

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

No. 114, JANUARY 1906

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Prabuddha Bharata

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

—Swami Vivekananda

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[No. 114

SRI RAMAKRISHNA'S TEACHINGS HOW TO REALIZE GOD

WHAT offering is required to attain to God? To find God, thou must offer Him thy body, mind and riches.

ADOPT adequate means for the end you seek to attain. You cannot get butter by crying yourself hoarse saying "There is butter in the milk." If you wish to make butter, turn the milk into curd and churn it well, and then you will get butter. So if you long to see God, practise spiritual Sadhans. What is the good of merely crying "O God, O God!"?

PRAY unto Him in any way you like. He is sure to hear you, for He can hear even the footfall of an ant.

THERE are pearls in the deep sea, but one must hazard all perils to get them. If a single dive into the sea does not bring to you pearls, do not conclude that the sea is without them. Dive again and again and you are sure to be rewarded in the end. So is the Lord in this world. If your first attempt to see God proves fruitless, do not lose heart. Persevere in the attempt and you are sure to realize Him at last.

THE angler, anxious to hook a big and beautiful Rohita fish, waits calmly for hours

together, having thrown the bait and the hook into the water, watching patiently until the bait is caught by the fish. Similarly, the devotee who patiently goes on with his devotional exercises is sure to find his God at last.

STANDING by the bank of a pool thickly overspread with scum and weeds, you will say that there is no water in it. If you desire to see the water, remove the scum from the surface of the pond. With eyes covered with the film of Maya you complain that you cannot see God. If you wish to see Him, remove the film of Maya from off your eyes.

GOD cannot be seen so long as there is the slightest taint of desire; therefore have thy small desires satisfied, and renounce the big desires by right reasoning and discrimination.

NOBODY can enter the kingdom of Heaven if there be the least trace of desire in him, just as a thread can never enter the eye of a needle if there be any slight detached fiber at its end.

MEDITATE on God either in an unknown corner, or in the solitude of forests, or within your own mind.

OCCASIONAL NOTES

“**OUR** salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race or clime; our salutations go to all those men and women, god-like, who are working to help humanity, whatever be their race, colour or birth. Our salutations to those who are coming in the future, living gods, to work unselfishly for our descendants.”

Thus, in the words of Swami Vivekananda of revered memory, “Prabuddha Bharata” greets the new year and the readers of this magazine.

It is customary to make report of gain and loss at the end of the financial year in all business enterprise. Let us, too, take stock of our spiritual condition, that we may be honest with ourselves, and start the year with a clear comprehension of our surplus or deficit, striving to understand just what we need to cultivate or avoid to bring our spiritual economy to a balance. There is an old proverb about the way to a certain locality being paved with good intentions. Is it not a little cynical? We must have, surely, the good intention, before the thought can materialize into the good deed. Similarly, the wrong thought is father to the wrong deed. So let us lay the blame, implied in the proverb, not on the good intentions, but on their lack of strength.

There is an impetus, an encouragement in the beginnings of things. There is the possibility and hope of achievement, just as there is often relief in the endings: relief because nothing worse can happen or something has been accomplished. “Joy cometh in the morning” and “the darkest hour is before the dawn” are both sayings drawn from experiences of the human heart.

Time is but a human conception. “Is, was and will be, are but is” says Tennyson. There is encouragement in the thought that not last year, nor this year, nor the year to come can create our real Self, that our real Self is already perfect. But we may regard divisions of time as standards and landmarks by which to gauge the progress we make in each human life towards the completer manifestation of that real Self in our daily actions.

Then let each of us have a clear ideal for this one little year. We shall often fall short of it; but the effort, if honest and continual, is a long step in itself. Let us find out what it is we want to accomplish and then try to focus all minor needs and aspirations in the same direction. “Who has one aim in view, makes all things serve.” Each of us will have his or her own aim, and self-imposed tasks leading to that aim. Let us wish each other honesty, perseverance and success in this pilgrimage, which, continued year by year, shall lead us, at the last, to freedom.

The adage, “Take care of the pice and the rupee will take care of itself,” is one that we particularly need remembering in these days of missions, samajas, societies, and associations. If each individual in a body of people takes care of himself, works day after day to gain in goodness, strength and usefulness, the body will be well taken care of. It is very necessary that we have a house. But is it not more important, that if we do have a house, every brick of it be sound? As it is, our organisations are more enthusiastic and anxious to add to their numbers, than to add to the qualifications of their members. What, for instance, do our organisations do for the education of their units? What provisions

have they to make their members cultivate the acquaintances of the vaster minds of all times of the world? What again to bring to them the latest knowledge in all departments of thought? In a word, do our organisations sufficiently realize their duty of enabling even the least of their members to move abreast with the times? We are sorry to say, very little is done, apart from teaching the members the stock phrases and arguments in glorification of their own dogmas and opinions, and in condemnation of those of others. Hence, the lack of soundness and breadth of views is singularly apparent in most members of almost all the principal movements of the day, with the result that they go on digging in the rut of ignorant opinionativeness and fanaticism, all the time closing progress out of their own lives as well as from those of others.

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We are convinced this is the chief reason, why the different movements of the present time in India, all aiming for progress and amelioration of the mother-land, cannot come together and co-operate. It is not at all difficult to bring about an excellent understanding among the majority of the leaders of almost all our different movements, and make them join hands on a common platform. As in Ramayana, Râvana at last was reconciled to Rama, but the Rakshasas and the Bânaras could never be induced to make friends, even so the rank and file of our different movements cannot be made to approach one another in a spirit of friendliness and trust. Very little good can be done to the country by an organisation arrogating to itself all the light and leading of the age, and laying down the law to the rest of mankind. It serves but to accentuate the differences and intensifies the distrust already in existence. The way surely for us, is to meet others half-way, in a spirit of respect and confidence, firmly believing in the sincerity and excellence of their motives and goodness of their hearts,

even though they do not happen to see eye to eye with us in many matters. Let us trust our brothers and sisters more, yes, love them more, though they do not belong to our sect or religion, or school of thought. There is no other way of establishing an understanding for that mutual benefit which results in the betterment of the whole country. It is nothing but the spirit of vanity which prompts a body to think that others will bend their knees and come over to it, while it goes on its way playing Sir Oracle to the world. Let us earnestly hope and trust the new year will see more of charitableness, of brotherliness, of love towards one another, preached and practised by all our organised bodies, so that the healthy and much needed understanding between them, may not be long in coming, which alone is capable to serve the true interests of the mother-land.

—

That the new year may bring about a larger exchange of ideas between East and West is also to be greatly hoped. India needs the West as much as the West needs India. To pave the way for the best results arising from all such opportunities, both East and West must become unprejudiced and sympathetic in attitude. If we truly believe in the brotherhood of all mankind, we shall listen with respect and toleration to the Christian, Hindu, Mahomedan, and Buddhist alike. No race lives according to the whole truth, all races have some of it. Patriotism is good, but a sense of the oneness of all peoples is better. And this does not paralyse reform movements or prevent us from making ourselves strong in all the qualities we admire in other nations. We must make the best of ourselves and do it ourselves—not look to others to do it for us. Those who love India will work for her. There are many wandering about the country who have talent and physical strength, but this energy is not given to the country. They may think they are serving God, perhaps

some of them are, but the majority would serve Him better if they worked, that is to say, if they worshipped Him by some useful work that would go to help their people and their country. The Gita teaches the necessity of work and how all work can be made worship by being done in an impersonal spirit.

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In the great outside world the year will do much. In our own circles it will bring changes. The great ideal is to meet all that comes in the right attitude, to stand to our aim through all difficulties. Let us have before us the words of Ruskin: "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose spirit is entering into Living Peace." Plenty of sermons are preached to our ears and eyes each new year time and many suggestions for our self-improvement

are made to us by others; but it is only the sermon we preach to our own hearts, and the earnest wish to be something nobler than we have been, that will ever give us an impulse to greater effort. We must feel our own needs and shortcomings before we care to improve and then we require infinite patience with ourselves, many an hour of honest reckoning, constantly renewed effort, and frequent search for encouragement from the lives of those who have fought the good fight before us. Only the sacrifice that costs us something is real renunciation, only the tasks we set ourselves shall we do willingly and well. And our greatest inspiration in the long and arduous pilgrimage we shall find in the knowledge (even if it is merely intellectual and not as yet an individual experience) that our true nature is perfect and one with the Great Reality.

A BRIEF SKETCH OF SWAMI VIVEKANANDA'S STAY IN AMERICA

WHEN Swami Vivekananda's Madras disciples decided to raise a sum of money sufficient to send him to represent Hinduism at the World's Fair at Chicago in 1903, they were in ignorance of the exact date of the opening of the Parliament of Religions, consequently the Swami reached Chicago in the spring, several months before the time set for the delegates to meet. At first, he was much disturbed when he learned how long he would have to wait, because his funds, none too extensive to start with, were running low. They had been greatly depleted by the bad management of his travelling companions to whom he had entrusted them. It became a problem to him how to maintain himself in a strange land until the time should come for him to fulfil his mission in America. He found his way to Boston and nearly resolved

to return at once to India, but his charming personality soon won him friends and his confidence returned.

He was most hospitably entertained in the family of a Professor at Harvard College, who persuaded him to adhere to his original plan to speak at the approaching Religious Congress. By the advice of this kind friend Swami Vivekananda returned to Chicago, and his brilliant success at the Parliament of Religions is still fresh in the minds of all who heard him there. His very first words in his melodious voice aroused a perfect storm of applause. It is doubtful if any one of the thousands who listened to those first eloquent utterances had the least idea that never before in his life had he stood before an audience. So ready was his speech, so excellent his mastery of English, so finished his language, so flashing his wit

and repartee that every one supposed he was an experienced public speaker. Surely the spirit and power of his master spoke through him that day!

After the close of the Parliament of Religions, Swami Vivekananda received many flattering offers to lecture in various parts of the United States. He was so desirous to send help to his fellow Sannyasins in India that he accepted an engagement with a Lecture Bureau and delivered many lectures in the Western States. He soon found, however, that he was utterly unsuited for such a career. Naturally, he could not speak to promiscuous audiences on the topics nearest to his heart and the life of ceaseless change was too strenuous for a contemplative nature like his own. He was at this time a far different being from what he afterward developed into. He was dreamy and meditative, often so wrapped in his own thoughts as to be hardly conscious of his surroundings. The constant friction of alien thoughts, the endless questioning, the frequent sharp conflict of wits in this Western world awoke a different spirit and he became as alert and wide awake as the world in which he found himself.

At great pecuniary sacrifice, the Swami severed his connection with the Lecture Bureau and, once more his own master, he turned his steps toward New York. A Chicago friend was instrumental in bringing him to this metropolis of the U. S. and he reached New York in the early part of 1894. His western experiences had convinced him that there were many in America who would gladly learn of the ancient philosophy of India and he hoped that in this city he would be able to come in contact with such inquiring minds.

He gave a few public lectures but was not yet in a position to begin regular work, as he was a guest in the homes of his friends. In the summer of that year he went to New England, still as a visitor and spent a week or two at Greenacre where Miss Farmer was

inaugurating the "Greenacre Conferences," which in later years became so widely known through the school of Comparative Religions conducted there by the late Dr. Lewis G. Jones, who was long the gifted and liberal-minded President of the Brooklyn Ethical Association.

From New England, Swami Vivekananda returned to New York in the autumn and at a lecture he gave in the parlors of a friend he met Dr. Jones, who at once recognized the unusual character and attainments of the Swami and invited him to lecture before the Association in Brooklyn. The two men became warmly attached to each other and formed a friendship that lasted as long as they lived.

Swami Vivekananda lectured in Brooklyn for the first time on 31st Dec. 1894 and his success was immediate. A large and enthusiastic audience greeted his appearance at the Pouch Mansion and a course of lectures there and at other places in Brooklyn soon followed. From this time his public work in America really began. He established himself in quarters of his own, where he held several classes a week and came into more intimate relations with his students. Earnest people flocked to hear him and to learn the ancient teachings of India on the all-embracing character of their philosophy: that every soul must be saved, that all religions were true, being steps in the progress of man toward a higher and ever higher spiritual realization and above all to hear the constant lessons of the Swami on a world-wide, universal religious toleration.

At this time the Swami was living very simply in New York and his earliest classes were held in the small room he occupied, and in the beginning were attended by only three or four persons. They grew with astonishing rapidity and as the little room filled to overflowing became very picturesque. The Swami himself always sat on the floor and most of

his audience likewise. The marble-topped dressee, the arms of the sofa and even the corner washstand helped to furnish seats for the constantly increasing numbers. The door was left open and the overflow filled the hall and sat on the stairs. And those first classes! How intensely interesting they were! Who that was privileged to attend them can ever forget them? The Swami so dignified yet so simple, so gravely earnest, so eloquent, and the close ranks of students, forgetting all inconveniences hanging breathless on his every word!

It was a fit beginning for a movement that has since grown to such grand proportions. In this unpretentious way did Swami Vivekananda inaugurate the work of teaching Vedanta philosophy in New York. The Swami gave his services free as air. The rent was paid by voluntary subscriptions and when these were found insufficient, Swami hired a hall and gave secular lectures on India and devoted the proceeds to the maintenance of the classes. He said that Hindu teachers of religion felt it to be their duty to support their classes and the students too, if they were unable to care for themselves, and the teachers would willingly make any sacrifice they possibly could to assist a needy disciple.

The classes began in February 1895 and lasted until June, but long before that time, they had outgrown their small beginnings and had removed downstairs to occupy an entire parlor floor and extension. The classes were held nearly every morning and on several evenings in each week. Some Sunday lectures were also given, and there were "question" classes to help those to whom the teaching was so new and strange that they were desirous to have an opportunity for more extended explanation.

In June, after four months of constant lecturing and teaching Swami Vivekananda accepted the invitation of one of his friends and went to Percy N. H. for a period of rest

in the silence of the pine woods. Before he left New York he promised to meet at Thousand Island Park any students who were sufficiently interested in Vedanta to follow him so far, and there give them more special instruction. One of the class members had a cottage there and had invited the Swami to be her guest for as long a period as he felt inclined to remain. Swami said that those students who were willing to put aside all other interests and devote themselves to studying Vedanta, travelling more than three hundred miles to a suitable spot were the ones really in earnest and he should recognize them as disciples. He did not expect many would take so much trouble, but if any responded, he would do his share of helping them on the path.

About the middle of June six or eight students gathered in the little house at Thousand Island Park and true to his promise, Swami Vivekananda came there on the 20th of the month and remained for seven blessed weeks. A few more students joined us, until we numbered twelve, including our hostess. To those who were fortunate enough to be there with the Swami, those are weeks of ever hallowed memory, so fraught were they with unusual opportunity for spiritual growth. No words can describe what that blissful period meant (and still means) to the devoted little band who followed the Swami from New York to the island in the St. Lawrence, who daily served him with joy and listened to him with heartfelt thankfulness. His whole heart was in his work and he taught like one inspired. Every morning he could hardly wait for the household duties to be attended to, so eager was he to begin his work of teaching. As early as it could be managed we gathered around him and for two and sometimes three hours he would steadily expound the teachings of his master, Sri Ramakrishna. These ideas were new and strange to us and we were slow in assimilating them, but Swami's patience

never flagged, his enthusiasm never waned. In the afternoons, he talked to us more informally, and we took usually a long walk. Every evening we adjourned to an upstairs piazza that commanded a glorious view over the waters and islands of the broad river. It was an enchanting picture that our eyes rested upon. At our feet stretched a thick wood, the tops of its waving trees like a lake of vivid green, gradually lost themselves in the dancing blue waters of the St. Lawrence. Not one building of any kind was in sight, save a hotel on a distant island whose many gleaming lights were reflected on the shimmering waves. We were alone with Nature and it was a fitting scene in which to listen to the utterances of such a Teacher. The Swami did not appear to address us directly, but rather seemed to be speaking to himself in words of fire, as it were, so intense were they, so eloquent and convincing, burning into the very hearts of his listeners never to be forgotten. We listened in utter silence, almost holding our breath for fear of disturbing the current of his thoughts, or losing one of those inspired words.

As the days and weeks passed by, we began to really understand and grasp the meaning of what we heard and we gladly accepted the teaching. Every one of the students there, received initiation at the hands of the Swami, thus becoming disciples, the Swami assuming towards them the position of Guru, or spiritual father, as is done in India, where the tie uniting Guru and disciple is the closest one known, outranking that of parent and child, or even husband and wife. It was purely a coincidence that there were just twelve of us!

The ceremony of initiation was impressive from its extreme simplicity. A small altar fire, beautiful flowers and the earnest words of the Teacher alone marked it as different from our daily lessons. It took place at sunrise of a beautiful summer day and the scene still lives fresh in our memories. Of those

who became Brahmacharins at Thousand Island Park, two are dead, and one is now in India helping to carry on the work nearest to Swami Vivekananda's heart, the uplifting of his fellow countrymen. Most of the others have rendered faithful service in the cause of Vedanta during the ten years that have passed since then.

In August the Swami went to France and later to England to start there a centre for Vedanta work. At the earnest solicitation of his many friends and students in New York, Swamiji returned to us in December of 1895 and opened classes once more. There were nine in each week and all were attended by large numbers, to the full capacity of the rooms. This time we were fortunate enough to secure the services of a good stenographer, who to unusual abilities later added the service of a devoted adherent. He became strongly attached to the Swami and his teaching and never spared himself in his work for the cause. He subsequently accompanied the Swami to England and to India and it is entirely due to his efforts that the Swami's utterances in those countries have been preserved. The fruits of his labors in New York are known to us in the books, Raja Yoga, Bhakti Yoga, Karma Yoga, besides several pamphlets, of the Sunday lectures. The New York lectures on Jnana Yoga have never been published, although they are among the finest Swami ever gave. Those in book form that bear the name "Jnana Yoga" were delivered in England and India.

A few more students became disciples in New York, some of them being initiated on the occasion of the celebration of the birthday of Sri Ramakrishna in 1896. In March of this year Swami Vivekananda went to Boston, Detroit and Chicago to lecture. He delivered several addresses in Cambridge, Massachusetts, and one of these, known as the "Harvard Address" has been preserved in pamphlet form and became widely known, both in the United States and in India.

In the middle of April the Swami sailed for England where he lectured for many months, being joined there first by Swami Saradananda and later by Swami Abhedananda, who is now at the head of the Vedanta Society in New York. From London, Swami Vivekananda returned to India at the close of 1896 accompanied by his ever faithful stenographer and several of his English disciples. He did much public work there and many of his lectures delivered in India are now in print, both in book and in pamphlet form. After more than two years of most arduous labours, Swami's health broke down and he was forced to retire to the Math at Belur for a much needed rest. In the Autumn of 1899 he sailed for England, accompanied by Swami Turiyananda. He did not remain long in London but came once more to the United States. He made only a brief stay in New York and then went to California. The climate there proved very beneficial to his health and he was able to deliver many lectures, from Los Angeles to San Francisco. He thus made a successful beginning of Vedanta work on the Pacific Coast and later, Swami Turiyananda went to California to carry on the work thus inaugurated. A friend of the cause presented a large tract of land in the California mountains to Swami Vivekananda. It is situated about twelve miles from the far-famed Lick Observatory on Mt. Hamilton. The Shanti Ashrama has been established there and for a couple of months each year the Swami in charge of the Vedanta work in San Francisco establishes a retreat there, accompanied by those members of his classes who wish to enjoy a period of meditation. They mostly live in tents, although a few wooden cabins have been erected under the fine old trees.

In the summer of 1900 Swami Vivekananda returned to New York, making short stops *en route* at Chicago and Detroit to visit his old friends there. When he reached New

York he was much pleased to find that the Vedanta Society had at last succeeded in securing a home. This was in East 58th St. and the Swami spent seven weeks there. He gave a few public lectures, but he did not care to do much work of this kind. He was chiefly desirous to meet his old friends and disciples and as in the days at Thousand Island Park he spent most of his time in teaching them and in conversation with them. It was a happy time apparently for both Teacher and disciples. All too soon, it came to an end. The Swami had received an invitation to address the Religious Congress held that year at the Paris Exposition, so he sailed from New York in August, never to revisit the city where he had done so much work in teaching and lecturing. He might have returned had his life been prolonged, but it was not to be.

In Paris Swamiji met many prominent people and made many warm friends. He mastered the French language sufficiently to converse with those who could not speak English. From France he started with a party of friends for Egypt to visit the Cataracts of the Nile, but at Alexandria he received news of the death of a friend in India, which necessitated his immediate return to that country. His many Western friends saw him no more, but his memory will never die in our hearts and our gratitude for his loving service to us can never fail. It is a priceless privilege to have known such a man. He was truly a Mahatman and did a great work, work that will long be an influence in the lives of his own countrymen as well as in those of his European and American friends. May he be for ever blessed!

S. E. WALDO.

—

A man, be the heavens ever praised, is sufficient for himself; yet were ten men, united in love, capable of being and of doing what tenthousand singly would fail in. Infinite is the help man can yield to man.—*Carlyle*.

SELECTION FROM SANSKRIT

A HYMN TO BRAHMAN

We open this year's selections from Sanskrit with the beautiful hymn of the Mahanirvana Tantra to Brahman. Absolute in manifestation, the God transcending the universe of phenomena though immanent therein is sung in it. In the Sanskrit there are not many productions superior to the Mahanirvana hymn in depth and accuracy of philosophical thought combined with the earnestness and simplicity of expression of a prayer.—Ed]

ब्रह्मस्तोत्रम्

(महानिर्वाणतन्त्रे)

ॐ नमस्ते सते सर्वलोकाश्रयाय
नमस्ते चित्ते विश्वरूपात्मकाय ।
नमोऽद्वैततत्त्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने निर्गुणाय ॥

त्वमेकं शरण्यं त्वमेकं वरेण्यं
त्वमेकं जगत्कारणं विश्वरूपं ।
त्वमेकं जगत्कर्तृपातृप्रहर्तृ
त्वमेकं परं निश्चलं निर्विकल्पम् ॥

भयानां भयं भीषणं भीषणानां
गतिः प्राणिनां पावनं पावनानां ।
महोच्चैःपदानां नियन्तृ त्वमेकं
परेषां परं रक्षकं रक्षकाणाम् ॥

परेण प्रभो सर्वरूपविनाशिन्
अनिर्देश्य सर्वेन्द्रियागम्य सत्य ।
अचिन्त्याक्षर व्यापकाव्यक्ततत्त्व
जगद्भासकाधीश पायादपायात् ॥

तदेकं स्मरामस्तदेकं भजाम
स्तदेकं जगत्सत्तिरूपं नमामः ।
सदेकं निधानं निरालम्बमीशं
भवाम्भोधिपोतं शरणं ब्रजामः ॥

TRANSLATION

Om ! Existence and support of all beings, salutation to Thee ; Knowledge, identified with the whole of the universe, salutation to Thee ; salutation to the principle which is one without a second and the giver of freedom ; salutation to Brahman, the all-pervading and without quality.

Thou alone art the refuge ; Thou alone art the adorable ; Thou art the one cause of the universe and Thou the omniform ; Thou alone art the creator, preserver and destroyer of the universe ; Thou alone art the supreme, immovable and immutable.

The terror of terrors, the most terrible of the terrible ; the goal of beings, the purificator of all purifiers ; Thou alone art the supreme controller of (those in) high places ; the highest of the high, the protector of all protectors.

O Lord, the supreme God, the omniform, the indestructible, the undefinable, unattainable by all the senses, the Truth, the unthinkable, the undecaying, the all-pervading, whose real nature is not manifest, the illuminator of the universe, the overruler ; may He save (us) from evil.

We think of That alone ; we worship That alone ; we bow down to that witness of the universe alone ; we take refuge in the one Existence, the goal, the Lord Absolute, the boat carrying across the waters of birth and death.

THE HINDU RELIGIOUS CONGRESS

WE have to thank Pandit Madan Mohan Malaviya and his colleagues for the happy idea of organising a Hindu Religious Congress to be held at the next Kumbha Fair at Allahabad ; and (let us hope) to be repeated at every recurring Kumbha of Hardwar and Prayag.

To my mind this scheme, if properly carried out, is full of promise for the regeneration of the ancient Hindu nation. Apart from other benefits contemplated by its promoters, its most important function ought to be to encourage and cultivate a historic study of religion with a view to overhauling our whole religious and social system. The defect of our national character, a tendency to be too dogmatic, should be eradicated ; and the great Savants (Acharyas) of the different sects (old and new) should sit down in earnest, laying aside all petty prejudices, at the great Prayag—the confluence of the two historic sacred rivers of India. A meeting in such a place is most suggestive ; its spiritual associations will appeal to every Hindu of whatever caste and sect. Does it not signify that those who meet there, should take a solemn pledge of earnestness and catholicity and sink all their prejudices in the attempt to raise the whole nation ? Is not the sweet mingling of the currents of the two mighty rivers symbolical of a future India blent together in harmony and peace thus adding to the happiness of mankind.

Even the most orthodox Hindu will, I think, admit that our present society is not quite ideal and that our religion is losing much of its pristine beauty and sublimity. Some sort of reform is therefore absolutely necessary. I do not believe in the so-called reform movement, which is more de-

structive than constructive. I believe in the process of evolution and not in jumps. Although both internal and external influences have been working on our society in the direction of improvement, the good achieved is not commensurate with the amount of energy spent. The reforms proposed by one school of thought are viewed with suspicion by the followers of another with the result that society oscillates between different ideals of conduct and conflicting conceptions of life without being able to take a definite step in any direction.

My suggestion, therefore, is that all the leaders and representatives of the different sects of Hinduism should meet together and discuss in a broad spirit their real requirements. This demands a faithful study of the history of our religion which unfortunately has been neglected. The conclusions at which such a representative body will arrive will be accurate and acceptable to all Hindus.

Such a procedure is not a new idea and there is historic evidence of reforms having been carried out amongst us in this manner in the past. All the *Smritis* have undergone such a process of amendment and even repealing to meet the exigencies of the times. I cannot bring myself to believe in a stereotyped system of religion or society, which I venture to think, is opposed to all principles of Hindu Religion. It is in the fitness of things that the wheel of society be adjusted and set in proper working order from time to time.

What were our Avatars but great spiritual giants who thus set right, from time to time, the working of society ? To my mind the Kumbha which is held every twelfth year at the most important centres of pilgrimage to

which all Acharyas and teachers of the various sects flock, ununited, with the most pious motives, is an institution with great possibilities. In the old days our Rishis used to assemble at these centres every twelve years mixing with the masses, with a view to studying their varying wants, and then making rules for their conduct. These are our *Smritis*.

As contrasted with this noble ideal, what is our present idea of a Kumbha? A motley

of ignorant householders and equally ignorant beggars with all the physical and moral evils which such assemblies entail.

From the above consideration, it is the duty of every well-wisher of India to support the scheme thus set on foot. But may we suggest that it would have been better had the movement been a more representative one?

TARA DUTT GAIROLA.

CHRISTIAN MISSIONS

MAY I be permitted to offer to the readers of the "Prabuddha Bharata," the views of an unsectarian Christian upon so-called Christian Missions. Broadly stated, those views are these:—

(1) Such missions are blasphemous in principle.

(2) Un-Christian in character.

(3) Pernicious in their operation and effects.

I will now proceed to substantiate these propositions.

(1) Christian missions are blasphemous because they start from the shocking assumption that God is either unable or unwilling to trouble Himself about the spiritual welfare of some hundreds of millions of human beings, who are outside the pale of Christianity; and that, therefore, it is the self-imposed duty of a number of modern Pharisees, who have the audacity to believe that they are the sole possessors of religious truth, to step in and undertake a work which God has forgotten or neglected to perform. If this be not the height of profanity and presumption, these words have lost their meaning? A succession of the greatest events in human history attests that God's Providence never sleeps; and that He, who is the Creator and Preserver of the smallest insect that crawls upon the earth, has never overlooked the spiritual wants of His human children, but has sent them such religious teachers

as He in His infinite wisdom knew to be best for them; and has selected just such times and places for their advent, as He in His omniscience decided to be most eligible and opportune. Thus He gave Moses to the fugitive Israelites, Buddha to the people of India, Confucius and Lao Tzeo to the Chinese, Pythagoras and Socrates to the Greeks, Zoroaster to the Persians, Marcus Aurelius and Epictetus to the Romans, Jesus of Nazareth to the degenerate Jews of Palestine, and Mahammad to the Saracens. Each had his message to deliver. Each had his divinely appointed mission to fulfil; and in two instances at least,—those of Gautama and of Jesus—they showed mankind that they can "Rise, on stepping-stones of their dead selves To higher things."

But the Christian missionary discards the idea that God is wiser than man and that every one of the great teachers of the human race was divinely commissioned, while impudently asserting that he himself is. And this brings me to my second proposition; namely

(2) That Christian missions are un-Christian in character.

Let us see what is the pretext for organising them. In two of the Gospels, Jesus is reported to have appeared as a spirit, to eleven of his disciples, and to have enjoined them to go in-

to all the world and to preach the Gospel to every creature. It is very generally acknowledged that the last eleven verses of the last chapter of Mathew are spurious. But let this pass. I will concede their genuineness, for it will strengthen my case. Now to whom were those words addressed? To the "disciples" of Jesus and them only. They have no more force to-day than an edict of Rameses would have. And why? Because, about 30 years after the judicial murder of the great Teacher we find Paul writing to the Colossians that the Gospel "is in all the world," and has been preached "to every creature which is under heaven." Thus the injunction had been already fulfilled; and missionaries have not the slightest pretext for thrusting themselves into any other nation and promulgating their belief and doctrines where they are not wanted. When read in "the letter that killeth", the texts I have quoted will probably appear somewhat perplexing; but studied in "the spirit that giveth life," that is to say, according to their esoteric meaning, the words "all the world," and "every creature which is under heaven," become luminous as day. They were intended to signify those who were capable of receiving that magnetic fire, divine essence, or as theologians chose to call it, "holy spirit," for the transmission of which, Jesus was the appointed channel; and, being so, was the instrument for effecting so many apparently miraculous cures. Those recipients of it were truly "under heaven."

(3) Christian missions are and always have been more or less pernicious in their operation and effects. When a Christian missionary tries to convert a savage, what does he do? He places in his hands a Book, about the meaning of which boundless controversies have arisen, and no two sects can possibly agree. He teaches him doctrines, such for example, as those of original sin and the atonement which are absolutely unintelligible to the minds of those who are in their

earlier incarnations; and he very often ends by converting a respectable negro into a dis-respectable Christian. As to the rivers of blood which were shed, and the millions of human beings who were slaughtered by the Spaniards in their endeavours to Christianize Mexico and Peru, it is too appalling a topic to dwell upon. Enough to say in conclusion, that at all times and in all countries, the trader follows the missionary and the vices of Europe are presently engrafted upon those of the aborigines.

To the people of Asia, I hold that the Christian missionary offers an insult, by his very presence. Any one possessing the most superficial acquaintance with the scriptures of India and its sacred literature, must know well that these are the deep wells out of which have been drawn the living waters which flow through the sacred writings venerated by Jews and Christians; that there is every reason to believe that Jesus himself, as Pythagoras had done before him, journeyed to India, and there acquired many of the beautiful ideas, which he afterwards promulgated including that of reincarnation, which the modern Christian altogether repudiates; and that, if there is one thing more than another which every true lover of his species should pray for, it is that the Eastern mind may never be contaminated and depraved by the gross materialism of the West; where religion has become a matter of merchandise; where the one god universally worshipped is Mammon; where millions of money are expended in the erection of churches and cathedrals, and millions of human beings are permitted to hovel in abodes unfit for the stabling of a good horse; where prelates professing to be the servants of one who had not where to lay his head, reside in palaces, fare sumptuously and are clothed in purple and fine linen; where vast sums of money are annually squandered away upon foreign missions to "the heathen," while whole masses of the population in great

cities are no better than "pagans"; and where the pure religion taught and exemplified by the Man of Sorrows, namely that of "visiting the fatherless and the widows in their affliction, and keeping ourselves unspotted from the world," has been replaced by a religion of rites and ceremonies and of dogmas and doctrines of human invention, expounded by a paid priesthood, supported by a hundred different sects, each of which believes all others to be entirely wrong; while, in the islands of the

Pacific, we find Roman Catholic missionaries burning hundreds of the Bibles and Testaments, distributed among the natives by the Protestant missionaries. As an earnest Christian, filled with a profound love for the Great Teacher, the most sincere admiration of Buddha, and an inexpressible reverence and adoration of the Most High, as the Absolute Good, I say, with all my heart, "from Christian missions, good Lord, deliver India."

JAMES SMITH.

HOW WE THINK

SOME very wild guesses were formerly made as to what happens when a thought, as we say, "comes into our heads"; and the liver, the heart, and the pineal gland in turn have been assumed to be the physical seat of thought. So late as 1866, the late Prof. Huxley, in his excellent work on Elementary Physiology, was obliged to confess that, while thought might be classed with other things under the common head of "states of consciousness," he had no more notion as to what consciousness was than as to the machinery which caused the appearance of the Djinn to Aladdin when he rubbed his lamp. Lately, however, a corner of the veil has been lifted by the persevering researches of Continental physiologists, and we are able to say, without much fear of contradiction, that thought is an extension of nervous action.

NERVOUS ACTION AND THE "KNEE-JERK."

First of all, it may be well to try to get some idea of what nervous action means. Everybody, I suppose, knows that the muscles of the human body consist of bundles of fibres, which, under stimulus, are capable, like india-rubber springs, of rapid contraction and elongation. The stimulus to which the muscles most naturally respond during life is that of

the nerves, which may be described as very small fibres of a clear white substance terminating at one extremity in the muscles, and at the other in the spinal cord or its continuations. The exact manner in which the nerves come to exert action on the muscles cannot at present be accounted for; but, inasmuch as the muscles will respond to electrical stimulus even after the death of the rest of the body, and a nerve in action is found to be always in a state of electrical activity, it may fairly be guessed that electricity is here responsible for one marvel the more. In any case, every nerve which joins the spinal cord does so by two trunk lines, of which one takes in reports and the other brings out orders. Cross your legs so that one knee lies lightly upon the other and remains supported by it with the foot off the ground. Then give the upper knee a smart tap just below the knee-pan with the inner edge of the open palm, and the foot flies instantly upwards as if pushed by a spring. What now has happened? The sensory or afferent nerves have telegraphed the news of the blow along their main trunk to the spinal cord, and the cord has replied along the motor or efferent nerves with an order which has caused the muscles to contract. The spinal cord and its continuations may, in fact, be looked upon as a great trans-

former, in which sensations are converted into acts.

HOW THE NERVES GET TO THE BRAIN.

This, it will be seen, applies to those sensations which, like the knee-jerk, are translated into actions without any consciousness or exercise of will on our part. But the line which divides conscious from unconscious sensations and actions is not so sharply drawn as one might think. Following the spinal cord upwards into its first continuation, the medulla oblongata, we find the same state of things happening. All the way, nerves, for the most part larger and more important than those below them, join the cord in pairs, of which one serves for reports and the other for orders, until we come to the pons varolii or great bridge which spans the junction of the medulla oblongata with the two hemispheres of the brain. Here the telegraph wires which convey sensations and orders from and to the lower part of the body cross and interlace in such a way that it is the left hemisphere of the brain which controls the right side of the body and the right hemisphere which controls the left. Once within the brain, the reporting wires spread themselves within the grey matter of the cortex or bark of the many convolutions of which the brain consists, until their ramifications become like the foliage of some tiny fern, and taper to such fine points that all trace of them is lost.

THE NEURONS AND THEIR FUNCTION.

These are the very commonplaces of anatomy, which the reader would find out for himself from a manual of physiology or by taking a course of ambulance lectures. Up to a few years ago it was all we knew of the subject, and what took place within the brain itself was, like the source of the energy of radium, a cause for conjecture and nothing more. But now the researches of a number of physiologists, among whom the learned Spaniard, Senor Ramon Cajal, must be assigned the first place, have shown that, the

grey matter of the cortex is studded with cells called neurons, which play the supreme part in the machinery of thought. These neurons, which, under the microscope, appear pyramidal in shape, are each furnished with a tube of nervous substance springing from its base which leads eventually into the spinal cord. From the apex of the pyramid comes another tube, which branches into a great number of ramifications lying among, but not actually in connection with, the foliage-like ends before described of the nerves of the brain. While from the sides of the pyramid, as from the ascending and descending tubes, spring yet other branches, which terminate among, but again are not in actual contact with, the corresponding lateral prolongations of the neighbouring neurons. Under a microscope at once sufficiently powerful and with a wide enough field of view, an inch of the grey matter would look like a tree-clad park, the tree trunks of which would correspond to the neurons, their roots to the connections with the spinal cord, and the interlacing foliage to the ascending and lateral ramifications. To make the analogy perfect, we should have to imagine a number of trees turned upside down above the others, whose foliage would correspond to the ramifications of the sensory nerves of the brain.

HOW THE NEURONS PRODUCE THOUGHT

Now, the theory of neuron action is simply this: The ramifications of the neurons, as of the sensory nerves of the brain, are what is called protoplasmic; that is to say, they consist almost entirely of the protoplasm or cell-substance, which is to be found in the composition of all living organisms. But this protoplasm, as is seen in the lowest forms of animal life, is endowed with the faculty, under stimulus, of shooting forth parts of itself towards the object of its desire, these, from their resemblance to human extremities, being sometimes called pseudopoda, or false feet; and it is thought that by their means the

neuron enters into connection at will, not only with the sensory nerves above it, but with its neighbour neurons on either side. Hence, when a sensation of sufficient importance to demand the attention of the *conscious* powers of the brain is telegraphed to it, the sensory nerve conveying the message waves about its foliage until some part of it comes into contact with that of the active neuron. Then, if it is a matter demanding judgment or comparison, this last in like manner stirs up its neighbours, the necessary orders being in every case telegraphed to the spinal cord or other motor centre through the descending tubes. But this takes place only when the neuron is in a state of activity. If from sleep, fatigue, preoccupation, or other cause, the neuron is not in function, it is conceived that it retracts its tentacles like the satisfied sea-anemone, and communication with the nerves

and its fellow neurons is thereby shut off. Otherwise, as we well know is not the case, every part of the brain would be thinking at once. But it may be well to be reminded that in all physiological processes it is the first step that is difficult, and it is probable that the action of the neuron, like all other bodily functions, becomes—within limits—easier the oftener it is repeated.

CONSEQUENCES OF THE NEURONIC THEORY.

The neuronic theory thus supplies an explanation of the physical phenomena of sleep and of what the advertisements call "brain fog." None the less does it afford "working hypotheses" of other matters known by such metaphysical names as consciousness, association of ideas, and perhaps, will. But the explanation of these demands other considerations, which must be kept till later.—F. L. in *E. P.'s Weekly*.

THE NATIONAL IDEA

Extracts

THE dominating fact in human destiny is place. We are—just what our share of Mother Earth has made us. We see—what she shows. We know ultimately—only what she tells. Mystic, sacramental, all-compelling is the bond that knits together man and soil.

This influence of place on humanity works itself out in two directions at the same time—those of labour and of thought. That daily life and toil are the products purely of the region in which a people dwell is not indeed difficult to see. The task of Sicilian vine-dressers is conditioned by the volcanic soil of their island. The work of the Cossack herdsman is a consequence of the vast treeless plains over which he roams. These are facts that no one could dispute. But it is less easy to see, and yet equally true, that the moral

and intellectual life of a community is also the outcome of the report which his senses make to man regarding all that lies within that circular horizon of which he is himself the centre. Christianity, for instance, is what it is to-day, because, three thousand years before Christ, the Desert of the Sahara abutted on the valley of the Nile. For, like the marriage of Humanity with Earth is, in its turn, the union of spiritual and material in the life of man. Thought is wedded eternally to work. The ideal rises out of the deed, and fresh deeds are born again of the new ideal.

Such facts as these make of every country geographically distinct, the cradle of a nation. Neither race, language, nor religion can divide essentially those who are made one by the supreme organic condition of Place. Even the human element, of family and society, comes

second only in the list of evolutionary influences. But all these, we must remember, are, like ourselves, or like the whole of the community to which we belong, themselves the product of the birthland. Their spiritual influence upon us is the result of her spiritual influence upon them, even as the food that they gave us in our babyhood is the result of the toil that she made possible to them.

It is the nation, rather than the individual, that derives from the land its characteristics, even as others are sealed by other regions with another impress. It is with the products of the national energy, products of field and canal, of road and town, that she is garbed. To her calm wisdom, to her serene maturity, the quarrels of sects and parties do not exist.

This law is fundamental and imperative, that the enrichment of the land itself be the whole object of the wealth that is drawn from it, and for him who disobeys there waits the doom of the outraged soil.

The geographical area is thus the first and incomparably the most important condition of national unity, and a common economic experience makes that unity complete. When a common hunger is fed by common harvests; when common death is meted out by common famines; when a single burst of thanksgiving hails the advent of each season in its sequence; when a single wail is heard in the terror of rains withheld; when need is one, and hope is one, when fear is one, and love is one, how are men to dream long that there are barriers dividing them? Those whom truth joins, how are human hypnotisms to divide?

Nations like individuals, find self-expression. The characteristic arts and architecture of a people are at bottom the direct outcome of their worship of place. The work-life and the thought-life have united to form the priceless *mela* of great cities, and these in their turn reveal to the world the national ideal of beauty, the national taste. Again, the com-

munity that will be fed must lay out its pastures, preserve its forests, and carry out works of irrigation and tillage; and every clod of earth that is turned up, every branch that is pruned, utters the peasant's love and hope. Thus man inherits the earth and remakes it. The map of a country ought to suggest to us the untiring energy of that great corporate individuality by which it has been brought into being. The work of communities lies in technical processes. By coalescence of industrial communities, we obtain improvements and new applications of processes. Thus, in sum, we arrive at geo-technics, the science of earth-making. Half, mother of the folk she sustains and feeds: half, offspring herself of the racial energy—the Home-land! the Home-land! the mystic comrade of man!

—*Indian World.*

N. B.—We regret to state that certain passages from *Sri Brahma Dhârâ* which should have been quoted in full in our review of the work in the last number were passed over. They are as under:—

Agamya Guru Paramahansa vidvat tatwavit, by means of his bodily existence,—but internally occupying the stage of Eternity, and holding the world to be the play of a magician,—teaches His student, who dwells on the plane of magic. (P. 1)

The book of teachings which follows this Preface is the work of one of the most distinguished and conspicuous leaders of Indian thought. He is known in India as the Tiger Mahatma, on account of his great strength of character, his energy and swiftness in action. His Holiness, Agamya Guru Paramahansa, is one of the few in India worthy of being called a Mahatma. (P. iii)

This book is unique in its character, for the reason that no Hindu of his class and high rank has ever before sought to teach the Western world. (P. v)

He comes of a great Punjab family, and

for many years was one of the Judges in the High Courts of India. At a certain period in his career he gave up his worldly life and became a devout student of Yoga. In time he perfected himself and became a Yogin. To-day he says he is living his last life upon this earth, and will not be re-incarnated. (P. iv-v)

To show the powers, however, that are possible to the Yogin, he has in the presence of scientific people at Oxford suspended—apparently—life. His pulse and heart have ceased to beat, to all appearance, and the closest medical examination failed to discover any sign of life. (P. vii)

IF THIS WERE FAITH

If to feel, in the ink of the slough,
And the sink of the mire,
Veins of glory and fire
Run through and transpierce and transpire,
And a secret purpose of glory in every part,
And the answering glory of battle fill my heart ;
To thrill with the joy of girded men
To go on forever and fail and go on again,
And be mauled to the earth and arise,
And contend for the shade of a word and a
thing not seen with the eyes :
With the half of a broken hope for a pillow
at night
That somehow the right is the right
And the smooth shall bloom from the rough :
Lord, if that were enough ?

R. L. STEVENSON.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

MESSRS. A. John and Co., of Agra, have offered to build a free hospital for the Agra poor at a cost of Rs. 5,000 in commemoration of the Royal visit.

Visionary? What of that? If I am to

believe only what is told me by men who have never risen above the common level, let me die.—*Phillips Brooks.*

MR. M. A. Sreenivasa Iyengar, B. A. has presented to the Bangalore Branch of the Ramakrishna Mission a complete volume of Balmiki's Ramayana with commentary for which the Mission offers its best thanks to him.

BARISAL Nibs, which are in no way inferior to the imported articles, and may be got in variety, can be had of Babu Debendra Nath Sen at 86-2 Harrison Road, Calcutta. We are glad to learn that this enterprising young man is shortly to bring out a nib manufacturing dice, and we have no doubt that he will meet with every encouragement from his countrymen, both here and in other presidencies.

BEERSINGHA is a village, under thana Sonamukhi, District Bankura. A kind of cloth called Kutni is manufactured there of cotton and jute mixed, which looks pretty, is lasting and sells at low prices. It is much in vogue in the United Provinces and in certain parts of Bengal for quilts and pillows. Messrs. Nag, Khan and Co., of the village have taken to weaving cloths of 40, 50 and 60 counts ; and their manufactures are said to be of good quality.

MESSRS. S. K. Dhar & Brothers of Hugli are turning out very serviceable reflecting astronomical telescopes which are entirely the result of Indian labour. The mirrors and lenses have all been ground, polished and figured by them. The instruments are durable and can stand comparison with any of European-make as regards quality and finish. It is to be hoped that the enterprising firm will receive the encouragement it so well deserves, inasmuch as the achievement is unprecedented in India.

COTTON experiments in Assam do not promise very successfully at present. The Nowsari and Caravanica cotton was tried last year. At the Wahjain plantation the Queensland variety did fairly well and a sample of lint obtained from there was valued at Rs. 36 per maund, which, it is said, compares favourably with the price obtained for Assam cotton. Elsewhere both varieties were practically failures, in many places the seed either having failed to germinate, or the plants died out prematurely.

THE Hon'ble Babu Ambika Charan Mozumdar has established a fly-shuttle weaving school at Faridpore. Two master-weavers have been engaged and several students have joined. The students are taught free, but they have to provide their own accommodation. Babu Giris Chandra Bose, of Ghertakandi in that district, who is a well-known liberal-minded timber merchant in Calcutta, has also sent about half a dozen fly-shuttles for the training of the weavers in and about his native village, and with still greater pleasure we learn that the noble-spirited lady Zamindars of Baisrushi in the same district have also arranged to start another school with the aid of a weaver whom they have got thoroughly trained at the Bengal Landholders' Association in Calcutta.

THE coke trade of India with Great Britain is very limited at present; but with the extensions in the iron and steel industry and the increased household demand for soft coke, the coke trade in general ought to develop satisfactorily during the next few years. Indian trade supplies two distinct classes of coke—hard and soft coke. The hard coke is really foundry and blast furnace coke, and is manufactured in open "kutchas" ovens of a most wasteful type. The enormous waste with the present system of coking in India may be judged by comparing the Indian

yield of 25 to 30 per cent. with the British old-fashioned bee-hive oven which gives a coke percentage of 55 to 60 per cent. and with the modern Simon Carres ovens, which yield, in addition to valuable by-products, a coke percentage of 73 per cent. There is thus a fine field for immediate economy in the Indian coke-making industry.

WE have been asked by the secretaries (Mr. M. Adinarayanah, Prof. M. Rangacharya, Mr. V. Krishnaswami aiyar, Mr. G. A. Natesan.) of the Madras H. A. to publish the following:—

THE Madras Hindu Association offers a Prize of Rs. One Hundred for the best essay in English on "Shastric Sanction for the Marriage of Brahman Girls after Puberty."

A Committee consisting of Prof. M. Rangacharya, Mr. V. Krishnaswamy Aiyar and the Hon'ble Mr P. S. Sivaswamy Aiyar will award the Prize. The competition is open to all. Complete references should be given to authorities cited. The essay should be in English, legibly written or typed. The Madras Hindu Association will have the full right of publishing and translating it in any language. No essay shall be returned.

All essays must reach Mr G. A. Natesan, Joint Secretary, Esplanade, Madras, on or before the 31st March 1906.

IN order to prevent wireless messages interfering with one another, endeavours have been made to send electrical waves only in one direction, as luminous signals are given off from a concave mirror. Professor Braun has been engaged in experiments of this kind, and in a lecture held recently before the Strassburg University Association of Electricians and Naturalists he announced that these experiments had come to a successful conclusion. Professor Braun's methods are based on the fact that three antennæ arranged in the angles of a regular triangle are excited by waves of the same periodicity, but of

different phases. The inventor states that one of the three antennæ begins vibrating by 1,250,000 seconds earlier or later than the two others, this difference in time being kept up according to experiments with an accuracy of about one second in three years. This will result in different radiation according to the difference of the space and by simply inverting a crank the direction of maximum effects can be shifted by 60° or 120°.

LORD CURZON, in conclusion of his farewell speech at Bombay, said:—"A hundred times in India I have said to myself, 'Oh, that to every Englishman in this country as he ends his work might be truthfully applied the phrase—thou hast loved righteousness and hated iniquity.' No man, I believe, ever served India faithfully to whom that could not be said. All other triumphs are tinsel and sham. Perhaps there are few of us who make anything but a poor approximation of that ideal. But let it be our ideal all the same to fight for right and abhor the imperfect, unjust, or mean. Swerve neither to the right hand nor to the left. Care nothing for flattery, applause, or odium and abuse. It is so easy to have any of them in India. Never let your enthusiasm be soured or your courage grow dim; remember, when the Almighty has placed your hand on the greatest of his ploughs in whose furrow the nations of the future are germinating and taking shape, to drive the blade a little forward in your time, to feel that somewhere among these millions you have left a little justice or happiness or prosperity, a sense of manliness or moral dignity, a spring of patriotism and dawn of intellectual enlightenment or sense of duty where it did not before exist. That is enough. That is the Englishman's education in India. It is good enough for his watchword while he is here, for his epitaph when gone. I worked for no other aim, let India be my judge."

WE have received three papers by Mr. S. N. Pandit, two of which are entitled "Swadeshi as a Famine Insurance Movement" and the other, "Land Assessment under Native and British Rule". The precariousness of prosperity dependent upon agricultural pursuits, has been seen elsewhere than in India. Russia is in much the same danger of recurring famines due to drought. Mr. Pandit quotes from a German economist, "In a condition of merely agricultural industry, caprice and slavery, superstition and ignorance, want of means of culture, of trade and transport, poverty and political weakness exist. In the merely agricultural state only the least portion of the mental and bodily powers existing in the nation is awakened and developed, and only the least part of the powers and resources placed by nature at its disposal can be made use of, while little or no capital can be accumulated".

Irrigation alone offers no solution of the problem. The only "true remedy" according to Mr. Pandit, "for recurring famines lies in the revival and promotion of other industries," and therefore strenuous efforts should be made to give artificial aid to India's budding manufactures. It should become, he thinks, the religious duty of every Indian to buy only in the Indian market, even at the sacrifice of paying higher prices for an inferior article. But we venture to suggest that the average Indian householder, although he may be willing to do without certain imported things, is not rich enough to pay a higher price for a necessary article of home manufacture if he can get it better and cheaper from abroad. Only a few are rich enough to indulge in such patriotism. "If Indian products were patronised, they would gradually improve in quality." Probably, but meantime the important question is, *how* shall those industries be encouraged? The need for them is great, as Mr. Pandit ably shows, as in times of drought an enormous part of the population is without employment; but we fear he will not persuade

Indians to buy in an inferior and more expensive market by telling them that "any failure to patronise Indian-made goods must be looked upon as a deadly sin."

MR. Pandit's paper on "Land Assessment under Native and British Rule" is highly interesting. He shows by facts and figures that the assertion which the Congress repeats "year after year that the British Indian assessment is excessive, is not warranted by, but is opposed to facts." Also he does not believe that India is becoming poorer day by day. Under the heading "The Alleged *Growing Poverty of India*" he tries to show that the contrary is the case. He ends the paper thus: "The failure of the Congress movement so far has been due to the practice of merely echoing the opinions of others without any real endeavour to test the bases of those opinions. In order that the movement may succeed and be made a power for good it is necessary to abandon this practice and to base the representations of the Congress upon properly ascertained facts bearing in mind the warning:—

“सत्यमेव जयते नानृतम्”

In no other way can a body representing the intellect and culture of India carry the weight which should properly attach to its united voice."

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