

Prabuddha Bharata

OR

Awakened India



इत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

No. 105, APRIL 1905

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MAYAVATI:

Kumaon. (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3. CARLSTR. 5.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually :

Re. 1-8.

Single copy As. 3

1905

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

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Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

Vol. X]

APRIL 1905

[No. 105

SRI RAMAKRISHNA'S TEACHINGS

FAITH—I

THE flint may remain under water for myriads of years, still it does not lose its internal fire. Strike it with iron whenever you like and out flies the glowing spark. So is the true devotee firm in his faith. Though he may remain surrounded by all the impurities of the world, he never loses his faith and love. He becomes entranced as soon as he hears the name of the Almighty.

THE stone may remain in water for numberless years, still the water will never penetrate it. But clay is soon softened into mud by the contact of water. So the strong heart of the faithful does not despair in the midst of trials and persecutions, but the man of weak faith is shaken even by the most trifling cause.

HOW sweet is the simplicity of the child! He prefers a doll to all the riches on earth. So is the faithful devotee. No one else can throw aside wealth and honour for the sake of God.

HE who has faith has all, and he who lacks faith lacks all.

THE faith-healers of India order their patients to repeat with full conviction the words, 'There is no illness at all.' The

patients repeat them, and this mental suggestion helps to drive off the disease. So if you think yourself to be morally weak you will actually become so in no time. Know and believe that you are of immense power, and the power will come to you at last.

A DISCIPLE, having firm faith in the infinite power of his Guru, walked over a river even by uttering his name. The Guru, seeing this, thought within himself, 'Well, is there such a power even in my name? Then I must be very great and powerful, no doubt!' The next day he also tried to walk over the river uttering 'I, I, I,' but no sooner had he stepped into the water than he sank and was drowned. Faith can achieve miracles, while vanity or egoism is the death of man.

BHAGAVAN Sri Ramachandra had to bridge the ocean before he could cross over to Lanka (Ceylon). But Hanumana, his faithful monkey-servant, with one jump crossed the ocean through the firmness of his faith in Rama. Here the servant achieved more than the master, simply through faith.

IF thou wishest to see God, have firm faith in the efficacy of repeating His name, and try to discriminate the real from the unreal.

OCCASIONAL NOTES

SPECIALISATION on one line to the neglect of all others seems to have been the law of mental growth in the India of the past. The caste system is the product of this one-sided culture: to it are also due the mutually exclusive doctrines of Karma and Jnana of the ancients.

Specialisation comes after a general liberal education. It is needful for excellence in any branch of culture. Again a high standard of general culture is made possible by a preceding age of specialisation. But if the special culture of a subject is not accompanied by general culture, by which we mean an average cultivation of other important subjects, the result is an unhealthy narrowness.

This narrowness is bad enough in an individual, but if it overtakes a community or a nation, the effect is disastrous. The Brahmana, the Kshatriya, the Vaishya, the Shudra, each specialised in their own individual lines, neglecting the cultures of the others. The result was, after attaining a certain degree of excellence, each began to degenerate. False ideas of intrinsic difference between the members of the different castes, of the superiority of some castes over others, were established; the more powerful castes secured particular privileges and rights for themselves; the weaker ones were forced by direct and indirect measures to go to the wall, till, always looked down upon by others, they learnt to look down upon themselves, lost all self-respect and could hardly believe they were human beings or had a right to exist by the side of their superiors.

And yet where is that system now which

was powerful enough to accomplish this? Wrecked beyond recovery. The original specialisation was excellent. The mistake happened in keeping the different cultures thus attained eternally apart from each other. The present age, which has the advantage of judging the tree by the fruits it has borne and has also within its reach the result of the comparative study of social systems obtaining among the greater part of mankind, has come clearly to perceive the unwisdom of specialisation to the neglect of general culture and the need of combining specialisation with general culture. The ideal which has appeared into view is nothing short of every individual having a special aptitude also possessing a fund of the general culture of the society he belongs to, for instance, a Brahmana with his specialised excellence equipped with the average qualities of a Kshatriya, a Vaishya and a Shudra, and so on.

The same specialisation and mutual exclusiveness are evident in the doctrines of the ancient Karma and Jnana Kandas. The Jaimini Sutra **आज्ञायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्** (I. ii. 1.) lays down that, "As action is the purport of the Veda, whatever does not refer to action is purportless," all those passages in it which neither rouse the activity of man with regard to some actions, nor restrain it with regard to others, can have a purport only as explanatory or laudatory adjuncts of those which ordain some injunctions or prohibitions. Thus the Upanishads of the Veda which do not contain injunctions or prohibitions but simply give information about Brahman can have meaning only in so far as they can be connected with actions.

This extreme view is duly paralleled by the Upanishad passages: तद्यथैह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोकः क्षीयते (Chhand. Upa. VIII. i. 6.) "Just as the objects of enjoyment earned by labour in this world decay, even so the objects of enjoyment earned by virtuous deeds, such as Agnihotra &c. perish in the next." प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति (Mundaka. Upa. II. 7.) "The rafts in the forms of sacrifices requiring the eighteen (16 priests, the sacrificer and his wife) which have been described as inferior Karma, are transitory. The ignorant who consider these good fall again into decay and death." न कर्मणा न प्रजया न धनेन त्यागेनैकेन अमृतत्वमाणुः (Kaivalya Upa. I. 2.) "Not by action, not by progeny, not by wealth, by renunciation alone they attained immortality."

In the above and similar passages Karma has been denounced by Jnanis in the same unmeasured terms as Jnana by Karmis. An equilibrium between these two has since been established in the Gita by the doctrine of *niskama karma*; the educative value of both Karma and Jnana has been recognised and they have been supplemented by Bhakti and Yoga and all harmoniously combined as necessary and complementary to each other in the upbuilding of an all-round life and character. The present times have to insist on the holding up and propagation of this ideal—that of ordering and training one's life not on one line of *sadhana* or discipline whatever it may be, but on each and all four of them. Each and every man must grow all the sides of his spiritual nature to their utmost: he must have Karma, Jnana, Bhakti and Yoga harmoniously developed in himself, as each man must combine in himself the

special excellences of the Brahmana, the Kshatriya, the Vaishya and the Shudra. These are the ideals of the present of the full stature of manhood.

We publish in this number a noteworthy paper by an "American Student" forwarded to us by an esteemed friend from New York. We invite the special attention of our Christian readers to it and ask them if it is not time they should bring their influence to bear upon their own proselytising movements in India and induce them to spend their money and energy, now wasted in misteaching religion and spirituality, in more useful ways, such as giving Indians secular and scientific education and initiating them into the secrets of those practical arts and industries which have made the peoples of the West what they are to-day. They would thus be doing God's work, which is to help build and not destroy.

Please Note

We seek the aid of our readers to find us a qualified medical man who will give his services gratis to the Mayavati Charitable Dispensary, so that we may be enabled to make provisions for some indoor patients out of the saving of the salary now paid to the doctor in charge. A hospital is a crying necessity here and a beginning with even half a dozen beds will be good. We cannot start it unless we can get a doctor who will ask no pay. The Advaita Ashrama will gladly furnish his board and lodging, and we may say that this offer will exactly suit one desirous of living a retired and spiritual life. To alleviate the great distress which comes under our eyes we make this special appeal to our readers, for we feel we cannot attempt this good work without their assistance.

TO THE HINDUS

THE American thinking people are aflame with the truths which have been gradually lighting up the religious horizon. The Church with its dogmas and doctrines is doomed to rebuild its entire structure or take a very low seat in the architecture of the Future.

For years the steady growth of science has brought the Western mind to demand that which the Church could not give. A few broad-minded and advanced ministers in the Church were soon made to know that their teachings were too "outside of the Church's doctrines"; and told to leave their pulpits if they did not discontinue. The Churches to-day in America have lost largely their percentage of *steady* church-goers.

Many times it is heard by those who inquire why the Rev. So and So does not preach the broader, more advanced thought—that he has his bread and butter to make, and dare not risk his salary. Think of a man taking the position to teach people and lead them to God, not daring to utter the truth! Christianity, as taught by the Churches and their foreign missionaries, is not the real teachings of Christ. *Churchianity* is largely prevalent, as with the missionaries who have the boldness and effrontery to attempt to teach *religion* in the East, where the real religion of bringing God nearer to the Heart, is to-day more potent than in any other part of the world! If Christ were to be alive to-day, and walk about in America, he never would realize that His Teachings were the basis of American life. No! The so-called Christian Churches are so narrow, and so bigoted, that if a man rises with a true spiritual message to the people, the Churches and their representatives are the very first to block his way and cry, Halt!

Dr. Lyman Abbott, a minister of great fame throughout America, who was pastor of Plymouth Church, Brooklyn, New York City, after the death of the celebrated Henry Ward Beecher, and who was beloved by the people and always looked upon as a true Christian, fine speaker, earnest and sincere heart, and sweet and lovely character, was denounced as a heretic after delivering an address in Cambridge, Mass.

A recent sermon preached by Dr. Lyman Abbott, on 18th December at Harvard University has caused so much comment that nothing could have shewn more plainly the absurd narrow-mindedness of those "Christians" who criticised as they have.

The ancient method of burning a heretic at the stake is outgrown here in America, but the hot fire of words still throws its fierce flames at the poor victim.

The address of Dr. Lyman Abbott, which caused so much comment was in part as follows:

"One day, some years ago, a young man called upon me with a long list of theological questions. He wanted to get copy for his newspaper, and he asked me to answer them. I was bowing him out with a polite declination when he stopped me: 'Just a moment, please. Do you believe in a personal God?' 'What do you mean by a personal God?' I asked. 'Well,' he said, 'I mean—I mean a big man sitting up in the centre of the universe and ruling things.' 'No,' I said, 'I do not believe in that kind of a personal God.'

"That notion of an absentee God—an imperial Cæsar sitting in the centre of the universe ruling things, whose edicts are laws,

'who is approached only from afar by men—that is gone, or going. There are some of us who still cling to it, and to whom the removal of that image seems like atheism; some that are trying to cling to it, though their grasp is loosening.

"The notion of a humanized God, sitting in the centre of the universe, ruling things, is gone; and in the place of it science has brought us back this: 'We are ever in the presence of the Infinite'; and history has brought us back this: 'There is a power not ourselves that makes for righteousness'; and literature has brought us back this: 'Spirit with spirit can meet; closer is He than breathing, nearer than hands or feet.'

"My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible, or a priest or some other outside aid, but a God who is close to us.

"Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now.

"Yet God has a personality. We recognize it as we recognize the personality of a Titian and an Angelo. Only God is always working, always creating, whereas their work is done. God stands near us. The mother of a deaf, dumb and blind child gives her daughter one,

two, three gifts without being recognized. Finally there breaks through the child's intelligence the fact that these gifts, so kind, so loving, spring from the same source. It feels the mother's hands and face, then throws its arms around her neck and kisses her. Even so we, ever in the presence of God, come to realize his proximity and love. God makes for good. Man's progress is a progress upward. Each day is better than the first."

Dr. Abbott said in closing:

"To oppose this irresistible tendency of modern thought is to fight against the very spirit of progress, and those who do so are the real enemies of religion—and by religion I mean merely the spiritual life. The fundamental force in this spiritual evolution is our educational system, our schools and universities. In every department of our colleges the idea of evolution is inculcated: the youth of to-day are thoroughly grounded in it. To set apart the religious realm as the only field where the principles of evolution do not apply is folly and can end in nothing but disaster. The soul like the mind, must outgrow the habits of its childhood.

"We are in the midst of this process of transition, and the churches are emphasizing less and less the old doctrines, which are coming to be regarded as incompatible with the highest spiritual life. All talk of heresy is but the echo of an age of darkness."

Some of the criticisms given below from the clergy of Christian Churches, show the type of "Christian" these men be:

"DR. ABBOTT STIRS BOSTON.

"Clergymen There Denounce Him as a Heretic.

"[BY TELEGRAPH TO THE TRIBUNE]

"Boston, Dec. 20.—The Rev. Dr. Lyman Abbott's address in Appleton Chapel, Cambridge, last Sunday evening, has stirred up a number of Boston clergymen, who denounce him as a heretic, a man of false theology and a reviver

“of Hinduism. The Rev. Charles N. Field, of St. Augustine’s, says: ‘Dr. Abbott is repeating things which many heretics have said before him.’

“The Rev. Dr. Lewis Bates, father of the Governor, declares that it is ‘simply going back to Hinduism.’

“The Rev. James L. Barton, of the *American Board of Commissioners for Foreign Missions*, is surprised at Dr. Abbott’s utterances and apparent change of front, the Rev. William H. Albright, of the Pilgrim Congregational Church, holds that Dr. Abbott is theologically erratic, and the Rev. Charles L. Page says that the doctor will soon find himself high and dry.”

The great scientific 19th Century in the Occident, has brought a gradual, powerful, subtle, irresistible process, which brings to every mind not un-willing to think, the questions: “What has the Church left to give us?”

It is true this natural evolving process of research in the Western thinking mind, has been met by many men in the Church with resistance, while others have been filled with fear.

When Herbert Spencer educated the people in the feeling that God was *not a personal* God, “not a big man sitting up in the heavens somewhere,” when the minds of men and women began to realize that God was not an outside Ruler separate from His Universe, making laws and edicts, punishing and rewarding according to His will, it was a great blow to the Churches.

The Oriental thought, the truths that have been understood and taught in India for ages, are beginning to take root in the virgin soil of America. “We are ever in the presence of an Infinite and Eternal Energy, from which all things proceed”: this was a great step for the people to take, away from the personal God. The coming of the Great and Blessed Soul, Vivekananda, to America

gave a gigantic impetus to the growth of this idea,—slowly but surely the wedge which was but small at first, is opening in many fields and paths the glorious Knowledge of the Truth—of the True God.

America to-day is like a boiling-pot—the Churches, no matter of what sect or creed or denomination, which do not open their doors to free honest speech, will become as the dried bones left in the pot after the stock is taken.

America in all the enthusiasm and youth of its strength, feels the great truth which is bubbling and surging on all sides. Nowhere in the world are so many hotbeds of thought all pointing to the one idea, as right here in America. There are Spiritualism, Christian-Science, Mental Healing, Divine Healing, and a hundred other branches of the one idea to look further than the Churches go, *to know* the Truth. Each and all find slowly the fallacies of their own “isms,” but each is a step up from the narrow, positive, unscientific preachings of the so-called Christian Churches.

The Great Truth that Jesus Himself gave to the world: “My Father and I are One,” has been for centuries understood in India. It is sad to think that the missionaries are attempting to influence Hindu minds to a view of religion that the missionaries themselves if honest, will be able to soon see is illogical and untrue. It is not likely that the Christian missionaries can ever gain a stronghold in the East, because the East has the one true basis of *real* religion, and that is *to live it*. Very few ministers and missionaries “give all they have to the poor” and follow in the steps of Jesus.

Jesus Christ was a great Incarnation, and to Him one feels all reverence and Divine Love, but the church of to-day has so far degenerated from the true Spirit of Christ, that when the Hindu people stop to contemplate a moment for themselves, they never

would trap themselves in false logic and falser doctrines.

Let the great nation of India be ever conscious of the glorious truths which for ever it has led the world in. That Truth which the "Gita," and "Upanishads," and "Vedas," are filled with that we are all one with the Divine, we must realize ourselves, then true religion will be known. All the great discoveries of science in both Europe and America, may bring much good to the people of India. The practical and useful methods of living, and developing on material planes, will help to awaken and strengthen the Indian people in these lines, and to more fully educate men and women all over the land; to break away the caste idea, and allow the noble and magnificent beliefs in their Spiritual development to blossom anew, and thus show the Western nations that all the new inventions and hygienic laws and useful sciences may be appreciated, and made use of. When thus accepting from the West what she has truly got to give, her *practical help*, let the East realize her own supremacy and grandeur in the higher spiritual plane, and not accept missionaries from a country which needs as much as any other part of the globe to-day, the teachings and aid of the pure spirituality of India.

Christianity, as taught by the missionaries in India and in the East, disgusts every true thinker and fair-minded American. The Churches in America, feeling the power of the pulpit losing ground, have to acknowledge the influence of the large class of minds now "outside the Churches."

The very forces that are undermining the "Churchianity" here in America, are the same as those which will go to keep India the leading nation in higher spirituality.

It has reached the people who are interested along these lines here in America, that the foreign missionaries (from America to India) are trying in every way to draw the Hindus

to Christianity, by causing them to believe that Truth, that sacred word, so long worshipped and understood in India, is only to be had through Christianity, and the missionaries knowing the deep-seated desire of the Hindu race for Truth, are using this as a means!

Listen to what Bishop Henry C. Potter of New York who travelled through India, has written in his book entitled: "The East to-day and To-morrow," P. 189:

"And so we of this Twentieth Century and this Christian Republic see our calling. In all those new and largely untrodden realms whose portals are opening to us to-day, there is much to deplore, but much, let us not forget, to respect. Some of us here can recall the smile of mingled mirth and derision with which, a few years ago, it was announced that the Mahommedans were preparing to send missionaries and establish a Mahommedan mission in the City of New York. We were so superior in our occidental virtue that the whole thing seemed a huge joke. And yet thus far, Christianity has utterly failed to control the vice of drunkenness. The great cities of this land are dominated, not by their churches, or their universities, but by their saloons; and Christian lands, wherever they are to be found, are dotted, as a Christian scholar has said, 'with poorhouses, asylums, jails, penitentiaries, reformatories, built to deal with evils, nine-tenths of which are said to be caused directly or indirectly by the drink habit, which Christendom fails to control and is powerless to uproot.'"

Then again, listen to a few facts from men of high positions, and keen intellect, men who are respected by all who desire the real truth, and who wish the honest, earnest facts truly known. The President of the Faculty of the Union Theological Seminary, Rev. Chas. Cuthbert Hall, in an address delivered at the opening of the sixty-eighth academic year of the Union Theological Seminary, and afterwards at Columbia University, New York City

—says : “ Enter the East, the breeding-ground of all the great religions.....What contrast is here between this passion of religion controlling the East, lifting it above the evil of death, or the greater evil of life, and the apparent drift of the masses of men in Christian lands toward a condition of cultured indifference or suffering, helpless animalism !

“ In the East one finds lands where religion is more than food, more than raiment, even existence itself—the life of the people. The history of the East is the history of its religions. Religion and the East are synonymous terms. By contrast with the atmosphere of religion that prevades the East, the expressions of the religious instinct in the areas of Western Protestantism seem sporadic and occasional. Eliminating for the moment the relative values of things believed in the East, and considering only the psychological significance of Oriental religious practice, the scenes that meet the open-minded observer in India, for example, fill one with the conviction that to worship is for man as normal as to breathe, and that modern Protestantism in Europe and America is not equal with the East in satisfying the popular instinct in relation to God. Go where you will, this conviction deepens. Stand by the Howrah Bridge in Calcutta as the thundering traffic of a modern city resumes its course of a morning. Behold, where, almost touched by the wheels of bullock-carts bearing the bales of merchandise, stands an open shrine of Hinduism, exposing the sacred emblem. Around it is an ever-changing throng of men, the men of the city, men of all ranks and professions, each intent on the fulfilment of his devotions before taking up the common tasks of the day. Crowding one another in the eagerness of approach ; offerings in hand ; faces aflame with fierce ecstasy ; men of the liberal callings, merchants, labourers, soldiers bow before the ancient emblem of life, wreath it with flowers, cry to it with prayers, then pass to

office or shop or court or barracks, to be parts of modern metropolitanism. Go at sunset into the public gardens of the same city, hard by the bazaar of the Mussulmans. See the merchants and the lawyers of the faith of Islam gathering every day in long files for evening prayer. It is easy to discredit their motives, to charge them with hypocrisy and formalism. Yet, as one looks on those hundreds of grave countenances, now turned to heaven, now bowed in the dust, one asks why such practices should survive the commercialism of a semi-Europeanized city if they be not expressions of an instinct having its basis in the facts of nature.

“ All of this popular response to the religious motive in the Orient is very different, I had almost said, terribly different, from what one finds in Christian lands of the West. The East is on fire with the passion of religion. The West is cool and non-committal ; her altars do not glow. The gods and the forces of the Unseen control the East, creating that aspect of sublime indifference to things, which, to the keen, calculating materialism of Europeans, to whom things rather than ideas are real, is first inscrutable, then contemptible. The businesslike European living in the East despises the Oriental for a passive dreamer. The Eastern, content with his handful of corn and his draught of water, dwelling in the atmosphere of problems of the soul, aspiring after oneness with the Infinite Essence, looks down with high disdain on the barbarian of the West, filled with meat and wine, whose dull heart cares only for the things that perish with the using. The poverty of the East, framed in its environment of plague and famine, represents an extremity of physical want beside which Western pauperism looks like wealth.”

“ Charles Booth in his volumes on Life and Labour of the Poor of London, reports on perhaps the most careful, cautious and kindly investigations ever made into the

fruits of the religious work going on in "the desperate social wilderness of London." Such success as he finds appears to him to be philanthropic and eleemosynary rather than religious.

Dr. Charles Cutlibert Hall, a few years ago before going to India, denounced the "heathen," and the Oriental philosophies and religions openly; and then after going to the East, and travelling in India, he was honest enough, on returning to America, to speak nobly of the true and beautiful religious atmosphere and spirit he met while studying the Hindus and their lives, through his actual experiences in India.

The Rev. R. Heber Newton, for a great many years the pastor of "All Souls" Church in New York City, suffered the keen arrows of criticism from all those who could not even comprehend the glorious, broad-minded, pure-hearted, uplifting teachings he was giving to the people. He suffered, as all men who are ahead of their day, and try to awaken men's minds to a Higher Vision.

"CHURCH CHRISTLY? "NO!"—DR. NEWTON

—
 "Pastor of All Souls' Says It Does Not
 Follow the Teachings of Jesus.
 —"

"The Christian Citizenship League recently sent to a number of representative men and women of advanced thought the questions:— 'Is the Church Christian? Does she stand for the things for which Jesus stood and teach the truths He taught?' Among the replies received was one from Dr. R. Heber Newton, pastor of All Souls' Church, which read:—

"In answer to your question, 'Is the Church Christian?' I can only at present give a word. If by this is meant, are there earnest Christian souls in the Church, and hosts of them seeking to follow the Master according to their light, no one can fail to answer 'Yes.'

"If by this question, however, is meant 'Is the Church, as an organization, Christly, possessed of the spirit of Christ and following the teachings of Christ, and organized upon the principles of Christ?' then I am afraid the answer must be 'No.'

"The teachings of the Church, for the most part, are far from following the teachings of Jesus. Nay they are far from recognizing what those teachings are. The organization of the Church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus.

"Commercialism dominates the organization and conventionality tyrannizes the pulpit. The law of the market, rather than the law of the Mount, is accepted by the Church at large.

"Our Protestant churches are composed, for the most part, of a constituency drawn from the well-to-do classes, and they see nothing essentially unsound or unethical in the economic system of the day. The pulpit, therefore, is rarely free to deliver its soul, if it has one, upon the burning questions of our generation.

"Blind leaders of the blind, both seem hastening to fall into the ditch which lies before our civilization! And yet within the Christian Church is the very ideal that the world hungers for, the very law that it needs to apply to its economic problems, the very power to solve these problems. Infinitely pathetic the situation!"

Here in commercial America, the narrow-mindedness of the Churches could not keep a great man like Heber Newton in their fold. His physical strength was much impaired by the littleness of such "Christian Brethren" as tried to force him from the Church—Think of it! a man who gave his heart and strength to help enlighten those who came to listen to him.

In an address made before "The New York State Conference of Religion," June

1904, the Rev. R. Heber Newton said: "The East India treaty of 1813 contained the following paragraph, known as "The Missionaries' Charter." It reads thus:

"Whereas it is the duty of this country (England) to promote the interest and happiness of the native inhabitants of the British dominions, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religion and moral improvement."

The "*introduction of religion*"! There had been, then, no religion in the land which had produced little else but religion! There were, then, no plants of the Heavenly Father's planting in the soil of India, no life of God in the soul of the Hindu, no feeling after God by his children in Bengal and the Punjab, no graces of the spirit grown in the lives of the children of Madras and Bombay, no virtuous blossoming forth in the saints meditating by the shores of the Indus and the Jumna!"

"In Stanford University, California, last winter I saw a letter lately received from a young minister who had been engaged for two or three years in foreign missionary work in the East. It was a frank and manly letter, breathing throughout the surprise and consternation of an honest soul who had gone upon his work believing that Christianity held a monopoly of true religion, and that he was to displace the false religions of the East by introducing religion, the confession of an honest soul who, in the face of the real religiousness of India, of the truths held there and the life lived there, had awakened with a start to realize that "in every land he that feareth God and worketh righteousness is accepted of Him"; that "that was the true light which lighteth every man coming into the world."

"We still go to India to introduce religion, and then wonder that we get no warmer welcome and achieve no greater results. Could we but go thither to recognize the

reality of the religion growing there in such rank fertility; to say after Paul—"Ye men of Benares, we perceive that in all things ye are very religious"; to confess the truths held and the life lived there as of God; humbly to learn from the seers of India what they have to teach us."

Thus it is the true and great hearts of America, who recognize and realize the marvellous depths of religion in the East, and instead of trying to implant any new flower into India, would but try to bring every thread possible from there, to inspire and enlighten the people whom they here in America would awaken and uplift.

May the East and the West indeed grow, so that they may each add to the wealth of the other as is most natural and fitting—the practical discoveries of the West, and the deep Spirituality of the East shall each strengthen the other. And when the missionaries from the Occident try to give *religion* to the Hindus, let them remember "that Great Peace, which passeth all understanding" which the people of India for ages have known in the heart.

O people of India! You who are anywhere near the so-called followers of Christ, know that the Beloved Truth, *the True Christ*, has for centuries been within your sacred country, and all Incarnations call out to you,—Be faithful to that Light, *the Light Within!*

AN AMERICAN STUDENT.

BELIEVE that when things are going against you is the time to apply in your conduct and feelings the principles you may have been preaching to others. Believe in yourself—that there is something sacred in your being, a higher self, and that you *can* live up to the level of that higher self if you make the effort.—*W. L. Sheldon.*

SELECTION FROM SANSKRIT

SONG OF THE SIDDHAS

[THE Song of the *Siddhas* or the perfected ones occurs in Yoga-Vashistha (Upashanna P. VIII). King Janaka overheard the *Siddhas* singing it in his pleasure-garden. Each verse was sung by a different group of invisible *Siddhas* one after another. The beauty of spiritual perception displayed in this hymn of the true God enthroned in the human heart is equalled only by the soundness of its philosophical grasp. It is a spiritual prayer the significance of which is worthy to be fully realised by every aspirant after truth.—Ed.]

द्रष्टृदृश्यसमायोगात्प्रत्ययानन्दनिश्चयः ।
यस्तं स्वमात्मतत्त्वोत्थं निःस्पन्दं समुपास्महे ॥

TRANSLATION

We adore that bliss (the consciousness of) which is positive, in all perceptions proceeding from the union of the subject (ego) and objects, the bliss within, which rises from the self-principle, and is unfluctuating.

Having given up the subject, object and perception, together with the desires for them, we adore the Self, the primordial light of consciousness.

We adore that constant Self which stands at the parting of ways of Being and Non-being and which is the manifestor of all manifestations.

We adore that Reality in which is all, whose is all, from which emanates all, for which is this all, by which is all and which is verily the all.

We adore that Self which exists in all expressions beginning with अ (A) and ending in ह (H) [the first and last letters of the Sanskrit alphabet: in other words which exists in all forms and names] and is ceaselessly uttering (expressing) itself (through them).

Those who forsaking the Lord in the cave of their hearts go to another God (are like those who) desire to possess a gem throwing away from their hands the Kaustubha (the supremest of celestial jewels shining on Vishnu's breast).

It is by giving up all desires that one attains this consummation (the Lord in the heart) by (the attainment of) which the cluster of roots of the poisonous creeper of desire is cut asunder.

That fool, who, even after knowing the utter insipidness of worldly things, attaches his thoughts again unto them is stupid like an ass and not deserving to be called a man.

One should strike with the club of discrimination the snakes of the senses which lift their heads again and again, as Indra struck the hills with his thunder-bolt.

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह ।
दर्शनप्रथमाभासमात्मानं समुपास्महे ॥

द्वयोर्मध्यगतं नित्यमस्तिनास्तीतिपक्षयोः ।
प्रकाशनं प्रकाशयानामात्मानं समुपास्महे ॥

यस्मिन्सर्वं यस्यसर्वं यतःसर्वं यस्मादिदम् ।
येनसर्वं यद्विसर्वं तत्सत्यं समुपास्महे ॥

अशिरस्कं हकारान्तमशेषाकारसंस्थितम् ।
अजस्रमुच्चरन्तं स्वं तमात्मानमुपास्महे ॥

सन्त्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ।
ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥

सर्वाशाः किल संत्यज्य फलमेतदवाप्यते ।
येनाशाविषवल्लीनां मूलमाला विलूयते ॥

बुद्ध्वाप्यत्यन्तवैरस्यं यः पदार्थेषुदुर्मतिः ।
बध्नाति भावनां भूयो नरो नासौ स गर्दभः ॥

उत्थितानुत्थितानेतानिन्द्रियाहीन्पुनःपुनः ।
हन्याद्विवेकदण्डेन वज्रेणैव हरिर्गिरीन् ॥

उपशमसुखमाहरेत्पवित्रं शमवशतः शममेति
साधुचेतः ।
प्रशमितमनसः स्वके स्वरूपे भवति सुखे
स्थितिरुत्तमा चिराय ॥

One should try to secure the pure happiness of peace; the pure mind obtains peace through self-control. The peaceful mind attains for ever the supreme state of one's true and blissful nature.

HINDUISM NOT EXCLUSIVE

[The Balarampur Succession Case has thrown an interesting side-light on a feature of Hinduism, which is, as a rule, denied it by its foes, and violently inveighed against by the majority of its followers. The popular notion that "a Hindu is always born and never made," though widespread, is the outcome of ignorance of the economy and history of the vast, composite and ever-growing body of thought and life which goes under the name of Hinduism, and is truly a popular fallacy. The following lines on this subject quoted from the judgment delivered by the High Court on the case will be read with interest.—Ed.]

THE Court held that this contention was based on the mistaken notion that the Hindu religion was rigidly exclusive and did not under any circumstances admit within its fold one who was born a non-Hindu. Sir Monier Williams in his *Religious thought and life in India* had described Hinduism as a vast hospitable mansion which had opened its doors to all comers and had not refused a welcome to applicants of every grade from the highest to the lowest, if only willing to acknowledge the spiritual headship of the Brahmans and adopt caste rules. Sir Alfred Lyall in his *Asiatic Studies* supported this view and had said that Brahmanism so far from being a non-missionary religion, in the sense of a religion that admitted of no proselytes, was one which every year made more converts than were made by all the other religions of India put together. In his Administration Report of Bengal for 1871-72, Sir George Campbell observed that it was a great mistake to suppose that the Hindu religion was not proselytising, for the system of caste found room for any number of outsiders and so long as people did not interfere with existing castes, they might form a new

caste and call themselves Hindus. The Brahmans were always ready to receive all who would submit to them and the process of manufacturing Rajputs from ambitious aborigines went on at the present day. A remarkable illustration of the elastic and accommodating nature of Hinduism was furnished by the present day *Kshatriyas* of Nepal which adjoined the estate of the Maharaja of Balarampur. According to Brian Hodgson, the original stock of Nepal were Mongol. Driven by the Mussalman invaders of the Twelfth Century, the Brahmans fled from the plains and settled in the neighbouring hills of Nepal. They made converts of the Mongol natives and invested them with the rank of *Kshatriyas*. They married the native Mongol girls and to their descendants by these girls they gave the rank and dignity of *Kshatriyas* which they enjoyed to the present day. Sir Alfred Lyall spoke of a tribe in Ajmer of whom one half were forcibly made Mussalmans while the other half held its own non-Hindu customs and until lately intermarried with its Mahomedan kindred. This last mentioned half had Brahmanised now and would no more marry with Mussalmans than the Maharaja of Benares. Mr. Carneghy in his Notes on Races, Tribes and Castes in Oudh said that the proud Udaipur family, the oldest royal family in the world, which alone of all royal Kshatriya families in the East disdained a matrimonial alliance with the Mahomedan Emperors of Delhi, was yet descended from a Christian princess.—*Pioneer*.

SRI RAMAKRISHNA'S BIRTHDAY

THE BELUR MATH

Besides the celebration of Sri Ramakrishna's birthday at the Belur Math on the 12th March last a meeting was convened at the Math on the 19th March when discourses were held on the life and teachings of Sri Ramakrishna. An audience of about 1500 people from Calcutta and the neighbouring places assembled on the occasion. Steamers were arranged for their conveyance. The meeting was opened with a song composed by Babu G. C. Ghose, the dramatist. There were readings from Swami Vivekananda's "My Master" and one of his Bengali poems. Sister Nivedita who was to speak on "Sri Ramakrishna and the Religious Evolution" was unavoidably absent. Papers on "My experience of Sri Ramakrishna" by Babu B. N. Sanyal, "Sri Ramakrishna and Pandit Ishvar Ch. Vidyasagar" by M., and "His love towards his disciples" by Babu G. C. Ghose were read. The masterly address by the President, the Swami Saradananda, brought the meeting to a close. Light refreshments were served to all present.

A small *Utsava* for the ladies was held at Calcutta on the 2nd April. More than 200 ladies were present. The amateur Kali Kirtan party of Andul, Calcutta, entertained them with songs of Kali. Prasad was distributed among all assembled.

THE RANGOON RAMAKRISHNA SEVAK SAMITI

celebrated the birthday with great *eclat* on the 19th March. Invited by the members of the Society, Swami Ramakrishnananda the head of the Madras Math left Madras on the 16th March and reached Rangoon on the 20th. On his arrival the Samiti presented him with

a beautiful address. During his stay there for five days, besides holding many religious conversaziones in the Society Hall he delivered three lectures, (1) The Vedas and the Vedanta, (2) Bhakti or Divine Love, and (3) Comparative Study of Religions. Prasad was distributed among those assembled and about 300 poor people were fed.

BOMBAY

The 72nd Anniversary of Sri Ramakrishna was celebrated at the Framji Cowasji Institute on the 1st April under the auspices of his disciples and admirers here headed by Mr. S. S. Setlur, the well-known Advocate of the local High Court. The address of the evening on the life and teachings of Sri Ramakrishna was delivered by Swami Ramakrishnananda, who had specially come down all the way over from Burma, at the request of Mr. Setlur. The audience was fairly large, Sir Bhalchandra Krishna being in the chair. Sir Bhalchandra, in introducing the Swami, gave a short account of the noble mission started by the late Swami Vivekananda, in memory of his revered *Guru* Sri Ramakrishna, and the benevolent work carried on by its branches at principal centres in India, and even in some places in America under the guidance of some of the distinguished disciples of Sri Ramakrishna and Vivekananda. After the Swami's address for more than an hour, Sir Bhalchandra made fitting remarks on the address, specially pointing out on the authority of the late Mr. Justice Ranade's History of the Mahrattas the invaluable service the saints and sages, such as Jnaneshvar, Eknath, Tukaram, Ramdas, Nanak and Chaitanya had done from time to time in the history of India, in setting up a protest against the current abuses and the oppressive tyranny

of priesthood and in leading the nation to the path of real progress.—*Indu Prakash*.

The Swami delivered three more lectures during his stay at Bombay, on Bhakti-Yoga, Universal Religion and Sri Ramakrishna's Sayings and Teachings.

DACCA

The local branch of the Ramakrishna Mission held a meeting in the premises of the Vakil's Institution on Wednesday the 12th March to celebrate the birthday anniversary. Babu Ananda Chandra Chakravarty, Vakil of the Judge's Court presided. The meeting opened with a song followed by a beautiful lecture on "Sri Ramakrishna's place in the religious world" by the third Munsif of Dacca, Babu Barada Prasad Roy. Pandit Chandra Kanta Nyayalankara of the local collegiate school, also spoke a few words on Sri Ramakrishna. A song after the presidential address brought the meeting to a close.

THE VIVEKANANDA SANGAM OF VANIYAMBADI

celebrated the birthday on the 12th March last. A portrait of Sri Ramakrishna was placed upon a dais beautifully decorated with flowers and garlands. Sankirtan parties sang Bhajanam in the morning and evening. About 2,000 poor people were fed. Mr. C. Venkataswami Naidu, President of the society delivered a lecture on the Life and Sayings of Sri Ramakrishna in Tamil. Mr. N. Ponnukrishnaswami Pillai, B. A., also spoke on the same subject in English. Pansupari, prasad and flowers were distributed to about 300 people who were assembled on the occasion.

BANGALORE

The anniversary of Sri Ramakrishna was celebrated here on the 12th March at the Mission Premises, Fort. In the morning there was Bhajanam, Sankirtan and Pooja, followed by music, Aratrikam and distribution of Prasad.

In the evening a public meeting was

arranged at the London Mission School Hall, Bangalore City, where the Swamis Bodhananda and Vimalananda of the Ramakrishna Mission gave addresses on Sri Ramakrishna's life and work respectively. These addresses were listened to with great interest and enthusiasm by the audience. Swami Bodhananda spoke for nearly an hour and gave the audience a full and detailed account of the great Saint's life. Swami Vimalananda who confined himself to the *work* of Sri Ramakrishna spoke with much feeling and emphasis on the catholic and harmonising work of the great Master, on his tremendous will and his supreme indifference to money, position, name, &c.

Mr. M. G. Vardachar B. A., spoke eloquently on Sri Ramakrishna's realisation of the unity of all religions. The meeting came to a close, after Dr. P. Venkata Rangan's short speech exhorting the people to avail themselves of the company and teachings of the Swamis present there.

Similar celebrations with Puja, Bhajanam and music were held in the Vivekananda Reading Room, Ulsoor and Vivekananda Society, Cantonment.

NEW YORK

The Vedanta Society in New York celebrated the Birthday of Bhagavan Sri Ramakrishna on the 6th March, from eleven a. m., until nine p. m.

Long before eleven o'clock the beautiful flowers, carried by loving hands of the students and friends began to arrive, and by midday the altar was one glorious ray of joyous color. The green ferns banked on either side seemed to unite and harmonize the living rainbow.

The morning service was one of meditation and prayer, Swami Abhedananda reading "Stotra" about Ramakrishna. At the afternoon service, after meditation, the Swami read for two hours the praises of the Divine Mother from "Chandi."

Swami Nirmalananda then spoke on the early life of Blessed Ramakrishna, and the members and friends listened with intense interest to every word; for Swami Nirmalananda seemed to transport his audience to India, so clearly and so earnestly he spoke.

There was an intermission then for those who had to return to their homes, and in the evening again the services were continued. At this time some of the chosen pages of the "Gospel of Sri Ramakrishna," were read aloud.

All felt they had gathered a glory and strength when the Day ended, for it was a Celebration which had deep joy to those who have their hearts close to the work of the Blessed and Holy Master.

RAMAKRISHNA HOME OF SERVICE, BENARES

THE fourth annual report of the Benares Ramakrishna Home of Service is before us. The total number of persons relieved during the year was 665, of which 397 were males and 268 females: 1 Christian, 11 Mahomedans and the rest Hindus. During the present year 50 sick people lying in the streets and ghats of the city were sent to local hospitals, the incidental expenses and food being supplied by the Home. The number of indoor and outdoor patients during the year was 106 and 509 respectively. Of the latter again 188 were furnished with medicine and diet at their own houses and nursed by the Home workers. Two seers of rice per head was given every week to 37 extreme cases and 11 persons were saved from starvation in the streets by timely supply of food. Besides these, relief in the shape of money and food was rendered to 19 special cases of respectable people needing immediate help.

The year opened with a cash balance of Rs. 4,853-3-6 and the receipts and disbursements during the year amounted to Rs.

1,838-1-3 and Rs. 1,389-15-6, respectively. The balance left at the close of the year under report was therefore Rs. 5,301-5-3, out of which Rs. 4,100-4-0 belongs to the building fund. The articles of food collected by the Home workers by door to door begging were 70 mds. 32 srs. 3 chs. Besides donations and subscriptions, gifts by some kind-hearted persons in the shape of medicines, blankets and other useful things were occasionally received. We are glad to note that many well-known doctors and Kavirajas helped the Home with their advice.

The heart-rending accounts published under the head "Some Cases of the Year" show the blessedness of the work in which the Home is engaged. The extracts from the visitor's book are gratifying testimony of the whole-hearted devotion and the excellent method with which their self-imposed task is carried on by the members. But it is a matter of deep regret that the Home has not yet been able to secure a building of its own. The present tenanted house is far from adequate for the growing needs of the institution. The accommodation is scanty and the sanitary arrangements and surroundings are anything but desirable for a house used as a hospital.

We cannot better conclude this notice than by quoting a few lines from the report addressed to the reader, "The work of relief done by it sufficiently entitles the Home to public support. But there is an educative aspect of the institution which makes its claim on public sympathy stronger still. The R. H. S. in an excellent school for turning out philanthropic workers for the motherland, to train young men into hardy, practical selfless workers, the need of whom is so keenly felt everywhere. Here has the nucleus of a man-making institution been formed. Should not our far-sighted and practical countrymen seize the occasion and strengthen the institution by all means?"

VEDANTA WORK IN AMERICA

A correspondent writes from New York :—

The Swami Abhedananda has just returned from a most successful visit to Toronto, Canada, where he was called to deliver an address before the Historical Society of the Toronto University as also to give a public lecture in the chief hall of the city. Several hundred of the leading people of Toronto, including many University professors, attended the second lecture and the enthusiasm aroused, not only by the Swami's profound exposition of "The Religion of the Hindus" but quite as much by his brilliant extemporaneous answers to the questions asked, was so great that the audience lingered until nearly midnight and then insisted on filing before the Swami to take him by the hand. All the papers published long accounts of the evening and among them one wrote: "A lecture of remarkable depth and interest was delivered by Swami Abhedananda of India at the Conservatory Music Hall last night. Swami Abhedananda is well known as the foremost exponent of Hindu Philosophy on this continent and since 1897 has been in charge of the Vedanta Society of New York." While another frankly declared: "The lecturer propounded some deep thoughts which several gentlemen thought to dissipate easily by questions at the close of the lecture, but the Swami had a ready answer for every one of them. His clear voice, clever English and philosophical manner contrasted favorably with the husky indistinct questions of the theorists in this enlightened Canada. His lecture dealt with the theology and religion of the Hindus and dispelled the idea that their religion springs from ignorance. He has a full grasp of the principal religions and presents his ideas with remarkable clearness."

To thus carry by storm so great a stronghold of conservatism as Toronto meant a real victory in the cause of Vedanta, and that

the Swami did so was proved by every event of his visit. As one report reads: "Swami Abhedananda, whose lecture on Friday night filled the Conservatory Music Hall with an audience not to be easily matched for culture and broad thought, met with much attention during his visit of four days in Toronto. He visited Trinity College and conversed with the Chancellor and the Provost, and had an interesting talk with Professor Clark also. He was entertained at a most delightful supper on Sunday night and though his abstemious diet did not always permit of his joining in feasts, his brilliant mind and ready expression always invested these gatherings of friends with special interest and significance. Mr. Hughes, Inspector of Education and favorite candidate for the Portfolio of Education in the new provincial cabinet, presided at the public lecture and introduced the Swami; a prominent Methodist minister of the city was among the first in the audience to rise and loudly commend certain of the Swami's books; while a Scotch Presbyterian pastor begged the honor of a visit at his own home, where he received the Swami with affectionate and reverent cordiality. The Swami also attended a reception held by the Lieutenant-Governor, besides other dinners and teas given in his honor by leading men of Toronto. As one of them wrote, "The difficulty is to keep people from monopolizing his time too much." And since his return another letter contains the gratifying statement, "I have spoken with many but have not heard one discordant note, and I feel that your visit with us is merely a promise of much that is to come." A number of people were anxious to have the Swami remain and organize a Vedanta centre in Toronto at once, but the various engagements awaiting him in New York made this impossible.

During his absence Swami Nirmalananda took charge of the New York work and delivered his first Sunday lecture. The subject chosen

by him was "The Vedic Conception of God" and the clearness and force of his thought as well as the ease and fluency with which it was expressed disproved conclusively the claim he has always made that he was not a public speaker.

Swami Nirmalananda has also assumed the direction of the new Brooklyn Centre recently organized. It will be remembered that Swami Abhedananda gave two lectures in Brooklyn last winter at which the attendance was so large that at the second of them people were turned away because not even standing room remained. The outcome of the deep impression created at that time has been the forming of a local centre as a branch of the New York Society. A room for the meetings of the Yoga class has been engaged in the building of the Historical Society and the work promises to grow so rapidly that it is expected that by the beginning of another season the centre will be able to have its own permanent headquarters with its own courses of lectures.

THOUGHT-BUILDING

We build our future thought by thought ;
For good or bad we know it not ;
Yet so the universe is wrought.

Thought is another name for Fate ;
Choose then thy destiny and wait,
For love brings love and hate brings hate.

Mind is the Master of the sphere ;
Be calm, be steadfast and sincere ;
Fear is the only thing to fear.

Thought, like an arrow, flies where sent ;
Aim well, be sure of thy intent,
And make thine own environment.

Ella Wheeler Wilcox.

God builds His temple in the heart on the ruins of churches and religion.—*Emerson*.

Q. & A.

QUERIES AND ANSWERS

These two columns are set apart for the use of readers. Any one can send queries and answers. As the object of starting this page is to afford an opportunity to our readers for mutual help and co-operation in removing each other's doubts and for sharing the benefit of each other's thoughts and studies, the Editor does not propose to answer any queries but invites the readers to send in answers to all queries. The answers must be direct and short and only the best shall be published. Each answer should bear the number of the query to which it is a reply. All queries and answers should be addressed to the Editor, with the initials Q. & A. in a corner of the envelope. Correspondents must send their full names and addresses, not necessarily for publication. They should write on one side of the paper only, and use a separate sheet for each query or answer.

ANSWERS

30. If Brahman is beyond action, a man wishing to realize Brahman has to be without action. Now every man represents so much action or Karma, which he has to nullify before he can hope to reach Brahman. Can he neutralise his Karma by desisting from work? Apart from the fact that no man can exist without doing some sort of action or other, his apparent inaction of the body or idleness which always means added activity in the region of hopes and desires will only add to his store of Karma instead of reducing it ; while *Nishkama Karma* or unselfish work works out his past Karma without making new ones. Thus with the progressive diminution of the energy of his past Karma and concomitant increase of spiritual light and peace, the hour of complete exhaustion of past Karma comes through *Nishkama Karma* when Jiva becomes Shiva.—S. S.

31. The essential part of Jiva which is nothing else but Brahman is without beginning and end. The Upadhis which go to constitute a particular Jiva are manufactured of course in time. Since it is difficult to trace up the first embodiment of a Jiva it is spoken of as without beginning in a relative

sense. On the other hand, Scriptures mention of the Jivanmukta perceiving all his incarnations, which go to prove that the phenomenal part of Jiva has a beginning and end.—R. K.

32. The true nature of Atman is unspeakable or **नेति नेति**. Sachchidananda is only the highest and best possible expression of our realization of it.—S. P.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

BY means of a camera the wink of an eyelid has been measured, and it was found that twenty winks can be made in four seconds.

The *Electric Review* describes three projects for getting more power from Niagara Falls on the Canadian side, amounting in all to over 400,000 horse-power.

THE only country which does not use the cross as the emblem of her hospital corps is Turkey, which is allowed to use a red crescent in its place, in deference to her soldiers' religious susceptibilities.

M. Bertillon has brought out a metrical system of photography by which, without calculations, the dimensions and position of an object in the picture can be measured. It is fully described in the *Gazette Medicale de Paris*.

A Card

We are glad to announce that Mr. B. Ramaswamy Samayajulu of Cocanada has kindly undertaken to familiarise *Prabuddha Bharata* in his part of the country and get advertisements and subscribers for it, *as a labour of love*. We shall be happy to hear from friends in other parts wishing to help us in a similar way.

A MOST important reform in marriage customs introduced recently among the Seth community in Sind, says the *Sind Gazette*, is the abolition of ivory bangles, a costly jewel provided by the father of the bride, whether rich or poor.

YOUR great geniuses, your poets, your kings, your learned men are engulfed with their cities: while the names of these good pastors of humanity (the Prophets, Seers, and Messengers from God) ever-blessed, have survived all cataclysms.—*Swedenborg*.

MR. Thornton, the tanning expert, who has long been in the employment of the Amir, has returned to India from Europe, where he has been buying fresh leather-working plant for his Highness's factory. He is now proceeding to rejoin his appointment at Kabul.

THE atmosphere in Conga seems unfavourable to wireless telegraphy. Signals have been sent 100 kilometres over the forest, but according to an engineer one had to despatch a negro to see whether they arrived at their destination. Clearly there is room for improvement.

THE "pagoscope" is a white frost alarm for horticulturists, made by Bernel Bourette 36, Rue de Poitou, Paris. It consists of a wet and a dry bulb thermometer on a frame, with a needle showing the reading of the wet bulb, and indicating by its attitude whether there will be frost or not.

IN a paper read before the Society of Arts, London, on the 16th Feb. last, Sir Charles Elliot, formerly Census Commissioner for India and Lieutenant-Governor of Bengal, says that, but for the famines, the total population in India would have been higher in 1901 by 20 millions than the total actually attained.

A SOCIETY has been started in Colombo whose chief object is the cultivation of "ranawara," a possible rival of tea. At the first meeting a gentleman brought "ranawara" prepared with milk and sugar in cups, and all present tasted and enjoyed it. He presented a few packets of "ranawara" to the society.

THE Bangalore Vedanta work is increasing. Besides the three classes on Upanishad, Panchadashi and Karma-yoga held by Swami Vimalananda, Swami Bodhananda is now holding two classes on Karma-yoga, one at the Vivekananda Reading Room, Ulsoor and the other at the Vivekananda Society, Cantonment.

A MAN is made equal to any event. He can face danger for the right. A poor, tender, painful body, he can run into flame or bullets or pestilence, with duty for his guide. Life is hardly respectable,—is it? If it has no generous, guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver.—*Emerson*.

HEALTH and longevity are indissolubly connected with work. Work furnishes the ozone for the lungs, the appetite, and the digestion, which keeps the brain active and expansive. When a man of fifty or upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden, and the coffin his home.

ANOTHER recent and novel use to which paper is being put is in the manufacture of barrels. The wine-growers of Greece, being badly off for wood with which to construct their casks, and the cost of its import being excessive, lately resolved to employ paper in the manufacture of their barrels, which will, it is said, be soon in universal use throughout the country.

THE rudimentary structure of a third eye exists in a lizard. Disregard for a time his two bright eyes, on each side of his head, and look directly down on the centre of the skull between them. Here we will find an oddly-shaped scale marked with a little depression, and this is, indeed, what is left of our Cyclopean eye. The horse, the bat, the mole, the monkey and the seal, all have a trace of this eye.

MR. Marconi, in a lecture at the Royal Institute, referring to his "magnetic detector," which he considered much superior to his old form of receiving instruments, said that he had succeeded in working it in connection with a recording instrument. He had every confidence that wireless telegraphy would be able to provide communication between England and her Colonies and England and America more economically than the submarine cable.

A miraculous cure has just been effected by the cold weather at Paulhaquet, Auvergne. John Rougier, fifty-four years of age, an agricultural labourer, lost his speech in 1887 after a severe attack of typhoid fever. On going to work as usual he was suddenly seized with faintness owing to the extreme cold, and would have been frozen to death had not some passers-by come to his assistance and restored him to consciousness. It was then found, to the great surprise of every one, that he had regained his powers of speech.

Professor Symder, Director of the Philadelphia Observatory, is reported to have discovered radium in the solar photosphere, and radium emanation in the solar corona and in the auroral streamers of the earth. He has also found that radium and radium emanation, which is identical with coronium, are distributed in the nebulae of stars, and new stars, and probably in comets. This, it is suggested, confirms the belief that radium exists in the

sun, which would modify the physical calculation of its age and probable duration.

THE latest observations would seem to prove that our moon is by no means the absolutely lifeless object we were taught to regard it. In a recent number of *Nature* Mr. W. H. Pickering explains his views that physical changes do take place in the moon, and can be put down to volcanic action, to the changes caused by the formation and melting of hoarfrost (from water still contained within the body of the moon itself), and those changes due to vegetation; a careful comparison of photographs and the records of lunar observations form the basis of his remarks.

IN the course of business certain London banks have occasion to send out large sums in gold coin to China. No sovereigns, however, are accepted which have the familiar St. George and the Dragon on the reverse side. The Dragon plays a leading part in religious matters in China, and its figure on the coin is abhorrent to the Celestial mind. The London consignees have, therefore, to pick out the older coins, having a shield on the reverse side, for transmission to the East, and these are now consequently becoming very scarce, only about five per thousand remaining in general circulation in this country.

WE are glad to observe that the work of the Anath Bhandar started under the auspices of the Ramakrishna Society of 12 Serpentine Lane, Bowbazar, Calcutta, is progressing well. It has already been able to provide for five orphan boys who are being educated in high schools. The excellent care which the members take of the orphan boys is really commendable. Besides the small subscriptions and donations received from the public for the maintenance of the institution, the members have instituted a system of collecting rice weekly, in boxes left at nearly all the

houses of the locality into which a handful is daily put by every house.

AN earthquake, specially severe in the Punjab, has swept over the whole of upper India. It is believed to have been of western Himalayan origin, and its centre was about Dharmasala, where the greatest damage has been done. Kangra has been a great sufferer. In these places considerable loss of life and property has occurred. Simla, Srinagar, Sukhet, Mandi, Umballa, Mussoori are among the places that have suffered most. Notwithstanding the great strain on her material resources due to the present war, Japan, we are told, has been the first to open a relief fund for the unfortunate sufferers in India. His Honor the Lieutenant Governor of the Punjab has gone personally to the scene of disaster and has opened a subscription list. We are glad to note that measures of relief by different bodies have been set on foot.

It is only appropriate that the oldest statue in the world should have been discovered by an expedition sent to Babylonia by the University of one of the youngest cities—that of Chicago. The statue in question was found eight feet beneath the ruins of the ancient city of Udnunka (or Adab), near the present village of Bismya, and has been identified by an inscription as that of King Daddu of Udnunka. It is of white marble, weighing some 200lb, and is said to be in a state of almost perfect preservation. The kingdom of Udnunka (or Adab) existed many centuries before Babylon was founded. Little is known of it, though it is mentioned in the Code of Hammurabi. King Daddu is, however, not referred to in any existing record. Whether or no his statue is indeed the oldest in existence, as Dr. Banks, the director of the expedition, declares, it is certainly of more than respectable antiquity.