No, your prophets were false prophets, they did not understand the laws of nature, nor religion." He does not believe in any thing which did not come through Christ. If they came through Christ, they were all right, because our missionary friends believe in Christ alone, not in any other prophet. (The other day, I went to hear Dr. Barrows, who was Secretary of the Parliament of Religions in Chicago, and who, after travelling for three months in India, returned to America, and gave a course of lectures in the Union Theological Seminary. He said that the Hindus have no morality, no ethics, no philosophy, no religion; if they have got anything they have got it from the Christian missionaries). This will give you an idea of the spirit of the Christian missionaries. Their eyes are blinded with superstition and bigotry, consequently they do not see good in others.

These missionaries come to teach us what you are trying to forget. They do not know that what Jesus taught the Jews, was known and practised by the Hindus long before his birth. And even to-day the Hindus are practically better followers of the teachings of Jesus than those who profess Christianity. The ethical and spiritual teachings of Jesus are the same as the ethical and spiritual teachings of the Hindu prophets. The missionaries do not realise this and so they find fault with the Hindus and deny their prophets. This non-recognition of the rights of others whether in

the religious or secular domain, this non-recognition of the eternal law of Unity in Variety—is the cause of all evil, of all international conflicts, of all war and persecution—social, political and religious.

So the moment we come to know this law, the moment we realise that we are all one in spirit with the Father in heaven, we become kind to all, we love all living creatures and attain to freedom and peace, which are the end and aim of all religions, and of nations. (Applause).

## REVIEWS

**H**AMSA GITA : with a Hindi translation by Pun-  
dit *Bhairab Datta Joshi*, Almora. Roy. 16 mo.,  
pages 20. price one anna.—In the preface, the trans-  
lator of this well-known chapter of the Moksha-parva  
of the Mahâbhârata, states that he had, for a long  
time, the laudable desire, to write a short treatise,  
embodying the main principles of their Ancient Re-  
ligion, for the study of the Hindu youth. The fruit-  
ion of that desire is the present translation. It is  
difficult to see how the translator could have chosen  
a better book for his purpose. His rendering is clear  
and simple.

**P**SYCHOLOGY OF BUDDHISM: By *Charu*  
*Chandra Bose*, Mahabodhi Society, Calcutta.  
Roy. 16 mo., pages 39, price six annas.—The author  
of this nicely got-up brochure says in his preface  
that it is an enlargement of an article published in  
the Mahabodhi Journal. The more important doc-  
trines of Buddhism, with the technology are stated and  
explained here, as they have been done in older Bud-  
dhistic works. The reader who wants to be acquaint-  
ed with the main ideas of the faith inaugurated by  
the Incarnation of the Heart, but has not much time  
at his disposal, cannot do better than send for this  
book.

**P**ASTORAL SRI KRISHNA : A lecture deliver-  
ed by *Swâmi Râmakrishnânanda* at the Tripli-  
cane Literary Society on the last Sri Jayanti Day.  
Published by the students of Sri Râmakrishna Math,  
Triplicane, Madras. To be had of T. Indraprasad

Laula, Esq., No. 43, Pycroft's Road, Triplicane,  
Madras.—Of all names which make their way into  
the innermost depths of the Hindu consciousness,  
directly as they are heard, and touch the finest and  
most powerful chords of emotion in the Hindu heart,  
it is difficult to say, whether there is another, equal,  
to the name 'Krishna'. It is, perhaps, not hard to  
tell, whether the Hindus possess any other book  
like the Mahâbhârata, and the whole world knows  
who is the prominent figure in it. If one was asked to  
point out the live Vedânta, one would unhesitat-  
ingly direct one's index finger towards a certain well-  
known figure, tender and shining like a blue cloud,  
dispelling the mists of ignorance with a radiant  
ravishing smile, like unto that which Kurukshetra  
saw, but once. It is no wonder therefore that Krish-  
na should have sunk so deep into the very heart-  
blood of a highly idealistic people, and his name  
should act among them as a charm even in these  
last days of the Scientific century.

The pamphlet before us contains a sketch of the  
Pourânic account of the birth and childhood of this  
characterless person, narrated by one whose  
heart is evidently helplessly under the sway of love  
to his lotus-feet. We can understand this emotion;  
though we do not exactly see the sphere of usefulness  
these nativity and childhood stories, which in-  
variably cluster round every great man, occupy.  
Children swallow them with gaping mouths, and  
perhaps have thus the seed of reverence for the per-  
son or persons concerned planted in them. But here  
their utility stops. On the other hand, we have

heard people argue that it is the reverse of wisdom to fill the highly impressionable minds of children with absurd images. It is, after all, the teachings, which come down to posterity, that indicate the comparative superiority, or otherwise, of the head or heart, from which they flowed—certainly not the stories of the miracles which they performed. And as these teachings alone form the materials of the monument which posterity erects in honour of a person, it does not require the penetrating vision of a prophet to see, that in the not very remote future, all these bright stories are destined to fade away and sink into oblivion, in the inevitable struggle for existence, with the ever growing demand for right education, right judgment, and right reverence.

**VERNACULAR STUDIES IN MADRAS:** By *C. V. Swaminatha Aiyar*. Diffusion of Knowledge Agency, Triplicane, Madras. Demy 8 vo., pages 31, price 4 annas.

**THE ENCOURAGEMENT OF VERNACULARS.**  
By the same author.

Both pamphlets are reprints of articles originally contributed to the 'Mail' and 'Review' of Madras.

The first has an Introduction by the Editor, of the 'Mail.'

The writer has put in an able plea for Vernacular education. He has shown clearly enough that there is a social side to this question—a fact which undoubtedly adds to its importance as a subject demanding the most serious attention of the whole Indian nation. The language of a nation represents the entire past of that nation—embodies in itself the impulses and forces, political, social, intellectual, moral, &c., which have acted upon it through the ages. It is, in a word, the product of a process of evolution, a process of conflict, a process of adaptation which leaves its mark upon the finished product of a growing, living language with all the peculiarities of sound and diction. So that it only requires to be mentioned to be accepted on all hands, that both physiologically and psychologically is it far more natural and therefore easier for a child to learn his mother tongue, to acquire the rudiments of knowledge and develop its powers of thought and speech through that language than any other.

But there is a consideration of far greater moment at the back of this question, than is visible on the surface. There is no Indian nation, say some, because there is no living common language in India. Those who hold this view, of course lose sight of the national religion, which is the mainspring of Indian

life and character more than anything else. But it cannot be denied that a common language—which is of primary importance in other countries,—is of secondary importance at least, in India,—being next only to Spirituality in the upbuilding of the Indian Nation. Therefore much as we wish to see the resuscitation of local vernaculars in the different Presidencies, we do not certainly like to see them supplanting Sanskrit in the Universities, or indeed any where else. In this matter, we entirely agree with Mrs. Besant when she says: "Sanskrit should be a compulsory subject in every school, as Latin is in European schools. It is the mother of many Indian vernaculars and of Pali; all the greatest treasures of Indian literature are enshrined in it, a knowledge of it should be a necessary part of the education of every Indian gentleman. Such a knowledge would also serve as a national bond, for a common language is one of the strongest elements in nationality. It is grotesque that English should be made the common language of educated Indians, instead of their own rich, flexible and musical Sanskrit. But it must be taught in the modern way, so that a competent knowledge of it, sufficient for reading and conversation may be acquired in the short time available for learning it. The fashion in which it was taught in more leisurely ages is not suitable to the needs of the time, and even if it be still used for the training of specialists, it can never be adopted as part of the curriculum in modern education. To insist on only teaching it in the old way is to doom Sanskrit to extinction as a living language universally known by educated Indians. \* \* \* \* \*

The difficulty of making Sanskrit part of the necessary education of every gentleman is much overrated. Every Mahomedan gentleman knows Arabic, and can read the Koran; why should the Hindu be more backward in reading the Vedas? To be ignorant of the language in which all his religious ceremonies are performed is to be doomed to irreligion, and such ignorance should be regarded as disgraceful to a man claiming to be educated."

**SACCHIDANANDA STAVA.**—By *Linga Melgiri Patil*. Kurtkoti, Royal 16mo. 6 pages. Price One Anna.

It is a beautiful hymn in Sanskrit to him, "of whom", according to Emerson, "all serious conversation is worship". While according to the Chhandogya, "all who play on the Vina play to him". We congratulate the author on his production.

## LETTERS TO THE EDITOR.

## WANTED WORKERS.

Now that the home of Prabuddha Bharata has been transferred from the burning plains of Southern India, to the snow topped heights of the Himalaya, amidst a class of people comparatively unaffected for good or for evil, by the Western Civilization, I beg leave to address you a few words on their behalf, for publication in your widely circulated paper. It is an unhappy situation—that of the dictator of duties; and I must say, I have no intention to pose as one. But in my humble opinion, if there is a need in these parts which is crying all others down into inaudibleness, it is the need of educating these poor, hardy and simple mountaineers in the ideals of ancient India, in her traditional spirit of plain living and high thinking, and not let them slip under the tender mercies of Christian missionary enterprise, whose ramifications are extending year after year, through the fastnesses of their mountain homes, with the single object of proselytisation. And if there is a duty, which is paramount to all others, of modern educated India, which has realized the hollowness of the glitter of material prosperity, (so perfectly symbolized by the Western Civilization) and learnt to appreciate and love the Spiritual Culture of the ancient Rishis, it is the duty of sending out some of her sincere, large-hearted, spiritually minded sons, who want to devote their lives in meditation and Yoga, diversified by purifying, unselfish work, of educating these Pahari boys, in the true sense of the word, by the example of their own lives.

It is perhaps known to you that a very slight Hindi education—limited to almost reading the elementary books and writing—is

all that is given to our village boys. Any man, having a tolerable knowledge of English and Sanskrit could be of invaluable help to these poor but intelligent boys, if the work of education is carried on among them in an organised manner. Of course they are too poor to pay for their education, but the raw material they afford is excellent: hence the call for men who could rise over their little selves in the interest of *the Self*.

Every village wants its god whom it will watch and learn. There are thousands of young men in the big Presidency Cities of India, to whom the call of the spirit is more potent than that of the flesh; and who can be infinitely more useful here, to themselves, as well as to others, than where they are at present. Would you not, Mr. Editor, wield your pen on behalf of this cause and organise a band of unselfish workers—Sanyasins and Brahmacharins in the true sense of the words—and thus be instrumental, in imparting in the right method, the right sort of education to the thousand Pahari children among whom you live?

X.

[ With sincere pleasure we publish the letter of our Pahari friend, Mr. X, and call the best and most serious attention of such of our readers whom it may concern, to the project contained therein. We have rather carefully enquired into the matter which forms the subject of Mr. X's communication, and found that he but speaks the unvarnished truth. They say "Nature abhors a vacuum," and if the time is ripe, we doubt not that unselfish workers in this cause, those who want to combine Satvic action with spiritual devotion, will

be forthcoming. The home of Prabuddha Bharata is of course open to all who care for the life spiritual: but those who will feel 'called upon' by the appeal of X, are specially welcome. We can assure our friend 'X' that we will try our best to organise the work to the utmost of our power, if we get the workers; though we may not agree with him in his estimation of Christian missionary labours. But we confess that like Mr. 'X', we also are uncertain, as to the morality of the proselytisation business. Conversion of ignorant people from the faith, life, traditions and aspirations of their forefathers, is probably all right to the Christian consciousness, but it is the reverse of moral to the Indian. However, we believe in co-operation, and not in its opposite; and much as we desire to see Christian missionary work conducted on non-sectarian principles, we should be satisfied, if we could but complement their labours. —Ed., P. B. ]

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### OUR NEW YORK LETTER.

THE successful work of Swâmi Abhedânanda during the last season and the growing interest of the audience encouraged the Vedanta Society of New York to take a larger hall in the central part of the City, for this year's work. The Swâmi has commenced his course of lectures in the Assembly Hall, United Charities Building, No. 109 East 22nd Street near Fourth Avenue, from the 2nd of November. The lectures are largely attended.

The Swâmi has taken up such subjects for his lectures which would clear the wrong impressions and misunderstandings which many people have, regarding the Vedanta philosophy which is so beneficial and elevating, especially for the Western minds.

We can see how the grand and noble truths of Vedanta which have been brought to America by the Swâmis, are silently working in the minds of the best thinkers and liberal preachers

of to-day and helping to broaden their views. In this way Vedanta is fulfilling its mission in the West. Various sects and societies are starting every year in different parts of the country under different names, but the majority of them are trying to assimilate the liberal and all embracing ideas of Vedanta and introduce amongst different classes of people the methods of breathing exercises, meditation, etc., after the teachings of the Swâmis. Although some of them do not give credit to Vedanta: still we think, they are unconsciously or consciously, helping Vedanta in spreading its ideas.

The Swâmi Abhedânanda gives two lectures a week, one on Wednesday evening, 8 o'clock and the other on Sunday afternoon, 3 o'clock, and holds classes on every Saturday morning, 11 A. M. These classes are for the sincere and earnest students of Vedanta who want the advanced teachings.

A FRIEND.

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### OUR CALCUTTA LETTER.

THE shadow of the Plague hung over Calcutta all last summer. The deaths on the spot were comparatively few, but there was the prospect of a serious epidemic at the beginning of the cold season. The Brotherhood at Bellur, therefore, was much occupied with arrangements for the winter's work in this direction. Plans were made for the organisation of the nursing-parties, the distribution of medicines, training of inoculators, and so on. Thanks however to the effective measures taken by the authorities, and to favorable climatic conditions, all fear passed away during the month of September, and those who had been eager to give service were most happily disappointed.

Yet a similar task has absorbed much of the Brothers' time of late. For there has been a good deal of ill-health within the walls of the Math itself, and the younger men have been

specially active in attendance on the sick.

The building of the new Math approaches completion, and the consecration is to take place during this month of December. The future Community-House is a simple and well-proportioned building, standing on its own land, on the right bank of the Ganges. The work of construction has been performed under the superintendence of a brother, who gave up engineering for Saṁnyas, and it has been thoroughly well performed. The broad expanse of the Ganges, the green trees on her banks, and the domes and gardens of Dakhineswar in the distance, form the view from the front of the house. Behind, under the shade of friendly trees, stands the 'Worship-Room, looking towards the setting sun.

The Ramakrishna Mission has announced the continuation of the weekly meetings for another month, owing to the ill-health of Swami Vivekananda in particular, and to the absence of other monks from indisposition.

The mission has not been idle, however; for all its available strength has been devoted to the opening of a girls' school in Bag Bazar, and fresh activities are in preparation during this period of seeming quiet.

The Swami Vivekananda, since his return from Kashmir has resided almost entirely at the Ramakrishna Mission in Calcutta. His health has been of the worst, and his friends continue to be exceedingly anxious about his condition.

N.

## NĀNĀ KATHĀ

IN HIS LECTURE, published elsewhere, the Swami Abhedananda says, that he had been to a lecture of Dr. Barrows, who was the Secretary of the Parliament of Religions and the first Haskell lecturer in India. The reverend doctor stated it as his Indian experience, that "the Hindus have no morality, no ethics, no philosophy, no religion; if they have got anything, they have got it from the Christian missionaries." Truly *historical* is this latter statement of the right reverend gentleman! It is a pleasant competition they are engaged in, these lambs of Christ. One came the other day and called the Hindus monumental liars. How could he be beaten?—the fertile yankee genius found out a means. He said: "the Hindus have no morals," &c. ! We shall remain in keen expectation to see who comes next and beats Dr. Barrows !

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SISTER NIVEDITA is not unknown to the readers of Prabuddha Bharata, even if AMARNATH be the only paper which appeared over her signature in its pages. She was a successful educationalist in London, her special department being that of Kindergarten for children; but coming across Vedanta through the medium of the Swami Vivekananda's lectures, she has come over to India, about a year since, and has, we understand been prevailed upon by a few friends, to start a small school for children at Bagbazar, Calcutta. We have not

as yet received full particulars about the school; presumably it is only experimental. And if so, may we speak a word to Hindu parents and guardians of children living in that city? Here is a gifted, large-hearted lady who did not hesitate to make a complete self-sacrifice to attempt to do what good she can to poor India. Would they shake off a little of their characteristic indolence and avail themselves of this golden opportunity of educating their children in the best up-to-date method, and in the right loyal Hindu spirit, by gratefully accepting the kind and helpful services of one who knows what she is about? It is rarely indeed that one can combine in a single act the security of one's best self-interest and the expression of sincere gratitude. Here is such an act. We shall wait and see how the Hindus of Calcutta do it.

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THE SWAMI AKHANDANANDA thankfully acknowledges receipt of Rs. 298-13 paid by many kind-hearted persons as donation to the Murshidabad Orphanage during the period of May to October '98. His best thanks are also due to Srimati Machusundari Barmani, of Murshidabad for the gift of a piece of land for the building of the Orphanage, and to the Magistrate and Collector of the District whose kind visit to the institution on the 17th of December last was a great encouragement to the workers.