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VIVEKANANDA IN INDIAN NEWSPAPERS 1893–1902

VIVEKANANDA
IN
INDIAN NEWSPAPERS
1893—1902

EXTRACTS FROM TWENTY-TWO NEWSPAPERS AND PERIODICALS

Edited with introduction by

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Distributors

BOOKLAND PRIVATE LIMITED
1 SANKAR GHOSH LANE · CALCUTTA 6

MODERN BOOK AGENCY PRIVATE LTD.
10 BANKIM CHATTERJI STREET · CALCUTTA 12

First Published
JULY '

Cover Design by
SRI NEMAI NANDI

Published by
DINESHCHANDRA BASU
BASU BHATTACHARYYA
AND CO. (PVT) LTD.
80/7 GREY STREET
CALCUTTA 6

Printed by
DEBDAS NATH, M.A., LL.B.
SADHANA PRESS PRIVATE LIMITED
76 BEPIN BEHARI GANGULI STREET
CALCUTTA 12

TO
MARIE LOUISE BURKE
whose
'Swami Vivekananda in America : New Discoveries'
inspired the editors
to undertake this work

INTRODUCTION

I

IT IS perhaps, necessary to add a few words by way of introduction to this volume which seeks to present to the readers a collection of reports and articles about Swami Vivekananda, gleaned from various newspapers and periodicals published in India during his life time. A more elaborate introduction will, however, follow the present volume. The former will contain important, but so far unexplored, information about the social, political and religious conditions of India providing a historical background to the Swami's life.

Just a decade ago, in the beginning of 1958, was published Mary Louise Burke's '*Vivekananda in America : New Discoveries*'. The pleasurable reactions we had after reading the book are still fresh in our memory : we were simply overwhelmed with joy and felt a good deal indebted to this American lady. Her book is certainly among the first-rate works which have enriched the Ramakrishna-Vivekananda literature. Helped by a plethora of newly discovered information she has thrown a new light on the Swami's life in America which spanned about two years. With masterly workmanship she has marshalled a formidable mass of material without losing sight, for a moment, of the motif of her book. On the basis of this material she draws her own conclusion—an original and convincing conclusion—of the progressive evolution of Vivekananda's mission of making Vedanta a World Religion. Considering the above fact, it can be said with justice that her work has no precedent in the field of Vivekananda Research.

We must confess that the book also shamed us into a sort of moral consciousness shaking our inner minds. We felt how flagrantly indifferent we are towards our national heroes. So the latest masterpiece about Vivekananda came from the West ! (In an informal meeting, Swami Nikhilananda, half-humorously remarked, "Swami Vivekananda is America's gift to India"). Yet we felt pride rather than shame,—pride that we always feel in the universal appreciation of a great man. When a character is as great as Vivekananda, it does not matter who is presenting him as whether he is presented at all.

But our sense of guilt, nevertheless, was not to be easily wiped out.

This feeling goaded us into action and led us seriously to think of setting ourselves about a work in the Swami's life in India (after his coming back from the West) just as Mary L Burke had done about his life in America.

Our enthusiasm was chilled at the very outset. We could not find the files of *The Indian Mirror*—a newspaper well-known in the intellectual circles of India for its championship of the religious and cultural movements in the latter half of the nineteenth century, and frequently mentioned in the letters and biographies of the Swami, and containing, as recorded in Mahendra Nath Dutt's reminiscences of his brother Vivekananda, valuable information about the Swami. We would have conceded to ourselves the satisfaction of having done our duty by just regretting the lack of our resource when an intimation reached us to the effect that the files of the said paper had (towards the end of 1958) been collected by the authorities of the National Library of India. Our delight, however, turned into despair when we heard of the deplorable condition of the files. The leaves, we were told, were too brittle to be turned over and for this reason, nobody was allowed to handle the files. We approached Sri B S Kesavan, the then Librarian, for some 'special privilege'. Sri Kesavan is reputably a champion of such endeavours as ours. He gladly acceeded to our request after, of course, he had enjoined caution on us. Thus, seven years ago, one summer noon, we started our work in the branch office of the National Library, at 5 Esplanade East, Calcutta, craning over the pages of 64 × 48 cm size of the newspaper.

Initially it was a pleasing experience for us to find our note books swelling gradually with information. But the first flutter of excitement was soon over, for we became aware that it was an uphill task to take down such a mountain of material. Even so, we strongly felt the moral obligation of doing the job. Could any body vouchsafe that these were not the only existing files of *The Indian Mirror*? And then, these too were in the process of decay.

But we had a friend who loved our work no less than we ourselves did. Sri Gopal Chandra Bhattacharya offered to take leave from his office and type down the notes for no return of any kind.

We had at first decided to publish only the gleanings from *The Indian Mirror*. But we could not stop there but went on culling all the news from other contemporary publications on which we could lay our hands in the National Library. We had to depend mainly on the English papers, because it was chiefly their files which were available in the National Library. Of course, we came across some Bengali journals too, but unfortunately, the main Bengali news-weeklies of the time were missing. We have covered the Indian-owned newspapers wholly, and the Anglo-Indian papers in parts.

The National Library is in Calcutta, and the editors, living in the city,

were certainly in an advantageous position to work in the Library. But the necessity of carrying on this research work in other parts of India was also strongly felt. Sri S B Joshi of the National Library intimated to us that the files of the two chief newspapers of Maharastra, *Kesari* (A Marathi daily) and *The Mahratta* (An English weekly) run by Lokamanya Bal Gangadhar Tilak, had been preserved in the Kesari Trust Office at Poona. We contacted the authorities of the Kesari Trust Office who promised us all help. We decided to go to Poona. We had already been receiving much encouragement from some of the distinguished Sannyasins of the Ramakrishna Order, incluing Swami Omkarananda, Swami Abhayananda, Swami Gambhirananda and also the Secretary of the Ramakrishna Mission, (now the President), Swami Vireswarananda. They all knew, and we also put it clearly to them, that the responsibility for our work and views would be entirely ours and that these would have nothing to do with the opinions and ideas of the Mission. But the Sannyasins of the Mission liked this work and we were allowed to use the Mission-library meant exclusively for the members of the Mission and was much helped by the Librarian, Swami Tyagananda. Swami Vireswarananda recommended us to Sri P M Bodas, the head of the Ramakrishna Ashrama at Poona to whom we owe unbounded gratitude for the generous help we received. Sri Bodas received one of the editors as his guest and spared a few workers of the Ashrama to assist him all through. (It may be mentioned in passing that the said editor is a Bengali and does not know Mahrathi ; it was the workers of the Ashrama who searched the Marathi paper *Kesari* for him). He also arranged for getting photostats taken and even bore a part of the expenses for the translation work. At Poona we also had the opportunity of working at the Ferguesson College Library.

Our next centre of work was Bombay. We enjoyed there the hospitality of the local Ramakrishna Mission as also of the then Secretary Swami Ajayananda. The other Sannyasins also helped us a good deal. Through them we could contact many important persons including Sri M Ray (then the Publicity Officer of the Bombay Branch of Burmah Shell & Co.) who proved very helpful to us. He introduced us to the General Manager of *The Times of India*, Sri P K Ray, who not only allowed us to search the old files of the paper, but also presented to us many photo-copies. We also worked at the Asiatic Society of Bombay, and had the opportunity of looking up the files of the once famous (now extinct) Anglo-Gujarati weekly *Gujarati*, in the Gujarati Printing Press through the courtesy of its proprietor, Sri Desai. Sri Manu De, who is attached to the Ramakrishna Mission of Bombay, took for us photos from different papers.

We are indebted to many other institutions and persons. We had the privilege to work at the Mahabodhi Society Library, the Ramakrishna Vedanta Math Library, the Bangiya Sahitya Parisad etc. We owe our debt also to the authorities of the Vivekananda Institution, Howrah, and the

Ramakrishna-Vivekananda Ashrama Library of Howrah, for their help. We are specially indebted to Prof. Arun Kumar Ghosh for his active help and useful advice. We are also thankful to Sri Lakshmi Kanta Boral and Sri Bimal Kumar Ghosh for their unstinted co-operation. Our thanks are also due to Sri Rabindra Nath Patra, Sri Gunendra Nath Mitra, Sri Paritosh Chandra Rakshit, Sri Arun Kumar Bhaduri, Sri Somnath Sahu, Sri Nakul Chatterjee, Sm. Harimadhuri Biswas, Sri Dhiraj Basu, Sri Mani Sankar Mukherji, the celebrated Bengali writer, and Sri Satya Narayan Bose.

We remember with a heavy heart our respected teacher the Late Dr. Sasibhusan Dasgupta (the Ramtanu Lahiri Professor of the University of Calcutta), who had always encouraged us in this enterprise, but could not see the work completed because of his untimely death.

Lastly, we must express our thanks to Sri Janaki Nath Basu, a devotee of Vivekananda, whose veneration for the Swami has inspired him to undertake publication of this costly volume — a bold venture indeed, considering the business risks involved.

II

The title of our book is *Vivekananda in Indian Newspapers*. The date of the first news in our compilation is November 9, 1893. *The Statesman* of this day reproduced from an American newspaper the report of a certain 'Brahmin Sannysin', Swami Vivekananda's success in the Religious Parliament of Chicago. As far as we have been able to gather, this is the first news about the Swami in a major newspaper of Eastern India. We published an article entitled *The first news about the Swami Vivekananda in the Indian Newspapers* in the Bengali periodical *Kathasahitya*. References have been made in that article about news and views concerning Vivekananda in Indian papers before he went to America. It has been found that after Vivekananda's success in the Chicago Parliament, *The Unity and the Minister*, in its issue of September 17, 1893, and the *Indian Messenger*, in its issues of October 22, 29 & November 5 of the same year, mentioned or briefly reported the news. But these did not make Vivekananda the peoples' idol. It was *The Statesman* and later, but in a greater degree, *The Indian Mirror* which, lifted him to eminence. *The Indian Mirror* started by quoting the report of *The Statesman* two days later, on November 11, 1893, to be precise, and thereafter went on feeding and thrilling the Indian people continuously with news about Vivekananda. How Vivekananda was first introduced to the citizens of Calcutta will be seen from the following excerpt from the *Mirror* which, to a modern reader, would appear somewhat odd :

> "Vivekananda Swami, the young Hindu Yogi, . . . is believed to be a Bengali graduate of the Calcutta University, Norendra Nath Dutt by name, who became a disciple of the Late Venerable Paramhansa Ramakrishna of Dakhineswar, and left home some years back.

Norendra Nath Dutt, we believe, is the son of a Late Attorney of the Calcutta High Court."

That is where we start from. And we close down with reports on the Swami's passing away in 1902 and how his death affected a cross-section of the Indian people.

Now, a few words about the principle which guided us in the compilation of news and other published material. In fact, we have included in our work every bit of news and comments, great or small important or unimportant, which was available to us and which was published within the period of ten years covered in this book. There are eloquent tributes, there are strong criticisms, — we have not left out any ; we could take no such risk, for we were aware of the historical importance of the task before us. We believe, all this material will make a significant subject for reference to the future generation of historians, research workers and inquisitive minds. Remembering that the arrangements in India for the preservation of newspaper files, are miserably inadequate, (many important files have indeed already perished) we thought it worthwhile to collect the published material in a book printed on durable paper so that the publication might last for the benefit of posterity.

Along with Vivekananda reports we have also reproduced in smaller print those about Sri Ramakrishna and his disciples, the Ramakrishna Mission, Sister Nivedita etc. In short much valuable information regarding the first phase of the Ramakrishna Movement will be available here. Swami Vivekananda stands as a link between Sri Ramakrishna and the Ramakrishna Movement. Just as Vivekananda is the creation of Sri Ramakrishna, so is the Ramakrishna Movement the creation of Vivekananda. Needless, therefore, to say, that the dossiers on Vivekananda and those on the Ramakrishna Movement are closely associated.

Readers will notice that we have given the excerpts of news from a paper in a chronological order. We have mentioned where a paper has reprinted— a common journalistic practice of the day—any news from another. The only exception will be found in the case of *The Indian Mirror*. Even where we have covered the papers from which *The Indian Mirror* quoted, we have given the news as they were printed in the latter. We have done this mainly because *The Indian Mirror*, more than any other paper, published continuous and systematic reports which would present to the readers the impact of Vivekananda in India in a proper sequence.

The newspapers we handled in the files were sometimes mixed ; some were city editions and some were suburban. Many numbers were missing from the files. We cannot say definitely whether any item was missed or overlooked. Such lapses could be natural in a work of the present magnitude which demanded alertness and visual efficiency of exacting standard as the prints are fading fast with the passage of time. In case omissions are

detected in this compilation we would crave the indulgence of our readers to bear with them and consider them as unintentional.

We do not maintain that our collection is complete. The Swami was warmly appreciated and greeted as a prophet in South India during his life-time. The people of Madras claimed the credit of having discovered Vivekananda though Bengal had produced him. Their claim, we are constrained to concede, is well-grounded. Naturally, we cannot say that we have exhausted our research into this realm before we have investigated the papers of South India. (One Southern paper however, we have covered in this volume). Some news and views from the papers of this region quoted in those of Eastern India, however, give glimpses of South India's attitude to Vivekananda. We intend to cover, in future, the papers of the Southern and also other regions of India and publish the reports in subsequent volumes.

We owe the readers an apology. A book like this calls for a detailed explanatory preface. A newspaper, as every one knows, is generally the mouth-piece of some party, group or community. Naturally the attitude of the papers to particular subjects, their likes or dislikes and the consequent praise or censure—these are motivated by the interests they seek to promote. The news reports as such, should be presented along with the background of the controlling interests, for an objective assessment.

We have collected quite a bulk of material on the nature of interests and motives operating behind the papers from which we have drawn in this volume. We have in view the publication of an Introductory Appendix to this volume which will attempt to present a true picture of these interests. A point of special note, however, is that in picking up excerpts for the present book, we placed greater emphasis on those papers which, in spite of their partisan interests, seemed to have observed some journalistic decency and decorum. We have observed some papers to have discharged their journalistic responsibility by abusing and back-biting. The transcripts of these papers will be brought into the limelight along with their backgrounds.

There are some news and comments in this volume which might take the reader by surprise. There are exaggerations too. The fact is that a somnolent nation, on waking up, was overwhelmed by its first flood of jubilance and wanted to rise in response to the clarion call of the national hero. The enthusiasm and subsequent regeneration of the people became so wide that after the Swami's death, a great savant and national leader like Bal Gangadhar Tilak could not but help calling Vivekananda the Second Sankaracharya. Those who know him will agree that the common instinct of fear was unknown to Vivekananda. He was never afraid to take steps, however risky, to vindicate truth. Vivekananda's open attack on the Theosophists provides a glowing example. The Swami could have foreseen the results. The day after this attack, most of the Indian newspapers turned out his enemies. But the Swami knew that Time is the best judge of every thing. Had he compromised Time would never have forgiven him.

One may ask if this compilation concerning a towering spiritual personality like Vivekananda was at all necessary. That the daily papers do not live and thrive on universal truths is a fact known to all. Human history provides many examples to show how man has suffered in his own time to receive universal approbation and respect in times to come. Vivekananda in the newspapers is by and large a distorted image. Even so, the truth stands that it was not the calm Yogi, but the inspiring prophet in Sri Ramakrishna who was reborn in Vivekananda. It was through him that Sri Ramakrishna sought to serve mankind. Realisation of this fact drove us to investigate the history of the actions of worldly Vivekananda and the reactions they generated. Vivekananda detested newspaper publicity. It was a sheer irony of fate that the same man had to seek the support of newspapers for a special purpose and when that purpose was fulfilled, the spiritual man in Vivekananda cried out in agony—"Enough of it, no more of these public panegyrics !" That is an intensely dramatic story which would be narrated in detail in the Introductory Volume.

SWAMI VIVEKANANDA : A BRIEF LIFE SKETCH

SWAMI VIVEKANANDA was born in a well-to-do family in Calcutta on January 12, 1863. His pre-monastic name was Narendranath Dutt. His father, Biswanath Dutt, an Attorney-at-Law in the High Court of Calcutta, was generous in nature and was gifted with artistic faculties. He was well-versed in music and literature, specially Persian literature. His mother, Bhubaneswari Devi, was known for her charity, religious temperament and keen memory.

As a boy, Narendranath was very bright and brilliant. His lovely appearance was full of life and vitality and his boyish exuberance found expression in actions and mischief, which put all around him at their wit's end. His mother would often sigh : I prayed to Shiva for a son and He has sent me one of His demons. The boy had, at the same time, a great fancy for wandering monks. 'Meditation was his favourite play.' From his very boyhood Narendranath, as he related afterwards, used to see two dreams. In one, he saw himself as one with the wealthiest and most powerful people of the world ; in the other, he was a Sannyasin with a strip of cloth round his loin and a begging bowl in his hand. Narendranath believed that he had the power to become either.

In 1871, Narendranath was admitted into the Metropolitan Institution from where he passed the Entrance Examination in 1879. He then entered the Presidency College and later the General Assembly's Institution. He passed the First Arts Examination from the University of Calcutta in 1881 and graduated from the same University in 1884.

In his student days Narendranath was easily distinguished from others. He took equal interest in physical and intellectual exercises. He could box, row, swim and ride well. He had a very handsome figure—a rare combination of strength and grace. He took regular lessons in vocal and instrumental music and wrote a book on Indian Music in collaboration with one of his friends. He read Green and Gibon, Mill and Spencer, Shakespeare and Kalidas with equal zeal. There was no branch of knowledge that did not attract him. He spoke on various subjects with authority. Principal Rev. Hastie was once moved to remark, 'Narendranath is really a genius.'

In the seventies and early eighties of the nineteenth century there was a countrywide intellectual movement in India, in which Bengal took the

leading part. Calcutta was the centre of the movement. Narendranath was still a student, but his youthful and alert mind was very much alive to it. He was moved by reading Stuart Mill's 'Essays on Religion', was drawn to important personalities of Bengal like Devendranath Tagore, Keshub Ch. Sen, and Sivnath Sastri, became an ardent Sadharan Brahmo Samajist, but was not satisfied. He experienced a 'great turmoil of soul', and 'went through a series of intellectual crises'. His heart would not rest until he knew the ultimate reality. He approached the learned and religious men with the question—'Sir, have you seen God?' The answers he got were disappointing.

But he got the answer at last and it was from one who lived in the image of God. Sri Ramakrishna was a poor Bengalee who had come from a distant village to serve as a priest in the Kali Temple of Rani Rasmani at Dakshineswar near Calcutta. His outer life was uneventful, but his inner life glowed with the halo of a great soul which had realised the Ultimate Truth by embracing the different religions of the world. He found that all religions were true, for they all led to the same goal. 'His was in fact the most perfect religious culture that the mind can conceive'. This was Ramakrishna—an unsophisticated man without the three Rs. who had disarmed the young intellectual by his simple and direct answer—"Yes my son, I have seen God. I do see Him just as I see you before me. But, I see the Lord in a much intense sense, and I can show Him to you." Narendranath, the iconoclast, stood face to face with this saint of the orthodox Hindu pattern whom he was to accept as his Guru. Long after, the Swami said, "I was always looking for something that would prove him to be holy ; It took me six years to understand that he was not holy because he had become holiness itself."

In the early part of 1884 Biswanath Dutt suddenly died of heart-attack leaving to his son the responsibility for supporting a fairly big family but no funds at all. This event marked a new phase in Narendranath's life. For the first time in his life he tested poverty and misery. He now knew what starvation meant and what it was like to have one's mother, brothers and sisters dying of hunger. Sri Ramakrishna watched with great sympathy and satisfaction his foremost disciple, who was to carry his message to the world, taking his first lessons in the school of life.

The trials and tribulations he went through were an inescapable necessity for him. They made him identify himself with the miserable. The result was an impassioned cry—"The only God I believe in is the sum total of all souls and above all I believe in my God the wicked, my God the miserable, my God the poor of all races . . ." And Narendanath knew, 'He, Ramakrishna, the devotee of Kali, represents Humanity.'

Sri Ramakrishna passed away on August 16, 1886, at a garden-house in Cossipore. But the fire he had kindled in the hearts of his young disciples could not be put out. They formed themselves into a team under the inspiring leadership of Narendranath, took Sannyasa and rented a reputedly

haunted and dilapidated house at Baranagore in Calcutta with the financial help of a lay disciple of Sri Ramakrishna, to live together and carry on their spiritual Sadhana. Thus the Ramakrishna Order came into being. The young men faced dire poverty but could not care less. Led by Narendranath they spent days and nights in meditation, religious discussions, study and devotional singing.

Then began the wonderful years of Narendranath's Parivrajaka life. He travelled from the Himalayas to Cape Comorin, mostly on foot, and came to know India in her variegated aspects—her greatness as well as her degradation. He travelled mostly in assumed names and came into contact with all sorts of men. Rajas and Maharajas became his disciples and admirers, and he felt that the untouchables—the pariahs—were his life-blood, his brothers. He had a surpassing revelation when reaching Cape Comorin, the southernmost tip of India, he swam up to the last bit of Indian rock and sitting there with his face towards the main land meditated on the past, present and future of India. His heart was filled with sorrow when he remembered her past glory and her present degradation. He found out that it was the age-old oppression of the poor and the humble by the upper classes which was at the root of India's downfall and degeneration.

The Swami's agonised soul searched for a way out. "The first thing we need is men, and next is funds"—was the Swami's cry. It appeared to be a futile cry for a penniless Sannyasin. Round about this time, by the end of 1892, he first heard of the Parliament of Religions which was going to be held in Chicago in the following year. His young devotees in Madras, and his disciple, the Raja of Khetri, found in him the prophet of the age and urged him to join the Parliament and represent Hinduism. The Swami agreed because he felt that he had received the 'Divine Command', and on May 31, 1893, sailed for America, quite an unknown monk without any credential, to join the Parliament. He was not sure of the outcome of the Parliament. The immediate objective, however, of his voyage was to find out how a dedicated band of monks could be given industrial education so that they could work in India to raise the standard of the poor masses of the country.

The first session of the Parliament of Religions—"a notable event in mankind's long search for spiritual harmony"—opened on Monday, September 11, 1893. Vivekananda, a young man of hardly thirty-one, was there to represent Hinduism. "A striking figure, clad in yellow and orange, shinning like the sun of India in the heavy atmosphere of Chicago, a lion head, piercing eyes, mobile lips, movements swift and abrupt"—Vivekananda proceeded in his stentorian voice—'Sisters and Brothers of America'. Then flowed words from his mouth that created 'a rare and perfect moment of supreme emotion. It was human eloquence at its highest pitch'. He presented Hinduism as the mother of religions that had taught the world universal acceptance and toleration. People heard something new and strange, something that appealed directly to their hearts, and stirred their souls. They

heard that the Hindu refused to call himself a sinner for he believed himself to be a son of God, a sharer of immortal bliss, a holy and perfect being. They heard that the Christian was not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian, but that each must assimilate the spirit of the other and yet preserve his individuality and grow according to his own law of growth. They heard that in spite of the malicious dissenters there would be written on the banner of each religion—"Help and not Fight, Assimilation and not Destruction, Harmony and Peace and not Dissention." The listenters were amazed at his wisdom. "It was the religious consciousness of India that spoke through him." Vivekananda was acclaimed as the 'greatest figure in the Parliament'.

The Swami spent more or less three years in the United States where he met and made friends with eminent persons (like Prof. John H Wright, William James, Josiah Royce, C C Everett, D. D., A O Lovejoy, Merwin-Marie Snell, Nicola Tesla, Ella Wheeler Wilcox etc.) who became his ardent admirers. He toured almost the whole of the United States delivering lectures before large gatherings as well as small groups of devoted individuals. He tried to convey a correct idea of Hinduism and a true picture of its homeland —India. In the summer of 1895 he spent two months at Thousand Island Park on the St. Lawrence River with some of his western disciples. "No words can describe", writes Miss Waldo, "what that blissful period meant to the devoted little band who followed the Swami from New York to the island in the St. Lawrence. . . . It was a perpetual inspiration to live with a man like Swami Vivekananda. From morning till night it was ever the same. We lived in a constant atmosphere of spirituality."

The Swami founded the Vedanta Society in New York in 1894, and in January 1895, finished his famous treatise on Raja-Yoga, the lofty philosophy of which, according to Tolstoy, has 'remained unsurpassed in the whole history of the human race.'

But Vivekananda's sailing in America was not all smooth. He strongly criticised the vices of Western civilisation and roared against the religious hypocrisy of the Westerners. He pointed out to them that with all their boasting *their Christianity* had succeeded nowhere without the sword, that they had been amassing wealth in the name of Christ and that Christ would not find a stone to lay his head upon among them. 'You are not Christians. Return to Christ'—Vivekananda said. He was answered back by angry clergymen who were always after him with invective and accusations and spreading slander about his life and character.

From America the Swami went to England twice, first in 1895 and the next time in 1896. In England also he lectured and took classes and met with immediate success. He was highly appreciated by the press and was received well by aristocratic circles and even by the heads of the churches. He met Professor Max Muller and during a visit to the Continent, Paul Deussen. The Swami was very much impressed by the courage and integrity

of English character and England gave him the greatest of his disciples, Margaret E Noble—then a young headmistress of a school in London and afterwards 'Sister Nivedita'—who was to play a very significant role in the Indian Nationalist Movement in the early twentieth century.

Swamiji left London on December 16, 1896 and started for India. And on January 15, 1897, he landed in Colombo.

The Swami's return is an important event in the history of modern India. In our compilation there are many reports and descriptions of the unprecedented ovation he received here. He was greeted by thousands with tumultous joy and applause. Rajas drew his carriage, elephants, camels and horses marched in procession, canons boomed, flowers and garlands strewed his path and choirs chanted the hero's victorious home-coming.

Vivekananda had not expected such ovation. He saw in it the early signs of the awakening of a sleeping nation. He wanted to make it complete. He stirred the soul of the country with his fiery speeches and passionate appeals. "My India, arise ! Where is your vital force?" "It is a man-making religion that we want. . . . It is a man-making education that we want. It is man-making theories that we want!" He called upon the youth, the would-be patriots to be bold and brave, to be selfless, and sacrifice their lives for the regeneration of the country : "Do you feel? Do you feel that millions of the decendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day and millions have been starving for ages? . . . Does it make you restless? Does it make you sleepless? Has it made you almost mad?" "Men, men, these are wanted . . . Strong, vigorous, believing young men, sincere to the backbone, are wanted. A hundred such and the world becomes revolutionised." The tremendous impact these words had on the Indian people can very well be imagined. Vivekananda built the Indian nation. In the words of C Rajagopalachari : "Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion, and would not have gained our freedom."

The strain of lecturing told upon the Swami's health. But he was busy doing his work. On May 1, 1897, he summoned a meeting of the lay and Sannyasin disciples of Sri Ramakrishna and in consultation with them took a resolution of establishing the Ramakrishna Mission. The chief aim of the Mission would be to preach the teachings of Sri Ramakrishna and work for the material and spiritual welfare of humanity.

In January 1898, Miss Margaret E Noble came to India from England. Vivekananda initiated her into the Ramakrishna Order and gave her the name of Nivedita (the dedicated one). In April, the same year, plague broke out in Calcutta. Vivekananda was eager to start relief work at once. Nivedita and Sadananda organised a team of volunteers and rushed to the affected areas and nursed the diseased without caring for their own lives. Some of the Swami's disciples had already been working in the famine-striken areas of Bengal. In reply to the question raised by one of his brother-disciples

about the supply of funds required for their relief work, the Swami promptly offered to sell the land bought for their monastery.

In the latter part of 1898, the Swami undertook to train his European disciples, Nivedita, Mrs. Ole Bull and Miss MacLeod. He travelled with them in Northern India and Kashmir and visited the important places of pilgrimage like Amarnath and Kshir-Bhavani. His disciples lived an inspired life with him during this tour and had the opportunity of watching the varying moods of a great mind from close quarters. "We have seen a love that would be one with the humblest and most ignorant ; . . . we have laughed over the colossal caprice of genius ; we have warmed ourselves at heroic fires ; and we have been present, as it were, at the awakening of the Holy Child", Nivedita wrote afterwards.

On December 9, 1898, he performed the ceremony of consecration of the Ramakrishna Math. In 1899 he started a Bengali Magazine, the *Udbodhan*, published from Calcutta. He had already started two other magazines, the *Brahmavadin* (Madras) and the *Prabuddha Bharata* (Madras, afterwards from Mayavati, Almora) both in English.

The Swami set out for America for the second time on June 20, 1899. He delivered many lectures and took classes to consolidate his work there and founded the *Shanti Ashrama* in California. In 1900 he was at the Paris Congress. In his address to the Congress he disproved the theory of Greek influence over Indian arts and sciences, dispelled strange and misleading notions about Shiva-Linga and Shalgrama-Shila and established the priority of the Mahabharata over Buddhism. At Paris he came to know intimately the famous Indian scientist, Dr J C. Bose, whom he congratulated on his success at the Science Congress there and met and discoursed with many distinguished persons like Patrick Geddes, Pere Hyacinthe, Prof. William James, Hiram Maxim, Sarah Bernhardt, Rodin etc. who had assembled at Paris at this time.

After the Paris Congress, when the Swami was travelling in Egypt via Vienna, Athens and Constantinople with Pere Hyacinthe, Emma Calve, Jules Bois, Josephine MacLeod etc., he suddenly started for India. He reached the Monastery at Belur on December 9, 1900.

The Swami's health had broken down. He preferred a life of seclusion and almost retired from public life. He, however, made short trips to Mayavati, East Bengal and Assam, Bodh Gaya, and Varanasi.

In his last days the Swami hardly went outside the Monastery though he received visits and communications from all quarters. 'Quietly, in the beautiful home of his illness, the intervening years . . . went by amongst plants and animals, unostentatiously training disciples who gathered round him, silently ignoring the great fame that had shone upon his name.'

Vivekananda passed away on July 4, 1902. He was only 39 then.

THE INDIAN MIRROR

November 11, 1893

HINDUS AT THE WORLD'S FAIR

Francis Albert Doughty, writing to the '*Boston Evening Transcript*' from Chicago, says :—

There is a room at the left of the entrance to the Art Palace marked "No. 1—keep out." To this the speakers at the Congress of Religions all repair sooner or later, either to talk with one another or with President Bonney, whose private office is in one corner of the apartment. The folding doors are jealously guarded from the general public usually standing far enough apart to allow peeping in. Only delegates are supposed to penetrate the sacred precincts, but it is not impossible to obtain an "open sesame", and thus to enjoy a brief opportunity of closer relations with the distinguished guests than the platform in the Hall of Columbus affords.

The most striking figure one meets in this anti-room is Swami Vivekananda, the Brahmin monk. He is a large well-built man, with the superb carriage of the Hindustanies, his face clean shaven, squarely moulded, regular features, white teeth, and with well-chiselled lips, that are usually parted in a benevolent smile while he is conversing. His finely poised head is crowned with either a lemon-coloured or a red turban, and his cassock (not the technical name for this garment), belted in at the waist and falling below the knees, alternates in a bright orange and a rich crimson. He speaks excellent English and replies readily to any questions asked in sincerity.

Along with his simplicity of manner, there is a touch of personal reserve when speaking to ladies, which suggests his chosen vocation. When questioned about the laws of his order, he has said, "I can do as I please. I am independent. Sometimes I live in the Himalaya Mountains, and sometimes in the streets of cities. I never know where I will get my next meal. I never keep money with me. I come here by subscription." Then, looking round at one or two of his fellow-countrymen who chanced to be standing near, he added, "They will take care of me" ; giving the inference that his board bill in Chicago is attended to by others. When asked if he was wearing his usual monk's costume, he said, "This is a good dress ; when I am at home I am in rags, and I go barefooted. Do I believe in caste? Caste is a social custom ; religion has nothing to do with it ; all castes will associate with me."

It is quite apparent, however, from the deportment, the general appearance of Mr. Vivekananda that he was born among high castes—years of voluntary poverty and homeless wanderings have not robbed him of his birthright of gentleman ; even his family name is unknown ; he took that of Vivekananda in embracing a religious career, and "Swami" is merely the title of reverend accorded to him. He cannot be far along in the thirties, and looks as if made for this life and its fruition, as well as for meditation on the life beyond. One cannot help wondering what could have been the turning-point with him.

"Why should I marry," was his abrupt response to a comment on all he had renounced in becoming a monk, "when I see in every woman only the divine Mother? Why do I make all these sacrifices? To emancipate myself from earthly ties and attachments so that there will be no re-birth for me. When I die I want to become at once absorbed in the divine one with God. I would be a Buddha."

Vivekananda does not mean by this that he is a Buddhist. No name or sect can label him. He is an outcome of the Higher Brahminism, a product of the Hindu spirit, which is vast, dreamy, self-extinguishing, a Sanyasi or holy man.

He has some pamphlets that he distributes, relating to his master, Paramhansa Ramkrishna, a Hindu devotee, who so impressed his hearers and pupils that many of them became ascetics after his death. Mozumdar also looked upon this saint as his master, but Mozumdar works for holiness in the world, in it but not of it, as Jesus taught.

Vivekananda's address before the Parliament was broad as the heavens above us, embracing the best in all religions, as the ultimate universal religion—charity to all mankind, good works for the love of God, not for fear of punishment or hope of reward. He is a great favourite at the Parliament, from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded, and this marked approval of thousands he accepts in a child-like spirit of gratification, without a trace of conceit. It must be a strange experience, too, for this humble young Brahmin monk, this sudden transition from poverty and self-effacement to affluence and aggrandizement. When asked if he knew anything of those brothers in the Himalayas so firmly believed in by the Theosophists, he answered with the simple statement, "I have never met one of them." as much as to imply, "There may be such persons, but though I am at home in the Himalayas, I have yet to come across them."

Another Brahmin at the Parliament, representing a younger school of Hinduism, the Vaishnava, is often seen in the ante-room, leaning with graceful *abandon* on the table in the centre of the room, his bright boyish face lighting up as he freely airs his opinions upon the Indian civilisation and ours. His costume is usually all white topped with a voluminous turban. This is Nara Sima Chari of Madras, "an itinerant Hindu," as he laughingly styles himself.

I had a very entertaining conversation with Mr. Nara Sima one day lately, Mr. Lakshmi Narain, a Barrister from Lahore, India and Professor Merwin Snell of Washington, D. C., being also in the group.

"I am tired of everything," Said Nara Sima frankly, "no new sensation is possible to me ; I am heartily disgusted with the life I have led in the world. I long now to try exactly to reverse of what I have done before, and go out into the woods alone. I must conquer myself, subdue the senses ; it will be hard I know, that is the trouble. You say I will give it up in a week—perhaps so ; but I can try again afterwards. I want to be a holy man, to give up everything."

"What good will it do anyone?" "That is not the question. Each man must elevate himself ; nobody else can elevate him. It is not good or evil, but indifference to all earthly things that I am seeking."

When it was suggested that active benevolence and work for others might have a diverting effect, cure his *ennui*, he repelled action with the Hindu ideal of total detachment as the highest aim.

"I would go out into the woods from here", he went on to say, "but the climate near Chicago would be too cold. I think I will try it farther south, somewhere in Central America."

"You may encounter wild beasts in your solitude."

"I will take my rifle."

"Then you do kill animals?"

"Yes, if they come at *me* I should not hesitate, in self-defence ; not to eat—bah ! I have eaten meat sometimes since I came here, the first time I tried it, it made me positively sick, actually I ruined a good suit of clothes. Have I lost caste since I came? Oh yes ! but I can easily get it back, and I shall do it at once if I return. There is no fun in being without it. When I came to America I had the castemark on my forehead, and I wore the chord of the Brahmins ; but it got worn out and I did not know where to find some more like it. You have caste, too, and it is worse than ours, the caste of wealth. I have never been in a place where there was not caste of some kind."

Mr. Nara Sima's manners were naive and pleasing, but his views on the subject of Hindu widows were the antipodes of Pundita Ramabai's. "Why shouldn't they burn themselves if they want to? For my part I wish the English hadn't stopped them. Why? Because then there wouldn't be so many widows. I don't see why a woman should be prevented from burning herself with the body of her husband if she thinks it will make both herself and him happy for ever in another world."

Mr. Lakshmi Narain of Lahore, and Professor Snell of Washington, claiming to be impartial students of comparative religion, both subscribed to this startling theory that it was an injury to human rights to prevent a person from inflicting an injury upon him or herself for conscience's sake.

"Of course, a widow ought not to be forced to do such a thing," continued Mr. Nara Sima, "and she never was. The act was purely voluntary. She was not persecuted if she refused to burn herself, unless she was a coward, and drew back after she offered to do it at the first touch of the flames. It didn't hurt her long ; she was soon suffocated ; the pain was only for a few moments". He shrugged his shoulders nonchalantly, as if alluding to a mere trifle like vaccination. "No, I wouldn't pull anybody out of the fire here or anywhere else who wanted to be burned".

"How would you like to be burned with your dead wife !" was a question naturally put next.

"The rule holds good both ways. The right of the man and the woman is equal, but the men don't want to burn themselves and the women do. That is all the difference."

On being asked if it was true that widows in India were allowed only one cooked meal a day, he said that he had known hundreds of widows, and they could eat not only three, four or five meals a day if they chose, that such a law existed; but foreigners were apt to catch at a rule without reporting, often not knowing, the counteracting customs which operate to make it a dead letter. On appealing for confirmation to the gentleman from Lahore, the latter differed with him, and declared gravely that in the North of India, where he lived, the rule of one meal a day for cooked food for widows was much more rigidly adhered to.

"We hear a great deal about the condition of woman in India," Mr. Nara Sima went on to say. "It is all nonsense. I have seen as many henpecked husbands in India as anywhere else."

We all laughed at the Universality of this acme of civilization, the henpecked husband ; and one remark leading to another, some one ventured to suggest to the *blase* young Hindu that to form a serious attachment for a woman might be the very best remedy for his present state of mind, and prevent the catastrophe of his betaking himself to the woods.

"Ah, that would spoil everything!" he protested, with another vehement gesture.

An entirely different personality is the Secretary of the Jain Association, the only representative at the Parliament of that historic faith, which is the oldest in India. Mr. Virchand. M. Gandhi wears the European dress, with only the national turban in distinction from the hideous hat of our predilection. He has a refined and intellectual countenance, a bright eye, and something in his manner that suggests cosmopolitan influences, or it may be because the Jains have less restrictive social customs than other Hindus. Mr. Gandhi says that Jain women are free to go about as they wish. "My wife goes everywhere with me," he added, "when I am at home ; but freedom may extend too far when it comes to female suffrage, as with you."

This gentleman, too, is a vegetarian. "I have never tasted meat in my life !" he remarked, "and cannot bear even to sit at table with those who eat meat. On the steamer coming over I ate only fruit. I am staying with Dr. Barrows (the Chairman of the Congress), and he gives me vegetable food. Since I have been in America I have been able to see that no one diet will answer for universal use, and I think it will be sometime yet before man can have a universal religion."

On being asked if, according to the Jain religion which teaches the law of cause and effect, but cannot find a reason for the existence of a God, he could hope for future reunion with the beloved dead, his face became very thoughtful as he replied to this query of all peoples in all ages.

"We may meet them," he answered after pondering a moment, "but we must look beyond the personal love and satisfaction."

These Orientals are all repelled by the idea of a salaried clergy.

It may be stated of the Hindus, the Japanese also as a rule, that they will concede nothing to us in the conception of a religion of a Supreme Being, a moral order of cause and effect ; they are persuaded that they have plenty of religion at home already. What they do credit us with is a greater power of organization, more system, better developed schemes and ideas of labour, practical achievements, and they are glad to learn these things from us.

November 15, 1893

Vivekanund Swami, the young Hindu Yogi, who, from all accounts, appears to have created a profound sensation by the grandeur of his appearance and address at the World's Parliament of Religions at Chicago, is believed to be a Bengali Graduate of the Calcutta University, Norendro Nath Dutt by name, who became a disciple of the late venerable Paramhansa Ram Krishna of Dakhineswar, and left home some years back. Norendro Nath Dutt, we believe, is the son of a late Attorney of the Calcutta High Court. *(News and Notes)*

November 28, 1893

THE PARLIAMENT OF RELIGIONS

BY H. R. HAWEIS

(From *the Daily Chronicle*)

...In listening to the eloquent Dharmpala of Ceylon and the subtle and incisive utterances of the gorgeously-robed Vivekananda, it dawned upon many for the first time that so much high Christianity having been taught before Christ did not cheapen the Christian religion, but merely pointed to the divine source from which both it and every other devout and noble teaching has come....

Vivekananda, the popular Hindu monk, whose physiognomy bore the most striking resemblance to the classic face of the Buddha, denounced our commercial prosperity, our bloody wars, and our religious intolerance, declaring that at such a price the "mild Hindu" would have none of our vaunted civilisation. The recurrent and rhetorical use of the phrase "mild Hindu" produced a very funny impression upon the audience, as the furious monk waved his arms and almost foamed at the mouth. "You come," he cried, "with the Bible in one hand and the conqueror's sword in the other—you, with your religion of yesterday, to us, who were taught thousands of years ago by our *Rishis* precepts as noble and lives as holy as your Christ's. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals. You are *carnevores*. You degrade our people with drink. You insult our women. You scorn our religion—in many points like yours, only better, because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honour and reverence. Do you think, if you came to our doors like him, meek and lowly, with a message of love, living and working and suffering for others, as he did, we should turn a deaf ear? Oh no ! We should receive him and listen to him, and as we have done our own inspired *Rishis* (teachers)."...

(Selections)

November 30, 1893

Of Swami Vivekanunda, the Hindu theologian of Calcutta, the *Press* of America writes :—

One [of] the most interesting personages to the multitude, is Professor Swami Vivekanunda, a Hindu theologian of great learning. Professor Vivekanunda, who is of pleasing appearance, and young he be so well filled with the ancient lore of India, made an address which captured the Congress, so to speak. There were bishops and ministers of nearly every Christian church present, and they were all taken by storm. The eloquence of the man with intellect beaming from his yellow face, his splendid English in describing the beauties of his time-honoured faith, all conspired to make a deep impression on the audience. From the day the wonderful Professor delivered his speech, which was followed by other addresses, he was followed by a crowd wherever he went. In going in and coming out of the building, he was daily beset by hundreds of women who almost fought with each other for a chance to get near him, and shake his hand. It may safely be set down that there were women of every denomination among his worshippers. Some of them were votaries of fashion who did not care what became of their fine toilets in the struggle, while others were the 'mothers in Israel' of the various churches of Chicago and elsewhere. The Professor seemed surprised at this homage, but he received it graciously enough until it became tiresome from repetition, and then he made his entries and exits at times when there were no crowds of women in the vestibule and corridors. Other strangers from the far East, in picturesque garb, and with a Midways plaisance flavor about them, were also much sought after, but in a less degree. This talk in the sessions of the Congress was a revelation to

many people, even of education and much reading. That men so well endowed with brains, astute thinkers, should adhere to those heathenish religions, was a surprise to many people, more thoughtful than the women who made a lion of Professor Vivekanunda. It was from the Christian theologians on the platform, however, that the women took their cue.

(News and Notes)

December 6, 1893

INDIA IN THE PARLIAMENT OF RELIGIONS IN CHICAGO

...Among the representatives from India was.....Swami Vivekanand, a Bengali Hindu, better known in Madras and Bombay than in Bengal..... But the one figure among the audience, the one Indian representative, on whom were rivetted all eyes, and who conquered as he went, was Swami Vivekanand, who appeared in the robes of the *Sanyasi*, of handsome presence, somewhat portly form, and with eyes glittering like large brilliants, even ladies acknowledged the fascination of the mere outward man. But when he spoke, when the inner man emerged from the shell, then the power was doubled, and the vast audiences heard his fervid exposition of the Vedic faith of the Hindus with rapture. We can well understand the enthusiasm of the Americans over Swami Vivekanand..... *(Editorial)*

December 7, 1893

PARLIAMENT OF RELIGIONS IN CHICAGO

HINDU CRITICISES CHRISTIANITY

MR. VIVEKANUNDA SAYS RELIGION OF THE VEDAS IS RELIGION OF LOVE

VIVEKANUNDA SAYS CHRISTIANITY IS INTOLERANT

Dr. Noble presided at the afternoon session. The Hall of Colombus was badly crowded..... Dr. Noble then presented Swami Vivekananda, the Hindu monk, who was applauded loudly as he stepped forward to the centre of the platform. He wore an orange robe, bound with a scarlet sash, and a pale yellow turban. The customary smile was on his handsome face and his eyes shown with animation. Said he :

We who come from the East have sat here on the platform day after day, and have been told in a patronizing way that we ought to accept Christianity because Christian nations are the most prosperous. We look about us, and we see England, the most prosperous Christian nation in the world, with her foot on the neck of 250,000,000 of Asiatics. We look back into history, and see that the prosperity of Christian Europe began with Spain. Spain's prosperity began with the invasion of Mexico. Christianity wins its prosperity by cutting the throats of its fellowmen. At such a price the Hindu will not have prosperity.

I have sat here to-day, and I have heard the height of intolerance. I have heard the creed of the Moslem applauded, when to-day the Moslem sword is carrying destruction into India. Blood and the sword are not for the Hindu, whose religion is based on the law of love.

When the applause had ceased, Mr. Vivekananda went to read his paper, a summary of which follows :

Three religions stand now in the world which have come down to us from time prehistoric—Hinduism, Zoroastrianism and Judaism. They have all received tremendous shocks, and all of them proved by their survival their internal strength ; but while Judaism failed to absorb Christianity, and a handful of Parsis are all that remain to tell the tale of their great religion, sect after sect has arisen in India, and seems to shake the religion of the Vedas to its foundation. It receded for a while only to return in an all absorbing flood.

The Vedas teaches that creation is without beginning or end. The Vedas declares : I am a spirit living in a body ; I am not the body ;

the body will die, but I will not die. Here I am in this body, and when it will fall still will I go on living. The soul was not created for nothing, for creation means combination, and that means a certain future dissolution. If, then, the soul was created it must die. Therefore it was not created.

There are two parallel lines of existence, one that of the mind, the other that of matter. If matter and its transformations answer for all that we have there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable that of a spiritual monism is certainly the logical conclusion.

Where The Soul's Hope Lies

The human soul is eternal and immortal, perfect and infinite, and death means only a change of centre from one body to another. The present is determined by our past action, and the future will be by the present, it will go on evoluting up or reverting back from birth to birth and death to death. The soul is like a tiny boat in a tempest—raised one moment on the crest of a billow and dashed down into a yawning chasm the next ; rolling to and fro at the mercy of good and bad action—a powerless, helpless wreck in an ever raising, ever rushing, uncompromising current of cause and effect. The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? This was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings : Hear ye children of immortal bliss, even ye that reside in higher spheres, I have found the ways out, I have found the ancient one who is beyond all darkness, all illusion, and knowing him alone you shall be saved from death again."

Thus it is Vedas that proclaimed that not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but at the head of all these laws, in and through every particle, matter and force stands one at whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth.

He is everywhere the pure and formless one the almighty and the all merciful ; he is our father and our mother ; our beloved friend ; he is the source of all strength ; he beareth the burden of the universe ; he is to be worshipped as the one beloved, dearer than everything in this and the next life. Thus saying *Rishis* of the Vedas teach that the soul is divine only held under bondage of matter, and perfection will be reached when the bond will burst, and the word they use is therefore *mukti*— freedom from death and misery. This bondage can only fall off through the mercy of God, and this mercy comes on the pure. So purity is the condition of his mercy.

The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in the realizing, not in the believing but in being and becoming. The whole struggle of their system is a constant struggle to become perfect, to become divine, to reach God and see God. This reaching God, seeing God, becoming perfect, even as the Father in heaven is perfect, constitutes the religion of the Hindus.

Vivekananda Speaks A Farewell—Says Much Has Been Gained On The Common Ground Of Religious Unity

Hinduism's spokesman was the orange-robed beturbaned monk Swami Vivekananda, whose words were :

Much has been said on the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, "Brother, yours is an impossible hope." Do I wish that

the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground and earth and air and water are placed around it. Does the seed become the earth or the air or the water? No. It becomes a plant, it develops after the law of our own growth, but assimilates the air, the earth, and the water, converts them into plant substance and grows a plant. Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this, that it has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character.

In the face of this evidence if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance, "Help and Not Fight," "Assimilation and Not Destruction," "Harmony and Peace and Not Dissension." *(Supplement)*

In the scientific section of the Parliament of Religions, Swami Vivekananda spoke on "Orthodox Hinduism". Hall 3 was crowded to overflowing, and hundreds of questions were asked by auditors, and answered by the great *Brahmin Sannyasi* with wonderful skill and lucidity. At the close of the session, he was met by eager questioners, who begged him to give a semi-public lecture somewhere, on the subject of his religion. He said he already had the project under consideration. *(News and Notes)*

December 8, 1893

Mr. Dharmapala, the General Secretary of the Maha Bodhi Society, writes from Japan :—

My mission has been a complete success. Brother Vivekananda made an indelible impression of his life and learning on the American public. We had a great time ; and Vivekananda was one of the most favoured of delegates.

(News and Notes)

PARLIAMENT OF RELIGIONS IN CHICAGO

(From *The Chicago Tribune*)

Swami Vivekanand Speaks Again

Swami Vivekanand was the last speaker of the evening. He says Missionaries go hungry. He spoke extemporaneously, and said in part :

Christians must always be ready for good criticism, and I hardly think that you will care if I make a little criticism. You, Christians, who are so fond of sending out Missionaries to save the souls of the heathen, why do you not try to save their bodies from starvation? In India during the terrible famines thousands died from hunger, yet you, Christians, did nothing. You erect churches all through India, but the crying evil in the East is not religion—they have religion enough—but it is bread that these suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion ; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste, and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realized how difficult it was to get help for heathens from Christians in a Christian land.

Vivekanand concluded his speech by a few remarks on Hindu re-incarnation. *(Selections)*

December 12, 1893

RELIGIOUS REVIVAL AND THE HINDUS OF THE PRESENT DAY

The Parliament of Religions at Chicago and Mrs. Annie Besant's visit to India mark a new epoch in the religious history of this country. Among those who created the greatest stir at Chicago was Swami Vivekananda, a Hindu. His utterances on Hinduism created widespread interests, and some sensation even. The majority of his audiences heard of Hinduism, for the first time, from his lips. Other Hindus also spoke on that religious creeds at Chicago, though their speeches were not listened to, perhaps, with as much interest as those of Vivekanand. The three days, set apart for Theosophical disquisitions, also contributed materially to acquaint the Americans and the visitors at the Exhibition with the higher philosophy of the religion of the Hindus. The Parliament of Religions at Chicago is, we believe, the beginning of the movement that will come into greater prominance by-and-bye for the unification of all nations into a common religious bond. That was the impression, at least, of all those who attended the Parliament of Religions, and listened intelligently to the presentment of the different religious creeds by their representatives. We must own that the holding of the Parliament of Religions was a splendid idea, splendidly carried out..... *(Editorial)*

December 20, 1893

We have gleaned the following facts regarding the antecedents of Swami Vivekanand, whose name was unknown to the public till he made his *debut* on the platform of the Parliament of Religions at Chicago. The Swami is a comparatively young man, being not more than thirty years of age. From a very early period of his life, while yet in his teens, he had a thirst for spiritual knowledge. He used to attend divine services, held in the Brahmo Churches, and was one of the actors on the stage which was erected at the house of the late Babu Keshub Chunder Sen to represent a religious drama, composed, we believe, at the advice, and under the guidance of Babu Keshub. From the time he came into contact with Ramkrishna Paramhansa, Norendro Nath Dutt, for that is Vivekanand's secular name, was irresistibly attracted towards him, and became one of his most earnest disciples. The Paramhansa, who entertained a very high opinion of Norendro Nath, is said to have once observed ; "If Keshub is endowed with one *Sakti* (power) Norendro has eighteen *Saktis*". On another occasion, he remarked, that Norendro Nath had in him both the spirit of divine knowledge, and the spirit of divine love, highly developed. The Paramhansa made certain predictions about Vivekananda, one of which was that he would shake the world to its foundations by his intellectual and spiritual powers. All this we may take *cum grano salis* as the utterance of a loving Hindu *guru* for his beloved disciple, but we have already had proofs that this young Bengali is no ordinary man. Persons, who have known him, bear testimony to his being an individual of great force of character, of indomitable will, and of that grand spirit of *Bairagya* which distinguished the *Rishis* of old, and enabled them to achieve wonders for the elevation and reclamation of mankind. We are constrained to think, having regard to the impression, Swami Vivekanand has created in America, that a man like him would be more useful as a religious preacher in the grossly materialistic West than in India. We are told that two wealthy Zemindars of Madras have borne the cost of Vivekanand's voyage to Chicago, and we call the attention of these benevolent gentlemen to the fact that if they can arrange for a prolonged stay of the Swami in America in order that he may preach the sublime doctrines of what we may call the higher Hinduism,

Christendom will come to realize its crass (Sic) ignorance of the Hindu religion, and the Hindus will gradually come to be regarded in a just light by the people of the West. *(News and Notes)*

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December 27, 1893

SWAMI VIVEKANAND IN AMERICA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—The following extracts from two of the leading American papers, viz., *The New York Critique*, and *The New York Herald*, regarding Vivekanand, the great disciple of Paramahangsa Deb Ram Krishna, will, I am sure, prove interesting to your many readers. After going through them, one cannot but mark the fulfilment of the prophecy regarding him, made by his Guru, Paramahangsa Deb, as published in one of your latest issues, viz., that Vivekanand is destined to shake the earth to its foundations.

The New York Critique says :—"But eloquent as were many of the brief speeches, no one expressed so well the spirit of the Parliament of Religions and its limitations, as the Hindu monk. I copy his address in full, but I can only suggest its effect upon the audience, for he is *an orator by Divine right*, and his strong intelligent face in its picturesque setting of yellow orange was hardly less interesting than earnest words, and the rich rythmatical utterance he gave them. (*Here follows the speech in full*).

Again, says the same paper :—"His culture, his eloquence and his fascinating personality have given us *a new idea of Hindu civilization.* His fine intelligent face and his deep musical voice, prepossessing one at once in his favour, has preached in clubs and churches until his faith has become familiar to us. He speaks without notes, presenting his facts and his conclusions with the greatest art, the most convincing sincerity and rising often to reach inspiring eloquence." *The New York Herald* says :—"Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him, we feel, how foolish it is to send Missionaries to *this learned nation.*"

Yours, &c.,
TRIGUNATIT
(Correspondence)

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November 30, 1893

Unity and the Minister says :—

Certain people were curious to know how an orthodox Hindu crossed the *Kalapani* ; ate and drank in a *Mlecha* style, and presented himself in the Parliament of Religions. Vivekananda Swami, who created sensation in the Religious Congress at Chicago by his novel appearance and impressive address, is described as a Brahmin representative of the Hindus of Madras. It would interest our readers to learn that he is not a Madrassi *Sannyasi*, but a Bengali graduate of the Calcutta University. His real name is Babu Narendra Nath Dutt. He was of a *Kayastha* caste. It was a mistake to call him a Brahmin. He is a nephew of our late friend, Tarak Nath Dutt, of Simla, who was an *Adhyeta* of the Adi Brahmo Somaj. Narendra Nath was for sometime a Brahmo, and with his sweet voice led the orchestra of a certain Brahmo Somaj, of this city. He was for a time one of the actors in the Nava Brindaban Theatre, when our Minister was in the flesh. After passing the B.A. Examination, he was studying the law, but he was moved to sit at the feet of the late venerable Ram Krishna Paramahansa of Dakshineswar, after whose death he betook himself to the life of a mendicant, and showed an example of self-sacrifice. He travelled mostly on foot almost the whole of Hindustan, and was sent to Chicago by the Hindus of Madras. He is intelligent, energetic and self-sacrificing, but what we apprehend is that he is not a Hindu of the old orthodox School; he is a representative of the Neo-Hindus.

(News and Notes)

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February 21, 1894

SWAMI VIVEKANAND IN AMERICA

When the Executive Committee of the Parliament of Religions, held in connection with the World's Fair at Chicago, issued its invitation to the members of every creed and church in the world to send their representatives to its meetings, we felt an anxiety as to the possibility of finding a man who would be a Hindu of Hindus, and yet would not have scruples to cross the ocean, and must at the same time, be competent to enlighten the Parliament on the subject of Hinduism as might not only justify it in the eyes of the civilized world, but also win for it the respect and admiration of the spiritual-minded and religiously disposed among the followers of every other system of faith. But when reliable reports reached us of the ability, wisdom and eloquence with which Swami Vivekanand was expounding Hinduism at the Parliament, not only all our anxiety about the matter was at an end, but we felt thankful to the Great Disposer of all events who, it seemed, in his inscrutable ways, had found the right man for the right place. It was a demand of the time, and of the age that Hinduism, which has been so cruelly misjudged and imperfectly apprehended by the Christians in particular, and the followers of other religions in general, should be represented in its true aspect before all the world. The platform of the Parliament of Religions was indeed the fittest place from which Hinduism could be effectively defended against the many false charges, repeatedly brought against it by interested persons and communities, and also from which its merits could be expounded to enable people to accord to it its just position in the ranks of the world's great religions. It is a matter of national congratulation that the representative of Hinduism at the great Parliament was equal to his task, and discharged his duties in a manner that has earned for him the gratitude of the entire Hindu community.

Dr. John Henry Barrows, the President of the Parliament of Religions, has just published the official report of the Parliament, and from the pretty exhaustive resume of the report, which Mr. W. T. Stead gives in the current number of the *Review of Reviews*, it appears that a prominent place has been accorded to Swami Vivekanand in the report. "This speaker", says Dr. Barrows, "is a high-caste Hindu and representative of orthodox Hinduism. He was one of the principal personalities in the Parliament as well as one of the most popular of guests in the Chicago Drawing rooms." The report gives select extracts from the address, the Swami delivered before the Parliament. We need make no apology in reproducing some of these extracts which, we doubt not, will be read with eager interest by every Hindu who is anxious to know in what light the religion he professes was put before that unique assembly of representative religious men of the world that have ever gathered in modern times. "Three religions", said the Swami, "stand now in the world, which have come down to us from time pre-historic : Hinduism, Zorastrianism and Judaism. Of these, Hinduism, alone has maintained its ground. The Hindus have received their religion through the Vedas. But by the Vedas the Hindu means no mere books. The Vedas are without beginning and end. They mean the accumulated treasury of spiritual law, discovered by different persons in different times. The Vedas teach that creation is without beginning or end. The human soul is eternal and immortal, perfect and infinite. The Hindu refuses to call you sinners. We are the children of God, the sharers of immortal bliss, holy and perfect beings. We are divinities on earth." About the Hindu idea of God, the Swami thus spoke :— "At the head of all these laws, and through every particle of matter and force, stands are, through whose command, the wind blows, the fire burns, the clouds rain, and death stalks upon the earth. And what is His nature? He is everywhere the pure and formless one, the

Almighty and All Merciful. Thou art our Father. Thou art our Mother. Thou art our beloved Friend. Thou art the source of all strength. Give us strength. Thou art He that bearest the burdens of the universe. Help me to bear the little burden of this life. Thus sung the Rishis of the Veda. And how to worship Him? Through love, He is to be worshipped as the one beloved, dearer than every-thing in this and the next life." Dwelling on the essence of Hinduism, Vivekanand observed :— "The Hindu religion does not consist in believing, but in being and becoming. Reaching God, seeing God, becoming God, even as the Father in Heaven is perfect, constitutes the religion of the Hindus. When a soul becomes perfect and absolute, it must become one with Brahma." Treating of the religion of the ignorant Indians, the Swami asserted that there was no polytheism in India. "In every temple," said he, "if one stands by and listens, he will find the worshippers applying all the attributes of God, including omnipotence, to these images." Hinduism has an unique aspect of universalism, proclaiming the gospel that the godly and the righteous among the followers of every faith will be saved. Swami Vivekanand referring to this place of the Hindu religion, remarked :— "To the Hindu, the whole world of religions is only a travelling, a coming up of different men and women, through various conditions and circumstances to the same goal. The Lord has declared to the Hindu in his incarnation as Krishna : "I am in every religion, as the thread through a string of pearls ; and wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know ye that I am there."

Dr. Barrows characterizes the Swami's address as "noble and sublime", and it was so much appreciated for its breadth, its sincerity and its excellent spirit of toleration, that the Hindu representative soon came to be as much liked outside the Parliament as within it. His fame, as an eloquent preacher of sublime Hindu doctrines, spread fast through the American cities and towns, and we learn that ever since the Parliament dissolved, the Swami has been eagerly sought for by numerous persons, invitations have poured upon him from various places to deliver lectures, and he has been strongly pressed to prolong his stay in America. Mr. A. Wann, an American gentleman of standing, writing under date the 27th December to a friend in Calcutta says :—"Mr. Swami Vivekanand has been delivering splendid lectures all over the country. He is very popular here." As might be expected, some American padres, driven to desperation, as they were, by the sudden lift Hinduism was given to by its expositions by the Swami, made an effort to discredit him in the eyes of the American public, an effort in which they were aided, we are sorry to be told, by a member of the Hindu race. But his opponents failed to find a single flaw either in his life or his teachings, and the Swami has steadily risen in the estimation of the people in the United States, and in Canada, till his popularity has grown to such a high pitch that we are told, he is now in a manner idolized.

Now, it is a question of no little moment, what is it that has contributed to this unexpected and splendid popularity of a preacher of Hinduism in a far-off Christian country? It is apparent that it is the deep, lofty and all pervading spirituality of the Hindu ideal of a religious life, represented by the Swami that, forming a striking contrast to the material existence, lived by people in the Western world, has taken them by surprise, and awakened a genuine and enthusiastic admiration for it in their hearts. Man even in America is not all senses nor all matter. However, addicted to material pursuits a Yonkee may be, the divinity within him must at times assert itself. Swami Vivekanand, it appears, has, by his discourses on the spirituality of Hindu religion, succeeded in sterring to their depths the slumbering spiritual aspirations of many an American soul. The American ladies, we are told, have specially manifested a keen interest in the Swami's teachings, and he has come to entertain a high opinion

of their religiousness. It is, indeed, a rare phenomenon that American women, reputed to be only votaries of fashion and flippancy, should turn into admirers of a Hindu Sannyasi and his teachings. With the fact before us of this outburst of enthusiasm and admiration for the teachings of Hinduism by hundreds of Americans, shall we not be justified in advancing the opinion that these Christian people have found in the essence of Hinduism a higher and truer ideal of religious life that christianity could supply them?

Whatever may be the practical outcome of Swami Vivekanand's Mission in America there can be no question that it has already had the effect of immensely raising the credit of true Hinduism in the eyes of the civilized world, and that is, indeed, a work for which the whole Hindu community should feel grateful to the Swami. *(Editorial)*

March 9, 1894

HINDUISM IN AMERICA

(A Letter from MR. MERWIN-MARIE SNELL, *President of the Scientific Section of the Parliament of Religions, Chicago)*

TO THE EDITOR OF THE *HOPE*

Sir,—There having been an occasional note of discord in the chorus of praise which the delegates from India in the World's Parliament of Religions—and especially the Swami Vivekananda—elicited from the American Press and People, I have felt inspired to acquaint your people with the true state of the case, to voice the unanimous and heartfelt gratitude and appreciation of the cultured and broad-minded portion of our public, and to give my personal testimony, as the President of the Scientific Section of the Parliament and of all the Conferences connected with the latter, and therefore an eye-witness, to the esteem in which he is held here, the influence that he is wielding and the good that he is doing.

The World's Parliament of Religions, held in the city of Chicago last September, may well be considered, for many reasons, as marking an event in the history of religions. One of its chief advantages has been in the great lesson which it has taught the Christian world, and especially the people of the United States, namely, that there are other religions, more venerable than Christianity, which surpass it in philosophical depth, in spritual intensity, in independent vigour of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hairs-breadth in ethical beauty and efficiency. Eight great non-Christian religious groups were represented in its deliberations—Hinduism, Jainism, Buddhism, Judaism, Confucianism, Shintoism, Mahomedanism and Mazdeism.

Mazdeism had no personal delegate, being represented only by a couple of papers, sent by prominent Parsis of the Bombay Presidency. Shintoism, Confucianism and Mahomedanism had but one representative apiece, and took a relatively small part in the proceedings. Judaism sent a large corps of delegates, who read many papers, furnished the presiding officers of several sessions, and in general took a conspicuous part, but its influence was unquestionably less than that of the three great religions, indigenous to India—Hinduism, Buddhism and Jainism.

The Jaina community was very ably represented by Mr. Virchand N. Gandhi, of Bombay, who made an exceedingly favourable impression, and continues to do so in the lecture courses which he is still delivering in various parts of the country. The numerous Buddhist delegates from Ceylon and Japan also took a very prominent part, presenting a number of papers, and holding classes in Buddhist doctrine to which hundreds of persons were attracted daily. But no religious body made so profound an impression upon the Parliament, and the American people at large as did Hinduism. Among the Hindus of various schools who took part personally in the Parliament, were Prof. Chakravarti

of Allahabad, and Messrs. Narasimhachari of Madras, and Lakshmi Narain of Lahore. Manilal N. Dvivedi, though not present in person furnished several papers which were read and discussed, as was also a treatise on the Tengalai Sri Vaishanava theology sent by S. Parthasarthy Aayngar of Madras. The Brahmo Samaj was represented by Messrs. Mazumdar and Nagarkar, who were particularly welcomed by the American Unitarians, with whom they are in close doctrinal accord.

But by far the most important and typical representative of Hinduism was Swami Vivekananda, who, in fact, was beyond question the most popular and influential man in the Parliament. He frequently spoke, both on the floor of the Parliament itself and in the meetings of the Scientific Section, over which I had the honour to preside, and on all occasions he was received with greater enthusiasm than any other speaker, Christian or "Pagan". The people thronged him wherever he went and hung with eagerness on his every word. Since the Parliament he has been lecturing before large audiences in the principal cities of the United States and has received an ovation wherever he went. He has often been invited to preach in Christian pulpits and has by all who have heard him on any occasion, and still more by those who have made his personal acquaintance, been always spoken of in terms of the highest admiration. The most rigid or orthodox Christians say of him, "He is indeed a prince among men," even when they find it necessary, for the sake of their time-honoured prejudices, to add, "but he must be altogether an exception : of course there are no other Hindus like him."

As intense is the astonished admiration which the personal presence and bearing and language of Paramahansa Vivekananda have wrung from a public accustomed to think of Hindus—thanks to the fables and half-truths of the missionaries—as ignorant and degraded "heathen" ; there is no doubt that the continued interest is largely due to a genuine hunger for the spiritual truths which India through him has offered to the American people.

America is starving for spiritual nourishment in spite of its absorption in material things, in spite of the ignorance and provincialism of its upper classes and the savagery of its lower, there are many souls scattered everywhere throughout its great population who are thirsting for higher things. Europe has always been indebted to India for its spiritual inspirations. There is little, very little of high thought and aspiration in Christendom which cannot be traced to one or another of the successive influxes of Hindu ideas : either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdeism of the Gnostics, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mahomedanism of the Moorish philosophers ; to say nothing of the Hinduised Occultism of the Theosophists, the Hinduised Socialism of the new England Transcendentalists and the many other new streams of Orientalising influence which are fertilising the soil of contemporary Christendom.

The most illuminated men and women therefore in Europe and America have a natural drawing towards Hinduism, the chief historic source of their light and life as soon as they are brought into close contact with it under circumstances at all favourable to its just appreciation. In the United States particularly there are several widespread and influential movements which are distinctly Hindu in their character and tendencies. Not only is all the scientific and liberal thought monistic in its trend, but the so-called "Christian Science" movement (most egregiously misnamed), is admittedly based upon the Vedanta philosophy. America is well-sprinkled with *Advaitins*, of all three schools, even though they would not always, in the absence of any direct knowledge of Hindu thought, know how to define their position. Even the Christian mythology is not so very different from the Hindu, and the latter is gradually becoming familiar to the American people, through the medium of

translations, books and articles by scientists and dilettanti, and the writings and personal labours of Theosophists and some other liberal sects.

All the Hinduising forces hitherto at work have received a notable impulse from the labours of Swami Vivekananda. Never before has so authoritative a representative of genuine Hinduism—as opposed to the emasculated and Anglicised versions of it so common in these days—been accessible to American inquirers ; and it is certain, beyond peradventure, that the American people at large will, when he is gone, look forward with eagerness to his return, or the advent of some of his *confreres* of the institute of Sankaracharya.

A few, and only a few, representatives of the extreme orthodox wing of the Protestant Christian community have been provoked into hostile criticism by jealousy of his successes. But this has come exclusively from religionists of an abnormal and absolescent type, and, as a rule, jealousy and a sectarian animosity even from this quarter have been silenced by the uniform kindliness and goodwill, as well as the learning and dignity and personal charm, of the orange-robed monk from the Land of the Bharatas.

America thanks India for sending him, and begs her to send many more like him ; if such there are, to teach by their example those of her own children who have not yet learned the lessons of universal fraternity and openness of mind and heart ; and, by their precepts those who have not yet come to see Divinity in all things and a Oneness transcending all.

MFRWIN-MARIE SNELL

Chicago, III. U. S. A.,
January 30th.

March 21. 1894

THE HINDU REPRESENTATIVES ADDRESS AT THE PARLIAMENT OF RELIGIONS

Although the Anglican Church, in its haughty and imperious exclusiveness, and with its characteristic narrowness and bigotry, did not approve of the aims and objects of the Parliament of Religions, that great assembly did not thereby lose a whit of its representative character, as it nevertheless attracted to it the representatives of almost every form of religion and faith, now prevailing in the world. The idea of the Religious Parliament was as noble as it was bold. Dr. John Henry Barrows, who is believed to be the originator, and known to be the most active promoter of this grand movement, must be ranked among the great religious geniuses of the world. The world has almost bled to death by religious animosities and strifes between nations ; mankind have been sorely troubled over their differences on the question of life, death and immortality, and the wise and the great of almost every people have racked their brains almost to madness to solve the problem of the consummation of the brotherhood of man and fatherhood of God. This universal unrest and agitation, and longing for love and peace undisturbed, holiness and salvation, have, it seems, at last impelled representatives of races and communities, separated from one another, by birth and language and distance, to unite, and strive to discover the underlying principles of harmony of contending faiths, so that all mankind may come to possess, as it were, one heart, beating with love profound, and moved by the same emotions, ennobled by the same aspirations, and sanctified by the same hopes. This was the object—the sublime and almost divine object—of the Parliament of Religions, and we can unhesitatingly declare, judging from the proceedings of the body, that foundations have been already laid for the achievement of this object.

The spirit that reigned over the Parliament and dominated the soul of almost every religious representative present, was that of universal toleration and universal deliverance, and it ought to be a matter of pride to India, to all Hindus specially, that no one expressed as the American papers say, this spirit so well as the

Hindu representative, Swami Vivekanand. His address, in every way worthy of the representative of a religion, such as Hinduism is, struck the keynote of the Parliament of Religions, and we need make no apology for making here some extracts from it, bearing on the chief mission of this unique religious movement. The Swami thus spoke of universal toleration, so characteristic of Hinduism :—

"Thank to those speakers on the platform who have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the Grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings ; "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

"The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita : "Whosoever comes to Me, through whatsoever form, I reach him : all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come ; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal."

The prospect of a universal religion, binding all nations as brothers, and as sons of the same God, was never made more vivid in the mind of a body of representative religious men of different views, than in the meetings of this unparalleled gathering at Chicago, and the Hindu representative showed himself to be eminently true and loyal to his refined Hindu instincts, when he concluded his address with the following sketch of the ideal of a universal religion :—

"If there is to be a universal religion, it must be one which will have no location in place or time ; which will be infinite, like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike ; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development ; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognise divinity in every man and woman, and whose whole scope, whose whole force, will be centred in aiding humanity to realise its own true, divine nature.

Offer such a religion and all the nations will follow you. Asoka's council was a council of the Buddhist faith. Akbar's though more to the purpose, was only a parlour-meeting. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea. The star arose in the East ; it travelled steadily towards the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the East, the borders of the Tasifu, a thousandfold more effulgent than it ever was before."

The spirit of catholicity and toleration, which distinguishes Hinduism, forming one of its broad features, was never before so prominently brought to the notice of the world, as it has been by Swami Vivekanand, and we make no doubt that the Swami's address will have an effect on other religions, whose teachers, preachers and Missionaries heard him, and were impressed by his utterances. But the fact must be recorded here that all the credit that is due to the Hindu representative at the Parliament of Religions for the way he acquitted himself, attaches really and essentially to his great Master, Srimat Ram Krishna Paramhansa, the reputed Hindu saint of Duckhineswar. Ram Krishna was a unique man. He was not a great *Pandit*, but simply as the result of long-continued spiritual culture, the truth dawned upon him that all religions were true, and he found ample corroboration of such spiritual experience in the teachings of Hindu *Rishis* and sages. He was a Hindu of Hindus, and yet a teacher and follower of universal religion. His was an eclecticism which was as Hindu as it was of any other religion. It is an acknowledged fact that the late Brahmo leader, Keshub Chunder Sen, derived special eclectic ideas from him which he subsequently developed into a system of religion, under the name of "The New Dispensation." Swami Vivekanund has been one of the chief disciples of the Paramhansa, and the thoughts, ideas, and sentiments, with which he edified the assembled leaders of religious thought of the world in the Parliament of Religions were but the reflection of the truths that he learnt at the feet of his venerated Master.

This great religious convention, held at Chicago, is the flower of the tree of religion which mankind have so long watered and pruned and pruned and watered. It is the crowning work of the nineteenth century. It is the dawn of a new era in religious thought and culture. It is the highest expression yet given of the divinity in the human race. Our chief pride is that it is a thing, quite in accord with Hindu religious thought and aspiration, and that this fact was testified to at the Parliament of Religions by the noble address which the singularly-qualified Hindu representative delivered before it. *(Editorial)*

April 10, 1894

That a prophet is not honoured in his country is a commonplace which is often illustrated in life. It is doubtful whether Swami Vivekananda would have become so widely known, if he had not visited America. The broad-hearted Americans are to be thanked for whatever success the Swami met with in his exposition of Hinduism in the Parliament of Religions at Chicago. How far Swami Vivekananda succeeded in impressing his American hearers with the intrinsic worth of Hinduism, is well-known to us. There is, at the present moment, an unusual commotion in American society about the young Swami, and the religion which he professes. In the letter which we reproduced from the *Pioneer* a short time back, ample testimony is given by an American of the remarkable effect of the Swami's prea-

chings in America. Swami Vivekananda was pre-eminently the central figure in the Religious Parliament, and the honour which was paid to him by religionists of all persuasions was an honour to the whole Hindu race. The predilection for Hinduism is not new in America. The American Theosophists have long made it the subject of their study. We have heard of Theosophists in America carrying the *Bhagabat Gita* in their pockets. The book is not only widely read, but also honoured in the observance of its principles. Since the arrival of Swami Vivekananda, this feeling has become more intense than before, so that any prejudice that may have existed about Hinduism, has now completely died away. In view of the glorious success, achieved by Swami Vivekananda in his missionary tour in America, we think that Hindus will be doing a grateful duty by presenting an address to the Swami, and also to the organisers of the Parliament of Religions but for whose help the Swami would have found it difficult to obtain such a strong footing in America. We hope, our Hindu brethren all over the country will heartily join the movement. Swami Vivekananda is still in America, and the address ought to be sent to him there without delay. We must also let our American friends know that we are not ungrateful for the good offices which they rendered to our Hindu brother. There should be no loss of time to get up the addresses, and we should like to have the views of our Hindu brethren in all parts of the country on the subject.

(News and Notes)

April 12, 1894

We understand that Swami Vivekananda has succeeded by his eloquent lectures and sermons on the doctrines and principles of Hinduism, in setting a large number of people in America athinking on the subject of the Hindu religion, and that a number of persons have so completely accepted his teachings as true, that they are already being regarded as converts to the Hindu faith, as preached by the Swami....

A Hindu friend writes:—"...Mr. Dharmapala speaks highly of the Parliament and its work. He is full of admiration for the Hindu representative at the Parliament, Swami Vivekananda. The account he gives of the Swami, and of the popularity enjoyed by him in the United States, is most interesting and cheering, and cannot fail to gladden the heart of every true Hindu, who wished to see his religion and his race faithfully represented before those representative religionists of the world who gathered together at Chicago. Mr. Dharmapala says that life-size portraits of Swami Vivekananda are found hung up in the streets of Chicago with the words, "Monk Vivekananda" beneath them, and thousands of passers-by, comprising men of all classes, are observed to do obeisance to these portraits in the most reverential way. The Buddhist representative truly remarks that all *Hindus* should be proud of the honour accorded to their representative by the American people, and that blessings and good wishes should be sent to him from every Hindu home. Mr. Dharmapala is of opinion that the success of the Religion Parliament was, to a great extent, due to Swami Vivekananda".

April 13, 1894

SWAMI VIVEKANAND IN AMERICA

[TO THE EDITOR OF THE 'INDIAN MIRROR']

Sir,—A copy of Swami Vivekananda's 'Lecture on Hinduism' came unexpectedly to my hand, and I had the pleasure of going through it. No sooner had I read a few sentences than my attention was entirely arrested by the pamphlet. After I had gone through it, I could not resist the temptation of reading it over and over again. The appropriate use of every word that he uttered in the course of his lecture justifies us to come to the conclusion that he has gained a thorough mastery over the

English language. The way in which he explained what was implicitly meant by the authors of the Vedantic philosophy, indicates his power of penetration into the subject. He is fairly entitled to the epithet "Vivekanand". It appears that the knowledge which he now possesses, has been gained by absolute devotion to God. Through the medium of your paper, I wish to draw the particular attention of English Missionaries to the pamphlet, referred to before, and I advise them to study it, because I often find them, with but rare exceptions, labouring under deep-rooted prejudices against Hinduism. If they take the trouble of reading the pamphlet, they will be greatly benefitted, in as much as they will be able to find out the main cause on account of which their attempts to propagate the religion which they profess often prove futile. I am glad to find that the Americans entertain great respect for him, and have unanimously showered praise upon him. One of them had made such just appreciation of his merits, and has been so fully convinced of the superiority of Hinduism that he goes the length —of course, not beyond legitimate limits—of saying, "it is an act of foolishness on our part to send Missionaries to such a learned nation."

Yours, &c.,

The 25th March, 1894 H. N. C.

(Correspondence)

April 19, 1894

Under the heading "Maha Bodhi Society" a correspondent writes :—"On his return from America Mr. Dharmapala, the General Secretary of the Maha Bodhi Society was entertained .....by the *Sannyasi* disciples of Paramhansa Ramkrishna at their Math of Alamabazar. We hope the sympathy with the mission of the Maha Bodhi Society, as shown by these gentlemen will be shared by others. The Hindu representative Swami Vivekananda preaches a religion of supreme tolerance in America. He accepts all religions as true. We are very glad to see that his teachings have already commenced to bear fruits in Calcutta. What has been preached by Vivekananda in America, has been shown by example of his colleagues here....."

(Calcutta)

April 20, 1894

The *Bharata* makes the following remarks on Swami Vivekananda's lecture on "Hinduism" at the Parliament of Religions—"The *brochure* is really worth more than its weight in gold. It contains in a very little compass the fundamental principles of Hinduism, and is written in a lucid and forcible style. It amply repays perusal, and we wish that every educated Hindu will obtain a copy of it and go through it carefully."

(News and Notes)

April 22, 1894

AN ADDRESS TO SWAMI VIVEKANANDA

[To The Editor Of The Indian Mirror]

Sir,—I am extremely sorry to see that the unprecedented success of Swami Vivenakanda has created a strong jealousy and heart-burning among the Christians and the Brahmos, who are trying their best to damage his reputation. They have commenced regular warfare in writing and in speaking against the Swami in his absence. But they are fighting a losing battle. Swami Vivekananda is a mighty power now. His culture, his eloquence and his fascinating personality have given to the world a new idea of Hindu religion. All the American papers unanimously declare him to be the foremost delegate in the religious Congress, and none surpassed him in philosophical depth and clearness of thought of what he said. Every Indian ought to be grateful for his most able and quite disinterested advocacy of Hinduism. This is the first time in the annals of the Indian

History that the true and genuine spirit of Hinduism has been expounded in foreign lands, where the Hindus have all along been described as worshipper of "hideous devils" by the worthy Christian Missionaries. The Swami's address on Hinduism, which has been printed and circulated, is a precious gem. It should be read, pondered over and thoroughly grasped. Every sentence uttered by him is a museum of thoughts, and it is a wonder how he succeeded in giving such a remarkable picture within half an hour's time.

Vivekananda's religion is as broad as heaven above, and his cause is the cause of the Hindus. But it was sad and strange thing that one of the delegates to the Congress, a preacher of morality among the rising generation, tried his utmost to spread false report, and we have seen how they were proved to be pure falsehoods by Mr. Dharmapala, the Buddhist representative. Vivekananda has presented within the narrow compass a clear lucid exposition of every philosophical sect of Hinduism. Every Hindu who has any knowledge of the Hindu *Shastras*, will at once perceive the wonderful depth of Vedantic learning which the Swami possesses. Mr. Dharmapala truly says that his uncommon command of English language and supreme tolerance of religion and his wonderful renunciation electrify the audience.

We have read with much curiosity a school boy criticism of Swami's lecture, which appeared in the *Indian Nation*. It was extremely ludicrous that the learned Editor did not hesitate to criticise the transcendental Vedantic doctrine of creation with two *slokas* from *Sakuntala* and *Meghduta*.

The other day a Brahmo organ was pouring its venoms on revered Swami for his attack on Christianity. It was sad spectacle that the Editor of that paper thought fit to sit in judgement without taking the trouble of going to the lecture. There is not a single word in Swami's speech wherein he attacked any religion. He was universal toleration. He accepts all religion as true ; and his address was a death-knell of bigotry and fanaticism. People may speak what they like from jealousy and malice, but their attempt to vilify the Swami, will be like knock their heads against rocks. Madras and Bombay have appreciated the greatness of Vivekananda and America now worships him. It is now the turn of Bengal to join hands with them in their national glory. Every Hindu should be proud of the splendid reception accorded to Vivekananda. I think who has once gone through his lecture will not hesitate to join in giving an address to Swami Vivekananda. I am very glad to see that you, Mr. Editor, have taken the initiative in such a laudable and religious cause.

Yours, &c.,
TRUTH

The 12th April, 1894

(Correspondence)

May 1, 1894

We are glad to find that, acting on the suggestion made by us lately, a public meeting was held in Pachaiyappa's Hall, Madras, on Saturday the 28th instant, to thank Swami Vivekananda for his representing Hinduism in the Parliament of Religions, and the American public for the cordial reception they accorded to him. Dewan Bahadur S. Subramania Aiyar, C. I. E., presided.

May 4, 1894

We are glad to learn that our proposal to send an address from the Hindu community to Swami Vivekananda and another to the leaders of the Parliament of Religions and other American friends and admirers of the Swami has the warm support of those who have watched the Swami's triumphant missionary career in the United States. It is not simply our gratitude for, and joy at, the services done to the cause of Hinduism by the Swami, and the warm appreciation of such service by the Americans, that impel us to send the proposed addresses. The unexpected success, achieved by the Swami in inspiring the Americans with a sense of

genuine regard for the distinctive broad truths which underlie Hinduism, has brought home to our minds the cheering fact that there is a spiritual affinity, a mental kinship between the American and the Hindu, of which few of us were aware before. This is a blessed revelation ; a revelation which, we trust, will gradually lead to a more free and constant communion between the Americans and the Hindus, and establish a bond of fellowship between the two great races, which will benefit both the Americans religiously, and the Indians politically, socially and economically. Years ago, we once took opportunity to dwell in these columns on the necessity of the establishment of close fellowship between Indians and Americans. That was a dream then, but that dream is today on the eve of its realization. The Americans are descendants of the Pilgrim Fathers, of a race of Englishmen who were remarkable for their devout piety and intense spirituality. Beneath the sensualistic and epicurean tendencies of the modern average American, there is an undercurrent of deep spirituality, and essentially spiritual as the Hindus are, the Americans and the Hindus must find themselves as eternal brothers in spirit, if they can be made to know and recognise each other, as has been done to a marked extent by the efforts of Swami Vivekananda. There is then this additional and eminently patriotic reason, besides that of showing our gratitude, for getting up the addresses we have proposed. The Swami has many admirers in various parts of India where he long silently worked before his departure for America, and we would suggest to them to join Bengal and Madras in expressing their acknowledgements in a formal way to the Swami and the American public.

May 8, 1894

SWAMI VIVEKANANDA

(From *The Hindu*)

No two opinions could possibly prevail among right-thinking Hindu regarding the meeting which was held on Saturday last in Pachaiyappa's Hall to thank Swami Vivekananda for his work in the Parliament of Religions. Calcutta, the place of his birth, will shortly honour him by publicly thanking him for his services, and Madras, the birthplace of his idea to be present at the Parliament of Religions, should not have been silent. It was here, if we are rightly informed, that the Swami first divulged if not conceived his religious mission to America ; and found the wherewithal to realise his ambition. Madras may well thank herself, if not for her generosity, at least for her insight which prompted the ready help that was given. Calcutta claims him now that he is great. Madras learned to appreciate him even before that. No man is a prophet in his own country.

Swami Vivekananda has very well earned the thanks which on Saturday last some of our men of light and leading assembled to give, with characteristic Hindu gratitude. The feeling evinced by some of the speakers was one of deep reverence for the Swami and the audience seemed also swayed by a similar emotion. Viewed from the standpoint of the Swami, this thanksgiving was a merely unmeaning conventionality and therefore unnecessary. But in the felicitous language of Mr. V. Krishnaswami Iyer, we, of the world, are bound by conventions, and it is the privilege of genius to break through them. One may ask what indeed has the Swami done that so much noise should be made about him? The answer comes readily. As the Chicago Exhibition is an epoch in the world's history, the Swami's mission to America is an epoch in the religious history of India. When the Swami stepped into the cabin of his steamer at Bombay some months ago, he bruised the head of the superstition which puts a ban on sea voyage. Few could understand the deep significance of a *sannyasi's* undertaking a sea voyage who are not aware of the responsibilities which tradition ascribes to *sannyasis* as guardians of the Hindu religion. Besides, what is it that he preached before the Parliament of Religions?

Is it the religion of hate and discord which believing to be the privileged custodian of all truth has set man against man? No. Read his exposition of Hinduism before the Parliament. The religion there presented is a religion of Love and Peace—a religion whose end is reaching and being God himself, and whose aim is to knit mankind to bonds of brotherhood. That a *sannyasi* should have risen so high above the cramping superstitions of his country as to have gone across the waters not only to preach but also to show by practice what real Hinduism is—is a fact, the abundant significance of which will be realised only by the astute observer now and the generations to come in the future. The way the Swami passed to America lies a trail of glory which will serve as a guide to his successors ; and it is in this view that the Swami has done high service to his country by forging one more link in the golden chain that binds India to the white races, by making smoother the way East and West shall travel towards each other and meeting half way unite in eternal love ; —and it is therefore that his work deserves recognition and approval.

(Our Contemporaries)

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May 11, 1894

SWAMI VIKEKANANDA

(From *The Marhatta*)

Those that have read Swami Vivekananda's paper on "Hinduism as a Religion" read before the Parliament of Religions in Chicago will cordially support the Resolution of thanks to the Swami passed at a well-attended public meeting, held in Madras during the past week under the presidency of Dewan Bahadur Subrahmanya Iyer. Swami Vivekananda's lucid exposition of the true principles of Hinduism was very sympathetically received by the American people, and produced a deep impression on the minds of the Swami's American audience. The Chicago Parliament of Religions, as remarked by a speaker at this meeting truly marks a great epoch in the history of the world and that a Hindu *sannyasi* willingly undertook the journey to America, and vindicated the claims of the Hindu religious philospphy in this Parliament in a truly Catholic manner, reflects no small credit on the individual and the school he represents. The Chairman, who freely admitted that there was much in the Western civilisation which we must endeavour to assimilate, clearly put forward the claims of the Oriental philosophy when he told his audience that "if in other matters they had to learn from the West, in that supreme matter of philosophy they had not to learn from them"—an opinion that is fully supported by the testimony of eminent oriental scholars in Europe. Swami Vivekananda is a native of Calcutta, but it was in Madras that he found means to carry out his object of visiting America, and the *Hindu* justly remarks "Calcutta claims him now that he is great, Madras learned to appreciate him even before that. No man is a prophet in his own country." We might say the same thing of Mrs. Annie Besant whose lectures have awakened so great a curiosity in the minds of our people as to turn their attention away from the materialism of the West. The opinions of the American Press on the Swami's address show that his lectures and arguments were very much appreciated and admired in Chicago. The enthusiasm which his impressive figure, eloquent words, and learned arguments created in the minds of his hearers, was probably as high as, if not greater than, that produced by Mrs. Besant's lectures in India.

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May 12, 1894

A lecture on 'Hinduism in America and Swami Vivekananda', will be delivered by H. Dharmapala, the General Secretary of the Maha Bodhi Society, and Buddist delegate to the Parliament of Religions at Chicago, at the Minerva Theatre, on Monday, the 14th May, at 6 P. M. His Holiness the High Priest of Japan is expected to speak. Maharajah Sir

Norendra Krishna Bahadur, K. C. I. E. has kindly consented to preside. *(Calcutta)*

May 18, 1894

BUDDHISTS AND HINDUS

The subject of Mr. Dharmapala's lecture at the Minerva Theatre, Calcutta, on Monday evening last, was "Swami Vivekanand and Hinduism in America" and the manner in which the theme was treated, proved the good feeling and friendliness which the Buddhists bear towards the Hindus and Hinduism. Some of our countrymen have before now shown narrow-mindedness and bigotry in dealing with the Buddhists and Buddhism. In marked contrast to such attitude was the spirit in which a representative Buddhist like Mr. Dharmapala, the Founder and Secretary of the Maha-Bodhi Society, spoke of the faith of the Hindus, and in equally striking contrast was also the spirit of generous appreciation in which he portrayed the character and work of Swami Vivekanand in America. The audience, met at the Minerva Theatre, was very large, and by their plaudits showed not only that they relished the discourse, but that also recognised the signal services which Swami Vivekanand has been rendering to the cause of Hinduism among the great American people. This is all the more pleasant to us, for our own writings on the subject and estimate of the Swami's American work have been now publicly and unmistakably upheld. This is all the more pleasant to us, we say, because most unworthy efforts had been made in some quarters to belittle Swami Vivekanand's brilliant doings in the Parliament of Religions at Chicago and in other important American centres of intellectual activity. Those attempts, miserably as they did originate, have as miserably failed, and this Buddhistic testimony, unsought and unanticipated, as to Swami Vivekanand's worth must make all similar efforts in the future abortive. And not only Mr. Dharmapala has borne testimony to the value of the Swami's work in America, but a far more eminent man, no less a personage than His Holiness the Buddhist Archbishop of Japan has done the same. The spirit of tolerance, evinced by two such notable Buddhists, is an example which, we trust, will not be thrown away on our own Hindu countrymen. Mr. Dharmapala's enthusiasm for Hinduism was unbounded, not "sectarian Hinduism" he was careful to explain, but the pure and undefiled Hinduism, such as Swami Vivekanand had been preaching in America. He appealed to the audience to send more Hindu missionaries to America where sixty million free and intelligent men waited to hear the message of Hinduism. ..... *(Editorial)*

HINDUISM IN AMERICA AND SWAMI VIVEKANANDA

The Indian Daily News says :— "On the evening of Monday, the 14th instant, there was a large gathering of Native gentlemen at the Minerva Theatre, to hear the speech of Mr. Dharmapala, from Ceylon, on "Hinduism in America and Swami Vivekananda." Among others we noticed the following gentlemen— Maharajah Bahadur Sir Norendra Krishna in the chair, Rajah Peary Mohun Mukerji, the Hon'ble Mr. Justice Bannerji, Sir Romesh Chunder Mitter, Kt., Drs. Mahendra Lal Sarkar, and Rai Kanailal De Bahadur, Mahamahopadhyay Pandit Mohesh Chunder Nyayratna and Babus Guruprasonna Ghose, Upendra Nath Mukerji, Hirendra Nath Dutta, Roma Nath Ghosh, Jogendra Nath Mullick, Bepin Behary Mitter, Iswar Chunder Chukerbutty, Sarat Chunder Das, C. I. E., Pasupati Nath Bose and Mr. J. Ghosal. There were also a few Native ladies present.

On the Chairman introducing the lecturer, the latter rose and began with the observation that India was sacred not only to Indians, but also to the four hundred and seventy-five millions of Buddhists in Ceylon, China, Japan,

Burmah, and the distant Siberia as the birthplace of the founder of the religion. The term 'Hindu' did not occur in any of the sacred books, and he did not know how or when the term came to be first used—the old term being "Aryanism", or "Brahminism". "Hinduism" as hitherto understood by Western people generally was synonymous with Polytheism ; the work of Swami Vivekananda, have removed that prejudice, and the "religion of the Polytheist" was now occupying the serious attention of the great American Universities. When day after day his brother lectured to a vast concourse of people in the Parliament of Religions at Chicago who listened to him with rapt attention, the papers were filled with descriptions of the "magnetic presence" of the "handsome Hindu Monk," whose life-sized picture had been placed in one of the public places.

His Holiness Utoki, the Bishop of Japan, being unable to speak English fluently, had prepared a short paper which was read out by Mr. Dharmapala. In it he said that though separate nations ethnologically they were the same people in thought and idea. This had been his impression ever since he met Vivekananda at Chicago. He thanked the people of Bengal for the courtesy and the hospitality with which he had been uniformly treated here.

The customary votes of thanks to the lecturers and the chair brought the proceedings to a close.

(Calcutta)

June 3, 1894

BETTER LATE THAN NEVER

(To The Editor Of The Indian Mirror.)

Sir,—On the occasion of the last birthday anniversary of the late Ramkrishna Paramhansa, 5,000 copies of a pamphlet, entitled "Swami Vivekananda at the Parliament of Religions, Chicago". were distributed gratis to the public. The pamphlet contains a reprint of the presidential address, and some of the addresses of the Swami, together with the opinions of the English and American Press on the Swami's utterances. The Indian Press spoke in eulogistic terms of the Swami, but they forgot in a moment of joy to express their heartfelt gratitude to the President of the Scientific Section of the Parliament of Religions, and to some of the members who did their best to bring the Hindu Religion and the Hindu delegates to prominence.

You are fully aware how hard it is for the East to get itself heard in the West, unless there be persons of influence to take up its cause, whether religious or political. This will appear from an extract, given below from a letter dated 25th ultimo, to my address from the President, Professor Merwin Marie-Snell :—

"I am sorry to say that none of the officers of the Parliament of Religions, and but few of its members fully share in my profound admiration for Hinduism. My sentiments in this regard have been the same years past, and they were only confirmed by what I saw and heard, and knew of the delegates whom India sent to the Parliament.

"Most of our people, even of those who were in sympathy with that great gathering, are still handicapped by a gross ignorance of the Oriental religions, and numberless prejudices against them, especially in the modern form. Those who are most favourable to them, usually discriminate in favour of Buddhism, and against Hinduism. There is a marked change for the better of late especially since the Parliament ; and I hope, the time will come when the missionary fables will be generally given the discredit which they deserve.

"By the way, the editors of the publications in which my letter appeared have not complied with my request to send me copies of the number, containing it. If you can have each of them, send me some copies—as many as possible. I will circulate them as widely as practicable, and thus help to disabuse our people still further of their misconceptions, and attract the attention of those who did not participate in the Parliament."

From the above, it will also appear that the

Hindu religion did not altogether triumph over all other religions at the Parliament, but that it was very highly respected and spoken of. This was not a small gain and glory. There is much work yet for all educated Hindus, and Hindu religious societies in particular, to do in the interests of the Hindu religion.

The first and the foremost duty on the part of our countrymen should have been to have expressed at a great public meeting their sincere thanks to the President and those members of the Parliament, who promoted the cause of Hindu religion. Swami Vivekananda should have suggested this. If it was not done in March last, it should, in my opinion, be done now and the President should be consulted as to how we can best promote our religious interest, and I shall be highly obliged if you kindly express an opinion on the subject. Some of the leading editors of Bengali journals should also be requested to give their opinions.

Yours, &c.,

The 30th May, 1894 K. CHAKRAVARTI

(Correspondence)

June 8, 1894

AN ABSTRACT OF A LECTURE BY SWAMI VIVEKANANDA ON CHRISTIAN MISSION WORK IN INDIA

(From *The Journal of the Maha-Bodhi Society*)

Vivekananda spoke to a crowded audience at the Detroit Opera House last night. He was given an extremely cordial reception and delivered his most eloquent address here. He spoke for two hours and-a-half.

He observed : "If there were not different religions no one religion would survive. The Christian requires his selfish religion ; the Hindu needs his own creed. All religions have struggled against one another for years. Those which were founded on a book will still stand. Why could not the Christian convert the Jew? Why could they not make the Persians Christians? Why not so with the Mahomedans? Why cannot any impression be made upon China and Japan? The Buddhists, the first missionary religion, double the number of converts of any other religion, and they did not use the sword. The Mahomedans used the most violence. They number the least of the three great missionary religions. The Mahomedans have had their day. Every day you read of Christian nations acquiring land by bloodshed. What missionaries preach against this? Why should the most bloodthirsty nations exalt an alleged religion which is not the religion of Christ? The Jews and the Arabs were the fathers of Christianity, and how have they been persecuted by Christians? The Christians have been weighed in the balance in India and have been found wanting. The speaker did not mean to be unkind, but he wanted to show Christians how they looked in other eyes. The missionaries who preach the burning pit are regarded with horror. The Mahomedans rolled wave after wave over India waving the sword, and to-day where are they? The farthest that all religions can see is the existence of a spiritual entity. So no religion can teach beyond this point. In every religion there is the essential truth and the non-essential casket in which this jewel lies. The believing in the Jewish book or the Hindu book is non-essential. Circumstances change ; the receptacle is different ; but the central truth remains. The essentials being the same, the educated people of every community retain the essentials. If you ask a Christian what his essentials are he should reply : "The teachings of Lord Jesus." Much of the rest is nonsense. But the nonsensical part is right ; it forms the receptacle. The shell of the oyster is not attractive, but the pearls are within. The Hindu would never attack the life of Lord Jesus ; he reverences the Sermon on the Mount. But how many Christians know or have heard of the teachings of the Hindu holy men? They remain in a fool's paradise. Before a small fraction of the world is converted, Christianity will be

divided into many creeds. That is the law of nature. Why take a single instrument from the great religious orchestra of the earth? Let the grand symphony go on. Be pure, urged the speaker ; give up superstition and see the wonderful harmony of nature. Superstition gets the better of religion. All the religions are good since the essentials are the same. Each man should have the perfect exercise of his individuality, but these individualities form a perfect whole. This marvellous condition is already in existence. Each creed has something to add to the wonderful structure.

The speaker pitied the Hindu who did not see the beauty in Jesus Christ's character. He pitied the Christians who would not reverence the Hindu Christ. The more a man sees of himself the less he sees of his neighbours. Those that go about converting—who are very busy saving the souls of others—in many instances forget their own souls. The speaker was asked by a lady why the women of India were not more elevated. It is in a great degree owing to the barbarous invaders through different ages ; it is partly due to the people of India themselves. Here the speaker satirized the women of this country who are devotees of novels and balls. Where is the spirituality one would expect in a country which is so boastful of its civilization? The speaker had not found it. "Here" and "hereafter" are words to frighten children. It is all "here". To live and move in God ; even here ; even in this body. All self should go out ; all superstition should be banished. Such men live in India. Where are such in this country? Your preachers speak against "dreamers". The people of this country would be better off if there were more "dreamers". If a man followed out literally the instruction of his Lord here he would be called a fanatic. There is a good deal of difference between dreaming and the brag of the nineteenth century. The bees look for the flowers, open the lotus. The whole world is full of God and not of sin. Let us help each other. Let us love each other. A beautiful prayer of the Buddhist is : "I bow down to all the saints ; I bow down to all the prophets ; I bow down to all holy men and women all over the world."

(Our Contemporaries)

June 14, 1894

There has been some lively correspondence between Swami Vivekanand and a retired Christian Missionary on the work and prospects of Christianity in India. Among other things, the Swami is reported to have said that "the way of converting is absolutely absurd" ; 'Missionary doctors do no good, because they are not in touch with the people.' 'They accomplish nothing in the way of converting, although they may have nice sociable times among themselves, &c.' The reverend gentleman took exception to the words, maintaining that speaking the vernaculars well, nobody of foreigners understands, and sympathises with Indians better than Missionaries. The Missionaries are undoubtedly good and well-meaning people ; but we think, the statement of the Swami that they are seldom in touch with the people, is not without foundation. With the revival of Hinduism, manifested in every part of the country, it is doubtful whether Christianity will have any sway over the Hindus. The present is a critical time for Christian Missions in India. The Swami thanked the Missionary for calling him his fellow-countryman. "This is the first time," he wrote, "any European foreigner, born in India though he be, has dared to call a detested Native by that name— Missionary or no Missionary. Would you dare call me the same in India?" Would he, indeed? *(News and Notes)*

July 3, 1894

At the meeting, recently held by some Christian Missionaries in Calcutta, to consider the question, how far the Parliament of Religions would influence the propagation of the Christian religion in India, one of the speakers

is reported to have made the following observations :—

The salf-styled Swami, who represented Hinduism at the Parliament, was once himself in a fair way to become a Christian, but had been turned aside by the unworthy lives of some of his own relatives who were Christians, and by the blunder of Missionary in the mission institution where he was educated. He had asked this Missionary to explain some difficult matter, and the Missionary told him to go and ask Ramkrishna, the Paramhansa of Dhakineswar. The student went to Ramkrishna and eventually stood on the platform of the Parliament of Religions to represent Hinduism. Had that Missionary been the faithful man he ought to have been, the Swami might have appeared at Chicago as the representative of Indian Christianity.

We are assured by the friends of Swami Vivekananda that there is absolutely no truth in the statement that the Swami was once about to be converted into Christianity. It was not he, but another Bengali gentleman, who was once requested by Mr. Hastie, the late Principal of the General Assembly's Institution, to repair to the Paramhansa for the solution of some religious questions regarding which he had doubts. The speaker described Vivekananda as the "self-styled Swami", but the title of Swami was conferred on him by his Guru, Ramkrishna Paramhansa. The fact is also ignored by the Missionaries that the Swami was duly elected at a public meeting in Madras to represent Hinduism at the Chicago Parliament. We have a right to expect that the expounders of the boasted Christian morals should at least show some regard for facts, when performing the task, so agreeable to them, of traducing other religions and their preachers.

(News and Notes)

July 3, 1894

THE RELIGION OF INDIA

Association Hall, Boston, was crowded with ladies on May 16 to hear Swami Vivekananda, the Brahman monk, talk about "The Religion of India" for the benefit of the Ward 16 day Nursery. The Brahman monk has become a fad in Boston, as he was in Chicago last year, and his earnest, honest, cultured manner has won many friends for him.

The Hindu nation is not given to marriage, he said, not because we are women haters, but because our religion teaches us to worship woman. The Hindu is taught to see in every woman his mother, and no man wants to marry his mother. God is mother to us. We don't care anything about God in heaven ; it is mother to us. We consider marriage a low, vulgar state, and if a man does marry it is because he needs a helpmate for religion.

You say we ill-treat our women. What nation in the world has not ill-treated its women? In Europe or America a man can marry a woman for money, and after capturing her dollars, can kick her out. In India, on the contrary, when a woman marries for money, her children are considered slaves, according to our teaching, and when a rich man marries, his money passes into the hands of his wife, so that he would be scarcely likely to turn the keeper of his money out of doors.

You say we are heathens, we are uneducated, uncultivated, but we laugh in ourselves at your want of refinement in telling us such things. With us, quality and birth make caste, not money. No amount of money can do anything for you in India. In caste the poorest is as good as the richest, and that is one of the most beautiful things about it.

Money has made warfare in the world, and caused Christians to trample on each other's necks. Jealousy, hatred and avariciousness are born of money-getters. Here it is all work, hustle and bustle. Caste saves a man from all these. It makes it possible for a man to live with less money, and it brings work to all. The man of caste has time to think of his soul, and that is what we want in the society of India.

The Brahman is born to worship God, and the higher his caste, the greater his social restictions are. Caste has kept us alive as a nation and while it has many defects, it has many more advantages. Mr. Vivekananda described the Universities and Colleges of India, both ancient and modern, notably the one at Banares that has 20,000 students and Professors. When you judge my religion, he continued, you take it that yours is perfect and mine wrong ; and when you criticise the society of India you suppose it to be uncultured just so far as it does not conform to your standard. That is nonsense. In reference to the matter of education, the speaker said that the educated men of India become Professors while the less educated become priests. *(Selections)*

July 6, 1894

HINDUISM IN AMERICA AND SWAMI VIVEKANAND

We publish this morning in another column the very interesting lecture delivered, some time ago, by Mr. Dharmapala in Calcutta on "Hinduism in America and Swami Vivekanand". We are sure, the report of the lecture will be read with very great pleasure by our Hindu readers. It is not a little curious that, while the Hindu revival has fairly commenced in India, the cardinal doctrines of the Hindu religion should, at the same time, take the American people by storm. There would seem to be a sort of subtle affinity between the Americans and the Hindus. Probably, it is the *karma* of either nation that attracts the one to the other. However it be, we find from Mr. Dharmapala's lecture, as well as other sources of information, that Swami Vivekanand went, spoke and conquered in America. The Swami is a young man of learning and ability, and if he succeeded in making such a powerful impression on the American mind in favour of Hinduism, how much more would not the cause of our religion gain in that antipodal world, if some of the very best representatives of the Hindu community went there, and lived and preached as Swami Vivekanand has been doing for so many months? The better educated and cultured American classes are ready and anxious to listen to any Hindu who has anything to teach by way of philosophy or impart by way of spiritual knowledge. Mr. Dharmapala appeals feelingly to us to send fit exponents of the higher Hinduism to the American people, and he assures our representatives an enthusiastic welcome. We have not the slightest doubt about it. Swami Vivekanand has now been preaching for a fairly long time, but his audiences are not exhausted yet, and there are no signs of an abatement of interest in his Mission. Americans would, indeed, seem born to co-operate with Hindus to evangelise the civilised world, according to the tenets of the Hindu spiritual ethics. They take as much interest, we were going to say, a vast deal more, in the publication of translations of ancient Sanskrit texts, as we ourselves do in India. The publication of the translation of the *Charaka Samhita*, for instance, has been welcomed with more enthusiasm in America than anywhere else. And not only our ancient books, but also our living men are cordially received in America, and, strangely enough, Bengali visitors fare better in America than on their own soil. There their best parts are brought out, and made most of. We have seen the marvellous success of a young Bengali ascetic preacher. Equally wonderful has been the success in arms of a young Bengali Lieutenant in the armies of Brazil, and his heroism and deeds of martial prowess have been the theme of common praise in that distant country. But to return to the theme of Mr. Dharmapala's lecture, we think, we cannot do better than follow his advice and make Hinduism popular in America, as much through our books as through our preachers.

(Editorial)

HINDUISM IN AMERICA AND SWAMI VIVEKANANDA

At a public meeting, held at the Minerva Theatre, Calcutta, on Monday, the 14th May, 1894, at 6 P.M. under the presidency of the Maharajah Sir Narendra Krishna, Bahadur, K.C.I.E., Mr. H. Dharmapala delivered a lecture on "Hinduism in America and Swami Vivekanand."

Mr. Dharmapala said :—Brethren, —I have been called upon to address you this evening on a very important subject—Hinduism in America and about my good brother, Swami Vivekanand. .....

A true and beautiful picture of the Aryan religion has been exhibited to them by our friend, Swami Vivekanand, and to him all credit is due for the promulgation of the exact idea of Hindu religion in America. In the Parliament of Religions, day after day thousands of intelligent American people listened, for seventeen days, to the able expositions that were made by the distinguished representatives of the different religions. And I can unhesitatingly say that, in the Parliament of Religions, there was no figure that attracted more attention than that great and good Hindu monk, Vivekanand. I think, the time has come when India should again illuminate the spiritually darkened world. Though not advanced in material civilization, yet the people of India are rich in other respects, and could gladly give the spiritual spark to illuminate the countries, at least of America. Our good brother Swami Vivekanand has done a great and inestimable service not only in bringing forward the pure doctrines of Hindu philosophy, but has succeeded in convincing the intelligent and enlightened portion of the American public of the fact that India is the mother and seat of all true philosophy and metaphysics. I would tell you when Swami Vivekanand was advertised to speak, there would always be a rush for seats. The picture of Swami Vivekanand was placarded all over the city of Chicago, with the advertisement announcing that he was to deliver lectures at such and such place on such and such a subject. Wherever he went, the people thronged round him, and great was the interest shown by them in every thing he said. I say, he has rendered great service to this country, and Bengal should be proud that, of all representatives that were present there, he occupied the most conspicuous place in that great assembly, the Parliament of Religions at Chicago.

There were also the good and venerable Protap Chunder Mozumdar, and Professor Ganendro Nath Chuckerbutty of the Theosophical Society, and the way in which the representative of the Hindu religion preached and discussed the many abstruse points on metaphysics and on ancient philosophy was really praiseworthy. You should be grateful to the good people of Madras for having sent Swami Vivekanand to America as a representative from the people of Hindustan. Now, we see that the efforts of our brother have been crowned with wonderful success. I, therefore, tell you that if men of his character go to America, thousands would be converted into followers of the deep philosophy of the Upanishad. The Swami is the best exponent of the liberalising doctrine of the Upanishad. If you go and preach sectarianism, the people will not listen to you ; they are not trammelled by any sort of bias or prejudices. Swami Vivekanand had expounded the theory of Hindu philosophy in a liberal and cosmopolitan way which commanded the attention of not only the thoughtful men, but even the simple-minded men were in a position to grasp his expositions of Hindu philosophy. Therefore, I say, that the descendants of the ancient Aryans, who have yet that noble and self-abnegating spirit of charity, will be able to illuminate the land with spiritual light. If you want that this should be carried over to America, then I earnestly say, send on some young men like Swami Vivekanand, who, by their moral excellence and spiritual vigour, will illuminate the sixty millions of people again. I know very well that you are politically

a subjugated people, living under a foreign rule, but, still you have got a genuine spiritual influence, an influence which even the most advanced America of to-day cannot boast of. Now the young men should set the example ; that example has been very well set by one man whose life we are now speaking of this evening. I am confident that there are more young men like him in Bengal to carry out this noble purpose ; they must sacrifice their lives, their wealth, and their parents, and should make themselves free from all earthly cares and anxieties, and go abroad just like their ancestors, crossing the deep ocean with the torch of spiritual light in their hands. I say with all earnestness and entreaty that the young men of to-day could do this great work for India, if they only wished to do so. The Theosophical Society has done, and is still busily engaged in doing, wonderful work to revivify the cause of Hindu philosophy. Madam Blavatsky, Mrs. Besant and Col. Olcott by their persistent efforts have been preaching throughout the whole civilized world the highest truths inculcated in the philosophy of the Upanishads and Bhagavat Gita. My brothers, I, therefore, say, you must sacrifice your comfort, your pleasures, and then you will surely succeed in your noble undertaking. The example has already been set by our brother, Vivekanand.

In the Hall of Columbus, when, in the presence of about 5,000 people, I introduced him as my Hindu brother, and after speaking about Buddhism and its work, he said, in glowing terms, that when the Buddhists and the Hindus unite with each other, then India would regain her former glory. Brothers, we Buddhists have come back again to this land after 700 years. Now that we are enjoying the peaceful atmosphere, everywhere we see harmony reigning supreme. You must not forget the good services of our brother who learned these high, ennobling, and soul-stirring doctrines from his teacher, Ram Krishna Paramhansa, who always inculcated in his disciple the vital importance and necessity of self-sacrifice. There is not only Swami Vivekanand, I have seen his colleagues in the Dackinesore Math, and I say if 5 or 6 men go abroad with the liberal ideas of that great master Ram Krishna, I am sure, you will soon bring about a great revival of Hinduism among the millions of human beings in this country. If you organize a Missionary propaganda, millions will join you in your great work. Send them to all parts of the world. You have got the key, and the success is in your hands. The best men of England and Germany are now learning the Indian Philosophy. Let the great men of Bengal, *Rajahs* and *Maharajahs*, help them to form a Missionary propaganda. Thus you will have done your duty to Bengal, and your duty to India.

July 11, 1894

A Madrasi gentleman, writing to a Bombay paper, makes the following remarks on Swami Vivekananda :—

"Vivekananda is the word of the hour. Everybody is full of him. Any person who does not profess the most fulsome adulation for him, is set down for a fool or worse. Yet one or two people to whom I had been speaking and who appeared to be drunk with the Vivekananda enthusiasm could tell me nothing definite of what he has done to be canonised so suddenly. There were great men before Vivekananda. But they went to their graves unwept, unhonoured, and unsung. Prove before you praise my friends, prove before you praise.

Not that I grudge Vivekananda or any person a good word or a high-sounding Resolution passed at a public meeting. Not at all. It is well for you, although it is not always well for the individual praised, that you admire somebody or something. It does one's heart good to admire, and to look up with reverence to something. *Nil admirari* is an unwise saying. Admire, by all means. But, pray, do not think that to admire is to clap hands. Are we sure,

we understand Vivekananda alright? Does Vivekananda's Hinduism admit of a caste system of sub-castes, of *nautch-girls*, and processions, and wooden gods, and litigious temple-trustees?

And what has Vivekananda done? He has not done a stroke of work that I know of, to raise the religious conception of the masses in the country. A friend tells me that Vivekananda has undertaken a "tedious and risky" sea-voyage. About the tedious, I can only say, there are more tedious things than a sea-voyage. But as to "risky", why thousands of men and women sail across the Atlantic every year, and the navigation of it is as familiar to sailors as the palm of their hands. Therefore, tell me something else or give it up."

It is not a difficult task for any Hindu to perceive and appreciate the service which the Swami has done, and is doing, to the cause of Hinduism. There are, of course, many Hindus who will not agree with the Swami in all his opinions, but we think, there is not a single Hindu who will not admit that by his able exposition of the Hindu religion before the Parliament of Religions, the Swami has given a lift to Hinduism in the religious world in the West, in which he had formerly been regarded to occupy a position, infinitely lower than it ought to hold. Few of us can fail to see that by the respect and reverence that he has created among the Americans for what is good and commendable in the Hindu religion, Swami Vivekananda has raised the position of the Hindu race in the estimation of the civilized nations. Then, again, he is doing a great service of the country by exposing the questionable methods of conversion, pursued by the Christian Missionaries here ; methods which lead many unwary Hindus to become Christians, without knowing fully the gravity and significance of their act. We cannot but bestow due praise on the Swami for all these services ; and those who grudge it to him, must be strangely deficient in the quality of seeing good in others.

(News and Notes)

July 20, 1894

Swami Vivekananda explained in America the central idea of the Vedas as follows :

I humbly beg to differ from those who see in monotheism, in the recognition of a personal God, apart from Nature, the acme of intellectual development. I believe, it is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and custom lies in the realisation of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the Vedas, the numerous gods and their invocations notiwithstanding. This idea of formless All, the *Sat*, *i.e.*, esse or being, called *Atman* and *Brahman* in the Upanishads, and further explained in the Darsans, is the central idea of the Vedas, nay, the root-idea of the Hindu religion in general. *(News and Notes)*

August 4, 1894

We learn that in the course of a lecture, recently delivered at Darjiling, Babu Protap Chunder Mozumder observed that there was no exponent of Hinduism at the Parliament of Religions. We do not know, what the Babu really meant. While the authoritative report of the Parliament of Religions bears testimony to the fact that Hinduism was represented at the Parliament with singular ability by Swami Vivekananda, how is it that Babu Protap Chunder, who was present at the Parliament, would not even admit that any exponent of Hinduism was to be found there? Dr. Barrows and Mr. Snell, two eminent Americans, who have been among the chief promoters of the Parliament, have expressed their unqualified admiration of the masterly manner in which the Swami expounded Hinduism. In fact, the assertion has been made that the success of the Parliament was mainly due to the enthusiasm and interest, aroused by the eloquence and the noble spirit of toleration and catholicity which

characterized the Swami's orations. It is inexplicable how, in the face of these testimonies, Babu Protap Chunder could assert that there was no exponent of Hinduism at the Parliament of Religions. If the Babu purposely ignores the representation of Hinduism by Vivekananda, owing to his differing from him in the view the Swami took of Hinduism, we should even then take exception to his remark. Hinduism with its many sects, its various schools of philosophy and its numerous diverse doctrines of life, death and human destiny, constitutes a religious system which has no parallel in the history of the world, and it was not possible that any one man, however highly-gifted with intellectual powers, could, within the limited time allowed to the speakers in the Parliament, do full justice to so great and grand a subject. Yet, the way in which Vivekananda acquitted himself in the short compass of his address reflects great credit on him. Though we do not agree with him in all that he said, we can unhestitatingly rank his address as one which gives a clear, unprejudiced, philosophical and enlightened exposition of that most ancient and complex religious system, which passes under the name of Hinduism. Babu Protap Chunder Mozumdar had been the only Bengali up to a recent period who was held in high esteem for his eloquence and piety in America, but now he has a formidable rival there in the person of Swami Vivekananda. People whisper that the reason why the former would not even so much as acknowledge the existence of the latter, is the fear of his name and fame in America being eclipsed by that of the young monk. We, however, have enough charity to allow that Mr. Mozumdar is above the touch of the blame which the insinuation, above referred to, would attach to his character.

(News and Notes)

August 8, 1894

THE GREAT HINDU IN AMERICA

The affinity between India and America is becoming clearer every day, and in the fact of the welcome that Hindu visitors obtain so readily on American soil, it is a matter for surprise that our Hindu countrymen do not repair to the so-called new continent in as large a number as they go to Europe. From the time that Philip Jagat Chunder Banerji set foot on American soil till now, a fairly large number of Hindus have landed in New York, and all have come back impressed with the cordial reception and hospitality they received from the most cosmopolitan and go-ahead people in the world. But, if there be made any distinction among the Hindu visitors to America, the Bengalis seemed to have fared exceptionally well in that distant land. It is due to the Theosophical Society to admit that its presentment of the higher doctrines of Hindu philosophy and religion has inspired the Americans with respect for the whole Hindu race, and their admiration has been intensified by the way in which the Hindu representatives at the Chicago Parliament of Religions acquitted themselves. Our columns have been recently filled with glowing accounts of the heroic career of a young Bengali, Suresh Chunder Biswas, in the Brazilian Army. But it is another Hindu of Bengal who may be said to have set the Missisippi on fire. Babu Norendro Nath Dutt of Calcutta, now universally known as Swami Vivekanand, was selected by the Hindu community of Madras to represent them at the Parliament of Religions at Chicago. The Swami had only to put in appearance and speak of the faith of his nation for five minutes to conquer the minds of the Americans, assembled in the Parliamant, by the nobleness of the word he preached to an expectant people. The immense excitement he created at Chicago will not be easily forgotten. Since then he has been in universal request in America, and the interest in his preaching on behalf of Hinduism remains unabated to-day. He has been invited from city to city, and town to town. Truly, it may be said of Swami Vivekanand's work in America, that he went, spoke, and conquered. The influence that this gifted Hindu youth is exercising, is something wonderful. His teaching has

been so tolerant, unsectarian, lucid, logical, free from resentful invective, and so truly representative of the higher ideals of ancient Hinduism that, his audiences have bowed down before him in astonished gratitude. The American journals are full of descriptions of his personal appearance, of his talk, of his visits from place to place, of interviews between him and local men of note, and of his public homilies. Some idea of Swami Vivekanand's present position in America may be gathered from a lengthy extract we give to-day from the *Boston Evening Transcript*. Every Hindu who reads this extract will find a glow of delight and pride at his heart, and cry out across the seas to the Swami—Well done, thou good and faithful servant ! And yet there are some men among us, calling themselves Hindus, who are attempting to belittle the Swami and his work in America, and we have actually been informed of the existence of a shameful cabal among Missionaries and Unitarians to blast Swami Vivekanand's character, and injure his reputation among the American people. We can understand Christian Missionaries getting jealous of a Hindu's influence among a people, professing Christianity, though we do not see why they should be intolerent of the doctrines he has been preaching, while he himself has been so very tolerant of true Christianity. But if those Missionaries have any excuse for what they are doing, there is none for those Hindus who have either initiated or joined a league to harm a man who has done so much to raise the Hindu race and their religion so high in the estimation of so large a section of Christendom. We can have no feelings but those of contempt for such Hindus as have grown jealous of Swami Vivekanand and his monumental work in America. But the Hindus, as a nation, will sharply resent all efforts to injure the Swami. All true Hindus will ever stand by him. We rejoice that the Hindus of Madras have, in public meeting assembled, voted an address, which we publish in another column and sent it to the Swami in America. The address is as much as a vote of gratitude and continued confidence. But Bengal is the original home of Swami Vivekanand, and our Hindu countrymen in these Provinces should hold public meetings, and vote similar addresses to him, so that he and the Americans may know how highly we appreciate his great work in America. Hindus also from all parts of this country should subscribe to a fund to enable Swami Vivekanand to prolong his stay, and continue his work on so fruitful a soil as the American continent. *(Editorial)*

MADRAS ADDRESS TO SWAMI VIVEKANANDA

To Sri Swami Vivekananda

Sir,—In forwarding to you the accompanying Resolution, conveying the thanks of the Hindu community of Madras, in a public meeting assembled, for representing India at the Chicago Parliament of Religions, I have the honour to state that I give expression to the general feeling, both in our Presidency town and throughout Southern India, that you have laid the entire Hindu community under immense obligations of gratitude by your powerful, telling and authoritative exposition of the religion of the sages and prophets of India. We, your Hindu co-religionists, who have had the privilege of knowing you personally, never for a moment doubted that your Mission would prove an entire success ; your sacred calling, your noble nature, your high intellect, and your devotion to the cause of the *Rishis* combined to make that success for us a foregone conclusion. But I wish to be permitted to say that the success, you have actually achieved, has certainly exceeded our most sanguine expectations, and we beg to assure you that this is due quite as much to your mighty enthusiasm and noble oratory, as it is to the greatness and sacredness of the cause which found in you so powerful a spokesman and representative. I need hardly point out here at length, how dear

and near that cause is to the hearts of us all. In expounding and enunciating before the great American nation the fundamental principles of the Hindu religious system, you have not only insisted that India is the home of spiritual excellence and the cradle of the world's civilisation, but have also demonstrated the insufficiency of a purely materialistic civilisation. We admire the convincing thoroughness of your demonstration that our Holy scriptures enunciate universal and unchanging spiritual laws ; that their central conception lies in the truth that man is to become divine by realising the divine, "not by believing but by being and becoming" ; and that all religious systems are with the Hindus so many different paths to that heaven of supreme bliss and peace, which is freedom from the bondage of matter, and from the change and mutation which, while it continues, prevents the soul from realising its truly divine nature. Your exposition of Sri Krishna's ethical teaching has also been thorough and appropriate, and must necessarily bear fruit in making humanity realise the truth and wisdom of His message to mankind.

We have also watched with pride and pleasure your success among the great American people subsequently to the Chicago Convention, and offer you our hearty congratulations on the achievement, within so short a period of, results so brilliant, and so full of promise for the cause of the world's spiritual progress and religious harmony. We feel daily more and more that our cause could not have found a better and more gifted champion ; and while all of us are looking forward with hearts full of love, and eager with expectation to your speedy return to your labours among us here, we pray for your continued success, and wish you health and strength to carry your holy Mission in the West to its destined goal.

I beg to remain, Sir, your most obedient servant,

Chairman, Public Meeting,
Madras, June, 1894.

1.—That this meeting tenders its thanks to Swami Vivekananda for having represented India at the Parliament of Religions at Chicago, and for his lucid exposition of Hinduism before the same.

OUR COMING HINDU GUEST
(VIVEKANANDA SWAMI)
(From *Boston Evening Transcript*)

Swami Vivekananda is coming to Boston in all the glory of his gorgeous orange turban and his advanced views on all topics intellectual and moral. Everybody who had any interest in the Parliament of Religions while in Chicago, knows of brother Vivekananda as he likes to be called. He had come to America on a missionary tour, to see what he could do to aid in the return to spiritual conviction for this material and dollar worshipping land. He is really a great man, noble, sincere, simple and learned beyond comparison with most of our scholars. They say that a professor at Harvard wrote to the people in charge of the Religious Congress to get him invited to Chicago, saying, "He is more learned than all of us together". He is coming to Boston with letters to a dozen of the best known people here from the leaders of thought, action and fashion, for there is a fashion in these things too, in Chicago.

Swami Vivekananda has been in Detroit recently and made a profound impression there. All classes flocked to hear him, and professional men in particular were greatly interested in his logic and soundness of thought. The Opera House alone was large enough for his audiences. He speaks English excellently well, and he is as handsome as he is good. The Detroit newspapers have devoted much space to the reports of his lectures. An editorial in the Detroit "*Evening News*" says "Most people will be inclined to think that Swami Vivekananda did better last night in his Opera House lecture than he did in any of his former lectures in this city". The merit of the Brahmin's utterances

last night lay in their clearness. He drew a very sharp line of distinction between Christianity and Christianity and told his audience plainly wherein he himself is a Christian in one sense and not a Christian in another sense. He also drew a sharp line between Hinduism and Hinduism carrying the implication that he desired to be classed as a Brahman only in its better sense. Swami Vivekananda stands superior to all criticism when he says, "We want missionaries of Christ. Let such come to India by the hundreds and thousands. Bring Christ's life to us and let it permeat the very core of society. Let him be preached in every village and corner of India".

When a man is so sound as that on the main question all else that he may say must refer to the subordinate details. There is infinite humiliation in this spectacle of a pagan priest reading lessons of conduct and life to the men who have assumed the spiritual supervision of Greenland's icy mountains and India's coral strand ; but the sense of humiliation is the *sine qua non* of most reforms in this world. Having said what he did of the glorious life of the author of the Christian faith, Kananda has the right to lecture the way he has, the men who profess to represent that life among the nations abroad. And after all how like the Nazerene that sounds, "Provide neither silver nor gold nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves ; for the workman is worthy of his meat." Those who had become at all familiar with the religious literature of India before the advent of Kananda are best prepared to understand the utter abhorrence of the Orientals of our Western Commercial Spirit—or what Kananda calls the Shop-keeper Spirit—in all that we do even in our very Religion.

There is a pointer for the Missionaries which they cannot ignore. They who would convert the Eastern world of paganism must live up to what they preach in contempt for the kingdoms of this world and all the glory of them. Brother Vivekananda considers India the most moral nation in the world. Though in bondage, its spirituality still endures. Here are extracts from the notices of some of his recent Detroit addresses.

At this point the lecturer struck the great keynote of his discourse stating that with his people it was the belief that all non-self is good and all self is bad. This point was emphasised throughout the evening and might be termed the text of the address. To build a home is selfish, argues the Hindu, so he builds it for the worship of God and for the entertainment of guests. To cook food is selfish, so he cooks it for the poor ; he will serve himself last if any hungry stranger applies, and this feeling extends through the length and breadth of the land. Any man can ask for food and shelter and any house will be opened to him. The caste system has nothing to do with religion. A man's occupation is hereditary—a carpenter is born a carpenter, a goldsmith a goldsmith, a workman a workman and a priest a priest : but this is comparatively a modern social evil since it has existed only for a thousand years. This period of time does not seem so great in India as in this and other countries. Two gifts are especially appreciated—the gift of learning and the gift of life. But the gift of learning takes precedence. One may save a man's life ; that is excellent. One may impart to another knowledge and that is better. To instruct for money is an evil and to do this would bring opprobrium upon the head of the man who barters learning for gold as though it were an article of trade. The Government makes gifts from time to time to the instructors and the moral effect is better than it would be if the conditions were the same in certain alleged civilized countries. The speaker had asked through the length and breadth of the land what was the definition of civilization and he asked the question in many countries. Sometimes the reply has been given "What we are", that is civilization. He begged to differ in the definition of the word. A nation may conquer the waves, control the elements, develop the utilitarian

problems of life seemingly to the limits, and yet not realise that in the individual, the highest type of civilization is found in him who has learned to conquer self. This condition is found more in India than in any other country on earth, for there the material conditions are subservient to the spiritual and the individual looks to the soul manifestations in every thing that has life, studying nature to this end. Hence the gentle disposition to endure with indomitable patience the feelings of what appears unkind fortune while, there is a full consciousness of a spiritual strength and knowledge greater than those possessed by any other people. Therefore the existence of a country and people from which flows an unending stream that attracts the attention of thinkers far and near to approach and throw off from their shoulders an oppressive earthly burden.

This lecture was prefaced with the statement that the speaker had been asked many questions. A number of these he preferred to answer privately, but three he had selected for reasons which would appear, to answer from the pulpit. They were—"Do the people of India throw their children into the jaws of the crocodiles?" "Do they kill themselves beneath the wheel of the Jaggernath?" "Do they burn widows with their husbands?" The first question the lecturer treated in the vein that an American abroad would answer inquiries about Indians running abound in the streets of New York and similar myths which are even to-day entertained by many persons on the continent. The statement was too ludicrous to give a serious response to it. When asked by a certain well-meaning but ignorant people why they gave only female children to the crocodiles, he could only ironically reply that probably it was because they were softer and more tender and could be more easily masticated by the inhabitants of the rivers in the benighted country. Regarding the Jaggernath legend, the lecturer explained the old practice in the sacred city and remarked that possibly a few in their zeal to grasp the rope and participate in the drawing of the car slipped and fell and were so destroyed. Some such mishaps had been exaggerated into the distorted version from which the good people of other countries shrank with horror. Vivekananda denied that people burned widows. It was true, however, that widows burned themselves. In the cases where this had happened they had been urged not to do so by the priests and holy men who were always opposed to suicide. When the devoted widows insisted stating that they desired to accompany their husbands in the transformation that had taken place, they were obliged to submit to the fiery test. That is they thrust their hands within the the flames and if they permitted them to be consumed, no further opposition was placed in the way of the fulfilment of their desires.

But India is not the only country where women who have loved have followed the loved one through the realms of immortality. Suicide in such cases have occurred in every land. It is an uncommon bit of fanaticism in any country as unusual in India as elsewhere. No, the speaker repeated, the people do not burn women in India, nor have they ever burned witches. The last touch is decidedly acute by way of reflection. No analysis of the philosophy of the Hindu monk need be attempted here except to say that it is based in general on the struggle of the soul to obtain individual infinity. One learned Hindu opened the Lowell Institute course this year. What Mr. Mozoomdar began might worthily be ended by brother Vivekananda. This new visitor has by far the most interesting personality, although in the Hindu philosophy, of course, personality is not to be taken into consideration. At the Parliament of Religions they used to keep Vivekananda until the end of the programme to make people stay until the end of the session. On a warm day when a prosy speaker talked too long and people began going home by hundreds, the chairman would get up and announce that Swami Vivekananda would make a short address just before the benediction. Then he would have the peaceable hundreds perfectly in tether. The four

thousand fanning people in the Hall of Columbus would sit smiling and expectant, waiting for an hour or two of other men's speeches to listen to Vivekananda for 15 minutes. The Chairman knew the old rule of keeping the best until the last. *(Selections)*

August 15, 1894

HINDU ACTIVITIES—A SUGGESTION FOR STARTING A TRANSLATION FUND FOR RENDERING IMPORTANT SANSKRIT WORKS INTO ENGLISH

Hinduism is, at present, not only actively reviving in India, but also engaging the serious attention of all the civilised nations of the earth. Swami Vivekanand and Mr. Virchand Raghowji, the Jain representative from Bombay, are still addressing crowded audiences in America. Theosophical activities in Europe and America have been, for years past, familiarising the Western people with the higher truths of the Hindu religious philosophy. But even before that, the great and venerable *savant*, Professor Max Muller, had been unfolding to European scholars the glories of the Sanskrit language, and the riches hidden in Sanskrit manuscripts..... Professor Max Muller's translations, the work of the Theosophical Society, the discussions in the Parliament of Religions at Chicago, Swami Vivekanand's lectures, and numerous other activities have increased the interest, felt for Hinduism in the West, and we are as certain, as we are of our own existence this moment, that this interest will continue to grow from year to year, from month to month, from day to day, till Hinduism has its grip over all living people, and becomes the greatest power of the age. Let the prophecy stand ; some of us may live to see it approaching realisation..... *(Editorial)*

August 17, 1894

SON OF THE ORIENT

SWAMI VIVEKANANDA, THE NOTED HINDU MONK, IN BAY CITY, YESTERDAY

Lecture at the Opera House on the Religion of his Country—His Opinion of America

*(*From *the Bay City Tribune)*

Bay City had a distinguished visitor yesterday in the person of Swami Vivekananda, the much talked of Hindu monk. He arrived at noon from Detroit where he has been the guest of Senator Palmer, and proceeded immediately to the Fraser house. There he was seen by a reporter for the *Tribune*. Vivekananda is striking in appearance. He is nearly six feet tall, must weigh 180 pounds, and is splendidly proportioned. He has a clear olive complexion and beautiful black hair and eyes and clean shaven face. His voice is soft and well modulated and he speaks English remarkably well ; in fact better than the majority of Americans. He is polite to a noticeable degree.

Vivekananda spoke entertainingly of his country and his impression of this. He came to America *via* the Pacific, and will return *via* the Altantic.

"This is a great land", he said, "but I would'nt like to live here. Americans think too much of money, they give it preference over everything else. Your people have much to learn. When your nation is as old as ours, you will be wiser. I like Chicago very much, and Detroit is a nice place."

Asked how long he intended remaining in America he replied : "I do not know. I am trying to see most of your country. I go east next, and will spend some time at Boston and New York. I have visited Boston but not to stay. When I have seen America, I shall go to Europe. I am very anxious to visit Europe. I have never been there."

Concerning himself the easterner said he was 30 years old. He was born at Calcutta

and educated at a college in that city. His profession calls him to all parts of the country, and he is at all times the guest of the nation.

"India has population of 285,000,000," he said. "Of these about 65,000,000 are Mahomedans and most of the others Hindus. There are only about 600,000 Christians in the country and of these at least 250,000 are Catholics. Our people do not, as a rule, embrace Christianity, they are satisfied with their own religion. Some go into Christianity. They are free to do as they wish. We say let everybody have his own faith. We do not believe in bloodshed. There are wicked men in our country and they are in the majority, same as in your country. It is unreasonable to expect people to be angels".

Vivekananda will lecture in Saginaw to-night.

Lecture, Tuesday Night

The lower floor of the opera house was comfortably filled when the lecture began Tuesday night. Promptly at 8-15 O'clock Swami Vivekananda made his appearance on the stage dressed in his beautiful Oriental costume. He was introduced in a few words by Dr. C. T. Newkirk.

The first of the discourse consisted of an explanation of the different religions of India and of the theory of transmigration of souls. In connection with the latter, the speaker said it was on the same basis as the theory of conservation was to the scientist. This latter theory, he said, was first produced by a philosopher of his country. They did not believe in a creation. A creation implied making something out of nothing. That was impossible. There was no beginning of creation, just as there was no beginning of time. God and creation are as two lines—without end, without beginning, without parallel. Their theory of creation is, 'It is, was, and is to be." They think all punishment is but re-action. If we put our hand in the fire, it is burned. That is the re-action of the action. The future condition of life is determined by the present condition. They do not believe God punishes. "You, in this land," said the speaker "praise the man who does not get angry and denounce the man who does become angry. And yet thousands of people throughout this country are everyday accusing God of being angry. Everybody denounces Nero, who sat and played on his instrument while Rome was burning, and yet thousnds of your people are accusing God of doing the same thing to-day."

The Hindus have no theory of redemption in their religion. Chirst is only to show the way. Every man and woman is a divine being, but covered as though by a screen, which their religion is trying to remove. The removal of that Christians call salvation, they freedom. God is the creator, preserver, and destroyer of the universe.

The speaker then sought to vindicate the religions of his country. He said it had been proved that the entire system of the Roman Catholic Church had been taken from the books of Buddhism. The people of the West should learn one thing from India—toleration.

Among other subjects which he held up and overhauled were, the Christian missionaries, the zeal of the Presbyterian Church and its non-toleration, the dollars worshipping in this country and the priests. The latter, he said, were in the business for the dollars there were in it, and wanted to know how long they would stay in the church if they had to depend on getting their pay from God.

After speaking briefly on the caste system in India, our civilization in the south, our general knowledge of the mind, and various other topics the speaker concluded his remarks.

(Selections)

August 18, 1894

Same as published on July 20, 1894.

(News and Notes)

August 21, 1894

Unity and the Minister writes :—"Referring to Babu Protap Chunder Mozumdar's address at Darjiling, the *Indian Mirror* says : 'Babu Protap Chunder Mozumdar observed that there was no exponent of Hinduism at the Parliament of Religions while it has been stated in the report of the Parliament of Religions that Hinduism has been ably represented by Swami Vivekanand.' We believe the *Indian Mirror* has committed a mistake by hazarding the above statement. Babu Protap Chunder nowhere said that there was no exponent of Hinduism in the Parliament of Religions, but what he said was that there was no representative of Orthodox Hinduism in the Religious Congress. Babu Protap Chunder could not have said as stated by our contemporary, for he himself was invited to the Parliament of Religions to represent Hinduism which none else could do better. Babu Norendra Nath *alias* Vivekanand also was one of the Hindu representatives in that august assembly but we have said it more than once that he might have done a good work there in his own way and have creditably represented a certain phase of Hinduism, but he could by no means be said to have been an Orthodox Hindu representative. For no Orthodox Hindu would cross the *Kalapani*, and partake of un-Hindu food with Europeans. In all these respects he was on the same footing with the Young Bengal." We do not think any Hindu will feel disposed to place Swami Vivekananda "on the same footing with the Young Bengal" because of his having crossed the *Kalapani* and gone over to America as every Hindu knows that a *Sannyasi* is bound neither by caste rules nor social customs. As for our contemporary's insinuation that the Swami partakes of un-Hindu food with Europeans, we believe it is not a fact." *(Calcutta)*

August 22, 1894

The *Theosophic Thinker* of Bellary says :—"Swami Vivekananda still sojourns in America, and we hope before he returns, America will be brought into closer spiritual bonds with Aryavarta, the cradleland of arts and sciences, and the true inspirer of the great sages".

(News and Notes)

August 25, 1894

The *Patrika* says :— "The insinuation, that Swami Vivekananda is not an 'orthodox' Hindu, owes its origin to missionary influence. It is simply impossible for the missionaries to love Vivekananda, and it is, therefore, natural that they should try to bring him down. And why is Vivekananda not an orthodox Hindu? It is because, say they, he has crossed the ocean and eaten un-Hindu food. But the restriction which Hinduism imposes upon its members has no force upon the liberated—the *Sannyasis*, to which class the Swami belongs. The Hindu who has cut off his connection with the world, has liberty to take anything and to go anywhere he pleases. Vivekananda deserves well of the world. The world is now governed by the West, and Vivekananda has opened out a new world to the people of that West. In the West, especially in America, every man is a monarch. To take any impression in such a country is beyond the means of the ablest of our species. Vivekananda's work in America is a miracle, and he is no doubt an instrument in the hands of God." *(Calcutta)*

August 31, 1894

MR. BERTRAM KEIGHTLEY'S LECTURE IN CALCUTTA ON THE "SPREAD OF HINDU RELIGIOUS IDEAS IN THE WEST"

... Mr. Keightley's address was a most opportune one. As he himself showed, Hindu religious ideas are making a rapid advance in the West. As yet another proof of this fact, we

publish to-day a copy of a long letter, addressed by Mr. Merwin Marie Snell, a name not altogether unfamiliar to our readers, from Chicago to our brother, Mr. Dharmapala. In this letter, some slight allusion has been made to the practical success which has attended Swami Vivekananda's lecturing tours in America. Hindus in all parts of the country have become profoundly interested in the Swami's work. Addresses have been voted to him from Madras and Bangalore, and a few days hence a public meeting will be held in the local Town Hall to vote addresses to the Swami and to the American people from the Hindu community of Calcutta. It will be thus seen that the Hindu revival is taking a desirably practical shape. Hinduism is making a strong headway in America, because Swami Vivekanand is there to preach its highest ideals. But it must be said, that the ground was prepared for his phenomenal success by Theosophic workers long ago. The Hindus have, therefore, to be primarily grateful to the Theosophical Society for the spread of Hindu religious ideas in the West. The more those ideas are propagated, the more respect will the Hindus command from the European and American peoples, and every Hindu, whether he be religiously inclined or not, owes it to his country to help in the work of gaining back for India the commanding position she enjoyed in ancient times.

(Editorial)

SWAMI VIVEKANAND IN AMERICA AND THE NEXT PARLIAMENT OF RELIGIONS AT BENARES

2717, Indiana Ave., Chicago, Ill.,
28th July, 1894.

H. Dharmapala, Esq.,
Secretary, Moha-Bodhi Society,
2, Creek Row, Calcutta, India.

My Dear Brother Dharmapala— I was delighted to receive a word of greeting from you, under date of May 29th. Pardon me for having replied to it no sooner.

Swami Vivekananda's address is care G. W. Hale, 541, Dearban Ave., Chicago, although he is at present in the East. He has done very well, I think, so far, in his lecture tours, both in collecting money for his proposed Hindu College in India, and *in awakening the people to a higher spiritual aspiration.* .....

Yours faithfully,
(Sd.) MERWIN MARIE SNELL

September 1, 1894

THE FORTHCOMING MEETING AT THE TOWN HALL

TO THE EDITOR OF THE 'INDIAN MIRROR'

Sir,—I believe, you are already aware that a meeting will be held on Wednesday next, the 5th September, at the Town Hall for the purpose of thanking the American people for doing honour to one of our distinguished countrymen, Paramahamsa Vivekananda, and to Hindu Religion in particular, in the late Parliament of Religions at Chicago. The following letter from Professor Merwin Marie Snell, President of the late Parliament to my address, written in reference to an article, published in the columns of your journal on the 3rd June last, and forwarded by me to that gentleman on the 6th idem, is just in time to help the promoters of the proposed meeting a great deal to move in the right direction.

The "*little psychological experiment*" referred to in para 1 of the letter mentioned above, was an attempt on my part in a clairvoyant state to see Mr. Snell and his residence at 79, Maple Street, Chicago, at noon on the 5th June last.

Yours, &c.,
K. CHAKRABARTI

My dear friend,— Permit me to express my sincere appreciation of your many kind attentions. I was much interested in the report of your society, and in your own books and articles, also in the little psychological experi-

ment, which came out very nicely. The vision was to all intents and purposes, a true one, considered as a bird's eye view ; the canal was probably the Chicago river or the edge of Lake Michigan ; the open space was the park between my house and the Chicago river, or that between the Lake Shore Drive and the lake itself. At the time you mention the people would have been sleeping, as you suggest. The personal description is also quite correct, as Mrs. Snell assures me.

Your project to hold a public meeting for the purpose of thanking the friends of India here, testifies to your largeness of heart. As far as I am concerned, I feel that personal considerations are of little importance ; let whatever will help India and the Hindu religion most, be done. If such a meeting would draw Hindus nearer, made them more zealous for their religion and their nationality, and enable them to take any practical measures in the interests of either, by all means let it be held ; but if it be simply of your compliment to me I waive the honor, gratefully accepting the will for the deed and leaving your time and energies free for more fruitful labour. Besides, your personal honors should be reserved for your distinguished countryman, Paramhansa Vivekananda, a most worthy disciple of a noble teacher and one whom I am proud to hail as my friend and master.

If things have so far progressed that the meeting must be held as originally intended, I beg of you to do all in your power to make it not an occassion of empty congratulations and the glorifications of unworthly individualities, but a grand and enthusiastic rally of the followers of the divine Vedas, of every name and cult, around the standard of their common religion and all spiritual and moral forces and [...] nations that it represents.

It might be well to make it the preliminary step towards the proposed second World's Parliament of Religions, to be held at Benares, in 1897. Of that Parliament the Hindus should be the hosts, and every sect and school and order of Hinduism should be fully represented in it, including all the Vaishanava Sampradayas, all the Panthas, all the Sakta and Saiva sects, all the philosophical schools, the Sannyasis of ten names, the Yogis of eighteen names, all the Samajas, and all new sects of various kinds. Commitees should be formed immediately to communicate with the officials of all these groups, or representative men among them and with the representatives of other creeds throughout the world, and to make other preparations. The first thing to do will be to organise a Samvaideka (if that word is not a barbarism, my Sanskrit is not always perfect), or Pan Hindu Committee to look after the interests of Hinduism and insure its full representation. Then a general Executive Committee should be formed composed chiefly of Hindus (not more than one from any one sect or group), but in which the Buddhists of Ceylon, Nepal and Tibet should be represented, as well as the Jains and all non-Hindu religions of India, Mahomedan, Parsee, Judish, Catholic and Protestant. The last four should be allowed but one representative each on the Executive Committee, and in the Parliament itself each religion and sect should be represented in proportion to the number of its adherents.

The native princes and societies of India should bear the expenses of the coming Parliament ; or, as a last resort, a native publishing company might be organized to pay the expenses and enjoy the proceeds of its publication. Of course, contributions may properly be solicited from all friends of the movement everywhere of every religion, but they should not be made a bar to the attendance at the Parliament itself ; and, if the people here pay any important part of the expenses they will do so either for the sake of money or souls, and will find a way to get control of the Parliament and mutilate the proceedings and edit them in a Christian sense this time as they did the last. Of course, the so-called "Christain Scientists" (our Karta-Bhajas), the Theosophists, and especially the new constituency of Hindu sympathizers created by Swami Vivekananda, may be expected to give disinterested aid.

H. Dharmapala (2, Creek Row, Calcutta), Secretary of the Mahabodhi Society, has been talking with the Maharaja of Benares about the coming Parliament there. I have written to him to organise the preparations for a full Buddhist representation. He received many favours from the Christian administration of the last Parliament, but I hope he will be true to India and justice, and throw his influence on the side of the native ascendancy.

Write me at once, or at your convenience your view and that of your colleagues on these matters. In the meantime, I will be thinking them over and preparing to write you further. Any advice or assistance I can render in any way, will be always at your disposal.

With most cordial greeting,

Yours always faithfully,
Sd. Merwin-Marie Snell

THANKS TO SWAMI VIVEKANANDA
(From *Hindu*)

A MEETING of the public of Kumbakonam was held in the Porter Town Hall on Wednesday, the 22nd instant, to convey to Paramahamsa Swami Vivekananda their grateful appreciation of his valuable services in America on behalf of Hinduism, and of his spirited defence of Hinduism in the Parliament of Religions at Chicago. There was a large number of students who marked by their presence their sympathy with the objects of the meeting. Dewan Bahadur R. Ragonatha Rao was proposed to the chair.

In a lengthy and interesting speech he pointed out that, at present, when Hinduism is daily being assailed by hostile criticism, the work of such a great, learned and noble *Sannyasi* seemed to him to be a providential decree, and that he should have been able to defend successfully the case of Hinduism single-handed and alone, argued the real strength and superiority of that pure religion. He also humourously described the arts used by Missionaries who attempt to make students converts to Christianity by pointing out to them who have never received any instruction in their own religion, that the Hindu religion countenances idolatry, consists solely and simply in the observance of useless ceremonials, that it contains no high principles or ideals, and as such—could give no salvation to these who profess it, while, they assert, that Christ alone could save them. He concluded by reminding the audience of the duty incumbent upon them of conveying their thanks to Swami Vivekananda. Then he called upon Rao Bahadur S. Seshayya to propose the first Resolution.

Mr. Seshayya expressed his regret to see Hinduism, that noble and pure religion, which has boldly and successfully faced for many centuries all persecution, and survived all opposition, neglected and forsaken by the sons of India, and he assured the audience that it will have a bright future if only educated Hindus of light and leading should organise Societies in various places to preach and teach its high principles and noble ideals to young men who are being led astray by the materialistic instruction imparted in the Colleges, and by the Missionary efforts ; and it was with very great pleasure that he proposed the Resolution that stood in his name—'That the public of Kumbakonam conveys its hearty thanks to Paramahamsa Swami Vivekananda for his able defence of Hinduism in the Parliament of Religions'.

Mr. M. Rungacharya, M. A., of the College, seconded the proposition in an eloquent and enthusiastic speech. He said that he had the privilege of a personal conversation with the gifted Bengali Brahmin who, he told the audience, considered it the object of his life to preach to warring religionists the great truth of the harmony of Religions which is recognised by Hinduism alone of the many universal religions. He said he had always believed many of the principles of Christianity such as the fatherhood of God and the brotherhood of man, to have been borrowed from Hinduism. The recent discovery of a Buddhistic life of Isa, which by internal evidence, appears to be the life of Jesus by a Russian traveller in a Tibetan monstery, has mentioned that Isa, that is, Jesus was in Scind in his early years. This, he said, explains the close agreement of the two religions. He contended that Hinduism yields the palm to none in its saintly morality. The meeting was brought to a close with a vote of thanks to the chair.

(Our Contemporaries)

September 5, 1894

CALCUTTA

TO-DAY

Public Meeting, Town Hall, at 5-30 P. M., in honour of Swami Vivekananda.

A public meeting of the Hindu community of Calcutta will be held at the Town Hall,

this day, at 5-30 P. M., to consider how best to express their gratitude to Swami Vivekananda for his able representation of Hinduism at the Parliament of Religions at Chicago, and to thank the American people for the cordial reception they have accorded to him.

September 5, 1894

SWAMI VIVEKANANDA

(PROCEEDING OF THE PUBLIC MEETING HELD AT MADRAS AS REPORTED BY THE LOCAL PRESS)

A PUBLIC meeting of the Hindus of Madras was held in Pachaiyappa's Hall on Saturday at 5-30 P. M. to thank Swami Vivekananda for his representing Hinduism in the Parliament of Religions at Chicago, and the American public for the cordial reception they accorded to him. The meeting was very largely attended by many Hindu gentlemen and students. Among those present were Rajah Sir Savalay Ramaswamy Mudelliar, Kt., C. I.E., F. M. U., Mr. C. Ramachendra Rao Saheb, B.L., F. M. U., Dewan Bahadur R. Raghunatha Rao, F. M. U., Messrs. M. Bhattacharya, M.A., V. Krishnaswamy Iyer, B.A., B.L., Subramania Iyer, P. R. Sundram Iyer, B.A., B.L., M. Venugopal Pillay, M. Venkataramaiah Chetty, B.A., B.L., B. Hanumanta Rao, B.A., and others. On the motion of Rajah Sir Ramaswamy Mudelliar, Dewan Bahadur S. Subramania Iyer, C. I. E., was voted to the chair. The Rajah of Ramnad sent a telegram and Rai Bahadur S. Seshayya, B.A., and a few other Native gentlemen wrote sympathising with the objects of the meeting.

The Chairman, in opening the proceedings of the meeting said that a few words from him would not be out of place in opening the meeting. They had not met as they so very frequently did, in that Hall to discuss debatable questions of politics. They were assembled to express their admiration and their thanks to the great American people for the very kindly and sympathetic reception which they had accorded to Paramahamsa Swami Vivekananda whom all here knew so well and revered so much. They had met also to convey to the Swami their high appreciation of the signal services which he had rendered in America in the Parliament of Religions and in other places. There could be no doubt that his visit to the great Western country, and his services there were of excellent augury. He believed that it was a precursor of many such visits and still greater services on his part and on the part of others who had such great capacity as Swami Vivekananda had of rendering national services. He had no doubt that all present were agreed that for a long time to come they must simply be learners and students, and endeavour to learn and assimilate what was good and excellent in the civilization of the West. He was not certainly one of those who wish to rely upon the former greatness of the Indian people. He was not disposed to rely upon that for the purpose of supporting the contention that their present position was all that could be desired. Every thoughtful man would agree that in almost every thing connected with Government, with social organization and social welfare, every one reflecting upon these subjects would admit that Hindus were behind-hand as compared with the Western nations ; that for a long time to come they would have to learn and study what was good in their institutions and in their manners, and adopt and assimilate what seemed to be suited to their own past history and to their present position and condition. But he believed there was one matter about which there was so much to be found in Indian literature in this country which would preclude their having to go to the West for information for example or for study. (*Hear, hear*). He referred to the philosophy and religion of Hindus. He did not mean to pretend that in practice, that even in the matter of theoretical knowledge the people of this country generally understood their great philosophy and their great religious tenents. He only said that however much they might have to learn from the great civilized nations of the West in other matters, they would

hardly find very much to learn from them in regard to this great question. He had no doubt that upon this matter great differences of opinion would exist, and it would be impossible for them to expect such differences not to exist. He also said that for men who had paid attention to the subject and who had endeavoured honestly to study the matter and arrive at a conclusion that upon the subjects of philosophy and religion, the Eastern philosophy and religion had practically done all that could under the existing circumstances be possibly done. Of course, a mere assertion of the kind by him who was neither a philosopher nor one who understood religion very well, could not be taken for much. But so far as he was able to learn second-hand, the study of the subject for many years had convinced him that the statement which he made was well-founded. That statement was coming to be recognised as true. They had the testimony of very learned men from the West in support of the view. He was sure that many of those present had read professor Max Muller's address recently delivered in Europe on Vedanta philosophy. The Professor's opinion was of very great importance. Max Muller is indeed an extremely cautious man and makes his statements with great reserve. He seemed to think that all in regard to this matter had been discovered by the Oriental philosophy and that in substance the discoveries of the Eastern philosophy were coming to be recognised by the students of the subject in the West. A stronger witness than Professor Max Muller was Dr. Paul Deussen, Professor of Philosophy in the University of Kiel, and author of various Sanskrit works. His testimony given at the end of last year before the Bombay Branch of the Royal Asiatic Society was to the same effect. He wished to cite his testimony in preference to Eastern scholars because as then situated they were more prepared to accept Western testimony than that of the East ; and that for very good reason. Because those scholars had approached the subject with an unbiassed mind, they had examined it and tested it as independent thinkers ; and when they arrived at a conclusion their testimony had in fact considerable weight. Dr. Deussen said in one place : "On my journey through India I have noticed with satisfaction, that in philosophy till now our brothers in the East have maintained a very good tradition better, perhaps, than the more active but less contemplative branches of the great Indo-Aryan family in Europe, where Empirism, Realism, and their natural consequence Materialism grow from day to day more exuberantly, whilst Mataphysics, the very centre and heart of serious philosophy, are supported only by a few ones, who have learned to brave the spirit of the age." The system of Vedanta philosophy, the speaker said, was one of the most valuable products of the genius of mankind, in its search after eternal Truth. The same learned Doctor said of the Vedanta: People have often reproached the Vedanta with being defective in morals, and indeed, the Indian genius is too contemplative to speak much of works ; but the fact is, nevertheless, that the highest and purest morality is the immediate consequence of the Vedanta. The gospels fix quite correctly as the high law of morality : "Love your neighbour as yourselves." But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible, but it is in the Veda, it is in the great *tat tvam asi* which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death— Indians, keep to it." The Chairman offered these remarks on Vedanta because he wanted to tell them that in whatever other matters they might have to learn from the West, in matters of Religion and Philosophy, they had not much to learn from the West.

If the position which he had taken was agreed to, they would agree with him in saying that the visit of Swami Vivekananda to America and his work and success there was of the utmost importance to the Americans and the Hindus. (*Cheers*). It had become possible for a son of the soil acquainted with the language of the West and the sacred language of the East to preach the truth of Vedanta not for the purpose of conversion or proselytism, but simply to place it before the great American people. The great advantage in placing such truths before the Western races was that they examined the matter with great ability and energy characteristic of them and once they were convinced that they were well founded they endeavoured to communicate it to all under their sway and influence. In that view Vivekananda himself was one of the noble souls that could be entrusted with such a task. It was necessary that the Western nations should assimilate the truths of Vedanta ; for as the Indian adage says "as is the King so are the subjects." If the Western races accepted the philosophy of the East, it seemed possible to the Indians the more readily to accept the position. He did not want to make any statement about Swami Vivekananda. Bengal might well be proud of such a son as he. He had no doubt that Swami would be welcomed by all in England and other places, for he was going to speak of things which were the possessions of the whole of humanity. For the reception given to the Swami in America he found that the time for the endeavour that was being made by Swami was more propitious than it was half-a-century ago, in the days of Rajah Ram Mohun Roy. With the above observations the Chairman called upon Mr. C. Ramachandra Rao Saheb to move the first Resolution, *viz.* :—"That this meeting tenders its thanks to Swami Vivekananda for having represented India at the Parliament of Religions at Chicago, and for his lucid exposition of Hinduism before the same."

(Our Contemporaries)

(To be continued)

September 6, 1894

SWAMI VIVEKANANDA

(Concluded from yesterday's *Indian Mirror*)

Mr. C. Ramachandra Saheb, in so doing, said that Swami Vivekananda wanted no thanks from them as a true ascetic by profession, and an ascetic in spirit ; but nevertheless it was their duty as the Swami's fellow-countrymen to show their appreciation of the good work he had done by expressing their thankful feelings towards him. It was a matter for congratulation that India had been able to send such an able representative of her ancient religion. It might have been possible to find one who understood religion, as well as the Swami ; but it would not be possible to find another who would rise above India's superstition of the present age and go to that august assembly and so worthily represent. (*Cheers.*) Those who had the honour of Swami's acquaintance would bear him out when he said that they could scarcely spend one hour in his company without being struck by the depth of his views and his learning, and by his sincerity of purpose. On such an unique occasion and before such an assembly as the world's Parliament of Religions that India should not be properly represnted might have been a very great misfortune to the country. India was to be congratulated on being able to send the Swami. He not only belonged to the present age, but to the present generation of educated India. He was a Graduate in Arts and was about to become an Attorney-at-Law ; it was at this juncture that he gave up worldly life for the loftier purpose of research in Religion and Philosophy.

Mr. Gopal Krishna Mudaliar, Head Master, Pachaiyappa's High School, supported this Resolution in a learned speech which was seasoned with fine puns and epigrams, and which kept the Hall in roars of laughter. He said he had a hankering for philosophy from his younger days, and had travelled far and wide, but never before had he met one like the Swami to answer his purposes. The only other man

that satisfied his ideas was the Mutadhipathi of Thiruvanamalai. The Swami, he said, was not only learned in the Hindu religion, but he was deep in the lore of the Budhists, and a careful student of the Bible and the Koran.

The next proposition was moved by Mr. M. O. Parthsarathy Iyengar, which ran thus :—

"That this meeting tenders its thanks to the American people for the cordial and sympathetic reception they have accorded to Swami Vivekananda".

He said :—

Mr. Chairman and Gentlemen,—In moving the proposition I shall presently read to you, I am conscious I am only giving expression to the unanimous feelings of the hearts here assembled. The Chicago Parliament of Religions marks a great epoch in the history of the world—an epoch, the like of which could never be seen in the vast expanse of the past. The English Toleration Act of 1869, in clear terms, renounced the principle that mere theological error should never be punished as a crime. None of the severities of the old laws was to any perceptible extent relaxed. Not the smallest indulgence was shown to the Papist or to any one who did not believe in the doctrine of Trinity as expounded by the Church of England. While such measure open to so many objections —objections grounded on principles recognized as sound in all and in all places is hailed by the historian as the great Charter of Religious Liberty with what poetic rapture will the future historian record the noble act of generous hearts that cordially welcomed nationalities of every creed—made possible for all Religions to meet on common grounds as friends and brethren and to bear with kindly patience the friendly criticisms of co-religionists. Hinduism is mostly criticised without a sufficient preparatory knowledge of its principles. Nobody takes the trouble to study the religion he would gladly scoff at. Few like to give even an opportunity of Hinduism to express itself. Just as in the days of the great Copernican controversy, the opponents of Copernicus argued that a ball let fall from the top of the mast-head of a ship in full sail did not fall exactly at the foot of the mast, but a little nearer the stern, while as a matter of fact none tried the experiment which if tried, would have silenced all opposition, so also are the opponents of Hinduism eloquent in criticising it without even attempting to make an effort to understand its principles. It was left for Swami Vivekananda, the Americans, the gentlemen assembled at Chicago to make many people realize the fact that Hinduism is well able to hold its own against any religion and to proclaim once more the poet's ideas.

"Truth has such a face and such a mien
As to be lov'd needs only to be seen."

With these remarks I commend the Resolution for your consideration.

Mr. V. Krishnaswamy Iyer, in supporting the motion, said that the Swami had risen to sudden fame, and that he fascinated all that came in contact with him while at Madras.

Mr. T. P. Kodanda Rama Iyer, B.L., proposed and Mr. D. R. Balaji Rao, B.A., B.L., seconded "that this meeting request the Chairman to forward copies of the above Resolutions to Swami Vivekananda, and Dr. Barrows, President of the Parliament of Religions, held at Chicago in 1893." The Resolution was put to the meeting and carried.

Mr. Manmato Nath Bhattacharya, M.A., proposed a vote of thanks to the Chairman who in acknowledging it, said that he would request all those present to bear in mind the message of Swami Vivekananda to the Americans ; "Help and not fight, Assimilation not destruction, Harmony and peace not dissension."

The proceedings then terminated.

(Our Contemporaries)

SWAMI VIVEKANANDA

The *Bangalore Spectator* of 27th instant, says :—There was held in the Lecture Hall of the Central College, commencing at 8 o'clock yesterday morning, a public meeting of Hindu

gentlemen, with Sir K. Seshadri Iyer, K. C. S. I., Dewan of Mysore, in the chair, to resolve upon tendering its thanks to Swami Vivekananda for having so ably and successfully represented India at the Parliament of Religions assembled at Chicago, and for his subsequent disinterested work in America in the cause of the Hindu Religion. There was a very crowded, representative and enthusiastic attendance. On the *dias* with the Chairman were the Hon'ble Chentsal Rao Pantalu, Councillor to H. H. the Maharajah of Mysore ; Messrs. Ramachendra Iyer and Krishna Murti, Judges of the Chief Court of Mysore ; C. Minacshy Iyer, Legislative Secretary ; V. N. Nursim Iyengar, Census Commissioner ; V. P. Mahadeva Rao, Inspector-General of Police ; and A. Srinivasa Chadu, Superintendent, Muzarrajai Department.

Preceded by an interesting introductory address on the subject before the meeting from the chair, was the following sketch of the life of Swami Vivekananda, read by Mr. G. G. Narasimachariar, B.A. :—

Your Excellency and Gentlemen,—The duty of narrating shortly and succinctly the little that I know of Swami Vivekananda is no doubt a pleasant one. But considering the person himself, his many-sided culture, his qualities of the heart, and his spritual advancement, even chapters of enthusiastic writing will not suffice. A Sanskrit adage is "virtues and wealth adorn exceptional personalities". Much has been said about his physical personality in American and Indian papers ; so I need not say anything about it. But I may add one thing. The first thing that strikes you when you look at his calm and pleasant face is his eyes, which are large and brilliant, and whenever he gets enthusiastic over any thing, they roll and shed a peculiar lustre. He would not say any thing about himself, and all that I am able to tell you now about his early life is what I gleaned from respectable persons that knew him from his infancy. He is a man of about 22 (32) years of age. He belongs to a respectable family in Bengal and is a Graduate of the Calcutta University. His secular name was Norendra Nath Dutta. In his younger days, unlike other youths of his age, he showed a strong inclination for spiritual things. He would never pass the Salvation Army marching in the streets of Calcutta or a Brahmo Samaj congregation without joining them and chanting their chorus. He was very fond of frequenting holy places and talking to holy personages. His 20th year marks an epoch of his life, when on the death of his father he became a *sannyasi* under the illustrious Sri Ramkrishna Paramahamsa. He lived with the Paramahamsa for a period, and after his death he took to travelling. He lived on the Himalayas for some time, and after travelling on foot to Thibet and other places, he returned to India. He used to speak occasionally of the sublime sceneries and the eternal snow regions of the Himalayas, and say that while there he first acquired calmness of mind. After 10 or 12 years of such a life, he took a vow to travel the whole of India and not to touch metal. It was during this trip of his that many of us became acquainted with him. It was by fortuitous concurrence of circumstances that we met him. We met him at a time when many of our young men at Madras were absorbed in their fashionable thoughts of the day, at a time when they had no proper idea of their own selves and their mission in this world. It was a God-send to many of them that they met one so full of spirituality that even a short contact with him made them turn over a new leaf in their lives. They found in him a wonderful combination of religious orthodoxy and social radicalism, Western scholarship and Eastern spiritual wisdom. He claimed equal rank both with the Pandits and with the professors. His discourses on any subject were interesting, but on a religious question *non-paeril.* Sri Paramahamsa Ramakrishna is said to have once observed that Norendra Nath had in him both the spirit of divine knowledge and love highly developed. Nobody who came in contact with him escaped the magic influence of his heart. The happiness which one felt in his company was not a mere

gratification of the intellect, but it transcended all the emotions of the heart. I am not competent enough, gentlemen, to pass an opinion on his knowledge. But this much I can say, that his eloquent course on the teaching of Krishna turned many a man into statues. He preached a wonderful religion of harmony. He taught that the Vedas should be studied through the spectacle of evolution, that they contain the whole history of the progress of religion until religion has reached its perfection in unity—Advaitism ; and that no new religious idea is preached anywhere which is not found in the Vedas, which teach from Ogmunde to Satsat. His profound knowledge of the various religions made him see in Christianity an offshoot of Hinduism, and in Buddhism but a rebelled child. To him the seemingly contradictions and conflicting teachings of the Vedas are all true as describing portions of the one Infinite Reality : and Hinduism, where one passes from truth to truth and not from error to truth as in other religions, was the religion of religions. He defined God as the apex of the triangle of creation, and drew sharp line of distinction between God and Brahman. I need not here try to analyse his Vedanta philosophy, but I may tell you one peculiarity in his teaching. His replies came readily, and there was always a pithiness and novelty about them in being given in the form of a metaphor or simile when asked why was Krishna painted blue? He replied that it was a law of nature that anything sublime and beautiful is associated with the blue colour. "Take a handful of sea-water, it is colourless, but look at the sea it is blue ;" "examine the space near you it is colourless, but look at the infinite expanse, sky, it is blue." When asked how it is that life is miserable, his reply was, "Yes, life and misery are the same. How do we ascertain whether a newborn baby is at all living, is it not by its crying"? Again, why do these religious reformers fight with each other? The answer is "They are like the bulls tied to the oil mill 'purposely' blindfolded." We will be able to understand better the workings of Vivekananda's mind when we go to consider the work he is at present doing in America. It is no wonder that this man of high intellectual capacities should have roused new feelings in those that were near him, and opened their eyes to the fact that they too had a mission in the Parliament of Religions—the mission of sending Vivekananda to America to represent India. America has been a source of great help to us. She always welcomed a Hindu visitor with open hands, and impressed him with her cordial reception and hospitality. We can find our co-religionists among her sons, who can appreciate the grand doctrines of Hindu philosophy and religion. Mr. Judge, the President of the American section of Theosophist, is a Hindu. How much he did for us in presenting Hinduism before the Americans. Their Parliament of Religions has been a source of special interest to the Hindus, for it gave an opportunity for our gifted representative to distinguish himself and thereby bring credit to his country—one "who may be said to have set the Missisippi on fire." How did he achieve so much greatness and how is he treated? He had only to put in his presence and speak for a few minutes along with others at the Parliament of Religions, enough ! his was the *hit* of the day, and he was known throughout the length and breadth of the Land. "Veni, Vedi, Veci" ; such was the wonderful success which attended the Hindu representative's mission. His princely presence, his charming eloquence and his deep spiritual insight have won the loving hearts of the Americans. They like very much his broad views on Hinduism, but *him* more on account of his purity, sincerity, and holiness—his simplicity and learning beyond all comparison with any of their own savants. He has electrified the whole of America, and the excitement he created at Chicago still continues. Since then he is wanted everywhere in every city, in every town, and in every village. Even [...] accorded him the honour of addressing their congregations from their pulpits. From Chicago as centre he is made to travel and be back every week 1,000

miles. Dharmapala, the Buddhist and representative of Ceylon, said, in one of the meetings held at Calcutta, that life-size portraits of Vivekananda will be found hung up in the streets of Chicago with the words "Monk Vivekananda" beneath them and thousands of passers-by, comprising men of all classes, were observed to do obeisance to these portraits in the most reverential way. The *Indian Mirror*, in an editorial about Swami Vivekananda, points out : "The influence that this gifted Hindu youth is exercising is something wonderful, his teaching has been so tolerant, unsectarian, lucid, logical, free from resentful, invective and so truly representative of the higher ideals of ancient Hinduism, that his audiences have bowed down before him in astonished gratitude. The American journals are full of descriptions of his personal appearance, of his talk, of his visits from place to place, of interviews between him and local men of note, and of his public homilies." Every Hindu who reads extracts from some of these journals will find a glow of delight and pride at his heart, and cry out across the seas to the Swami—Well done, thou good and faithful servant. Such is Swami Vivekananda, who now works in America to raise the Hindu race and their religion so high in the estimation of so large a section of christendom, and such the treatment accorded to him by the Americans. Every true Hindu should be proud of their representative, and every home should send its good wishes and blessings to him.

The first Resolution, tendering the thanks to the Swami, as alluded to above, was moved by Mr. A. Ramachendra Iyer, in an appropriate and concise speech. He was seconded by a Sanskrit Pandit who spoke in Sanskrit as well as in Tamil, and the motion, being supported by Mr. S. Narrain Rao, was unanimously carried.

Mr. C. Minacshy Iyer then delivered a short speech, commending the second Resolution, *viz.*, "That this meeting tenders its thanks to the American public for the cordial reception and hospitality accorded to Swami Vivekananda, the Hindu representative." This was seconded by Mr. P. N. Krishna Murty, who spoke in warm terms of the Swami's work in the United States. Mr. P. Subramania Iyer supported him in a few well chosen words. The third and last Resolution came at the instance of Mr. A. Srinivasacharlu, who proposed "That letters be written, one to Dr. Barrows, the President of the Parliament of Religions at Chicago, and another to Swami Vivekananda embodying the spirit of the above Resolutions, and send to them signed by the Chairman of this meeting." Seconded by Mr. B. Ramakrishna Rao, and carried unanimously.

Among the other speakers was Mr. A. Gopala Charlu, Founder of the Srinivasa Mandiram and Charities, who dwelt at some length in a very sincere spirit on the vast interest taken by the Chairman in placing upon a more improved basis the Muzarrai (Religious) Institutions throughout the Province, and then proceeded to define "the Temple" as it is ordinarily understood, and as it ought to be understood. One or two over ambitious students of the Senior Classes also tried their throats at speechifying in public.

The meeting rose at 10 A.M. with a vote of thanks to the Chairman and to the Principal of the College for the use of the Hall.

(Our Contemporaries)

September 6, 1894

THE PUBLIC MEETING IN CALCUTTA TO THANK SWAMI VIVEKANANDA AND THE AMERICAN PEOPLE

The great meeting of the Hindu community last evening at the Town Hall must have furnished a striking object-lesson to every one who was present at the immense gathering. The appearance of the different castes and sub-castes, into which Hindu society is split up at the present time, on a common platform, the oneness of feeling that animated all, the common

enthusiasm, the united applause, as speaker after speaker rose and resumed his seat, and the absolute sincerity of the entire proceedings, all went to show that life has begun to beat with strong pulsation once more into the veins of the Hindu nation. Yesterday's meeting was convened for an extraordinary but truly national purpose. It was a meeting, called for an expression of gratitude to one who deserved well of his people ; but anybody could see that the whole object of the meeting went beyond that ; anybody could see that the Hindus of Calcutta had met not simply for voting an address to Swami Vivekanand, but for the higher purpose of giving a powerful impetus to the advancement of the Hindu cause in the Western World. In that sense, the significance of yesterday's meeting cannot be overrated. Hinduism has been in recent times at a discount in the land of the Hindus themselves. It is not our present purpose to trace the present abject condition of our Hindu countrymen to their falling away from the ideals and truths of their religion. By this time, the whole Hindu race knows that quite as well as we do. And hence to that kind of self-consciousness may be ascribed the present Hindu revival. But every Hindu knows, that whatever other causes might have contributed to spread a knowledge of Hindu religious and philosophic teachings in the West, and no one will dispute the debt immense due to the Theosophical Society in that direction, Swami Vivekanand has singlehanded compelled the respect of a great Western people, not only for himself, but the whole race to which he belongs. That is not mean achievement. It might not be [.....] described as an unparalleled feat. Other Hindus did visit America before him, and they, too discoursed on religion, and were accorded respectful hearings. But it is scarcely any disparagement for them to say that they did not speak, as Swami Vivekanand has spoken. They were representatives of creeds, and their thoughts as well as words were narrowed down by personal idiosyncracies. But Swami Vivekanand has appeared before the American people as the accredited messenger of the whole Hindu nation, and he spoke in their name ; and he spoke not for himself or with the dogmatism of assumed authority, but on behalf not only of modern Hindus, but also, and much more of the great sages, law-givers, and prophets of Ancient India. Is it any wonder, that when the American people saw the utter sincerity and selflessness of Swami Vivekanand, that they approved of the messenger, or that when they had heard the Swami out, they approved of the message likewise? Attempts have been made even in this country to belittle Swami Vivekanand's wonderful successes in America. Some have even gone so far as to deny that he represented the Hindus at all. But it is a fact that the Hindus of Madras bore the expense of his mission. They have subsequently, in a public meeting, warmly approved of the work of their gifted delegate. And subsequently Hindus from all parts of India have ratified the choice of Madras. Yesterday's great meeting at the Town Hall showed that the Hindus of Bengal are not behindhand in according to Swami Vivekanand that position which he has amply deserved by his work. It was a sight to see a Brahman presiding at a meeting, called for honouring a Sudra. Vivekanand is a Sudra by birth, but he is now generally hailed by the Brahminical title of Swami. The *Vishnu Purana*, among other predictions, foretold that the Sudras in the *Kali Yuga* would be more fortunate than Brahmans, not simply in the world's gifts, but also in the acquirement of spiritual merits. Swami Vivekanand has risen to eminence, but in his rise he has raised his own race to his own level. *(Editorial)*

PUBLIC MEETING AT THE TOWN HALL

EXPRESSION OF GRATITUDE TO SRIMAT VIVEKANANDA AND THE AMERICAN PEOPLE

A PUBLIC meeting of the Hindu community of Calcutta was held at the Town Hall yesterday

afternoon at half-past five o'clock to consider how best to express their gratitude to Swami Vivekananda for his able representation of Hinduism at the Parliament of Religions at Chicago, and to thank the American people for the cordial reception they had accorded to him. There was a very large attendance of Hindus, Rajah Peary Mohun Mukerji occupying the chair.

The Chairman, in opening the proceeding, said,—Hon'ble Justice Guru Dass Bannerji and gentlemen,—I thank you heartily for having asked me to take the chair at this meeting. We are assembled here this evening to express our thankfulness, not to one who has distinguished himself by meritorious services to the State, or to one who has won triumphs of statesmanship, but to a simple *Sannyasi* only thirty years old, who has been expounding the truths of our religion to the great American people with an ability, tact and judgment which has elicited the highest admiration. Brother Vivekananda has opened the eyes, I may say, of an important section of the civilised world to the great truths of the Hindu religion, and convinced them that the most valuable products of human thought in the region of philosophy and religion are to be found, not in Western lore, but in our own sacred Shastra. (*Hear, hear*). I am very glad to find this large and influential gathering met to-day to do honour to such a distinguished benefactor of the country. But in doing honour to Brother Vivekananda we should not loose sight of the fact that he is a product of the system of education which has been fostered by the British Government with profuse liberality and speaking for myself, I cannot help taking this opportunity to say that I feel more deeply grateful to the British Government for having revived the study of the Sanskrit language and literature, which is of far more value to us than telegraph, railway, Local Self-Government system and other civilised institutions which they have given us. It is not, I think, too much to say that the study of Sanskrit literature has placed in the hands of our young men the key to this untold treasure of which any one must justly be proud (*Hear hear*), and that it has given our young men the means of finding contentment, and even happiness, in situation which would have otherwise filled them with misery and despair. We owe much to Brother Vivekananda, and I hope that the speakers who have kindly offered to take part in this meeting will do justice to the claim which Brother Vivekananda certainly has on the gratitude of India. With these remarks I request my friend, Babu Norendro Nath Sen, to move the first Resolution.

The first Resolution which is as follows, was moved by Babu Norendro Nath Sen, seconded by Rai Sew Bux Bogla Bahadur and supported by Kumar Radha Prosad Roy and Rai Jotendro Nath Chowdhry, and carried unanimously :—

"That this meeting desires to record its grateful appreciation of the great services rendered to the cause of Hinduism by Swami Vivekananda at the Parliament of Religions at Chicago and of his subsequent work in America."

The second resolution, which is as follows, was moved by Mr. N. N. Ghose, seconded by Babu Khetter Nath Mullic, and supported by Babu Kally Nath Mitter, the Hon'ble Surendro Nath Banerji and Pandit Bhudeb Kabiratna, and carried unanimously :—

"That this meeting tenders its best thanks to Dr. J. H. Barrows, the Chairman of the Parliament of Religions at Chicago, Mr. Merwin Marie Snell, Secretary of the Scientific Section of the Parliament of Religions at Chicago, and the American people for the cordial and sympathetic reception they have accorded to Swami Vivekananda."

The third Resolution, which is as follows, was moved by Babu Saligram Singh, seconded by Babu Amarendro Nath Chatterji, and supported by Babus Hemendro Nath Mitter, Monorunjun Guho and Jotendro Nath Mitter, and carried unanimously :—

"That this meeting requests the Chairman to forward to Swami Vivekananda, and Dr.

Barrows, copies of the foregoing Resolutions together with the following letter, addressed to Vivekananda :—

To Srimat Vivekananda—

Dear Sir,—As Chairman of a large, representative and influential meeting of the Hindu inhabitants of Calcutta and the Suburbs, held in the Town Hall of Calcutta, on the 5th of September, 1894, I have the pleasure to convey to you the thanks of the local Hindu community for your able representation of their religion at the Parliament of Religions that met at Chicago in September, 1893.

The trouble and sacrifice you have incurred by your visit to America as a representative of the Hindu Religion are profoundly appreciated by all whom you have done the honour to represent. But their special acknowledgments are due to you for the services you have rendered to the cause they hold so dear, their sacred *Arya Dharma*, by your speeches and your ready responses to the questions of inquirers. No exposition of the general principles of the Hindu Religion could, within the limits of a lecture, be more accurate and lucid than what you gave in your address to the Parliament of Religions on Tuesday, the 19th September, 1893. And your subsequent utterances on the same subject on other occasions have been equally clear and precise. It has been the misfortune of Hindus to have their religion misunderstood and misrepresented through ages, and therefore they cannot but feel specially greateful to one of them who has had the courage and the ability to speak the truth about it, and dispel illusions among a strange people, in a strange land, professing a different religion. Their thanks are due no less to the audiences and the organisers of meetings, who have received you kindly, given you opportunities for speaking, encouraged you in your work, and heard you in a patient and charitable spirit. Hinduism has for the first time in its history, found a Missionary, and by a rare good fortune it has found one so able and accomplished as yourself. Your fellow-countrymen, fellow-citizens and fellow-Hindus feel that they would be wanting in an obvious duty if they did not convey to you their hearty sympathy and earnest gratitude for all your labours in spreading a true knowledge of their ancient faith. May God grant you strength and energy to carry on the good work you have begun !

Yours faithfully
PEARY MOHUN MUKERJI
Chairman

The Chairman then read letters from leading Indian gentlemen, who could not attend, but expressed sympathy with the object of the meeting.

With a vote of thanks to the chair, proposed by Kumar Denendro Narain Roy, the meeting separated. A full report of the Speeches will appear hereafter. *(Calcutta)*

September 11, 1894

THE *Indian Christian Herald*, like some Brahmo papers, of course cannot understand the phenomenal success of Swami Vivekananda's Mission in America. It writes :—Our Bramo contemporary of the *Messenger*, like ourselves, cannot understand how Vivekananda could have achieved wonders in so short a time in America according to the reiterated assertions of the *Indian Mirror*, unless he is now a different man altogether. A true Hindu with his innate exclusiveness does not stand any chance of enlisting the sympathy of either Americans or Europeans. If he has really acquired some influence there, as a religious teacher, then the conclusion, drawn by our contemporary, is irresistible, which is that *Vivekananda* has sat loose to that Hinduism of which he was supposed to be an exponent in some remote part of India. In fact he has commenced to use those tactics which have been used with such fatal success before him, viz. using the phraseology of the Bible and Christianity as much as possible, without in the least mentally adhering to the signification, which it has for Christians, or in

other words, using words in their non-natural sense. On no influences, if the accounts we have been already furnished with in some of the papers be true, could be accounted for.

(Calcutta)

September 13, 1894

SWAMI VIVEKANAND

A CORRESPONDENT writes :—"A few days before the great Town Hall meeting in honour of Vivekananda, there was held a private meeting of friends at Bagbazar. All members of the Hindu community were present here and a Resolution was passed, conveying their thanks to the Swami for his powerful representations of Hinduism at the Parliament of Religions at Chicago. Herewith you will find the letter, addressed to the Swami, forwarding that Resolution. As this letter sets forth some of the leading positions, taken up by him with reference to Hinduism—positions which the Indian public is really anxious to get familiar with, I should be much obliged by your inserting it in your valuable journal. I may add that the letter, with the Resolution, has already been forwarded to the Swami :—

To—Pujyapad Srimat Vivekananda Swamy.

VENERABLE SWAMY,— I regard it as a great privilege to be entrusted by certain members of the Hindu community of Calcutta assembled in a meeting, held on the 31st August, 1894, at Bagbazar with the sacred duty of forwarding to you the accompanying Resolution conveying their best thanks and most fervent expressions of gratitude for your powerful representation of Hinduism before the American people at the Parliament of Religions, Chicago. In doing so, I am fully sensible of the fact that your unique position as a holy man who has renounced the world and its vanities, and who sees in God the sole Great Disposer of all events, and looks upon man as no better than a broken reed has placed you above the necessity of seeking the approbation of mortal beings, and that, on the other hand you, with your high and glorious ideal of life, would be better pleased to see the fulfilment of your Divine Mission, independent of any human organisation. But at the same time I may be permitted to remind you that the Hindus here as well as those at Madras, Bangalore and Kumbakonum met together with a view only to discharge a duty which as they thought they owed to a revered brother, and not for the purpose of strengthening the hands of one who is already strengthened from above at the very fountainhead of all strength.

It is not for me to form an estimate of the work to which you have been called—the far-reaching consequences of which are, I may say, beyond all human calculation ; but at the same time it would be both interesting and instructive to us all to have those lines indicated along which that work appears under Providence to be moving.

Following your great master, the Lord Ramkrishna Paramahangsha Deva at whose hallowed feet you enjoyed in common with many other equally fortunate brethren the rare privilege of receiving your spiritual education, and by him inspired you have once more brought before the world at large the message of peace and good-will by setting forth the cardinal principles of Hinduism with a view to show mankind how best to approach the problem of life—a problem which every [one] since the creation of man, in all ages and in all countries, has been uniformly pressing for solution.

You say, in the first place, that the end of life is *to see* God—to realise Him alike in ourselves and in the universe, and that in the second place, the means to this end is the love of God *(Premvakti)*— a love which should be disinterested *(ahaituki)* not proceeding from either fear of punishment or the expectation of reward in this world or the next ; and that such a love which enables us to realise our ideal of perfection must essentially be based upon purity of body, mind and soul. You point out in this connection that the teaching in the Vedas on

this point agrees with that in the Purans, that while on the one hand the Rishis say that God is to be worshipped as the one beloved, the Lord Srikrishna, one of the Pauranic incarnations teaches Judhisthira exactly the same thing. You further remind us that material progress is by no means a test either of culture or of civilisation, and that he who looks for a perfect type of civilisation, must go to him who, by purity and renunciation, has got rid of the grosser self and has realised the true self the Atman—the Universal soul—the All.

In the next place, you lay down another principle of the Hindu religion which helps the man of the world *(grihi)* in answering the question, "How to live"? Quoting the Purans you say man ought to live in this world like a lotus-leaf which grows in water but is never moistened by it. Here you remind us that purity and renunciation as well as love of God so essential for the realisation of man's ideal, namely, *God-vision*, should, in the case of men of the world, be inward as they cannot be outwardmore felt within than manifested without—a doctrine which proves that Hinduism is prepared to solve the problem alike for the man of the world *(grihi)* and for the man who has renounced the world *(sannyasi)*.

But the glad tidings of peace, love and joy, you further remind us, is brought by Hinduism, not to individuals alone, but to nations also. Hinduism accepts all religions as true. Thus says the Lord Srikrishna in the Gita : "Whoever comes to me through whatsoever form is reached by me ; all are struggling through paths that in the end always lead to me."

With reference to the question : "If all men are brethren and God is their goal, why is there this diversity in religious beliefs"? You say, after the Divine Teacher in the Gita, that this is to be accounted for by the different conditions and circumstances through which men of different dispositions and tendencies are to travel up to that same goal, and that, in spite of this diversity the different religions present the splendid sight of a grand concert under the guidance of the Divine Artist—a sight presented to that being—the perfect man—who having realised his life's ideal is no longer at the mercy of those conditions and circumstances, and can, with a clear vision, see the essence of things. The elasticity of this great catholic principle, you demonstrate in relation to the Buddhist whose ideal is *Nirban* or annihilation of *self ;* and secondly, even with reference to the agnostic position. In the case of the former you say that although the Buddhist does not depend upon God Buddhism evolves a God (a Buddha) out of man—a fact which in itself marks an advanced stage in the progress of the spiritual man, for as you say, he that hath seen the Son hath seen the Father. Even the agnostic is accorded a shelter under the protecting wings of Hinduism, for his position—which is a position of honest doubt and honest inquiry, also points to another important stage in the spiritual development of man.

You thus proclaim before the world that Hinduism is not the religion of India alone, but the religion of the universe—not the religion of this era alone, but the religion of all ages—the *Sanatan Dharma*—not the religion of man alone, but the religion of all beings blessed with a spiritual nature. If the mission of all beings blessed with a spiritual nature is to see God and to love God and to realise that they are nothing less than divinities on earth "sons of Immortal Bliss," then there naturally should spring up in their midst a common ground for work as there is a common end of life, and hence a cordial relation of love and sympathy—a natural tie of holy brotherhood. Thus the natural relation subsisting either as between individuals or as between nations is one of Holy Brotherhood—another cardinal principle taught by Hinduism. You say very justly that Hinduism is not conditioned by time or place, but is infinite and eternal like the God it preaches—that it is neither Brahman, Buddhist, Christian or Mahomedan, but all these put together with still an infinite space

for development, and that when this catholic spirit of Hinduism shall have been brought to bear upon other religions, and thus shall have rubbed off their angularities there will be written upon the banner of every religion "Help and not Fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension"—a blessed state of things—the *summum bonum* which would unquestionably minimise the sum total of human suffering.

Then with reference to the nature of God as expounded by the Hindu religion, you point out amongst other things that the *Vedas* call Him the Formless one *(Nirakar)*, but that the *Purans* which purport to describe the various incarnations of God teaches us to worship Him the Formless one as God with a form *(Shakar)*. You say that this is only an apparent contradiction, that the so-called 'idolatry' of the Hindus is not an error far less sin, but a travelling from a lower Truth to a higher Truth—a sincere attempt on the part of the human soul to grasp the Infinite spirit at a comparably earlier stage of spiritual progress—an attempt moreover, in which man is helped by God Himself who, in His mysterious ways, delights, in appearing before man in his various manifestations, and sometimes even in living with him in the form of the various incarnations. I may be permited to say in this connection that this masterly exposition of the real position of popular Hinduism is a challenge thrown out to the psychologist and the scientist of the present day which it will be difficult for them to take up.

By drawing attention to another essential principle underlying our religion, namely, the cosmic law of Karma, you have brought forward another striking fact not only for the scientific world, but also for the moralist. All our actions and tendencies, our happiness and misery, our trials and sufferings are accounted for, according to this law, by our inherited tendencies from former states of existence, that is, our previous incarnations as well as by tendencies acquired in this life. If we are miserable, we have ourselves to thank for it, and we should learn to be patient and forgiving. This has, as you say, made the Hindus the most moral nation in the world—a view in which you are supported by Dr. Max Muller who, in his recent Vedic lectures, has said much the same thing with reference to the moral value of the Law of Karma. After the Lord Srikrishna in the Gita you teach us in this connection that the only means of getting rid of this inexorable Law of Karma is to get rid of the grosser self, to be thoroughly purged of selfishness, to make the self a servant, pure and simple of the Lord, to make it serve the All —the Lord who is manifest in all living beings. If we cannot help doing Karma or work—our nature being so—let us do it, not for the sake of ourselves, but for the sake of others, for the service of others is the service of the Lord who is manifest in others. With this great and noble ideal of work before you, which has given to the Hindu the most developed system of morality as well as spirituality in its perfection, you have gone forth into the world to carry the message of peace and love to the weary and the heavy laden. Furthermore you have wept, alike before American and before Indian audiences, for the starving millions of India as well as for those of other countries, demonstrating before the world at large that the Hindu *Sannyasi* is not the stocks or the stone that he is pointed to be, but is a being capable of universal love—a love not confined to the family or to this or that country, but extending to all mankind without distinction of race, creed, colour, or nationality—nay, to all God's creatures—to all conceivable beings.

May the Lord God bless you and your Mission, and enable you to carry on to the nations our Lord's sweet and holy message of peace, and love and joy. And although I am aware you, with your divine Mission and high ideal of life have your home as broad as the heavens, I cannot help praying to the Lord for your speedy return, after your work abroad in the Lord's vineyard has been done, to the sacred land of your Aryan forefathers, endeared by

a thousand associations—a land instinct with holiness and spirituality—the home of your brothers in the Lord—and, above all, a land associated with the holy advent and ministry of of your dear master.

Yours, with great reverence,
CHAIRMAN

Calcutta, the 31st August, 1894.

(Supplement)

September 16, 1894

SWAMI VIVEKANAND

A PUBLIC MEETING OF THE HINDU COMMUNITY AT THE TOWN HALL

A VERY crowded and enthusiastic meeting of the inhabitants of Calcutta and its Suburbs was held at the Town Hall on Wednesday, the 5th instant, at 5-30 P.M. The object of the meeting was to consider how best to express the gratitude of the Hindus to Swami Vivekananda for the great services, rendered by him to the cause of Hinduism in America. The meeting was thoroughly representative in character. Every section of the Hindu community was represented. The meeting was announced to commence at 5-30 P.M. but it was scarcely 5 P.M. when the hall was literally packed. The speakers, as they entered the hall, were most enthusiastically cheered. The most interesting feature of the meeting was that a large number of orthodox Pandits were present to show their sympathy with the object of the meeting. It was estimated that nearly four thousand people were assembled on the occasion. Among those present, we noticed the following :— Madhu Sudan Smritiratna, Umachurn Tarkaratna, Chundra Kant Bidyabhusan, Chundi Churn Smrititirtha, Kader Nath Bidyaratna, Baikanta Nath Bidyaratna, Ambika Churn Nyaratna, the Hon'ble Justice Guru Das Banerji, Gonesh Chunder Chunder, Babu Norendro Nath Sen, Babu Kali Nath Mitter, Rai Shew Bux Bogla Bahadur, Babu Saligram Singh, Rai Jotindra Nath Chowdhry, Babu Guru Prosanna Ghose, N. N. Ghose, Esq., J. Ghosal, Esq., Babu Issur Chunder Chuckerbutty, Kumar Dinendro Nath Roy, Kumar Radha Prosad Roy, Dr. J. B. Daly, Editor, *Indian Daily News*, Babus Bhupendra Nath Bose, Hirendra Nath Dutt, Rakhal Chunder Roy (Zemindar, Burrisaul), Amarendra Nath Chatterji, and Jogendra Chunder Ghose.

On the motion of Babu Gonesh Chunder Chunder, seconded by Babu Guru Prosunno Ghose, Rajah Peary Mohun Mukerji, C. S. I., was voted to the chair.

RAJAH PEARY MOHUN MUKERJI, on taking the chair, said :—Gentlemen, — We have come here to express our thankfulness not to one who has distinguished himself by his meritorious services to the state, or to one who has won the reputation or triumphs of statesmanship, but we assemble in this grand meeting to express our high sense of appreciation and deep gratitude to a young man, only 30 years old, who has been expounding the truths of our religion to the great American people *(Cheers)* in a way which has elicited the highest admiration. Brother Vivekananda has opened the eyes of an important section of the civilized world by explaining the great truths of the Hindu religion, and convinced them that the most valuable products of human thought in the region of philosophy and religion, are to be found not in Western science and literature, but in our ancient Shastras (*Cheers*). I am very glad to find so influential a gathering to do honour to such a distinguished benefactor of our country. But in doing honour to Brother Vivekananda, we should not lose sight of the fact that he is a product of the system of education which has been fostered by the British Government with profuse liberality. And, speaking for myself, I cannot help taking this opportunity to say that I feel more deeply grateful to the British Government for having inaugurated the study of Sanskrit language and literature than for the telegraph and railway, the telephone which they have given to us. It is not, I think, too much to say that the study of Sanskrit literature has supplied in the hands

of our young men a key to those treasures, which any nation might justly be proud of, and that it has given our young men a means of finding contentment and happiness in situations which would have otherwise filled them with misery and despair. We owe much to Brother Vivekananda, and hope that the speakers, who have kindly offered to take part in this meeting, will do justice to the claims which Brother Vivekananda certainly has on the gratitude of India. With these words, I request my friend, Babu Norendro Nath Sen, to move the first Resolution.

RESOLUTION—I

BABU NORENDRO NATH SEN, in moving the first Resolution, said :—

Gentlemen,—The present meeting is one which is unique of its kind in this city, as we have met here to honour not a high State functionary, as we usually do, but a Hindu ascetic, who is not even a Brahman, but a Sudra by caste, and who, by crossing the ocean, has done so much to further the cause of Hinduism by his eloquence and learning. And not only this, but he, whose services we have come here to acknowledge, is only a youth, scarcely, as I understand, thirty-two years of age. He must be a wonderful man who, at such an age, could command so overpowering a personality as to dazzle and electrify the most forward people of the day. It is said that facts are stranger than fiction. To my mind, some of the events that are occurring at the present moment far exceed in strangeness the stories, supplied by the most vivid imagination of the novelist ; and I am very much inclined to ask in astonishment—Are we living in dreamland? For, how else can we account for the phenomenal success of Swami Vivekanand's visit to the Parliament of Religions at Chicago, and of his subsequent work in the United States? Such success has given almost a new lease of life to the Hindus, as a nation. It has been a brilliant gleam of light in the dark pages of the contemporary history of the Hindus, and has buoyed them up with hope, such as they never experienced before. Circumstances had, for sometime, gone so badly with us that we drived almost to despair until the triumph, which has been attending the cause of Hinduism in America, through the efforts of a gifted Hindu, relumed our darkened spirits, and fed them with expectant longings. Once a great nation, it has been our misfortune to be fallen so low as now; and to be misjudged and misused, and maligned and harassed, and badgered at every turn ; our faults magnified ; and our very virtues accounted for as dangerous criminalities ! But what then? Are we new to suffering, or is suffering new to us? And, then, remember that there is that mighty law in nature, the law of compensation ; and much sorrow reaps more reward, and in gaining what we have deserved, who shall deny us our need, who come between us and our gods, whom we serve, love and obey? Swami Vivekanand is only an instrument in the hands of the gods. You all know well enough that when any thing has to be done, and the time is opportune, the right man is invariably found. It is not every day that we meet with such a man as Swami Vivekanand. He has been born to play an important part in the history of this country. His natural gifts are extraordinary. His large lustrous eyes, like orbs of fire, shoot forth rays of life and light, and knowledge and power. And if he has been such a successful expounder of the faith of his fathers, it is because he has made the Hindu philosophy his special study ; he has made the *Bhagabat Gita* his constant companion, for, I am told, he is always found carrying the Gita in his pocket. It is impossible to over-estimate the importance of Swami Vivekanand's services to this country ; and we should not have deserved to be called Hindus, if we had failed to gather here this evening to testify our respect and gratitude to him. Though Calcutta has been behind the towns of Madras, Bangalore and Kombakonum in holding this meeting, yet to the credit of one city, it must be said that it was here that the idea of voting an

address of thanks both to the Swami and the American people originated ; and perhaps, after all, it was well that the first meeting should have been held in the capital of Southern India, for it was the Madrassis who helped Swami Vivekanand, a native of Bengal, with money to enable him to carry out his mission. The whole circumstances, connected with Swami Vivekanand's departure from this country, and the universal joy and thankfulness with which the success of his work in America was received by his countrymen, shew the advancing spirit of the Hindus of the present day. As I have said, it was the Madrassis who put him in funds to enable him to proceed to Chicago ; and the Hindus throughout India feel with one mind the happiness, derived from the glorious result of Swami Vivekanand's labours in India. And the Hindus forget all sectional differences, and unite in honouring the great Hindu messenger to the West. The spectacle in itself is a most interesting one. It is evident, national life is springing up everywhere ; and nobody can say now that the Hindus are a dead or inert nation, for certainly a nation which can produce a Vivekanand, who imparts a new turn of thought to a people in the forefront of modern civilization, must yet have much vigorous life before it. Only the other day, an English gentleman at this very Hall, told us how Hindu religious ideas were travelling fast in the West, even before Swami Vivekanand's visit to the Chicago Parliament of Religions ; but a man, like Vivekanand, was wanting to give a powerful impetus to the dissemination of such ideas. The Swami's visit, therefore, to America, was a most seasonable one. We are living in stirring times, and are unable, perhaps, to realize fully what is passing around us. To me it seems that the union between the East and the West, however Utopian the idea may look to many, is now only a question of time. Much stranger things than those we have already experienced, are not unlikely yet to happen. We have only to follow Swami Vivekanand's example, and our country is sure to progress and prosper as it never progressed and prospered before. Work, work, work should be the motto of every Hindu who has got the true interest of his country at heart, that is, work as unselfish, devoted and earnest as that of the truly patriotic Swami. Work is always sure to bring on its own reward. With these words, I will move the first Resolution which runs as follows :—That this meeting desires to record its grateful appreciation of the great services, rendered to the cause of Hinduism by Swami Vivekananda at the Parliament of Religions at Chicago, and of his subsequent work in America.

The Resolution was seconded by RAI SEW BUX BOGLA, BAHADUR, and supported by KUMAR RADHA PROSAD ROY and RAI JOTENDRO NATH CHOWDHRY, and carried unanimously.

RESOLUTION—II

MR. N. N. GHOSE, in proposing the second Resolution, said :—Rajah Peary Mohun Mukerji and gentlemen,—The Resolution which I have been asked to move is in the following terms : "That this meeting tenders its best thanks to Dr. J. H. Barrows, the Chairman, and Mr. Merwin Marie Snell, the Secretary of the Scientific Section of the Parliament of Religions at Chicago, and to the American people generally, for the cordial and sympathetic reception they have accorded to Swami Vivekananda". [.....] Swami Vivekananda has distinguished himself by speeches which we can read, appreciate and admire. It seems only natural that he should be entitled to our gratitude. At the same time, the success of any worker, whether he is a speaker or a writer, a discoverer, a thinker or a man of action, depends as much on the appreciation he gets from the community to which his work is addressed, as on his own intrinsic merits. [.....] No success could be more sudden or brilliant than Vivekananda's. Indeed, there is hardly anything more striking in the history of oratorial achievements. There was a Hindu monk, unknown to fame, addressing, in semi-Oriental costume,

an assembly, the majority of whom could hardly pronounce his name, upon a subject removed, as far as possible, from their thoughts, and securing at once their applause and esteem. The merits of the speaker and the performance must have been great and surprising. But let us not forget that credit is at least equally due to those who appreciated him, encouraged him, found opportunities for his speaking and gave him a patient and kind hearing. Vivekananda had gone to expound the principles of Hinduism, and if a people, professing a different religion, had received him with coldness, raised difficulties, technical or other, in the way of his speaking, and generally shown him disfavour, their conduct might have been excused as being under the circumstances only natural. But very different was the treatment they actually gave him. I am informed that the delegates had, as a rule, been invited. Vivekananda had not been invited, and therefore it would have been a very easy thing to exclude him on technical grounds from speaking at the Parliament. But Dr. Barrows, by a special act of kindness, waived all technical objections, introduced him to the audience, and permitted him to speak. Vivekananda did not say altogether fine and smooth things about Christianity, but gave occasionally hard knocks. His audience, at any rate the American section of it, nevertheless gave him an indulgent hearing, and were warm in their acknowledgment of its merits. It is in no conventional sense, therefore, and not as a mere formality, that our thanks are due to the President of the Parliament of Religions, and to the American people, for the recognition they have given to our countryman and our representative. Vivekananda spoke with a lucidity, a grace and a logical power which astonished and charmed his audience, but I am not sure, whom to admire the more, the speaker for his magnificent view or the American people for their quick insight and ready appreciation. A triumph, more signal and more sudden, has scarcely been known in history. None of the great religious teachers of the world, Buddha, Jesus Christ, Mahomet or Confucias made converts by the hundred by a first attempt. But this Hindu preacher, this orange monk as he has been called, dispelled by one effort some of the illusions of ages from the minds of hundreds of people, and rouse them to some sense of the truths of a religion, which they had either never heard of, or must have always despised. And this is an age, not particularly distinguished for religious spirit. Vivekananda has been, however, you must remember, no single-speech Hamilton. His speech at the Parliament of Religions brought him into notice, but his work did not end there. In political slang, he has been often "heckle I," and his answers to the questions of inquirers have been quick and effective. He has been invited to address many meetings, and appears to have invariably justified expectations. Indeed, he seems to be a general favourite, and he finds it difficult to meet all the engagements that are thrust on him. Consider, gentlemen, what kind of people it is that have thus received our gifted countryman. [.....] Their appreciation of him was instantaneous, electric. We would do well not only to thank the Americans, but to profit by their example. Their treatment of Vivekananda teaches us a lesson as to the way in which we should have to treat him or other workers like him that may appear before us on future occasions. This meeting is said to have been called to do honour to Vivekananda, and to the American people. I am not in the secrets of those who have called it, but I think, I shall not be very far wrong, if I make a guess as to their motives. If I probed their hearts, I think, I should discover that this meeting was convened not merely to offer thanks to others, but also to wipe away our own shame and reproach. Vivekananda is a Bengali, he went to America as the representative of the Hindu religion, but we gave him no sort of reognition, and no sort of help. He was taken in hand by the people of the Southern Presidency, men whose vernacular was different from his own. And

now that, having gone to America, he has won his laurels, and can command respect wherever he goes, we come forward as worshippers of success, and honour ourselves under the pretence of honouring him. Well may he repudiate our admiration with scorn and contumely, as Dr. Johnson repudiated the Earl of Chesterfield's praise of his Dictionary. Here, indeed, we have to take a lesson from the Americans. We, as a people, be it said to our eternal discredit, have never exhibited a faculty for appreciating our own great men. It is not until a countryman of ours has gone to Oxford, London or New York, and won the applause of men of another complexion that we discover, we had a very hero in our midst. Let us learn now from Vivekananda's reception in a distant land, and among a strange people, professing a different religion, not to be guilty of neglect of native worth in the future, as we have been in the past. Vivekananda's achievements in America, remarkable as they have been, I regard however, rather as promises than as performance. His real work will have to be done in India.....

In supporting the Resolution, BABU KALLY NATH MITTER said :—

..... The reasons why the lectures of Swami Vivekananda were heard and appreciated have been given by Mr. Snell, President of the Scientific Section of the Parliament of Religions, Chicago, and I cannot do better than quote from his letter to the *Pioneer* what those are. [Here an extract from the *Pioneer* was read.]

BABU KALLY NATH MITTER was followed by the HON'BLE BABU SURENDRA NATH BANNERJI who, having just come in, was requested by the Chairman to speak a few words in support of the Resolution, which he gladly did. The Resolution was further supported by PANDIT BHUDEB KABIRATNA in a Bengali speech, and carried unanimously.

RESOLUTION—III

The third Resolution ran as follows :—

"That this meeting requests the Chairman to forward to Swami Vivekananda, and Dr. Barrows, copies of the foregoing Resolutions together with the following letter, addressed to Swami Vivekananda :—

[The letter appeared in our issue of the 6th instant.]

The Resolution was moved by BABU SALI GRAM SINGH.

In seconding the Resolution, BABU AMARENDRA NATH CHATTERJI begged leave to express his thanks to the Committee of arrangement for the part they had assigned him, as it gave him an opportunity, as a Hindu, of honouring the young Hindu reformer, on whom, it appeared, as if the mantle of the *Rishis* had fallen to uphold and maintain and propagate the doctrines of our faith in foreign lands. It was a matter of rejoicing that Hinduism, so much at a discount with his English-educated countrymen, should have engaged the attention, and gained the respect of the philosophers of Europe and America, and it was no inconsiderable gain to the cause of Hinduism that it had found advocates in persons of light and leading, as Professor Max Muller and Mrs. Besant. He, the speaker, hoped and trusted that the effect of the triumph of the Hindu reformer in America would lead to permanent results in rekindling and reviving the enthusiasm of our countrymen, and in remodelling our educational system, in which religious and moral culture formed no part. He, the speaker, also hoped that our ancient religion would be found adapted to the circumstances of the times, and harmonise with the ideas of an ever-advancing civilization, from which large results are to be expected to elevate our position as Hindus.

BABU HEMENDRA NATH MITTER, M.A., B.L., in supporting the Resolution, said :

[.....] Speaking in a meeting, specially convened for the purpose of expressing our deep sense of gratitude to, and appreciation of the services of, Swami Vivekananda, one cannot help recalling to his mind his august and venerable preceptor and *guru*, the Lord Ramkristo Param-

hangsa Dev. In the petty village of Kamarpore, in the District of Hughly, he fixed as his place of Sadhan, the root of that tree, ever to be associated with the sacred name of Mohadeva, the *Bel-tree* situated inside a grove of trees, well-known as the *Ponchabati* in Dakhineswar. There in the eternal longing of a soul that pants for truth and higher spirituality, enshrined within the majesty of his own self, shutting up, as it were, the five organs of our material senses, after the right Oriental fashion, he made self, and self alone, his study, his contemplation. Unlike the modern scientists of the day, who seek in vain to evolve spiritual truths from meterial ones, he recognized the ancient principle that a perfect spiritual knowledge could be attained only by the spirit and through the spirit. And so centering his whole inner consciousness in his inner self, he directed the same towards the attainment of *Brahmagyan* till grade after grade, step after step, that was to him an accomplished fact. Then, became manifest that splendid fire, one spark of which has set ablaze a whole continent, and burnt to the very foundation the most advanced and the most civilized portion of the globe. For, were it not for the higher spiritual force, induced in him by his *guru*, think you that Swami Vivekananda could have achieved what he did? Others with a so-called better education, with a so-called higher training, visited the continent on missionary tour, but it was reserved for Swami Vivekananda alone to impress the foremost scientists of the day with the majesty and beauty of our ancient Aryan teachings. The reason is obvious, and not far to seek. The great master breathed into his ear the sacred word, and induced in him a spirituality which cultivated and developed as it was in his case, and moulded daily by the muttered shout of his *Diksha-mantra*, fitted him for the great and arduous task he was destined to perform. For, in his case, the *mantra* came from a *Mukta (spirit)* from one who knew the key-note of the life; he was to mould and impart to it the same that is to keep it harmonious right through. What wonder, then, that Swami Vivekananda should make his voice heard whenever and wherever it is sounded.

To the Swami, perhaps, any word of approbation or thanksgiving that we may offer to give expression to, is of absolutely no value, for has he not attained that height which the voice of praise and censure reaches not alike. But absorbed and engrossed, as we are, with one thousand and one longings and yearnings, we fail to realize that truth, and feel very great pleasure in doing what we have met here this evening to do. It is with the greatest pleasure, therefore, that in response to the call of your Chairman, I support the Resolution which has just been read over to you.

The Resolution was further supported by BABUS MONORUNJUN GUHA and JOTENDRONATH MITTER, and carried unanimously.

With a vote of thanks to the chair, the meeting separated at a rather late hour in the evening. *(Supplement)*

November 3, 1894

SWAMI VIVEKANANDA'S REPLY TO THE ADDRESSES OF THE MADRAS HINDUS

(For the reply *Vide* The Complete Works, Vol. 4. 7th impression, 1955. pp. 331-353).

November 4, 1894

SWAMI VIVEKANAND'S REPLY TO THE ADDRESS OF THE MADRAS HINDUS

We published yesterday the reply of Swami Vivekanand to the address of the Hindus of Madras, which, we trust, has been studied by our readers with the attention it deserves. The reply is a most remarkable document, and may be called as a sort of manifesto of the religious views, held by the illustrious Swami. For our part, we feel sure that wherever the paper is

read, it will create profound admiration, not unmixed with astonishment that young as the Swami is in years, he should be master of so much learning. Every line of the document bears witness to his erudition, and shows his perfect familiarity with not only the sacred books of India, but also with the beliefs, held by the numerous religious orders and sects in this country at the present time. We would earnestly request every Hindu to peruse Swami Vivekanand's reply over and over again. It possesses however, special value for the Hindus of Bengal, and, indeed, the Swami has closed his paper with a special appeal to the Bengalis. We need not recapitulate the leading points of the reply. They cannot be put in better language or more aptly illustrated than Swami Vivekanand has done. But of one thing every reader will feel convinced at every line, as his eyes run over the document, we mean the writer's intense love for land of his birth, his passionate attachment to India. But while love for his country and his religion forces glowing words and imagery from his facile pen, he is calm as to everything else. Nothing moves him to anger, and he can speak of Missionary outrages against his faith and his race only as facts which have come within his own cognizance and nothing more. He has been called by names by missionaries preaching Christ. But this young Hindu monk has absolutely abjured the language of *tu quoque*. The Swami's doctrine is not that of the jealous God in the Christian Scriptures, which requires an eye for an eye or a tooth for a tooth. Neither retort nor revenge, but return of good for evil. What a splendid ideal, and how should we revere a man who can illustrate so well in his own person, the *tyag*—renunciation— that he preaches. We wish we, Hindus in Bengal, know something of this *tyag*, and could practise it a little every day in our daily life. How much better should we all be at the end of a year. But the hope cannot be absolutely vain. So long as we have men like Swami Vivekanand, preaching holy doctrines and living holy lives of renunciation and self-sacrifice for the elevation of the nation to which they belong, and for the salvation of all mankind, so long, we say, we shall not be wanting in materials for spiritual development and growth. As Swami Vivekanand has himself said in his reply to the address of the Madras Hindus, India's regeneration depends more on the Sannyasi's begging bowl than on the gold and silver which as men of the world, and engaged in worldly pursuits, we may acquire.

And this remark about the begging bowl is no mere empty boast. Swami Vivekanand is, as we all know, engaged in teaching the truths of the Hindu religion to the American people. Again we have all heard of his phenomenal success. But all of us are certainly not aware that a large number of Americans have become Hindus to all intents and purposes, not only in theory and intellectually, but actually in their physical bodies. We should not be surprised to hear before long that Hindu religious services are conducted in many American homes. Thus we have our own beloved India with us, and may have another India beyond the seas, should He in His wisdom grant it. Meanwhile, Swami Vivekanand is raising funds, a single dollar of which he himself cannot touch, in America, for the purpose of founding a monastery at Madras where it is proposed to give a thorough religious training to young Hindus, who, like the Bhikshus consecrated by Lord Buddha, may go forth in the world, and preach the holy doctrines of Hinduism in the East and in the West. Another project of the Swami is to establish a Press organ, devoted exclusively to the propagation of Hinduism in this and other lands. Swami Vivekanand has now been in America over a year, and after a while proposes to go to Europe. Besides giving public lectures, he is deeply engaged in writing a monumental work on Hinduism. His time is thus fully occupied ; the strain on his health is too severe ; he feels it, and would gladly welcome help from India. Have we no men sufficiently gifted and patriotic to continue Swami Vivekanand's work in America? It is believed that when the

opportunity comes, the man also is found. Well, we have the opportunity now. Where are the men to be found that we need?

(Editorial)

November 9, 1894

SWAMI VIVEKANANDA

[TO THE EDITOR OF THE "INDIAN MIRROR"]

SIR,—All Hindustan ought to be grateful to you for your able advocacy of the cause of Hinduism. It is already an admitted fact that the *Mirror*, almost single-handed, has been working patriotically for the moral regeneration of the entire Hindu community. Your sensible articles on Swami Vivekananda ought to make the Hindu nation alive to their dear interests, and induce them to follow the sayings of the Arya Rishis. Happily in an auspicious moment, God in His benevolent dispensation confided the protection of Hindustan to the hands of the British Government. In spite of her blunders, we are glad to acknowledge with gratitude that England has, by tolerant principles, paved the way for a world-wide appreciation of the principles of Hinduism, which are destined to captivate the entire intelligence of the civilized world. That noble English lady, Mrs. Annie Besant, had helped not a little in drawing the attention of the world towards us, Hindus. It is matter of joy that the intellect of people in different parts of the world is one with each other in exhibiting a genuine admiration for the cardinal doctrines of Hinduism. Sir, you are quite right in holding that Swami Vivekananda should be manned by a batch of patriotic young men, willing to consecrate their lives to the sacred cause of their religion. The Theosophical Society of each Presidency should convene meetings to consider the best means to find out suitable delegates and necessary funds to keep up a standing body of preachers all over the civilised world. The Bharat Dharma Maha Mandal which has taken up the noble project of unifying all Hindustan in a perfectly orthodox way, ought to be helped in its honest endeavours to consolidate the footing of the Hindus, in their sacred motherland. A loyal and conservative body as it is, it insists that to escape perdition, every Hindu, according to the inviolable injunction of the *Shastras*, ought to be as much loyal to the Crown, the protector of life and religion as to God, the protector of the spirit and the universe. Liberal or Conservative, matters nothing ; we would certainly welcome any organization calculated to improve the social and moral status of the Hindus. Swami Vivekananda alone has brought about a marvellous transition in the spiritual thoughts of the world, and we sincerely hope that his philanthrophic object to propagate the truths of Hinduism, will be crowned with success. God is the primitive source of truth, and as such He will bless and support those engaged in the honest exposition of truth.

Yours, &c.

Chetla. AMRITA LALL ROY

(Correspondence)

November 18, 1894

In a pamphlet, called the results of the Parliament of Religions, which has been reprinted from the September number of the *Forum*, Dr. J. H. Barrows writes :—

A representative voice from Hindustan, —the *Indian Mirror* of Calcutta,—regards the Parliament as "the crowning work of the *Nineteenth Century*" and "the flower of the true religion which mankind has so long watered and pruned."

Later on he says :—

President Miller, of Madras, who was the Chairman's Chief Counsellor, despaired for a time of securing any Hindu representative at Chicago. Still the religious life of India spoke through representatives of nearly all its leading systems. Through an address by Vivekananda, and elaborate papers by Professor Manilal Dvivedi and S. P. Aiyengar, different types of Hinduism were presented. Careful enquiry

into the effects of Mr. Vivekananda's addresses before our Colleges (American) has shown that, instead of discrediting missions, he has led students to investigate with renewed interest the actual religious condition of the people whom he has eulogized. *(News and Notes)*

SWAMI VIVEKANAND'S REPLY TO THE MADRAS ADDRESS

(From the *Advocate, Lucknow*)

SWAMI VIVEKANAND has sent in a reply to the address presented to him by the citizens of Madras which covers with five closely printed columns of the *Indian Mirror.* The reply is worthy of the Swami being full of wise and high philosophic thoughts. The Swami first mentions the different philosophies of the great leaders of thought, and then shows that all religions aspire to one end, that is, to develop and be one with the Supreme. He compares the different religious followers as so many travellers towards the sun, each seeing the sun, from his own stand-point, those at a distance see a smaller thing, those nearer a bigger one. The Swami then compares the progress of the West and the East and points out how certain missionaries are libelling the Indians in America. He ends by addressing an appeal to Bengal and calls upon young Bengal to have more *Sannyasis* who may content themselves with a few rags and breads and devote themselves to the moral and religious elevation of the masses. The letter is an interesting reading and shows the catholicity of the views held by him. It is a pity that in these degenerate days the number of Hindus having even the ideal set by the Swami is very limited, and the number of those who practically in this life follow it is much more limited. The Swami appears to have been struck with the number of Sadhus in Upper India. Yes, the number of Sadhus is a legion here ; but speaking of them as a class morally and spiritually they are very much degenerated. Many Jats of the Punjab and agriculturists in these provinces unable to earn their living by the sweat of their brow become Sadhus, and it is these men whose teaching instead of making people religious, is decidedly doing them harm. The really nobleminded Sadhus are few, and they are not solicitous of the spiritual welfare of the people at large. We learn from the *Indian Mirror* that the Swami has collected funds in America, for opening a College at Madras to train up good Sannyasis who may go forth into the country and preach religion. He also proposes to establish an organ for the College. That America has parted with its money for the Indians to be spent by a non-Christian is the best proof of American benevolence.

(Supplement)

November 20, 1894

The Chairman of the great public meeting, held in Calcutta, more than two months ago, to do honour to Swami Vivekanand and the American people, has received the following letter from the President of the Parliament of Religions at Chicago :—

2957, INDIANA AVENUE,
Chicago, 12th October, 1894

RAJAH PEARY MOHUN MUKERJI, C. S. I.

MY DEAR SIR,—I have just received your kind letter of September 10th, enclosing the Resolutions, passed at your great meeting in the Town Hall of Calcutta. I am much honoured by the kindness of your letter, and of the Resolutions. Your friend, Vivekananda Swami, was received with great favour at the Parliament of Religions, and is a man of magnetic eloquence and great personal attraction. He has aroused much interest wherever he has spoken. There has been in America during the last year, a revival of intelligent interest in the study of religion. Lectureships and Professorships are being founded in our chief Universities. The people of America cherish for India a deep and grateful love. We believe that we have much to receive

from your ancient, sacred literature, and we devoutly believe that we have much to give in the civilization which has sprung from the Gospel of Christ. Asking you to extend my thanks to those who proposed, seconded and supported the Resolutions, carried at your great meeting, I remain, with the hope of visiting your wonderful country in the near future.

Yours most faithfully,
(Sd.) JOHN HENRY BARROWS

(News and Notes)

November 21, 1894

VIVEKANANDA AND THE HINDUS

(From the *Inter Ocean*)

THERE was no delegate to the Parliament of Religions who attracted more courteous attention in Chicago by his winning ways, his ability, and his fearless discussion of all questions relating to his religion than Swami Vivekananda, who represented the Hindus of South India. This distinguished Hindu was enthusiastic in his admiration of the greatness of the Western World and its material development, eager in his efforts to learn of those things that might be beneficial to his people, earnest in his desire to recognize the religions of all related to each other, and all sincere efforts in behalf of virtue and holiness, but at the same time he defended the Hindu religion and philosophy with an eloquence and power that not only won admiration for himself but consideration for his own teachings. Vivekananda lingered in Chicago for several months after the great Parliament of Religions closed, studying many questions relating to schools and the material advancement of civilization in order to carry back to his own people as convincing arguments regarding American as he brought to this country concerning the morality and spirituality of his own people.

It is pleasant to note that this Hindu teacher is not a prophet without honour in his own country, and that, at a public meeting, recently held in Madras, the Hindu community endorsed all his efforts in America, and sent their thanks to America for the manner in which he was received. The Hindus of Madras have sent to the *Inter Ocean* a communication, expressing their thanks and admiration for "the gracious hospitality and large-hearted philanthropy which characterizes your great and powerful community. The generous favor with which your great people have received and listened to the holy man, who undertook to convey to them the message to mankind of our Hindu sages and prophets, has proved to us how false and foul are the charges which we have every now and then seen levelled against America, that she is the motherland of unblushing dollar worship, that her sons are absorbed in gross materalism, and that there is no love among them for the things of the spirit."

The Parliament of Religions has begun to show its fruits far off in India. The people are correcting their impressions of America since they have seen it through eyes in which they have confidence as representing themselves, and India through the reports of Swami Vivekananda the great Hindu teacher, will learn to admire the Western World and learn from it many things that will improve her material welfare, as Americans learned of the spiritual beauties of Hindu Philosophy as taught by one of the great Hindu priests. The World's Congress had for its motto "Not things but men", but that concern things as well as men, when the seed, sown by the delegates to these great Congresses, take firm root in the soil of the Orient. *(Selections)*

November 30, 1894

AMERICA AND HINDUISM

[TO THE EDITOR OF THE "INDIAN MIRROR"]

SIR,—The clear manifestation of a tendency of the civilized world to stretch forth to India the hand of brotherhood must be a God-send,

and cannot be without any meaning. Apart from anything, the approbation of the West is an untold wealth in the estimation of the modern world. Swami Vivekananda has truly served the interests of Mother India. Sober, sensible and patriotic as he is, he has most faithfully discharged his filial duties. The priceless thoughts and injunctions of the Hindu Rishis have induced admiration and reflection. The Swami is the first in the field to sound the sympathy of the world for the Hindus. Admiration kindles a desire for union, and we find it to be a manifest fact in the case of America. America is anxious to honour and propagate the principles of Hinduism. America, with extraordinary candidness, declares them to be the highest moral truths, available in the market of the world. Germany is not altogether a stranger to the movement for propagation of the doctrines of Hinduism in the world. Philosophers of Germany have given proofs of profuse admiration for Hindu sages. England has commenced to take interest in the ethics of Hinduism. Australia will ere-long follow suit. The whole world is prepared to grant a most indulgent hearing to the Hindus. All Christendom seems to be prepared to facilitate the propagation of the highest truths of Hinduism. Any silence now will be to the serious detriment of our reputation, as a great nation. We should utilize the splendid opportunity to raise the dignity of the Hindus. Our public-spirited men would deserve to be called patriotic, if they could practically manage to send out a mission of Hindu monks to preach the truths of Hinduism in America. America will gladly come forward with donations to help the exposition of the principles of Hinduism in different parts of the civilized world. In America, nothing is a wonder. The instinctive love of truth will drive the Americans to establish societies with innumerable branches to enquire into the sublime truths of Indian sages on the ground of literary researches, at all events. India need but move America, and America will move the whole world. Americans are destined by God to do for the Hindus what they cannot do for themselves. They will stimulate the Hindus in their very home. The educated Hindus will learn to create belief in his mind, as he is now ready to create disbelief with all his rationalism. The entire Hindu society will be set in motion, and will show symptoms of organization and consolidation. The estimation of the civilized world for the Hindus will, as a matter of course, work wonders to lift up our political *status*.

Let Swami Vivekananda try to take steps to establish in America Hindu Shastra Researches Societies, which, if successful, will supply the necessary funds to further the appreciation of the Shastras. The Swami's popularity there should be utilized in establishing standing bodies to keep up a perpetual interest in the cause of Hinduism. America is a fertile soil. The Swami is destined to immortality, and he should try to leave a legacy of a Reserve Fund to equip the preaching monks, like himself, with necessary expences. Bengal, through the council of Madras, has done enough, and now let united Hindus put their shoulders to the wheel.

Yours &c.,

Chetla AMRIT LAL ROY

(Correspondence)

December 6, 1894

A NEW YORK correspondent, writing to a contemporary, says :—"Since the World's Fair, the United States has been full of Hindus and other Orientals. Americans call them all Hindus, and in very funny way style them universally, Buddhist or else "High Caste Brahmans." They will not think of a low-caste man. Vivekananda who has been seen almost everywhere, is cited as a Brahman ; others, even Ceylonese Buddhists are the same. Vivekananda has met, and stayed with many Theosophists. *(News and Notes)*

December 7, 1894

We have not been quite able, we must confess, to understand why our lively contemporary of the *Indian Messenger* has allowed no opportunity to slip to shoot poisoned darts at Swami Vivekananda and his Mission in America. The Swami has done or said nothing which could possibly hurt the religious or moral susceptibilities of our contemporary. The *Indian Messenger* has always expressed sincere admiration for the moral and religious teachings of the *Upanishads* and the *Bhagbat Gita.* And what has Vivekananda expounded in the meetings of the Parliament of Religions, and preached in numerous Christian halls, churches and chapels of America? Nothing but the philosophy of the *Gita* and the *Vedanta.* Our contemporary, we know, is a merciless and uncompromising iconoclast, but Vivekananda, while treating of Hindu idolatry, has only shewn its bright side, and proved to the Christian bigots that the philosophic idolatry of the Hindus can be instrumental in developing the religious soul. This is giving utterance to a great and undeniable truth and discharging at the same time a solemn duty to the Hindu race, who have been falsely and wrongly represented before all the world as grovelling fetish-worshippers by the interested Christian Missionaries. Swami Vivekananda has been accomplishing a highly patriotic work of immense national importance by expounding before the Americans the higher Hinduism, as his expositions have already raised the Hindus in the estimation of the civilized world. It is only narrow-minded sectarianism or scornful bigotry that can incite any Hindu, be he an idolator or a Brahmo, to sneer and cavil at Swami Vivekananda's great work in America. *(News and Notes)*

January 31, 1895

We learn that an organisation named 'Temple Universal' has been started by Swami Vivekananda in America. Mr. Edward G. Day, M. D., the Vice-President of the Association, writing to a friend here says :—"The expressed object of the organisation is to help the spiritual growth of man by the aid of all forms of religion which are recognised as so many paths, leading to the same goal." So the Swami's stay in America will be of permanent good to both India and America. He means starting a few more societies, like the above, in other cities. Mr. Day further says :—"The Swami is highly esteemed in our midst, and earnest seekers after truth cluster round him. He will shed a great light on the West, and will lead many to a more perfect knowledge of God, and a closer communion with him."

(News and Notes)

February 2, 1895

The *Spectator,* in a long article in its issue of the 5th ultimo, reviews the lecture, delivered by Swami Vivekananda at the Parliament of Religions, Chicago. In spite of his incredulous tone, the writer cannot deny that the lecture was 'a remarkable performance.' But he makes a fatal mistake in jumbling several issues together. He asks, "We cannot perceive how Great Hindu doctors permit polygamy in one caste—not to mention much worse things—and denounce it in another, yet keep up any unalterable distinctions, based on the teaching of the inner light. And without that light how does a Hindu know what will raise him higher." The writer apparently forgets that custom is often the product of climatic conditions. There are as many sects in Christianity as in Hinduism, and their customs are different, but the essential thought of the religion is not altered thereby.

(News and Notes)

February 23, 1895

The mother of Swami Vivekananda has received the following letter from a number of ladies in America.

Rivee View, 168, Battle St.

TO THE MOTHER OF SWAMI VIVEKANANDA

Dear Madame,

At this Christmas tide when the gift of Mary's son to the world is celebrated and rejoiced over with us, it would seem the time of remembrance. We, who have your son in our midst, send you greeting.

His generous service to men, women and children in our midst was laid at your feet by him the other day, in an address he gave us on the ideals of "Motherhood in India". The worship of his mother will be to all who heard him an inspiration and uplift.

Accept, dear Madame, our grateful recognition of your life and work in and through your son.

And may it be accepted by you as a slight token of remembrance, to serve in its use as a tangible reminder that the world is coming to its true inheritance from God of Brotherhood and Humanity.

With great regard,

SARAH C. BULL
SARAH J. FARWER
FLORENCE JAMES ADAMS
MARY P. FOLLETT
ANNIE T. SHAPLEIGH
MARY W. WILSON
EMMA C. THURSBY
RUTH GIBSON
ELIZABETH W. BARTLETT
ISABEL L. BRIGGS
MARY F. STODDARD
MARY P. ROGERS

Cambridge, Massachusetts,
Christmas, the 25th Dec., 1894

February 26, 1895

MORE HINDUS SHOULD VISIT AMERICA

...But the most flattering reception and the greatest honours were reserved for the representative of pure Hinduism, Swami Vivekananda. We are all fully acquainted in India with the young Swami's extraordinary achievements and triumphs among a hard-headed foreign people, who are supposed to profess Christianity, and to worship the "Almighty Dollar". Among such a people, the success of the Swami, that is, the success of Hinduism, which he preached, was specially noteworthy. Swami Vivekananda is still working in America, and probably will not return till he has been able to raise there some enduring monument of his altruistic efforts. But he requires help, not so much in money, as in men, and duly qualified Hindus should respond to his appeal to go to America and assist him in his great and unique work.... *(Editorial)*

February 28, 1895

RISHIS' VOICE

THE ANCIENT VEDAS DEFENDED
BY SWAMI VIVEKANANDA

AN ANCIENT RELIGION OF LOVE
(From the *Brooklyn Standard*)

It was the voice of the ancient Rishis of the Vedas speaking sweet words of love and toleration through the Hindoo monk Paramhamsa Swami Vivekananda, that held spellbound last evening every one of those many hundreds who had accepted the invitation of the Brooklyn Ethical Society and packed the large lecture hall and the adjoining rooms of the Pouch Gallery on Clinton avenue to overflowing.

The fame of the Oriental ascetic, who came to this Western world as the emissary and representative of the most ancient form of philosophical religious worship, Buddhism, had preceded him, and as a result men of all professions and callings—doctors and lawyers and judges and teachers—together with many ladies, had come from all parts of the city to listen to his strangely beautiful and eloquent defense of the "Religions of India." They had heard of

him as the delegate of the worshippers of Krishna and Brahma and Buddha to the "Parliament of Religions" at the World's fair in Chicago, where he had been the most honored of all pagan representatives ; they had read of him as the philosopher who, for the sake of his religion, had given up what promised to be a most brilliant career, who, by years of ardent and patient study, had taken the scientific culture of the West and had transplanted it to the mystic soil of the ancient tradition of the Hindus ; they had heard of his culture and his learning, of his wit and his eloquence, of his purity and sincerity and holiness, and hence they expected great things.

And they were not disappointed. "Swami" *i.e.*, Master or Rabbi or Teacher Vivekananda is even greater than his fame. As he stood, last night, upon the dias in the picturesque Kafftan of bright red, a stray curl of jet-black hair creeping from under the many folds of his orange turban, his swarthy face reflecting the brilliancy of his thoughts, his large, expressive eyes, bright with the enthusiasm of a prophet and his mobile mouth uttering, in deep melodious tones and in almost perfect English, only words of love and sympathy and toleration, he was a splendid type of the famous sages of the Himalayas, a prophet of a new religion, combining the morality of the christians with the philosophy of the Buddhists, and his hearers understood why, on sept. 4, 1894, a crowded mass meeting at Calcutta was held for the sole purpose of "publicly recording the grateful appreciation of his countrymen for his great services rendered to the cause of Hinduism."

Whatever else may be said of the Swami's lecture or address (for it was spoken extemporaneously), it was certainly intensely interesting. After thanking the audience cordially for the hearty reception it had given him after his introduction by Dr. Janes, the President of the Ethical Association, Swami Vivekananda said in part : [Here follows the report of Swamiji's lecture for which *vide* the Complete Works, Vol. I, 10th ed. 1957. pp. 329-332. The article ended with the following paragraph :]

The speaker was frequently and heartily applauded. At the end of his lecture he devoted some fifteen minutes to answering questions, after which he held an informal reception.

(Selections)

March 1, 1895

The *Madras Times* concludes an article on Vivekananda's mission with the following words :—"Independently of religion, the Swami is an extraordinary man, and undoubtedly he is one of those amongst us whom men of a future age will look back to as a prophet."

(News and Notes)

April 18, 1895

The following letter has been received from Vivekananda Swami by Rajah Peary Mohun Mukerji, C. S. I. who presided at the public meeting, held in Calcutta in honour of the Swami :

New York
18th Nov., 1894

Dear Sir,

I am in receipt of the Resolutions that were passed in a recent Town Hall Meeting in Calcutta, and the kind words my fellow citizens send over to me.

Accept, Sir, my most heartfelt gratitude for your appreciation of my insignificant service.

I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and wherever such an attempt has been made, under false ideas of greatness or policy or holiness—the result has always been disastrous to the secluding one.

To my mind, the one great cause of the downfall and degeneration of India is this

building of a wall of custom round the nation, whose real aim in ancient times was to prevent the Hindus from coming in contact with the surrounding Buddhistic nations, whose foundation was hatred of others.

Whatever cloak, ancient or modern sophistry, may try to throw over it, and whose inevitable result—the vindication of the moral law that none can hate others without degenerating himself—is that the race that was foremost amongst the ancient races—is now a byeword and a scorn among nations.

We are the object-lessons of the violation of that law which our ancestors were the first to discover and discrinimate.

Give and receive is the law, and if India wants to raise herself once more, it is absolutely necessary that she must bring out her treasures and throw them broadcast among the nations of the earth, and be ready to receive what others have to give her in return. Expansion is life, contraction is death. Love is life, hatred is death. We began to die, the day we began to contract—to hate other races—and nothing can prevent our death until we come back to life, to expansion. We must mix, therefore, with all the races of the earth—and every Hindu that goes out to travel in foreign parts, does more benefit to his country than hundreds of those bundles of superstition and selfishness whose one aim in life is to be the dog in the manger. These wonderful structures of national life which the Western nations have raised are supported by pillars of characters—and until we can produce such by the hundreds, it is useless to fret and fume against this power or that power.

Does any one deserve liberty who is not ready to give it to others? Let us calmly and in manly fashion go to work—instead of dissipating our energies in unnecessary frettings and fumings and I, for one, thoroughly believe, that no power in the universe can withhold from any one anything he really deserves. The past was great no doubt, but I sincerely believe that the future in store is glorious still. May Shankar always keep us steady in purity, patience and perseverance.

Yours faithfully,
(Sd.) VIVEKANANDA

April 19, 1895

HIGH SPIRITUAL IDEAS

"THE SOUL AND GOD"—ADDRESS OF HIGH CASTE BRAHMAN

(From the *Hartford's Daily Times*)

Vivekananda was greeted by a fine house last night and all who went will be glad they did for talks by high caste Brahmans are not a common occurance in this latitude. The Brahmans seldom leave their native land ; they loose caste by crossing the ocean. But Vivekananda was willing to submit to that to get to Christian lands, for his views are more in consonance with those of Christ than those of many so-called Christians. His broad charity takes in all religions and all nations. The simplicity of his talk last night was charming, and in his long red gown and yellow turban, with his handsome Asiatic face, he was picturesque to the eye as well as fascinating to the ear through his high spiritual ideas. He speaks excellent English and with an accent that gives an added zest to his talk.

Mr. Frank G. Burnham of the South Baptist Choir, sang very finely and to the vidcut delight of the audience, and Mr. C. B. Patterson introduced the speaker, who said.

[Herefollows the speach of Swamiji (Through the vistas of the past..... not of your lower). *Vide* the Complete Works. Vol. I, 10th ed. pp. 317-327]

Some questions and answers here followed. : In reply to one of them Vivekananda said he did not believe the real Jesus was ever crucified ; He could not be. He was asked if he knew of anyone who remembered their former incarnations, and replied he had met those who said they did.

A man in the audience said, "If ministers

stop preaching future fire, they will have no control over their people."

Ans. They had better loose it then. The man who is frightened into religion has no religion at all. Better teach him of his divine nature than of his bad. (applause).

Q. What did the Lord mean when he said, "The kingdom of heaven is not of this world?"

Ans. That the kingdom of heaven is within us. The Jewish idea was of a kingdom of heaven upon this earth. That was not the idea of Jesus.

Q. Do you believe we come up from the animals?

Ans. I believe that on the law of evolution everything comes up from lower kingdoms.

Q. Do you believe we go back to the animal kingdom?

Ans. I do not believe that man can go back to animals.

Q. Do you know of anyone who remembers of previous life?

Ans. I have met those who told me they did remember their previous life. They had reached a point where they could remember former incarnations.

Q. Do you believe in Christ's crucifixion?

Ans. Christ was God incarnate ; they could not kill Him. That which was crucified was only a semblance, a mirage.

Q. If He could have produced such a semblance as that, would not that have been the greatest miracle of all?

Ans. I look upon miracles as the greatest stumbling block in the way of truth. When the disciples of Buddha told him of a man who had performed a so-called miracle—had taken a bowl from a great height without touching it —and shows him the bowl, he took it and crushed it under his feet and told them never to build their faith on miracles, but to look for truth in ever-lasting principle. He taught them the true inner light, the light of the spirit, which is the only safe light to go by. Miracles are only stumbling blocks. Let us brush them aside.

Q. Do you believe Jesus preached the Sermon on the Mount?

Ans. I do believe He did. But I have to go for this by the books as others do, and I am aware that mere book testimony is rather shaky ground. But we are all safe in taking the teachings of the Sermon on the Mount as a guide. We have to take what appeals to our inner spirit. Buddha taught 500 years before Christ, and his mouth was full of blessing : never a curse came from his lips, nor from his life ; never one from Zoroaster, nor from Confucius.

Q. Do you not think if the fear of future fire were taken from man, there would be no controlling him?

Ans. No ! on the contrary, I think he is made far better through love and hope than through fear. (applause). *(Selections)*

May 9, 1895

WISDOM OF THE ORIENT

SWAMI VIVEKANANDA, THE HINDU MONK, LECTURES IN BROOKLYN ON 'THE RELIGIONS OF INDIA'

(From the *Rutherford American*)

It was an unusual attraction which induced two members of 'The Research Club' on the last Sunday evening of the old year, to brave the rigour of the keen north wind, and the discomfort of a long tramp over the frozen snow, in a journey to Brooklyn. The attraction was an opportunity to listen to a lecture from Swami Vivekananda, the Hindu monk, whose eloquent and thoughtful discourse before the Parliament of Religions at the Chicago fair, made such a profound impression, not only on the audience who listened to him but on the religious world generally.

The lecture of December 30 was delivered under the auspices of the 'Brooklyn Ethical Society' and the meeting was held in the Art gallery of the Pouch Mansion, Clenton Avenue, before an audience which crowded the large

and stately hall and adjoining parlors, and which was representative of the highest intellectual and social culture of Brooklyn. The speaker was introduced by Dr. Lewis G. Janes, and he presented a very picturesque appearance when he stood up to deliver his lecture. He was attired on Oriental garb, consisting of a scarlet robe of soft cloth which reached below the knee, and bound round the waist with a creamson girdle. On his head was a turban of white silk, which set off to advantage the swarthy complexion of his cleanly shaven face. His features are regular, his lips full, but the expression of his mouth refined and eloquent ; while his eyes are large and dark, full of Oriental langour when in repose, but lighting up with a very earnest and intellectual look when animated by the play of lofty thoughts. His voice is soft and low, with a singularly liquid and musical quality, and his pronunciation is marked by a slight foreign accent which is rather pleasant than otherwise. Altogether his personality is one, which is likely to linger long in our memory. His lecture showed that he was a complete master of the English language, which he must have acquired in early youth.

[Here follows the speech of the Swamiji (India, although only half the size of the United States, contained a population of over 260 millions ... more and more translucent.) *Vide* the Complete Works, Vol. 4, 7th ed., pp. 188-191].

(Selections)

May 19, 1895

The *Tribune* of Lahore writes :

We have had occasion before this to refer to some publications of the Christian Literature Society of Madras. The Society publishes educational books and religious tracts. The former [are] compilations of little merit and the latter controversial writings of scarcely any literary merit but full of a narrow bigotry. .....The latest tract, issued by the Society, is on Swami Vivekananda and professes to be an examination of his address at the Chicago Parliament of Religions. The method followed in the examination of his speech is novel. The secret of the [.....] attracting such large audiences in America is explained thus.—"Any great novelty [.....] attention. Crowds would flock to see tattooed New Zealander..... The Swami was the first Indian who visited America in the dress of a *Sannyasi*." In another place we read : 'The Swami availed himself of the accommodation of first class hotel. Did he eschew their delicacies and remain a vegeterian? Chicago is noted for its pork. Did he leave the city without once tasting it? Was he not tempted by the savoury roast beef? Did he abstain from wine? What does the Swami think of the quality of Havannah cigars?" This is the spirit in which the Swami's speech is examined. Is it necessary to say that writings of this kind while doing Swami Vivekananda and the views he represents [.....] harm may injure the cause of Christianity in India?

(News and Notes)

May 31, 1895

The success of Swami Vivekananda in the United States has spread consternation through the ranks of Christian Missionaries who have chosen India as their field of work. But although it is about two years ago that the Swami delivered his memorable lecture on Hinduism in the Parliament of Religions, it is only recently that a serious attempt has been made by the Christians to give a reply to the Swami's dissertation from the Christian missionary's stand-point. A Christian paper contains the following notice of this production :—

A book which should have a wide circulation in America and England as well as in India is just published by the Christian Literature Society, Madras. It is entitled "Swami Vivekananda on Hinduism". From numerous sources and well-chosen extracts Dr. Murdoch shows the superficial character of the speech of the

Bengali Swami in the Chicago Parliament of Religions. His arguments are met by quotations from Hindu Shastras, and the real character of the religion which Swami Vivekananda declares to be "a constant struggle to become perfect, to become divine, to reach God, and see God" is demonstrated by a careful study of some of the cruelties, perpetrated in the name of Hinduism which have been swept away by Christianity."

The Shastric works, recognized by the various Hindu sects, are so numerous that it is not very difficult to pick out from those sentences and words that may seem contradictory to the philosophical Hinduism, of which Swami Vivekananda is an able exponent. But if we have Dr. Murdoch essaying to refute Vivekananda, we have on the other hand, Rev. Dr. William Miller, a Christian Missionary of far greater experience, learning, erudition and higher position in the Church, joining the Swami in declaring that Hinduism has a mission in the world, and that it has to teach great lessons to the Christian nations of the world.

(News and Notes)

June 28, 1895

SWAMI VIVEKANANDA AND HIS MISSIONARY CRITICS

We have not had time to accord more than a passing notice to the pamphlet on Swami Vivekananda, recently published by the Christian Literature Society at Madras. We now propose to examine it in detail for the edification of such of our readers as may be inclined to receive Hindu truths, dealt out in a Christian spirit by a Christian Missionary.

The pamphlet, though purporting to be an examination of the Swami's address at the Chicago Parliament of Religions, divides itself, in the usual Missionary fashion, into three divisions :— (1) the vilification of the Swami and his supporters ; (2) a one-sided criticism of his Chicago address ; and (3) an exposure of the darker side of Hinduism. These divisions will be dealt with in their proper order, and we intend to take up the first of these to-day.

The writer of the *brochure*, Dr. Murdoch, begins with a description of the new style of *Sannyasis* who go about expounding what he very facetiously calls Neo-Hinduism, and as its type and representative, the Swami comes in for a lion's share of the ridicule, hurled at their devoted heads. With characteristic charity Dr. Murdoch makes merry over the Swami accommodating himself "in first-class hotels" in America, *at the expense of the Americans ;* and, in the same breath, takes us severely to task for pointing out to the two wealthy Zemindars of Madras who have borne the cost of the Swami's voyage to Chicago, that they would do well to prolong his stay there, so that by preaching the sublime doctrines of the higher Hinduism, he may not only supply the spiritual wants of the American people but raise the much-reviled Hindus in the estimation of foreigners. Perhaps, the Missionary would have the Swami die of starvation for the unpardonable sin of attending the American Parliament of Religions, at the invitation of the Americans themselves, and speaking for his own religion at the Parliament and elsewhere, at their special request. Are not all these witticism about misplaced liberality on the part of the Americans a little out of place in India where the Government revenues, sucked out of the very life-blood of an impoverished people, are saddled with the whole burden of ecclesiastical charges for spiritual benefits, conferred exclusively on the Christian? Why should the Hindu who has enough of spiritual consolation in his own religion, be taxed to pay the fat salaries of Bishops and Chaplains who have nothing to give him in return, while his own Brahmin *guru* and priest is left to shift for themselves for similar service, rendered to himself and his own countrymen? It is, of course, very convenient for the reverend Doctor to forget all this, as he is not so much mindful of honesty and fairplay in dealing with the Swami as of

dragging him through the mire of obloquy by hook or by crook.

Dr. Murdoch also tries to make out in his own summary way that the Americans stand in no need of spiritual ministrations from the Hindu Swami, though some of his belters, including the Rev. Dr. Miller of Madras, think otherwise. Devout and orthodox Christians as they are, they have the candour to admit that the Higher Hinduism *has* a mission in the world—that the sublimer teachings of the Bhagabad Gita should supplement, without supplanting, the noble morality of the Gospel. "Love thou thy God, and do thy duty, for thine is the kingdom of Heaven," says Jesus Christ. "Love thou thy God in whatever shape thou pleasest, and do thy duty," says Krishna, "*without any desire for reward or return*, (for it is the desire that brings thee within the vortex of causality, and to the miseries of existence) and thou shalt be free from the thraldom of pleasure and pain." Whether the different kinds of salvation, held out by Krishna and Christ, have any substratum of reality or not ; the comparative excellence of the injunction which bids a man do his duty, for duty's sake, cannot be gainsaid. Many thoughtful men are, of course, of opinion that since heavenly enjoyment cannot be realised without its alternating sauce of infernal suffering, freedom from the mutability of joys and sorrows must be the higher state. Dr. Murdoch, however, considers such ideas as crude and the preaching of the Swami before the American people as worse than bringing coal to Newcastle. We may, however, say with Jack Falstaff : "That's past praying for." Western thought has already been revolutionised by the sublimer spirituality of the Hindu's faith ; the theories of *Karma*, of reincarnation, of deliverance of *Yoga* are already the subjects of familiar study and thoughtful deliberation to the mightiest minds of Europe, and no amount of impotent gesticulations of Murdochian Missionaries will throw them into the shade !

The next object of the Missionary's shaft of satire is the Swami's Oriental garb, to which he attributes all the popularity of this great preacher in America, specially among the ladies. With characteristic elegance and taste the Swami thus attired is compared to the fox in the Indian fable coming out of the indigo vat in gorgeous blue to claim homage from the beasts of the forest (the American ladies !). Nothing bespeaks a higher culture and polish or a more Christian charity in the ordinary Christian Missionary in India than this savoury comparison. We hope, the American ladies will appreciate this high compliment to their taste and intelligence. Indeed we are ashamed of taking notice of this vapid effusion of frivolous bigotry, and had it not been for our conviction that the era of spiritual regeneration has dawned, and is only waiting for the shooting out, through the dark clouds of materialism, of the bright Orient beams of that central luminary—philosophic Hinduism—to break into day, we should have consigned it to silent oblivion which it eminently deserves. *(Editorial)*

June 29, 1895

Swami Vivekananda's speech, delivered in Chicago at the presentation of the Buddhists on September 26, 1893, is published in MacNeely's edition of the 'History of the Parliament of Religions'. The following were his concluding words :—

We cannot live without you, nor you without us. Then believe that separation has shown to us, that you cannot stand without the brain and the philosophy of the Brahman, nor we without your heart. This separation between the Buddhist and the Brahman is the cause of the downfall of India. That is why India has been the slave of conquerors for the past 1000 years. Let us then join the wonderful intellect of the Brahman with the heart, the noble soul, the wonderful humanising power of the Great Master. *(News and Notes)*

July 12, 1895

SWAMI VIVEKANANDA AND HIS MISSIONARY CRITICS—II

We pointed out in our issue of the 28th ultimo how the Rev. Dr. Murdoch displayed his Christian catholicity in abusing Swami Vivekananda for preaching truths which have been welcomed by the West as throwing light on many intricate questions of human existence. It is, however, rather late in the day to hold up the theory of psychic evolution or *karma* to ridicule, or to hope to oust it from the position it now occupies in Western thought by mere personal vilification. On the other hand, it is an insult to the intelligence of the nineteenth century to insist on the crude dogma that God, as a separate personal entity, has created the soul of man out of nothing only to doom him to an eternity of celestial bliss or infernal suffering after a compulsory course of noviciate for fifty or sixty years of earthly life, under peculiarly adverse circumstances. Nothing can be more glaringly inconsistent than to suppose a just and merciful God creating a soul born in adultery with its surroundings of indignity and shame and then dragging it down to the consuming fires of hell, after thrusting it through a life of ignominy and crime. If this earth were meant to be a scene of trial for a single existence, how is it that an all-merciful and equitable Providence does not allow equal opportunities to all created souls, struggling for spiritual perfection? How is it that we find the same beneficent God creating a soul in the wilds of Africa with its crude ideas of duties and morals simultaneously with another in the heart of civilizations in Europe with exceptional facilities for spiritual advancement, and then expecting that both will successfully pass through the ordeal in the course of a short human life, even supposing that both of them live the same number of years? How is a child, dying in infancy, disposed of—elevated to heaven or thrust to hell? What has it done either to merit elevation without effort or condemnation without trial? These and many more facts of human life are irreconcilable with the theory of an independent creation of souls for a single existence preparatory to eternal beatitude or perdition. They can only be explained to the satisfaction of human reason and conscience by the theory of *Karma* by the supposition (which is now almost a moral certainty to all thoughtful men, and a fact to those who are more spiritually advanced) that these souls or *Egos* have prenatal tendencies of their own, and the choice which is born of them, making them choose their own surroundings for their psychic evolution. To this evolution both good and evil are necessities ; but for its successful consummation, the good must supersede the evil, and then both good and evil must disappear. The spirit must grow like the water-lily through mud and water into light ! Neither the mud nor the water must cling to it when it soars up into the serene atmosphere of divine light—where all is knowledge and all is consciousness ! Absolute knowledge or absolute consciousness which the Hindu strives after is salvation, while its differentiation into good and evil—the tasting of the forbidden fruit is the descent of spirit into matter, of the Infinite into the Finite—of the fall of man ! These are the root principles on which the whole of Hinduism hinges, and no amount of Missionary clamour or prejudiced misrepresentation will induce thoughtful minds to reject them in a hurry, unless, indeed, vanity and bigotry mislead some into the false belief that the apparent anomalies of human existence are the outcome of the will of God. To such we have nothing to say, for theirs is the God of the Bible—the God of Israel who said to Samuel "Now go and smite, Amalek, and utterly destroy all that they have, and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass !" There is nothing to such a God which He cannot do with His will ! Even the independent creation of souls, born in adultery and crime, may be His pleasure !

We have said enough about the fundamental

teachings of the higher and philosophic phase of Hinduism, of which Swami Vivekananda is so worthy an exponent, and we have also given some idea of the crude theories by which they are sought to be subverted ; and now we shall deal, in a future issue, with the other question as to how the lower and darker phases of that religion may stand side by side with such high and noble teachings. *(Editorial)*

July 27, 1895

VEDANTISM

[TO THE EDITOR OF THE "INDIAN MIRROR"]

Sir,—Under the advice and with the encouragement of Swami Vivekananda, it is proposed to start a weekly journal to be named the *Brahmavadin.* The main object of the journal is to propagate the principles of the Vedantic religion of India, and to work towards the improvement of the social and moral conditions of man by steadily holding aloft the sublime and universal ideal of Hinduism. The power of any ideal in filling human hearts with inspiration and the love of the good and the beautiful, is dependent on how high and pure it is ; and it shall be the endeavour of the *Brahmavadin* the pourtray [sic] the Hindu ideal in the best and truest light in which it is found recorded in the historical sacred literature of the Hindus. Mindful of the fact that between the ideal of the Hindu Scriptures and the practical life of the Hindu peoples, there is a wide gulf of separation, the proposed new journal will constantly have in view how best to try to bridge that gulf, and make the social and religious institutions of the country accord more and more with the spirit of that lofty divine ideal.

To preach the truth and proclaim the ideal is work that is always, and in itself, of great value. It is even more so in India where all social elevation and improvement of human conduct have been invariably brought about by means of essentially religious influences. Utiliterian considerations of convenience, and of justice based thereon, have never held sway over man's heart here to the same extent as faith in religion and its commandments. The New India of to-day is, in many respects, far different from the old India of centuries ago, and all our old institutions have to get themselves re-adjusted, so as to be in consonance with the altered conditions of modern life. For this purpose, it is highly necessary to see that the Hindu religion is more than ever earnestly engaged in the service of man in this ancient land of ours, wherein the sacred light from above has shown always on suffering humanity, offering guidance, and the consolation of immortal bliss. As Hinduism believes in the gradual evolution of human perfection and in the harmony of religions, the *Brahmavadin* shall have no quarrel with other religions, but shall always try to do its best to uphold the work of strengthening and ennobling man, under the banner of whatsoever religion such work may be accomplished. All truth is one, and must be perfectly concordant, and the only thing that any religion has to hate is vice.

It is under contemplation to bring out the first issue not later than the 1st of September next. All communications are to be addressed to the Manager of the *Brahmavadin,* Triplicane, Madras.

Yours, &c.,
G. VENKATARANGA ROW, M.A.
M. C. NANJUNDA ROW, B.A., M.B. & C.M.
M. C. ALASINGAPERUMAL, B.A.

Triplicane, Madras, the 15th July, 1895

(Correspondence)

August 22, 1895

In a letter to the Rajah of Khetri, Swami Vivekananda gives a full description of his work in America. For the information of the numerous friends of Swami Vivekananda we have to state that he is unable to return to India in December next, as announced previously. He is now engaged in some practical

work in connection with the spread of Hinduism in the West. We are glad to learn that there are to be found hundreds of Americans who appreciate the sublime teachings of Hinduism, and that some of them are leading the pure life of a *Brahmachari*. The Swami has established in every principal town in the United States a branch of his new association, called 'Temple Universal'. He is expected shortly in England, but he will go back to New York next winter.

(News and Notes)

SWAMI VIVEKANANDA'S REPLY TO THE ADDRESS OF THE RAJAH OF KHETRY

INDIA, THE LAND OF RELIGION

For the reply *vide* the Complete Works, Vol. 4, 7th impression, pp. 321-330.

September 24, 1895

The *Brahmavadin*, which, as the name implies, is to be devoted to an exposition of the principles and teachings of the Indian Vedantic Philosophy, has made its appearance and the first number is very good. *(News and Notes)*

October 5, 1895

THE PHRENOLOGICAL JOURNAL ON SWAMI VIVEKANANDA

Sir,—Whoever has seen Swami Vivekananda even in a photo, must have been struck, with the charming appearance of the Hindu monk. For this attractiveness of his feature, he was subjected to an examination of his physiognomy by the Phrenological Society of America ; and the *Phrenological Journal* of New York gives in detail the result of the examination in the following words :

Yours, &c.,
C. C. B.

The 3rd October, 1895

[Here follows an extract from an article published in the *Phrenological Journal* of New York. The said article written by Edgar C. Beall, M.D. was reproduced in full in the *Amrita Bazar Patrika* on the 20th February, 1897. As the article is being reproduced below in full, the portion that was quoted in the above letter of C. C. B. is printed in the body-type while remaining portions are printed in a smaller type.]

SWAMI VIVEKANANDA

(A PHRENOGRAPH FROM A PERSONAL EXAMINATION)

(By Edger C. Beall, M.D.)

To the average American of twenty five years ago the idea of a Hindoo monk travelling in this country as a teacher of the old Vedic religion would have seemed, if not presumptuous and rediculous, at least in a startling degree unique. But as a nation we have been growing more and more cosmopolitan, hospital, liberal, and enlightened, so that to-day we are rarely surprised at any new doctrine, and not only admit that there are good people outside the pale of Christendom, but that we may sometimes profit by hearing their own version of their beliefs.

As the Americans have broadened they have gained courage. As they have grown less suspicious of their neighbours they have become more generous. This was well illustrated in the Parliament of Religions held in Chicago during the World's Fair, where the subject of our present sketch first attracted attention by his eloquent and able presentation of Hindoo philosophy. Since that time he has made many friends in New York and elsewhere, and is now one of the most interesting figures in the constantly increasing circle of religious reformers.

There are many reasons why India should be the home of mysticism. It is a climate which invites repose rather than effort, and favours reflection, and introspection rather than observation and analysis of nature's objective side. It is absolutely antipodal to America in this respect. Here everything is in motion. With us all is life energy, ambition. To an American the idea of rest is scarcely intelligible. To the Hindoo our impatience and eagerness for place and power seem almost like madness. Renunciation is probably the most unwelcome thought that is ever forced upon the American mind, while for the natives of India it is often easy to sacrifice life itself. Even Nirvana in the old orthodox

Buddhism, meant extinction, and the later modifications of the term are said to be simply efforts to render the old idea more acceptable to accidental modes of thought. In view of these facts it is not in the least strange that the base of the Hindoo brain should be almost invariably narrow. Broad-headed nations like the Germans and English produce fighters and traders. Narrow-headed people are indifferent of averse to war and commerce. This is particularly true of the believers in the Vedas.

There are many elements of character among the sects of India that corroborate the principles of phrenology and illustrate how religious opinion are formed and modified by temperament and brain structure. It has long been noticed by phrenologists that not only nations show instinctive preferences for religions that correspond to their predominant faculties, but that for the same reason the individuals of each nation differ in their biases and opinions. Thus the proud Spaniards, with their profound reverence and love of ceremony, have always favoured Catholicism with its imposing ritual and uncompromising principles of obedience. The Germans, with their study conscientiousness large causality and moderate reverence, gave birth to Protestantism with all its ramifications of modern liberal thought. In our country Methodists are well known to be emotional, Presbyterians grave, Unitarians intellectual, and Universalists characterized by large benevolence and small destructiveness. The latter resemble the Hindoos as to the general form of brain and the similarity of their views on punishment, the shedding of blood, etc., is certainly much more than a coincidence.

The Swami Vivekananda is in many respect an excellent specimen of his race. He is five feet eight and a half inches in height, and weighs one hundred and seventy pounds. His head measures 21 inches in circumference by 14 from ear to ear across the top. He is thus very well proportioned as regards both body and brain. His temperament is mental-vital or vital-mental with considerably more of the lymphatic phase of the vital than the sanguine. In the old classification he would probably be called lymphatico-bilious. One of the most striking peculiarities of this man is the femininity indicated in nearly every contour of the figure, face, head and hands. He has probably as perfect a conic hand as could be imagined, although it should be described further as a refined rather than a heavy instance of the type. The oriental nations generally have been noted for the conic hand. These extremely tapering fingers are ill-adapted for mechanical work. They serve the orator and the opera singer in manipulating the atmosphere, but the points are too narrow to contain the number of nerves which are so essential to success in dealing directly with material things. It would be difficult to find a woman in this country with a more typically feminine hand than that of this young monk. This means a great deal as a key to his temperament and the general direction of his mind. The form of his head is also in keeping with the qualities to be inferred from the more general outlines of the figure, with the exception perhaps of the occiput. His back head is decidedly short. There is very little social adhesiveness of any kind, and the pleasure he finds in social life is due to the exercise of other faculties. He will be able to make his home wherever he can find agreeable employment for his intellectual powers, and such friendship as he manifests is chiefly the expression of gratitude for encouragement and appreciation of his missionary work. His instincts are too feminine to be compatible with much conjugal sentiment. Indeed he says himself that he never had the slightest feeling of love for any woman.

As he is opposed to war, and teaches a religion of unmixed gentleness, we should expect his head to be narrow in the region of the ears at the seat of combativeness and destructiveness and such is the case. The same deficiency is very marked in the diameters a little farther up at secretiveness and acuisitiveness. He dismisses the whole subject of finance and ownership by saying that he has no property and does not want to be bothered with any. While such a sentiment sounds odd to American ears, it must be confessed that his face, at least, shows more marks of contentment and familiarity with gustatory delights than the visages of Russell Sage, Hetty Green, and many other of our multi-millionaires. The upper back head is wide at caution and over of approbation. The latter is very strongly developed, and as self-esteem is moderate he will exhibit the

negative rather than the positive phase of ambition ; that is to say, he will be more sensitive to adverse criticism than eager for fame. Firmness and conscientiousness are fairly developed. The central top head is somewhat depressed at reverence. Spirituality and hope are also but little above the average. Benevolence however, is quite conspicuous. The temples are narrow at constructiveness, which agrees with the form of his hand. He is not a mechanic, and will find but little to interest him in the arts of manufacturing. Imitation, which adjoins benevolence, helps greatly to expand the frontal top head.

The forehead is compact and gives evidence that the frontal brain convolutions are dense in texture and closely folded. The space between the eyes denotes accurate judgement of form, and the central arch of the eyebrow bespeaks a fine sense of color. He has only ordinary ability to estimate size, weight, time and number. The flattened outer angle of the eyebrow is an unmistakeble sign of deficient order. This is also corroborated by the smooth, tapering fingers. Music is well indicated in the width of the temples. The prominent eyes betoken superior memory of words, and explain much of the eloquence he has displayed in his lectures. The upper forehead is well developed at causality and comparison to which is added a fine endowment of suavity and sense of human nature.

Summing up the organization it will be seen that kindness, sympathy and philosophical intelligence, with ambition to achieve success in the direction of higher educational work, are his predominent characteristics.

As the doctrines of the Vedas are not generally understood among our people we will quote a few sentences from an address of this young Oriental philosopher.

"I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions to be true. I belong to a religion into whose sacred language, the Sanscrit, the word seclusion is untranslatable. I belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, a remnant which came to Southern India and took refuge with us in very year in which their holy temple was shattered to pieces by Roman tyranny. I belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings : As the different streams, having their sources in different places, all mingle their water in the sea, oh, Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.

'Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come, and I fervently hope that the bell that tolled this morning will be the deathknell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."

BIOGRAPHY

VERY little has been published concerning the history of the Swami Vivekananda, and his own accounts of himself are very meager. He is about thirty-two years old and is said to have come from one of the best families in Bengal. He enjoyed exceptional advantages in the way of schooling, and might easily have risen to a position of prominence in other professions than that of a religious teacher, but he preferred to take vows of celibacy and poverty and to renounce all secular interests for the sake of serving humanity. The word Swami in his language mean master, or rabbi and is pronounced swawmee. His name Vivekananda, sounds almost like vee-vay-kan-an-da. Being a graduate of the Calcutta University, he speaks English almost as perfectly, as if he were a native of London. He was a great favorite at the World's Parliament of Religions in Chicago, where he began his propaganda in this country. If he does no more than to continue the development of that splendid spirit of charity which was displayed at the World's Fair his mission among us will certainly prove eminently successful.—*Phrenological Journal.* (*Correspondence*)

October 10, 1895

The *Brahmavadin* of Madras says : We are glad to learn that Swami Vivekananda is still

actively engaged in the propagation of the Vedanta-religion in the West. Both he and Dr. Paul Caurus are said to have recently addressed a large audience in New York in connection with the Parliament of Religions extension. May the work of spreading the truth prosper everywhere.

October 11, 1895

Swami Vivekananda has 'initiated' some of the Americans into his school of 'Occultism'. A former member of the Theosophical Society has followed him, and has changed his name after the Swami, as 'Swami Kripananda'. He is said to have been preaching in America on the lines of Swami Vivekananda.

October 15, 1895

Swami Vivekananda has so greatly influenced the religious thought and tendency of a section of the American people that many of them have formally accepted him as their teacher and religious leader. The Swami has introduced the ceremony of 'initiations', but we are not told what particular obligations are entailed on the initiated. The devotion for the Swami has been roused on some to such an enthusiastic pitch that a romantic sanctity is attached to the very name of "Swami", and the particular kind of turban which the Swami wears, and both of these have been adopted by at least two of his followers.

October 31, 1895

The *Indian Spectator* of Bombay writes :—

"Swami Vivekananda has displeased some who erstwhile were very enthusiastic in his praise. A Madras writer, representing the cause of extreme orthodoxy, describes Vivekananda as a 'patriot politician'. This gentleman is angry, because the "Swami does not scruple to call the power of the *Kshatriyas* as *jnanam* (wisdom), and the ceremonial of the Brahmins as cruel slavery." A Theosophic journal, by implication, includes him among "some people who are trying to introduce a new form of Hinduism, with an Anglicised notion of social and religious rules to suit the fashion of the day." Another journal deplores the downfall of the Swami as revealed in his latest utterances. He began with a flash, indeed, at the Parliament of Religions, but alas ! He now ends in smoke. 'The suspicion which lurked in our mind at the outset', says that paper, 'and which we have been fighting hard to dispel, has now not only gathered strength, but developed into a conviction that Swami Vivekananda's creed is after all but a strange medley of Brahmanism and Buddhism under the thinnest veneer of Hinduism." We had looked for such things for a long time. The Swami's private letters reveal him to be a man of strong common sense and real not spurious patriotism. He has grasped the real causes of Hindu decadence, and in his private correspondence makes no secret of his views on them. As a specimen of the Swami's strong practical religion, we may point to his pronouncement on sea-voyages, declaring that one man who went abroad and learnt from other countries, is equal to hundred of the 'bundles of superstition' who sat at home and did nothing but carp and cavil at their neighbour's doings. Doubtless the 'bundles of superstition' have cause to be offended, and the Swami may yet find that the 'bundles of superstition' are not slighted with impunity—witness Puna !"

November 3, 1895

The London correspondent of the *Hindu* writes :—

"Swami Vivekananda, the famous Hindu monk, is now in England. He came here from America a week ago. The Swami is now the guest of Mr. E. T. Sturdy, sometime back a Theosophist, but now a true 'Adwiti'. Arrangements are being made to enable the Swamiji to

deliver a series of lectures on the Hindu religion and its philosophy. I am told that Swami Vivekananda has had a splendid time of it in America. He has, I am told, established several branches in America, and has actually converted a good many of the Yankee men and women to Hinduism, and given 'Sanniyasinism' or monk-hood, to not a few."

November 13, 1895

Swami Vivekananda is lecturing in London on pantheistic philosophy.

November 15, 1895

SWAMI VIVEKANANDA IN ENGLAND

Since the days of Ram Mohun Roy, says the *Standard*, with the single exception of Keshub Chunder Sen, there has not appeared on an English platform a more interesting Indian figure than the Brahmin who lectured in Prince's Hall on October 22. Clothed in the long orange-coloured robe of the Buddhist priest, with a monk-like girdle round his weast instead of the usual Indian cummurband, and wearing the massive turban of Northern India on his head, the Swami Vivekananda discoursed for an hour and a quarter in the most faultless English, on the cardinal doctrines of the school of religious philosophy to which he is devoting his life. The name by which he makes himself known is a name assumed, on his becoming an apostle of his school, in the style of many philosophers and doctors of antiquity and the Middle Ages. As the Chairman, Mr. E. T. Sturdy, explained the first of his names is a Sanskrit word signifying 'Master', and the second is also a Sanskrit term, signifying 'the bliss of discrimination.' The lecture was a most fearless and eloquent exposition of the pantheistic philosophy of the Vedanta school, and the Swami seems to have incorporated into his system a good deal also of the moral element of the Yoga school, as the closing passages of his lecture presented, in a modified form, not the advocacy of mortification which is the leading feature of the latter school, but the renunciation of all so-called material comforts and blessings as the only means of entering into perfect union with the supreme and absolute self. The opening passages of the lecture were a review of the rise of the grosser form of Materialism in the beginning of the present century, and the later development of the various forms of metaphysical thought which for a time swept materialism away. From this he passed on to discuss the origin and nature of knowledge. In some respects his views on this point were almost a statement of pure Fichteism, but they were expressed in language, and they embodied illustrations and made admissions which no German transcendalist would have made or used. He admitted there was a gross material world outside, but he confessed he did not know what matter was. He asserted that mind was a finer matter and that behind was the soul of man, which was immovable, fixed, before which outward objects passed, as it were, in a procession which was without beginning or end—in other words, which was eternal and finally which was God. He worked out this pantheistic conception of the personal identity of man and God with great comprehensiveness and an ample wealth of illustration, and in passage after passage of great beauty, solemnity and earnestness. "There is only one soul in the Universe", he said. "there is no 'you' or 'me' ; all variety is merged into the absolute unity, the one infinite existence—God". From this, of course, followed the immortality of the soul and something like the transmigration of souls towards higher manifestations of perfection. As already stated, his peroration of twenty minutes was a statement of the doctrine of renunciation. In the course of it he made some remorselessly disparaging criticisms on the work about factories, engines and other inventions, and books were doing for man compared with half-a-dozen words spoken by Buddha or Jesus.

The lecture was evidently quite extemporaneous, and was delivered in a pleasing voice free from any kind of hesitation. *(Selections)*

November 19, 1895

AN INDIAN YOGI IN LONDON

(From the *Westminster Gazette*)

Indian philosophy has in recent years had a deep and growing fascination for many minds, though up to the present time its exponents in this country have been entirely Western in their thought and training with the result that very little is really known of the deeper mysteries of the Vedanta wisdom, and that little only by a select few. Not many have the courage or the intuition to seek in heavy translations, made greatly in the interests of philologists, for that sublime knowledge which they really reveal to an able exponent brought up in all the traditions of the East.

It was therefore with interest and not without some curiousity, writes a correspondent, that proceeded to interview an exponent entirely novel to Western people, in the person of the Swami Vivekananda, an actual Indian Yogi, who has boldly undertaken to visit the Western world to expound the traditional teaching which has been handed down by ascetics and Yogis through many ages, and who in pursuance of this object, delivered a lecture last night in the Princes' Hall.

The Swami Vivekananda is a striking figure with his turban (or mitreshaped black cloth cap) and his calm but kindly features.

On my inquiring as to the significance, if any, of his name, the Swami said :—"Of the name by which I am now known (Swami Vivekananda), the first word is descriptive of a Sannyasin, or one who formally renounces the world, and the second is the title I assumed—as is customary with all Sannyasins—on my renunciation of the world ; it signifies, literally, the bliss of discrimination."

"And what induced you to forsake the ordinary course of the world, Swami?" I asked.

"I had a deep interest in religion and philosophy from my childhood', he replied, "and our books teach renunciation as the highest ideal to which man can aspire. It only needed the meeting with a great teacher Ramakrishna Paramahamsa to kindle in me the final determination to follow the path he himself had trod, as in him I found my highest ideal realised."

"Then did he found a sect, which you now represent?"

"No," replied the Swami quickly. "No, his whole life was spent in breaking down the barriers of sectarianism and dogma. He formed no sect. Quite the reverse. He advocated and strove to establish absolute freedom of thought. He was a great Yogi."

"Then you are connected with no society or sect in this country? Neither Theosophical nor Christian Scientist nor any other?"

"None whatever", said the Swami in clear and impressive tones. (His face lights up like that of a child, it is so simple, straightforward and honest). "My teaching is my own interpretation of our ancient books, in the light which my Master shed upon them. I claim no supernatural authority. Whatever in my teaching may appeal to the highest intelligence and be accepted by thinking men, the adoption of that will be my reward." "All religions," he continued, "have for their object the teaching either of devotion, knowledge, or Yoga, in a concrete form. Now, the philosophy of Vedanta is the abstract science which embraces all these methods, and this it is that I teach, leaving each one to apply it to his own concrete form. I refer each individual to his own experiences, and where reference is made to books, the latter are procurable, and may be studied by each one for himself. Above all, I teach no authority proceeding from hidden beings speaking through visible agents, any more than I claim learning from hidden books or manuscripts. I am the exponent of no occult societies, nor do I believe that good can come of such

bodies. Truth stands on its own authority, and truth can bear the light of day."

"Then you do not propose to form any society, Swami?" I suggested.

"None ; no society whatever. I teach only the self, hidden in the heart of every individual and common to all. A handful of strong men knowing that self and living in its light would revolutionise the world, even to-day, as has been the case by single strong men before, each in his day."

"Have you just arrived from India?" I inquired—for the Swami is suggestive of Easter suns.

"No," he replied, "I represented the Hindu religions at the Parliament of Religions held at Chicago in 1893. Since then I have been travelling and lecturing in the United States. The American people have proved most interested audiences and sympathetic friends, and my work there has so taken root that I must shortly return to that country."

"And what is your attitude towards the Western religions, Swami?"

"I propound a philosophy which can serve as a basis to every possible religious system in the world, and my attitude towards all of them is one of extreme sympathy, my teaching is antagonistic to none. I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within. That is really the ideal—conscious or unconscious—of every religion."

"And what shape will your activities take in this country?"

"My hope is to imbue individuals with the teachings to which I have referred, and to encourage them to express these to others in their own way ; let them modify them as they will ; I do not teach them as dogmas ; truth at length must inevitably prevail.

"The actual machinery through which I work is in the hands of one or two friends. On October 22, they have arranged for me to deliver an address to a British audience at Prince's Hall, Piccadilly, at 8-30 P.M. The event is being advertised. The subject will be on the key of my philosophy—'Self-knowledge.' Afterwards I am prepared to follow any course that opens to attend meetings in people's drawing-rooms or elsewhere, to answer letter, or discuss personally. In a mercenary age I may venture to remark that none of my activities are undertaken for a pecuniary reward."

I then took my leave from one of the most original of men that I have had the honour of meeting. *(Selections)*

November 21, 1895

SWAMI VIVEKANANDA IN ENGLAND

Sir,—In the following paragraphs, I propose to lay before your readers an account of the Swami Vivekananda's work and aspirations in this country and America. It is already almost universally known to the Indian public that the Swami Vivekananda attended the Chicago Religious Parliament of 1893, and both then and since has created a considerable interest in Indian Philosophies and Religions. He has now been in England some weeks, and already some work has been done and a commencement of interest shown in him by the Press. The *Standard*, one of the most conservative and influential papers in the country gave a very fair and lucid account of the Swami's first address to a British audience at Prince's Hall, London. Classes have now been set on foot, and the attendance at them shows signs of rapidly increasing. The Swami unfortunately cannot spare much time here from his labours in America, and his friends will have to carry on the work which he is now commencing. He will, however, return next summer and in the late autumn may probably return to India to stimulate the work which he has already partially initiated there, and to unite its sympathies with those of the Western world and *vice versa.*

The Swami, however, has no intention of forming any society, nor does he believe in societies in relation to religious or philosophical propagation. The great religions of the world have all been spread without any organised societies, and it is only in times of decay that organisation enters into religions. Whatever be the power of organisations in spreading social or political ideas, in religion, the Swami maintains, as his master the late Sri Paramhamsa Ramkrishna before him, societies only create sects, and organisations breed corruption. The great strength of the Vedanta system lies in its being perfectly free of organisations and leaving individuals perfect freedom of development. That is the real secret of its strength and all embracingness.

The great masters left only a few disciples, but each was perfect and strong in himself. Numbers do not count, it is the quality, not quantity, that is necessary for the upraising of the masses of mankind. This has been the ancient system of the East, and all modern efforts on the Western plans of close organisation and elaborate code-making have ended in fanaticism, corruption and even outrageous fraud.

In religion, therefore, the ancient tradition of the East, leaving the individual perfect freedom of choice and method, being also the outcome of ages of experience of sages who have given all the religions to the world, has proved itself the least dangerous and most fruitful of good results.

The propagation of wisdom through occult societies has never been the method of India, except, perhaps, in the case of a few *Vamachari* orgies.

The sages of India, ancient and modern, have always thrown the truth in the broad daylight of the world. The *Adhikari Veda* was only intended to protect the weak, and not for gaining selfish powers. Nothing was secret in India, but somethings were too sacred and individual to be exposed as, *e.g.*, one's own *Ishta Devata* &c. The sages taught *wisdom*, and powers *followed* wisdom. They needed no pledges to protect their teachings. These are Western ideas, springing from freemasonry, and foisted now upon India. The conditions of purity, &c., are well-known which a man must succeed in before he can start on any of the forms of *Yoga*. If he has not succeeded, he will not attain any of the *Yoga* states, let him have been taught ever so much. All religions fall under the headings of *Dwaita*, *Visishtadwaita* or *Adwaita*. The so-called Southern Buddhism is an ill-arranged form of the *Adwaita*. Some modern expositors of Southern Buddhism seem to make much of Buddha's denial of a noumenoa or substance behind phenomenon, and on that ground assert the entire opposition of *Adwaitism* and Buddhism. *Adwaitism*, according to these Western expositors, poses a noumenon and a phenomenon ; now *Adwaitism* makes no such assertion whatsoever, it holding that there is but one existence, and that one appearing simultaneously both as *noumenon* and *phenomenon*, the snake and the rope being one all the time. Again, both Buddhism and *Adwaitism* teach that as long as we are bound by *karma* in the first case, or covered with *avidya* in the second, we can see only the rope, and both teach that this *karma* or *avidya*, as the case may be, is finite. Here the teachings of Buddhism are not very explicit, and *Adwaita* fills up the whole plan as a proper synthesis of Buddhistic analysis. Those studying closely the traditions of the Hindu books, both Buddhistic and non-Buddhistic, may claim that the teachings of the great master were not understood properly by races, extremely separated in culture, civilization and customs from the people, amongst whom the great teacher was born, and that they materialized the doctrine. The *Adwaita*, as propounded by the great Sankaracharya, is the synthesis of all positive and valuable Indian thought, but it is not at all destructive to any one of the imperfect systems which, as the *Adwaita* always assorts, must exist as long as man needs a ladder by which to mount from lower to higher stages.

There is one common point of unity amongst all the religions of the world : they all agree as to the original nature, the present condition and the final destiny of man. They all assert that man by his nature was perfect, has become imperfect, and that it is possible for him to regain that lost perfection. This great truth most of the great religions assert through mythology or crude allegory. The Vedanta alone is the key ; in it alone this position is systematically and philosophically worked out, and finds its highest and ultimate expression. The Vedanta, therefore, is the lamp by whose light all the other religions can be studied. This position requires no other proof than the practical demonstration it has attained in the persons of such scholars and philosophers as Schopenhauer, Deussen, and Max Muller. The school of German thought, first expressed by Kant, amplified by Schopenhauer, and further elaborated by Professor Deussen who has all the advantages of a great grasp of Sanskrit philosophy, brings the Western world nearer and nearer to the *Adwaita* position. The points of difference are small compared with the points of agreement.

The goal of man is freedom and bliss. *Yoga* is the way thither. This *yoga* again is divided into *karma yoga, raja-yoga, jnana-yoga* and *bhakti-yoga.* All the efforts of man to gain perfection must fall under one or other of these heads or a combination of them. The *karma-yoga* and *bhakti-yoga* again include mythology and symbology ; the *raja-yoga* is the only true method of psychology, and the *jnana-yoga* embraces essential and practical metaphysics.

This is an outline of the Swami's position in regard to religious and philosophical thought.

He holds that all healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well-adjusted, society will arrange itself accordingly. Each individual has to work out his own salvation ; there is no other way, and so also nations. Again, the great institutions of every nation are the conditions of its very existence, and cannot be transformed by the mould of any other race. Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual.

It is very easy to point out the defects of institutions, all such being more or less imperfect, but he is the real benefactor of humanity who helps the individual to overcome his imperfections, under whatever institutions he may live. The individuals being raised, the nation and its institutions are bound to rise. Bad customs and laws become ignored by the virtuous, and unwritten but mightier laws of love, sympathy, integrity take their place. Happy is the nation which can rise to the necessity of but few law books, and needs no longer to bother its head about this or that institution. Good men rise beyond all laws, and will help their fellows to rise under whatever conditions they live.

The salvation of India, therefore, according to the Swami, depends on the strength of the individual, and the realization by each man of the divinity within.

High View, Caversham,
Reading, Oct. 24, 1895

Yours, &c.,
E. T. STURDY

November 27, 1895

BUDDHISM AND SWAMI VIVEKANANDA IN ENGLAND

Sir,—I have read with interest Mr. Sturdy's letter about 'Swami Vivekananda in England.' Mr. Sturdy is an Advaiti, and professes to be a follower of the great commentator, Sankaracharya, and I rejoice that he has secured the services of so useful and noble-minded a Sannyasi as Swami Vivekananda to disseminate the Vedantic teachings in England. May all success and glory attend his unselfish efforts !

Mr. Sturdy says "that the Swami has no intention of forming any society, nor does he believe in societies in relation to religious or

philosophical propagation. The great religions of the world have all been spread without any organised societies, and it is only in times of decay that organisation enters into religions." ....."The great strength of the Vedanta system lies in its being perfectly free of organisations and leaving individuals perfect freedom of development. That is the real secret of its strength" ..... "The sages of India, ancient and modern, have always thrown the truth in the broad daylight of the world. The *Adhikari Veda* was only intended to protect the weak, and not for gaining selfish powers. Nothing was secret in India, but somethings were too sacred and individual to be exposed as, *e.g.*, one's own *Ishta Devata*" ..... "All religions fall under the headings of *Dwaita, Visishtadwaita or Adwaita.* The so-called Southern Buddhism is an ill-arranged form of the *Adwaita.* Some modern expositors of Southern Buddhism seem to make much of Buddha's denial of a noumenoa or substance behind phenomenon, and on that ground assert the entire opposition of *Adwaitism* and Buddhism. *Adwaitism,* according to these Western expositions, poses a noumenon and a phenomenon ; now *Adwaitism* makes no such assertion whatsoever, it holding that there is but one existence, and that one appearing simultaneously both as *neumenon* and *phenomenon,* the snake and the rope being one all the time. Again, both Buddhism and *Adwaitism* teach that as long as we are bound by *Karma* in the first case, or covered with *avidya* in the second, we can see only the rope, and both teach that this *Karma* or *avidya,* as the case may be, is finite. Here the teachings of Buddhism are not very explicit, and *Adwaita* fills up the whole plan as a proper synthesis of Buddhistic analysis. Those studying closely the traditions of the Hindu books, both Buddhistic and non-Buddhistic, may claim that the teachings of the great master were not understood properly by races, extremely separated in culture, civilization and customs from the people, amongst whom the great teacher was born, and that they materialized the doctrine."

My object in writing this is to show that Mr. Sturdy has been too hasty in giving his dictum about the history of the propaganda of the great religions. To speak authoritatively on the history of the commencement of the Christian propaganda is beyond my province. But the words of Christ in John XV. 16. V. "Ye have not chosen me but I have chosen you.....remain" show that for the permanency of his mission an organisation was made. Mr. Sturdy should know that Buddhism was founded on the solid basis of the Holy Brotherhood, the Sangha ..... Twenty-four centuries ago, the Sangha was organized, and if Buddhism is moribund to-day it is because the spirit that finds the Bhikshus together, has lost its power owing to the want of organised effort.

Mr. Sturdy in trying to vindicate Sankar's Advaita, has without any serious study of Buddhism, exceeded the limits of legitimate criticism by his hasty inferences.

I hope, Mr. Sturdy with the help of Swami Vivekananda will spiritualize the teachings of Buddha which have been "materialized" by the Buddhists in whose custody the teachings have remained for more than 20 centuries.

Gya,
The 23rd Nov., 1895.

Yours, &c.,
H. DHARMAPALA

December 1, 1895

At the weekly meeting of the Balloon Society, an address on "Man and Society in the Light of Vedanta" was given by Swami Vivekananda. The Swami who wore the red robe of his sect, spoke with great fluency and in perfect English for more than an hour without the help of a single note. He said that religion was the most wonderful factor in the social organism. If knowledge was the highest gain that science could give, what could be greater than the knowledge of God, of the soul, of man's own nature which was given by the study of religion? It was not only impossible that there

should be one religion for the whole world, but it would be dangerous. If the whole of religious thought was at the same level, it would be the death of religious thought ; variety was its life. There were four types of religion—(1) the worker, (2) the emotional, (3) the mystical, and (4) the philosophical. Each man unfortunately became so wedded to his own type that he had no eyes to see what existed in the world. He struggled to make others of the same type. That religion would be perfect which gave scope to all the different characters. The Vedantic religion took in all, and each could choose in what his nature required. A discussion followed. *(News and Notes)*

December 22, 1895

Swami Vivekananda had all these times been actively engaged in his propaganda work in the West ; now he has turned his attention towards his own country. His most significant act has been the publication of a new religious periodical called the *Brahmavadin.* It is conducted by some Madras friends of the Swami. The main object of the journal is "to propagate the Vedantic religion of India and to work towards the improvement of the social and moral condition of man by steadily holding aloft the sublime and universal ideals of Hinduism". A new era of religious thought and aspiration is dawning everywhere, and it is hoped that *Brahmavadin* in its catholicity and unsectarian spirit will be in accord with the spirit of the age. The ability and originality with which some of the articles are discussed establish its writers on the list of the strongest thinkers. The writing are weighty with sound reflection, lucidly and forcibly expressed. The journal is a notable contribution to the religious literature of the day. We hope the *Brahmavadin* will be popular in Bengal. *(News and Notes)*

January 18, 1896

We are glad to note that Swami Vivekananda has been attracting in London the attention of a distinguished company of ladies and gentlemen. The classes that he holds on Hindu philosophy and Yoga are said to be enthusiastically and devoutly attended. "It is indeed a rare sight," says a London correspondent, "to see some of the most fashionable ladies in London seated on the floor cross-legged, of course, for want of chairs, listening with all the bhakti of an Indian chela towards his guru." The Swami, we are told, has been well received and honourably mentioned by such distinguished divines as Canons Wilberforce, Hayes, &c. At the former's residence, there was a levee in honour of the Swami to which some of the distinguished ladies and gentlemen in London were invited. The Swami has by this time gone back to America, but he is expected to return in the spring to establish a permanent home in London. The same London correspondent whom we have quoted above observes, and we hope, with much truth, that "the love and sympathy for India that the Swamiji is creating in the minds of the English-speaking race is sure to be a tower of strength for the progress of India." *(News)*

February 15, 1896

A MODERN HINDU SAINT

BY C. H. TAWNEY, M.A.

(Late Director of Public Instruction, and Principal, Presidency College)

"A recent Bengali book* gives us the sayings of the late Paramhansa Ramkrishna, a Hindu mystic of the present century. He was born in the year 1835, in the village of Kamarpukur near Jahanabad in the District of Hughli, and lived at Rani Rashmani's temple of Kali on the bank of the Ganges at Dakshineswar, six miles north of Calcutta, in a room to the north-west of the twelve temples

*Paramhansa Srimad Ramkrishner Upadesha, Prathama Bhaga. Sri Suresh Chunder Dutt Dwara Sangrihita, printed at the Nababivakar Press, published by S. C. Mitter, 2, Nayan Chand Dutt's Lane, Beadon Street, Calcutta, (now six parts of Upadesh are published in a volume).

of Siva. His place of religious contemplation (*sadhana*) was the grove of Panchavati, and the root of a vilva-tree. His place of departure (*tirobhaba*) was a garden house in Cossipore, two miles north of Calcutta. He died at 1 A.M. on the 16th of August, 1886, and was cremated in the Baranagore burning ghat. A vilva-tree now marks the spot. Eighteen of his followers, intelligent and well-educated young men, have become ascetics and are practising devotion not only in Baranagore but in holy places all over India and in the Himalayas. It appears that the more ardent of his followers worship him as an incarnation of the Supreme Being. There can be no doubt that he has exercised a potent influence over the minds of the young men trained in our Bengal Colleges, and his teaching must count for an important factor in the present movement which it is the fashion to call the Hindu Revival. One of his most distinguished disciples is Swami Vivekananda, who met with such a hearty reception at Chicago and in other parts of America, and was on his return* welcomed by his countrymen in a meeting in the Town Hall of Calcutta. He also influenced the minds of Babu Keshub Chunder Sen and Protap Chunder Mozumdar, the great leaders of the Modern Brahmo movement. Writing of Ramkrishna Paramhansa some years before his death, Babu P. C. Mozumdar thus characterised the religion that he taught. "It is orthodox Hinduism but Hinduism of a strange type-Ramkrishna Paramhansa, for that is the Saint's name, is the worshipper of no particular Hindu God. He is not a Shaiva, he is not a Sakta, he is not a Vedantist, yet he is all these. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedantist doctrines. He accepts all the doctrines, all the embodiments, usages and devotional practices of every religious cult. Each is in turn infallible to him. He is an idolator, and yet a faithful and most devoted mediator of the perfections of the one formless infinite Deity whom he terms Akhanda Sachchidananda." The same authority tells us "that Ramkrishna worships Shiva as the incarnation of all comtemplativeness and Joga, and as the ideal of all contemplative and self-absorbed men." Krishna he looked upon as the "incarnation of love," Kali as "the incarnation of Sakti or power of god as displayed in the character and influence of women," and Rama as "the dutiful son, the just and fatherly king, the staunch and affectionate friend." As a further proof of his catholicity we may take the following statement of Babu P. C. Mozumdar. "Nor is his reverence confined within Hinduism. For long years he subjected himself to various disciplines to realize the Mohomedan idea of an all powerful Alla. He let his beard grow, he fed himself on Moslem diet, he continually repeated sentences from the Koran. His reverence for Christ is also deep and genuine. He bows his head at the name of Jesus, honours the doctrine of his sonship, and we believe he once or twice attended Christian places of worship."

Accordingly we are not surprised that the second of the sayings recorded in the little pamphlet, of which we are trying to give some account, runs as follows :—"As water being one, in different countries bears different names, such as bari, pani, water, aqua, in the same way one Being who is in existence, thought and joy (Sachchidananda), bears in various countries various names, such as Alla, God, Hari, Brahma." Ramkrishna is equally unprejudiced in his estimate of religion. 'As various kinds of staircases and ladders enable us to go on to the roof of a house, so there are many methods of entering the kingdom of God. Each separate religion exhibits a different method." He goes on to illustrate this position by the story of two friends who saw a chameleon in a garden, one said that the chameleon was red, the other said that it was blue. They both appealed to the gardener, who agreed with both, so God may be said as formless, and possessing form. He is approached by faith. No spiritual guide is necessary for the truly ardent worshipper, but for the generality of men a helper of this kind is often required.

Like a true mystic Ramkrishna attached the highest importance to intent meditation. In this he was not above taking lessons from the fowler or the angler. A story is told of a devotee meeting a marriage procession crossing a plain and seeing a fowler undisturbed gazing intently at his quarry ; the saint bowed his head and hailed the fowler as his *guru* or his spiritual guide.

So too with the angler. An angler was catching fish. A devotee went to him and said, "My friend which is the road to such and such a place?" At that moment a fish was pulling at the angler's float, so he concentrated all his attention on the fish, and when that business was over he turned round and said, 'What did you say?' The devotee bowed his head and said, 'You are my spiritual guide (*guru*). When I meditate on the Supreme Being, I will imitate you in not turning my attention to anything else until I have finished the business that I have in hand.'

Ramkrishna's sayings abound in homely illustrations of this kind; paddy, birds, cranes, kites, crows, mangoe trees, and other every day objects of life in Bengal are employed by him to point a moral. He compares the religious hero struggling with the harassing temptations of worldly existence to the locomotive dragging at rapid rate a long line of carriages ; even the pernicious habit of Ganja-smoking is made to yield an edifying lesson. A true devotee seeks the company of other devotees as a Ganja-smoker derives no pleasure from smoking alone.

*This is not a fact. Swami Vivekananda has never come back to India ever since he went to America. The meeting was held to thank Swami Vivekananda who was then in America for his services rendered by him to the cause of Hinduism. —Ed.

In one case the saint borrows an illustration from an article of European luxury ; "A spring couch when one sits upon it, gives way and when one rises up resumes its previous position. So when a worldly man hears a religious discourse, religious feeling gains power over his mind, and when he enters the world again the feeling no longer continues." The following illustrations will interest the folklorist : "As a magnet-rock hidden in the depths of the sea suddenly draws from a ship its nails and other iron fittings and causes it to go to pieces, and sink, so when the true spiritual knowledge arises in the soul filled as it is with selfishness, and self-conceit, it sinks like the ship in the sea of God's love." It is well-known that the "Imitation of Christ" is very generally read by the Bengalis educated in our schools and colleges, and it is perhaps possible to trace the influence of this book upon the mind of this latter day Hindu Sage.* He urges his disciples to avoid contention and subtle disputations, not to place to much reliance on books, and to avoid too much familiarity with female sex.† He does not run directly to counter the prejudices of his countrymen, but rather rises above them. He holds that for a perfect man caste distinctions are absolutely non-existent, but for an ordinary man they are necessary. In the same way he does not consider the orange garb of the Sannyasi to be an indispensable requisite, but the wearing of it produces a feeling conducive to religion as canvas shoes and torn garments are connected with the idea of humanity [Sic] and boots and pantaloon, with that of pride and self-conceit. The following extracts are specially characteristic : "As many men in this world have heard of the object ice, but have never seen it with their eyes ; so there are many preachers of religion who have only read in treatises of the nature of God, but have not seen him in their lives. Again as there are many who have seen ice but never tasted it, so there are many preachers who have caught a glimpse of God from a distance, but have never penetrated into the real essence of God. Only those who tasted ice can describe its real properties, so only those who have communed with God in such ways as that of submissive service can describe his true attributes."

"To teach people about God on the strength of having read about him in books is much the same as to teach peoples about Benares on the strength of having found that city on the map."

The following parable shows the necessity of perseverance in the religious life. "A certain person went to dig a tank. After he had dug to cubits deep a person came and said to him : "My friend why do you spend your labour in vain, you will find no water under ground here ; you will find nothing but sand." He immediately left the place and began to turn up earth in another place. Then another person came to him and said, "My friend here there was formerly a tank why do you fruitlessly worry yourself? If you go a little further south and then dig it is probable that you will find excellent water." He immediately followed his advice. But in the next place another person came, and discouraged him. In the same way wherever he fancied a spot, some one came and dissuaded him from going on with his digging and induced him to leave it. The consequence was that his tank was never dug. In the same way many have become bankrupt in the way of religion. The man who has gained faith one day loses it in the next when he falls into trials and temptations, and at the end it may be that he may become a total atheist, or at any rate he becomes convinced that it is impossible to become religious in this life."

It is interesting to observe that this short pamphlet contains some positively appalling analogies used for the purpose of edification. Such a phenomenon is not altogether unknown in Europe. Whatever may be thought of the culture of the Saint Ramkrishna, it is impossible to read his sayings without conceiving a genuine respect for him. But the paramount importance of the work seems to us to consist in the fact that it contains the idea of a teacher who has profoundly influenced his educated fellow-countrymen. It must be remembered that it is written by an Indian for Indians, and is not an article prepared for European consumption. Such book should be literally translated into English. Probably more could be learnt from them with regard to the real feeling of seriously-minded Hindus than from volumes of travels, written by gentlemen who rush through India at railway speed and associate only with European officials or Europeanised natives 'of the boot and pantaloon' type reprobated by this Bengali Saint.

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*That Sri Ramkrishna Deva was indebted to the 'Imitation of Christ', as Mr. Tawney seems to think, is a startling information to us all. —*Ed.*

†It is hardly necessary to add that Hinduism is replete (*Vide* Avadhut Gita, Bhagabat Gita etc.) with teachings of this nature with reference, for instance, to renunciation of Gold, Woman and other matters. —*Ed.*

March 19, 1896

The *Bramhavadin* has quoted an article from the *New York Herald*, in which a short account of the doings of Swami Vivekananda in America is given. It appears that the Swami has accepted only two disciples in America, one has been named Abhoyananda, and the other Kripananda. The *Herald* says that, "the Hindu has chosen his first disciples well." Abhoyananda is only a woman. She is described

as "a fearless, progressive, advanced woman." About Kripananda, it is said, that in his pair of eyes, "the fire of true fanaticism undoubtedly burns." *(News)*

March 25, 1896

SWAMI VIVEKANANDA IN AMERICA

(From the *New York Herald*)

Many well-known persons are seeking to follow the teaching of Swami Vivekananda's Philosophy.

FUNDAMENTALS OF THE FAITH

Swami Vivekananda is a name to conjure by in certain circles of New York Society to-day—and those not the least wealthy or intellectual. It is borne by a dusky gentleman from India, who for the last twelve months has been making name and fame for himself in this Metropolis by the propagation of certain forms of Oriental religion, philosophy and practice. Last winter his campaign centred in the reception room of a prominent hotel on Fifth Avenue. Having gained for his teachings and himself a certain vogue in society, he now aims to reach the common people and for that reason is giving a series of free lectures on Sunday afternoons at Hardman Hall.

Sufficient success has attended the efforts of Swami Vivekananda to justify a description of the man and his work in the United States.

THE MAN HIMSELF

The Swami Vivekananda is a pure blooded Hindu, born some thirty-three years ago in the province of Bengal and educated at Calcutta University where he learned to speak the English language with ease and fluency. Of his early life he never speaks save to talk in a general way about the great master who taught him the doctrines and practices he is now trying to introduce into this country. The outlines of his later life are better known to Americans, for he came to the United States three years ago as the representative of Hinduism at the Congress of Religions held in Chicago during the World's Fair. Afterwards he went on a lecturing tour through the United States.

The personality of the Swami may be gathered in great measure from his picture. He is of dark complexion, of rather more than average height and heavily built. His manner is undoubtedly attractive, and he is possessed of a large amount of personal magnetism. One has but to glance at the grave attractive faces of the men and women who attend his classes to be convinced that it is not the man's subject alone that attracts and holds his disciples.

The work of the Hindu in this country consists at present in giving free lectures and holding free classes, initiating disciples and conducting a large correspondence.

At present while the lectures and classes are popular, and the number of pupils daily increases, the Swami has only two proclaimed disciples. Both of these have changed their names and are now known by Sanskrit pseudonyms, prefixing the word Swami which means 'Lord' or 'Master'. Both of these disciples are Americans of foreign extraction and one at least is well-known in New York.

The Swami Abhayananda is a French woman but, naturalised and twenty-five years a resident of New York. She has a curious history. For a quarter of a century she has been known to liberal circles as a materialist socialist (some say anarchist), friend of Emma Goldman and others of that ilk. Twelve months ago she was a prominent member of the Manhattan Liberal Club. Then she was known in the Press and on the platform as Mme. Marie Louise, a fearless progressive, advanced woman, whose boast it was that she was always in the forefront of the battle and ahead of her times.

The second disciple is also an enthusiast. With that skill which Vivekananda shows in all his dealings with men, the Hindu has chosen his first disciples well. The Swami Kripananda, before he was taken into the circle and took vows of poverty and chastity, was

a newspaper man, employed on the staff of one of the most prominent New York papers. By birth he is a Russian Jew, named Leon Landsberg, and, if it were known, his life history is probably as interesting as that of Swami Abhayananda. He is a man of middle age, medium height, possessed of a shock of curly hair and a pair of eyes in which the fire of the true fanatic undoubtedly burns. He may be found at any time at the house in West Thirty-ninth Street.

THE DOCTRINES OF THE SWAMI

The following is a brief sketch of the Swami's fundamental teachings :—

Every man must develop according to his own nature. As every science has its methods so has every religion. Methods of attaining the end of our religion are called Yoga and the different forms of Yoga that we teach are adapted to the different natures and temperaments of men. We classify them in the following way, under four heads :—

"(1) Karma-Yoga—The manner in which a man realises his own divinity through works and duty.

"(2) Bhakti-Yoga—The realisation of a divinity through devotion to, and love of, personal God.

"(3) Rajah-Yoga—The realisation of divinity through control of mind.

"(4) Gnana-Yoga—The realisation of a man's own divinity through knowledge."

"These are all different roads leading to the same centre—God. Indeed the varieties of religious belief are an advantage, since all faiths are good so far as they encourage man to religious life. The more sects there are the more opportunities there are for making successful appeals to the divine instinct in all men."

A LECTURE BY THE SWAMI

When I visited one of the Swami's classes recently I found present a well-dressed audience of intellectual appearance. Doctors and lawyers, professional men and society ladies were among those in the room.

Swami Vivekananda sat in the centre, clad in an ochre coloured robe. The Hindu had his audience divided on either side of him and there were between fifty and a hundred persons present. The class was in Karma-Yoga, which has been described as the realisation of one's self as God through works and duty.

Its theme was :—

"That which ye sow ye reap", whether of good or evil.

Following the lecture or instruction the Swami held an informed reception, and the magnetism of the man was shown by the eager manner in which those who had been listening to him hastened to shake hands or begged for the favour of an introduction. But concerning himself the Swami will not say more than is absolutely necessary. Contrary to the claim made by some of his pupils he declares that he has come to this country alone and not so officially representing any order of Hindu monks. He belongs to the Sanyasis he will say ; and is hence free to travel without losing his caste. When it is pointed out to him that Hinduism is not a proselytising religion, he says he has a message to the West as Buddha had a message to the East. When questioned concerning the Hindu religion, and asked whether he intends to introduce its practices and ritual into his country, he declares that he is preaching simply philosophy. *(Selections)*

April 2, 1896

From the latest information that reaches us we learn that the work of Swami Vivekananda in America has assumed gigantic proportions 'hardly possible for a single man to cope with'. Hitherto the Swami has been working silently, steadily, and with wonderful success. His first object was to arrest the further spread of materialistic tendency, and in this he has been remark-

ably successful. By his ardent love and great enthusiasm, this great apostle of Hinduism has achieved great results. It is a matter of great satisfaction that Hinduism has got such an able exponent. The high ideal of Hindu doctrines which he hold before his audience is scarcely to be met anywhere else. He holds his classes twice daily, one for the beginners and the other for the advanced pupils. His class lectures are masterpieces of logic and philosophy. In course of a lecture of the Vedanta Philosophy he held up the ideal of a universal religion, which he learnt at the feet of his great master. He lectured on "Atman", "Bhaktiyoga" and "Cosmos", and delivered eight lectures on "Karmayoga". These lectures, when published in a book form in India, prove a great treasure-house of Hindu Theology and Philosophy.

(News)

April 5, 1896

SWAMI VIVEKANAND'S RECENT WORK IN AMERICA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—After a short visit of England, Swami Vivekanand has gone back to America to keep up the work, inaugurated by him there. His sojourn in England, short as it was, proved successful in that it has shown that great are the possibilities for the introduction of Hindu philosophy in that soil. In America where he had already achieved such eminent success, he has commenced practical work for the propagation of the time honored tenets of his religion, by holding regular classes where he is delivering a series of lectures, on Indian Philosophy and religious doctrines, separately, for the advanced and junior students. These lessons are given to the public in book forms, nicely printed, and there are signs visible which are beyond the denial of any man that they have taken a deep root in the minds of the intelligent American public. The Swami has really a gigantic work to do, for besides these regular class lectures which are attended, we hear, by no less than 150 earnest truth seeking souls, he has to make time to deliver public-lectures on Sundays and other week days, at the invitations of various religious bodies and societies which daily pour in upon him. The few pamphlets which we had the fortune to peruse, bear testimony to his usual uncommon erudition, and are remarkable for the lucid, forcible and logical diction in which they are couched, calculated at once to convince, to elevate and to captivate the soul. The most abstruse doctrines, such as the "Cosmos", are handled in a masterly way, bringing them within the comprehension of every man. The Swami appears to be the most able exponent of Hindu religion, as he combines with a mastermind in his lectures, as well the doctrines of Jyan, Bhakti and Yoga, as the philosophies of the three schools of the Vedanta. We earnestly wish that some public-spirited and patriotic men like you who take an active interest in the present revival of Hinduism, should make some arrangements to bring copies of these pamphlets in large numbers from America for the edification and benefit of the Indian public. For the candour, breadth of view and comprehensiveness which are found in combination in these discourses with a serene faith and wise reverence for the eternal spiritual verities, make them notable contributions to the theological and philosophical literature of the Hindus.

Yours, &c.

B.

(Correspondence)

April 9, 1896

Referring to those who listen to Swami Vivekananda, the *New York Herald* says :—

There can be no question that the Swami is securing an influential following. Many clergymen have attended his lectures. Indeed, he was invited to lecture before the Dixon Society in this city by Dr. Wright. Some of those who are his pupils are well known in the city.

Among the names of those, recorded at the Swami's house, were Ella Wheeler Wilcox, Mr. and Mrs. Francis Legget, Mme Antoinette Stirling, Dr. Allan Day, Miss Emma Thursby, and Professor Wyman. Mrs. Ole Bull also is one of his disciples. The Swami has just received an invitation from Mr. John P. Fox to lecture before the Harvard Graduate Philosophical Club. Here he lectures twice daily on Mondays, Wednesdays, Fridays and Saturdays, in addition to his public lectures on Sunday afternoon.

(News)

April 22, 1896

The *Detroit Evening News* writes—"Swami Vivekananda will remain here about two weeks : holding classes at 420, Second Avenue, at 11 A.M. and 8 P.M. every day, beginning Wednesday. They will be free. Religious teaching cannot be sold for dollars and cents. He has had great success in New York for the last three months, holding daily classes with large attendance, and bringing many to the truth. He will go to Boston from here, and will address the philosophical students at Harvard, then after a week in Chicago he goes to England where Lady Dudley and others have long been interested. He will spend the summer there, and then returns to India, where he will retire to a cave for two or three years for contemplation and introspection, as pious monks do.

(News)

April 26, 1896

THE IDEAL OF A UNIVERSAL RELIGION

For the lecture *vide The Complete Works*, Vol. 2, 9th ed., pp. 375-39. *(Supplement)*

April 28, 1896

The Lecture on "The Ideal of a Universal Religion" which appeared in the Supplement to the *Indian Mirror* of Sunday last, was delivered by Swami Vivekananda, as one of a series on the Vedanta Philosophy, at Hardman Hall in New York before a large audience. It was, through an oversight on the part of the printer that the name of Swami Vivekananda was omitted. The ideal of a universal religion, which he has depicted so forcibly, is thoroughly practical in its character. In point of originality, depth of views, and broad and liberal spirit, which pervade Swami Vivekananda's utterance, the lecture surpasses all other expositions on the same subject. Vivekananda is singularly free from all narrowness of spirit or bigotry. The lecture shows that Hinduism has a great future before it, a mission for that culture and the education of the human race. *(News)*

May 7, 1896

SWAMI VIVEKANANDA'S WORK IN LONDON

TO THE EDITOR OF THE BRAHMAVADIN

Dear Sir,—This constitutes the first London Monthly letter giving an account of the work being done in the spread of Indian Philosophy in England.

Since the Swami returned to America those students who gathered round him in London have steadily met and studied so as to be prepared to still further understand him on his return in May. There have been a considerable number of pamphlets published and more are in the Press, being reports of the Swami's lectures to his classes and public addresses in America. These are being carefully distributed amongst those who are likely to be interested.

A translation of the little book on *Bhakti* the *Narada Sutra* was made by E. T. Sturdy with the Swami's friendly help ; it is in the hands of a good publishing house and will soon appear. It may also be published in New York.

There is some prospect that a *Gurubhai*

of the Swami's will before this reaches you, have already left for England to help to carry on this important work. Many people are looking forward to his coming.

E. T. S.

(Our Contemporaries)

SWAMI VIVEKANANDA IN AMERICA

(From the *Brahmavadin*)

Brooklyn, March 2nd, 1896

TO THE EDITOR OF THE BRAHMAVADIN

Sir,—Next to Swami Vivekananda's presence the *Brahmavadin* is the most excellent and comforting thing we could desire ; my fervent wish is that its circulation may extend to the utmost limits of our country, and carry its message of peace and good-will to thousands of hungry souls, to those upon whom "thirst has come though they stand in the midst of the waters."

From long association with the Christian Press and regular attendance at orthodox Churches, we have become accustomed to speak of "our missionary work among the poor heathen of India," until we have come to think of India as a land of spiritual darkness only lighted at intervals by rays from our Gospel lamps. Tens of thousands of civilized, tolerably well educated people listen with awe and sorrowful wonder, Sunday after Sunday, to tales of many millions of the benighted heathen condemned by our orthodox Clergy to total and ever lasting annihilation, because they have never heard Christ preached. How utterly impossible to conceive of and worship, a God whose sovereignty admits of such injustice.

But it has pleased God to send to us out of India a spiritual guide, a teacher whose sublime philosophy is slowly and surely permeating the ethical atmosphere of our country ; a man of extraordinary power and purity who has demonstrated to us a very high plane of spiritual being, a religion of universal unfailing charity, self reunciation and the purest sentiments vonceivable by the human intellect. The Swami Vivekananda has preached to us a religion that knows no bounds of creeds or dogmas, is uplifting, purifying, infinitely comforting, and altogether without blemish ; based on the love of God and man and on absolute chastity. By accepting his teachings we do not refute the Christian religion (as some think we must and are, therefore, ready to denounce the Vedanta), we only break through the barriers of creeds and old superstitions that ignorant men have raised to shut us off from God's ineffable presence.

I will not admit the faintest doubt of our progress along the lines so laid out for us, but if we do not go forward as quickly as we could desire, it is because we are beset by difficulties of education and long habit which cannot be shaken off in a day or many days. If we could have the Swami with us always, the nature of our progress would be different, it would be easier for while we believe in him implicitly and are his devoted followers, we are also woefully human—we know that spirit is not bound by time or space and that though he is far away, his spirit is still with us ; nevertheless we greatly desire his bodily presence in our midst.

Swami Vivekananda has made many friends outside the circle of his followers ; he has met all phases of society on equal terms of friendship and brotherhood ; his classes and lectures have been attended by the most intellectual people and advanced thinkers of our cities ; and his influence has already grown into a deep strong under-current of spiritual awakening. No praise or blame has moved him to either—approbation or expostulation ; neither money nor position has influenced or prejudiced him. Towards demonstrations of undue favouritism he has invariably maintained a priestly attitude of inattention checking foolish advances with a dignity impossible to resist—blaming not any, but wrong doers and evil thinkers, exorting only to purity and right living. He is altogether such a man as "kings delight to honour."

HELEN HUTTINGTON. *(Selections)*

May 13, 1896

SWAMI VIVEKANAND ON THE IDEAL OF A UNIVERSAL RELIGION

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Swami Vivekanand's lecture on "The Ideal of a Universal Religion," as delivered at Hardman Hall in New York which appeared in the Supplement to the *Indian Mirror* of 28th April, 1896, (Dak Edition), has indeed thrown a new light over the subject. The learned Swami has very clearly and lucidly shown that a universal religion is not only possible but that it has already existed in India in the form which we call Yoga, and that if this system of Yoga be adopted and practised by all people, it will satisfy the spiritual cravings of all minds. To those who have read carefully what the learned Swami speaks about the four sorts of Yoga—Karma Yoga, Raj Yoga, Bhakti Yoga, and Gyana Yoga—it will, no doubt, appear that these four divisions comprehend all minds, that a person of whatever degree of development can find peace and harmony of soul, a union between his spiritual essence and the universal spirit, which pervades the whole universe, by practising one or the other or all of these four sorts of Yoga, according to the needs and requirements of his spiritual self. And what is the function and aim of all religions? They all aim at satisfying the cravings of the soul, though the way, in which they attempt to accomplish this object is different in each religion. This difference is simply because all nations are not mentally and spiritually equal, and their surroundings are not the same, and each nation requires a separate religion, a separate way to reach the goal. But the only possible system of a universal religion which would unhesitatingly be embraced by mankind in general, and which would lead all men to the attainment of truth by one road only is that of Yoga and Yoga alone. It is, indeed, very gratifying to find that India can boast of the solution of such a debatable subject as the possibility of a universal religion, on which the opinions of the European world differ a great deal, and most people are apt to think that such a state of religion is not probable. The other day, at a meeting held in Allahabad, a debate on this very subject was opened by the Rev. Mr. Janvier, and the audience were inclined to think that a universal religion was not only not possible, but also not probable, that philosophy, mythology, and rituals which formed essential parts of religion, could not be the same all over the world. Indeed, in the limited sense in which the word "religion" was taken, they were right in forming such an opinion, but the broad and the admirably correct view, which has been taken of religion by the learned Swami, cannot but convince any man that religion in the form of Yoga will, in time, be the prevalent religion of the world. What treasures are buried in Hindu philosophy! What a vast amount of truth lies concealed in our neglected Sanskrit literature! It is only the work of a master hand like the learned Swami that is required to dig out those treasures and to bring them to light, and to make those truths current all over the world. We ought to be proud of, and grateful to, Swami Vivekanand, since he has been doing a yeoman's service to the cause of Hindu philosophy and religion in America, the hot-bed of scepticism and doubt.

Sanskrit philosophy and Hindu philosophical religion have extorted praise and admiration from the most critical and even prejudiced men. We should feel proud of our philosophy especially when we find that it can supply very satisfactory solutions of the most difficult problems of life and death, of the origin of good and evil, which have, outside India, been either not solved at all, or solved only in an incomplete and unsatisfactory way, and especially when we find that German philosophers are now showing a tendency towards turning their inquiries after truth into the channel of Hindu philosophy —a channel deep in its bed, and the water running through which so fresh and clear, and

sparkling, that a draught of which is sure to quench the greatest thirst.

Yours &c.
NARSINGH PRASAD

Gorakhpore,
The 1st May, 1896 *(Correspondence)*

May 15, 1896

Swami Vivekananda was expected to arrive in England on the 23rd April last from America.

SWAMI VIVEKANANDA IN BOSTON

(From the *Boston Transcript*)

Swami Vivekananda has been doing some most valuable and successful work in systamatising class lecturing in New York, with constantly increasing audiences, during the past two winters, and comes to Boston at a most opportune time. The Swami gives the following description of his work. In explanation of the term *Sannyasin*, he said : When a man has fulfilled his duties and obligations of that stage of life in which he is born, and his aspirations lead him to seek a spiritual life, and to abandon altogether the worldly pursuits of possession, fame or power ; when by the growth of insight into the nature of the world, he sees its impermanence, its strife, its misery, and the paltry nature of its prizes, and turns away from all these, then he seeks the true, the eternal love, the refuge. He makes complete renunciation *(Sannayasin)* of all wordly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight ; gaining these pearls of wisdom by years of meditation, discipline and inquiry, he, in his turn, becomes a teacher, and hands on to disciples, lay or professed, who may seek them from him, all that he can of wisdom and beneficence.

A *Sannyasin*, cannot belong to any religion, for his is a life of independent thought which draws from all religions ; his is a life of realization, not merely or theory or belief, much less of dogma.

In giving some idea of his work and its methods, the Swami says, he left the world because he had a deep interest in religion and philosophy from his childhood, and Indian books teach renunciation as the highest ideal to which a man can aspire.

The Swami's teaching, as he expresses it, "is my own interpretation of our ancient books in the light which my master (a celebrated Hindu sage) shed upon them. I claim no supernatural authority. Whatever in my teachings may appeal to the highest intelligence and be accepted by thinking men, the adoption of that will be my reward. All religions have for their object the teaching of devotion, or knowledge or activity in a concrete form. Now the philosophy of Vedanta is the abstract science which embraces all these methods, and this is what I teach, leaving each one to apply it to his own concrete form. I refer each individual to his own experiences, and where reference is made to books, the latter are procurable, and may be studied for each one by himself." The Swami teaches no authority from hidden beings, through visible objects, nay, more than he claims learning from hidden books or MSS. He believes no good can come from secret societies. "Truth stands on its own."

(Selections)

May 23, 1896

The following news regarding Vivekananda and his work in America has been received by a friend in Calcutta from Haridasi, one of the American "Brahmacharinis" of the Swami. She writes from New York, April 16th, as follows :—

* * * "At the close of his winter's work in New York, the Swami went 15th March to Detroit, and held classes there for two weeks. He had taught there two years ago, and was

gladly welcomed by his old disciples. A new friend, a liberal minded Jewish Rabbi, came to him and volunteered the use of his own synagogue for the Swami to speak in. The offer was accepted, and the audience far overflowed the limits of the building, and hundreds had to be turned away.

* * *

From Detroit, Swami went to Boston, where he met with even greater success. Near by in Cambridge is located Harvard College, the University of the U. S. He met the best minds among the professors there, and was able to favorably impress them with the force and clearness of his teachings. It was delightful to hear his quick and ready answers to difficult queries, his frank admission of any weak point, and his strong presentation of every strong one. In Boston, crowds came to hear him every time he spoke. Many had to stand the entire evening, and many more were unable to even gain entrance, so great was the throng. He has truly done a great work here, and we intend to strive hard to make it take firm root and grow, so that if he returns to us in a few years he will rejoice to see the fruit of his labor. ***

A brief visit to Chicago followed, and then he came back to New York for a few days before sailing for England.

Last Monday 18th April, we had the pleasure of once more seeing him surrounded by eager students who had followed his classes through the past winter. ****

Yesterday he sailed on the white Star S. S. *Germanie* for Liverpool. A number of us went to see him off, and as long as the eye could follow, he waved an orange scarf to us, in response to those we waved to him.

* * *

As for your beloved master of blessed memory, Bhagaban Sri Ram Krishna, how can I ever tell you what he is to me, I love and worship him with my whole heart. To think of him makes my eyes fill with tears of gladness that I was permitted to hear of him. His sayings, published in the *Brahmavadin*, are my greatest delight. How wonderful that his teachings should have been borne to this far-off land where we had never even known of his existence! If I might only have known him, while he was yet with us ! My greatest desire is to one day visit the spot which sanctified by his presence, while he lived, and I may be so fortunate as to fulfil the wish.

Professor Max Muller wrote recently to Swamiji, congratulating him on his work in the West, and specially that he was a disciple of Sri Ram Krishna for whom he had always greatest respect. *** *(News)*

May 24, 1896

Swami Vivekananda has arrived in England, where he will stay till November next. He has a long programme of work before him.

June 3, 1896

The following news has been received, by yesterday's mail, from London, regarding Swami Vivekananda's present work there :—

"Here in London, Swami Vivekananda has been holding class lectures, 63, St. George's Road, S. W., every Tuesday and Thursday both in the morning and evening. The number of his students has been increasing very rapidly. He has, therefore, opened a *question class* which he holds every Friday, at 8-30 P.M. It is a great wonder, indeed, that the Swami has been able to attract, from the very commencement of the course of his lectures, so many men in a materialistic city like London, where none cares a fig for religion, where politics reigns supreme in the minds of the people, especially now at the time of the London season—the season of balls, feasts, and all sorts of entertainments. He, who has once listened to the great Swami, is tempted to attend every lecture that he delivers. We cannot but own that the man possesses a great magnetic power or some power divine by which he even draws so many Londoners towards him. Many a lady and many a learned

man here have become his students. Today Rev. Canon Haweis, a very learned man, came to his class. He has at once marvelled at his lectures. *(News)*

June 4, 1896

UNIVERSAL RELIGION

THE HINDU SWAMI LECTURES BEFORE SOCIETIES

(From the *Boston Transcript*)

The Swami Vivekanand has, during the past few days, conducted a most successful work in connection with the Procopeia. During this time he has given four class lectures for the club itself, with constant audiences of between four and five hundred people, at the Allen Gymnasium, 41, St. Botolph Street, two at the house of Mrs. Ole Bull in Cambridge, and one before the Professors and Graduate students of Harvard University.

The idea, which brought the Swami to America, three years ago as Hindu delegate to the Perliament of Religions, and has been the guiding motive of all his subsequent work both in America and England, is one which appeals strongly to the people, whose creation the Parliament was, but the methods which he proposes are particularly his own. One of his lectures during the week had been "the Ideal of a Universal Religion," but a harmonious religion would, perhaps, equally meet the case, if indeed, it is striving. The Swami is not a preacher of a theory. If there is any one feature of the Vedanta philosophy, which he propounds, which appears especially refreshing, it is its intense capability of practical demonstration. We have become almost wedded to the idea that religion is a sublime theory, which can be bought into practice and made tangible for us only in another life, but the Swami shows us the folly of this. In preaching the Divinity of man he inculcates a spirit of strength into us which will have none of those barriers between this life and the actual realization of the sublime, that, to the ordinary man, appear as insurmountable.

In this lecture on Karma Yoga, the Swami dealt with the science of work. The lecture for the most part analysed the motive of heaven as a reward for good work in earth. This, said the Swami, is the shop-keeping religion, work alone reaches its highest when it is done absolutely without hope of reward, work for work's sake, and without regard to the consequences.

In discussing Bhakti Yoga, Devotion, the Swami explained the rational of a Personal God. This idea of devotion and worship of some being, who has to be loved and who can reflect back the love to man, is universal. The lowest stage of the manifestation of this love and devotion is ritualism, when man wants things that are concrete, and abstract ideas are almost impossible. Throughout the history of the world we find man is trying to grasp the abstract through thought forms, or bells, music, rituals, books, images come under that head. Man can only think with form and word. Immediately thought comes, form and name flash into the mind with them, so that when we think of God, whether as the personal God with human shape, or as the Divine Principle, or in any other aspect, we are always thinking of our own highest ideal, with some or other form, generally human, because the form of man is the highest of which man can concieve. But while recognising this as a necessity of human weakness, and while making proportionate use of rituals, symbols, books, and churches we must always remember that it is very good to be born in a church, but it is very bad to die in a church. If a man dies within the bounds of these forms, it shows that he has not grown, that there has been no uncovering of the real, the Divinity within him.

True love can be regarded as a triangle. The first angle, is, love knows no bargain, so when a man is praying to God, give me this and give me that, it is not love. How can it be? "I give you my little prayer, and you give me something in return," that is mere shop-keeping. The second angle is, love knows no fear. So long as God is regarded as a rewarder or punisher

there can be no love for him. The third angle, the apex, is, love is always the highest ideal. When we have reached the point, where we can worship the ideal as the ideal, all arguments and doubts have vanished for ever. The ideal can never escape, because it is part of our own nature.

In his lecture at Harvard University, the Swami traced the history, so far as is known, of the Vedanta philosophy, and showed to what extent the Vedas (the Hindu scriptures) are accepted as authoritative ; merely as the foundation for the philosophy in so far as they appeal to the reason. He compared the three schools, the Dualists, who acknowledge a supreme being, and a lesser being manifesting in men, but eternally seperate from man. Next he described the philosophy of the qualified Non-Dualists, whose particular idea is that there is a God, and there is nature, but that the soul of nature is, simply the expansion, or the body of God just as the body of man, is to man's soul. They claim, in support of this theory, that the effect is never different from the cause, but that it is the cause reproduced in another form, and as God, therefore, is the cause of this universe, he is also the effect. The monists, however, go a step further and declare that if there is a God, that God must be both the material and efficient cause of the universe. Not only is he the creator, but he is also the created. He himself is this universe apparently ; but, in reality, this universe does not exist—it is mere hypnotisation. Differentiation is in name and form only. There is but one soul in the universe, not two, because that which is immeterial cannot be bounded, must be infinite ; and there cannot be two infinites, because one would limit the other. This soul is pure, and the appearance of evil is just as a piece of crystal, which is pure in itself, but appears to be variously colored when flowers are placed before it.

In discussing Raja Yoga, the psychological way to union with God, the Swami expanded upon the power to which the mind can attain through concentration, both in reference to the physical and the spiritual world. It is the one method that we have in all knowledge. From the lowest to the highest, from the smallest worm to the highest sage, they have to use this one method. The astronomer uses it in order to discover the mysteries of the skies, the chemist in his laboratory, the professor in his chair, this is the one call, the one knock, which opens the gates of nature, and lets out the floods of light. This is the one key, the only power concentration. In the present state of our bodies, we are so much distracted, the mind is fritterring away its energies upon a hundred sorts of things. By scientific control of the forces which work the body, this can be done, and its ultimate effect is realization. Religion cannot consist of talk. It only becomes religion when it becomes tangible, and until we strive to feel that of which we talk so much, we are no better than agnostics, for the latter are sincere and we are not.

The Twenthieth Century Club had the Swami, as their guest, on Saturday, and heard address from him on the "Practical side of the Vedanta Philosophy". He leaves Boston today, and will, within a few days, sail for England, in route for India. *(Selections)*

June 14, 1896

"AWAKENED INDIA"

Whether our political reformers take any interest in religious matters or not, it is certain that the country is going through a slow religious awakening, and we hope to see in near future the wave of religious reform sweeping over all the land. As a result of this temper of the times, we find, that a new magazine is about to be published from Madras, under the appropriate title of *Awakened India.* Madras has already got a very good religious journal in the one, called the *Brahmavadin*, which is a recognised organ of Swami Vivekananda and his party. *Awakened India*, it is announced,

will be "a sort of supplement" to the *Brahmavadin.* From the few numbers of the *Brahmavadin* issued so far we judge, that they must have been read with much interest by all religious-minded Hindus. The magazine has from time to time published valuable lectures, delivered by Swami Vivekanand in America, and some able and original articles on the Vedanta philosophy. The value of *Brahmavadin* is further increased by the fact of its attempt to diffuse the truths of Vedantism, which is yet another word for Adwaitism, far and wide, and, we think, it is rendering in this respect excellent service to the Hindu race. It is a matter of common knowledge, that now here in ancient times was such religious and spiritual progress made as in India, and if the essence of such progress is to be found anywhere, it is to be found in the religio-philosophical system of Vedantism. The Vedantic Philosophy represents the very essence of religious and spiritual knowledge, and has been a solace not only to the Hindus conversant with it, but also to Europeans of learning and culture, and has been to them a light, on their path. We are pleased to find, that Swami Vivekanand is so thoroughly absorbed in the work of reviving the Vedantic philosophy and spreading a knowledge of its truths among the advanced thinkers of Europe and America, and we do not know how sufficiently to thank him for his labours. We believe, therefore, that the more we have of such journals as the *Brahmavadin* and *Awakened India,* the better it will be for us all. We entertain not the least doubt, that there are more students of Adwaitism in Southern India than in other part of the country, and that the number of Pandits, capable of expounding it is also there much larger. Southern India may be looked upon almost, as the home of Adwaitism, and it must be remembered that it is there that the great expounder of the Adwaita philosophy, the renowned Jagat Guru Sri Sankaracharya lived. It is only in Bengal that the study of Adwaitism is at a discount. And yet it was in Bengal six or seven decades since, that the illustrious Rajah Ram Mohun Roy, who was so much in advance of his times tried to revive the study of Adwaitism or Vedantism by establishing the Veda-Somaj, which was the original name of the Brahmo Somaj. Educated and cultured Hindus all over the country cannot do better than devote their attention chiefly to the study of the Upanishads, more especially those portions of them that deal more immediately with Vedantism. It is a pity, that Rajah Ram Mohun Roy's attempt so many years ago to revive Vedantism failed, for if its study from that time had been continued up to now, we should find another kind of India today. As it is, those of our countrymen in Bengal, who are desirous of studying Vadantism, have to go all the way to Benares for the purpose, because of the utter want of efficient teachers in these Provinces. However, what Rajah Ram Mohun Roy unfortunately failed to accomplish, we might now attempt to do with a far greater probability of success. We publish in another column the prospectus of *Awakened India,* from which it may be gathered how Vedantic truths have begun to be appreciated, of late, both at home and abroad. But our chief object in inviting the attention of our readers to the subject is to impress on their minds our own conviction, that Vedantism is destined, in course of time, to spread throughout the world, and that from the day of its revival in India is to be dated her renaissance. We regard Adwaitism as the most precious treasure which the ancient Hindu sages bequeathed us, and we ought to make the very best possible use of that treasure. We ought to be thankful that deprived of everything else, we have still that treasure with us. We would appeal to our educated Hindu countrymen to set their hearts on the study of the Upanishads, especially those chapters in them which treat of Vedantism. *(Editorial)*

A monthly journal in English from Madras under the title of "*The Prabuddha Bharata or*

Awakened India," will make its appearance on 1st July, 1896. Its prospectus runs as follows :

In the wonderful disposition of Providence it has been designed that truths revealed, perhaps for the first time to the sages of our country, and treasured up by them in a monumental form, should cross oceans and mountains and spread among nations utterly foreign to us both in their past and their present lives. The Kantian revolution in Western Philosophy, the out pourings of the Upanishad-intoxicated Schopenhaur, the abstruse metaphysics of the Post Kantians, the revival of Sanskrit study. The Theosophic Movement, the conversion and activity of Mrs. Besant, the remarkable lectures of Max Muller, the Great Parliament of Religions, and the timely appearance of Swami Vivekananda have all been unswervingly tending to the dissemination of those great truths. Kripananda, Abhayananda, Yogananda, and a whole host of converts to Vedantism are springing up every where. Science itself has become a willing tool in the hands of our ancient philosophy. The work Vedanta is nearly as familier on the shores of Lake Michigan as on the banks of the Ganges.

In the midst of such revivalistic stirring, noise, and fervour abroad, it is painful to notice that materialism—such is the result of the one-sided Western education given in our schools and colleges—should in one form or another still have a considerable sway in our own country. With a view to remedy this sad state of affairs as far as it may be in our humble means, it has been arranged to start a Journal devoted to our Religion and Philosophy and called the "Prabuddha Bharata or Awakened India." It will be a sort of supplement to the "Brahmavadin" and seek to do for students, youngmen and others, what that is already doing so successfully for the more advanced classes. It will, with that view, endeavour to present the sacred truths of "Hindu Religion" and the sublime and beautiful ideal of the "Vedanta" in as simple, homely and interesting a manner as possible and amongst others, will contain "Puranic" and "Classical Episodes illustrative of those great truths and that high ideal, "Philosphical Tales" and Novels of the modern type, short articles on Philosophical subjects written in a simple popular style free from technicalities, and the Lives and Teachings of Great Sages and Bhaktas irrespective of caste, creed or nationality, who are and ever will be the beacon lights of humanity.

The conductors of the magazine undertake the work purely as a labour of love and they have secured the sympathy and support of some of the eminent Thinkers of the day including Swami Vivekananda now in America. They look for no personal gain from the concern and their only aim is to get for the truths of the Hindu Religion as wide a circulation as possible. The subscription is fixed at the very low figure of Re. 1/8 per annum, including postage, specially with a view to place it within the means of every one, however poor, who has a regard for the higher interests of life. To our youths who are misled by the glamour of materialism, the "Prabuddha Bharata" will ever be a countinual warning voice and religious instructor, and to our more advanced brethren its pages will afford a pleasant and healthy spiritual recreation. It should, therefore, be the look-out of every man to provide himself with a copy, and parents especially will be failing in their duty if they do not subscribe for the Journal at least in the interests of their children.

A form is appended for favour of immediate order.

P. AIYASAMI, M.A., B.L.
B. R. RAJAM IYER, B.A.
G. G. NARSIMA CHARYA, B.A.
B. V. KAMESVARA IYER, B.A.

June 18, 1896

We received the following news regarding Swami Vivekananda by yesterday's mail :—

Since his arrival in London, Swami Vivekananda has been doing much work here. Besides

his regular class lectures, which are in number no less than 5 every week, he has to address several meetings here and there. He intends to stay here for 5 or 6 months more, and after that he will return to India. In America, the Swami has converted nearly 4,000 persons to Hinduism, who have since been disciplining their minds spiritually according to his directions. *(News)*

June 19, 1896

Swami Saradananda in a letter from London written to the Editor of the *Brahmavadin* says :—

Swami Vivekananda has made a very good beginning here. A large number of the people attend his classes regularly, and the lectures are most interesting. Canon Haweis, one of the leaders of the Anglican Church, came the other day, and was much interested. He saw the Swami before, in the Chicago fairs, and loved him from that time. On Tuesday last, the Swami lectured on "Education" at the Sesame Club. It is a respectable club got up by women for diffusing female education. In this he dealt with the old educational system of India, pointed out clearly and impressively that, the sole aim of the system was 'man-making' and not cramming and compared it with the present system. He held that, the mind of the man is an infinite reservoir of knowledge, and all knowledge, present, past or future, is within man, manifested or non-manifested, and the object of every system of education should be to help the mind to manifest it. For instance, the law of gravitation was within man, and the fall of the apple helped Newton to think upon it, and bring it out from within his mind. His class days have been arranged as follows :—

Tuesdays, morning and evening ; Thursdays, morning and evening ; Friday, evening question classes. So the Swami has to do four lectures, and one class on questions every week. In the class lecture, he has begun with Gnan Yoga. A short-hand report of these lectures is being taken down by Mr. Goodwin, who is a great admirer of the Swami, and these lectures will be published later on. *(News)*

June 25, 1896

The *Queen* draws attention to the following news about the work of Swami Vivekananda in London :—

Here in London, Swami Vivekananda has been holding class lectures, 63, St. George's Road, S. W., every Tuesday and Thursday, both in the morning and evening. The number of his students has been increasing very rapidly. He has, therefore, opened a question class which he holds every Friday, at 8-30 P.M. It is a great wonder indeed, that the Swami has been able to attract, from the very commencement of the course of his lectures, so many men in a materialistic city like London, where none cares a fig for religion, while politics reigns supreme in the minds of the people, especially now at the time of the London season—the season of balls, feasts and all sorts of entertainments. He, who has once listened to the great Swami, is tempted to attend every lecture that he delivers. We cannot but own that the man possesses a great magnetic power by which he even draws so many Londoners towards him. Many a lady and many a learned man here have become his students. *(News)*

June 27, 1896

The following letter from the warmest American disciples of Swami Vivekananda came by last mail to the Monastery of Paramhansa Ramkrishna, at Allumbazar, Barranaggore :—

19, West 38th Street
May 3rd, 1896

Dear Friends and Brothers,—Swami Ramkrishnananda's letter to us, your American brothers and sisters, received a cordial welcome,

We believe with you that a strong bond of union now exists between your land and ours, established by the Swami Vivekananda.

The grand truths of the Vedanta, as presented by him, interested thinking minds of all classes, and met with a ready acceptance by many of those, who had the privilege of hearing them.

The Swami Vivekananda sailed for England on the 5th of April. In his farewell address to his friends and pupils in New York, he spoke highly of the Americans, and the freedom of their institutions, which made them peculiarly accessible to the Vedanta Philosophy.

We did not realize until now, that the Hindus, so distant and so ancient, held so much wisdom and knowledge in trust for us, the youngest among nations.

With loving greetings, and the hope that we may frequently have the pleasure of hearing from you.

Yours brothers and sisters in America,

(Sd.) MARY PHILLIPS, S. ELLEN WALDO, WALTER GOODYEAR, FRANCES B. GOODYEAR, ETHEL E. HOWE, L. L. WIGHT, MAIRE B. SMITH, SWAMI ABHOYANANDA, EDITH SWANANDER, RUTH ELLIS, FLOUNCE D'A LE VINSEN, MAUDE R. LE. VINSEN, CORL LE VINSEN, SWAMI JOGANANDA, HENRY J. VAN HAAGEN, J. E. SUITLERLIN, ELIZABETH ANNE WYMAN, DR. JOHN C. WYMAN, ANNIE A. HAINES, EDMOND L. DAY, M. D., MARY B. DAY. and many more.

"K" is not now in this city." *(News)*

July 3, 1896

HINDU IDEAS GAIN IN AMERICA

An American paper writes :—

"So successful was Swami that another apostle will come.

Eminent converts may be made.

When that lordly monk of India, Swami Vivekananda left for New World on April, 15 it was generally known what he had accomplished here in the way of spreading the religion of the Hindus, but the study of his philosophy of the Vedas has absorbed many persons of prominence, and the importance, with which this is regarded by the leading lights of Hinduism in India, is evidenced by their decision to despatch another disciple, Swami Saradananda, to urge on the missionary work begun by Vivekananda.

The aggressive move by the chiefs of the Hindu faith has just been announced in a letter from the noted Swami Ramkrishnananda, who presides over the Alum Bazar Math in Baranagore, a suburb of Calcutta. It is the only centre from which the study of the philosophy of the Vedas emanates. Ramkrishnananda addresses himself to the students of Swami Vivekananda, in care of Miss Mary Phillips. Miss Phillips, who is prominent among many circles in woman's intellectual and charitable world of the metropolis, has been doing much of the correspondence for the serious body of thinkers, who have been investigating the Swami's teaching so earnestly. And among them are Dr. Jones, President of the Ethical Society ; Mrs. Ole Bull, Emma Thursby, the songstress ; Dr. Edward G. Day, Mr. & Mrs. Frencis H. Leggett ; Mr. Arthur Smith ; Mr. and Mrs. Walter Goodycar ; Mrs. Day and her sister, and nearly a hundred others, who, for the present, prefer that their names shall not be too conspicuously connected with the investigation.

Swami Ramkrishnananda's letter begins with an inscription in Sanskrit, but is in English. It is filled with expressions of gratification over the progress of the Hindu idea in America, and of praise for Vivekananda and Saradananda.

This letter was in reply to a telegram from the circle of students in this city, telling of the rapid progress of the Hindu religion here. Vivekananda had already announced that he would go to London to meet Swami Saradananda.

'And this letter', said Miss Phillips yesterday, 'shows with what reverence our Swami Vivekananda is held in India. It refutes effectually all of the hints that his religious enemies have tried to spread broadcast, that he was not the

real representative of the Hindu monks to this country.'

Dr. Jones, Mr. Goodyear, Mrs. Day, and others who were willing to speak of the progress of the faith in this city, said that it has been wholly misunderstood by the public in general.

"We are not giving up the religion of our forefathers, nor the Christ of Nazareth," they explained. 'It is a delving to the roots of all religions, leaving us free to worship in whatever form we choose."

The meetings of the circle in the city have lagged somewhat since the departure of Vivekananda, but the private research has continued, and it is expected that Swami Saradananda will find a substantial following when he arrives in this country. It is the claim that the religion of the Vedas was the primeval religion that has attracted so many students to the sounding of its depth. Vivekananda was the first who has been able to present this claim in a manner that could convine.

'There have been many Christs,' said Miss Phillips. 'All represent the fundamental principles of the philosophy of the Vedas. Colvin and Luther and Mohammed and Swendenberg and the makers of religious history, founded their faiths on the same principles. So in studying this fundamental faith, we hold that we are only gathering information, so that we may better understand the religion of Jesus of Nazareth." *(News and Notes)*

July 9, 1896

We learn by the last mail that the American followers of Swami Vivekananda are going to start a monthly magazine, from 168, Brottle Street, Cambridge, Mass, U.S.A., in order to keep up the work, which the Swami has begun there. They have requested the Swamis of the Allumbazar monastery of Paramhamsa Ram Krishna at Barranagore, to contribute to each number of paper. It will treat chiefly on *Bhakti* and *Karma Yoga*, *(News)*

July 16, 1896

SWAMI VIVEKANANDA ON PROF. MAX MULLER

For the article *vide The Complete Works* Vol. 4, 7th impression, 1955. pp. 278-282.

July 17, 1896

It is now only a little over two months that Swami Vivekanand has been in England, and we are glad to notice that within this short time, his work has attracted the attention of the English public. His class lectures are attended by men of all classes. Even the members of the Royal Household attend them. The *London Daily Chronicle* writes :—

The gentleman, known as the Swami Vivekanand who was one of the most striking figures at the Chicago Parliament of Religions, and who went there to expound the ancient teachings of India to the newest of Western nations, is at present in England, returning to his own land in September. The Swami is one of the greatest living exponents of the Vedantic philosophy ; his calm manner, distinguished appearance, the ease with which he expounds a profound philosophy, his mastery of the English tongue, explain the great cordiality with which the Americans received him, and the fact that they almost compelled him to remain a year or two among them. The Swami has taken the vow of complete renunciation of worldly position, property, and name. He cannot be said to belong to any religion, since his life is one of the independent thought which draws from all religions. Those who desire that his teachings may be made known, arrange the entire business-part of the work, and the lectures are, so far, made free. They may be heard at 63, St. George's Road, on Tuesday and Thursday, at half past eleven A.M., and half past eight P.M., upto the end of July. It is also announced that the Swami will lecture in one of the rooms of the Royal Institute of

Water Colors, 191, Piccadilly, at half past three P.M., on Sundays.

* * *

In a lecture, delivered on Karma-Yoga by Swami Vivekananda in America, he held up Buddha as the highest ideal of a Karma-Yogi in the following terms :—

All the prophets of the world except Buddha had external motive power to move them. The prophets of the world with his exception can be divided into two sets, one set who say they are God come down on earth and the others who say, they are messengers from God, and both draw their impetus from outside, expect reward from outside, however spiritual may be the language they use. But Buddha is the only prophet who said "I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the Soul? Do good and be good. And this will take you to whatever truth there is." He was absolutely without motive power and what man more than he? Show me in history one character who went so high above all, the whole human race has produced but one such character, such high philosophy, such sympathy ; this great philosopher, preaching the highest philosophy, and yet having sympathy for the lowest animals and never making any claims. He is the ideal *Karma-Yogi*, acting entirely without motive power, and the history of humanity shows him to have been the greatest man ever born ; beyond compare of all others, the greatest combination of heart and brain that ever existed, the greatest soul power that was ever manifested. He was the first great reformer the world ever saw. He was the first who dared to say "Believe not because some manuscripts are produced, believe not because it is your national belief, because you have been made to believe from your childhood, but reason it out, and after you have analyzed it, then, if you find it will do good to one and all, believe it, live up to it and help others to live up to it." He works best who works without any motive power, neither for money nor for anything else, and when a man can do that he will be a Buddha, and out of him will come the power to work in such a manner as to transform the world. This is the very ideal *karma-yoga.*

(News)

July 18, 1896

An English paper says :—Swami Vivekananda has recently arrived in London from America. He intends to remain in England for some months before returning to India. The Swami boasts of having converted nearly 4,000 persons to Hinduism in the States. *(News)*

August 4, 1896

We are sure, every Hindu will be glad to learn that a number of men, who generally attend Swami Vivekanand's class lectures in London, have taken upon themselves the task of raising a sum of money necessary to obtain quarters for the exposition of the Hindu Philosophy in London. The proposal includes a large room for regular lectures, a library of books on Eastern Philosophy, including all translations of Sanskrit literature, and a monthly magazine. It will be an encouraging news to all who are interested in the spread of the Hindu religion that the necessary funds are already forthcoming for this object. *(News)*

August 14, 1896

SWAMI VIVEKANANDA IN ENGLAND

On Saturday July 18, a social conference of Indians, resident in Great Britain and Ireland, was held under the auspices of the London Hindu Association at Montague Mansion, Museum Street, W. C., when Swami Vivekananda, M.A., the representative of Hinduism at the Parliament of Religions at Chicago,

presided. A number of English ladies and gentlemen attended, the others present being composed of Hindus, Parsis and Mahomedans. After a brief opening by the Chairman, Mr. Ram Mohan Ray, Barrister, delivered an address on "Hindus and their Needs." He commenced by saying that political questions would not be alluded to at that conference, the subjects to be introduced being entirely of a social character. Of the immense population of India, about 200,000,000 were Hindus, who were, of course, by far the predominant race. They had a great past, and he also hoped, a great future. He was in favour of abolishing all the castes among them, except, perhaps, that of religion. The caste system prevented the mixing of the people, and divided them into sections and sub-sections. Many reforms were necessary. He would first of all promote education, which would clear away superstition. He would abolish caste in eating and drinking, establish civil marriage, allow widows to remarry, do away with infant marriages, and expunge all restrictions on home and foreign travel. If these and other reforms, which he mentioned, could be carried out, he was sure it would be better for all concerned throughout the world. Liberty, in fact, was wanted, in order that the people of India might feel themselves on an equality with the British, and, as India might undoubtedly be called a British possession, equality was necessary for the natives to rise to their proper position. In the discussion which followed, Miss Morant drew attention to the condition of women in India, with regard to what she termed the army of occupation. Mr. D. Nowroji said, so far back as 1849, he and others started three Parsi and three Hindu schools, which had flourished. He looked upon schools as a great means toward the end the association had in view. Dr. Moncure Conway advised the association not to go rashly to work, but to gather together the genius of India, and by careful action they would in time succeed. Mr. Martin Wood, Mr. T. J. Desai, Sevak Ram (the Honorary Secretary), and the Chairman, also spoke, and the meeting closed with the usual vote of thanks.

(Selections)

August 16, 1896

Swami Vivekananda is not returning to India next winter as was expected. He is going to Switzerland, and will not be here before next autumn.

Swami Vivekananda, speaking on "What is duty" in America, concluded his lecture with the following words : "There is a sage in India, a great Yogi, one of the most wonderful men I have seen in my life. He is a peculiar man, he will not teach any one ; if you ask him a question, he will not answer. It is too much for him to take the position of a teacher ; he will not take it. If you ask a question, and if you wait for some days, in the course of conversation he will bring the subject out himself, and wonderful light he will throw on it. He told me once the secret of work, and what he said was "let the end and the means be joined into one, and that is the secret of works". When you are doing work, do not think of anything beyond. Do it as worship, and the highest worship, and devote your whole soul to it for the time being".

(News)

August 26 and 27, 1896

THE INTERVIEW OF THE REPRESENTATIVE OF *INDIA* WITH SWAMI VIVEKANANDA

During the London season, Swami Vivekananda has been teaching and lecturing to considerable numbers of people who have been attracted by his doctrine and philosophy. Most English people fancy that England has a practical monopoly of missionary enterprise, almost unbroken save for a small effort on the

part of France. I therefore sought the Swami in his temporary home in South Belgravia to enquire what message India could possibly send to England, apart from the remostrances she has too often had to make on the subject of home charges, judicial and executive functions combined in one person, the settlement of expenses connected with Sudanese and other expeditions.

"It is no new thing," said the Swami composedly, "that India should send forth missionaries. She used to do so under the Emperor Asoka, in days when the Buddhist faith was younger, when she had something to teach surrounding nations."

"Well, might one ask why she ever ceased doing so, and why she has now begun again?"

"She ceased because she grew selfish, forgot the principle that nations and individuals alike subsist and prosper by a system of give and take. Her mission to the world has always been the same. It is spiritual, the realm of introspective thought has been hers, through all the ages ; abstract science, metaphysics, logic, are her special domain. In reality my mission to England is an outcome of England's to India. It has been hers to conquer, to govern, to use her knowledge of physical science to her advantage and ours. In trying to sum up India's contribution to the world, I am reminded of a Sanskrit and an English idiom. When you say a man dies, your phrase is, "He gave up the ghost,' whereas we say, 'He gave up the body.' Similarly, you more than imply that the body is the chief part of man by saying it possesses a soul. Whereas we say a man is a soul and possesses a body. These are but small ripples on the surface, yet they show the current of your national thought. I should like to remind you how Schopenhauer predicted that the influence of Indian philosophy upon Europe would be as momentous when it became well known, as was the revival of Greek and Latin learning at the close of the Dark Ages. Oriental research is making great progress ; a new world of ideas is opening to the seeker after truth."

"And is India finally to conquer her conquerors?"

"Yes, in the world of ideas. England has the sword, the material world, as our Mohammedan conquerors had before her. Yet Akbar the Great became practically a Hindu ; educated Mohammedans, the Sufis, are hardly to be distinguished from the Hindus ; they do not eat cow and in other ways conform to our usage. Their thought has become permeated by ours."

"So, that is the fate you foresee for the lordly sahib? Just at this moment he seems to be a long way off it."

"No, it is not so remote as you imply. In the world of religious ideas, the Hindu and the Englishman have much in common, and there is proof of the same thing among other religious communities. Where the English ruler of civil servant has had any knowledge of India's literature, especially her philosophy, there exists the ground of a common sympathy, a territory constantly widening. It is not too much to say that only ignorance is the cause of that exclusive — sometimes even contemptuous — attitude assumed by some."

"Yes, it is the measure of folly. Will you say why you went to America rather than to England on your mission?"

"That was a mere accident—a result of the World's Parliament of Religions being held in Chicago at the time of the World's Fair, instead of in London, as it ought to have been. The Raja of Mysore and some other friends sent me to America as the Hindu representative. I stayed there three years, with the exception of last summer and this summer, when I came to lecture in London. The Americans are a great people, with a great future before them. I admire them very much, and found many kind friends among them. They are less prejudiced than the English, more ready to weigh and examine a new idea, to value it in spite of its newness. They are most hospitable too ; far less time is lost in showing one's credentials, as it were. You travel in America,

as I did, from city to city, always lecturing among friends. I saw Boston, New York, Philadelphia, Baltimore, Washington, Dosmoines, Memphis and numbers of other places."

"And leaving disciples, in each of them?"

"Yes, disciples, but not organisations. That is not part of my work. Of these there are enough in all conscience. Organisations need men to manage them ; they must seek power, money, influence. Often they struggle for domination, and even fight."

"Could the gist of this mission of yours be summed up in a few words? Is it comparative religion you want to teach?"

"It is really the philosophy of religion, the kernel of all its outward forms. All forms of religion have an essential and a non-essential part. If we strip from them the latter, there remains the real basis of all religion, which all forms of religion possess in common. Unity is behind them all. We may call it God, Allah, Jahve, the Spirit. Love, it is the same unity that animates all life, from its lowest form to its noblest manifestation in man. It is on this unity that we need to lay stress, whereas in the West, and indeed everywhere, it is on the non-essential that men are apt to lay stress. They will fight and kill each other for these forms, to make their fellows conform. Seeing that the essential is love of God and love of man, this is curious, to say the least."

"I suppose a Hindu could never persecute."

"He never yet has done so ; he is the most tolerant of all the races of men. Considering how profoundly religious he is, one might have thought that he would persecute those who believe in no God. The Jains regard such belief as sheer delusion, yet no Jain has ever been persecuted. In India the Mohammedans were the first who ever took the sword."

"What progress does the doctrine of essential unity make in England? Here we have a thousand sects."

"They must gradually disappear as liberty and knowledge increase. They are founded on the non-essential, which by the nature of things cannot survive. The sects have served their purpose, which was that of an exclusive brotherhood on lines comprehended by those within it. Gradually we reach the idea of universal brotherhood by flinging down the walls of partition which separate such aggregations of individuals. In England the work proceeds slowly because the time is not more than ripe for it ; but all the same, it makes progress. Let me call your attention to the similar work that England is engaged upon in India. Modern caste distinction is a barrier to India's progress. It narrows, restricts, separates. It will crumble before the advance of ideas."

"Yet some Englishmen, and they are not the least sympathetic to India nor the most ignorant of her history, regard caste as in the main beneficent. One may easily be too much Europeanised. You yourself condemn many of our ideals as materialistic."

"True, No reasonable person aims at assimilating India to England ; the body is made by the thought that lies behind it. The body politic is thus the expression of national thought, and in India, of thousands of years of thought. To Europeanise India is therefore an impossible and foolish task ; the elements of progress were always actively present in India. As soon as a peaceful government was there, these have always shown themselves. From the time of the Upanishads down to the present day, nearly all our great teachers have wanted to break through the barriers of caste, *i.e.*, caste in its degenerate state, not the original system. What little good you see in the present caste clings to it from the original caste, which was the most glorious social institution. Buddha tried to re-establish caste in its original form. At every period of India's awakening, there have always been great efforts made to break down caste. But it must always be *we* who build up a new India as an effect and continuation of her past, assimilating helpful foreign ideas wherever they be found. Never can it be *they ;* growth must proceed from within. All that England can do is to help India to work out her own

salvation. All progress at the dictation of another, whose hand is at India's throat, is vauleless, in my opinion. The highest work can only degenerate when slave-labour produces it."

"Have you given any attention to the Indian National Congress movement?"

"I cannot claim to have given much ; my work is in another part of the field. But I regard the movement as significant, and heartily wish it success. A nation is being made out of India's different races. I sometimes think they are no less various than the different peoples of Europe. In the past, Europe has struggled for India's trade, a trade which has played a tremendous part in the civilisation of the world ; its acquisition might almost be called a turning-point in the history of humanity. We see the Dutch, Portuguese, French and English contending for it in succession. The discovery of America may be traced to the indemnification the Venetians sought in the far distant West for the loss they suffered in the East."

"Where will it end?"

"It will certainly end in the working out of India's homogeneity, in her acquiring what we may call democratic ideas. Intelligence must not remain the monopoly of the cultured few ; it will be disseminated from higher to lower classes. Education is coming, and compulsory education will follow. The immense power of our people for work must be utilised. India's potentialities are great, and will be called forth."

"Has any nation ever been great without being a great military power?"

"Yes", said the Swami without a moment's hesitation, "China has. Amongst other countries, I have travelled in China and Japan. To-day, China is like a disorganised mob ; but in the heyday of her greatness she possessed the most admirable organisation any nation has yet known. Many of the devices and methods we term modern, were practised by the Chinese for hundreds and even thousands of years. Take competitive examinations as an illustration."

"Why did she become disorganised?"

"Because, she could not produce men equal to the system. You have the saying that men cannot be made virtuous by an Act of Parliament ; the Chinese experienced it before you. And that is why religion is of deeper importance than politics, since it goes to the root, and deals with the essentials of conduct."

"Is India conscious of the awakening that you allude to?"

"Perfectly conscious. The world perhaps sees it chiefly in the Congress movement and in the field of social reform ; but the awakening is quite as real in religion, though it works more silently."

"The West and East have such different ideals of life. Ours seems to be the perfecting of the social state. Whilst we are busy seeing to these matters, Orientals are meditating on abstractions. Here has Parliament been discussing the payment of the Indian army in the Soudan. All the respectable section of the Conservative press has made a loud outcry against the unjust decision of the Government, whereas you probably think the whole affair not worthy the attention."

"But you are quite wrong," said the Swami, taking the paper and running his eyes over extracts from the Conservative journal. "My sympathies in this matter are naturally with my country. Yet it reminds one of the old Sanskrit proverbs : 'You have sold the elephant, why quarrel over the goad?' India always pays. The quarrels of politicians are very curious. It will take ages to bring religion into politics."

"One ought to make the effort very soon all the same."

"Yes, it is worth one's while to plant an idea in the heart of this great London, surely the greatest governing machine that has ever been set in motion. I often watch it working, the power and perfection with which the minutest vein is reached, its wonderful system of circulation and distribution. It helps one to realise how great is the Empire, and how great its task. And with all the rest, it distributes thought. It would be worth a man's

while to place some ideas in the heart of this great machine, so that they might circulate to the remotest part."

The Swami is a man of distinguished appearance. Tall, broad, with fine features enhanced by his picturesque Eastern dress, his personality is very striking. Swami is a title, meaning master ; Vivekananda is an assumed name implying the bliss of discrimination. By birth, he is a Bengali and by education, a graduate of the Calcutta University. The Swami has taken the vow of Sanyasa, renunciation of all property, position and name. His gifts as an orator are high. He can speak for an hour and a-half without a note, or the slightest pause for a word. Towards the end of September his lectures at St. George's Road will be resumed for a few weeks before his departure for Calcutta.

C. S. B. in *India.*

September 6 and 10, 1897

A REAL MAHATMAN

(SRI RAMAKRISHNA PARAMAHANSA DEVA)

BY PROFESSOR MAX MULLER

Many times the question has been asked of late what is a Mahatman, and what is a Sannyasin? Mahatman is a very common Sanskrit word, and means literally great-souled, high-minded, noble. It is used as a complimentary term, much as we use noble or reverend ; but it has been accepted also as a technical term, applied to what are called Sannyasin in the ancient language of India. Sannyasin means one who has surrendered and laid down everything—that is, who has abandoned all worldly affections. 'He is to be known as a Sannyasin' we read in the Bhagavadgita, v. 3., 'who does not hate and does not desire.' As the life of a Brahman was according to the laws of Manu, divided into four periods, or asramas—that of a pupil, of a householder, of a hermit, and of an independent sage—those who had reached the fourth stage were called Sannyasins, a word difficult to render in English but perfectly familiar to everybody in India. Another old name for these freed men of the spirit is Avadhuta, literally one who has shaken off all attachments to worldly objects. These Avadhutas also exist to the present day. They are sometimes called simply Sadhus, good people.

It has been denied that there are any Sannyasins left in India, and in one sense this is true. If the scheme of life traced out by Manu was ever a reality it has long since ceased to be so. Boys no longer remain in the house of a teacher till they are grown up. They do not serve their teachers nor do they, as a rule, receive from them their daily lessons to be learnt by heart and to be repeated day after day. Nor do they, when they have married and become householders perform the sacrifices prescribed by Manu ; least of all do they think, when their hair turns grey, and when they have seen the children of their children that the time has come for them to leave their home and retire to the forest, following the life of a hermit, performing penances and devoting themselves to meditation.

But though we hardly ever hear of a man ordering the three stages of his life according to the rules laid down by the ancient legislators something like the life of a Sannyasin has been kept up in India to the present day. It is true that according to orthodox views, no one can be a Sannyasin who has not spent the required number of years in the three antecedent stages, but on this point the law of Manu had evidently been broken from very early times. The Buddhist revolt was mainly based on this very argument that if perfect spiritual freedom—considered as the privilege of the fourth stage—was the highest goal, it was a mistake to wait for it till the very end of life. The Buddhist declined to pass through the long discipline of a pupil ; he considered the performance of the duties of a householder, more particularly the performance of sacrifices, not only as unprofitable, but as mischievous. The penances performed by the hermit also had been declared by Buddha himself as leading man away from his true calling, and only the state of perfect freedom from the fetters of every passion was recognised by him as the true aim of life. In that sense every Buddhist Bhikshu, or friar, might be called a Sannyasin, though he had renounced the Veda, the laws of Manu, and all Brahmanic sacrifices as vanity and vexation of spirit.

This Buddhist spirit seems soon to have extended to the members of the Brahmanic society also, and we meet at all times both before and after the Buddhist reform, with men who had shaken off all social fetters ; who had retired from their families and from society at large, lived by themselves in forests or in caves abstained from all enjoyments, restricted their food and drink to the very utmost, and often underwent tortures which makes us creep when we read of them or see them represented in pictures and photographs. Such men were naturally surrounded by a hallo of holiness and they received the little they wanted from those who visited them or who profited by their teachings. Some of these saints—but not many—were scholars, and became teachers of their ancient lore. Some, of course, were imposters and hypocrites, and have brought disgrace on the whole profession. But that there were Sannyasins, and that

there are even now, who have really shaken off the fetters of passion, who have disciplined their body and subdued their mind to a perfectly marvellous extent, cannot be doubted. Nor must it be forgotten that from very early times a complete system was elaborated in India according to which a man by practising different kinds of inhaling and exhaling by assuming certain postures, by fixing the eyes on certain objects, and by fasting possibly by druging himself, could bring himself to such a state of nervous exaltation that in his trance he felt no pain, and was able to do and suffer things which no ordinary mortal could endure. When we read of cases more or less attested by trustworthy witnesses of men in such a state seeing what ordinary mortals cannot see, reading the thoughts of others—nay, being lifted into the air without any visible support—we naturally withhold our belief ; but that some of these men can go without food for many days ; that they can sit unmoved in intense heat and cold ; that they can remain in a long death-like trance ; nay that they can be buried and brought back to life after three or four days—these are facts testified to by such unexceptionable witnesses, by English officers and English medical men that they have to be accepted, even though they cannot be accounted for.

It is generally supposed that these same persons, these so-called Sannyasins, are also very learned and wise persons. They may have been so in some cases, but, as a rule, I believe they are not. The best Sanskrit scholars of late years have not been among these Sannyasins, but among the Pandits and Professors at the Indian Universities or in the Maths of Southern India.

Learning is very much specialised in India, and is generally acquired by an immense amount of learning by heart. One Pandit knows Panini's Grammar with commentaries, and commentaries on commentaries, but he remains dumb on logic or rhetoric. Another knows logic in all its branches, but would decline to answer difficult questions in Vedanta philosophy. Many Pandits know poetry and rhetoric to an extraordinary amount, but legal literature seems to have no existence for them. I have myself had to examine young Indian students who knew by heart the whole text in which they had to pass, but who failed altogether when they had to translate unseen passages. The cultivation of memory has been carried to an extraordinary extent in India, so that people who know a whole dictionary like the Amarakosha by heart are by no means uncommon. Works like the Bhagavad gita, nay the Bhagavata-purana, are committeed to memory, and some of the people who have done that travel about the country as professional reciters and support themselves by the alms which they receive. But it is easily understood that all this does not produce anything like independent thought, and in the case of the Sannyasins of the present generation we look in vain either for great learning, even learning by heart, or for original thought and profound wisdom. Yet these Sannyasins have often a large following. To visit them is considered meritorious, still more to support them by alms. Some of the descriptions given of these local saints are most repulsive. They are represented as filthy, as impostors, as abettors of crime, even as licentious and dissolute. Indian magistrates do not speak well of them, but with the people at large their prestige is considerable. Nor can it be doubted that, in spite of the black sheep the true Sannyasin is really a saint, and that his aloofness from the world is extraordinary. There was, for instance, Dayananda Sarasvati, who tried to introduce some reforms among the Brahmans. He was a scholar in a certain sense. He actually published a commentary in Sanskrit on the Rig Veda and was able to speak Sanskrit with great fluency. It is supposed that he was poisoned because his reforms threatened to become dangerous to the Brahmans. But in all his writings there is nothing that could be quoted as original beyond his somewhat strange interpretations of words and whole passages of the Veda.

The late Ramakrishna Paramahansa was a far more interesting specimen of a Sannyasin. He seems to have been, not only a high-souled man, a real Mahatman, but a man of original thought. Indian literature is full of wise saws and sayings, and by merely quoting them a man may easily gain a reputation for profound wisdom. But it was not so with Ramakrishna. He seems to have deeply meditated on the world from his solitary retreat. Whether he was a man of extensive reading is difficult to say, but he was certainly thoroughly imbued with the spirit of the Vedanta philosophy. His utterances, which have been published, breathe the spirit of that philosophy ; in fact are only intelligible as products of a Vedantic soil. And yet it is very curious to see how European thought, nay a certain European style, quite different from that of native thinkers, has found an entrance into the oracular sayings of this Indian saint. It is difficult to say whether the Vedanta is a philosophy or a religion. It seems to be both, according to the disposition of its followers or believers. Nor is it possible to speak of the Vedanta without distinguishing between its two schools. These schools, though they adopt the same name and follow the same authorities, chiefly the Upanishads and the Brahma-Sutras, differ on points which form the very essence of any philosophy or religion.

We have first of all the Advaita School (nonduality school), which holds that there is only one reality which we should call the Infinite or the Abosolute ; while whatever is or seems to be finite and conditional is looked upon as unreal, as the result of ignorance which is called Avidya or Maya.

The human soul is considered as indentical with the infinite or the Brahman, separated from it in appearance only by Avidya, or ignorance though in real reality

always Brahman, nay, the whole undivided Brahman, which is supposed to be present or to form, the substance of every apparently individual soul.

The second school called Visishtadvaita, or Advaita, non-duality with a difference, was evidently intended for a larger public, for those who could not bring themselves to deny altogether some reality to the phenomenal world, some individuality to their own souls. Which of the two schools was the more ancient and most in harmony with the teaching of the Veda is difficult to say. At the present moment, and as far back as about the eighth century of our era, the rigidly monistic school is represented by Sankara, the more practical and accommodating school by Ramanuja (twelfth century). Sankara makes no concession of any kind. He begins and never parts with his conviction that whatever is one and the same in itself, without variableness or shadow of turning. This Brahman does not possess being and thinking as qualities, but it is both being and thinking. No qualities whatever can be predicated of Brahman, and to every attempt to define it Sankara has but one answer. No, no. When, however, the question is asked as to the cause of what cannot be denied, namely, the manifold phenomenal world, the individual subjects, and the individual objects, all that Sankara condescends to say is that their cause is Avidya, or nescience. Here is what strikes a Western mind as the weak point of the Vedanta philosophy. We should say that even this Avidya which causes the phenomenal world to appear must have some real cause ; but Sankara does not allow this, and repeats again and again that, as an illusion, nescience is neither real nor unreal, but is like our ignorance when, for instance, we imagine we see a serpent, while what we really see is a rope, and yet we run away from it as if it were a real cobra. This nescience being once granted, everything else proceeds smoothly enough. Brahman as held by Avidya seems modified into all that is phenomenal. First of all we get names and forms (namarupa) coming very near to the Greek word, or the archtypes of everything. Then follow the material elements, which constitute animal bodies and the whole objective world. But all this is illusive. There are no individual things, there are no individual souls (jivas) ; they only seem to exist as long as nescience prevails over Brahman. If you ask what is real in all things and in all individual souls, the answer is, Brahman, the one without a second ; but this answer can be understood by those only who know Avidya and by knowing it have destroyed it. Others believe that they are this or that, and that, the world is this and that. Man thinks he is the ego dwelling in the body, seeing and hearing, comprehending and naming, reasoning and acting while the true self lies deep below the ego or aham which belongs to the world of illusion. As an ego man has become an actor and an enjoyer instead of a distant witness of the world. He is then carried along in the sansara, the concourse of the world ; he becomes the slave of his acts (karman), and goes on from change to change till in the end he discovers the true Brahman which alone exists, and which as being himself is called the Atman, or self, and at the same time the Paramatman, or the Highest Self. Good works are helpful in producing a proper state of mind for receiving knowledge but for nothing else, for it is by knowledge alone that man can be saved or obtain mukti, and not by good works. This salvation finds expression in the celebrated words tat tvam asi, thou art that, *i.e.*, thou art not thou, but that, *i.e.*, the only existing Brahman ; the Atman (self) and Brahman are one and the same.

While Sankara is thus an unyielding Monist, and defies the evidence of the senses with a determined No, no, Ramanuja is less exacting. He is at one with Sankara in admitting that there can be only one thing, Brahman, but he allows what Sankara strenuously denies, that Brahman possesses attributes. His chief attribute, according to Ramanuja, is thought or intelligence, but he likewise possesses omnipotence, omniscience, kindness, and other good qualities. He possesses within itself or himself certain powers (Saktis), the seeds of plurality, so that both the material object of our experience and the individual souls (jivas) are real modifications of Brahman, not merely phenomena or illusions. In this modified capacity Brahman is conceived as Isvara, the Lord, and both the thinking (kit) an unthinking world (akit) are supposed to constitute his body. He is then called the antaryamin, the ruler within, so that the objects and the souls which he controls are entitled in their individuality to an independent reality which Sankara denied them. Though Ramanuja would hardly accept creation in our sense, he teaches evolution, or a process by which all that existed potentially or in a subtle form in the one Brahman, while in his undeveloped state (pralaya), became individual, gross, material, and perceptible. He distinguishes, in fact, between Brahman as a cause and Brahman as an effect, but he teaches at the same time that cause and effect are always the same, though the cause undergoes parinama, *i.e.*, development in order to become effect. Instead of being merely deceived (by vivarta), Brahman according to Ramanuja, really changes, and thus what was potential at first becomes real at last. Another difference is that while Sankara's highest goal consists in Brahman recovering itself by knowledge, Ramanuja recognises the merit of good works, and allows the pure soul to rise by successive stages to the world of Brahman and to enjoy there perfect felicity without fear of new births or of transmigration. The soul approaches Brahman, becomes like Brahman, and participates in all his powers except one, that of creating, that is sending forth the phenomenal world, governing it, and absorbing it again.

Thus not only does Ramanuja allow reality to individual souls, but likewise to Isvara, or the Lord, while with Sankara the Lord is as unreal, as the individual soul, and both are real in their recovered indentity only. What Ramanuja thus represents as the highest truth, and as the highest goal to be reached by a man seeking for salvation, is not altogether rejected by Sankara, but is looked upon by him as the lower knowledge. The Brahman reached on the lower state is the aparam, the lower or the sagunam, *i.e.*, the qualified Brahman. He is, in fact, the personal god, and often worshipped by the followers of Ramanuja under such popular names as Vishnu or Narayana. With Sankara this Isvara would be the pratika, the outward appearance only ; we might almost say the persons (or the npoownov) of the highest Brahman and his worship (upasana), though ignorant, might be tolerated as practically useful. It leads the virtuous man to eternal happiness after death, while true knowledge produces salvation, that is, recovered Brahmahood, even in this life (jivanmukti), and freedom from Karman (works) and from transmigration hereafter.

This explains why the followers of these two schools have so long lived in peace and harmony together, though differing on what we should consider the most essential point, whether of a philosophy or a religion. The followers of Sankara do not accuse the followers of Ramanuja of error (mithyadarsana), but only of nescience, or inevitable Avidya. The phenomenal world and the individual souls, though due to Avidya, are not entirely empty or false, but have their reality in Brahman, if only a pupil can be brought to see it. What is phenomenal is not nothing but is the appearance of that which is alone real, the Brahman, the Atman, or, in Kantian language, Das Ding an sich. For all practical purposes (vyavahara) the phenomenal world is real, for it would not even seem to exist without its foundation in Brahman. The only riddle that remains is the Avidya, or nescience, often called Maya, or illusion. Sankara himself will neither say that it is real or that it is unreal. All that he can say is that it is there, and that it must be removed by Vidya, science, or by Vedanta, the philosophy of the Upanishads.

This is a short outline of the background from which such men as Ramakrishna and other honest Sannyasins step out, calling upon the world to have their eyes opened and to discover the way to their true salvation. This is what they preach as Brahma knowledge, or self-knowledge. The literature in which this Vedantic philosophy has been treated is enormous and the definitions of every technical term are most accurate and strictly logical. But there is also a poetical spirit pervading this abstruse philosophy, and the metaphors used for the illustration of the most recondite problems are often most striking.

In the extracts from Ramakrishna's teachings, some of which have been published by his pupils in their journal, the *Brahmavadin* these ancient metaphors have for the first time been blended with European thought ; and from all that we learn of his personal influence, this blending had a most powerful effect on the large audiences that came to listen to him. He has left a number of pupils behind who after his recent death are carrying on the work which he began, and who are trying to secure, not only in India but in Europe also, a sympathetic interest in the ancient philosophy of India, which it deserves as fully as the philosophy of Plato or Kant.

Precepts Of Ramakrishna Paramahansa

(1)

Like unto a miser that longeth after gold, let thy heart pant after Him.

(2)

How to get rid of the lower self. The blossom vanishes of itself as the fruit grows, so will your lower self vanish as the Divine grows in you.

(3)

There is always a shadow under the lamp while its light illumines the surrounding objects. So the men in the immediate proximity of a prophet do not understand him, while those who lie far off are charmed by his spirit and extraordinary power.

(4)

So long as the heavenly expanse of the heart is troubled and disturbed by the gusts of desire, there is little chance of our beholding therein the luminary God. The beatific godly vision occurs only in the heart which is calm and wrapped in Divine communion.

(5)

So long as the bee is outside the petals of the flower, it buzzes and emits sounds. But when it is inside the flower, the sweetness thereof has silenced and overpowered the bee. Forgetful of sounds and of itself, it drinks the nectar in quiet. Men of learning, you too are making a noise in the world, but know the moment you get the slightest enjoyment of the sweetness of Bhakti (love of God) you will be like the bee in the flower inebriated with the nectar of Divine love.

(6)

The soiled mirror never reflects the rays of the sun, so the impure and the unclean in heart that are subject to Maya (illusion) never perceive the glory of Bhagavan, the Holy One. But the pure in heart see the Lord as the clear mirror reflects the sun. So be holy.

(7)

As the light of a lamp dispels in a moment the darkness that has reigned for a hundred years in a room, so a single ray of Divine light from the throne of mercy illumines our heart and frees it from the darkness of life-long sins.

(8)

As one and the same material, viz., water, is called by different names by different peoples—one calling it water, another vari, a third aqua, and another pani—so the one sat-chit-ananda the One that is, that perceives, and is full of bliss—is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahma.

(9)

A recently married young woman remains deeply absorbed in the performance of domestic duties, so long as no child is born to her. But no sooner is a son born to her than she begins to neglect household details, and does not find much pleasure in them. Instead thereof she fondles the new-born baby all the live-long day and kisses it with intense joy. Thus man in his state of ignorance is ever busy in the performance of all sorts of works, but as soon as he sees in his heart the Almighty God he finds no pleasure in them. On the contrary, his happiness consists now only in serving God and doing His works. He no longer finds happiness in any other occupation, and cannot withdraw himself from the ecstacy of the Holy Communion.

(10)

When the Jews saw the body of Jesus nailed on to the Cross, how was it that Jesus, in spite of so much pain and suffering, prayed that they should be forgiven? When an ordinary cocoanut is pierced through, the nail enters the kernel of the nut. But in the case of the dry nut the kernel becomes separate from the shell and when the shell is pierced the kernel is not touched. Jesus was like the dry nut, *i.e.*, His inner soul was separate from his physical shell ; subsequently the sufferings of the body did not affect Him though the nails were driven through and through. He could pray with calm tranquillity for the good of His enemies.

(11)

As one can ascent the top of a house by means of a ladder, or a bamboo, or a staircase, or a rope, so diverse are the ways and means to approach God, and every religion in the world shows one of these ways.

(12)

Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him.

(13)

Why can we not see the Divine Mother? She is a high-born lady transacting all Her business from behind the screen—seeing all, but seen by none. Her devout sons only see Her by going near Her behind the screen of Maya.

(14)

You see many stars at night in the sky, but find them not when the sun rises. Can you say that there are no stars in the heaven of day? So, O man, because you behold not God in the days of your ignorance say not that there is no God.

(15)

In the play of hide-and-seek, if the player succeeds in touching the grand dame (Boori), he is no longer liable to be made a thief of by the seeker. Similarly, by once seeing God, man is no longer bound down by the fetters of the world. Just as the person touching the Boori is free to go about wherever he choses without being pursued and made a thief of, so also in this world's playground there is no fear to him who has once touched the feet of God. He attains freedom from all wordly cares and anxieties, and nothing can ever bind him again.

(16)

If a single dive into the sea does not bring you any pearl, do not conclude that the sea is without pearls. Dive again and again, and you are sure to be rewarded in the end. So if your first attempt to see God proves fruitless, do not lose heart. Persevere in the attempt, and you are sure to obtain Divine grace at last.

(17)

A young plant should always be protected by a fence from the mischief of goats and cows and little urchins. But when once it becomes a big tree a flock of goats or a herd of cows may find shelter under its spreading boughs, and fill their stomachs with its leaves. So when you have but little faith within you, you should protect it from the evil influences of bad company and worldliness. But when once you grow strong in faith no worldliness or evil inclination will dare approach your holy presence, and many who are wicked will become godly through your holy contact.

(18)

Where does the strength of an aspirant lie? It is in his tears. As a mother gives her consent to fulfil the desire of her importunately weeping child, so God vouchsafes to His weeping son whatever he is crying for.

(19)

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

(20)

If you can detect and find out the universal illusion or Maya, it will fly away from you just as a thief runs away when found out.

(21)

Should we pray aloud unto 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.

(22)

The pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself may prove to be of no use to the man who has got the pearl. So ceremonies and rites may not be necessary for him who has attained the Highest Truth—God.

(23)

High up in the pure regions under the azure sky the vultures keep soaring on, but have their eyes always directed to the carrion in the field beneath. So worldly men of learning exhibit to all around them their high attainments by clever expositions of sublime spiritual truths and by the utterance of noble sentiments becoming a sage, but their minds are all along secretly and inwardly turned to the attainment of the nearnest objects of the earth—to the glamour of shining gold and the vain applause of worldly men.

(24)

A little boy wearing the mask of the lion's head looks indeed very terrible. He goes where his little sister is at play, and yells out hideously, which at once shocks and terrifies his sister, making her cry out in the highest pitch of her voice in the agony of despair to escape from the clutch of the terrible being. But when her little tormentor puts off the mask the frightened girl at once recognises her loving brother and flies up to him exclaiming. 'Oh. it is my dear brother after all'. Even such is the case of all the men of the world who are deluded and frightened and led to do all sorts of things by the nameless power of Maya or Nescience, under the mask of which Brahman hides himself. But when the veil of Maya is taken off from Brahman, the men then do not see in him a terrible and uncompromising Master, but their own beloved Other Self.

(25)

The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away.

(26)

Question : Where is God? How can we get to Him? Answer : There are pearls in the sea : one must dive deep again and again until he gets the pearls. So there is God in the world ; you should persevere to see Him.

(27)

How does a true lover see his God? He sees Him as his nearest and dearest relative, just as the shepherd women of Brindavan saw in Sri Krishna, not the Lord of the Universe (Jagannatha), but their own beloved one (Gopinath, the lord of the shepherdesses).

(28)

A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in Him.

(29)

What you think you should say. Let there be harmony between your thoughts and words ; otherwise if you merely tell that God is your all in all, while your mind has made the world its all in all, you cannot derive any benefit thereby.

(30)

As when fishes are caught in a net some do not struggle at all, but remain calm in the net, while a few are very happy in effecting their escape by rending the net, so there are three sorts of men, viz, fettered (Baddha), struggling (Mumukshu), released (Mukta).

(31)

If in all the different religious systems of the world there reigns the same God, then why does the same God appear different when viewed in different lights by different religions? God is one, but many are His aspects. The head of a family, an individual person, is the father of one, the brother of a second, and the husband of a third. The relations or aspects are different, but the man is the same.

Postscript.—It was not easy to obtain any trustworthy information about the circumstances of the Mahatman's life, a life singularly uneventful in his relations with the outer world, though full of stirring events in the inner world of his mind. The following information came to me from India after my article was in type. He was born in 1835 in a village near Jahanabad (Hoogly District) called Kamarpukur. His chief place of residence is said to have been at the celebrated Rani Rashmoni's temple of Kali on the bank of the Bhagirathi (Ganges) at Dakshineswar, a northern suburb of Calcutta. He died in 1886 in the Kasipur garden, two miles north of Calcutta, and was cremated at the Baranagore Burning Ghat where a Bel tree marks the spot. His ashes have been interred in the garden of the temple of Kacurgachee, about a mile east of the Manicktolla Bridge, Calcutta.

Protap Chunder Mozoomdar, the leader of the Brahma Samaj, and well known to many people in England, tells me of the extraordinary influence which the Mahatman exercised on Keshub Chunder Sen, on himself, and on a large number of highly educated men in Calcutta. A score of young men who were more closely attached to him have become ascetics after his death. They follow his teaching by giving up the enjoyment of wealth and carnal pleasure, living together in a neighbouring Matha (college), and retiring at times to holy and solitary places all over India even as far as the Himalayan mountains. Besides these holy men, we are told that a great number of men with their families are ardently devoted to his cause. But what is most interesting is the fact that it was the Mahatman who exercised the greatest influence on Keshub Chunder Sen during the last phase of his career. It was a surprise to many of Keshub Chunder's friends and admirers to observe the sudden change of the sober reformer into the mystic and ecstatic saint, that took place towards the end of his life. But although this later development of the New Dispensation, and more particularly the doctrine of the motherhood of God, may have alienated many of Keshub Chunder Sen's European friends, it seems to have considerably increased his popularity with Hindu society. At all events we are now enabled to understand the hidden influences which caused so sudden a change, and produced so marked a deviation in the career of the famous founder of the Brahma Samaj, which has sometimes been ascribed to the breakdown of an over-excited brain.

It is different with a man like Ramakrishna. He never moved in the world, or was a man of the world, even in the sense in which Keshub Chunder Sen was. He seems from the very first to have practised that very severe kind of asceticism (yoga) which is intended to produce trances (samadhi) and ecstatic utterances. We cannot quite understand them, but in the case of our Mahatman we cannot doubt their reality and only stand by and wonder, particularly when so much that seems to us the outcome of a broken frame of body and an overwrought state of mind, contains nevertheless so much that is true and wise and beautiful. Protap Chunder Mozoomdar, who was fully aware that his friend was considered by many, particularly by missionaries, as a self-deluded enthusiast, nay, as an impostor, gives us the following account of him when his influence was at its height. 'The Hindu saint,' he writes, 'is now a man under forty, he is a Brahmin by caste, he is well formed in body, but the dreadful austerities through which his character has developed appear to have permanently disordered his system, and inflicted a debility, paleness, and shrunkenness upon his form and features that excite compassion. Yet in the midst of this emaciation his face retains a fulness, a childlike tenderness, a profound visible humbleness, and unspeakable sweetness of expression, and a smile that I have seen in no other face. A Hindu saint is always particular about his externals. He wears the garua cloth, eats according to strict forms, refuses to have intercourse with men, and is a rigid observer of caste. He is always proud and professes secret wisdom. He is always a Gurugi, a universal counsellor, and dispenser of charms. This man Ramakrishna, is singularly devoid of any such claims. His dress and diet do not differ from those of other men, except in the general negligence he shows towards both ; and as to caste, he openly breaks it every day. He repudiates the title of a teacher or Guru, he shows displeasure at any exceptional honour which people try to pay to him, and he emphatically disclaims the knowledge of secrets and mysteries'. This shows that he never was an occultist or esoteric Mahatman. Mozoomdar declares that his religion was orthodox Hinduism, but, as it would seem, of a very strange type. He worshipped no particular Hindu deity. He was not a worshipper of Siva, of Vishnu, or of the Saktis. He would not even be considered as a professed Vedantist and yet, according to Mozoomdar, 'he accepted all the doctrines, the embodiments, the usages and devotional practices of every religious cult. Each in turn was infallible to him. He was an idolator, and yet most faithful and devoted in his meditations on the perfections of the one formless, infinite Deity whom he terms Akhanda Sach-chid-ananda, *i.e.*, the indivisible, real, intelligent, and blissful. His religion, unlike the religion of ordinary Hindu Sadhus, did not mean much dogma, or controversial proficiency, or outward worship with flowers and sandal, incense and offerings. His religion meant ecstasy, his worship transcendental insight, his whole nature burnt day and night with the permanent fire and fever of a strange faith and feeling. His conversation was a ceaseless breaking forth of his inward fire and lasted for long hours. He was often merged in rapturous ecstasy and outward unconsciousness during the day, particularly when he spoke of his favourite spiritual experiences or heard any striking response to them. Though he did not worship the Hindu deities in the ordinary fashion each of them was to him a force, an incarnate principle tending to reveal the supreme relation of the soul to that eternal and formless Being who is unchangeable in his blessedness and light of wisdom.'

This last sentence does not convey any very clear meaning. What Ramakrishna seems to have meant when he represented Siva , Krishna, and other gods as helping to reveal the eternal and formless Being could only have been the Vedanta doctrine, as explained by Ramanuja, namely, that these gods and even the Lord himself, when conceived as Creator and Ruler of the world (the Isvara), are only so many forms or persons behind which the true Being (Brahman) must be dis-

covered ; that they are not real in the highest sense of reality, but that nevertheless their phenomenal character derives some reality from their being the transitory manifestations of the only true Being, the Brahman without a second. 'Brahman alone is true, all else is false.' Krishna, a god, according to our ideas, of very doubtful antecedents, became to him the incarnation of bhakti or loving devotion, and we are told that while meditating on him, his heart full of the burning love of God, the features of the Mahatman would suddenly grow stiff and motionless, his eyes lose their sight, and while completely unconscious himself, tears would run down his rigid, pale, yet smiling face. His disciple says : 'Who will fathom the depth of that insensibility which the love of God produces? But that he sees something hears and enjoys when he is dead to the out ward world, there is no doubt. Or why should he in the midst of that unconciousness burst into floods of tears, and break out into prayers, song and utterances, the force and pathos of which pierce through the hardest heart, and bring tears to eyes that never wept before through the influence of religion?'

I have given this description as I find it. I know I can trust the writer, who is a friend of mine and has lived long enough in England and in India to be able to distinguish between the language of honest religious enthusiasm and the empty talk of professional impostors. The state of religious exaltation as here described has been witnessed again and again by serious observers of exceptional psychic states. It is in its essence something like our talking in sleep, only that with a mind saturated with religious thought and with the sublimest ideas of goodness and purity the result is what we find in the case of Ramakrishna, no more senseless hypnotic jabbering, but a spontaneous outburst of profound wisdom clothed in beautiful poetical language. His mind seems like a haleidoscope of pearls, diamonds, and sapphires, shaken together at random, but always producing precious thoughts in regular, beautiful outlines. To our ears, no doubt, much of his teaching and preaching sounds strange, but not to Oriental ears or to ears accustomed to the perfervid poetry of the East. Everything seems to become purified in his mind. Nothing, I believe, is so hideous as the popular worship of Kali in India. To Ramakrishna all that is repulsive in Her character is, as it were, non-existent, and there remains but the motherhood of the goddess. Her adoration with him is a child like, whole-souled, rapturous self-consecration to the motherhood of God, as represented by the power and influence of woman. Woman in her natural material character had long been renounced by the saint. He had a wife, but never associated with her. 'Woman' he said, 'fascinates and keeps the world from the love of God.' For long years he made the utmost efforts to be delivered from the influence of woman. His heart-rending supplications and prayers for such deliverance, sometimes uttered aloud in his retreat on the riverside brought crowds of people, who bitterly cried when he cried and could not help blessing him and wishing him success with their whole hearts. And he succeeded, so that his mother to whom he prayed, that is the goddess Kali, made him recognise every woman as her incarnation, and honour each member of the other sex, whether young or old, as his mother. In one of his prayers he exclaims ; 'O Mother Divine, I want no honour from man, I want no pleasure of the flesh ; only let my soul flow into Thee as the permanent confluence of the Ganga and Jamuna. Mother, I am without bhakti (devotion), without yoga (concentration) : I am poor and friendless. I want no one's praise, only let my mind always dwell in the lotus of Thy feet.' But what is the most extraordinary of all, his religion was not confined to the worship of Hindu deities and the purification of Hindu customs. For long days he subjected himself to various kinds of discipline to realise the Mohammedan idea of an all-powerful Allah. He let his beard grow, he fed himself on Moslem diet, he continually repeated sentences from the Koran. For Christ his reverence was deep and genuine. He bowed his head at the name of Jesus, honoured the doctrine of his sonship, and once or twice attended Christian places of worship. He declared that each form of worship was to him a living and most enthusiastic principle of personal religion, he showed, in fact, how it was possible to unify all the religions of the world by seeing only what is good in every one of them, and showing sincere reverence to every one who has suffered for the truth, for their faith in God, and for their love of men. He seems to have left nothing in writing, but his sayings live in the memory of his friends. He would not be a master or the founder of a new sect. I float a frail half-sunk log of wood through the stream of the troublous world. If men come to hold by me to save their lives, the result will be that they will drown me without being able to save themselves. Beware of Gurus.—*Nineteenth Century*

September 17, 1896

Swami Vivekananda is not returning to India next winter, as was expected. So says a Mofussil paper.

September 19, 1896

It seems us to be very remarkable that while it is a Bengali, who shone most in the Parliament

of Religions at Chicago, it is a Bengali again who laid the foundation of that spirit of religious catholicity and toleration which made it possible for the Parliament of Religions to be held. Mr. Charles Bonney, with whom the idea of the Pariiament originated, and who was its life and soul avers that it is the study of comparative religion from a very early period of his life that enabled him to conceive the idea. And who was it that began a comparative study of the religions of the world? The fact has not been prominently brought to the notice of the world, that it was no other than Rajah Ram Mohan Roy, who first studied all the great religious systems with a view to compare their merits, and find out their common basis. If we remember rightly, Professor Max Muller, who in these latter days, has done so much for the study of comparative religion, admitted in one of his essays that Rajah Ram Mohon Roy deserved the credit of being the first student and propounder of a comparative religion. Thus what laid the foundation of the Parliament of Religion in Mr. Bonney's mind, had its origin in a Bengali, and it was the co-operation of a Bengali which made the first session of that Parliament a grand success. So the Parliament of Religions forms, as it were, a chord binding Bengalis with the American, and Calcutta with Chicago, in a bond of strangely close and inallenable brotherhood and fellowship. *(News)*

September 22, 1896

Swami Vivekananda writes from Lake Luzern, Switzerland, under date the 23rd of August last. He has been walking over several parts of the Cis-Alpine country, enjoying the pleasing views of nature there. He says that the scenery is in no respect less grand than that of the Himalayas. Still, he makes out two points of difference between the two mountainous regions. In the former the rapid and thick colonization has been marring the beauty of the place. In the latter, there has not yet been any such marked tendency. The former has become a resort mainly for the sanatorists and summer-residents ; and the latter mainly for the pilgrims and devotees. The Swami is shortly going to visit Germany, where an interview will take place with Prof. Deussen, after which, by the 24th of September, he will go back to England. To India, most likely, as he says, he is returning by the next winter. He intends to reside in the Himalayas. *(News and Notes)*

November 5, 1896

With a view to take a short rest in the midst this incessant labors in America and England, Swami Vivekananda went to the Alpine regions and the banks of the Rhine—places, which have great resemblance to the tracts lying on the South of the Himalayas. At Kiel in Germany, he had an excellent interview with that well known Sanskrit scholar, Professor Deussen, who is considered to be the greatest authority on Vedanta in the West. At the Kiel University, Vivekananda was warmly welcomed and complimented for his unselfish labors in the cause of his religion. Germans are an excellent people, and they are profound thinkers. Germany is the seat of Sanskrit learning in Europe. It is no wonder that the Germans will appreciate such able expositions of Hindu Philosophy and Religions. The papers, which have reached us by the last mail, announce that Swami Vivekananda has been once more in the field of his labors, and resumed his work in London. Lately at the residence of Miss Muller, he delivered a lecture on the Philosophy of the Vedas. Mr. T. F. Schwann presided. The address, which was eloquent throughout, was listened to with the greatest interest and appreciation. In the course of the lecture, the Swami endeavoured to trace the different religious phases of the Indian thought, from the ancestor-worship down to the time when the Aryans gave up the searching for God in the outer-

world of sense or matter, and turned their attention to the inner world. At the close of this learned address, Mr. Schwann cordially thanked the Swami on behalf of all present and annocunced that Swami Vivekananda would regularly hold his classes in Wimbledon.

(News and Notes)

The following is a true copy of a letter, just received from England :—

Mt. Pleasant,
White Mountains, N. H.

TO—THE SWAMI VIVEKANANDA

My dear Brother,—The desire has long been with me to write to you and thank you, and through you, your kind friend Mr. Sturdy, for your great kindness in sending to Greenacre your dear brother, the Swami Saradananda. He has fulfilled all the high words you spoke of him, and has been a great inspiration to us. His dignity of bearing and gentle courtesy won friends on all sides, and did not hear criticism of any kind. As it was with you, the Vedanta philosophy seemed to meet all needs. The Swami Saradananda seemed ready to meet questions of all kinds, and his patience knew no bounds. As he gained confidence, and understood our people better, he became quite fluent in speech, until, a few nights ago, in the presence of Mrs. Schlesinger—your friend—and a few other friends, he spoke, for an hour and a half without notes, and spoke well. He is, as you know, now among the mountains, and at present is spending a few days with the Misses Thursby and myself. We have enjoyed his company very much. Like yourself, he is a dear lover of Nature, and in our rambles through the fields and among the mountains, he has seemed like a happy child. To-morrow we hope to take him through the famous Crawford Notch, if the day is pleasant. We are very glad that he is to have part in the work at Cambridge, he will carry forward what you have so well begun and be a great blessing to the young men and women there. The work at Greenacre this summer has been a joy to us all. We thank you for the valuable paper, contributed by you, and wish you might have been present in person. Many kind inquiries are made for you and remembrances intrusted to me for you. We all rejoice in the noble work you are doing in England and are thankful that you found so true and valuable a helper in Mr. Sturdy. May you both be spared to continue your work many years.

With cordial, grateful remembrance, I am faithfully your co-worker and sister,

October 1st, 1896 (Sd.) SARAH J. FARMER

(News and Notes)

November 14, 1896

Mr. E. T. Sturdy, a learned English gentleman of position, writes the following suggestive letter regarding Swami Vivekananda from London, under date October 22nd, to a friend in Calcutta :—

OM TAT SAT

Swami Vivekananda's lectures are better attended than ever ; his exposition constantly increases in clearness.

There is no question that the influence of exponents of Vedanta, like Swami Vivekananda, if persevered with and continued, will very largely modify the thought of the Western World, and help to turn its mind from the tremendous love of luxury and wealth, in which it has forgotten itself.

I hope and pray for the day when men who are sent from England to govern India may love and reverence her past, her teachings, and the pure modern exponents of them. This can never be until it has become no subject of surprise, or something outlandish, for a man to

be a Vedantin ; it can never be until a large proportion of the educated and thoughtful classes understand the weight and scope of Vedanta teaching, and respect it.

Then, young men who are sent out to India, will go with a higher resolve than to govern with a mere stony hearted justice—without love and without sympathy. They will approach the shores of India with the memory of great thoughts in the literature they will then have studied in their hearts, not with the idea that they have come to teach all things.

Theirs may be the Apara-Vidya, but India will be known to contain still a precious handful of those who have the Para-Vidya.

With reverence for the memory of Sri Ram Krishna,

I am yours in Sat,
E. T. STURDY
(News and Notes)

November 15, 1896

Swami Vivekananda has written a new work on *Rajayoga* or *Conquering the Internal Nature*, containing also *Patanjali Yoga Aphorisms* with commentaries.

November 19, 1896

We have received the following letter from Swami Vivekananda, who is now in England :—

TO THE EDITOR OF THE INDIAN MIRROR

39, Victoria Street,
London,
28th October, 1896

"Dear Sir,—I gather from your esteemed ournal that Dr. Barrows, the late Chairman of the Chicago Parliament of Religions, is coming over to India to deliver a series of lectures, connected with Christianity.

"Dr. Barrows was the ablest lieutenant, Mr. C. Bonney could have selected to carry out successfully his great plan of the Congresses at the World's Fair, and it is now a matter of history how one of these Congresses scored a unique distinction, under the leadership of Dr. Barrows.

"It was the great courage, untiring industry, unruffled patience and never-failing courtesy of Dr. Barrows that made the Parliament a grand success.

"India, its people and their thoughts have been brought more prominently before the world than it ever was by that wonderful gathering at Chicago, and that national benefit we certainly owe to Dr. Barrows more than to any other man at that meeting.

"Moreover, he comes to us in the sacred name of religion, in the name of one of the great teachers of mankind, and I am sure, his exposition of the system of the prophet of Nazareth would be extremely liberal and elevating. The Christ power this man intends to bring to India, is not the intolerant dominant superior with heartful of contempt for every thing else but its own self, but a brother who craves for a brother's place as a co-worker of the various powers, already working in India.

"Above all, we must remember that the gratitude and hospitality are the peculier characteristics of Indian humanity, and, as such, I would beg my countrymen to behave in such a manner that this stranger from the other side of the globe may find that, in the midst of all our misery, our poverty and degradation, the heart beats as warm as of yore, when the 'wealth of Ind' was the proverb of nations, and India was the land of the 'Aryas'.

"Yours obediently,
VIVEKANANDA"

December 1, 1896

We understand that Swami Vivekananda leaves England for India after Christmas.

December 11, 1896

Swami Vivekananda will leave London by the end of the next week, and will reach Madras by the middle of January. We are glad to learn that arrangements are being made in Madras to give him a suitable reception.

December 19, 1896

Swami Vivekananda is expected to return to Madras on or about the 10th January.

December 27, 1896

RECEPTION TO SWAMI VIVEKANANDA-I

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—A month or so hence, and Swami Vivekananda will be in our midst, and enliven us with his presence. It is meet, therefore, that we should strain every nerve to accord to him a fitting reception. Apathetic as we, Bengalis, are, and consequently slow to appreciate the merit of any truly philanthropic work, we require a very potent stimulus to stir us into activity. Let us, therefore, consider who this Swami Vivekananda is, and what good he has done to this country, whereby he has entitled himself to our heartfelt gratitude. Let us picture to our mind a robust, strong-built young man, whose intelligence beams forth in his glowing eyes, convincing every one, who comes in contact with him, of his being an extra-ordinary man who disdains all worldly prospects. Let us also image in our mind what Herculean task the Swami undertook to perform when he collected all the works, representing the six schools of philosophy and, with indefatigable zeal went through them with the motto of Lord Buddha '*Sushyatumiha Sariram*' written in golden characters before him, and got complete mastery over them. These two facts are sufficient to command respect in a Hindu mind. But they did not satisfy the cravings of the Swami, for the model, which was set before him by his venerable *Guru* remained still at a considerable distance to be reached, and the Swami resolved to launch his vessel of life in the risky ocean of asceticism, to place himself in the company of the *Sadhus* for the acquirement of *Satsanga*, which is the only entrance to the kingdom of *Moksha*. He, therefore, wandered from place to place, in quest of *Sadhus* and *Mahatmas* and searched every sacred nook and corner of India, reputed to be the abode of the *Siddhas*, from the grand caves of the Himalayas to the dense jungles in the Deccan. The efforts of the Swami, however, were crowned with success and the fire which had been faintly kindled in him, in course of time, set the still lingering *Samaskaras* of Babu Norendra Nath Dutt (for that is the original name of the Swami) ablaze, and paving the way for the true propagation of *Gnyanam* by him, rendered the Swami fully worthy of the name he bears.

But, all these achievements dwindle into insignificance when we consider the giganitc mission, which the Swami has set for himself. It will offer materials for volumes to enumerate the achievements of the Swami in the continental regions, which are assuredly the outcomes of his incessant labours for more than a quarter of a century not without the attendant difficulties, to root out the gross and materialistic tendencies in the minds of his enlightened hearers, and to pave the way for the dissemination of the highly sublime truths [of] Hinduism. But while Bengal enjoys the lion's share of the glory resulting from the most decisive victory, so worthily achieved by one of her sons, does it behave us to suffer ourselves to be drifted away by the strong tide of listless apathy, while Madras has been doing everything in her power to do honor to this hero in such a befitting manner. Let us, therefore, unite and form into a Reception Committee for according the Swami a reception, quite worthy of him in every respect.

Yours, &c.

BAGALA CHARAN ROY CHOWDHURY

Mahakali Pathshala, the 22nd December, 1896

January 7, 1897

SWAMI VIVEKANANDA'S DEPARTURE FROM LONDON

[FROM OUR SPECIAL CORRESPONDENT]

LONDON, THE 14TH DECEMBER, 1896

The last lecture on the Adwaita, or nondualistic aspect of the Vedanta Philosophy, was given by the Swami Vivekananda to a crowded audience, which was anxious not to lose this last opportunity of hearing him for some time to come, on Tuesday, December 10th. The regularity, with which these thoughtful people have attended the Swami's lectures in London, is an indication of the serious attention, which they have given to the whole of the present Vedanta exposition—an exposition, which in the hands of a personality, which many have learned to very deeply respect, and others to love, finds an application to every phase of Western Life, as well as to that Eastern Life, where its first presentment was made. It is this liberal and wise interpretation, which has brought people of many varying shades of opinion, including several of the clergy of the Church of England, and thus to group themselves together in an effort to make the Swami's teachings as widely known as possible. Notwithstanding these efforts in this enormous centre of bustling life, many have only succeeded in hearing of the Swami's lectures in time to regret that he must now leave England for some considerable time, and that they must await his return with what patience they can.

A farewell reception, the outcome of the warm admiration of some of the Swami's friends and disciples, was given in one of the handsomest picture galleries in London. The Institute of Painters in Water Colors, Picadilly—where, with some admirable instrumental and vocal music, the sad ceremony of leave-taking was gone through, and an illumined address was presented to the Swami amidst universal acclamation. A large audience was gathered together, and there is little doubt that, where at present hundreds have been benefited by the personal presence of Swami Vivekananda and his *Gurubhais*, and the philosophy they expound here and in America that, in the future, thousands are destined to be so benefited, and, perhaps, for everything has a beginning, the opinions and thoughts of whole communities very materially modified. A deep spiritual teaching is not likely to move rapidly at first, but steadily the Eastern thought is being more and more understood through an army of conscientious and industrious translators, and a teacher, like Swami Vivekananda, comes and gives a living fire to this lore, wrapped up in books, and also adjusts discrepancies. Yet, not-withstanding all that has been done by various scholars, the majority, probably, of those people, who certainly may be called refined and educated, who have attended the Swami's lectures, have now had their attention, called for the first time, to the great treasures of Universal Thought and Wisdom, which India holds through the ages in trust, as it were, for the world. What a vast change would be produced if these Western people, made by the changes, that time brings about, the rulers of India, were to understand and sympathize with the best living thought of India, which,—again and again let it be repeated—is not sectarian thought, not national thought, but a universal wisdom, expressed at last in the deepest and most abstract of language. Community of thought produces sympathy ; the understanding of the thoughts of others, and the recognition of their rights to exercise them, produces toleration and harmony. If the Swami Vivekananda's work here may be called a missionary effort, it may be contrasted with most of the other missionary efforts of the day by its not having produced any bitterness, by its not having given rise to a single instance of ill-feeling or sectarianism. The reason of this is simple, and great is its strength. The Swami is not a sectarian ; he is the promoter of Religion, not of one religion only. The exponents of single points in the vast field of religion can find nothing in him to fight.

The following is a copy of the illumined address, which Swami Vivekananda bears with him to India ; and your readers, both Indian and European, are invited to note its tone and also that amongst these people were several old officers and Civilians, who have spent years of their lives in India, and who cannot be presumed to be carried away by an enthusiasm for a particular exponent, a philosophy or a people, of whom they know nothing :—

THE SWAMI VIVEKANANDA IN LONDON

At a large meeting of the Swami Vivekananda's friends and sympathisers, held at the Galleries of the Royal Institute of Painters in Water Colors, Picadilly, London, on December 13th 1896, the Chairman, E. T. Sturdy, Esq., was requested to present the following address to the Swami on the motion of H. B. M. Buchanan, Esq., B.A. (Cantab.) seconded by Mrs. G. C. Ashton-Johnson, and unanimously supported :—

"The students of the Vedanta Philosophy in London, under your remarkably able instruction, feel that they would be lacking in their duty and privilege if they failed to record their warm and heartfelt appreciation of the noble and unselfish work you have set yourself to do, and of the great help you have been to them in their study of Religion.

"We feel the very deepest regret that you are so soon to leave England, but we should not be true students of the very beautiful philosophy you have taught us to regard so highly, if we did not recognize that [.....] claims upon your work from our brothers and sisters in India. That you may prosper very greatly in that work is the united prayer of all, who have come under the elevating influence of your teaching, and no less of your personal attributes, which, as a living example of the Vedanta, we recognize as the most helpful encouragement to us, one and all to become real lovers of God, in practice as well as in theory.

"We look forward with great interest and keen anticipation to your speedy return to this country, but at the same time we feel real pleasure that India, which you have taught us to regard in an altogether new light, and we, should like to add, to love, is to share with us the generous service which you are giving to the world.

"In conclusion, we would specially beg of you to convey our loving sympathy to the Indian people, and to accept from us our assurance that we regard their cause as ours, realizing as we do from you, that we are all one in God."

Swami Vivekananda left London on the 16th December, and is expected to reach Madras on or before the 20th instant. On the 13th December, all the English people, who are interested in the Swami's work, gave him a farewell reception in a public meeting at Prince's Hall, Piccadilly, London. Swami Vivekananda will travel over the Continent, seeing some of the interesting places on his way to Naples. From Naples, he will come to India by the S. S. *Prinz Regeat Luitpold* of the North German Lloyd Line. The steamer will reach Colombo on or about the 16th instant. Vivekananda will stop at Colombo for two or three days. Then he will go to Madras by another steamer. He will reach Calcutta before the birthday anniversary of Paramhansa Ramkrishna. We are glad to inform our readers that an influential Committee of the Hindu gentlemen of Madras has been formed with the Hon'ble Justice S. Subramanya Iyer, C. I. E., as President, to concert measures to give to Swami Vivekananda a fitting reception on his arrival there. *(News and Notes)*

January 10, 1897

Swami Vivekananda is expected to reach Colombo on the 14th instant, and, after a short stay in the island, proceeds to Madras. The Swami is accompanied by three European

disciples—one of whom has embraced *Sannyasam*, and proposes to live in India.

(News and Notes)

January 13, 1897

Active arrangements are in progress in Colombo to accord to Swami Vivekananda a fitting reception on his arrival there. Lately, the Colombo people had a meeting, and formed a committee with the Hon'ble P. Coomar Swami, as President, and Mr. Ramrattan, the Solicitor-General of Ceylon, Mr. Armachalam, the Registrar-General and several others as members. The Ceylon papers announce that on the Swami's arrival at Colombo, a splendid reception will be given [to] him at the landing stage. This is the first time that the Hindus of Ceylon have taken upon themselves a duty of this kind. It is a significant fact that the Buddhists of Ceylon have freely joined Hindus in the proposed demonstration in honours of Swami Vivekananda. *(News and Notes)*

January 17, 1897

ARRIVAL OF SWAMI VIVEKANANDA AT COLOMBO

SPECIAL TELEGRAMS

[From a Correspondent]

COLOMBO, 16TH JANUARY

Vivekananda Swami landed here last evening, and the Hindus and Buddhists gave him a grand reception. He will deliver a lecture at the Public Hall to-day. *(Telegraphic Intelligence)*

[From another Correspondent]

COLOMBO, 16TH JANUARY

Swami Vivekananda landed yesterday at 6 p.m., and was accorded a magnificent reception. Movements will be wired, when decided.

January 20, 1897

RECEPTION OF SWAMI VIVEKANANDA AT COLOMBO—PREPARATIONS AT MADRAS TO RECEIVE HIM

SPECIAL TELEGRAMS

[From a Correspondent]

MADRAS, MOUNT ROAD, 18TH JANUARY

Swami Vivekananda arrived at Colombo on Friday last, and received a magnificent reception, the Hon'ble Sir Coomaraswamy heading the movement. The Reception Committee's address of welcome was presented, thanking the Swami for having proclaimed to the nations of Europe and America the Hindu ideal of universal religion, harmonising all creeds, providing spiritual food for each soul, according to its needs, and lovingly drawing it unto God. The address adds that the Swami has preached the truth, and the way, taught from remote ages by a succession of masters, whose blessed feet have walked and sanctified the Indian soil, and whose gracious presence and inspiration have made her, through all her vicissitudes, the light of the world. The address also refers to the inspiration of Sri Ramkrishna Deva, and to the Swami's self-sacrificing zeal. It concludes with the words that Swami Vivekananda, by his noble work, has laid humanity under a deep obligation. The Swami gave an eloquent and touching reply to the address. The Swami has been invited to Rameswaram by His Highness the Rajah of Ramnad. The Swami has accepted the invitation by telegram. The Rajah has started from Pamban to receive the Swami, who arrives at Madras, passing Madura and other cities. The Madras Committee are arranging a grand reception. On landing at Colombo, the Madras Committee sent the following message. "Motherland rejoices to welcome you back," and, in reply, the Swami wired, "My love and gratitude to my countrymen."

January 21, 1897

SWAMI VIVEKANANDA IN CEYLON

SPECIAL TELEGRAMS

[From a Correspondent]

MADRAS, TRIPLICANE, 19TH JANUARY

Swami Vivekananda and party left Colombo this morning for Jaffna *via* Kandy.

SWAMI VIVEKANANDA

Swami Vivekananda was accorded a most enthusiastic reception at Colombo, where he landed on the 15th instant. All classes of the Colombo community, whether Hindus or Buddhists, forgot their differences, and went to work together to render fitting honour, where honour was so eminently due. The appreciation of his splendid record of work in the West is by no means confined to his brethren in the faith, for the fact of the Buddhists having co-operated with the Hindus in acknowledging the debt of gratitude, under which he has laid all followers of the several Eastern creeds, is a proof positive of his services having been estimated at their true worth, outside the ranks of Hinduism. The Swami stayed only for four days at Colombo and then started for Madras, where arrangements are being made on a magnificent scale to extend to him an impressive and enthusiastic welcome. We learn from a letter from the Southern Presidency that the Hindu community there [.....] to a man is animated by a sincere desire to celebrate, in a fitting manner, the return of the "conquering hero," and, on this behalf, it has set about its work in sober earnest. It is but in the fitness of things that the Province, which was the first to recognise the Swami's genius, and which paid the greater portion of the expenses of his voyage, should also be the first to welcome him with open arms on his return to the country of his birth. The Swami after stopping in Madras for a few days, will leave for Calcutta —his native city—where he is expected to arrive by the middle of February. A prophet, they say, is not honored in his own country, but, we hope, that, in this case, there would be a departure from this rule, and that all sections of our community would combine to welcome the Swami home in a right royal fashion. He may not be a Roman hero, returning from the field of battle with the laurels of many victories on his brow. But peace hath her victories no less than war and, in the bloodless battle that he has fought on behalf of a religion, which teaches the highest doctrines of peace and brotherhood amongst mankind, entitles him to the eternal gratitude of his fellow-believers. He has raised the Hindu nation in the estimation of the Western world, and has created for the Hindu faith an interest, which would last through all times. It is impossible to over-estimate the value of his services in America to the cause of Hinduism. Hundreds of men and women have enlisted themselves under the standard, which he unfolded in America, and some of them have even taken to the bowl and the yellow-robes. The work, that he had to do, speedily assumed such proportions as to necessitate despatch of fresh re-inforcements from India to keep it alive in America. Swami Saradananda is busy in Boston in watering the seeds, which were sown there by Swami Vivekananda. The classes, opened in several places in America, and even in England, for the teaching of Hinduism in its purer form, are a sufficient token of the leaning towards Vedantism, which the West has begun to manifest under the inspiring and soul-stirring eloquence of Swami Vivekananda. Those that attended the lectures, delivered the other day at the Emerald Theatre by Mr. Turnbull of Chicago, must have been thoroughly impressed with the magnitude of the change, which has been wrought by Swami Vivekananda in the hearts and convictions of the American people. The Swami delivered his first memora-

ble address on Hinduism in the Parliament of Religions, which was held in Chicago in September, 1893. He made a tour of almost all the principal places in the United States, and wherever he went, he won fresh converts to his faith, and left behind him a lasting impression of his visit. The charming presence, the impassioned eloquence, the extraordinary strength of will, and tenacity of purpose that he brought to bear upon the work, which took him to America, carried conviction everywhere. It was, indeed, a sight to see this eloquent *Sannyasi* preaching the religion of his fathers in regions, which send missionaries to India to convert the Hindus into the Christian faith. The tide of conversion seemed to have rolled back from the East to the West—the tables were completely turned—and the Hindu mission in the West was crowned with a greater and more glorious success than what has ever been vouchsafed to Christian mission in the East. The Theosophical Society had no doubt cleared the ground, and prepared the soil, but it was reserved for a native of Hindustan to sow in the East the seeds of the religion, bequeathed to him as a priceless legacy by his noble ancestors, whose benefit he wanted the entire world to share. The seeds have not fallen by the way-side, and been devoured by the fowls of the air. They have taken root in the soil, and will, as the years roll on, first put out the blade, and then the ear, and then the full corn in the ear. And all this has been effected within the short space of three years. Where is the Hindu, who can help a feeling of pride at this unique record, and who does not long to clasp Vivekananda in a close and fervid embrace. He deserves well of his brethren in the faith, for he has rendered yeoman's service to the cause, which is so dear and near to their hearts. His services to his country's cause, combined as they are in the sphere of religion, are on a par with the achievements of Rajah Ranjit Singji, Messrs. Chatterji, Bose and Biswas, in the respective departments of human activity, on which they have shed so brilliant a lustre. We cannot yet understand the far-reaching consequences of the work, which Vivekananda has achieved. The gift of the Seer has not been vouchsafed to us, and the inspiration of prophecy is not one of our acquirements. But if the present be the best prophet of the future, "if coming events cast their shadows before," we may take it upon ourselves to say that Vivekananda has forged the chain, which is to bind the East and the West together—the golden chain of a common sympathy, of a common humanity, and a common and universal religion. Vedantism, as preached and inculcated by the Swami, is the bridge of love, which is to extend from the East right away to the West, and make the two nations one in heart, one in spirit and one in faith—a consummation so devoutly to be wished. Can humanity, then, be ever too thankful to Vivekananda? Can his fellow-countrymen be ever too proud of him or be ever too grateful too him? He is a Calcutta Bengali, and let all Bengalis of Calcutta greet him with homage of their hearts. It would be a foul shame if we fail in the performance of a duty, which is so incumbent upon us. Let us follow in the wake of Madras, which, be it said, to her eternal honor, has set us a glorious example in this matter. Let us show that so far as his own countrymen are concerned, Vivekananda has not been "ploughing the sands on the sea-shore." A preliminary Committee should at once be formed, and ways and means devised to present the Swami with an address of welcome, setting forth fully our high appreciation of his invaluable services to our cause. All right-thinking men of the community ought to assist in the furtherance of so noble and patriotic an object. No pains of expenses should be spared to make the reception worthy of the Metropolis, worthy of the Swami, to whom it is to be accorded, and worthy of the culture and patriotism, on which Bengal so greatly plumes herself. *(Editorial)*

January 22, 1897

THE EXPECTED ARRIVAL OF SWAMI VIVEKANANDA IN MADRAS

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—You will be glad to learn that of the admirers of the Swami, in Madras, the greater part are the most intelligent and influential Hindus of this city. They held a meeting at the Castle Karnan, a splendid building on the beach, formerly known as Ice House, belonging to Mr. Bilgiri Iyenger, a gentleman of repute, and a Solicitor of the Madras High Court. The object of the meeting was to adopt measures to give the Swami a fitting reception, and it ended with the formation of a Reception Committee :—

The following are the names of those that were present :

Justice Subramania Iyer, Hon. N. Subba Rao, M. O. Parthasarathi Iyenger, M.A., M. L., Judge of the Small Cause Court, V. Krishnasami Iyer, B.A., B.L., P. R. Sundar Iyer, B.A., B.L., M. Rangachariar, M.A., Yogi Parthasarathi Iyenger, B.A. B.L., M. R. Ramakrishna Iyer, B.A., B.L., Lord Govinda Das, G. Venkataranga Rao, M.A., M. C. Nanjunanda Rao, B.A., M. B. & C.M., D. R. Balaji Rao, B.A., B.L., T. B. Seshagiri Iyer, B.A., B.L., M. C. Krishnamachariar, B.A., B.L., Subba Rao, retired Dy. Com., Mysore Province, Ponnuswami Iyenger, B.A., B.L., B. C. Seshachari, B.A., B.L., P. Ayaswami Mudliar, M.A., B.L., P. Singaravel Mudliar, B.A., B. Swaminath Iyer, B.A., B.L., A. Krishnaswami Iyer, B.A., Srinivas Rao, Executive Engineer, M. C. Alasingha Perumal, B.A., A. P. Subramania Iyer, Attorney-at-Law, S. Bilgiri Iyenger, Attorney -at-Law, Jyotish Chunder Mitter, M.A., Asst. A-G., N. T. Samanna, B.A., and many others, too numerous to mention. Many of them, with the Hon. P. Rango Naidu, Hon, P. Rajaratnam Mudaliar, Inspector-General of Registration, N. Vaidyanath Iyer, M.A., and Sundar Ram Iyer, M.A., communicated their regret for not being able to present themselves personally at the meeting, and their utter sympathy with the object of it, through the medium of letters.

Yesterday, the 10th January, the Reception Committee held another meeting in Castle Karnan with the view of raising subscriptions to meet the necessary expenses that may be incurred, during his stay in Madras, and to secure a house fit to accommodate him and his friends and visitors in the best and healthiest part of the town. Everything was settled then and there ; much of the required amount of money was realised on the spot. Mr. Bilgiri Iyenger has gladly consented to place one of the four spacious and beautiful floors, that the splendid castle contains, and to erect *pandals* upon the big Tennis Court of the Castle. An address has been drawn up to be printed, a copy of which will be sent to you duly.

The following is a copy of the proceedings of a public meeting, held in the Town Hall on Friday, the 25th December 1896, to invite Swami Vivekananda to Mysore :—

It was unanimously resolved that Mr. M. Venket Krishnaya should take the chair.

Resolved—That Swami Vivekananda be invited to Mysore.

II. That a subscription list be sent round to collect what is necessary to bear the Swami's travelling expenses to and from Mysore.

III. That a Reception Committee, consisting of the following gentlemen, be formed :—

Messrs G. G. Narasunha Char, B.A., M.L., Narasin Iyenger, B.A., V. Ranga Char, B.A., B.L., M. C. Ramyangar, B.A., H. Krishna Ram, G. Kushnaswami Iyenger, M.A., K. Chendrasakvia Iyer, B.A., B.L., M. Venket Krishna Iyer, and N. Kreshnaswami Rao, B.A.

It was resolved that Messrs. M.C. Ramyangar and M. Venket Krishnaya be Jt. Secretaries, and Mr. V. Ranga Char be Treasurer.

IV. That the Committee be authorized to draw up the address, and do all other business,

connected with the arrangements necessary to be made for the reception of the Swami here.

The meeting was closed with a vote of thanks to the Chairman.

Yours &c.,
S.N.

Madras,
12th January, 1897 *(Correspondence)*

January 23, 1897

ADDRESS TO SRIMAT VIVEKANANDA SWAMI AT COLOMBO

REVERED SIR,

In pursuance of a resolution passed at a public meeting of the Hindus of the city of Colombo, we beg to offer you a hearty welcome to this Island. We deem it a privilege to be the first to welcome you on your return home from your great mission in the West.

We have watched with joy and thankfulness the success with which the mission has, under God's blessing, been crowned. You have proclaimed to the nations of Europe and America the Hindu ideal of a universal religion, harmonising all creeds, providing spiritual food for each soul according to its needs, and lovingly drawing it unto God. You have preached the Truth and the Way, taught from remote ages by a succession of Masters whose blessed feet have walked and sanctified the soil of India, and whose gracious presence and inspiration have made her, through all her vicissitudes, the Light of the World.

To the inspiration of such a Master, Sri Ramakrishna Paramahansa Deva, and to your self-sacrificing zeal, Western nations owe the priceless boon of being placed in living contact with the spiritual genius of India, while to many of our own countrymen, delivered from the glamour of Western civilisation, the value of our glorious heritage has been brought home.

By your noble work and example you have laid humanity under an obligation difficult to repay, and you have shed fresh lustre upon our Motherland. We pray that the grace of God may continue to prosper you and your work, and

We remain, Revered Sir,
Yours faithfully,
for and on behalf of the Hindus of Colombo,
P. COOMARA SWAMY,
Member of the Legislative Council of Ceylon,
Chairman of the Meeting
A. KULAVEERASINGHAM
Secretary

January 26, 1897

SWAMI VIVEKANANDA'S RECEPTION COMMITTEE

At a well-attended preliminary meeting, held at the residence of Rajah Benoy Krishna Bahadur, on the 24th instant, an influential Reception Committee was organised to accord a fitting reception to Swami Vivekananda on his return to Calcutta and to present him with an address of welcome. It was resolved to hold a public meeting at a place to be determined hereafter, and to open a subscription list to meet the necessary expenses of the reception. His Highness the Maharaja of Darbhanga has kindly consented to be the President of the Reception Committee and Rajah Benoy Krishna Bahadur to act as Honorary Secretary and Treasurer and Babu Hirendra Nath Dutta, M.A., B.L., as Assistant Secretary. *(Calcutta)*

January 28, 1897

The Vivekananda Reception Committee at Madras are headed by the Hon'ble Mr. Justice Subramaniya Iyer. *(News and Notes)*

Swami Vivekananda intends to spend six months in the solitudes of the Himalayas. He expects to return to Ceylon by the end of the year. *(Calcutta)*

The following letter appears in the *Hindu* of Madras.

SWAMI VIVEKANAND

Sir,—Will you kindly ascertain and enlighten the Brahmanical world in Southern India, through your columns in the earliest issue whether a public dinner is also one of the items in the programme for the reception of the illustrious Swami, and which of the Brahman advisers in the Reception Committee at Madras are prepared to dine with His Holiness on the public occasion. If there are any a list of their names may at once be published and subscription may be invited by the Secretaries as there may be many in the Mufussil towns who will readily respond to the call.

Perambur, 16th January S. SIVANATH SASTRY

January 31, 1897

Swami Vivekananda arrived at Jaffna on the 24th. Hindu community met him ten miles from the town, and escorted him in twenty carriages. The Swami was taken in a grand procession from the town to the Hindu College, a distance of two miles, the whole route being illuminated and decorated. The scene was unprecedentedly imposing. Fifteen thousand persons took part, all on foot except the Swami and party. At the college *pandal*, the Swami was conducted to the *dais* and garlanded by Mr. Chellappa Pillai, the retired Chief Justice of Travancore. A welcome address was presented. The Swami replied in an eloquent and stirring speech. He left for Pamban on Wednesday *en route* to Ramnad.

Says the Swami Vivekananda :—"Religion is realisation not talk, nor doctrines, nor theories however beautiful all these may be. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent, but one's whole nature becoming changed into it. Such is religion. By an intellectual assent we can come to a hundred sorts of foolish things, and change the next day, but this being and becoming is what is religion."

February 2, 1897

The *Hindu* of Madras says :—"In many places in India grand preparations are being made to receive Swami Vivekananda, and his tour to Calcutta and from there to his retreat on the Himalayas will be marked by a series of ovations seldom falling to the lot of even Rulers and Viceroys. Jaffna and Ramnad have already honoured themselves by honouring the Swami. Even Calcutta, which has of late betrayed peculiar blindness to the claims of its own great men, is making preparations to receive this great Hindu sage. The Swami comes to Madras next Sunday and will remain here for about a month. A Reception Committee has been formed with Mr. Justice Subramania Iyer as President. Grand preparations are being made at 'Castle Karnan' on the beach for the Swami's entertainment. *(Calcutta)*

February 4, 1897

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

MADRAS, 29TH JANUARY, 1897

Sir,—The Vivekananda Reception Committee at Madras are adorning the Railway Station with green leaves, and raising a triumphal arch at the Railway entrance gate, and another of the same nature over across the Strand Road, near the Castle, where the Swami will be accommodated. It is a beautiful, splendid building

just on the beach, commanding a grand view of the sea. Over an open space a *pandal* has been erected, where the Swami is to hold conversation with the visitors. Mr. Bilgiri, Solicitor of the Madras High Court, is the proprietor of the Castle. He has consecrated his whole estate in support of poor students and widows. The Castle has four floors, one of which will be occupied by the Swami with all its six side-rooms, also a beautifully furnished hall in the centre, and a veranda on the sea-side.

The Rajah of Ramnad, with his courtiers received the Swami at Pamban (Ramesharwam) in a grand and singular way. He and his party brought the Swami ashore from the vessel, and got him in the State carriage, and drew him to the bungalow. It was a very beautiful sight. The people here are all enthusiastic for receiving him.

Yours, &c.
G.
(Correspondence)

Swami Vivekananda arrived in Ramnad, and after a stay of two days, will proceed to Madras. From Pamban to Ramnad the Swami's march was really a regal process. At Madura, a committee was formed to give the Swami a fitting welcome. The Madras committee made necessary arrangements to give the Swami a fitting reception yesterday at the Egmore Railway Station. Later on, an address of welcome will be presented to the Swami at the Victoria Town Hall. *(News and Notes)*

February 7, 1897

THE MISSIONARY WORK OF THE FIRST HINDU SANNYASIN TO THE WEST AND HIS PLAN OF REGENERATION OF INDIA

(From the *Madras Times*)

For the past few weeks, the Hindu public of Madras have been most eagerly expecting the arrival of Swami Vivekananda, the great Hindu Monk of world-wide fame. At the present moment his name is on everybody's lips. In the school, in the college, in the High Court, on the marina and in the streets and bazars of Madras, hundreds of inquisitive spirits may be seen asking when the Swami will be coming. Large numbers of students from the mofussil, who have come up for the University Examinations are staying here, awaiting the Swami, and increasing their hostelry bills, despite the urgent call of their parents to return home immediately. In a few days the Swami will be in our midst. From the nature of the receptions received elsewhere in this Presidency, from the preparations being made here, from the triumphal arches erected at Castle Kernan, where the "Prophet" is to be lodged at the cost of the Hindu public, and from the interest taken in the movement by the leading Hindu gentlemen of this city, like the Hon'ble Mr. Justice Subramaniya Iyer, there is no doubt that the Swami will have a grand reception. It was Madras that first recognised the superior merits of the Swami and equipped him for Chicago. Madras will now have again the honour of welcoming the undoubtedly great man who has done so much to raise the prestige of his motherland. Four years ago, when the Swami arrived here, he was practically an obscure individual. In an unknown bungalow at St. Thome he spent nearly two months, all along holding conversations on religious topics and reading and instructing all comers who cared to listen to him. Even then a few educated young men with "a keener eye" predicted that there was something in the man, "a power" that would lift him above all others, that would pre-eminently enable him to be the leader of men. These young men who were then despised as "misguided enthusiasts," "dreamy revivalists," have now the supreme satisfaction of seeing their Swami, as they love to call him, return to them with a great European and American fame. The mission of the Swami is essentially spiritual.

He firmly believes that India, the mother-land of spirituality, has a great future before her. He is sanguine that the West will more and more come to appreciate what he regards as the sublime truths of the Vedanta. His great motto is "Help, and not Fight," "Assimilation, and not Destruction," "Harmony and Peace, and not Dissension." Whatever difference of opinion followers of other creeds may have with him, few will venture to deny that the Swami has done yeoman's service to his country in opening the eyes of the Western world to "the good in the Hindu." He will always be remembered as the first Hindu Sannyasin who dared to cross the sea to carry to the West the message of what he believes in as a religious peace.

A representative of our paper interviewed the Swami Vivekananda, with a view to elicit from him an account of the success of his mission in the West. Mr. Goodwin, a short-hand writer and disciple of the Swami, introduced our representative to the "Prophet" who was seated on a sofa, pertaking—quite humanly—of his *chota hazri.* The Swami very courteously received our representative and motioned him to a chair by his side. The Swami was dressed in yellow robes, was calm, serene, and dignified, and appeared inclined to answer any questions that might be put to him. We have given the Swami's words as taken down in shorthand by our representative—giving them of course on the understanding that to report is not necessarily to approve.

"May I know a few particulars about your early life?" asked our representative.

The Swami said :—"Even while I was a student at Calcutta, I was of a religious temperament. I was critical even at that time of my life, mere words would not satisfy me. Subsequently I met Ramakrishna Paramahamsa, with whom I lived for a long time and under whom I studied. After the death of my father I gave myself up to travelling in India and started a little monastery in Calcutta. During my travels, I came to Madras, where I received help from the late Maharajah of Mysore and the Rajah of Ramnad."

"What made your Holiness carry the mission of Hinduism to Western countries?"

"I wanted to get experience. My idea as to the key-note of our national downfall is that we do not mix with other nations—that is the one and the sole cause. We never had opportunity to compare notes. We were Kupa-Mandukas (frogs in a well)."

"You have done a good deal of travelling in the West?"

"I have visited a good deal of Europe, including Germany and France, but England and America were the chief centres of my work. At first I found myself in a critical position, owing to the hostile attitude assumed against the people of this country by those who went there from India. I believe the Indian nation is by far the most moral and religious nation in the whole world, and it would be a blasphemy to compare the Hindus with any other nation. At first, many felt foul of me, manufactured huge lies against me by saying that I was a fraud, that I had a harem of wives and half a regiment of children. But my experience of these missionaries opened my eyes as to what they are capable of doing in the name of religion. Missionaries were nowhere in England. None came to fight me. Mr. Lund went over to America to abuse me behind my back, but people would not listen to him. I was very popular with them. When I came back to England, I thought this missionary would be at me, but the Truth silenced him. In England the social status is stricter than caste is in India. The English Church people are all gentlemen born, which many of the missionaries are not. They greatly sympathised with me. I think that about thirty English Church clergymen agree entirely with me on all points of religious discussion. I was agreeably surprised to find that the English clergymen, though they differed from me, did not abuse me behind my back and stab me in the dark. There is the benefit of caste and hereditary culture."

"What has been the measure of your success in the West?"

"A great number of people sympathised with me in America—much more than in England. Vituperation by the low-caste missionaries made my cause succeed better. I had no money, the people of India having given me my bare passage-money, which was spent in a very short time. I had to live just as here on the charity of individuals. The Americans are a very hospitable people. In America one-third of the people are Christians, but the rest have no religion, that is, they do not belong to any of the sects, but amongst them are to be found the most spiritual persons. I think the work in England is sound. If I die to-morrow and cannot send any more Sannyasins, still the English work will go on. The Englishman is a very good man. He is taught from his childhood to suppress all his feelings. He is thickheaded, and is not so quick as the Frenchman or the American. He is immensely practical. The American people are too young to understand renunciation. England has enjoyed wealth and luxury for ages. Many people there are ready for renunciation. When I first lectured in England I had a little class of twenty or thirty which was kept going when I left, and when I went back from America I could get an audience of one thousand. In America I could get a much bigger one, as I spent three years in America and only one year in England. I have two Sannyasins —one in England and one in America, and I intend sending Sannyasins to other countries.

"English people are tremendous workers. Give them an idea, and you may be sure that that idea is not going to be lost, provided they catch it. People here have given up the Vedas, and all your philosophy is in the kitchen. The religion of India at present is 'Don't touchism' —that is a religion which the English people will never accept. The thoughts of our forefathers and the wonderful life-giving principles that they discovered, every nation will take. The biggest guns of the English Church told me that I was putting Vedantism into the Bible. The present Hinduism is a degradation. There is no book on philosophy, written to-day, in which something of our Vedantism is not touched upon—even the works of Herbert Spencer contain it. The philosophy of the age is Advaitism, everybody talks of it ; only in Europe, they try to be original. They talk of Hindus with contempt, but at the same time swallow the truths given out by the Hindus. Professor Max Muller is a perfect Vedantist, and has done splendid work in Vedantism. He believes in re-incarnation."

"What do you intend doing for the regeneration of India?"

"I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India, we must work for them. I want to start two central institutions at first—one at Madras and the other at Calcutta, for training young men as preachers. I have funds for starting the Calcutta one. English people will find funds for my purpose.

"My faith is in the younger generation, the modern generation, out of them will come my workers. They will work out the whole problem, like lions. I have formulated the idea and have given my life to it. If I do not achieve success, some better one will come after me to work it out, and I shall be content to struggle. The one problem you have is to give to the masses their rights. You have the greatest religion which the world ever saw, and you feed the masses with stuff and nonsense. You have the perennial fountain flowing, and you give them ditch-water. Your Madras graduate would not touch a low-caste man, but is ready to get out of him the money for his education. I want to start at first these two institutions for educating missionaries

to be both spiritual and secular instructors to our masses. They will spread from centre to centre, until we have covered the whole of India. The great thing is to have faith in oneself, even before faith in God ; but the difficulty seems to be that we are losing faith in ourselves day by day. That is my objection against the reformers. The orthodox have more faith and more strength in themselves, in spite of their crudeness ; but the reformers simply play into the hands of Europeans and pander to their vanity. Our masses are gods as compared with those of other countries. This is the only country where poverty is not a crime. They are mentally and physically handsome ; but we hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights. This is the glory of the American civilisation. Compare the Irishman with knees bent, half-starved, with a little stick and bundle of clothes, just arrived from the ship, with what he is, after a few months' stay in America, he walks boldly and bravely. He has come from a country where he was a slave to a country where he is a brother.

"Believe that the soul is immortal, infinite and all-powerful. My idea of education is personal contact with the teacher—Gurugriha-Vasa. Without the personal life of a teacher there would be no education. Take your Universities. What have they done during the fifty years of their existence? They have not produced one original man. They are merely an examining body. The idea of the sacrifice for the common weal is not yet developed in our nation."

"What do you think of Mrs. Besant and Theosophy?"

"Mrs. Besant is a very good woman. I lectured at her lodge in London. I do not know personally much about her. Her knowledge of our religion is very limited ; she picks up scraps here and there ; she never had time to study it thoroughly. That she is one of the most sincere of women, her greatest enemy will concede. She is a Sannyasini. But I do not believe in Mahatmas and Kuthumis. Let her give up her connection with the Theosophical Society, stand on her own footing and preach what she thinks right."

Speaking of social reforms, the Swami expressed himself about widow-marriage thus : "I have yet to see a nation whose faith is determined by the number of husbands their widows get."

Knowing as he did that several persons were waiting downstairs to have an interview with the Swami, our representative withdrew, thanking the Swami for the kindness with which he had consented to the journalistic torture.

The Swami, it may be remarked, is accompanied by Mr. and Mrs. J. H. Sevier, Mr. T. G. Harrison, a Buddhist gentleman of Colombo, and Mr. J. J. Goodwin. It appears that Mr. and Mrs. Sevier accompany the Swami with a view to settle in the Himalayas, where they intend building a residence for the Western disciples of the Swami, who may have an inclination to reside in India. For twenty years Mr. and Mrs. Sevier had followed no particular religion, finding satisfaction in none of those that were preached ; but on listening to a course of lectures by the Swami, they professed to have found a religion that satisfied their heart and intellect. Since then they have accompanied the Swami through Switzerland, Germany and Italy, and now to India. Mr. Goodwin, a journalist in England, became a disciple of the Swami fourteen months ago, when he first met him at New York. He is in every sense a true "disciple", saying that he hopes to be with the Swami till his death.

RECEPTION OF SWAMI VIVEKANANDA AT MADRAS

SPECIAL TELEGRAMS

[FROM A CORRESPONDENT]

TRIPLICANE, MADRAS, 6TH FEBRUARY

The Swami left Ramnad on Sunday night last, travelling by coach to Paramakudi. A

great reception was accorded him there, and many thousands followed in procession. In reply to an address, he spoke of the two alternative attempts, which have been made to find a basis for the society—one on transcendentalism and the other on realism—and said that the former alone can supply a lasting and satisfactory guide through life. At Manamadura, equal enthusiasm prevailed. A Sanskrit address was presented to him. The Swami alluded to the fact, mentioned in the address, of the number of Christians and Mohammedans in India, and said that blame belonged to the Hindus alone for their having neglected the education, both spiritual and secular, of the masses. This should be attended to, instead of grown men spending their lives in discussing whether water should be drunk right or left-hand, and so forth. This tended to the degradation of the race, and to the loss of mental energy. The religion of the nation was in danger of becoming the kitchen, and their God the cooking-pot. At Madura, the Swami occupied the Ramnad Bungalow, received crowds, and addressed a huge meeting. In reply to an enthusiastic welcome, the Swami said that India's mission was to supply spirituality wherever needed. The same evening, he proceeded by rail to Kumbakonam. Addresses were presented on the way at Trichinopoly and Tanjore. Crowds waited at every station to welcome him. He halted two days at Kumbakonam where, in reply to an address, the Swami referred to Mr. Barrows' claim to Christianity only to supply a basis for a universal religion, and the universal basis must be one of the principles, not of persons. He claimed that the Vedanta alone supplied a philosophical basis for ethical and moral codes. His Holiness resumed his journey on Friday night. He received ovations at several stations on the way to Madras, which was reached at 8th on Saturday morning. An immense crowd waited at the station to receive him. Astonishing enthusiasm prevailed. Best men, as Justice Subramania Iyer and others, were present. The procession passed through 17 *pandals*, bearing eulogistic mottos, and with shouts of "Jai Ramakrishna and Vivekananda" along the way to the Castle Kernan, where the Swami stays. His carriage was drawn by the people, and was preceded by a brass *bajana* and a country band. Some twenty addresses in Sanskrit, Tamil, Telugu and English were presented, and the Swami will reply to those to-morrow.

SWAMY VIVEKANANDA AT PAMBAN

[FROM OUR OWN CORRESPONDENT]

PAMBAN, THE 30TH JANUARY

As intimated to us by a telegram from Jaffna, Swami Vivekananda, accompanied by Swamy Niranjanananda, Mr. and Mrs. Savier, Mr. Goodwin, and Mr. Harrison, of Ceylon, arrived here at about 3 P.M., by a special vessel chartered for the purpose. On the arrival of the vessel, a few respectable gentlemen of the place went on board the vessel, and, after ministering to the needs of the party, requested Swami Vivekananda to defer landing till 5 o'clock as the Rajah of Ramnad was expected to arrive to receive him. Punctual to the hour, the Rajah arrived in a nice, neatly-docorated boat, specially prepared for the occasion, and reached the vessel in which Swami Vivekananda was, and landed him amidst much acclamation. At the landing place, there was a grand pandal erected, and a temporary jetty was put up, an immense crowd having gathered there. Swami Vivekananda was conducted to a beautiful platform in the pandal by the Rajah, who, after delivering a speech of welcome, asked Mr. Nagalingam Pillai, Agent, C. S. S. Co. to read the address of welcome on behalf of the public. That being done, Swami Vivekananda made a suitable reply, the whole of which was taken down in short-hand by the reporters of the Madras and Madura newspapers. Then a grand procession was formed, and the

landau, on which the Swamy and party were seated, was drawn by men, the Rajah of Ramnad being the foremost, and marched to the bungalow belonging to the Rajah, which was intended for the residence of the Swamy. On Wednesday, Swami Vivekananda and party inspected the temple at Rameswaram. On leaving the same, he gave a bit of advice to the immense crowd there in English, which was interpreted to the public. Even that was recorded *verbatim* by by reporter. On Thursday, thousands of poor people were fed and clothes were freely distributed by the Rajah of Ramnad in honour of the Swami's visit to the Island. By the order of the Rajah, a tower of about 40 feet is to be erected on the place where the Swami first put his sacred foot on the soil of His Highness territory, and a slab to be affixed to the same. The Swami left this for Ramnad *via* Tirupullam in a boat belonging to the Rajah at 4 A.M. on Friday and will probably arrive at Ramnad at 6 P. M., when the following printed address is to be read, and handed to the Swami in a golden casket. Great enthusiasm prevails here about the visit of the Swami.

ADDRESS OF RAJAH OF RAMNAD

His Most Holiness,

Sri Paramahamsa, Yathi-Raja, Digvijaya-Kolahala Sarvamata-Sampratipanna, Parama-Yogeeswara, Srimat Bhagavan Sree Ramakrishna Paramahamsa Karakamala-Sanjatha, Rajadhiraja-Sevitha, SREE VIVEKANANDA SWAMI

MAY IT PLEASE YOUR HOLINESS,

We, the inhabitants of this ancient and historic Samasthanam of Sethu Bandha Rameshwar, otherwise known as Ramanathpuram or Ramnad, beg, most cordially, to welcome you to this, our motherland. We deem it a very rare privilege to be the first to pay your Holiness our heart-felt homage on your landing in India, and that, on the shores sanctified by the footsteps of that great Hero and our revered Lord, Sree Bhagavan Ramachandra.

We have watched with feelings of genuine pride and pleasure the unprecedented success which has crowned your laudable efforts in bringing home to the master-minds of the West the intrinsic merits and excellence of our time-honoured and noble religion. You have, with an eloquence that is unsurpassed and in language plain and unmistakable, proclaimed to and convinced the cultured audiences in Europe and America that Hinduism fulfils all the requirements of the ideal of a universal religion, and adapts itself to the temperament and needs of men and women of all races and creeds. Animated purely by a disinterested impulse, influenced by the best of motives and at considerable self-sacrifice, Your Holiness has crossed boundless seas and oceans to convey the message of truth and peace, and to plant the flag of India's spiritual triumph and glory in the rich soil of Europe and America. Your Holiness has, both by precept and practice, shown the feasibility and importance of universal brotherhood. Above all, your labours in the West have indirectly and to a great extent tended to awaken the apathetic sons and daughters of India to a sense of the greatness and glory of their ancestral faith, and to create in them a genuine interest in the study and observance of their dear and priceless religion.

We feel we cannot adequately convey in words our feelings of gratitude and thankfulness to your Holiness for your philanthropic labours towards the spiritual regeneration of the East and the West. We cannot close this address without referring to the great kindness which your Holiness has always extended to our Raja, who is one of your devoted disciples, and the honour and pride he feels by this gracious act of your Holiness in landing first on his territory is indescribable.

In conclusion, we pray to the Almighty to bless your Holiness with long life, and health and strength to enable you to carry on the good

work that has been so ably inaugurated by you.

With respects and love,
We beg to subscribe ourselves,
Your Holiness' most devoted and obedient
DISCIPLES AND SERVANTS

Ramnad
24th January, 1897

ADDRESS PRESENTED TO THE SWAMI AT PAMBAN

MAY IT PLEASE YOUR HOLINESS,

We greatly rejoice to welcome Your Holiness with hearts full of deepest gratitude and highest veneration—gratitude for having so readily and graciously consented to pay us a flying visit in spite of the numerous calls on you, and veneration for the many noble and excellent qualities that you possess and for the great work you have so nobly undertaken to do, and which you have been discharging with conspicuous ability, utmost zeal and earnestness.

We truly rejoice to see that the efforts of Your Holiness in sowing the seeds of Hindu philosophy in the cultured minds of the great Western nations are being crowned with so much success that we already see all around the bright and cheerful aspect of the bearing of excellent fruits in great abundance, and most humbly pray that Your Holiness will, during your sojourn in Aryavartha, be graciously pleased to exert yourself even a little more that you did in the West, to awaken the minds of your brethren in this our motherland from their dreary lifelong slumber and make them recall to their minds the long-forgotten gospel of truth.

Our hearts are so full of the sincerest affection, greatest reverence, and highest admiration for Your Holiness—our great spiritual leader, that we verily find it impossible to adequately express our feelings, and therefore beg to conclude with an earnest and united prayer to the merciful Providence to bless Your Holiness with a long life of usefulness, and to grant you everything that may tend to bring about the long-lost feelings of universal brotherhood.

With respects of love,
We beg to subscribe ourselves,
Your Holiness' most devoted and obedient
DISCIPLES AND SERVANTS

Pamban
the 26th January, 1897

February 11, 1897

SWAMI VIVEKANANDA AT MADURA

(From the *Hindu*)

MADURA, 3RD FEBRUARY

THE Swami delivered a splendid address at the College yesterday and answered many questions. At 5 P. M., the College and compound were densely packed. The address (printed in another column) was read. The Swami's lecture was most interesting. He said for three weeks the exertion of a long journey made it difficult for him to deliver a long speech. He reserved a fuller and longer speech for a future occasion. The Swami declared that the Rajah of Ramnad put the idea of the visit to Chicago into his head. India was an intensely spiritual country—more spiritual in one part than in other ; and thus the balance was kept. He went on to say that Indian spirituality will deluge the West. The highest goal was not conflict but the harmony of nations. A tremendous religious revival was witnessed in the West, and they looked to India as the fountainhead of all faith. It was a mistake to suppose that religion was at the bottom of all social customs. The Swami proceeded to characterise as a mistake also the tendency to disregard the Vedas when brought into conflict with the Puranas. The Indian people have been discarding their customs. Thus in the olden days, the Brahman was not Brahman

without beef. The Swami referred to the question of Cow Protection and said that the Brahman gave up beef because the killing of cows entailed loss agriculturally. The Swami concluded by saying that in early society, the leaders were not kings, not generals, but *Rishis*. He exhorted his audience to realise the ideal of a *Rishi*. The Swami left by the evening train for Kumbakonam, where he halts two or three days.

MADURA, 3RD FEBRUARY

THE Swami Vivekananda and party arrived at half-past ten yesterday. They were received by the public with temple *stalangam*. In the afternoon, the Swami answered questions on Hindu philosophy. He visited the temple whence he drove to the College, where he received a public address and replied to it. The audience numbered upwards of two thousand. The Swami said, India has a mission, namely, that of spreading spirituality through the world. It is as impossible for Hindu to cast aside scores of centuries of spiritual training as for the Europeans to leave their few centuries of growth. When its Europeanisation was complete India will die as a nation. The Swami did not mean that every superstition of every village ought to be supported. The essentials ought to be distinguished from non-essentials. The essentials of Hinduism are found in the Vedas, non-essentials in Smritis, etc. The essentials are eternal, therefore, the Vedas are eternal and non-essentials suitable according to time, place, and circumstances. Manu was intended for *Satya*, and Parasara for *Kali Yuga*, so in later times, these will be discarded for rules more suitable. For instance in Ancient India, Aryans partook of cow's flesh. The *Rishis* saw kine slaughter spelt ruin to agricultural people, so wisely prohibited it. Distinguish the permanent in Hinduism from the accidental, then India's mission in the world will be fulfilled. The Swami left at night. He stays at Kumbakonam to-day. *(Our Contemporaries)*.

February 14, 1897

A telegram, received by us last Friday night from Madras states that Swami Vivekananda will leave for Calcutta by the S. S. *Mombassa* to-day. The Swami sends his greetings to all his beloved countrymen in Bengal. *(News and Notes)*

The following is the programme of Swami Vivekananda's Madras lectures :—

Tuesday at	5.30 P.M.	—My plan of campaign
Thursday	do	—The sages of India
Saturday	do	—The Vedanta in its practical application to the problems of Indian life.

Admission will be by tickets to be had of Messrs. Srinivasa Varadachari and Co. Rates of admission Rs. 2 for the platform, and Re. 1 for the Hall. The proceeds will be devoted to further the work of the Swami in India. Arrangements are also being made for an open-air lecture on the 14th instant, the subject being 'The Future of India'. Particulars of time and place, &c., regarding this lecture will be duly notified.

SWAMI VIVEKANANDA

THE MAYAVARAM PEOPLE'S ADDRESS

(From the *Madras Standard*)

THE citizens of Mayavaram met Swami Vivekananda on his way to Madras on the station platform and presented him with an address. The platform was much crowded. Mr. C. Venkata Row Sahib, District Munsiff of the place, garlanded Swami and Mr. D. Natasa Aiyar then read the following address :—

"To Srimat Swami Vivekananda,—Revered Sir,—We, the citizens of Mayavaram, beg leave

to approach you to express our humble gratitude and respect for the invaluable services you have rendered to our mother-country by expounding the truths of Hinduism in countries abroad. We feel deeply, on this occasion, to express our sentiments of admiration and regard for you for the great and onerous work in the cause of our religion so uniquely winning renown wherever you went. We are, Sir, fully conscious of the great trouble and self-sacrifice this noble task had caused you. We fervently pray that you may be long spared in health and strength to continue this labour of love you have so nobly undertaken."

The Swami, in reply, thanked them in fitting terms. He said, he has not done anything great and anybody else would do better. Yet he was pleased to see that even his small labor is being gratefully appreciated ; he would be glad to visit Mayavaram on another occasion. He had a short conversation with the Munsiff. The train moved midst great cheers and enthusiasm.

THIS MORNING AT CASTLE KERNAN

Nearly two hundred persons assembled this morning at the *pandal* at Castle Kernan to question Swami Vivekananda on various topics of interest. Some asked him to explain the difference between "mind" and "matter," some wished to know whether God had a human shape. The Swami patiently and courteously answered all his questioners. The conversation came to a close at 9 A.M.

CONVERSATIONS AT CASTLE KERNAN

Castle Kernan, where Swami Vivekananda is lodged presented a picturesque scene on Saturday evening. The Castle itself is beautifully decorated and fitted up for the reception of Swami and party.

The Castle and grounds in fact look their prettiest. Two magnificent *pandals* have been put up, one at the entrance, which is intended to serve a purely ornamental purpose, and another in the compound, which serves the purpose of a meeting hall, where the Swami patiently undergoes the severe cross-examination to which he is subjected on the technicalities and subtleties of the Vedanta. A large number of gentlemen waited upon the Swami at the *pandal* that evening, when an acrostic poem in Sanskrit in honor of the Swami was read by Mr. R. Sivasankara Pandiaji. The Swami then offered to answer any questions that might be put to him. Some one set the ball rolling by asking the Swami to point out the difference between *karma* and *fatalism.* The Swami replied that while *karma* referred to that which was the result of one's doing, *fatalism* presupposed some external will or force operating on us. Again while *karma* implies the power and ability to undo the past *fatalism* negatived the possibility of any such power existing or capable of being exercised.

Mr. P. L. Narasu, B.A., then heckled the Swami on the essential tenets of the Vedanta. A most interesting passage-at-arms then followed, the Swami dealing with his interrogator's various points with admirable lucidity, force, and aptness. The discussion was adjourned at near 6-30 P.M. It was announced that the Swami will be glad to meet gentlemen and, answer any questions that may be put to him between 7-30 and 9 A.M.

THE SWAMI'S STAY IN MADRAS

It is settled that the Swami stays in Madras till the 15th instant. *(Our Contemporaries)*

February 16, 1897

ARRIVAL OF SWAMI VIVEKANANDA IN MADRAS

A Splendid Reception

(From The *Madras Standard*)

From a very early hour this morning, people from every nook and corner of the city wended

their way to the Egmore Railway Station to see and welcome Swami Vivekananda, the great Hindu Missionary whose advent to this city was looked for with the greatest interest and eagerness. The platform of the S. I. R. Station at Egmore, which was very tastefully decorated with palms and foliage and a profusion of flags and bannerets was thronged with several hundreds of people of all denominations, long before the hour of the arrival of the train. Admission to the platform although restricted only to holders of tickets it was filled to overflowing. Punctually at 7-30, the train steamed in to the Station and presently a native band struck up a lively note. As the Swami alighted on the platform, which was covered with red baize, he was greeted with a shower of rosewater and fragrant flowers were strewn all over with an unstinting hand. The Swami was greeted with a tremendous outburst of cheers by the teeming thousands, cries of "Jai Jai Vivekananda" intermingled with hearty cheers from the assembled thousands. After being garlanded with a superb Jesamine wreath, the Swami was conducted with the greatest difficulty to his carriage, where he got in with Mr. Justice Subramania Iyer. The enthusiasm displayed by the thousands outside on beholding the Swami attired in his picturesque saffron gown and orange-colored turban knew no bounds.

The following Address was then read :—

TO HIS HOLINESS SREEMAT SWAMI VIVEKANANDA

Revered Swamiji,—It is with feelings of the deepest reverence, gratitude, and love that we, the inhabitants of Chintadripettah, Madras, beg to approach and welcome your Holiness into our midst. We take this opportunity to thank you most cordially and sincerely for the invaluable service you have rendered to the cause of religion and truth by widening the empire of our beautiful philosophy and spreading its priceless blessing among the nations of the West.

The noble task, which with a rare spirit of self-sacrifice and love you set yourself to do has been attended with such remarkable success and has even in so short space of time resulted in consequences of such momentous nature that we are encouraged to hope in an unprecedentedly grand futures for our poor beloved mother-land.

That the same Almightly Being, who out of his infinite mercy has chosen you for the glorious mission of cementing together the leading religions of the world and inspiring all men irrespective of caste, creed and nationality with a sense of the slumbering Divinity within, will grant you long life and sufficient strength to carry on that mission to a successful termination is the humble prayer of

Yours affectionate,
Countrymen and others

From the Railway Station, the procession started through Napier Park and Mount Road, and from thence to Kernan Castle, *viz.*, Chepauk, the roads from Egmore Station to the Castle being spanned with arches at short intervals. The carriage of the Swami drawn by two gaily caparisoned white horses was followed by a long train of carriages and the procession stopping at short intervals either to receive addresses of welcome or offering of flowers, betel leaves, &c., in spite of the fact that several hundreds of Policemen were posted on special duty, headed by Mr. H. M. Upshon, Superintendent of the City Police, a surging mass of people pressed on and the scramble for places nearest the Swami was indeed a sight to see. The procession of Swami Vivekananda to Castle Kernan was nothing short of a triumphal progress. Storeyed houses, windows, balconies and tree tops all along the way were full of eager sightseers. The procession halted for five minutes at the spacious *Shamiana* put up by Mr. A. C. Parthasarathi Naidu in front of the *Andhraprakasika* office. The arch here was very prettily decorated with flags and boards the latter bearing the following inscriptions. "Right Reverential hearty welcome" "Long

live the Venerable Vivekananda" "Servant of all good and great sages of the Past" &c. Mr. Parthasarathi Naidu garlanded the Swami and presented him with an address of welcome which ran as follows :—

MAY IT PLEASE YOUR HOLINESS.—In behalf of the Telugu-knowing population of this town and the Telugu Districts of this Presidency, with profound feelings of respect and regard we beg to accord to your Holiness a most hearty right reverential welcome to the captial city of Southern India after your unprecedented and marvellous success in your laudable mission namely, the spreading of the religion, and the philosophy of India in America and Europe. Your arrival amidst us on this auspicious *Vasantha Punchami* day is very peculiar. You are aware that this day is dedicated to *Munmatha*, who, according to our Puranas co-existing in spirit in all beings, enamours one and all. While your Holiness, with a spirit in a visible frame by the diffusion of ancient Hindu wisdom and spirituality, does likewise endear to and enshrine in the hearts of thinking men of the East and West. Madan's conquest is with the aid of his arrow ; while your Holiness is with the aid of the divine *afflatus* of an orator the magic of your voice and eloquence—and with this your Holiness has conquered the hearts of many in the Western World, and enlisted not only their sympathetic adoration, and admiration but also sincere love and homage a result quite unparalleled even in the histories of the Founders of the three great schools of Hindu Philosophy.

With our fervent prayer to the Almighty that he may grant you a healthy longevity to enable your Holiness to carry out successfully your spiritual campaign and with our best regards.

Your Holiness' most obedient servants,
The Conductors of *Andhraprakasika*

The arch near the Maharajah of Vizianagram's fountain on the Mount Road was splendid and contained the following inscriptions on three sides 'The Awakened Indian's Hearty Greetings to Swami Vivekananda','Hail Harbinger of Peace', 'Sri-Ramakrishna's Worthy Son.' Both sides of the main entrance bore the inscriptions : 'Om Sat Tat Om' and 'Om Peace Peace Peace', 'No Religion Higher than Truth', 'Welcome to Sri Swami Vivekananda', 'Welcome Prince of Men', 'Long live the Hindu Sage', 'Ekam Sadvipra bahudha vadanti' were several of the many inscriptions noticeable. The Swami next halted at the City Stables. Mr. T. Ghansham Singh, Government Auctioneer....., were in an open *pandal*. He was presented with a Devanagari address of welcome and given a tribute of flowers, the occasion being specially considered auspicious being the day of *Vasantha Panchami*. When the procession moved to the southern gate of Chepauk, it was formed by a *Sankirtan* party *playing* singing religious songs to the accompaniment of musical instruments. As the procession approached the splendid arch, put up by Rajah Eswara Doss Bahadur, a band struck up and kept playing till the Swami reached Castle Kernan. On the procession reaching the South Beach Road the crowd notwithstanding the expressed regret of the Swami unhorsed the Landau and began to draw it with its occupants till it reached the castle, the vast crowds all along the route acting the cries of "Jai Vivekananda, Jai Ramakrishna Paramhamsa" from the cluster of people immediately next the Swami's carriage.

Castle Kernan, the commodious and elegant building on the Beach Road, where the Swami will stay, was gaily decorated with flags and streamers and every arrangement for the comfort and convenience of the distinguished guest and his party was successfully carried out. Into the charmingly decorated and refreshingly cool *pandal* put up for the occasion the Swami and party were conducted and led to their seat on the *dais*. Two addresses in Sanskrit were read one of which was that of the Vidvan Manu Ranpivi Sabha of this city. The reading of the addresses over, the Hon'ble Mr. Justice Subrahmanya Iyer announced that the Swami who was

very tired on account of the journey would reply to these addresses to-morrow. The Swami having taken his leave of people the great crowd gradually melted away.

A DEPUTATION TO THE SWAMI

A deputation consisting of Messrs K. S. Krishnamachari and S. M. Raja Ram waited upon His Holiness Sri Bhagavan Swami Vivekananda inthe 'Nilgiri Hall,' Kumbakonam at 9 A. M., to-day with a memorial signed by about 750 students representing the students population of Trichinopoly requesting the Swami to make a stay of at least a day, or two in their midst.

The following was the reply given by the Swami.

TO THE HINDU STUDENTS OF TRICHINOPOLY

Gentlemen, I have received your address with great pleasure and sincerely thank you for the kind expressions contained therein.

I much regret, however, that time effectually prevents my paying even a short visit to Trichinopoly at present. In the autumn, however, I propose making a lecture tour throughout India, and you may rely upon it that I shall then not fail to include Trichinopoly in the programme.

Again thanking you and with my blessings to all.

Sincerely yours,
(Sd/-) VIVEKANANDA
(Our Contemporaries)

SWAMI VIVEKANANDA AND MRS. BESANT

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I am glad to read the letter of Mr. S. J. Padshah in the *Indian Mirror* of the 10th instant, just to hand. Both you and Mr. Padshah are enthusiastic advisers of Swami Vivekananda and it is, therefore, only meet that you should help him in his work. It is a pity that he has got hold of a mistaken idea cocerning the Theosophical Society and the *Mahatmas.* But that is no reason why he should discard them. If, therefore, you will personally persuade him, I am sure, he will make up his differences with Mrs. Besant, and work in conjunction with her. To achieve success it is essentially necessary that the vigour of the Swami's intellect and his great knowledge of Sanskrit lore, should be united with the erudition, spiritual insight, and fervid eloquence of Mrs. Besant. Then only can many intricate points in the *Shastras* be elucidated, and a new code formed —a code, that will appeal to all classes of Hindus, as also to the outside world.

Yours, &c.
W.

The 11th Feb., 1897 *(Correspondence)*

Something more than the thousand people assembled, on Sunday evening, in Madras to hear Swami Vivekananda, and to present him with an address in recognition of his services to Hinduism, and in particular for his having, at the Chicago Parliament of Religions, drawn attention to the 'Characteristic Hindu Doctrine of the Harmony and Brotherhood of Religions." The Swami finding that the bulk of the people could not get into the Hall, engaged for the occasions, suggested that the assembly be converted into an open-air one, and this was done. Speaking from a carriage, the Swami was drawing a contrast between the influence of religion in India and in Europe, when the assembly became so uproarious with enthusiasm that the meeting had to be brought to an abrupt conclusion. *(News and Notes)*

February 17, 1897

Swami Vivekananda left Madras for Calcutta by the B. I. S. N. Steamer *Mombassa* last Sunday.

Swami Vivekananda delivered his second lecture on 'The sages of India' the other evening at the Victoria Public Hall, Madras. Special 8 anna tickets were sold. Arrangements were made for an open-air lecture on the 13th instant, the subject being 'Future of India'.

ADDRESSES TO SWAMI VIVEKANANDA

(From *The Hindu*)

THE following addresses were presented to the Swami this morning :—

AT CHINDADRIPETT

REVERED SWAMIJI,—It is with feelings of the deepest reverence, gratitude and love that we, the inhabitants of Chindadripett, Madras, beg to approach and welcome your Holiness into our midst. [For the address *vide February 16, 1897*]

ON THE MOUNT ROAD

MAY IT PLEASE YOUR HOLINESS,—In behalf of the Telugu-knowing population of this town and the Telugu Districts of this Presidency, with profound feelings of respect and regard, we beg to accord to your Holiness a most hearty right reverential welcome to the capital city of Southern India. [For the address *vide February 16, 1897*]

AT THE CASTLE KERNAN

MAY IT PLEASURE YOUR HOLINESS,—We, the Members of the Madras Vidvan Mano Ranjani, an Institution organised for the purpose of enacting standard dramas like those of Kalidasa and others, in Sanskrit, English, Tamil, and Telugu, greatly rejoiced to hear the success that your Holiness has achieved in all the quarters of the world, most cordially welcome you with your friends and disciples who have come again to this our capital, as it were, by the good deeds that we have done in our former birth. We deem that we are at this moment blessed by the Great Almighty God, the Ocean of Exalted Mercy, for "we whose souls are darkened have fortunately now met your Holiness who, born in the town of Calcutta, and having learnt the nature and philosophy of the soul from your great preceptor, and knowing that the world is only a bundle of illusions has abandoned everything in the world, and assumed the guise of an Holy Ascetic, under the charming name of Sri Swami Vivekananda." By removing the darkness of ignorance, the whole world is, as it were, by a second Sun, purified by your Holiness, who brought again into the manifestation of the world the Moon-shine of Advaita Religion by removing the dark clouds of bad faiths just like Viveka (True Knowledge) which brings Prabodha (the Knowledge of the Oneness of the soul with the God) into manifestation by destroying Moha (Delusion) and others. No doubt "there are innumerable persons who have retired to lead a secluded life and quiet as many Heads of Mutts with all their pomp and splendour, but who cannot open their mouths in the way of enlightening the people. Of what use are they to men here? It is very rare to meet a person like Your Holiness who having abandoned all his worldly pleasures, travels round the whole globe to enlighten the ignorant people and devotes his whole life to bring light to the world which is enveloped in the darkness of ignorance."

We often heard and read in the papers with great interest, how Your Holiness got a seat in the Great Parliament of the Religions held at Chicago, that renowned city in the continent of America, and how by that wonderful shower of Advaitamrita (the divine nectar of the Advaita Religion) which flowed from your charming face as from that of the Great Sankaracharya, the people of that continent have been purified by washing away the dirt of ignorance from their hearts and implanting in them the seeds of True Knowledge of the Soul. When we are delighted to the highest extent even by simply reading those lectures that your Holiness has delivered there, we cannot describe

the extent of the delight that must have been felt by those Western Nations who actually heard them as they came out from your charming face. "How can we describe the fortune of those blessed American people who were immersed, as it were in that flood of supreme happiness that flowed from your lotus-like face?" Great indeed is our fortune ! "This is the most happy day for us, now only has been fulfilled the object of our birth in this world, and we have all become freed from the bonds of worldly cares ; for we have now seen One equal to Yajnavalkya and other holy sages, of pure life, and worthy to be adored by all the worlds."

We now beg to approach your Holiness, and knowing fully well that all those things which give delight to the ordinary people are quite insufficient to delight Your Most Holiness, we have thought ourselves that the play of Prabodha Chandrodaya written by that great poet Sri Krishna Misra, whose predominating sentiment is Santa (Tranquillity) and which clearly explains the principles of Advaita Philosophy, which Your Holiness is so warmly and successfully advocating, will give Your Holiness some delight, and we accordingly wish to enact this Play on the .....instant, at the Victoria Public Hall in honour of your Holiness. We, therefore, earnestly pray that your Holiness will kindly accept this our humble request, and honour us on that night with your friends and disciples by witnessing the performance. "May the Advaita Religion prosper for ever, and may the works pertaining to that Religion thrive as well : May Swami Vivekananda be victorious, and may all the people continue to prosper for ever strengthened by the True Knowledge imparted by His Holiness."

(Our Contemporaries)

SWAMI VIVEKANANDA INTERVIEWED

(From *The Hindu*)

Swami Vivekananda was interviewed by our representative this morning. He met the Swami in the train at the Chingleput station and travelled with him to Madras. The following is the report of the interview :—

[This report was almost identical to that published in the *Madras Mail* on the 6th February, 1897. It may be stated here that this interview led to some controversies in which the report as published in the *Madras Mail* was referred to. For the report of the interview *vide* the *Madras Mail, February 6, 1897.*]

February 18, 1897

Swami Vivekananda delivered a lecture at Pachaiyappa's Hall, Madras, on the 'Vedanta in its practical application to the Problems of Indian life' : Admission was by tickets. The following were the rates of admission :— Reserved Rs. 2 ; Special Re. 1, Ordinary As. 8.

(News and Notes)

THE SWAMI INTERVIEWED AT MADURA

QUESTIONS AND ANSWERS

(From *The Hindu*)

Q.—The theory that the universe is false seems to be understood in the following senses : (a) the sense in which the duration of perishing forms and names is infinitesimally small with reference to eternity ; (b) the sense in which the period between any two Pralayas (involution of the universe) is infinitesimally small with reference to eternity ; (c) the sense in which the universe is ultimately false though it has an apparent reality at present, depending upon one sort of consciousness, in the same way as the idea of silver superimposed on a shell, or that of a serpent on a rope, is true for the time being in effect, and is dependent upon a particular condition of mind ; (d) the sense in which the universe is a phantom just like the son of a barren woman, or like the horns of a hare.

In which of these senses is the theory understood in the Advaita philosophy?

A.—There are many classes of Advaitists and each has understood the theory in one or the other sense. Sankara taught the theory in the sense (c), and it is his teaching that the universe, as it appears, is real for all purposes for every one in his present consciousness, but it vanishes when the consciousness assumes a higher form. You see the trunk of a tree standing before you, and you mistake it for a ghost. The idea of a ghost is for the time being real, for it works on your mind and produces the same result upon it as if it were a ghost. As soon as you discover it to be a stump, the idea of the ghost disappears. The idea of a stump and that of the ghost cannot co-exist, and when one is present, the other is absent.

Q.—Is not the sense (d) also adopted in some of the writings of Sankara?

A.—No. Some other men who, by mistake, carried Sankara's notion to an extreme, have adopted the sense (d) in their writings. The senses (a) and (b) are peculiar to the writings of some other classes of Advaita philosophers but never received Sankara's sanction.

Q.—What is the cause of the apparent reality?

A.—What is the cause of your mistaking a stump for a ghost? The universe is the same, in fact, but it is your mind that creates various conditions for it.

Q.—What is the true meaning of the statement that the Vedas are beginningless and eternal? Does it refer to the Vedic utterances or the statements contained in the Vedas? If it refers to the truth involved in such statements, are not the sciences, such as Logic, Geometry, Chemistry, etc., equally beginningless and eternal, for they contain an everlasting truth?

A.—There was a time when the Vedas themselves were considered eternal in the sense in which the divine truths contained therein were changeless and permanent, and were only revealed to man. At a subsequent time, it appears that the utterance of the Vedic hymns with the knowledge of its meaning was important and it was held that the hymns themselves must have had a divine origin. At a still later period the meaning of the hymns showed that many of them could not be of divine origin, because they inculcated upon mankind performance of various unholy acts, such as torturing animals, and we can also find many ridiculous stories in the Vedas. The correct meaning of the statement, "The Vedas are beginningless and eternal' is that the law or truth revealed by them to man is permanent and changeless. Logic, Geometry, Chemistry, etc., reveal also a law or truth which is permanent and changeless, and in that sense they are also beginningless and eternal. But no truth or law is absent from the Vedas, and I ask any one of you to point out to me any truth which is not treated of in them.

Q.—What is the notion of Mukti, according to the Advaita philosophy, or in other words, is it a conscious state? Is there any difference between the Mukti of the Advaitism and the Buddhistic Nirvana?

A.—There is a consciousness in Mukti, which we call superconsciousness. It differs from your present conciousness. It is illogical to say that there is no consciousness in Mukti. The consciousness is of three sorts, the dull, mediocre and intense, as is the case of light. When vibration is intense, the brilliancy is so very powerful as to dazzle the sight itself and in effect is as ineffectual as the dullest of lights. The Buddhistic Nirvana must have the same degree of consciousness whatever the Buddhists may say. Our definition of Mukti is affirmative in its nature, while the Buddhistic Nirvana has a negative definition.

Q.—Why should the unconditioned Brahman choose to assume a condition for the purpose of manifestation of the world's creation?

A.—The question itself is most illogical. Brahman is Avangmanasagocharam, meaning that which is incapable of being grasped by

word and mind. Whatever lies beyond the region of space, time, and causation cannot be conceived by the human mind, and the function of logic and enquiry lies only within the region of space, time, and causation. While that is so, it is a vain attempt to question about what lies beyond the possibilities of human conception.

Q.—Here and there attempts are made to import into the Puranas hidden ideas which are said to have been allegorically represented. Sometimes it is said that the Puranas need not contain any historical truth, but are mere representations of the highest ideals illustrated with fictitious characters. Take for instance, Vishnupurana, Ramayana, or Bharata. Do they contain historical veracity, or are they mere allegorical representations of metaphysical truths or are they representations of the highest ideals for the conduct of humanity, or are they mere epic poems such as those of Homer?

A.—Some historical truths is the nucleus of every Purana. The object of the Puranas is to teach mankind the sublime truth in various forms ; and even if they do not contain any historical truth, they form a great authority for us in respect of the highest truth which they inculcate. Take the Ramayana, for illustration, and for viewing it as an authority of binding character, it is not even necessary that one like Rama should have ever lived. The sublimity of the law propounded by Ramayana or Bharata does not depend upon the truth of any personality like Rama or Krishna, and one can even hold that such personages never lived, and at the same time take those writings as high authorities in respect of the grand ideas which they place before mankind. Our philosophy does not depend upon any personality for its truth. Thus Krishna did not teach anything new or original to the world, nor does Ramayana profess anything which is not contained in the Scriptures. It is to be noted that Christianity cannot stand without Christ, Mohammedanism without Mohammed, and Buddhism without Buddha, but Hinduism stands independent of any man, and for the purpose of estimating the philosophical truth contained in any Purana, we need not consider the question whether the personages treated of therein were really material men or were fictitious characters. The object of the Puranas was the education of mankind, and the sages who constructed them contrived to find some historical personages and to superimpose upon them all the best or worst qualities just as they wanted to, and laid down the rules of morals for the conduct of mankind. Is it necessary that a demon with ten heads (Dashamukha) should have actually lived as stated in the Ramayana? It is the representation of some truth which deserves to be studied, apart from the question whether Dashamukha was a real or fictitious character. You can now depict Krishna in a still more attractive manner, and the description depends upon the sublimity of your ideal, but there stands the grand philosophy contained in the Purana.

Q.—Is it possible for a man, if he were an adept, to remember the events connected with his past incarnations? The physiological brain, which he owned in his previous incarnation, and in which the impressions of his experience were stored, is no longer present. In this birth he is endowed with a new physiological brain, and while that is so, how is it possible for the present brain to get at the impressions received by another apparatus which is not in existence at present?

Swami.—What do you mean by an adept?

Correspondent.—One that has developed the hidden powers of his nature.

Swami.—I cannot understand how the hidden powers can be developed. I know what you mean, but I should always desire that the expressions used are precise and accurate. You may say that the powers hidden are uncovered. It is possible for those that have uncovered the hidden powers of their nature to remember the incidents connected with their past incarnations, for their present brain had its Beeja (seed) in the Sukshma man after death.

Q.—Does the spirit of Hinduism permit

the proselytism of strangers into it? And can a Brahmin listen to the exposition of philosophy made by a Chandala?

A.—Proselytism is tolerated by Hinduism. Any man, whether he be a Shudra or Chandala, can expound philosophy even to a Brahmin. The truth can be learnt from the lowest individual, no matter to what caste or creed he belongs.

Here the Swami quoted Sanskrit verses of high authority in support of his position.

The discourse ended, as the time appointed in the programme for his visiting the Temple had already arrived. He accordingly took leave of the gentlemen present and proceeded to visit the Temple.

At 5 P. M. he delivered a very learned and interesting lecture at the Native College, and for want of space, I think it is better to publish the same in another letter solely devoted to it.

February 19, 1897

EXPECTED ARRIVAL OF SWAMI VIVEKANANDA

We are glad to anounce that, after an eventful sojourn in the far West, and a triumphant march through Southern India, Swami Vivekananda will arrive in Calcutta to-morrow morning. He will reach Sealdah station by a special train at 7.30 A. M. The reception committee which contains almost all the leading citizens of Calcutta, is making arrangements, on a grand scale, to give him a fitting reception on his arrival. The roads, leading from the Sealdah Station to the Ripon College, will be decorated with triumphal arches, banners &c. Swami Vivekananda and party will make a halt for half-an-hour at the Ripon College, and thence proceed to a splendid house, which has been rented for him on the bank of the river at Cossipore. Several distinguished and prominent citizens of Calcutta will be at the Railway Station to receive the illustrious Swami.

February 20, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHICAL SOCIETY

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—The Bengali admirers of Swami Vivekananda are rejoicing over the attack, which he lately made against the Theosophical Society and they justify it by saying that there ought to be some distinction between his people and the members of the Theosophical Society. I do not grudge them the distinction, but I cannot understand why they should like to mark it by depreciating and attacking other people, whose aims and objects are similar to theirs, and who are in no way inferior to them. The *Swami* is a disciple of *Sri Ram Krishna Paramhamsa*, who preached good-will towards all men, and advised his followers to avoid *daladali* or party spirit. If the *Swami* be true to his own *Guru*, he ought not to fan the flame of party spirit. If he does so, he is sure to fail. He, it seems, has not been able to gauge the depth of the affection, which Mrs. Besant has aroused for herself in the hearts of the Hindu people. By saying unfriendly things about Mrs. Besant, the Swami loses much, as will be seem by reading the editorial articles of the *Amrita Bazar Patrika* and other Hindu journals. As to the *Mahatmas*, they are strong enough to defend themselves. He who does not believe in *Mahatmas*, by whatever names called—has no idea of the meaning and purpose of religion.

Yours, &c.

Habigange, UMANATH GHOSAL
The 16th Feb. 1897

ORIGINAL POETRY

CONQUEST OF AMERICA BY VIVEKANANDA SWAMI

The Swami sailed to Western shore,
Not as Cortes did before,
To conquer with the fire and sword
A dark unillumin'd horde,

His weapons were of other mould
His aim not earthly power or gold ;
Bravely he steered athwart the main,
With none to follow in his train ;
With not a single shell in hand,
To raise his loved mother-land,
In the eyes of people far away,
Of master-minds as bright as day,
He told them in language clear,
They need not shed a drop of tear
For fallen Ind, who still doth own
A precious stone, to them unknown.
The Hindu is by culture mild,
Forbearing, generous and kind ;
The Hindu does not take delight
In hawking, hunting or in fight ;
For birds and beasts as well as men
He always has a tender vein :
Feels in fact a brotherly love
For insects, worms and all above.
Though strongly wedded to his own,
He does not in his heart disown
The merits of another's creed
The piety of a pious deed,
Be it done by a Hindu true
An Arab wild or wand'ring Jew.
How quick did Swami gain his end,
And the ways of 'mericans mend !
When Caeser went to conquer Gaul
He went and saw and conquer'd all.

C.C.M.

Vessels arrived : Steamer *Mombassa.*

February 21, 1897

WELCOME TO SWAMI VIVEKANANDA

SWAMI VIVEKANANDA landed on Friday morning in Calcutta, and his reception at the Sealdah Railway Station by the Hindu public, was truly magnificent. But the reception, enthusiastic as it was, would have proved more impressive if the vast crowds, that had been brought together to catch a sight of the Swami, had been a little less disorderly. Somehow all public receptions in Calcutta are marred by disorderly crowds, that are not evidently disciplined to put on any restraint on their impulses. However, our immediate concern is with Swami Vivekananda, whom we desire to be among the first to welcome back to Calcutta. He went to the West almost unknown and unbefriended, and he has come back full of honours. Every Hindu is deservedly proud of the achievements of Swami Vivekananda, but every Bengali particularly so, for the Swami is a Bengali, and a native of Calcutta. We hope that the glad welcome we extend to Swami Vivekananda will be appreciated in the proper quarters, while, we trust, that it will not be misconstrued in others. We love and admire everybody, of whatever denomination, faith or creed, who has a hand in the uplifting of our beloved country. Why have we praised, in unmistakably warm terms, Mrs. Besant, Mr. Dharmapala, and Swami Vivekananda, all three differing from one another in material respects, the first being an enthusiastic Theosophical propagandist, the second a devout and self-denying Buddhist, and the last, an earnest Hindu *Sannyasi,* who is anxious to spread the truths he acquired at the feet of the late Sri Ramkrishna Paramhamsa? Why, because each has been working for the glory, the unification, and advancement of India. That has been our one idea in meting out praise or blame ; upon that one principle the *Mirror* has been conducted in the past, and will be so conducted to the end of its existence.

This is not the time to strike a note of discord. Swami Vivekananda does not entertain much admiration for the Theosophical Society, of which we ourselves are humble members. It seems that the conduct of some individual Theosophists did not give the Swami any exemplary idea of Theosophical charity. He has also witnessed violent scenes enacted in the Theosophical camp itself. As an outsider, his antipathy to the Thesophical Society may well be excused. We doubt if he is acquainted with Theosophical literature or that he has even

glanced over Madame Blavatsky's books. Swami Vivekananda is still very young, and doubtless his present likes and dislikes will be considerably modified in the light of further knowledge and experience. Certainly we refuse to regard or accept his present fiery denunciations of things and persons as the final judgement of a matured sage. But having said that, we cannot withhold our admiration for the truly splendid work he has accomplished in the West. He might justifiably say—apart from his inspiration—"alone I did it !" Of course, Swami Vivekananda enjoyed some natural advantages. He went to the West as a Hindu, and his exposition of Vedantism was, therefore, regarded as authoritative. Mrs. Besant, an Englishwoman might present the same exposition of Hindu philosophy, but her knowledge would be regarded as empirical, or at best second-hand. It has happened curiously enough that European expounders of Hinduism or other Eastern religions will draw large audiences in the East, but they are not equally impressive on the same theme nearer home. A fairly well-gifted Eastern orator, however, will always have some sort of following in the West. Thus, Swami Vivekananda, Mr. Dharmapala, and Mr. Virchand Gandhi, the representatives of Hinduism, Buddhism, and Jainism, respectively, have all made converts in America, though, of course, the Swami's influence, both in America and England, has been paramount. Once more, we welcome Swami Vivekananda back to Calcutta, and we also welcome the European and Hindu friends, that have accompanied him. These are Mr. Goodwin, a disciple of the Swami, and one of the best short-hand writers in the world ; Mr. and Mrs. Xavier, who attended the Swami's classes in England, the Editors of the *Brahmavadin* and *Awakened India*, two new journals, started in Madras to propagate the doctrines, preached by the Swami ; and a *Gossain*. It is marvellous work, that the Swami has achieved in the West. The Theosophical Society had, indeed, paved the way for the reception of Hindu ideas and ideals, but it required the Swami's peculiar gifts to make those ideas and ideals acceptable to Englishmen and Americans. It is to be hoped that Swami Vivekananda's stay in Calcutta will be pleasant, and that he will not be subjected to the numerous attentions, which made him leave Madras sooner than he had originally arranged.

(Editorial)

On last Saturday night at 8.30, Swami Vivekananda attended an entertainment given in his honour by Lord Govinda Doss, at Patters Gardens, Royapethah, Madras. There was a large gathering present to meet him. An address was presented to the Swami, to which he replied. *(News and Notes)*

A correspondent wrote us last Friday :—"I find that a mistake has crept in the paragraph on the expected arrival of Swami Vivekananda, which appeared in this day's issue of the *Indian Mirror*. It is stated that the house, which the Swami is to occupy 'has been rented for him'. The owner of the house has kindly consented to allow its use free of rent. It may also be added here that the Swami and his party, after a short stay at the Ripon College, as announced, will proceed to the house of Babu Pasupati Nath Bose, a member of the well-known Bose family of Baug Bazar, where they will be entertained before proceeding further to the house at Cossipore." *(Calcutta)*

The Madras Standard says :—"This morning Swami Vivekananda left Madras by the B. I. S. N. Co's steamer Mombassa after a stay here of ten days. The beach was crowded with thousands present on the pier. The Swami arrived at the shore end of the pier at 8 A. M., and immediately entered one of the pier carriages and was, pushed along to the T end, where he

was met by the Reception Committee and other friends. On alighting, the Swami was garlanded, after which the Hon'ble Mr. Subba Row, on behalf of Mr. Ramaswamy Naidu, the Dubash of Messrs Binny and Co., and others present, wished the Swami God-speed and a safe voyage. The Swami replied that his silence would best express his feelings and proceeded to enter the boat amidst deafening cheers from those assembled on the pier and the crowds on the beach."

SWAMI VIVEKANANDA'S RETURN TO CALCUTTA

Sealdah Railway Station presented quite a festive appearance last Friday morning, when Swami Vivekananda the Great Hindu ascetic, arrived after a long sojourn in America and Europe. He reached Madras a few days ago, where he met with a great ovation from all sections of the Hindu community. There was a great crowd of people on the Sealdah Railway platform and adjoining grounds as also crowds on the roads and streets, all round the station. The number of people assembled is roughly estimated at 20,000 and men of all stations of life were there to do honour to the Swami and give him a hearty reception. The whole route was decorated with flags, bannerets, and evergreens and with triumphal arches with words of welcome, the terraces of the houses on the roadside being crowded with men, women and children. Precisely at half-past seven the special train conveying the Swami and his few European and Indian friends, steamed into the platform. There was a great enthusiasm, displayed on all sides, and everybody was anxious to get near him to have a look on the "hero" of the day. There was a great rush on the spacious platform and one could with difficulty keep his place. The spectacle was, indeed, very grand, the like of which was never seen in the same place, except when Lord Ripon arrived at the Station and a great and unprecedented ovation was given to that great popular Viceroy. Triumphal arches were erected in many places and nahabats were playing the sweet Indian music on the top of the triumphal arches, and the station and the road leading from it to the Ripon College was decorated with garlands and festoons. There was music too. In a splendid carriage-and-four there was a concert playing select tunes and several *Sankirtan* parties were there. As soon as the Swami alighted from the train the members of the Reception Committee headed by Babu Norendro Nath Sen, stepped forward and conducted the Swami to a phaeton. A European lady and a gentleman, who accompanied the Swami, were escorted to the carriage. The Swami and his friends and disciples were garlanded and were heartily cheered when the phaeton slowly drove amidst the cheers of the enthusiastic throng, followed by music and the *Sankirtan* parties. There was a stream of carriages following the Swami's carriage, and the Swami has heartily cheered throughout the passage.

The Hon'ble Charu Chunder Mitter conducted the Swami and his friends to the Ripon College, where several respectable gentlemen followed them. There was a peculiar smile in the beaming countenance of the Swami, and his picturesque orange cloth fitted him admirably. He modestly bowed to the crowd, when they saluted him and throughout evinced a simple and touching recognition of the unprecedented reception. At quarter to 8, he was escorted to the Ripon College and the crowd there was so great that it was impossible to get into the Hall. The Hon'ble Ananda Charlu and several respectable gentlemen were there. Several of the very respectable men of the community had to come away as there was hardly any room. In the spacious tent-yard of the Ripon College, the Swami and his friends were seated and the whole assembly cheered him heartily. Everybody expected the Swami to make a grand speech, but the Swami was evidently moved by the genuine and hearty reception of his countrymen, and, in a few chosen words, thanked the assem-

bly for welcoming him in such grand manner. The Swami and his friends were then conducted by Babu Pasupati Nath Bose, and they were entertained yesterday at his house in Baug Bazer. The Swami's European friends would reside in Babu Gopal Lal Seals' gardenhouse in Cossipore. The Swami, we understand, will remain to his old *mut* in Baranagar.

SRI SWAMI VIVEKANANDA AT THE HINDU THEOLOGICAL HIGH SCHOOL, MADRAS

A CORRESPONDENT writes :—"Our widely-known and much respected Swami honored this institution with his visit on Friday evening, the 12th instant. He arrived with his friends at about 4-30 P.M., and was conducted to his seat by the Honorary Secretary Ramakrishna Pautula Guru and the President-founder Brahmasri R. Sivasankara Pandiyaji, B.A., F. T. S., amidst cheers and shouts of the boys who kept standing till the Swami took his seat. First there was held a dialogue in Sanskrit on Arya Dharma between two boys of the institution. Then another little boy of the school was brought forward and questioned on our religion, to which he answered much to the satisfaction of the Swami. Afterwards Brahmasri Sivasankara Pandiyaji read an address on behalf of the school and its trustees, teachers and boys, in which he showed a high appreciation of Swami's merit and work. This was followed by another address from the members of the Hindu Moral Association. Then the Swami rose and congratulated the President-founder on his noble endeavours, saying that he deserved all the more credit since he took up his cause at a very difficult time when all such attempts were considered by the Europeans as superstitious. He further exhorted the public to encourage the school in every way, and wished that similar institutions should crop up all over India in large numbers. *(Our Contemporaries)*

SWAMI VIVEKANANDA AND THE THEOSOPHISTS

(From *The Hindu*)

MR. C. R. SRINIVASA IYENGAR, B.A., F. T. S., writes :— I have just come from a talk with Colonel Olcott about Swami Vivekananda's statements in connection with the attitude of the Theosophical Society towards his mission, and here is the substance of the Colonel's reply to the Swami's assertions of the other day in the Victoria Town Hall.

1. The Theosophical Society has paved the way for the Swami and all other Eastern teachers, not only in the East but also in the West, by its constant and enthusiastic labour since 1875, to make the Eastern Philosophies, Religions, Rishis, Mahatmas, Munis etc. appreciated. No one can deny that it was the chief if not the only agency to get the ideas of *Karma* and re-incurnation consistant and to a large extent accepted by Western people.

2. The leaders of the T. S., have throughout been loyal to the cause of Eastern religions, explaining and defending them in the Press and on the platform in the four quarters of the world. They have braved every enemy, sacrificed their popularity among their own caste and made their personal interests subordinate to the performance of duty.

3. They began this work while the Swami was a school-boy, and the "Hindu revival" was an accomplished fact when he came on the scene.

4. Before he visited Adyar, in 1893, the Swami had shown himself, unbelieving as to the teachers of the T. S. in as strong terms as he does now, and gave no indication in his interview with the President-Founder, that in America he would act or speak as the friend of the Society, but to the contrary. If the Colonel was then asked to give him a letter of credence to the American branches of the Society, was it natural or the contrary, that he should refuse to accredit, as a friend, a person who seemed anything but that? But the Colonel has no

recollection whatever of either being asked for or refusing such a letter of credence.

5. As for the letter which he is alleged to have written to an American friend in which he is said to have remarked, that "the Swami would soon have been done with, and that they were safe," the Colonel has no recollection of ever using words that could be construed to that effect and would like that portion of the alleged letter published.

6. If Mrs. Besant treated the Swami with indifference and were hostile, it must have been because he was known to have unfriendly feelings towards the Society and to have spoken disparagingly of its work in India, and disrespectfully and sarcastically about the Masters whom the majority of the Theosophists and Mrs. Besant to an especial degree hold in reverence for what they have taught them.

7. It is false that any candidate for membership in the T. S. was ever expected to "take orders" from any leader of the Society ; and this irrespective of the question as to the existence of the Mahatmas. The "Esoteric section" spoken of, is not an organic part of the T. S., nor is there the least obligation to join it.

8. Knowing the Swami's often-expressed views and his general lack of friendliness towards the leaders of the Society, the Colonel nevertheless seeing in him 'a son of India' who had done splendid service for India in foreign lands, and feeling bound by his own love for India to put aside all personal questions, has done what little he could to help make to the return of the Swami to Madras a general welcome. Before he arrived, the Colonel offered the Committee, a bunglow for him, free of charge, and on the day of the reception was to have made one of the welcoming speeches, if the programme of the Committee had not been broken through by the enthusiastic crowd. *(Our Contemporaries)*

SWAMI VIVEKANANDA

(From *The Tribune, Lahore*)

SWAMI VIVEKANANDA arrived at Madras on the 6th instant and was accorded a reception unique for its enthusiasm and magnificence. The roads, through which he passed on his way to the Kernan Castle where he was put up, were profusely docorated, and triumphal arches with suitable mottoes were erected at intervals. Bands of music were stationed here and there all along the route, thunderous shouts of joy and welcome being raised by the massed populace at sight of him. At one point the horses drawing his carriage were unyoked and numbers of enthusiasts hauled the vehicle, in spite of the protests of the Swami, a long distance to the castle. Addresses of welcome, and solicitations for a visit poured in from all parts of the Presidency, and it was with difficulty that the thousands that had assembled to do him honor were prevailed over to rest. Such popular demonstration with such an object in view had never been witnessed before not only in the South but in the whole country.

Vivekananda deserves all this and more, at the hands of his countrymen, for he has done what no one attempted before—inspired a respect for the religious and philosophical teachings of their ancestors in the hearts of a number of select people belonging to cultured circles in England and America. He had been preceded by one or two Indians in the field of work he chose in the West ; but they had excited admiration by their flights of eloquence or by the aptitude they displayed for taking to occidental ways of thought and understanding, occidental ideals in matters religious and social. But Vivekananda, although he could not dispense with the aid of a foreign tongue, and foreign methods of inculcating his doctrines, discoursed on the essence of the ancient Arya philosophy to scholarly audiences in the centres of thought in the countries aforesaid, and not only extorted their wondering admiration but secured in many cases their thorough appreciation of it. He showed that true Vedantism—on which the incomprehensibly grand structure of the principles and practice, so to say, of Hindu religion was based—

was not a grotesque flight of fancy, as described by some Western scholars, or an interesting example of mental ingenuity, as explained by a few of them, but the only system of philosophy which could satisfy the enlightened few who go below the surface in quest of spiritual truths. "Any one who, by his exertions, succeeds in making foreigners look with greater respect at his motherland" is, according to Victor Hugo, "a true son of his country and worthy of every honor that his fellow-country men can do him." For this alone, if for nothing else, the young Bengali Sannyasi is, as we have said, deserving of the universal enthusiasm his home-coming has awakened throughout the country.

(Our Contemporaries)

SWAMI VIVEKANANDA ON THE THEOSOPHISTS

(From *The Hindu*)

Sir,—The Swami, in his Victoria Hall speech after referring to the severe troubles he had undergone at the hands of some persons, some of whom were Theosophists, commented upon the statement of the Thesophists, namely, that their labours had paved the way for him in America, with sneer and contempt. Evidently the Swami has misunderstood the statement or taken it too literally. I beg, therefore, you will allow me to say that nobody ever said that the way to America had been paved for his person by the Theosophists. What the Theosophists said and have always pointed out, was, that the way for the reception of Hindu religious and philosophical ideas had been prepared by the hard labor of Theosophists, like Mr. Judge, whom the Swami praised as a great and energetic man, as well as by men like Alexander Fullerton, etc. for nearly two decades. Mr. Judge had published his own translation of the 'Gita', and hundreds of Branch Societies to study the Gita had been established long, long ago ; and the names of these Branches would indicate that the Aryan religious ideas were very familiar and widespread in the Continent.

Again, why should the Swami be at pains to make a distinction without a difference, in trying to make out that the Theosophists are bad people. The Swami imagines that the Europeans alone are called Theosophists, while the Theosophists of India are denied that privilege. This distinction serves the Swami in good stead now.

He can now consistently exalt Justice Subramanya Ayer and a few others, and freely pass over a host of respectable Theosophists who have labored a great deal in the cause of the Swami. If Justice Subramanya Ayer and a few others have spent hundreds and thousands of rupees for the Swami, and have undergone in other ways much trouble and inconvenience, the Swami praises them in very high terms not as Theosophists but as his countrymen, who have done well for him, while a host of Theosophists, who have worked themselves to ecstasy in the cause of the Swami have nothing but abuse and contempt, simply because the Swami cannot see his way to rise above a personal feud or private quarrel.

The Swami directs his worst weapons against occultism, mysticism, esotericism, etc. Unfortunately for the Swami, these things are unmistakably sanctioned in, and enjoined by our Hindu religious and philosophical books, and they come so much near the commonsense perception of some, that one should hesitate before he takes up the Swami's pronouncement as infallible and final. Besides, great men and women, at least quite as high as the Swami, hold opinions different from his, and they may not thank the Swami for this violent attack of what they hold sacred, nor are they likely to change their convictions, even upon the Swami's authority. Will not, therefore, the Swami show at least a portion of that consideration to the Theosophists, which he wants to claim for himself? While the Swami holds to his *guru*, why should he disturb or damage the quiet, sacred, and pious beliefs of others and

that on purpose? Is his *guru* alone the Alpha and the Omega of Mahatmaship? The Swami must have a little more patience with those around him, who may be imperfect and who have yet to rise to his level of knowledge. In the name of India, in the name of all that is sacred and good, we implore the Swami to spare us such sweeping denunciations and judgement of men and things, as usually adorn his lips in every meeting now.

A BRAHMAN BUDDHIST
(Our Contemporaries)

February 23, 1897

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I would respectfully suggest to those Hindus, who sincerely wish that their religion should occupy the foremost place amongst the world's religions, to accord their fullest support to Swami Vivekananda, who is unquestionably the greatest Hindu teacher this age has produced. He has evoked an enthusiasm, the like of which has not been witnessed for centuries, and it only requires support from the good and enlightened, even by a denial of their own superior abilities, to ensure a triumph of this great cause. Differences of opinion should not induce any one to denounce his noble work, and impede it. Every one should follow the motto, "Strike the iron while it is hot."

Yours, &c.
The 18th February, 1897 W.
(Correspondence)

DEPARTURE OF SWAMI VIVEKANANDA FROM MADRAS

The Madras Standard says :—"From so early as four o'clock this morning little knots of persons had gathered on the pier and as the hour drew near for the departure of the Swami, the members of those who either from duty or curiosity had assembled on the pier, augmented until a crowd of very considerable proportions had at last assembled. In the pier, a spacious and elephant pavilion was put up and the place from the pavilion to shore was gaily decorated with buntings and banners. The Swami and party, who arrived at half-past seven were conducted to the *shamiana*, where several of the leading citizens of Madras had already assembled to say good-bye to him. After a brief conversation and after being garlanded, the party, amidst deafening cheers, got into the pier trolly and were trollied up to shore-end. The decorations all along the route to the steamer were, indeed, very artistic, and the Swami was very much pleased with the enthusiasm, shown by the *Mombassa* where he was accompanied by the members of the Reception Committee. *(Calcutta)*

SWAMI VIVEKANANDA IN CALCUTTA

The Statesman writes :—Elaborate preparations had been made by the leaders of the Hindoo community to give Swami Vivekananda a fitting reception on his return to Calcutta after several years' sojourn in England and America. The Swami, who is a Kayastha by birth, is a native of Bengal, and quite a young man. He alighted yesterday morning at the Sealdah railway station, where some thousand or more native gentlemen were present to receive him. The route from the railway station to the Ripon College in Harrison Road, fully a mile long, was decorated on both sides with festoons of coloured paper cut out in the shape of banners. A triumphal arch, having a nahabatkhana on top, was erected in Circular Road immediately outside the station premises, having the words "Hail, Swamiji." Another arch, displaying the words "Jai Ramakrishna", spanned the Harrison Road, and a third arch having the word "Welcome" only on it was erected in front of the Ripon College. The train, by which the Swami travelled, arrived at Sealdah Station at half-past seven,

and on the Swami alighting he was welcomed by Baboo Norendra Nath Sen and other members of the Reception Committee, who placed a garland of flowers round his neck. A crowd of young men carrying flags showed him the way to the conveyance, which was in readiness for him. The horses were unyoked and the carriage was drawn, along the whole way to Ripon College, by a number of people. All along the route the Swami was cheered enthusiastically, a concert party band leading the way in a *Char-a-banc*. The Swami alighted at the Ripon College, where the crush was so great that many who followed him from the railway station could not obtain admittance. Nothing worth noting was done here, however, the Swami remaining there for a short time only. He then left amidst loud cheering for Cossipore, where a house has been placed at his disposal by Baboo Gopal Lal Seal. The Swami is accompanied to India by Mr. and Mrs. Xavier and Mr. Goodwin, the latter an excellent shorthand writer, who have become his disciples. Swami Vivekananda will remain in Calcutta for some time. A public address is to be presented to him shortly, and he will be asked to deliver a series of lectures during his stay here. Several boys narrowly escaped being crushed to death at the Ripon College. In order to prevent a crush, the master in charge had the gates closed. Meanwhile an immense crowd had gathered outside, and as it increased every minute, those in front clamoured for admittance. Some of the elder boys, impatient to get in, scaled the walls, and thus managed to get into the building. Meanwhile the information was conveyed that the carriage containing the Swami was approaching, and as the crowd pressed heavily against the gates, orders were given to open them. On their being opened the boys and men in front were pushed forward with force. Many of them fell and were being trampled upon, when some men possessing sticks used them to put back the crowd, and the fallen persons were quickly picked up. Some of them have been much hurt. But for the promptness with which they were extricated there is little doubt that some of them would have been trampled to death. The crowd was mostly composed of school boys, but no Police arrangements seem to have been made either at the railway station or along the route to maintain order.

Munshi Jagmohun Lal, Member of Council of the Chiefship of Khetri in Rajputana, was expressly sent by the Chief of Khetri to meet Swami Vivekananda in Madras. *(News)*

The *Hindu Patriot* says : "Swami Vivekananda arrived here by a special train from Diamond Harbour last Friday morning and received a magnificent ovation. The organizers of his reception may be congratulated on the signal success of their efforts. The demonstration reminded one of the reception given to the Hon'ble Babu Surendra Nath Bannerji on his return from Puna last year."

February 24, 1897

Swami Vivekananda will reside in the splendid garden-house at Cossipore belonging to Babu Gopal Lal Seal, which has been placed at the disposal of Swami and his English friends. Swami Vivekananda will receive visitors every day from 3 P. M. to 8 P. M.

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Calcutta is in the throes of ecstatic hysterics at the return of "Swami Vivekananda" from his campaign in the Far West. He is reported to have done wonders across the Herring Pond on behalf of Hinduism, and Brother Jonathan is said to be sighing for the faith, which has long been discredited in the

country of its birth. The "Swami" is the prophet of the nineteenth century ; he has a mission to preach and a creed to inculcate, and though no prophet is honored in his own country, he has been welcomed home in a right regal fashion with banners waving, and the band playing "Lo, the conquering hero comes." The *Mirror* has indited long leaders, landing him up to the seventh heaven, and your contemporaries too have not been backward in singing his praises, and heaping encomiums on him. At a time, like this, it were, perhaps, churlish and unpatriotic to go against the current, and refuse to trim one's sails according to the prevailing wind. Nay, more, it is not even prudent and judicious, for I am sure to bring a hornet's nest about my ears. From a false sense of patriotism, people have fallen head over ears in love with an individual, who, whatever his own predilections may be, has set up for a saint and prophet, and beaten up a cloud of dust around him, which veils his real personality, from the gaze of a bewildered world. I must show him up in his true colors, so that my countrymen may know what they have been making of themselves, that it may dawn upon them that the god, to whom they have been doing insane worship, is a very ordinary sort of mortal, that they may remove the draperies and see that the image, at whose feet they have thrown themselves in a frenzy of patriotic fervour and religious fanaticism, is of a baser metal than either gold or silver, that it is brass to which it is indebted for its composition, and that it is the same metal, an ordinate abundance of which has so long enabled him to hoodwink a credulous world. He has been sailing under false colors in America and in England, and that is why he has been allowed to return home in all the unfractured integrity of his limbs. There he confined himself to the higher conceptions of Hinduism—to Hinduism free of the dross of stupidity and the alloy of superstition, that have since gathered thick upon it. That is why he was accorded a patient hearing and coddled and patted on the back. But in India he has struck his own colors to the mast and there is no more mistaking the man. The gilt is off the cornet, the robe of mysteries is off the man of many mysteries. He is no longer the Vedantist, moving heaven and earth to restore Hinduism to its pristine purity. He is now for the perpetuation of the very evils, which make modern Hinduism stink in the nostrills of all sensible people, and to which we owe our present condition of shame and degradation. He is now a weather-cock and a turn-coat who must carry favor with the old school which, as ill-luck would have it, still rules the roast in this hapless and God-forsaken land. I will revert to the subject in another issue.

Yours, &c.

S. C. B.

(Correspondence)

SWAMI VIVEKANANDA'S FIRST LECTURE IN MADRAS—I

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—The Swami has been called the "conquering hero." The world regards the murderers of men and destroyers of kingdoms as heroes : and it is satisfactory to notice that our countrymen have understood the true significance of the word "hero," and have designated our Swamiji, who has brought his last religious campaign to a successful issue, as such. Whilst giving Swamiji the meed of praise he rightly deserves, it is necessary to pause a little, and see his further achievements. He has gained success in a foreign land, but he has to perform wonderful feats in his own country.

But a General, who has to achieve so much, must possess patience of an uncommon nature, and he must give a cordial embrace to an enemy as well as to a friend. The *Ramayana*, which delineates the triumph of virtue over vice, states that Ram Chunder, who typefied virtue after gaining victory over Ravana, who represented vice, embraced all who escaped death,

including men of his own army as well as those of his enemy : and this act of Ram Chunder is celebrated every year as the *Vijoya*. We, Hindus, forget on that day our past differences with our fellowbrethren, and accord them a hearty embrace. This is the real *Vijoya*, and our Swamiji should have followed the great Ram Chunder, and thereby shed a lustre on his *Vijoya* (conquest).

I am constrained to say that Swami Vivekananda has not been able to make a proper use of his conquest. Before going to speak ill of his enemies, he says—"Not that I care what the result will be of these words, not that I care what feeling I shall evoke from you by these words ; I care very little, I am the same *Sanyasin*, that entered your city about four years ago with his staff and *Kamandulu*. The same broad world is before me." These are not the words of wisdom. They should not have come from one who is regarded as a sage. One, who has spiritual conquests to achieve, must win the hearts of his fellowbrethren by feelings of love. He must be above the praises and reviling of men. He must extend his arms of brotherhood to friends as well as to foes. He *must* care for the results of his words, expressive of his feelings towards his opponents. In giving vent to his feelings, the Swami went to the length of calling some of his opponents *Pariahs* and *fools*. This shows that, far from being a sage, he has not attained the position of an ordinary man of prudence. Too much study of philosophy, I fear, is the cause of the Swamiji's present state of mind. His heart should be saturated with the nectar of *Bhakti* : and I would take the liberty of requesting him to read some religious works of the Vaishnavas. Above all, it is desirable on his part to study the life of Chaitanya. This great Reformer, in his early days, was proud of his learning. Philosophical intricacies engendered in him roughness of temper ; but when he was saturated with love for Krishna, his pedantry gave place to humility. He began to place on his head the dust of the feet of those whom he at one time slighted and ridiculed. It was in this his changed condition that he became fit to win the hearts of the people, and to induce them to embrace the doctrine he preached ; and, if our youthful Swami wishes to do good to his countrymen, he should follow the example of Chaitanya Deva.

It has been said by Tulsi Dass,

Raja kure rajyu bus, Jod kure runu joi.

Apna mun jo bus kure, subse sera oe hee,

which means : A king subdues a kingdom, and a warrior wins a battle : but that person, who keeps his mind under control, is superior to all. Our Swamiji should first endeavour to conquer his own mind, before he tries to bring the minds of others under his sway. People would not hear him, if they see him unable to control his own self. He may rise as a man of learning ; he may gain reputation as a philosopher : but he will never be regarded as a sage. Durbasa Muni is acknowledged to be great, but he had one fault in him, and that was his hot temper. His name has come down as a by-word : and a learned Brahman, if given up to anger, is called "Durbasa Muni". The Swami will, no doubt, continue to receive encomiums for the success he has already gained in the Western world, and for the good he will do by his exposition of the philosophical lore of Ancient India : but, if he does not humble himself, and bear with patience the revilings and persecutions of those, who are opposed to his views, his name will run down to posterity as "Durbasha Muni" of the nineteenth century.

Yours, &c.

Halisahar, DINANATH GANGULI
The 21st February, 1897

(Correspondence)

The *Indian Nation* says :—"Vivekananda Swami reached Calcutta on Friday morning by rail at the Sealdah Station. He met with an enthusiastic reception from an immense crowd and had his carriage drawn by number of boys

who insisted on doing the service. Vivekananda deserves honor at the hands of his countrymen, specially of his townsmen ; but carriage-pulling is a European demonstration, and however much it might suit a political hero it is scarcely the sort of thing that we expect to see done to a *sanyasi* or a Pundit or a *guru* of any kind. It is a prank that Mr. Surendra Nath Bannerji has possibly taught our boys, and they might well reserve it for him and others such as he. The Hindu style of doing honor is a profound obeisance, the head touching the ground, and taking on to the head the dust of the feet of the revered person. We hope the young gentlemen who have learnt to pull carriages will not think it beneath their dignity to take the dust of the feet of their parents, of their *gurus*, of Pundits, and of their elders generally. We hope they will deem it no sacrifice of independence to be courteous and humble, to be religious at heart and moral in life like Vivekananda. The Swami has done signal services to this country. He has explained to European audience the alphabet of the Vedanta philosophy which in its characteristic principles had its origin in this country. He has rescued Hinduism, in the minds of many people of the West, from the low, spurious ideas which had been associated with it. He is the first Hindu traveller to the West who had dared to defend the religion of the Hindu in the presence of the fiercest of its antagonists and who has had the ability to expound it in a way that could command attention. His country must do him justice and will not be satisfied till it has done him honor. Let it freely pour out its feelings. But the Swami cannot be permitted to rest on his laurels. His real work is here. He has to teach Hinduism to Hindus ; for while he is making conquests in other lands he cannot allow his dear mother-land to quietly pass into strange hands. Many a Hindu does not know his own religion. No one is better fitted to teach it to him than Vivekananda for no one knows so truly the prejudices begotten of Western lore, and no one can address with more effect English-speaking Hindus But Vivekananda has here even a more serious duty to perform. He has not only to teach but to learn. For where is Hinduism better learnt than in the land of Hindus? It is here then that he must add to his learning, enlarge his thought, perfect his wisdom. It is here that he has to face the stiffest problems of life." *(Calcutta)*

February 25, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHICAL SOCIETY

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I hope, you would be kind enough to allow me a little space to write a few words about the attitude of Swami Vivekananda towards the Theosophical Society. It seems that the Swami had an ancient grudge against the Society, which he had been feeding fat for the last three years. And now that he finds himself almost deified in this land, which is ever prone to honor and reward anything, which is sanctified by the name of religion in it, I say, he seizes this moment, when popular enthusiasm is on his side, to give vent to his long-suppressed feelings. But he forgets that the people here are as ready to honor religion as keen to detect any dross in it. And though the Swami's words are well guarded, it would escape none but the superficial observer that his tone is studiously bitter, and that he seems to be too much aware of his "name and fame," which he displays so awkwardly in his speech.

Now, let us see what are his charges against the Theosophical Society. The head and front of the Swami's complaint is that it has been said that the Theosophical Society has "paved his way." From the manner in which he has reiterated these last words, it would seem that he could not digest them very well. Now, what we beg to point out to the intelligent and impartial portion of the public, is that by "paving the way," nobody meant helping him

by money, introductory letters, and things of the like sort, in which sense the Swami has misunderstood the words. What was really meant was that the Western mind was prepared at first by the Theosophical Society to receive in the teachings of the Swami. For, were they not the teachings of the Theosophical Society, which have created an interest and curiosity in the West for the religions of the East? Regard being had to the sceptical tendency and slowness of conviction, and even unwillingness to pay attention to any thing, which has the outer semblance of superstition in it in the Western mind, it would be conceded by every right-thinking man that the Swami would have found it very hard work in America, had not the Society been there beforehand to create an attentive ear for the religions of the East. And the Theosophical Society has certainly paved his way in that sense.

Then, to judge the Theosophists by their looks : We leave it to every fair-minded reader to form their own conclusions on the subject. But may we ask modestly what prevented the Swami to break the ice himself? Surely, looks should not have daunted a *Sanyasi*, who boasts of having nothing but a *Kumunduloo* left him. It is the humility of heart, which is the true characteristic of *Sanyasins*. The Swami thinks that he would not call him a Hindu who would become a member of the W. A. R. And he declares in the same breath that the Hon'ble Justice Subramanya Iyer is his best friend, and a "true child of Hinduism." But this "true child of Hinduism" is a member of the Theosophical Society as well of the E. S. T.

The Swami has found fault with the leader of the Society, because he did not give him letters of introduction and recommendation on his first advent in America. We take the Swami at his own words. But can any reasonable man find fault with the leader of the Theosophical Society for not puffing up a stray adventurer and a *Sanyasin* without knowing anything about him? For what was the position of the Swami on his first arrival in America but that of an unknown and obscure traveller? As for his allusion to W. Q. Judge, this is craftily done, indeed. For, how easy it is to raise our sympathy for the dead, how pleasant it is to speak well of them, and how vile to speak evil. So that by these wily tactics, an impression may be created in the public mind to the effect "Oh, surely Mr. Judge was highly wronged. Surely he was in the right. Oh, he is dead now. He must have been right." But, the Swami should bear in mind that truth must triumph. Let him beware that he does not sully his triumph by any personal grudge. He has acted wisely in having spoken cautiously of Mrs. Besant. He should specially guard himself in speaking of her. For, there is scarcely a Hindu in the land, who does not feel deeply grateful to her for the eminent services, which she has done, and is doing, to the Hindus in a hundred ways. Quarrels and dissensions, we have many in this land. Peace-makers few. And blessed are they :

Yours, &c.

Benares, SARADINDU CHAKRAVARTI
The 21st February, 1897

(Correspondence)

SWAMI VIVEKANANDA—II

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—But I am anticipating, though not speaking without the card. I have read Swami Vivekananda's first lecture in Madras, and it has never been my lot to see more sickening twaddle put down in black and white. From one end to the other, the speech is characterised by a rigmarole of arrant nonsense and vituperative fustian. I will not speak here of the literary merit of the deliverance, as my expectations on the score of the "Swami's" literary attainments have never been pitched in a high or hopeful key. Liberties have been taken both with the grammar and idiom of the English language that are well calculated to make Bain and Murray turn in their graves. But the "Swami's"

literary pretensions having always yielded the pas to the other pretensions, what we are concerned with here, is an examination of the latter. To return, therefore, to the speech, to its matter rather than its manner, we must pass by with a smile of scorn and derision all the brag and bluster about the "bold deliverance of the mission from India to the West," and the "Swami's" total disregard of the opinions of his worldly-minded hearers. From that stupendous pinnacle of arrogance and self-sufficiency, let us descend to the strictures on the Theosophical Society, which are more of the earth, earthy. The "Swami's" chief grievance against the Theosophists seems to be that they have been taking credit to themselves for having paved the way for him in America. The "Swami" cannot bear the idea of sharing with another the glory of the triumphs, that are supposed to have crowned his mission in the West. The whole credit is his and nobody else must claim a share for himself. I am not a Theosophist myself, and I know nothing of Theosophy. But I know that but for the Theosophists, whatever sensation the "Swami" may have created in the West would never have come to pass. They prepared the ground for him—the Theosophists did. It is most ungrateful and ungracious for him to deny his obligation in the matter. The Theosophists may be a foolish lot, but they have "no axes to grind," that is an expression for the application of which we have to look nearer home—to look, in fact, no further than an orange robe and a *Kumunduloo*, that have lately beamed upon the Sleepy Hollow. If the Theosophists had their own axes to grind, they would not have cut themselves off from their brethren in the faith, and be thus cut off in their turn from fire and water by their own kith and kin. They willingly embraced a creed, which rendered them social outcasts, and an object of loathing and abhorrense to those, who were the flesh of their flesh, and the blood of their blood. Is the "Swami" capable of such a sacrifice? His whole life is a protest against any such belief being entertained for a moment—his career gives the lie direct to such a phantasy. Long before the world heard of "Vivekananda" when the genius that was destined to blaze forth and illumine the sphere of the world's religion was yet in an embryonic state, when the man, who has lately earned so much cheap notoriety, was hiding perforce his light under a bushel, the Theosophists were hard at work in America, Mr. Judge's version of the sublime *Gita* has found its way into many an American household. But, then, Colonel Olcott would not give the unknown adventurer a letter of introduction and so he is charged with having tried to impede his triumphant course ! Really, if this is a sample of the logic, which the "Swami" has learnt from the ancient philosophy and *Nayatantram* of India, of which he poses as an accomplished scholar, it were better that the whole thing remained a sealed letter to our youth. Colonel Olcott may be a host in himself, yet he is not the Theosophical Society, and the fact that he refused to give the "Swami" a letter of introduction, does not prove that the Theosophical Society did not pave his way for him no more than it does that he deserved one. But that does not exhaust the list of iniquities, laid to change of the Theosophists. The "Swami" had no warm clothing, his hands froze, and he was about to die of cold. Conceive of a man being in such a human situation who, in another part of the speech, boasts of having dared to live "where the thermometer registered 30 degrees below zero almost without clothes." But, perhaps, in the land of the *Mlechhas*, the "Swami" did not consider it advisable to call his supernatural gifts and superhuman powers into requisition. In Rome, he wanted to do what the Romans do, and in spite of his ability to successfully resist the blandishments of the Angel of Death, he determined to be a sinning mortal for the nonce, and die from cold just as the Americans daily do. What condescension to human impotence ! A saint to die like an ordinary mortal, to succumb to the inclemencies of an earthly weather? Who ever

heard of such a thing? And the Theosophists, like the miserable sinners that they were, were in an indecent hurry to see this great man depart this life, and be gathered to his fathers in the mansion of bliss above, if not in the other place. One of them—beshrew the whole lot—had actually the manners to write :—"Now the Devil is going to die ; God bless us all !" The saint may sometimes be confounded with the Devil, just as the latter gentleman may sometimes read the scriptures for his own purpose, but the anxiety of the Theosophists to see the "Swami" join the majority, is a pure invention on the very face of it. The death of a man just landed in America, who, whatever his differences from them, has gone there on the same fool's earned, could not have been in the very nature of things, be longed for by the Theosophists. The letter is with the Swami, and [....] mantle-headed Madras audiences may take him at his word. More in my next.

Yours, &c.
S. C. B.
(Correspondence)

Hope writes :—"Sad and painful, smart and robust, and yet both amusing and startling —we had almost said, staggering—are some of the points in the *Madras Standard* full text report of the speech, delivered by Swami Vivekananda on Tuesday week at the Victoria Hall of that city. The Swami spoke out his mind to his hearers and admirers and gave quite a bit of that mind to his critics and opponents. His warmth and enthusiasm are apparent in the style and wording of that pretty long harangue and reading it even so late and at this distance we confess we are not a little taken aback by some of the views and opinions of the Swami set forth in it. But we confess too that the Swami's boldness is in many places most refreshing though in others it smacks of a spirit which does not befit his exalted position and the holy vestment, which adorns his form. We must, however, say that we do not regard him or view his position on the platform in the same light as we regard and view any other speaker—not even Mrs. Besant excepted. We regard him as a Spiritual personage, placed above all worldly men by reason of his renunciation of things worldly. He has appeared before the world as one of Nature's natural children—as a *Sanyasi.* That the style and language, in which he expresses his thoughts, are peculiarly simple and outspoken is just what it should be. There is, indeed, a rugged simplicity ringing all through his utterances, which is almost their best charm.

"But the boldness of the Swami is, in some respects, not very graceful—is rather jarring in spite of its simplicity. It betrays the Swami's sensitiveness, a degree of sensitiveness very far from becoming in him. His attitude is 'slashing,' in all conscience, towards the Theosophists and the Theosophical Society. His charge is that they did not help him in America when he first went there, and before the Parliament of Religions opened,—that they tried every imaginable means to thwart him in his work, when he had made his name and fame, 'to starve' him and 'kick him' out of America. He brings these charges against the Theosophists in general in America without mentioning any names. He says that he went to the 'leader of the Theosophical Society' for help, and he, the 'leader' told him plainly to 'get away' on the Swami being unwilling to join the Society which the 'leader asked him to do. But it is hard to make out who this leader is the dead Mr. Judge or the living Col. Olcott. It is a relief he does not point to Mrs. Besant, whom he certifies to be not only good but sincere. But all the same, his charges against the Theosophists are, if true, not only serious, but are such as will evoke sympathy for him from all men, good, bad or indifferent, and contempt for those against whom he brings them. But the charges are yet to be proved, and since he has felt their treatment so keenly and complained

about it so bitterly he ought to prove them to the satisfaction of all.

"We do not think, however, that the Theosophists were not justified in assuming a cold attitude towards him, seeing that his opinions, expressed publicly in Madras, before he sailed for the World's Fair, in regard to Hinduism, were so opposed to theirs in many essential particulars. The Theosophists believe in *Mahatmas* and occult powers as every Hindu (not so called) believes, though he may not believe exactly in Theosophic *Mahatma*. But the Swami was dead against such notions, and his disbelief about the existence of such beings was very much pronounced. This being so, the Theosophists could not have any great love or regard for him, although that is no reason why they should conspire to starve him and get him 'kicked' out of America. If they have done that they must stand condemned before the world as mean and contemptible creatures. But all this must be proved satisfactorily before the public in a public manner.

"The Swami's condemnation of the tactics and destructive methods of the social reformers of this country is, however, well deserved. He has proved in telling language that they are a brainless set of men. That was splendidly well done and no body could do it better. 'Boys', exclaimed the Swami, 'boys-moustached babies, who never went out of Madras, standing up and wanting to dictate laws to three hundred millions of people with thousands of traditions at their backs. Are you not ashamed? Stand back from such blasphemy and learn first your lessons. Irreverent boys ! Simply because you can scrawl a few lines upon paper and get some fools to publish it for you, you think you are the public opinion of India. Is it so?'.

"We reserve our detailed consideration of this speech of the Swami, in regard to its more serious portions for the next issue. But we cannot conclude this hurried reference to it, without asking the Swami to be more considerate in his attitude towards the leaders of the Theosophical Society, who have actually paved the way for, and made possible a mission like his to the Western World.

"The behaviour of individual Theosophists towards him should not be allowed to vitiate his judgement of the movement as a whole. As to Mrs. Besant, the position which she has created for herself in the world of modern religious thought is so unique that her place cannot be easily filled, and this position is distinguished enough even if we consider it apart from the Theosophical movement, which has brought her to the fore. Anything that may savour of damaging this position, however unintentionally it may be applied, would be a wrong done to the cause of humanity, and we do not think it either just or wise to couple her name with a bitter invective, against the Theosophists, or to damn her with faint praise by declaring that she is 'a good sort of woman' and not as bad as the rest of the lot."

SWAMI VIVEKANANDA RECEPTION COMMITTEE

A COMMITTEE, consisting of the following gentlemen, with power to add to their number, has been formed for the purpose of according a suitable reception to Swami Vivekananda, in Calcutta :—

PRESIDENT :

His Highness the Maharajah of Durbhanga.

VICE-PRESIDENTS :

Maharajah Sir Narendra Krishna Bahadur, *K.C.I.E.*, Maharajah Govinda Lall Roy Bahadur, Rajah Rajendra Narayan Deb Bahadur, Rajah Benoy Krishna Deb Bahadur, Sir Romesh Chunder Mitter, *Kt.*

MEMBERS :

Rajah Shib Chunder Bannerji, Kumar Nittyananda Singh, Dr. Rash Behary Ghose, *C.I.E.*, Hon'ble Joy Gobindo Law, Rai Shew Bux Bogla Bahadur, Hon'ble Rai Ananda Charlu Bahadur, Kumar Radha Prosad Roy, Babus Roma Nath Ghose, Nanda Lall Bose, Pashupati Nath Bose, Hon'ble Surendra Nath

Bannerji, Rai Kaylash Chunder Mukerji Bahadur, Rai Prosunna Kumar Bannerji Bahadur, Babus Kali Nath Mitter, Gonesh Chunder Chunder, Sailgram Singh, N. N. Ghose, *Esq.*, Babu Moti Lall Ghose, Rai Monmotha Nath Mitter Bahadur, Babu Kiron Chunder Roy, Rai Yatindra Nath Chowdhry, M.A., B.L., Pundit Nilmony Nyayalankar, Principal, Sanskrit College, Babus Pulin Chunder Ray, Zemindar, Narail, Girja Nath Roy Chowdhry, Zemindar, Satkhira, Rakhal Chunder Roy Chowdhry, Zemindar, Burrisal, Guru Prosanno Ghose, Anath Nath Mullick, Kumar Narendro Nath Mitter, Babus Issur Chunder Chuckerbutty, Vakil, High Court, Amarendra Nath Chatterji, Vakil, High Court, Srish Chunder Chowdhry, Vakil, High Court, Pundits Kalibar Vedantabagis, Prosunna Kumar Tarkanidhi, Barranagore, Uma Charan Tarkaratna, Professor, Sanskrit, Ripon College, Babus G. C. Bose, M.A., Monmatho Nath Bhattacharji, M.A., Devendra Chander Ghose, Preo Nath Mullick, J. Ghosal, *Esq.*, Rai Ram Sanker Sen Bahadur, Babus Bhupendra Nath Bose, M.A., B.L., Attorney-at-Law, Ashu Tosh Biswas, Ram Taran Bannerji, Dr. Ashu Tosh Mukerji, Vakil, High Court, Babu Charu Chunder Mitter, Pundits Rajendra Nath Sastri, M.A., Rishi Kesh Sastri, Professor, Sanskrit College, Babus Seth Dooly Chand, Janoki Nath Roy, Sarat Chunder Mitter, N. Saddhananda Bhikshu, Buddhist Priest, Babus Girish Chunder Ghose, Atul Krishna Ghose, Vakil, High Court, Bhawani Churan Dutt, Vakil, High Court, Jadu Nath Mazumdar, M.A., B.L., Jessore, Radharaman Kur, Norendro Nath Mitter, M.A., B.L., Vakil, High Court, M. N. Gupta, B.A., Charu Chunder Bose, Editor, "*Maha Bodhi Journal*", Promotho Nath Kur, Attorney-at-Law, Bepin Behary Ghose, M. B., Mon Mohun Bose, Beney Madhub Chatterji, Netye Charan Haldar, L.M.S., Bejoy Ratna Sen Kaviraj, Bhagabati Prosunno Sen Kaviraj, Preonath Mukherji, Narendra Nath Mitter, B.L., Attorney-at-Law, Bhupendra Kumar Bose, M.A., B.L., Sachendra Nath Bose, B.A., Kripa Nath Dutt, Chairman, Cossipore Municipality, Mohendra Narain De, Entally, Amrita Krishna Bose, L.M.S., and Mohendro Nath Mozumdar, L.M.S., Barranagore.

HONORARY SECRETARY :

Babu Norendro Nath Sen.

HONORARY ASSISTANT SECRETARY :

Babu Hirendra Nath Dutta, M.A., B.L.

February 26, 1897

SWAMI VIVEKANANDA—III

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I hope, Calcutta audiences would be less stupid and more sensible, and demand him to produce chapter and verse. As to the reference to Mrs. Besant, it is of a piece with the rest of the "Swami's" over-weening impudence and self-conceit. A kite may perch itself on a church steeple, and swell out to its utmost proportions with pride. But an eagle, which builds here eyrie on a mountain-peak from where to survey the world from China to Peru, is not to be confounded with the miserable kite. If, however, a cat may look at a king, the kite too can look at the eagle. But neither the cat nor the kite should forget itself, and try to attain to the soaring heights, where kings and eagles live, move, and have their being. Mrs. Besant may be laboring under a hallucination. But it is too late in the day to call her sincerity in question ; it is too late in the day to try to discredit her knowledge of Hinduism ; it is too late in the day to suspect her transcendental worth ; it is too late in the day to alienate our loving and admiring hearts from her person. Her face rediant with a motherly smile, her eyes beaming with a magnetic influence, which holds the world spell-bound as if by a magician's wand, her brow, around which hangs a halo of heavenly glory, her tongue that droppeth *manna* and discourseth music, with which every human heart-string throbs in unison, her command of the English language, that makes her resemble Shelley in prose, and her life behind

illustrative of her colosal sufferings and stupendous self-sacrifices for truth, and last though not least, her part and lot in the stormy and eventful life of India's most devoted champion, the late lamented Charles Bradlaugh, have endeared her to us all, and caused her to leave behind an impression, which will last and endure as long as our memory endures, and as long as gratitude retains its old meaning in our ears. And this is the woman whom "Swami Vivekananda" would dethrone from our hearts. Why he may as well try to put the sun out "by blowing in its face with a peacock's feather."

I do not know the difference between Theosophy and the cult by which "Swami Vivekananda" swears. But I know that his abuse of the Theosophists in terms more elegant than polite, and betraying a spite, not worthy of a *Sanyasin*, does not read well by the manner, in which the Theosophists have received the castigation. If a *Sanyasi* must lose his temper on the slightest provocation, and descend to abusing his opponents, his cult can scarcely be the right thing. His leaving the world does not in that case mean his deliverance from the bonds of worldly pride and prejudice, of worldly meanness and vice. But the Theosophists against whom the *Sanyasi* has tried to place us on our guard, have by their manner of receiving his splenetic and venomous attack, shown that under the gravest provocation, they can retain their equilibrium, forgive the slanderer, and try to place him right by gentle and mild persuasion. Theosophy, therefore, does not suffer in comparison with Vivekanandism or what-d' eye-cullum.

But I have exceeded my space, and must pause. I have not yet done with your hero, Mr. Editor, and our of his own mouth—from the speech, a part of which has already been noticed —I shall have you judge him when I next return to the charge. I may just mention *en passant* that I do not know him nor bear him any grudge. He has made some noise in America, and we had cause to be proud of him. But the cat has now been let out of the bag, and I am all the wiser, if sadder for it. He has been playing to the gallery, pondering to our vices, and otherwise fooling us to the top of our bent. He must, therefore, prepare himself to bear what we have to tell him in return, and how completely we have found him out.

Yours, &c.,
S. C. B.
(Correspondence)

A welcome address will be presented to Swami Vivekananda on Sunday, the 28th February, at 4 P.M. at the residence of Late Rajah Sir Radhakant Deb Badhadur, Shovabazar. Admission by free tickets. Tickets to be had at the Indian Mirror Office ; C. C. Bose, 2, Creek Row *etc*.....

THE WORK BEFORE THE HINDUS

SWAMI VIVEKANANDA'S LECTURE AT THE TRIPLICANE LITERARY SOCIETY
(From the *Madras Standard*)

For the lecture *vide The Complete Works* Vol. 3, *8th Enlarged Ed.* pp. 269-284.

[This lecture was reproduced in *The Indian Mirror* on the February 26th and 28th.]

February 27, 1897

AN OPEN LETTER TO SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Will you kindly insert in your valuable paper the following letter?

Yours, &c.,
The 21st February,1897 W.

To—Swami Vivekananda—

Sir,—You are undoubtedly the greatest religious teacher and leader India has produced after Chaitanya. Since the time of this prophet,

there have been and still are greater scholars and greater speakers than yourself ; but none that could or can approach you in the depth of religious thought, masterly grasp of India's religious problem, and the force of character and originality—which are peculiarly your own. Your success in America and Europe has been of the *veni, vidi, vici* character, in spite of great opposition—a feat that cannot be achieved without powers of a real prophet. Every Hindu, who sincerely wishes that his nation should rise in the estimation of the world, and by mutual help be able to withstand the encroachments of the aggressive religions, looks up to you hopefully. We found a great champion in Mrs. Besant, and sincerely wished that you would co-operate with her—not that you are in want of her help, but that the combined powers of both of you might have a better chance for a glorious result. Your utterances at Madras, though not directed against her, have, I am afraid, minimised the chances of this happy union ; and although, in consciousness of your own power, you may not regret it, your humble admirers are afraid that this will be a great loss to you. Mrs. Besant has cast in her lot with that of Colonel Olcott for the cause of Theosophy, and may be expected to stand by him, though she must have discovered by this time that whatever may be his virtues and qualifications, a strong commonsense is not one of them or he would not have been anxious that Mrs. Besant should deliver a lecture on Mahomedanism. Colonel Olcott's want of sympathy for you may well be excused by the public ; for apparently he was under no moral obligations in this matter. His unselfish work for the cause of the Hindus has placed them under a deep obligation to him, and his errors of judgment must always be taken in good part. You are unfortunately working under a misconception as to the aims and objects of this noble Society—for verily it must be conceded even by its bitterest enemies that, but for the rational exposition of the laws of *Karma*, made by Madame Blavatsky and Mrs. Besant, it would have been extremely difficult, if not impossible, for you to achieve success in America and Europe. Your exposure of Colonel Olcott's want of sympathy for you will, therefore, give much offence to Mrs. Besant. Although it is true that some of your own countrymen, who visited the Parliament of Religions, tried to disparage you, in order, perhaps, that they might have all the credit to themselves, you, as a true *Sanyasin*, should not allow this fact to disturb the equanimity of your temper—and least of all in respect to those truly philanthropic foreigners of the Theosophical Society. It is left to you yet to mend matters, and enlist their sympathy. You are still young, and your undoubted extraordinary powers will gain immensely by the support of Mrs. Besant, and of the Theosophical Society. As regards the *Mahatmas* of the type, whom the Theosophists claim for their Masters—I cannot believe that it is your deliberate conviction that they do not exist ; for Swami Hans Sarup, a learned and distinguished lecturer of the Dharma Sabha, informed me, about two years ago, that he had seen Mahatma Kuthum (as he calls Mahatma Koot Hoomi), and that his own *Guru*, also a *Mahatma*, was over 150 years of age.

And, then, you have to face a strong opposition from our own countrymen. The orthodox people have always thrown obstacles in the way of progress, and will do so again. They will not see the advantage of the united nation, and will not, if they can help it, allow the lower classes better social position than they now have, and thus create a sympathy between the higher and the lower classes. You will, moreover, have to face a lot of your countrymen, who are jealous of your reputation, for it is well-known that they allow fortunes better than their own to make them miserable.

The conceited Sanskrit scholars and Pundits will also find fault with your interpretations of the sacred scriptures—not for the credit of the Hindu religion, but just to show how much more learned they are than yourself. It is, therefore, necessary that, before you commence

your work, you should consult some of the most prominent men amongst them to secure their sympathy and support. The only Hindu society, that is likely to sympathise with your views, is the *Arya Somaj*, despite its opposition to idolatry ; and its co-operation will be of great service to you, should you succeed in obtaining it without provoking the ire of the opposition society, the Dharma Sabha. Great circumspection is, therefore, required by you in dealing with such opponents, and I can only pray to the Almighty that He may, for the good of this fallen nation, give you sufficient strength to overcome their opposition.

I would here ask my countrymen to reflect if they have not found in Swami Vivekananda a religious teacher of the highest order—one, the like of whom this country has not seen for several centuries—one who has correctly thought out the problem of Hindu reformation, and if so, whether it is not absolutely necessary for them to suspend their jealousy, and accept him as their leader, disregarding the minor differences, engendered by sects and societies.

With sentiment of veneration,

I remain,
Yours, &c.,
W.

February 28, 1897

Swami Vivekananda, it is said, intends to establish three Asrams in India for the propagation of the Vedanta philosophy. One will be at Calcutta, one at Madras, and the other either at Almora or at Mussurie.

March 2, 1897

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—It would not be presumptuous on my part to say that Swami Vivekananda has done yeoman's service towards the cause of our Hindu religion, by preaching the higher ideals of the Vedantic conceptions and the true essence of Hinduism, both in England and America, which are always wanting in spirituality.

Any body, no matter, to whatever caste, creed or religion he may belong, or by whatever motive, whether selfish or sincere, he may be guided, must claim our deep gratitude and sincere respect, if he undertakes the great task of furthering the cause of religion.

When we heard of the brilliant success, achieved by the Swami in the Parliament of Religions, which took place in Chicago, when we heard of his undisputed popularity among the Americans, as well as the Englishmen, who have, of late, been greatly benefited by the Swami's preachings of the Vedantic philosophy, our joy, in fact, knew no bounds.

But, Sir, Vivekananda is no longer the Swami, who cut a prominent figure in the World's Parliament of Religions at Chicago. He has scarcely set his foot on India, when he seems to be deprived of the greatness and loftiness of his character which secured him both Indian and European fame. Vivekananda delivered a series of lectures, during his short stay in Madras, and, in one of them, he proudly traced his descent from Chitra Gupta, and said that he was a Kshatriya. But, Sir, I am at a loss to see what he will do with the empty title of Kshatriya. He is a devotee, he has cut off all connection with the world, yet he claims the Kshatriya title. We are not going to discuss whether the Swami is right or wrong in the above assertion, but we must say that, to a Swami, a state of being a *Mehter*, *Chandal*, *Brahman* or *Kshatriya*, is all the same. He also told his audience that he was a true *Sanyasin*. Well, a true devotee will never say that he is a *Sanyasin*. The great Ramkrishna Paramhamsa was always heard to say that he was an illiterate man, and knew nothing about religion. What a sad contrast between the great Ramkrishna and our present hero who still sticks to worldly pride and vanity : Be that as it may,

we ought to overlook his defects, and try to get at the substratum of his real virtues.

Yours, &c.,
B. N. R.

The 24th February, 1897 *(Correspondence)*

SWAMI VIVEKANANDA AND THEOSOPHY

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—My countrymen in Bengal have no doubt read the speeches, delivered by Swami Vivekananda to the public of Madras. In the first of those lectures, the Swami alleged that he was refused some personal favor by Colonel Olcott, and that he was personally wronged by certain American Theosophists. For that public denunciation of Theosophists, the Swami found a pretext in the expression used by a critic, who differed from the Swami in his estimate of Mrs. Besant. The Swami provoked the criticism by his answer to an interviewer of the local *Times* newspaper, and in the reply of the critic, it was stated that Theosophy paved the way in America and elsewhere for the teacher or preacher of any of the Eastern religions. This the Swami used as a handle to come out with his rage for personal disfavors shown to him. I have no wish to justify those who are alleged to have wronged him thus. At all events, I would say *audi alteram partem.* During the few months' stay here, before he left for America, the Swami was certainly not idle, but was busy ventilating his dislike for Theosophy. What he spoke and did in America, he does not say. So we do not know how far he is himself responsible for the alleged persecutions. It is the opinion of most here that, notwithstanding his admirable intellectual powers, the Swami is overbearing in his deportment, and offensively harsh in speech. Of course, one does not understand one's own faults. The parties concerned are all men ; and to err is human while to forgive is divine. So let us pass by this scene, where we see the Swami, in an outburst of rage for his personal wrongs. Rage is a quality, which it is hard even for Swamis to transcend.

Now Mr. Editor, I am at present concerned with the Swami's lecture before the Triplicane Literary Society. It was published sometime after it was delivered, and seems not to have attracted attention. It is of interest, because in it the Swami tries to point out the defects of Theosophic teaching and Theosophic work. The lecture is printed *in extenso* in the *Madras Standard* of 16th instant, a copy of which is enclosed for ready reference. As a seeker after truth, the Theosophist welcomes such defects being pointed out, instead of allusion to personal wrongs. It did not appear to me that there could be very many points of difference between the Swami and the Theosophists. The Swami preaches, like the Theosophists, the same doctrine of the Adwaita, the one existence from which the many proceed, the same doctrines of *Karma* and re-incarnation that the Theosophists are upholding, his treatment of Yoga in all its aspects of *Karma*, *Bhakti* and *Jyana* do not differ a bit from that accepted by Theosophists. He wishes the same solidarity of the human race that the Theosophists have for their first and foremost object. The lecture under notice, however, reveals to us some of the points of difference. At the outset, let me state that neither the word "Theosophy" nor the word "Theosophist" appears in it, but the description is so distinctive that the persons meant are unmistakably indicated. The Swami's references to "the man who has philosophical, metaphysical, and, Lord knows, what other explanations for the least bits of superstition that belong to his peculiar race," to "secret societies sitting in snowcaps in the Himalayas," to "sleight of hand tricks," "mystery-mongering and susperstition" all point clearly to the fact that the Swami, in his turn, perhaps, wants to crush Theosophists by the great weight that he has recently, and rather too rapidly, acquired.

It is a great pity that the Swami did not take for his text some doctrines believed in by all the Theosophists. He harps on the topic of *Mahatmas*, the existence of whom it is not incumbent on any Theosophist to believe in. Touching the brotherhood of adepts, known by some Theosophist to exist, and believed in by others, the Swami went on to make a most immodest assertion. "I have been in the Himalayas. You have not been. It is several hundreds of miles from your homes. I am a *Sanyasin*, and I have been for the last 4 years on my feet. These do not exist anywhere. Do not run after these superstitions." So, at last, we have found one whose feet have trodden every inch of the Himalayas, and who bears positive testimony to the fact that such societies do not exist. The very extravagance of the statement is itself its severe condemnation. He cannot ignore the testimony of a host of honest witnesses, to the contrary and what he will say to Mr. Sinnet's remarks in his recent work, "The Progress of the Soul" touching this question I am at a loss to comprehend. That these witnesses can be dishonest cannot hold water for one moment. That they may have been deluded, is a theory that may find favor with persons who are strangers to Theosophical literature, but to those who are awake, the delusion Hypothesis seems hardly more tenable. The Swami shows his balance of mind when he would prefer people becoming atheists rather than believers in such an occult fraternity. The next thing he assails in this lecture, is the attempt of Theosophist to give a rational explanation, to forms and observances now apparently unmeaning to most people who have to practice them nevertheless. In his own inestimable style, the Swami cried out "Shame on humanity that strong men should spend their time on these superstitions, spending all their time in inventing allegories to explain the most rotten superstitions of the world." To one of Swami's perfect vision which sees "no mystery in the Vedas, Samhitas or Puranas," it may be possible to say at a glance that such and such an observance is a rotten superstition. But to others less gifted, they may be deceptive enough to seem to have had a rational basis. They find it very hard to draw the line, being unwilling to draw one arbitrarily. I am curious to know what the Swami would think of the Sradha ceremonies or of number of custom such as the sticking of *murgosa* leaves, &c., in the houses to counteract diseases, &c. The Theosophist would explore them before he would condone them as superstition. The tendency of the age has been to consider our forefathers fools. The work of the "shameworthy" Theosophist has been to counteract this tendency in some measure, where it can reasonably be done by furnishing the *reason de retre* for many a rite, which the younger generation, averse to doing things mechanically, were willing to discard. That Theosophist attempt to convince the people that certain customs are not so absurd as they appear, at first sight, is a fact but that they have any interest in supporting by hook or by crook, every rotten superstition, is a statement that requires substantiation. Finally, the Swami states "great things there are, most marvellous things. We may call them supernatural things so far as our ideas of nature go but not one of these things is a mystery." Is this not exactly what the Theosophists themselves, say why try to belittle that body by misrepresentations of this kind? If the word "mystery" is used by Theosophists, it is used in the sense, which the Swami has expressed in the above quotation. The word is not used by them in the Christian sense of the term, *viz.*, that the fact, so described, is beyond human ken. The Swami's attacks have, to say the least, been purposely ungenerous, but Theosophy has already gained so much of our affection that no one is afraid of its going down even if such a Swami should pit himself against it.

Yours, &c.

A. KRISHNAMA CHARI, B.A., F.T.S.

(Correspondence)

SWAMI VIVEKANANDA

[The following leading article appeared in our last Sunday's issue Town Edition.]

AN address of welcome will be formally presented to Swami Vivekananda this afternoon at 4 o'clock, at the residence of the late Rajah Sir Radha Kant Deb Bahadur. This is as it should be, and, in presenting the address to the Swami, the Hindu community of Calcutta will discharge an obvious duty. What we for the moment have to regard—and we are not merely speaking for ourselves, but for Hindus of all denominations—is not our differences of opinion outside Hindusim proper, but the eminent services undoubtedly rendered to Hinduism by this young but great Bengali *Sanyasin* and preacher. Swami Vivekananda has been particularly frank and outspoken since his return to India, but he has not been equally discreet. The Swami is, as we have said, a young man, who has learnt much—far more than his angry critics will allow—but certainly his mind ought to be open to receive more knowledge, not so much of Hindu philosophy and ethics as of men and things concerning whom and which his ideas are little better than crude. We may also fairly allow that private resentments have, to some extent, distorted Swami Vivekananda's judgment. But when all that has been said, no Hindu can rightly withhold his admiration from the marvellous work, achieved in the space of four or five brief years by the Swami in the West. And, during the greater period of that time, let it be remembered, he worked unassisted and alone, and at times under the most depressing circumstances. He had no friend to receive him when he reached America, and, during the first year of his stay on that Continent among utter strangers, and while he was quietly building up, to use his somewhat egotistical but perfectly justifiable language, "name and fame" for himself, his hardships and privations were indescribable. A weaker man, a man with less faith in his mission, would have early retired from the field. But hunger and thirst and the winter's icy cold only brought out the Swami's latent powers of endurance, and strong in the greatness of his mind and the greatness of his cause, he succeeded even beyond his own sanguine expectations. When he appeared at the Parliament of Religions, and was called upon from the chair to address the assembly, Swami Vivekananda did so with the utmost diffidence. He had, indeed, absolute faith in his cause, but no such faith in his power of speech, and was unaccustomed to public speaking. Next morning, he was surprised to read in the newspapers that his own speech had been the hit of the day. From that time forth, the Swami never doubted his powers to control and instruct Western audiences, and he was sought out and courted from city to city, as such for the fascination of his oratory as for the positive knowledge he was able to impart with a wealth of original and apposite illustration. It has been said, that the Theosophical Society had paved the way for the Swami's triumphs in the West. The Swami has hotly denied it. But it would, perhaps, be more correct to say that Theosophical teachings, and not individuals belonging to that Society, had well prepared the way for the Swami's reception. It must be conceded also that no Western expounder of Hindu religious philosophy would command the same attention from the Western audiences as a genuine Hindu always will, and specially when such a Hindu appears in the interesting garb of a *Sanyasi*. This is one of the chief causes of Swami Vivekananda's phenomenal success. His own idea seems to be that the religious conquest of the West, the conversion of Europeans and Americans to Vedantism, should not be left to a few zealous European and American proselytes, but it must be a work entirely for the Hindus to achieve. We have seen, that he was unable to cope single-handed with the vast work, that opened out before him, and had to send for a couple of colleagues from India. Swami Vivekananda believes that fifty Hindu *Sanyasins*, trained in the English language, and in the art

of preaching, would conquer the whole world. The idea may strike others as being profoundly extravagant. But we must not forget that Swami Vivekananda has been on the spot, knows the people he was to deal with, and, for our part, we do not think, that his scheme is an utter delusion. Sooner or later, there will be a federation of the West with the East, whether Theosophists work for it or Hindu ascetics attempt the task. Fifty Hindu *Sanyasins* may or may not convert the world but it is certain, that if capable men, and as determined as Swami Vivekananda, go forth to different parts of the world, they will not only gain personal advantage, but also bring gain and glory to their country. We expect to hear a good deal from the Swami on this point and, indeed, we invite him to speak on this particular theme. As for the rest, the fusion of the West and the East is not an idea so utterly utopian as it appears to be. We often hear of the providential connection of England with India. May not that *providential* connection, in the fulness of time, bring about the religious union of the world, and fulfil England's mission to India, and India's mission to the world? *(Editorial)*

March 2, 1897 (Dak ed.)

At the Swami Vivekananda Reception meeting to be held at Rajah Sir Radha Kant's place this afternoon at 4 o'clock, Rajah Benoy Krishna has kindly consented to preside, the Maharajah of Durbhanga, the President of the Committee being prevented from taking the chair in consequence of a pre-engagement.

March 3, 1897

Swami Vivekananda must be himself surprised, that, in spite of the heckling, to which he has been subjected in some quarters, he has so many friends and admirers in Calcutta. The reception he met with on Sunday afternoon last, at the residence of the late Rajah Sir Radhakanta Deb Bahadur from the four thousand people assembled, was most significant and enthusiastic, and it is noteworthy, that the reception was not marked, in any way, by disorderly scenes, which now usually attend public functions. There was a very large demand for admission tickets, but the Reception Committee could issue no more tickets than the spacious courtyard, in which the reception took place, could accommodate, nevertheless, four thousand people, mostly middle-class Hindus, *not* schoolboys, assembled to give a rousing welcome to the whilom unknown Narendra Nath Dutt, but now the famous Swami Vivekananda. The Swami's reply to the address was a masterly one, and conceived in a spirit of the utmost modesty. We publish the reply in another column, but, for the present, reserve our examination of it. It may be said at once, that, though the Swami was said by his intimate associates to have been not in his best form, owing to fatigue, his speech was considered by every one present to have been a splendidly-conceived effort, and certainly it was unexceptionable both in form and delivery. Swami Vivekananda's stay in Calcutta is likely to be brief. He delivers a lecture on 'Vedantism' at the Star Theatre on Thursday next, and early next week proceeds to Darjiling for rest and quiet. He may deliver one more lecture on his return before his departure for Almorah. If so, the subject selected, will probably be the Swami's experiences of the West.

(News and Notes)

ADVERTISEMENT

A lecture by Swami Vivekananda will be delivered at the Star Theatre on 'Vedanta in all its phases' on Thursday, the 4th March at 6 P. M. Admission by tickets to be had at the following places from Wednesday, the 3rd instant :—*Indian Mirror* Office ; Babus Hirendra

Nath Dutt and Norendra Nath Mitter, No. 8, Old Post Office Street ; Babu Santi Ram Ghose, 57, Ram Kanto Bose's Street, Bagbazar ; and at the Star Theatre—The Prices are as follows :—Boxes Rs. 2 ; Stall and Pit, Re. 1, and Gallery, 8 annas. *(Calcutta)*

The Patrika says :—"As announced before a meeting was held yesterday evening at the residence of the late Rajah Sir Radhakanta Deb Bahadur to present Swami Vivekananda with an address of welcome. The meeting was very largely attended—the spacious *Natmandir*, where the meeting was held, its wings and passages leading to the place being filled with an expectant crowd to hear for the first time the Swami. Among those present we noticed Raja Rajendra Narain Deb Bahadur, Mr. Justice Chunder Madhub Ghose, Raja Peary Mohun Mukerji, Raja Benoy Krishna, the Hon'ble Guru Prasad Sen, and others. Punctual to time the Swami, accompanied by some of his disciples including a European lady and gentleman arrived and was escorted to *dais* raised in the northern extremity of the quadrangle. On account of the unavoidable absence of the Maharajah of Durbhanga, Raja Benoy Krishna took the chair. After making a few suitable remarks, he read out an address to Swami Vivekananda, who on rising to reply, was received with loud applause. He said he was glad to be again among them and asked them to take him as the same Calcutta boy he was. Referring to the Parliament of Religions he said that it gave him an opportunity to commence his career in the West. The Parliament was originally meant as a heathen show ; but subsequently turned out to be a Christian show. The American people, however, treated him very kindly, and he, the Swami, was very grateful to them. A more substantial work was, however done in England. The English people had a rough exterior with a very fine heart within. If once an idea was made to enter into their brain, it was sure to take root there and the English would be sure to carry it out. The Englishmen had given them many things, and he would urge his countrymen to give them something in return, which was the treasure they had inherited from their ancestors. With the usual vote of thanks to the chair, the meeting dispersed."

SWAMI VIVEKANANDA

PRESENTATION OF AN ADDRESS OF WELCOME TO THE SWAMI

THE spacious courtyard of the palatial residence of the late Raja Sir Radhakant Deb Bahadur at Sobha Bazar was crowded to its utmost capacity on Sunday afternoon to witness the presentation of an address of welcome to Swami Vivekananda.

The following gentlemen, among others, were present :—The Hon'ble Justice Chunder Madhab Ghose, Maharajah Bahadur Jagadindra Nath Roy, of Natore, Rajahs Rajendra Narayan Deb Bahadur, Peary Mohun Mukerji, M.A., B.L., Kumars Girindra Narain Deb Bahadur, C.S.I., Anath Krishna Bahadur, Promoth Krishna Bahadur, Sorejendra Krishna Bahadur, Hemendra Krishna Bahadur, Assini Krishna Bahadur, Surendra Narain Bahadur, Shushil Krishna Bahadur, Nitya Nunda Sing, Roy Bahadurs Kalias Chunder Mukerji, Prosunno Kumar Bannerji, Baikunta Nath Bose, Shewbux Bogla, Babus Guru Prosonna Ghose, Akhoy Kumar Ghose, Babu S. N. Tagore, (son of Babu Kali Krishna Tagore), Kumar Radha Prosad Roy, Hon'ble Babu Guru Prosad Sen, M.A., B.L., Babus Chunder Nath Bose, M.A., B.L., Janaki Nath Roy, Horendra Lal Roy, Binode Lal Roy, Amrita Lal Roy, Editor, *Hope*, Prio Nath Palit, M.A., B.L., H. C. Mullick, Esq., J. Ghosal, Esq., Babus Nolin Behari Sircar, Bhupendra Nath Bose, Norendro Nath Sen, Hirendra Nath Dutt, M.A., B.L., Norendra Nath Mitter, B.A., Gosai Dass Gupta, Editor, *Songbad Prabhakhur*, Prio Nath Mukerji, Pundit Romendra Sunder Tribedi, M.A., Dr. Bepin Behari Ghose, M.B.,

Babus Girish Chunder Ghose, Dramatic Director, Star Theatre, Behari Lall Chatterji, Manager, Royal Bengal Theatre, Pundit Mohendra Nath Bidyanidhi, Babus Khitindra Nath Tagore, B.A., Gogonendra Nath Tagore, Bolendra Nath Tagore, Sudhindra Nath Tagore, Shyamamadhub Roy, Dr. D. N. Chatterji, Babus Gokul Chunder Dhar, M.A., B.L., Radha Roman Kar, Jogendra Krishna Bose, Dr. R. G. Kar, Promotho Chundra Kar, M.A., Dr. Nishi Kanta Chatterji, Babus Prosad Dass Boral, Benode Behari Bose (son of Babu Nonda Lal Bose), N. C. Mullick, Esq., Babus Mohendra Nath Roy, M.A., B.L., Suresh Chunder Samajpati, Gobinda Nath Dutt, Kumar Keshabendra Krishna Deb Bahadur, and others.

On the motion of Rajah Peary Mohun Mukerji, seconded by Rajah Rajendra Narayan Deb Bahadur, Rajah Binoya Krishna Bahadur was voted to the chair. On taking the chair he said :—

"Gentlemen,—I extremely regret that, owing to a previous engagement, His Highness the Maharajah Bahadur of Durbhanga is not able to grace the chair on this occasion, and, in his absence, I have been asked by the members of the Reception Committee to take the chair. We have all met here, Gentlemen, this afternoon to discharge a very important and agreeable duty. We are here, Gentlemen, to present an address of welcome to Swami Vivekananda —a man in a million, verily, a Prince among men. We all know, Gentlemen, what valuable services he has rendered to his countrymen in foreign lands, quite unaided and alone, and contending against insuperable difficulties. In formally introducing the Swami to you, it is quite superfluous for me to speak anything in praise of him, for what I might say would hardly add anything to the world-wide reputation he has already earned for himself. It is, however, a matter of no small gratification to us, his fellow-citizens, to find that his services have been appreciated and recognised in other parts of India. The success of his mission in America and in England has endeared him to every Hindu heart, and has gone far more than anything else to quicken the national instinct in us. Gentlemen, the Swami's missionary expedition has raised us in the estimation of foreign people, nay, he has recovered some lost ground for us—and like a conquering hero, he is returning to us after a glorious campaign, and it is meet that we should give him a hearty welcome home.

"Gentlemen,—While honoring our hero, we cannot and must not allow this opportunity to pass by without once more expressing our sense of the greatest obligation to the American and the English people for the very kind and handsome way, in which they have treated the Swami, while he was in their country. Gentlemen, I have now much pleasure in reading the address in the name of you all, and on behalf of the Hindu community :—

TO SRIMAT VIVEKANANDA SWAMI

DEAR BROTHER,—We, the Hindu inhabitants of Calcutta and of several other places in Bengal, offer you on your return to the land of your birth a hearty welcome. We do so with a sense of pride as well as of gratitude, for by your noble work and example in various parts of the world you have done honour not only to our religion but also to our country, and to our province in particular.

At the great Parliament of Religions which constituted a section of the World's Fair held in Chicago in 1893, you presented the principles of the Aryan religion. The substance of your exposition was to most of your audience a revelation, and its manner overpowering alike by its grace and its strength. Some may have received it in a questioning spirit, a few may have criticised it, but its general effect was a revolution in the religious ideas of a large section of cultivated Americans. A new light had dawned on their mind, and with their accustomed earnestness and love of truth they determined to take full advantage of it. Your opportunities widened ; your work grew. You had to meet call after call from many cities in many

States, answer many queries, satisfy many doubts, solve many difficulties. You did all the work with energy, ability and sincerity ; and it has led to lasting results. Your teaching has deeply influenced many an enlightened circle in the American Commonwealth, has stimulated thought and research, and has in many instances definitely sheltered religious conceptions in the direction of an increased appreciation of Hindu ideals. The rapid growth of clubs and societies for the comparative study of religions and the investigation of spiritual truth, is witness to your labour in the far West. You may be regarded as the founder of a College in London for the teaching of the Vedanta philosophy. Your lectures have been regularly delivered, punctually attended and widely appreciated. Their influence has extended beyond the walls of the lecture-rooms. The love and esteem which have been evoked by your teaching are evidenced by the warm acknowledgements, in the address presented to you on the eve of your departure from London, by the students of the Vedanta philosophy in that town.

Your success as a teacher has been due not only to your deep and intimate acquaintance with the truths of the Aryan religion, and your skill in exposition by speech and writing, but also, and largely, to your personality. Your lectures, your essays and your books have high merits, spiritual and literary, and they could not but produce their effect. But it has been heightened in a manner that defies expression by the example of your simple, sincere, self-denying life, your modesty, devotion and earnestness.

While acknowledging your services as a teacher of the sublime truths of your religion, we feel that we must render a tribute to the memory of your revered preceptor, Sri Ramakrishna Paramahamsa. To him we largely owe even you. With his rare magical insight he early discovered the heavenly spark in you, and predicted for you a career which happily is now in course of realisation. He it was that unsealed the vision and the faculty divine with which God had blessed you, gave to your thoughts and aspirations the bent that was awaiting the holy touch and aided your pursuits in the region of the unseen. His most precious legacy to posterity was yourself.

Go on, noble soul, working steadily and valiantly in the path you have chosen. You have a world to conquer. You have to interpret and vindicate the religion of the Hindus to the ignorant, the sceptical, the wilfully blind. You have begun the work in a spirit which commands our admiration, and have already achieved a success to which many lands bear witness. But a great deal yet remains to be done ; and our own country, or rather we should say your own country, waits on you. The truths of the Hindu religion have to be expounded to large numbers of Hindus themselves. Brace yourself then for the grand exertion. We have confidence in you and in the righteousness of our cause our national religion seeks to win no material triumphs. Its purposes are spiritual ; its weapon is a truth which is hidden away from material eyes and yields only to the reflective reason. Call on the world, and where necessary, on Hindus themselves, to open the inner eye, to transcend the senses, to read rightly the sacred books, to face the supreme reality, and realise their position and destiny as men. No one is better fitted than yourself to give the awakening or make the call, and we can only assure you of our hearty sympathy and loyal co-operation in that work which is apparently your mission ordained by Heaven.

We remain, dear brother,
Your loving
FRIENDS AND ADMIRERS

THE SWAMI'S REPLY

For the reply *Vide The Complete Works*, Vol. 3, pp. 309-321.

March 4, 1897

SWAMI VIVEKANANDA'S REPLY TO THE ADDRESS OF THE HINDU COMMUNITY OF CALCUTTA

We have to express nothing but admiration for the great speech, delivered by Swami Vivekananda in reply to the address, presented to him by the Hindu community of Calcutta and other parts of Bengal, on Sunday last. And our criticism ought to begin and end with that single word "admiration". We have not been able to agree with the Swami's utterances always. But there was not a word spoken by him on Sunday, with which we do not find ourselves in cordial agreement. Two features of that magnificent speech are specially noteworthy, *viz.*, its extreme fervour and its extreme modesty. We miss, and agreeably miss, the powerful self-assertion—one might not inaptly style it pugilism—which so largely marred the effect of his otherwise thoughtful and original deliverences in Madras. And, indeed, Swami Vivekananda may be said to have made ample amends for his past denunciations and past resentments. In a passage, admirably conceived and calculated to disarm every hostility, he gave credit for whatever good he had achieved to his revered Master, the late Ramkrishna Paramhamsa, while whatever of weakness or passion that was shown was the Swami's own. The language, used by the Swami in regard to his Master, might appear extravagant to those, unaccustomed to the relations existing between the *Guru* and the *Shishya* in India ; but where is the true pupil, who has not ever thought of his Master, to use the Swami's felicitous description, as his teacher, master, hero, ideal, his God in life? And it was in the same spirit of earnest and uncompromising reverence, that Swami Vivekananda proceeded to speak, almost apologetically, on the work done by himself. "If there has been anything achieved by me, by thoughts or words or deeds, if from my lips ever has fallen one word that has helped any one in the world, I lay no claim to it, it was His. But if there have been curses falling from my lips, if there has been hatred coming out of me, it is all mine, and not His. All that has been weak has been mine, and all that has been life-giving, strengthening, pure, and holy, has been His inspiration, His words, and He Himself." Such language as this is calculated to win the hearts even of one's enemies. And what heart would not go out to the Swami, when hearing the modest, but charming confession, that the great preacher was the same "Calcutta boy" of yore, who had returned to talk to his friends as he used to do? But if Swami Vivekananda's speech is remarkable for modesty, it is no less remarkable for its burning patriotism. Not that sort of bubbling efflorescene, to which we are so accustomed in this country. The Swami's is not the sort of patriotism, which combines with it business and self-interest, and which is never so happy as when lauding its possessor, and belittling everybody else. The Swami loves India intensely, but he is keenly alive to the shortcomings of her children, and justly appreciative of the great virtues of her English masters. In fact, the Swami's description of the Englishman is brief but terse, and much to the point. "That bold, brave, and sturdy Englishman," again, "they are a nation of heroes ; they are the true Kshetryas." These are the words of a true *Sanyasin*, who recognises virtue and valor, without distinction of caste or creed. Here we have no false contempt of the impure *mlechha*, but a frank avowal of those manly qualities, which have made Englishmen so widely feared, if not loved and respected, throughout the world. As we have ourselves said innumerable times, the people of India and the people of England require to know each other better and more closely, and our differences arise from ignorance. Here, then, is an English-speaking and educated *Sanyasin*, who has nothing but good to speak of the English race. If the truth must be told, it is the half-educated mendicant loafer, that talks rant, and often utters nonsense. Neither the country nor the Government is ever in danger from the

irate rhapsodies of such a one. Whereas an educated Indian, when he happens also to be endowed with deep religious convictions, is a real pillar of the Empire, and as such we take the liberty to designate Swami Vivekananda. And how well, and in the most inoffensive manner possible, the Swami has hit off the weaknesses of the modern Hindus ! "One of the great causes of India's misery and downfall," he said, "was that she narrowed herself, went into her shell as the oyster does, and refused to give of her jewels and treasures to other races of mankind, refused to give the life-giving truths to thirsting nations outside the Aryan fold. That has been the one great cause, and that we did not go out, that we did not compare notes with other nations, has been the one great cause of our downfall." No one can question the absolute truth of the above passage. The shackles that have been weighing us down, have been of our own forging, and if we do not break them, none else may. Then, the advice of the Swami to the Hindus to know their latent strength, and to become strong was most timely. We have to conquer the world, not by force of physical arms, but by the aid of spiritual forces, which are irresistible. Swami Vivekananda closed his address with a special appeal to the Bengalis. He has expressed his "conviction that from the youth of Bengal will come the power, which will raise India once more to her proper spiritual place." Whether the appeal is justified or not, nothing but good can come of it. The Swami is a Bengali himself, and his words ought to have an inspiring influence in the minds and hearts of Bengali youth. His own great example ought to fill every aspiring Bengali with enthusiasm for his race, and stimulate him to efforts to "go and do likewise." *(Editorial)*

SWAMI VIVEKANANDA AND THE THEOSOPHISTS

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I have had several occasions to pore over your columns, especially those set apart for "Correspondence", and been until now very favorably impressed with the way, in which your correspondents have, from time to time, been giving expression to their opinions regarding such religious matters as call for public criticism. But of late, say, since the return from Europe and America of Swami Vivekananda to India, a departure—a sad departure indeed—in the direction of unfair criticism of his public utterances seems to have been made by some interested writers and unscrupulous scribblers. In a very recent issue of your valuable daily, a correspondent, whose religious predilections and scruples seem to have clashed with the teachings of the Swami, has gone so far as to pour a torrent of unmerited anathemas over the devoted head of this great preacher of Hindu Philosophy, simply because the latter had the misfortune to dissent from the stupid "symbolism" professed by the former. Not only did your able correspondent, in his wild fury, fall foul of the Swami's public preaching, but also entered into his personality, perhaps, under the impression, that his galling criticism might offer to the world at large a complete vindication of his own position as a blind follower of Theosophy, which flings us several thousand years back into those remote ages, when the country was enveloped in one trail of Egyptian gloom and darkness. Instead of according to the Swami a cordial and warm greeting on his return from hard labor, with which he worked in the religious arena in the face of difficulties in a foreign land—all for the purpose of propagation of Hindu Philosophy among "The blue-eyed deities of the West," and opening their eyes to the fact that there are broader truths and sublimer doctrines beyond the pale of Christianity—Trinitarianism and Unitarianism, your able correspondent has written that the Swami was "sailing, under false colors." I am sorry, you should have allowed such poisonous effusions of an ungrateful heart in your columns. As a man interested in the cause of Hinduism, I cannot resist the temptation of offering the

Swami his need of praise by thanking him for his unremittent labor and toils, which characterised his career in the West in the discharge of onerous duties, which devolved on him as a preacher.

Lahore, Yours, &c.
The 27th February, 1897 SHIV CHAND
(Correspondence)

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March 6, 1897

SWAMI VIVEKANANDA'S FIRST LECTURE IN MADRAS—II

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—As Vivekananda Swami is going to introduce religious reform into our society, it is necessary to understand clearly the methods he wishes to adopt, in connection with it. He says "Go back to your Upanishads, the shining, the strengthening, the bright philosophy apart from all these mysterious things, all these weakening things. Before you, are these truths of the Upanishads. Take them up, live up to them, and the salvation of India will be found." But different Upanishads inculcate different doctrines. Some advocate *Nirguna Ishwara*, without the qualities of the mind, such as, knowing, thinking and rejoicing. Some advocate a personal God, possessing these qualities. Then, some of them declare that God is inaccessible to human thoughts and words. Now, which doctrine should we follow? If we accept the doctrine of a personal God, how should He be wroshipped? The Manduk Upanishad says that, *that* bright and pure Being, who is present in the body, is seen by sages. This shows that His worship through images is not necessary. But our Swamiji says that his spiritual *Guru*, Ram Krishna Paramhamsa, "got his everything from idols," and he speaks of idolatry in terms of approval. The very *Puranas* and *Tantras*, however, which inculcate idol-worship, speak against it in some places. Thus in chapter 29 of the third *Skanda* (part) of the Bhagbat, the Lord says—"Those who worship images, ignoring me as the spiritual Being residing in every created being, throw clarified butter (*ghee*) into ashes." Nevertheless, for those, who cannot comprehend God as a spiritual Being, the Lord says in the same chapter of the Bhagbat : "Men should worship me in images, so long as they fail to realise my omnipresence". Again, in chapter IX, of the Kularam Tantra, it is stated that "the man who has obtained an understanding of the Almighty is not bound to adhere to forms of worship. He who enjoys the cooling breeze of the Malaya Hills does not require fanning."

Now, it is necessary for our Swamiji to speak plainly, whether following the example of Ram Krishna Pramahamsa, his Hindu brethren should worship idols and stick to it to the end of their lives, or they should act up to the injuctions of the *Shastras* quoted above, considering the worship of idols as a step towards the adoration of God in spirit and in truth.

The Swami himself seems to be an *Advaitabadi*. In his lecture at the Prince's Hall in London, in October, 1895, the Swamiji is reported to have said :—"There is only one soul in the Universe—there is no you or me—all variety is merged into the absolute unity, the one infinite existence—God." If this be the religious idea of our Swamiji, and if it be his object to infuse it into his Hindu brethren, he will, I fear, do injury to them instead of good. The evil effects of this are seen among the *Sanyasis*, notably those seen in Benares. Considering themselves to be parts of the *Param Atma*, they ignore the worship of God. The words (*Sohom*) "I am He" are in their lips, and the pilgrims virtually worship them with flowers. Whilst these *Sanyasis* arrogate to themselves the rights of God, they are very

careful about their own comforts. Is the promulgation of *Advaitabad*, then desirable?

Yours, &c.

Halisahar, DINANATH GANGULY
The 3rd March, 1897

(Correspondence)

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Your issue of the 20th instant communicates the news of the reception of Swami Vivekananda in Calcutta. I gather from the account given that the reception was somewhat grand but, I hope, that the reception was also a heartfelt and a sincere one. The defect of receptions generally in these days of civilisation, lies in their want of sincerity and spontaneity. Things are sooner and more often noised about upon that honestly and deeply felt. I think, it matters much less whether a reception has been grand than whether it has been sincere. It is infinitely more necessary that a nation should appreciate its great men than only make some grand spasmodic demonstrations in their honor.

Mr. Editor, I have read several of the criticisms, published through your columns, on a certain speech of the Swami at Madras. To my mind, these criticisms are wholly unjust and unfair. None of these critics could follow the spirit of the Swami's sayings, and it seems, that these people, who only love talk and polemics, have found some excuse for their worthless garrulity in a portion of the Swami's speech. The frankness, the sincerity, and the boldness of the Swami were too much for them. Had they been of an allied spirit with the Swami, then they could have followed his spirit. It is true that the Swami has not been nearly-mouthed ; he has given things their proper names instead of glossing over their true character, as is the custom with ordinary people, and this probably has given them offence. They have been further disappointed by the open avowal of the Swami's faith regarding many things to find that he does not belong to their sect.

The criticisms have turned upon the following things, *viz.*, that the Swami has not duly appreciated the Theosophical Society, the *Mahatmas* especially recognised by it, and Mrs. Besant. It is also complained that the Swami by reflecting on the conduct of certain members of the Theosophical Society has tried to discredit the Society itself.

It is true these are subjects of criticism ; but the spirit, manifested in the criticism is utterly unjust. The Swami surely cannot appreciate the Theosophical Society, and speak of it in such terms as a Theosophist would, since he does not believe in many of its doctrines. As regards the *Mahatmas*, since he knew nothing of those especial ones, he could neither appreciate nor depreciate them, and as for Mrs. Besant he said what he knew good about her, *viz.*, that she was animated by a sincere goodwill towards this country. It may be said that the Swami had better been silent about his views about these things, which, he knew, would likely prove unpleasant to many. But, it must be remembered that these statements were almost wrenched from his by constant questions from people on these subjects. It was only in going to disprove the fact alleged that he owed his recognition to the Theosophical Society, and that the Society paved the way for his success, that he was compelled to tell certain truths, which caused heart-burnings in some quarters. Surely, the Swami has not betrayed any attitude of hostility in his speech towards the Theosophical Society or any Society ; he has all along described his principle as *constructive*, instead of being destructive.

Another piece of unintelligent criticism has been made on the Swami's views, expressed on the subject of occultism, mysticism, &c. It is said that the Swami, who has uttered such fiery denunciations against these things, will find his own Hindu religion abounding in them. The Swami has not denied that there are things, which are mysterious for the apprehension of

men in general, as there are powers in men, which are occult, that is, not generally found developed in the human mind, but what he has denounced is the extreme, to which these things have been carried by the Theosophical Society. The Swami is quite expected, from his attainments, to know all about these things, but he is against shouting them, in place and out of place, in season and out of season. The spirit of a man's sayings ought to be fully understood before any criticism is attempted about them, especially when those criticisms are meant for publication.

In conclusion, I hope that, instead of using the particular standard of a sect in measuring the Swami, we should all use the universal standard for measuring the greatness of him. The Swami I perceive, has his own ideas and beliefs, which may agree more with the doctrines of one sect than with those of another, but he is certainly not a *sectarian.*

Rampore Boalia — Yours, &c.
The 21st February, 1897 — S. K. B.

In honor of the visit of Swami Vivekananda to Trichinopoly an Association has been started by the name of the 'Swami Vivekananda Society' for promoting knowledge. Mr. T. M. Manickam Pillai has been elected as Secretary, and Mr. Singaravalu Mudalior as Treasurer.

SWAMI VIVEKANANDA has received the following letters :—

SRIMAT SWAMI VIVEKANANDA

The following is a copy of an address just received from America by Srimat Swami Vivekananda. It may be explained with advantage that Dr. Janes is the President of the Brooklyn Ethical Association, Prof. C. C. Everett is the Dean of the Harvard Divinity School, Prof. James is acknowledged to be one of the leading Psychologists in the Western Hemisphere, Prof. Royce is the Harvard Prof. of Philosophy and an extremely able metaphysician. Prof. Wright is the Harvard Professor of Greek, Mrs. Bull is the promoter of the Cambridge Conferences and Mrs. Fox acts as Honorary Secretary.

"TO SWAMI VIVEKANANDA—INDIA"

"Dear Friend and Brother :—As members of the Cambridge Conferences devoted to comparative study in Ethics, Philosophy and Religion, it gives us great pleasure to recognise the value of your able exposition of the Philosophy and Religion of Vedanta in America, and the interest created thereby among thinking people. We believe such expositions as have been given by yourself and your co-laborer, the Swami Saradananda, have more than a more speculative interest and utility—that they are of great ethical value in cementing the ties of friendship and brotherhood between distant peoples, and in helping us to realize that solidarity of human relationships, and interests which has been affirmed by all the great religions of the world.

"We earnestly hope that your work in India may be blessed in further promoting this noble end and that you may return to us again with assurances of fraternal regard from our distant brothers of the great Aryan Family and the ripe wisdom that comes from reflection and added experience and fresh contact with the life and thought of your people.

"In view of the large opportunity for effective work presented in these Conferences we should be glad to know something of your own plans for the coming year and whether we may anticipate your presence with us again as a teacher. It is our hope that you will be able to return to us, in which event we can assure you the cordial greetings of old friends and the certainty of continued and increasing interest in your work.

"We remain, cordially and fraternally yours,

LEWIS JANES, Director, C. C. EVERETT, WM. JAMES, JOHN H. WRIGHT, JOSIAH ROYCE, J. E. LOUGH (Pres. Harvard Graduate Philosophical Society, 1895-96), A. O. LOVEJOY, (Secretary,

Harvard Graduate, Philosophical Society, 1896-97). RACHEL KENT TAYLOR, (Pres. Radcliffe Philosophical Club, 1896-97). SARA C. BULL, and JOHN P. FOX."

SRIMAT SWAMI VIVEKANANDA

BROOKLYN ETHICAL ASSOCIATION
The Pouch Mansion,
345, Clintion Avenue, Brooklyn, N. Y.,
December 31st 1896.

To our Indian Brethren of the Great Aryan Family.

Dear Friends :—The return to India of the Swami Vivekananda, the delegate of the Vedantists to the Parliament of Religions in Chicago, and the teacher of the religion and philosophy of the Vedanta in England and America is a proper occasion for the expression of our warm fraternal regard for our Eastern brethren and our sincere hope that one effect of the presence and teaching of the Swami Vivekananda and the Swami Saradananda in our Western world will be the establishment of closer relations of sympathy and mutual helpfulness between India and England and America.

"We wish also to testify to our high appreciation of the value of the work of the Swami Vivekananda in this country. His lectures before the Brooklyn Ethical Association opened up a new world of thought to many of his hearers and renewed the interest of others in the comparative study of religions and philosophy systems, which gives breadth to the mind and an uplifted stimulus to the moral nature. We can heartily endorse the words of the Venerable Dean of the Harvard Divinity School : "The Swami Vivekananda.....has been, in fact, a missionary from India to America. Everywhere he has made warm personal friends and his expositions of Hindu philosophy have been listened to with delight.....We may not be so near to actual conversion as some seem to believe ; but Vivekananda has created a high degree of interest in himself and his work."

We thank you for sending him to us. We wish him God-speed in his educational work in his own country. We hope he may return to us again, with new lessons of wisdom resulting from added thought and experience. And we earnestly hope that the new avenues of sympathy opened by the presence of himself and his brother *Sannyasins* will result in mutual benefits, and a profound sense of the solidarity and brotherhood of the human race.

In behalf of the Brooklyn Ethical Association,

Z. SIDNEY SAMPSON, President
LEWIS G. JANES, Ex-President

March 7, 1897

To-day the disciples of Sri Paramhamsa Ramkrishna will hold their annual celebration at Dakhineswar. This year, the celebration is likely to be on a grander scale than ever, in honor of Vivekananda. *(Calcutta)*

SWAMI VIVEKANANDA'S LECTURE ON "VEDANTISM" IN CALCUTTA

In conformity to the announcement made in these columns, Swami Vivekananda delivered his first of his series of lectures on "Vedantism" on Thursday evening, the 4th instant, at the Star Theatre. Though the admission was by ticket, the hall was filled with a select and respectable audience. The lecture, which lasted for full one and-a-half-hours, was heard with rapt attention. The speech, which was a masterpiece of oratorical art, kept the whole audience spell-bound. The lecture was, from the beginning to the end, most eloquent and impressive. The Swami's mode of delivery is of a thorough English standard. His vast knowledge of Sanskrit and deep insight into our *Shastras* added not a little to his power of eloquence. The following gentlemen, among others, were present on the occasion :—Hon'ble Justice Gurudas Bannerji, Hon'ble Rai P. Ananda Charlu

Bahadur, Hon'ble A. M. Bose, Hon'ble Guru Prosad Sen, Rajah Benoy Krishna Bahadur, Babu Norendro Nath Sen, Rai Kailash Chunder Mukerji Bahadur, the Kumars of Digapatia, Babu Nilmony Nyayalankar, Principal, Sanskrit College, N. N. Ghose, Esq., J. Ghosal, Esq., Dr. Nishikant Chattopadhya, S. J. Padshah Esq., Babus Pashupati Nath Bose, Debendra Chunder Ghose, Mr. T. G. Harrison, Dr. C. Turnbull, Dr. Chuni Lal Bose, Babu Hirendra Nath Dutt, and several others. On the proposal of Rajah Benoy Krishna Bahadur, which was seconded by N. N. Ghose, Esq., Babu Norendro Nath Sen took the chair.

Babu Norendro Nath Sen in taking the chair said :—

I feel greatly honored by the call you have made upon me to preside at this meeting, for it is my belief that the lecturer of this evening is one, who would prove a most powerful instrument in the hands of the Great Ones in giving altogether a new turn to modern Indian thought, in infusing new life into the Hindu race, and, what is more, in uniting closely the East with the West. It is a matter for sincere congratulation, that India has at last produced a man, like the Swami, who by his judgment and penetration has at once formed a correct estimate of the essential requirements of our country at the present time, and grasped the situation. I may not agree with the Swami on all points, but I am at one with him in many of his leading ideas for carrying out the great work of our country's regeneration. What India needed most was a Swami Vivekananda at this hour of her trial to work out her ultimate destiny under British rule. He is not merely a talker, but a man of action. The number of such men among us is limited, and if the youth of India, for whose welfare the Swami has repeatedly expressed his deep solicitude, have any, the least, desire to benefit themselves and their country, they cannot do better than make him their model. I am glad, that the Swami has, after accomplishing partially his beneficent work in the West, returned to India for a time to establish a sympathy between his work in the West and his work in the East, so that the mission, for which he is evidently born, may be fulfilled. I have carefully watched the career of the Swami in the West, and been a diligent student of his writings and speeches, and it is my firm conviction, that not only India's salvation, but the world's salvation lies in following in the main the teachings of the distinguished lecturer of this evening, which are the teachings not of himself, but of our great sages, in an unbroken line, from generation to generation.

Here follows the Swamiji's speech "THE VEDANTA IN ALL ITS PHASES" (*Vide The Complete Works*, Vol. 3 pp. 322-349).

The Chairman then rose and said—Before we separate I have to announce that the health of Swami Vivekananda will not permit him to deliver more lectures in Calcutta for the present. It seems, that the fatigue of the journey from Tuticorin to Madras, and the restless activity and intense excitement, to which he has been subjected *en route*, and during his sojourn in Madras, have been too great a strain upon his physical frame, and it is absolutely necessary, therefore, that he should have a little rest for a time ; and with this object in view, he intends to proceed to Darjiling on Monday next. On his return from Darjiling after a short time, it is his intention to deliver only one more lecture in this city. This will probably cause some disappointment to many of you, but there is no help for it. From Calcutta, the Swami proceeds to Almorah for a while, and then, after stopping at Baranagore for sometime to complete his work in this country, he goes to the West again to resume his work there. I hope that the lecture he has just delivered will have the effect of stimulating the study of the Vedanta Philosophy among our countrymen in Bengal, for nowhere probably are the studies of Vedantism and the Vedas so woefully neglected, for the sake of the Nyaya and the Tantra, of which Bengal is the home. If India should be proud of any branch of her philosophy, it is

the Vedanta. The teachings of the Vedanta Philosophy are a priceless treasure left to us by our ancestors, and they form our chiefest glory. They embody what has been rightly called the tenets of an universal religion, that is, a religion acceptable to the hearts and the minds of the most unsophisticated as well the most cultured of individuals and of nations the wide world over. Vedantism is the prop that will support India in her present and future totterings, and Vedantism will be the causeway, on which the peoples of the East and the West will meet as friends and brothers, and members of the great united human family. Follow the Swami's teachings, that is, the teachings of the Vedanta, for in them lies your salvation and mine, and the salvation also of the entire world.

Babu Srish Chunder Biswas, of the Alipore Bar, who proposed a vote of thanks to the chair said :—"Gentlemen,—It affords me great pleasure, and I consider it a pride and a privilege, to be able to propose a vote of thanks to the chair. Babu Norendro Nath Sen—a name which I cannot mention without emotion—is a sincere, conscientious—you have not got, I say this deliberately, a more thoroughly reliable public man in this country. I say, Babu Norendro Nath Sen is a sincere, conscientious, and an indefatigable worker for the regeneration of our father-land. He is a commanding figure in all movements. I hope, our modest, unassuming Chairman will allow me to allude to him for one moment—the man—the uncompromising patriot, as the *Amrita Bazar Patrika* calls him—sheds a lustre on the Bengali race. As I have said before, Babu Norendro Nath Sen is a commanding figure in all movements. This very spiritual revival—of which Swami Vivekananda is to my mind a brilliant product, and of which, I hope, he will remain for a long time to come a mighty sustaining force—I say this very spiritual revival is not a little due, as every student of contemporary history knows or ought to know,—I say, this very spiritual revival is not a little due to the patriotic efforts of our illustrious countryman. I earnestly pray to God, and I have not the slightest doubt, all of you, gentlemen, join in that prayer—I earnestly pray to God that our beloved countryman may be spared long to work for the land of his birth, to the service of which he has, with unexampled self-sacrifice, consecrated his time, energy and talents. I will not detain you longer, gentlemen. With these words, therefore, I beg to resume my chair—but not before I thank you heartily for the patient hearing you have given me."

March 9, 1897

SWAMI VIVEKANANDA'S LECTURES

A SUGGESTION

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I read every day in your much esteemed paper all about Swami Vivekananda with great interest. His lectures, which you so kindly reproduce fully or briefly, are, to my mind, a most valuable record of Indian genius and self-sacrifice. They contain the highest ideals of human soul, and most thoughtful matter for patient student, and at the same time good material for the writers of the "signs of the times." But it will be, perhaps, admitted that these lectures cannot be studied conveniently and calmly in a large sheet of a newspaper, and in so small type. There are hundreds and thousands of people, who are not in a position to have those newspapers which publish them daily, and, moreover, it is very difficult to get all those copies together, and study them systematically. To give them a permanent form, and render them available to all, who desire to learn the savings of this sage, I beg to suggest, that it will be better to publish them in book form in neat and bold type. All his lectures, delivered at Colombo, Madras and Calcutta, may be published together, and selling them at a reasonable price. I hope, the publishers will be much encouraged, and they will feel, in future, the necessity of bringing all his lec-

tures in a series of books, which will secure the largest circulation.

Yours, &c.,
A VOICE FROM THE PUNJAB
(Correspondence)

March 11, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHICAL SOCIETY

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I see, there is much discussion going on in connection with the speech, delivered by Swami Vivekananda in the Victoria Hall, Madras. The controversy has been carried on mostly by the Hindu Theosophists and the admirers of Theosophy. I call Hindu Theosophists, so that such of them as represent the Theosophical Society may not be taken to represent the whole Society, which is composed of followers of every religion in order that what is applicable to the Hindu section of the Society may not be predicated of the whole. With this preliminary caution, I think, I would do well to remind our brother-Theosophists of the *sloka* we are to repeat every morning just after getting up from bed. I mean the *sloka* that sets out the plan of our next day's work—where it is said—"to do Thy (the original Deva's) pleasure, I will perform the worldly business," which means in doing the worldly duties, we must subordinate our personality to the Divine will, which is the advancement of the whole world. This is a duty incumbent on every Hindu, and we may act in conformity with the above principle, if we try our best to add to the store of good in the universe, and minimize evil as much as possible. As a practical application of this principle—if one is injured, he must not return it by injury, for thereby he will add to the evil force of the universe, whereby his energy will be applied towards, the obstruction of Divine Will—the progress of the universe. Under the above circumstance, it is not only our duty to refrain from doing injury to the injurer, but to try our best to think of the injurer's good, to exert our will to calm the injurer, whereby our good-will, will consume the evil, created by him, so that the equilibrium of the universe may be restored. This is the way in which every right-minded man will act, that is, he will try his best to restore the equilibrium of nature, when it has been disturbed, and do his utmost not to disturb it when there is peace. This is a duty incumbent on every Theosophist.

There is another way of looking at the same thing. When we want to punish a wrong-doer, we consciously or unconsciously do the following things :—

1. We allow our lower nature to get the better of our higher nature, which we must not do.

2. We take the *law into our own hands*, which implies :

(a) We are disloyal. Every breach of law is a step to disloyalty, which a man who has love for law, whether spiritual or secular, who loves order, should not encourage, and which we, as Theosophists, should not allow.

(b) Want of confidence in *Divine Justice ;* for where there is confidence, we leave the matter to be adjudicated. We are sufferers, we should not be impatient, let the matter remain in the hand of Him, who manipulates the whole universe. So we would do well to *report* the matter to, or bring it to the notice of, the Highest Tribunal, and there will stand as a witness, and not as a prosecutor. He Himself being the sole prosecutor, when His creatures are ill-treated, it is much better if we can allow the matter to pass unnoticed. The more there is conservation of energy, the better. Why should we squander our energy in such trifles, which had better be stored up for the achievement of the *highest end of life*—devotion to the Will of the Almighty—which must be the aim of all Hindu Theosophists.

(c) Forgetfulness of the law of Retribution, which we are always apt to forget : when a mischief is done to us, we always think that

the opponent has taken the initiative, that we are blameless, and that we are justified in returning tit for tat. But this is not always the case, for it generally happens when we meet with any injustice or ill-treatment, that it is the result of our previous *karma*, that in suffering it, we are only paying the debts we owe to it somebody and, in paying our debts, we should not be sorry, because it is the duty of every conscientious man to barred discharges his debts to the very farthing, it matters little whether the claim of the creditor is in his right by the law of limitation ; we need not be reminded that this law is the outcome of Western civilisation, that there was no such law here in the good old Aryan days, and that there is no such law observed in the dispensation of Divine Justice, and that in moral universe, there is no *limitation*. Time has no power over us, there is, neither past nor future, but only the eternal *ever now*. So it matters little whether we sleep over our rights or duties ; in the eternal record of the universe—nothing is effaced.

So as Theosophists, and especially as Hindu members of the Theosophical Society with the fire of devotion ever burning in us, we need not be anxious about what others say against us, their sayings will not alter us a bit, it is not duty to criticise others in a fault-finding spirit, but to help others as much as lies in us, so that we may not stand in the way of any improvement, that might be inaugurated by any individual ; our aim is to subordinate ourselves to the Divine Will, the evolution of the universe, so if there is any opportunity of improvement, we should not repress it ; if we think our help is needed in guiding it, we should render such help privately and in a friendly manner, and we should not expose others, but should add to the good force of nature by trying to establish the equilibrium when it is disturbed ; we should not think of disturbing it at all ; if we think injustice has been done to us by adverse criticism, we should try to correct it by open declaration of our principles, and by behaving in such a way that the public, may see for themselves that we are far above such criticism. We should not, therefore, be irritated nor should we lose the balance of mind, but go on with our work silently and smoothly. We do not want puff ; our field is not at present so much with the mass as with the enlightened class, for one recruit from the intelligent class is well worth a thousand from the ordinary people ; we do not want number but substance and solidarity ; we do not want show but real heart ; we do not want praise ; we want work, if we do our duty ; our work is done, we should leave the result to Him whose duty it is to adjust the movements of the universe. Thus we should leave our body, our head, our heart, and our all to Divine will to subordinate ourselves to which is the aim of our life. We should not lose sight of our aim ; it is very difficult in this busy life to keep our eye clear, and the aim fixed. "There is no religion higher than truth," but let us be true to our nation, to our neighbours, to our opponents, and, lastly, to ourselves ; and there is an end to our work.

The object of this letter is that we Hindu Theosophists should allow Swami Vivekananda to do what he can ; we need not stand in his way, if he has any misconception about us, that will be cured in time. There will come a time when we will stand by each other to do the work India needs. It is not difficult, if we only see aside all personalities, and have our eyes fixed only on our aim in life, and then in a few short years, all sects and schisms will disappear, and there will be a unity of heart prevailing all over India, where, notwithstanding our diverse customs and manners, Hindus, Brahmos, Christians, Mahomedans, &c. all shall be moved by the one master-spring of universal elevation on the spiritual plane. When we shall feel within ourselves the pulse, which beats owing to the one energy, which pervades all, then and then only shall we be able to realise the unity of the Trinity of the Christian faith, and the Trinity of the Hindu scriptures.

I thank the President and the Secretary of

the Bengal Branch of the Theosophical Society for the magnanimity of their hearts in receiving Swami Vivekananda, and hope this noble example of tolerance on their part will be followed by the younger members of the Society, who would do well to practise toleration, which is the only way to Universal Brotherhood.

Last of all, I thank the Bengal Theosophical Society for having such a President and Secretary who are above criticism.

Yours, &c.,
D. B.
(Correspondence)

March 12, 1897

COLONEL OLCOTT AND VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I fully share your admiration for the noble speech, delivered by Swami Vivekananda, in reply to the address, presented to him at the house of Rajah Radhakanta Deb. It was, in fact, a most remarkable forensic effort, and the sentiments, expressed by the speaker, disarm all hostile feeling, even in those whom he had wronged in his earlier Madras addresses. He now speaks like a true *sanyasin*, and gives me the desired chance to say a few words, which have been hitherto kept back by his tone of savage bitterness towards us of the Theosophical Society. He has, through lapse of memory or artificially excited present nervous excitement, perhaps, misreported the conversation between us at Adyar before his departure for America. I never uttered one word, capable of being understood, as he explained my reply to his alleged demand for a circular letter and introduction for America, nor have I the least recollection of his having asked me for any such letter. I am so convinced of this that nothing short of documentary evidence in my own handwriting would make me alter my belief. The Swami was hostile to our Society in Calcutta before coming here, and his tone, when speaking about Madame Blavatsky, our Theosophical ideas, and our revered, personally known *Gurudevas*, was so cold and unsympathetic as to give me the impression of his being our enemy. This filled my heart with sorrow, because he, a Hindu ascetic and Vedantin, was going to America, and if he freely discredited us and our cause, it would play into the hands of the sects hostile to Indian philosophies, and do us harm among our friends, whom for so many years, we had been teaching to love the Indian wisdom and revere the Indian Rishis. Possibly, I told him that, if he went there as a member of our Society, he would find a home in every Theosophist's house, and a place in his heart : nothing would be more natural than that, because nothing would be more true. But, that I ever met his refusal—if he did refuse —with such rude words as he has ascribed to me, must appear false to every Hindu, who ever passed a half hour in my company.

Nor is there the least truth in the theory, that I passed word to my American colleagues to obstruct or persecute him, nor do I believe that one of them ever lifted a finger against him, unless he might have behaved in such a way as to deserve the reprehension of virtuous and honest people. That he did anything of the kind, I am not aware of, for his name is not even mentioned in the letters of 1893 from Mr. Judge and other then leading colleagues. To satisfy myself on this point, I have just overhauled my docketed correspondence. If he was persecuted, it was by bigoted Christians, perhaps ; and, in fact, nothing would be more likely : certainly it was not by my order nor with my connivance or even knowledge. Whatever letters I may have written about him, will speak for themselves, if anybody should care to print them. Whatever I have ever written or spoken about anybody or anything, I am willing to stand by.

The last question to notice is Mrs. Besant's ignorance of Hinduism, and her alleged scornful behaviour towards him at Chicago. Now, in my opinion, Mrs. Besant is so near my concep-

tion of what an angel must be, that I feel as if the Swami made his most fatal mistake, when he tried to belittle her in the eyes of the public. Not only in her heart all love, her self-estimate, all humanity, her attitude towards even the lowliest visitor all sisterly gentleness and patience, but I challenge the world to produce one mind that can give the equals of the four Adyar lectures of last December on "Four Great Religions." They will be out of the Press in a few days, and then you may judge for yourselves. As to her "scorn"—her look, which he interprets as meaning, "What business has he to be here among the gods, the worm? (Vide verbatim report of his Madras speech)—I wrote and asked Mrs. Besant for her explanation. She replied from Aden that she certainly had not treated him scornfully, since she did not ever know him nor distinguish him amid the crowd of strangers of all nationalities. At that time, you know, the name Vivekananda was not one to conjure by, as it has since then become.

The absence of all hostile feeling in myself towards the Swami is shown (a) in my having offered his agents the free use of a bunglow for him with the Convention Hall for his receptions ; (b) in my accepting a place on his Committee ; (c) in the fact that the Chairman of the Committee, Hon. Justice S. Subramania, and the active Secretary, Mr. Seshacharia, were both Theosophists ; (d) in my having accepted the Committee's invitation to make an address of welcome at the public reception, and having been present to make it, although his insulting attack on us was made at Madura, three days before that. I attributed his angry speech to youthful passion and indiscretion, and felt most grateful for what he had done to make India respected at the West.

This closes the case so far as I am concerned. The Swami has spoken, and this is my reply—the first and only one. If he keeps his feet on the golden carpet of love that he spread in his superb Calcutta address, he will have the goodwill and help of every Theosophist, that is of every line in the chain of brotherhood, that we have stretched around the globe.

Yours, &c.,
H. S. OLCOTT
(Correspondence)

Adyar,
7th March, 1897

SWAMI VIVEKANANDA'S FOURTH PUBLIC LECTURE

THE FUTURE OF INDIA

(This lecture was published in three issues of the *Indian Mirror*, the first portion was published most probably on the 5th March, 1897 (copy not available), while the second portion on the 12th and the last portion on the 18th March, 1897. For the lecture *vide The Complete Works*, Vol. 3, pp. 285-304).

March 14, 1897

YOGA PHILOSOPHY

The neatly got-up volume, before us embodies the lectures on Yoga Philosophy, which Swami Vivekananda delivered in New York in the winter of 1895-96. A translation of the Aphorism of Patanjali, on which the lectures are based, is also to be found in the volume, accompanied by commentaries, made by the Swami himself. The lectures explain what Yoga is and what is its final object, and indicate the steps that are to be taken in practising it and further more give the why and the wherefore of such steps. Considering the abstruseness of the topics, they deal with, the lectures and the commentaries are marvels of lucidity. The volume makes an invaluable acquisition in the philosophico-religious literature of the Hindus.

(Longmans Green & Co.,
London, New York and Bombay, 1896)

March 17, 1897

The mela, held at Duckineswar on the birthday of Sri Ramkrishna Paramhamsa, is, therefore, unique of its kind, and attracts every year a large concourse of people. This year, the mela possessed an additional feature of interest in the presence of Swami Vivekananda, and the unprecedented character of the crowds, that assembled on the occasion, was to be traced to a general desire on their part to catch a glimpse of the Swami's features.

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March 18, 1897

The Calcutta correspondent of the '*Hindu*' writes :—

"We are still passing in Calcutta, through what I may call the

VIVEKANANDA WEEK

"I told you last week that orthodox Bengal had already begun to look upon Vivekananda with considerable disfavor. The heterodox also, I should have added, commenced to criticise his Madras utterances rather unfavorably. A gentleman holding a very high position in Bengal society, a respectable Hindu gentleman, held in honor by the Government, was heard to say the other day that the Swami would have done better if he had not been so hard upon those whom he called or considered his opponents. His attack on the Theosophists, his irreverent reference to Babu Pratap Chunder Mozumdar, at whose feet he had, as a Brahmo, in his early days, received some of his earliest lessons in theology and religion, his abuse of the Brahmos, who had written in their papers that he was not a Brahmin but a Sudra or a Kayastha which popularly and in the lexicon of Orthodox Bengal, are really convertible terms—and whom in return he called "Pariahs",—all contributed to lower him in the estimation of educated and thoughtful Bengalis. Dr. Barrows, too, had injured the Swami's reputation by retailing ancedotes regarding his life and movement in America. The *Bangabasi* newspaper, as I told you last week also tried its level best to belittle the Swami, and it is rumoured that it was this paper and the party which it represents which bringing their influence to bear upon the Maharajah of Durbhanga, kept him away from the demonstration in honor of Vivekananda. But whatever may have been the feeling of distrust or opposition before Vivekananda public appearance at Rajah Sir Radhakanta's house on Sunday last (the 28th February) the candour and humility which, unlike his Madras speeches, characterised his

FIRST CALCUTTA SPEECH

dispelled the distrust and disarmed the opposition of many people. In Madras, he was naturally honored more than in Calcutta. While your people addressed him as

YOUR HOLINESS

and gave him the honours and the obedience which the successor of the great Sankaracharya himself might envy, our people here addressed him as simple

DEAR SIR AND BROTHER

It did honor to the addressers, because it was exactly what they could in all sincerity say. And it did greater honor to the addressee, —he who having been dubbed your Holiness by his countrymen in the South felt no less honored by being received and talked to as dear brother by his own people in Calcutta. And as between Vivekananda's reply to the Madras addresses and the Calcutta addresses, I must say that

THE CALCUTTA PERFORMANCE WAS THE HEARTIER OF THE TWO

Here he was no longer His Holiness but the old Calcutta boy. Indeed, that one expression has won for him many a friend and admirer, whom he could never expect to gain by his persuasive eloquence or his learned disquisitions on the Vedanta. We could not forgive all the hard things and for a man who claims the honors and position of a Sannyasin the

unworthy things that he had spoken at Madras, unless he came lisping to us as .....

March 19, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHISTS

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Your esteemed contemporary, the *Hindu*, has placed the public of Madras under a great obligation by publishing in its issue of the 9th instant your exceedingly interesting leader on Swami Vivekananda's reply to the address, presented to him by the Calcutta Reception Committee. The leader most faithfully expresses the sentiments of all rightminded men, who have watched the career of the Swami. Even your disapproval of a portion of his deliverances here, is shared in by not a few on this side of India. I may tell you that personally no one regrets them more than I do. But this does not mean that he is to be denied the liberty of exposing persons, who may have unjustly and unfairly treated him. And yet, it is for this that some of the Bengali critics call him names.

Who can find fault with him for his strictures on the father of the Theosophical movement, provided there is any truth in the allegations on which they are based? Is it not a duty enjoined by all laws of honor and morality that such conduct, as was complained of by the Swami, should be made public? Therefore, there can be no doubt that every thing turns on the truth of the statements made by him.

I have carefully read Colonel Olcott's letter, published in the same issue of the *Hindu*. But, unfortunately, I have not found anything in it to change my opinion, which I formed at the beginning.

To begin with, it is necessary to state at once that the Colonel has been known to me, not personally but in his public capacity, for several years. I have always entertained a high regard for him. And my acquaintance with the Swami having been very recent, I started with a prejudice in favour of the Colonel rather than the Swami. But who that heard the Swami at the Victoria Hall delivering his lecture on "My Plan of Campaign", could have doubted that he was speaking the truth, pure and simple? I at least could not believe that so much earnestness and feeling could have been displayed if he had not actually suffered, as he said he did. My impression has not in the least been altered by Colonel Olcott's letter.

No doubt, the letter displays great tact and sagacity. His attempt to make much of one or two unfavorable remarks of the Swami in respect of Mrs. Annie Besant is, indeed, cleverer. I do not for a moment justify any one speaking ill of that great lady. I have attended her lectures season after season, and had once the pleasure of discussing a religious topic with her. I yield to none—not even to the old Colonel himself in my admiration and regard for her. It may at once be conceded that the Swami might well have omitted his remarks against her. What feelings the Swami entertains towards Mrs. Besant we all know from that very lecture, from which the Colonel quotes. Here is what he says "every Hindu is grateful to these people (the Theosophists), especially to Mrs. Besant. For, though I know very little of her, what little I know has impressed me with the idea that she is a sincere well-wisher of this mother-land of ours, and that she is doing the best in her power to lift and raise our country. For that the eternal gratitude of every true-born Indian is due to her. And all blessings be on her for ever."

What can be more grateful and complimentary than this? After this, let the Colonel himself decide whether it is decent or gentlemanly to charge the Swami with having wronged Mrs. Besant.

On the main issue, the Colonel's letter throws very little light. What he denies in one part of it he practically admits in the other. So far as the conversation that took place in

Madras between the Swami and Colonel before departure of the former for America is concerned, the allegation is that the latter refused to help the Swami unless he joined the Theosophical movement. He virtually admits this, though it is cleverly put forward as a possibility.

It is, perhaps, useless to offer the corroborative testimony of those that were actually present on the occasion to one, who has made up his mind not to accept anything short of a written admission. But such testimony may not be insufficient for us, ordinary mortals. You will, therefore, permit me to tell you that, on personal investigation, I have been assured that the Swami's version of the conversation is quite true. And it will gladden the heart of many an honest Theosophist, who is not too much of a partisan, to know that there were present at that interview two European Theosophists, one of whom thoroughly disapproved of the Colonel's attitude and tried to make amends for it by himself giving introductions to his friends in England. Certainly, no one expects and the Swami does not pretend to give us the very words that passed between them. Who that has known or heard the Swami even for a day has not been impressed with his extraordinary memory, his great earnestness, and absolute truthfulness? When he makes a positive assertion what can half-hearted denials avail?

The matter happily does not rest here. We have documentary evidence to back up the Swami's allegations, and the venerable Colonel does, indeed, with characteristic generosity, offer to be bound by it.

There is the letter, written by the Colonel himself to a Buddhist friend of his, who had gone to America for the Parliament of Religions. I have made a careful enquiry, and am almost convinced of its existence.

Mr. Editor, you owe it to the public, that you should yourself see the letter and either publish it or at least give as your personal assurance of its existence. We shall, on this side of India, anxiously await your weighty pronouncement on the question. As a journalist, enjoying the full confidence of the educated public and of both the parties concerned, you stand in a peculiarly fit position to deliver a verdict in this important matter.

Yours, &c.,
Madras S. S. S.
The 12th, March, 1897 *(Correspondence)*

His Highness the Maharajah of Khetri, Rajputana, with his retinue arrived in Calcutta yesterday morning by the express train. A large crowd composed of respectable *Marwari* and Hindusthani gentlemen, Babu Narendra Nath Mitter, Attorney-at-law, Babu Durga Das Mukherji, Deputy Magistrate, Babu Priya Nath Mukherji, and some of the Swamis of the Allumbazar *math* were present on the platform of the Railway Station at Howrah to receive him. The Maharajah is a highly-cultured youngman, much loved and respected by his subjects. He is a pious and brave Kshatriya, an ardent defender of Vedantism, and a genuine disciple of Swami Vivekananda. His Highness helped much in sending the Swami to America. He held a special *Durbur* to thank the Swami for his able exposition of Hinduism at the Chicago Parliament of Religions. On the return of the Swami to India, he sent his Private Secretary to Madras to receive the Swami, and, present him with an address of welcome. In this true scion of the solar race is to be found the unique combination of modern Western scholarship and the golden virtues which distinguished Ancient Indian. The Swamis from the Allumbazar *math* who went to receive him on behalf of Vivekananda did well in blessing the Rajah in true Oriental fashion by presenting him with a cocoanut, paddy and *durva* grass. *(Calcutta)*

March 20, 1897

In the current (Choitra) number of the *Tattwabodhini Patrika*, the organ of the Adi

Brahmo Samaj, Babu Jyotirindra Nath Tagore, has contributed a paper on the "Upanishads and (Swami) Vivekananda". The writer's contention is that the Upanishads are the only religious books extant that can be relied on and derived a world of benefits from by thorough study. All other so-called religious books, say the Bible and the Koran, are mere *Puranas* or Histories. As Swami Vivekananda is simply propagating the truths imbedded therein and propagated in days gone by Rajah Ram Mohun Roy and Maharshi Debendra Nath Tagore, he can not be sufficiently thanked.

(Calcutta)

March 23, 1897

THE RETURN OF SWAMI VIVEKANANDA TO CALCUTTA

On last Sunday, the Sealdah Railway Station presented a scene, which was only witnessed on another occasion, when the Swami first arrived at Calcutta after his long sojourn in Europe and America. It was announced in these columns that Swami Vivekananda had gone to Darjilling for a little rest. On Sunday last, he returned to Calcutta by the Darjilling Mail Train, which reached Sealdah Station at 10.45 A.M. Though the arrival was private yet long before the hour the station platform was packed to suffocation. The vast crowd of people, that assembled at the Railway Station to receive the Swami, were mostly Marwaries of Calcutta. In fact, the whole Burra Bazar community was there with all its leading men. A few minutes before the arrival of the train, H. H. the Maharajah of Khetri (Rajputana), escorted by his body-guards and accompanied by the Hon'ble Nawab of Loharu, C. I. E. Rai Shew Box Bogla Bahadur, Rai Budridas Bahadur, Babu Hariram Goenka, Seth Dooly Chand, and several distinguished members of the Marwari community, arrived at the platform to receive the Swami. As the train steamed in the platform, there were shouts of joy from all sides. On the Swami's alighting from the train, the Maharajah of Khetri prostrated himself before the Swami and offered flowers and other Pujah articles on his feet, and read a welcome address in Hindi on the platform. Having performed these ceremonies the Maharajah introduced all the leading Hindu gentlemen to Swami Vivekananda. After this, Vivekananda was taken to the splendid carriage of the Maharajah which was standing outside. From this place, a big procession, consisting of nearly 200 carriages drove to the palatial mansion of Babu Bhogawan Das Bogala, where the Maharajah is staying. In the evening the Maharajah of Khetri, accompanied by Swami Vivekananda, visited Rani Rash Mony's famous temple of Kali of Dakhineswar, which is the seat of Paramhamsa Ramkrishna. From the temple, they came to the Alum Bazar *math*, where the Maharajah was presented with a welcome address by the friends of Swami Vivekananda.

March 28, 1897

A CONTRADICTION

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I am given to understand that the *Bangabashi* a vernacular journal of Calcutta, in its issue of the 27th March, 1897 contains a para, in reference to a visit of Srimath Swamiji Vivekananda and the Rajah of Khetri to the Temple of Kali at Dakhineswar. I accompanied the party referred to and from all that transpired on the occasion, I cannot help but emphatically deny that there was anything said and done by anybody, while we were there, to justify the truth of the statement in the para, in question that "they were treated with scant courtesy at the hands of the proprietor". While, on the other hand everybody present was over-courteous, and there was nothing that was worth seeing that was not shown to the visitors. It appears to me that the writer, while giving to have a little fun at the expense of the visitors,

is very cleverly paying off a grudge he owes the proprietor by openly exposing him in point to the public as a man devoid of all righteous and courteous behaviour to a stranger within his gates.

From what I have heard, and the little I know, of Babu Trailokhya Nath Biswas, I cannot for a moment lend myself to the belief that a gentleman of his status and position in life would ever be guilty of such a dishonorable act, and I am sure that all, who are acquainted with him, will bear me out in this statement.

What makes the gravity of the charge more serious is the malicious, untruthful, and low cunning depicted to pay off some grudge which advantage the writer tries to secure in the para, above mentioned and I am sure the public on reading my reply, cannot help but see where the thrust was meant.

Yours, &c.,
T. G. HARRISON
(Correspondence)

March 30, 1897

A CONTRADICTION

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—With reference at the para in the *Bangabashi*, regarding Swami Vivekananda's visit in company with His Highness the Maharaja of Khetri, to Rani Rashmani's Kalibari, at Dakshineswar, permit me, as an eye-witness of all that transpired on the occasion, to say that the facts stated in the para, referred to above are quite incorrect, and that the party were treated with the greatest possible courtesy by Babu Trailakhya Nath Biswas, the grandson of the illustrious Rani—the lady, to whom we owe the Temple and the god man, who lived in that temple for forty years, and one of whose beloved disciples and, in his own opinion, the greatest of them is Swami Vivekananda.

That the facts are incorrect, will appear from the following circumstances :—

1. One of the *sadhus* of the Alambazar math and Mr. Harrison called at Babu Trailakhya Nath Biswas' house at Jaunbazar on last Sunday to inform him of the intended visit. Trailakhya Babu sent them word that being unwell he could not see them just then, but that he would try his best to come down after 5 P.M. to the temple at Dakhineswar to receive the distinguished visitors.

2. Trailakhya Babu did come to Dakhineswar, and when I reached the temple the *Khazanchi*, Bhola Nath Babu, and others came up to me and told me that Trailakhya Babu, though unwell, had come all the way to the temple to receive the visitors, that he was waiting to receive them, but that the visitors had not as yet turned up.

3. The visitors arriving, they were received by the *Khazanchi* and other officers and attendants, attached to the temple. But Trailakhya Babu, who felt unwell at the time, I think it was the lumbago that he was suffering from —had again to send word that he was sorry he could not receive them, but that his men the *Khazanchi* Bhola Nath, and others would show them round the place.

4. The party were first led to the Temple of Kali. All prostrated themselves before the Goddess on the well-known marble floor leading into Ma-Kali's room within the temple. The *Khazanchi* (Bhola Nath) was so obliging that he asked the party—Swami Vivekananda and all—to step into the room itself so as to be able to enjoy a closer view of the secred image of the Goddess. It being close upon six, the *Khazanchi*, (*i.e.*, Manager of the temple) was also good enough to have the western door of the room opened with a view to let in more light upon the image. His Highness the Maharajah remarked that the image of the Goddess was a most beautiful one.

5. At the time the visitors were leaving the temple, people again assembled to see the party off. At last everybody—including my humbleself came away perfectly satisfied with the reception accorded to the party.

The facts, mentioned in paras, marked 2, 3, 4, 5 all transpired before my eyes.

Yours, &c.,
MAHENDRA NATH GUPTA

The 28th March, 1897 *(Correspondence)*

April 1, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHISTS

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—With respect to a letter, signed by S. S. S., in your issue of the 20th March, the whole matter lies in a nutshell. The Swami has brought a certain charge against Colonel Olcott, who has given it a denial. The *onus probandi* lies on Swami, and if he wishes to be believed, he must produce the letter in criminating the Colonel. Until that letter is made over to you, Mr. Editor, who can judge of its genuineness, the less we have of innuendoes, the better. I myself was a great admirer of the Swami's till he made that astounding speech of his at Madras. For me that took the gift off the gingerbread. You know also, Mr. Editor, that myself before now have been over ready to blame Colonel Olcott. From the very beginning, the Swami has missed no opportunity of showing his hostility and hatred of the Theosophical Society. Under the circumstances, Colonel Olcott was not only justified in refusing to assist him, but also in warning all American Theosophists against him. For the Swami ever to have gone to Adyar for help was a cool piece of impertinence, and he can only blame his own foolish presumption for the reception he met with there. We shall next, I suppose, have the Editor of the *Hitabadi* calling at the office of the *Sanjibani* for letters of introduction to the leading Brahmos in the Punjab.

The Swami seems to be his own worst enemy—the slave of his own inflated vanity. Fancy a man calling himself a *Sanyasin* shrilling, vituperating all and every one who will not accept him at his own high valuation of himself. How delighted the English and American Missionaries in India must have been at such a pitiful exhibition of human nature in its most ludicrous aspect? It is claimed for the Swami that he has achieved a phenomenal success in England and America. That claim may possibly be true. But I do not think that even S. S. S. can claim for the Swami that he has successfully subdued the very ordinary common-place feelings of irritability, peevishness, and self-conceit.

Yours, &c.,
A. T. B.
(Correspondence)

April 2, 1897

SWAMI VIVEKANANDA AND THE BANGABASHI

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I see that the last issue of the *Bangabashi* gives currency to a statement that Swami Vivekananda and H. H. the Rajah of Khetri when they were at Rani Rashmony's temple, were tested discourteously by Babu Trailokya Nath Biswas, one of the proprietors of the temple. I was one of those who were present there all the time that Swami Vivekananda and the Rajah of Khetri were in the garden. Without the least hesitation, I give the lie direct to such statement. As long as Swami Vivekananda and the Rajah were present, nothing occured in the temple, which, in the least justifies the silly remarks, made by the *Bangabashi*. The statement is altogether false, and there is no vestige of truth in it. Swami Vivekananda and the Rajah of Khetri were cordially received by the sons of Babu Trailokya Nath, and other men of the temple. They were taken all over the temple by these men, and they accompanied the Swamiji and the Rajah up to the place, where their carriage was waiting. Babu Trailokya Nath Biswas was nowhere at that time. From this the public will have no difficulty in

judging as to the truth of the statement, made by the *Bangabashi.* For the last few weeks, the columns of that paper are full of rabid attacks upon Vivekananda. Vivekananda is too much above the praise and censure of a paper like the *Bangabashi.* Had not the name of the Rajah of Khetri been mentioned in this connection, we would have been content to treat the statement with the contempt which the writings of that paper deserve. Besides, the statement, as published by the *Bangabashi,* is a direct insult to Babu Traliokya Nath, whose good manners and amiable disposition are too well-known among the respectable people of Calcutta.

Yours, &c.,
ONE WHO WAS PRESENT
(Correspondence)

April 4, 1897

SWAMI VIVEKANANDA'S VISIT TO THE TEMPLE AT DAKHINESWAR

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—We are glad to learn two things from Babu Troilakhya Nath Biswas' letter, published this day in the *Bangabasi,* regarding Swami Vivekananda's visit to Rasmani's Temple at Dakhineswar : (1) The Babu received from a *Sadhu* of the Alambazar Math previous intimation of the visit at 11 A.M. at his house at Jaunbazar, although when he went with his boys to the temple, he was under the wrong impression that he was going to see the Maharajah of Jeypore, and not the Maharajah of Khetri ; (2) that no discourtesy was shown to the Swami, and his party directly, as stated wrongly by the *Bangabashi* in a para in its last issue.

The Babu, however, says that in his opinion, rudeness was indirectly shown ("in another way" to use the Babu's own words) because as he says (1) he did not receive them himself ; (2) he did not ask anybody to receive them and (3) because, at the time the party left the Swami was told that the Babu could not see him. Now, Mr. Editor, the Babu need not plead guilty to the charge of having even indirectly shown rudeness to the Swami for the following reasons : —In the first place, if he did not receive the party or see them off at the time of their departure, it was because he was too unwell as his men told the Swami and his party, to come and see them. Secondly, his men, including the *Khazanchi* Bholanath, accompanied them to the temple, and other places, the *Khazanchi* being so obliging as to ask the Swami, the Maharajah, and others who composed the party to step close enough to the sacred image with a view to have a better view of the Goddess. It is quite possible that the Babu may not have asked his people to be so obliging. But being an eyewitness, I must do the *Khazanchi* and other officers of the temple the justice to say that their conduct was all that could be desired.

After the assurance from Babu Troilakhya that the alleged rudeness to the Swami was not a fact, one cannot help regretting that some of the Editors of our vernacular papers should feel no hesitation in making serious statements, without having made satisfactory inquiries in the first instance.

The concluding part of the Babu's letter shows that, however, he or his men might have treated the party during their visit to the temple, he did not like it "because", as he says, the Swami "had visited Europe, and still called himself a Hindu." This idea had not evidently struck him on the day of the *Mahotsab,* the birth-day anniversary festival, which was celebrated at the temple on the 25th of *Falgoon,* on which day also the Swami visited the temple, and saw the Goddess Kali. But the Babu is, no doubt, welcome to worship his gods, in his own way. One word more, I am sure, the Managers of the *Bangabasi* have nothing to say against the *Paramhamsa Deva.* He at least came, as will be admitted on all hands, to fulfil, and not to destroy. He was a Hindu of Hindus —a veritable incarnation of the Hindu religion. But he was a God-intoxicated man, and his Hinduism taught him to extend his love to all

men of all religious denominations—Brahmos, Christians, Mussulmans, etc. This catholicism in religion led him to pay frequent visits to Keshub Chunder Sen, who had also visited Europe. Very often he was entertained by Keshub with *luchies*, *jelapis*, and other sweetmeats, and he would himself, being a holy man insist upon his being so entertained by householders for their own sake. The result of these frequent visits to Keshub was that there was a talk on the part of the temple authorities to forbid him to enter the temple and see the Goddess. The Paramhamsa Deva must have heard of this tale for he often said "O Keshub, if I take your sweetmeats Troilakhya will not allow me to come into Ma Kali's Mandir at Dakhineswar to see the Goddess and touch her hallowed feet." Many will remember his having said this to Keshub before others after the performance of the drama *Naba Brindaban* which he went to Lily Cottage (Keshub's house) to witness in March, 1883.

On another occasion (in 1884), the Revered Paramhamsa Deva was in his own room in Rashmani's Temple, now so familiar to all, being the room, which is so splendidly decorated and where so many *Sankirtan* parties assemble one after another on the day of the anniversary festival. A Nepalese gentleman, the Agent of the Nepal Government with the Government of India was present as well as many of the Paramhamsa Deva's disciples. This gentleman was a rigid Hindu, and was well-known amongst the disciples, as the Captain. Pointing to him, the God-man said to the company present, "Look here ; my friend the Captain is annoyed because I am in the habit of paying visits to Keshub Chunder Sen." Thereupon, the Captain said, "Sir, what I can do ; you are not the man to listen to my words ; Keshub Sen is a Babu and not a *Sadhu* and he went to Europe !" Paramhamsa Deva was shocked at this sort of language and said, "Is it not you who so often quote the *Shastras* and tell me of the identity of *Iswara* (God) *Jiva* (created being) and *Jagat* (the Universe) ? Don't you read from the *Adhyatmya Ramayana* and tell me that all male created beings are so many different forms of *Rama* and female created beings the forms of *Sita*? It is most remarkable that with all your orthodoxy, you have no objection to shaking hands with a *Mlechha* Governor-General."

On other occasions, the Paramhamsa Deva would say, "I am a Paramahamsa ; it is for me to separate the sugar from the sand in a mixture of sand and sugar and take the sugar alone. It is for me to separate the milk from water in a mixture of milk and water and drink the milk alone. I must be *gunagrahi* (appreciator of whatever good is in man) and not *dosagrahi* (fault-finder).

Yours, &c.,
MAHENDRANATH GUPTA

The 2nd April, 1897

(Correspondence)

April 4, 1897

In a leading article, under the heading "Vivekananda at Dakhineswar" the *Bangabashi* publishes a letter from Babu Troilockhya Nath Biswas, the proprietor of the Dhakineswar temple there, contradicting the statements, made by Mr. T. J. Harrison in the correspondence columns of the *Indian Mirror* of the 28th March last. We translate the letter below :—

"On Sunday, the 9th *Choit*, at about 11 A.M. a disciple and European belonging to the *Mutt* of Swami Vivekananda came to my house at No. 71, Free School Street, and told my Durwan that they wanted to have an interview with me. The Durwan told them that they must send an intimation to his master beforehand before they could see him. The Durwan then came to me, and informed me of their arrival. I refused to see them. On hearing this from the Durwan, they told him that as the Maharajah of Jeypore would come to the Dakhineswar Temple in company with Swami Vivekananda, it was

desirable that he (Babu Troiluckhya Nath) should go there. When I heard that the Maharajah of Jeypore was coming to my temple, I entertained some doubt about it. For, I thought that if the Maharajah were to come, the Resident would have written me on the subject. At the request of my sons, who were anxious to see Rajah, I went to the temple at about 3 P.M. Babu Bhola Nath Mukerji has given approximately an accurate accounts of what transpired at the temple as regards Swami Vivekananda in your issue of the 15th *Choit*. In an indirect way, the Swami and his followers were driven away from the temple, but not in a direct way, as stated by Babu Bhola Nath. I never ordered any one to welcome the Swami and the Rajah nor did I myself do it. I thought that I should not have any, the least, intercourse with a man, who went to a foreign country and yet calls himself a Hindu. While Swami Vivekananda and his followers were leaving my temple, Babu Bhola Nath Mukerji told them that they would have no interview with me. In this way, the Swami left my temple. Your account of the *re-avhisheka* of the idol is perfectly true. If you desire, you can contradict the statements made in the *Indian Mirror* by giving publicity to this letter.

Yours, &c.,
(Sd.) TROILOCKHYA NATH BISWAS."
(Vernacular Press)

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April 7, 1897

SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Swami Vivekananda, the Pioneer of Hindu Revivalism, has unluckily embroiled himself with the Theosophical Society for the fault of some of its members, and for the fancied wrongs of others. When the Swami, in answer to the interviewer at Madras, made some caustic observation relating to Mrs. Besant, he did not think that his sarcasm would be read by all Hindus from end to end of the Peninsula, and that their sensibilities would be hurt by its persual. This affirmation was supplemented by a lengthy speech, in which the Swami gave out the painful revelation how some of the Theosophists and one of his own countrymen were base enough to wish he were dead of starvation in an unknown land, and how, envying the glory the Swami was earning in America, they joined his antagonistism and contrived to blacken his character and obstruct his progress. What a pathetic theme for a true Hindu to reflect over —that several of his enlightened brethren, who, as representatives of the cremedela creme of Hindu intellect, joined the Parliament of Religions, should have been swayed by impulse like that of Joseph's brethren, when they sold him into slavery.

On the other hand, the Swami had better bear in mind that "speech is silver but silence is gold," so when he is nettled by an interviewer with sensitive questions... Moreover, a reformer, as a matter of necessity, ought to be thick-skinned in order that he may patiently bear the poisoned darts of his adversaries, and thus teach the precept that patient endurance is God-like. Thus Swami Dayanand is said to have been maltreated and even belabored with shoes at Benares during the Holi by a drunken Lala, but he forbade his indignant followers to thrash him in return, as he was not sober. It is plain that those persons, who for self-glorification stooped to such mean acts were actuated by the vilest of vile motives, and that the Swami could not help resenting their treatment, but now that he has informed the world of their nefarious intentions and has been far and away superior to them in fame, it will be more prudent to stifle his wrath, and restrain his tongue for the future.

In the present materialistic age, it is too much to talk of spirituality, unalloyed with materialism. The Revivalists ought not to lose sight of the federation which they can bring about in the heterogenous mass of Hinduism by removing the obstacles to the fusion of ideas. The innumerable sects, which have overwhelmed the land, and which set up the

discordant principle of glorification of one above another, may merge into one political body, capable of sympathising with one another, and co-operating for one common end. Likewise, those parties, which have sprung up from a diversity of interpretation of the Vedic rules, may be shaped into one homogeneous whole by a lucid explanation of the rules, and a satisfactory determination of the points at issue. Here is the prize of the reformer, who goes in for constructing a system. And because the Theosophists and particularly Mrs. Besant have been tending to the same purpose, let the Swami bury his resentment deep in his bosom, and with it, "the bloody hatchet", and allow the Theosophists also to move in their sphere, and, if possible, to co-operate with him.

If, however, the Swami chooses to betake to the destructive method, let him be an iconoclast without the hammer ; let him administer such indirect and gentle chastisement to the object of his attack as to effect a change for the —better without enforcing estrangement. In India, generally reformers have begun by constructing and not destroying a system. The indictments against Kumarilla Bhatta and Sankaracharya of destructive designs against Jainism and Buddhism are too weak to bear examination. We know that, in the time of Megasthenes, the Brahmans and Sramans lived together so intimately that Magasthenes could not distinguish whether they were of different sects or religions. And Hiuen Thsang comes to inform us that Buddhism was the religion of the greater number of Rajahs, whose hospitality he shared in Nothern and Southern India to expatriate a religion spread so widely by drastic measures, must have caused a bloody war, lasting for centuries. As a matter of fact, we have only the figment of the Agnikula Rajputs to support the opinion as to the aggressive attitude of the Hindus towards the Buddhists, while the mute records of Sarnath may be explained in any way you like. Having regard to our past sentiment for "the rebel-child", Buddhism, as the Swami chooses to call it, let him but treat it kindly and gently. Thus there might be hope of incorporation of Buddhism with Vedantism, of which it is but a graft. Thus might be effected the expansion of our nation, which the Swami himself as well as every true Hindu so ardently wishes for.

Yours, &c.,
WODAY CHAND, M.A.
(Correspondence)

April 13, 1897

SWAMI VIVEKANANDA VS. THE REV. MR. WHITEHEAD

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—"The doctrine that all religions are true" Vs. "The law of contradiction abolished": Every religionist thinks and likes, that his religion is infalliable, and, therefore, should be universal. So evidently it follows that all religions in gross are not infalliable and universal, but there is a substratum of truth under all of them from the "fetishism of the savage to the sublime heights of Indian Vedantism". Swami Vivekananda has understood the proposition that all religions are true in the sense that something of every religion is true, and not in the sense of the Rev. Mr. Whitehead that everything of every religion is true. The ethics or philosphy of all religions, which may be called the religion of religions, are all true and universal, because the subject of all religions is God and nothing but God (call him by any name you please). We experience that all religions more or less contribute to mental and spiritual discipline and advancement of the soul. So no religionist can reasonably deny that there is truth in all religions. Religion, as appears to be understood by Swami Vivekananda, is not scriptural or revealed religion alone, but theism itself. That God is the subject of all religions is well illustrated by the Gita—saying of Srikrishna :— "I am in every religion as the thread through a string of pearls." God is this thread which supports the pearls of religions. The objective thread (God) may vary according to the meta-

physical conceptions of people, which are determined by their mental conditions, but the subjective thread (God) does never vary, because it is satchit (eternal reasoning). The pearls (religions) do also vary in qualities, but they are, nevertheless, pearls, and possess something common to call them so.

2. If we look upon the different religions as so many ways to reach the same goal (God), and if we allow some people to reach it, travelling on foot, some in palanquins, some on horse, some on elephants, some in coaches and some in boats, according to their respective resources and likings, we can adequately understand that there is truth in all religions. Because there is that one God, Who is the truth of all truths. If we acknowledge our allegiance to Him, we may pay Him our homage and fealty in any shape according to our means and likings, directly or through mediums, as we are near to or remote from Him. I do not know of any religion, of which maker did not conceive the idea of one Supreme Being, the Creator of the universe. Although there may be people who out of supersitious zeal and fanatical bigotry, place those mediums, either in the shape of human beings or idols or other animate or inanimate objects on the thrones of God. The fault of doing so rests with such people, and not with the religion they profess. If we call a religion false, because of the bigotry of its followers, we can have no religion at all. To call any religious preacher or saint equal to, and commensurate with, in extensity or intensity, that Almighty Being is sacrilege and blasphemy. The difference in the religions and other human institutions there must be, because individuals vary according to their ideas and sentiments, induced by their social, intellectual, moral, and spiritual culture and enviornments. We find schisms and diversity of opinion even in the same church, but all the followers of the church are at one about the worship of that Supreme Being. If we offer homage, due to that Supreme Being, to an impostor, that Supreme Being will extort it from him. False personation and imposition will have, no charm to chest that Supreme Being.

3. By some intuitive notion, ingrained in, man believes in the existence of the Supreme Being, who governs the universe and inspires all religions. Religions are all human institutions they both grow and are made like political Governments or other human institutions, though the makers of such institutions in their respective spheres are spiritual or intellectual giants. To those that allow their feelings to get the better of their reason, such spiritual giants appear to be the Almighty Himself in human forms, and to those, whose reason is altogether divorced from feelings, such spiritual giants appear to be men and men only. None of these people speak the whole truth. The makers of religions to a reasonable mind, sufficiently saturated with feelings, appear to be men developed into Mahatmas or saints. They should, none the less, be adored, honored, and venerated. Conceding to the proposition that religions are human institutions, and they do both grow and are made, we shall find that they are more or less imperfect, and are not self-sufficient, but require to be supplemented by one another. To the bigotted, his religion is the most perfect, and received directly from the hands of his personal God, and he is intolerant of any other religion. Fanaticism and superstition take possession of his soul, and oppression upon other religionists necessarily follows. He will stifle the very spirit of the religion he professes, and its development in its believers and its dissemination in its would be proselytes.

4. The liberal and catholic spirit, which inspired the promoters of the Parliament of Religions at Chicago, is the characteristic of the rational and disciplined mind, induced by love of truth and for its development. Truth is not the individual property of a man, of a section or of a nation but it is the property of humanity at large. It fears no criticism, and is not fostered by exclusiveness. The truth will always triumph, notwithstanding the opposi-

tion of narrow and sectarian minds. The impetus, given to religious development by the Parliament of Religions, will remove such narrow-minded, sectarian prejudices, and will teach people of different nationalities to compare and contrast their respective religions with one another, and to barter with one another's sterling truths, contained in all religions. So in progress of time, if this process of barter be going on, a philosophy of religions will be found, which will furnish us with an ideal of universal religion, containing truths, treasured up in each religion. No rational mind now questions the doctrine of free-trade in commodities and time will come when no such mind will question the doctrine of free-trade in spiritualities. Allowing freedom of thoughts to man and the free-trade in spiritual truths, the universal religion is inevitable and not a chimera. In these days of locomotions and easy conveyances every one should consider himself a citizen of the world regarding his material, intellectual, moral, and spiritual existence. We have international polity, and we shall have international religion very soon. The Religious Parliament of Chicago is a precursor of that international religion. He, who entertains a doubt about it, has bitterly failed to understand the motive-power, which induced such Religious Parliament at Chicago. Perhaps, the Rev. Mr. Whitehead is well aware of the motive, which induced the President of that Parliament, of late, to visit India. He experienced in the course of his parliamentary career at Chicago that India is the birth place of many religions, which contain some grand truths.

5. Now, what should be our guide to collect truths from different religions? It is reason, saturated with feelings. Feelings should be sub-ordinated to reason, and both should be harmoniously combined. We fail to see merits of others, through our blind self-love and egotism. All our differences, both in the material and spiritual worlds, arise from our mutual misunderstanding induced by self-love on one hand, and strangeness on the other. We look upon a stranger with distrust and repugnance. It is the same feelings, which lead us to regard all outlandish people and their manners, customs, and institutions, however, good and healthy, with ill-conceived superstitions, over punctiliousness, and—supercilious hatred. Even less civilized people look upon the noble institutions of the more civilized people with such superstition and hatred. Even among the same class of people, innovation and improvement are looked upon as something ruinous to the stability of society. Such prejudies and superstitions alone account for the opposition to the abolition of fanatical sati-burning in India, and for the demoralizing fashion of ball-dancing among the English people.

6. We hate and oppress others, totally forgetting by ourself love, that we are entitics of that Universal Soul. If we realise the idea that our bodies, forms, and names are only different, and our individual souls are parts and parcels of the same thing, (*i.e.*), the Universal Soul, then all our differences are submerged and if the mysteries or illusions Maya be stripped off, we can see all harmony and unity reigning in the universe. Unless and until we are thus disillusioned, selfishness and self-love will lead us to oppress others. We live in society by submerging our self and identity for the sake of others, otherwise we cannot live for a moment. As a society improves this love of self is toned down and widens into patriotism and philanthrophy. An individual member of a family, who by nature is very selfish, prospers at the sacrifice of other members ; so a society or a nation, which is selfish in its international connections, may likewise prosper at the loss of other nations, but the Kingdom of Heaven is not for that nation. Thus a man, who aspires to be truly religious, should have world-wide sympathy as a citizen of the universe in the Government of the Supreme Being. The self-love or selfishness ill compared with patriotism, in its turn, is insignificant to philanthropy. In the spiritual world, self-love, patriotism, and

philanthropy should surrender one to the other, according to their extensity. Their intensity varies inversely with their extensity, but we should try to keep up the intensity of self-love in philanthropy by grasping at the idea that philanthropy is nothing but self-love widened. The grandest truth, taught by Jesus Christ, is self-sacrifice and thereby he brought down the Kingdom of Heaven on earth and the people of the West who, are naturally more selfish, were more and full of this precept of self-sacrifice.

7. The Jews and Mahomedans declare that Christ is not God. They are outside the pale of Christianity, so they look at him more with the eyes of reason than of feelings. The Christians to understand Christ aright, should see him with their own eyes (as Christians) as well as with the eyes of other religionists. Self-sacrifice is a grand truth. It may be found also in other religions, and the Christians would be losers, if they fail to find it in other religions. Some non-Christians may naturally possess a greater degree of this spirit of self-sacrifice than those who profess Christianity. It is often heard from Christians that Christ by his self-sacrifice has secured salvation for humanity and the sinners have no fear. Some understand this in a very popular and material sense ; the real meaning appears to be this :—"I (Jesus Christ) by my personal example—sacrificing myself—teach you (people) that by self-sacrifice alone salvation can be secured."

This principle of self-sacrifice, inculcated by Jesus, is to be found in all religions ; if this principle of self-sacrifice be developed into philanthropy, all religions will converge to one focus (God).

8. The apparent contradictions to the Rev. Mr. Whitehead are due to his own mould of the thought. To an unsophisticated, and ratilised mind, there are no contradictions or incongruities in logical sequences as to the philosophy of an universal religion or toleration. To observant minds, such philosophy of religions, on the basis of universal toleration, is in the process of promotion. There are Christians, who do not say that Christ is one and same with the Supreme Being and still they are Christians. There are Hindus, who do not say that Krishna or Chaitanya is identical with that Supreme Being. I believe, these believers have more adequately conceived the idea of God, and of what Christ and Krishna were. To call these Mahatmas or saints, Eternal or Universal God is logically false, because they are limited in time and space as individualised entities. These personages, on more than many occasions declared themselves to be servants of the Supreme Being, to minister to whose glory they were missioned on this earth, and some of them at the sacrifice of the self glorified that Supreme Being. These personages, if they now appear among us, would be ashamed to see that their followers made them usurpers of the throne of their master. These personages, no doubt, occasionally, but very surely, appear to have made certain statements showing that they arrogated to themselves God-head. The religious books, which contain such statements, are written by the followers of these Mahatmas. It is, therefore, not unlikely, that the writers of such books, put such statements into the mouths of their personal God, according to their religious convictions. Otherwise, if we adequately understand the meaning of the Vedantic philosophy and Sohung, we can also explain under what circumstances these Mahatmas called themselves God. They sometimes submerged their ego into the Universal Soul, and realised the state of Sohung (I am one with Him). At the time of mahabhababesh, (commingling of the individual soul with the Universal Soul), they realised the state of Sohung. If we consider different churches or religions as different folds of sheep, and those saints as shepherds of the Supreme Being, we can conceive the relation, which subsists between the sheep, shepherds and their owners. Believing in the theory of Evolution, we can also conceive that the sheep may be developed into shepherds and shepherds may be sublimed into a particle

of that Supreme Being, when set free from Maya.

Yours &c.,
M. C. C.
(Correspondence)

THE TATWABODHINI PATRIKA, the organ of the Adi Brahmo Samaj, cordially supports Swami Vivekananda's mission to the West, and wishes him God-speed in his gigantic life-work of spreading the light of the Upanishads to lands, where it has hitherto been unknown and therefore, unappreciated. *The Tatwabodhini* briefly recapitulates the leading lessons of the Upanishads and shows that they cannot be found in the Bible or the Koran or the scriptures of any other religion. The article is concluded with the prayer, 'May God fulfil the good object of the Swami's life-work.'

April 17, 1897

OPEN LETTER TO SWAMI VIVEKANANDA—II

TO SWAMI VIVEKANANDA

Sir,—It is a pity, your stay in this country will be so brief. It is essentially necessary that you should spend at least two years in a quiet Himalayan retreat to patiently study the Vedas once more, go through their various translations and commentaries, particularly those of the late Swami Dayananda Saraswati, read some of his other writings and a few of the important works and peruse the Zendawastha and a few books on Buddhism. A calm survey of the signs of the times and deep meditation of the sum total of your researches are also necessary to augment your marvellous powers as a teacher of religion of the highest order. This course of study will open up the various secret springs of religion, now buried under the debris of superstition and ignorance ; and then you will be able to bring your extaordinary genius to bear upon the task of unification of the archaic religions—religions that aim at promoting the evolution of the purusha from the prakriti of the mind, and the best form of which is Vedantism.

This is not the age when shilly-shallying, though backed by genius, can do much good ; and although your knowledge is great already, it should be greater still. The great cause you have taken up demands that the above laborious programme should be patiently gone through before you embark on your great mission ; and I earnestly wish that you may be enabled to do so. Anything short of this will end in failure.

Bear in mind that Hinduism, Zoroastrianism, and Buddhism are essentially similar, and capable of assimilation under the grab of Vedantism. Christianity is founded on a different principle and to impress the fundamental principle of Vedantism on the Christians, it is necessary to convert them altogether. Christianity, however, allows latitude of thought, and so you may possibly meet with success amongst Christians. Mahomedanism must, however, hold off, as its followers are prohibited from making independent enquiries in matters spiritual, thus tending towards the predominance of the prakriti principle of the mind alone. Its "sublime conception of God" appeals more to faith than to reason in order to bind down the faithful to the religio-political doctrines, promulgated in His name. Moreover, the leaders of this community have for the last twenty years or so been striving after solidarity of their co-religionists, as distinct from the followers of other religions, centralizing their aim by voluntarily assigning to the Sultan of Turkey the spiritual sovereignty of the whole Mahomedan world. Toleration in religious thought is not permitted, and the unhappy fate of that Arya Somaj preacher Lekhram, who is said to have converted 200 Mahomedans to Hinduism, awaits those who may be tempted to interfere with them. So you have no hope of success there.

It would be simply impossible to justify all the writings in the Purans. These "spurious" books, as the late Swami Dayananda used to call them, have been the bane of the Hindus. The late Swami Virjananda, the teacher of Dayananda, was so much disgusted with them that he never allowed his pupils to read them, and it is said that he made them kick every morning at the written name of "Srimat Bhagwat", because he considered this Puran more than any other was the root of the mischief. The character of Krishna, as depicted in it by Bope Deva in the name of Vyasa, belies his divine teachings in the Gita, and it would be useless to attempt a reconcilation even by the great genius ever born. Hence, these were rejected by Dayananda, and you will have to do the same, though in a less iconoclastic spirit.

You are certainly right that to move this inert mass of Hindu community it is necessary to convert the powerful European races and the Buddhists of China and Japan to Vedantism. For a great thing can easily draw a small one, when there is a latent attraction between them. But do not forget that the Brahmans, who will not recognize you as a teacher, because you are Kayestha (though all the Avatars were non-Brahman) cannot be induced by any manner of means to give up their hold on the Hindus, which their "divide-and-rule" policy has secured for them. The "levelling up" will therefore, have to be done in each caste, independently of the rest till the lower castes can, by advancing in education, culture, and spirituality, become independent of the Brahmans when they can unite and form one large class. Swami Dayananda taught that caste was merely a badge of distinction of one's merits, and this is the only national use of it. If this principle is recognised, the non-caste races can then come within the fold of Hinduism.

Mere preaching of the doctrines of Vedanta without proving for their bearing on society will never succeed—as the work of the Theosophical Society indicates. Of course, this must be slowly. With sentiments of veneration, I am,

Yours, &c.
W.
(Correspondence)

April 18, 1897

EXPECTED ARRIVAL OF PROFESSOR J. C. BOSE FROM EUROPE

.....It is a fact of much significance that several of our countrymen have been, so to speak, unknown in the land of their birth, but having proceeded to foreign lands, their merits have been instantly recognised, and they have come back home, laden with honors. In this connection, the name of Swami Vivekananda will at once occur to the reader's memory. Though a favourite disciple of that truly great ascetic, Paramahamsa Sri Ram Krishna, the Swami was a dark horse except among his more intimate friends and associates. But the stuff was in him, he knew that himself, and he was only biding his opportunity. That opportunity came with the opening of the Columbian exposition and the meeting of the Parliament of Religions at Chicago. Swami Vivekananda sprang at one bound into fame, and he was recognised at once as a great original preacher and teacher. It was in a foreign land that the Swami first earned his laurels, and who does not remember what magnificent ovations he has not received on his way home in Ceylon and in the South of India? His Calcutta triumphs are quite recent, and need not be dwelt on.
..... *(Editorial)*

May 2, 1897

A correspondent writes : "Swami Vivekananda arrived from Darjiling on Wednesday last with his disciples. Owing to the scorching weather it is not likely that the Swami will be able to deliver a lecture at a time when most of our leaders are absent from Calcutta. Is it a fact

that the Swami will start for England in a few days with the Maharajah of Kshetri? If so, then may I suggest for his consideration that, before he leaves his motherland he should give his promised lecture on the 'Experiences of the West'. I think my suggestion may meet with his approval. If that subject suit him not then we would like the controversial subject *Maya Bad* to be expounded by the learned Vedantist. We would be much obliged if any of the disciples of the Swami kindly enlighten me whether the Swamiji should be agreeable to our proposals." *(Calcutta)*

May 8, 1897

Swami Vivekananda paid a visit to the Mahakali Pathsala on Thursday last and recorded the following opinion in the Visitor's Book :—

"Have great pleasure in witnessing to the good work, inaugurated in our city by "Mataji." The move appears to me to be in the right direction and deserves the support of all who desire to see their daughters educated on national lines."

SD/- VIVEKANANDA
(Calcutta)

May 9, 1897

The Advocate of Lucknow says :—"On his way to Almora Swami Vivekananda arrives here to-night by the Calcutta Mail and halts for a day." *(Calcutta)*

May 16, 1897

Swami Vivekananda reached Almora on Wednesday last, when he received a splendid ovation from the Joshis. The Swami stays on the Hills till the rains. *(News and Notes)*

May 27, 1897

Swami Vivekananda is now at Almora where he will stay till the end of June. The chief object of his going to Almora is to establish a monastery in those Himalayan regions for the residence of his English and American followers. He will come down to Calcutta again in the middle of July. After a stay for a month in the town, he will start on an extended lecturing tour throughout India. In Calcutta, he will deliver a series of lectures, and will carry out a scheme for imparting religious training to our young men on a very liberal basis. In addition to this, he means to establish a monastery in the suburbs of Calcutta for the training of men, who intend to lead a life of Brahmacharin and who will, in future, carry on the works initiated by him in different parts of the world. We are glad to learn that a nucleus has already been formed to train young men in this direction. An organisation has already been set on foot in Calcutta, which will carry on the work already started by Swami Vivekananda. Though we do not know much of this organisation, yet we are in a postion to say that it has already commenced its work in a satisfactory manner. It will co-operate with similar organisations in different parts of India, and also in England and America. The object of this organisation is two-fold, first to help people to form a highly-spiritual life, and secondly, to try to propagate the doctrines, already given to the world by Swami Vivekananda. *(News)*

June 6, 1897

MAHA-BODHI FAMINE RELIEF WORKS

Swami Akhandananda, of the Alam Bazar Muth, was deputed sometime ago by Swami Vivekananda to work for the relief of the famine-stricken people in Bengal. He has commenced his works in Murshidabad District. From the reports that Swami Akhandananda submitted, it appeared most clearly that famine was most acute in that place, and help was immediately necessary to save the people from the jaws of Death. We are glad to announce that the Maha-Bodhi Society, which has collected a decent

sum from the Buddhist countries, has placed its famine relief operations under the most able supervision of Swami Akhandananda. The Swami, with the assistance of two other Brahmacharis, is working most energetically and in a thorough unselfish manner. The money sent by the Maha-Bodhi Society has materially helped them to extend their work. They are going from door to door to render help to the famished people, and are distributing rice, medicine, and clothes to these people. Below we subjoin a most interesting table, which will at once prove, how satisfactorily the famine relief works are carried on in the Districts of Murshidabad under the auspices of the Maha-Bodhi Society.

June 23, 1897

The Christian Missionaries rage and fume over the success of Swami Vivekananda's mission in America. In its impotent fury, the *Missionary Review of the World* says that "Swami Vivekananda is simply a specimen of the elation and inflation of a weak man over the adulation of some silly people. If America ever gives up Christ, it will be for the devil, not Buddha or Brahma or Confucius. It will be a lapse into utter apostacy, unbelief, and infidelity." The writer, when penning these lines, was evidently under a fit of temporary insanity brought on by the unlooked-for spectacle of a Hindu preacher making disciples among American members of the Christian church. There is no better refutation of the above remark than the fact that not a few Americans have already given up Christ for Brahma either through the influence of the Theosophical Society or the persuasive eloquence and reasoning of Swami Vivekananda. *(News and Notes)*

June 24, 1897

The Maha-Bodhi Society seems to have commenced its famine relief work in a satisfactory manner. The Society has placed its relief operations in the most competent hands. Swami Akhandananda of Alum Bazar Muth with two other *Sanyasins* are now in charge of the works. We are very glad to learn that the District Magistrate, Judge, and other leading men of the place are taking an active interest in the works. The Magistrate has allowed the men in charge of the Maha-Bodhi famine works to have Burma rice at the rate of Rs. 2 per maund for the purpose of distribution. The Magistrate deserves the thank of the public for this kind act. The Society has remitted Rs. 100 as 2nd instalment in aid of the relief works there. The Society intends to continue the work at least for some months more.

(News and Notes)

July 21, 1897

"YOGA SHASTRA"

This is one of the series of the pamphlets which the indefatigable publishers of the Christian Literature Society of Madras have been bringing out for the enlightenment of the benighted Hindus. The subject of the present issue is Yoga Shastra. The Yoga Shastra of Patanjali has been examined and Swami Vivekananda's lectures on Yoga Philosophy noticed. The Rev. Mr. Murdoch, the writer of the pamphlet, has come to the conclusion that because "the history, geography and astronomy of the Hindu sacred books are *egregriously wrong*", the belief in 'Yoga powers and charms is equally mistaken'. He offers a reward of Rs. 1000 to any *Yogi* who will by Yoga power, raise himself in the air three feet and remain suspended for ten minutes.' The conditions are that 'it must be done in the open air and by day light. There must be no rod connecting him with the ground nor any baloon above his head.' We hope the Reverend gentleman's challenge will be accepted by some Indian Yogi.

July 23, 1897

Swami Vivekananda is enjoying a well-earned rest at Almora, where he is staying in the company of one of his American disciples and some young Swamis from the Alumbazar Mutt. The Swami, we hear, proposes to return to Calcutta at the commencement of the next cold season, and will wend his way

back to the West after a short stay. We learn Miss Henrietta Muller is also now at Almora.

(News)

August 22, 1897

Under the title "From Colombo to Almora", the *Vyjayanti Press*, Egmore, Madras, has published a record of Swami Vivekananda's return to India, after his mission to the West, including reports of seventeen lectures, delivered by him in different parts of India. With regard to the publication, we fully endorse the remarks, made by Miss F. Henrietta Muller, who in the prefatory note, says, "All Eastern students, and still more, perhaps, those of England and America will welcome this book, containing as it does, the latest utterances of their much loved teacher, for the lectures exhibit to the Hindu the fervid patriotism of the 'Calcutta boy', and to the American and the English that larger patriotism, which counts the world as its home, and all the people in it, as fellow-countrymen." As the only authorized edition of the lectures, the book is one of immense value, but the "record" gives quite an inadequate idea of the enthusiasm, with which the Swami was greeted during his progress through this country. Full descriptions of the reception, which was accorded to him in different parts of India, would, we venture to think, have given the volume a better air of completeness.

(News and Notes)

September 5, 1897

'AN AMERICAN CLERGYMAN ON HINDUISM AND HINDU ASCETICS'

[A LETTER BY GOUR HARI SEN, SECRETARY, CHAITANYA LIBRARY]

Sir,—To its issue of the 17th July 1897 of a New York paper, called the *Outlook*, the Rev. Dr. J. H. Barrows contributes a short article on "Conversations with Educated Hindus". Dr. Barrows was in India for three months, from 15th December 1896, to 15th March 1897. I should ..... like to make a few extracts from the article :—

(2) The late Ramakrishna Paramhansa..... was the religious teacher, the *guru* of Vivekananda. Max Muller dubs him a true Mahatma. The learned Oxford Professor told me that he asked Vivekananda if Ramkrishna knew Sanskrit. The answer at first was evasive, but finally he said, "when Ramkrishna was in the jungle as an ascetic, a beautiful woman came down from heaven, and taught him the language." Max Muller's only natural reply was 'Nonsense'. The only way to learn Sanskrit is to get a Grammar and a Dictionary, and to get to work." (p. 693).

(4) "After the first session of the Parliament of Religions, I went with Vivekananda to the Restaurant in the basement of the Art Institute, and I said to him, "What shall I get you to eat?" His reply was "Give me beef". (p. 695).

(Correspondence)

Swami Vivekananda accompanied by an American gentleman and a lady, arrived at Dhramshala last week for a change. He is now enjoying perfect health, and is putting up in the house of Bakshi Sohan Lal, Pleader, Chief Court, Punjab. He has been requested to deliver a lecture at a public meeting to-morrow.

(News)

October 22, 1897

Swami Vivekananda was to have left Murri the other day, arriving at Rawal Pindi early in the afternoon. He was to have removed to the local Kalibari (in the Cantonments) to respond to the call of the Bengali gentlemen of the station, who had sent him an invitation, when he was at Murri.

(News)

October 27, 1897

Swami Vivekananda delivered a lecture on "Hinduism" at Rawal Pindi on the evening of Sunday last in the spacious canopy, placed at the disposal of the organizers of the lecture by Sardar Sujan Singh, Rai Bahadur, who presided on the occasion.

November 3, 1897

Swami Vivekananda is expected shortly at Lahore.

November 6, 1897

The *Christian Patriot* of Madras has been inviting long leaders with a view to exposing what it is pleased to call fallacies underlying the doctrines preached by Swami Vivekananda.

November 10, 1897

Swami Vivekananda's opening lecture at Lahore came off on Saturday last at Rajah Dhian Singh's palace, Hira Mundi, at 6 P.M. Subject : The problem before us.

... ...

A correspondent writes from Sialkot :—

Swami Vivekananda arrived here on Sunday morning. He was warmly welcomed by the citizens. He took up his lodgings in the house of Lala Mul Chand, M.A., Ll. B., Pleader. The same evening he lectured on 'Religion'. The lecture was delivered in English, but since there was also a number of men, who did not know English, Swamiji gave a concise account of his speech in Hindi. He was interviewed the next day by several gentlemen, who discussed with him various religious topics. The special feature of Swamiji's stay at Sialkot was that not only men but women also flocked in numbers for the darshana of the revered and far-famed Swami. In the evening again Swamiji delivered a lecture on '*Bhakti*' in Hindi.

November 16, 1897

An open-air party was given in honor of Swami Vivekananda on the lawn of the Town Hall, Lahore, on Sunday evening. Almost all local notables were present.

November 17, 1897

The Tribune of Lahore writes : "To say that Swami Vivekananda has been warmly welcomed to Lahore would be giving only a faint idea of the enthusiasm in the city. At his first lecture, more than four thousand people were present and many had to go away for want of standing room. Those who have seen him and known him are satisfied that his great power as an orator is among the least of his powers. The reverence, in which he is held by his English and American disciples is well illustrated by the example of Mr. Goodwin, whose devotion has excited the warmest admiration and even astonishment in the city. The story of Swami Vivekananda's life, the training and discipline, that have made him the extraordinary man he is, has yet to be written. But it will be found to be an eminently Indian story—a history of years of patient meditation and earnest self-searching, a life of self-imposed privations, and hardships known to the Indian *faquir* alone. Years of stern self-discipline, and strenuous adherence to the teachings of his great master, Ramkrishna Paramhansa, are the secret of the marvellous magnetism of his personality and the spiritual and intellectual power, that has extorted the wonder and admiration of Europe and America." *(Summary of News)*

November 21, 1897

Swami Vivekananda left Lahore for Dehra Dun on Monday morning.

November 26, 1897

SWAMI VIVEKANANDA ON THE VEDANTA PHILOSOPHY AT LAHORE

TO THE EDITOR OF THE INDIAN MIRROR

Sir, Swami Vivekananda's lecture on Vedanta, delivered on the 12th instant at Rajah Dhyan Sing's Palace in Lahore, is not only one of the highest oratorical efforts of the speaker, but is one of the ablest expositions of the Vedanta Philosophy in its Adwaita aspect. For its clearness of thought, simplicity of diction and a most comprehensive grasp of the transcendental religion of the Upanishads, the lecture will ever stand as a valuable contribution to the Vedantic literature. Swami Vivekananda has always spoken out his mind without fear or favour, and this is why his utterances have always produced such a deep impression in the mind of his audience. Vivekananda is an advocate of Vedanta Philosophy. But there has always been some misconception about the term Vedanta. Vedanta is commonly, especially in Bengal, believed to be Adwaita. But we are glad to see that the Swami has clearly and effectfully removed the misconception. He observes that the Upanishads, the Sutras of Vyas that are more popularly known as the Brahma Sutra and Gita, are the common heritage to all the different sects of India ; and every one who has started any ortodox sect, has got his own commentary on the above works, and they have invariably, whether they are Dualists, Non-Dualists or Visistadwaitis, claimed them as their authority. So it is altogether wrong to confine the work Vedanta to one system of thought that has arisen out of the Upanishads. Every careful reader of this highly instructive and learned lecture will not fail to perceive that, though the subject discussed belongs to Gyan Marga, yet there is a sweet and harmonious admixture of a spirit of Bhakti in his utterances, and herein lies the superiority of Swami Vivekananda over other exponents of the Adwaita doctrine of Modern India. Vedanda is the noblest truth that has been ever preached unto humanity, and, this truth has been nobly explained by this illustrious exponent of Vedanta Philosophy.

Yours &c.,
C. C. B.
(Correspondence)

November 28, 1897

SWAMI VIVEKANANDA ON VEDANTA

(This lecture was published in four issues of *The Indian Mirror* on November 28, December 7, December 14 and December 17. For the lecture *Vide The Complete Works*, Vol. 3, pp. 393-433).

January 30, 1898

The *Basumati* announces that Swami Vivekananda is now residing at the Alam Bazar Mutt.

February 8, 1898

We are glad to accord a cordial welcome to Miss Margaret Noble, one of the foremost disciples of Swami Vivekananda. This distinguished lady carried on the Vedanta mission work in England with great energy and success, since the departure of Swami Vivekananda from that country. Miss Noble has an elaborate scheme before her. As she is an eminent educationist, her work in Bengal will be pure educational. We are glad to learn that she intends to start an organisation, under the patronage of Swami Vivekananda, for educating Hindu girls in an orthodox Hindu style. Arrangements will be made for imparting practical religious training to the girls. We wish her success in this noble undertaking.

February 24, 1898

Swami Vivekananda has been urging on the people of Lahore and Sialkote the need of practical work. The starving millions, he urged, cannot live on metaphysical speculation ; they require bread ; and in a lecture he gave at Lahore on Bhakti, he suggested as the best religion for to-day that everyman should, accor-

ding to his means, go out into the street and search for hungry Narayans, take them into their houses, feed them and clothe them. The giver should give to man, remembering that he is the highest temple of God. He had seen charity in many countries, and the reason of its failure was the spirit, in which it was carried out. "Here take this and go away". Charity belied its name so long as it was given to gain reputation or applause of the world.

March 3, 1898

RAMAKRISHNA ANNIVERSARY AT BELLUR (HOWRAH)

A correspondent writes :—"Last Sunday, Lower Bengal witnessed a Hindu religious festival, the importance, grandeur and solemnity of which could better be imagined than described.....Swami Vivekananda, who being pressed by the crowd delivered a short address suited to the occasion, with his fascinating appearance and charmingly lustrous eyes, always drew a great multitude of people around him.....

LECTURE ON "OUR MISSION IN AMERICA"

Swami Saradananda delivered a most interesting and at the same time, a most instructive lecture on "Hindu mission in America" on the stage of the Emerald Theatre last evening before a very large, intelligent and appreciative audience under the presidency of Swami Vivekananda and in the presence of Miss Noble, Miss Bull, Babu Mohini Mohun Chatterji, Dr. J. C. Bose, and the Hon'ble Rai A. Charlu Bahadur of Madras. The President introduced the speaker as one who was taught and moved about here, and who made a short sojourn in America, the land discovered by Columbus, and before him by the Chinese and ages before them by Scandinavians. ..... After the concluding speech of the President, the meeting dissolved. (For the Presidential Speech *Vide April 24, 1898*).

March 29, 1898

The *Basumati* says that an Association, called 'Ramkrishna Prochar' has been established with Swami Vivekananda as its President. Its annual meeting will be held in Bysak next, when the Swami, on his return from Darjiling, will deliver a lecture at the Calcutta Town Hall. *(Vernacular Press)*

April 5, 1898

VIVEKANANDA ON THE RELATIONS BETWEEN ENGLAND AND INDIA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—In the course of a lecture, delivered on Saturday last, at the Star Theatre, Swami Vivekananda is reported to have said the following :— "So, I must tell you to go out to England and America, not as beggars, but as teachers of religion. The law of exchange must be applied to the best of your power. If we have to learn from them the ways and the methods of making ourselves happy in this life, why in return should we not give them the methods and ways that would make them happy *for all eternity*? (Supplement, *Indian Mirror*, March 31). The last passage appears to me to be self-contradictory. If we really have knowledge of methods and ways that would make us happy for all eternity, what necessity is there of learning from the people of the West the methods and ways of making ourselves happy *in this life*? For, is not the present life a part of eternity? Will the Swami let us know what is eternity?

Swami Vivekananda advises the people of Bengal to fight against the 'vast amount of foreign ideas' that have filled the present Hindu society. The idea of making knowledge of spiritual truths a marketable commodity is,

in my humble opinion, one of the latest of such ideas.

Yours, &c.,

The 3rd April, 1898 KISHEN NATH PUNDIT

(Correspondence)

April 9, 1898

A Calcutta Missionary paper, '*Indian Witness*' bitterly attacks Swami Vivekananda. It writes :—"Dr. W. W. White, on two successive Friday evenings has enlightened the Calcutta public concerning the wild and baseless assertions of Swami Vivekananda, as to the prodigious success of 'His Holiness' in converting Americans to Hinduism during his famous tour in the United States ! We are disposed to think that this was too much considerations to show His Beatitude. One lecture would have been quite sufficient to show up the utterly unscrupuluous character of their satements of one who has already reached the zenith of his meteoric fame and is rapidly nearing the region of oblivion, if not of Nirvana. But we must nevertheless [.....] the public service he has rendered. Many replies to a circular inquiry which he issued were received by Dr. White from Presidents of leading American Universities and Colleges, and from publicists of national and international fame. One and all ridiculed the idea sedulously propagated by His Blessedness the Swami, that the enlighted class of Amcrica were abandoning Christianity and that many had embraced Hinduism. As well may be supposed, they unanimously declare, that the earth is meditating a separation from our solar system with a view of attaching herself to another. The whole business is so supremely ridiculous it seems a waste of time and strength to notice it. But great is cheek ! On the occasion of the first lecture His Sublimity, accompanied by a few of his satellites, with more of Western forwardness than of Eastern politeness, took his seat uninvited on the platform. On the second occasion, His Benignity was conspicuously absent of Dr. White's exposure. It may be wolded that the substance of Swami Vivekananda's unreliable presentation of the facts connected with his visit to America, with copies of the replies received from prominent Americans has been published by the Christian Literature Society, and may be had from all its depositories at two annas per copy."

April 10, 1898

THE STUDY OF VEDAS

DOCTRINE OF HINDU TEACHERS HAS MANY FOLLOWERS HERE VEDANTA, THE END OF ALL WISDOM, AND ITS TEACHING—ITS AIM TO APPLY RELIGIOUS PRINCIPLES TO HUMAN LIFE, RATHER THAN TO INCULCATE NEW DOGMAS.

(From The New York *Daily Tribune*)

The Vedas or Ancient Hindu Scriptures has many interested students in this city, and not a few of these are studying Sanskrit with the object of having Gitas and other ancient literature as yet untranslated open upto them. After the departure of Swami Vivekananda, two years ago, a brother Swami, or teacher, was invited to come to this country by American students, and he has but recently returned to India to resume work there. The urgent demand for this teacher, Swami Saradananda, at Cambridge, Mass, and at the Monsalvat School of Comparative Religions at Greensere, Me., left the New York Society without a teacher, and invitation was extended to Swami Avedananda who had been working successfully in London for nearly a year. Arriving in New York, last August, he gave his first lectures in September, in Mott Memorial Hall, no. 64, Madison Avenue, and he has since spoken there three times a week.

In reply to questions regarding his work in New York, Swami Avedananda said that it was not a machinery movement begun in India, nor an effort to make proselytes. Especially, it was not intended to antagonise Christianity. The object of the teachings is to propagate the principles propounded by all great religious teachers and illustrated by their lives, for the benefit of humanity and to help mankind the practical application of these principles in their spiritual, intellectual and physical needs. Vedanta, that is the end of all wisdom is universe-wide, and cannot be sectarian and the Swamis have no intention of forming any sect. Sects already abound the world over, but the spirit of sectarianism should not exist. The fundamental idea is to find unity in the variety of creeds and sects. The ultimate aim of all these is on eternal truth and all creeds and sects are like so many paths which lead to the same goal.

THE TEACHING OF VEDANTA

Vedanta teaches the spiritual laws which underlie the teachings of Christ. It makes provision for the dualist, the monist, atheist, and agnostic not by giving them dogmas, but by pointing out the true nature of their individuality. Vedanta teaches the truths which Christ taught and brings light to dispel darkness of ages and make clear the real spirit of His teachings. Vedanta is not built about any particular person and it does not depend on any particular book but it includes the teachings of all great prophets who flourished in the past and who will flourish in the future irrespective of their creed, caste or race and points out the harmony that exists in the different scriptures of the world. Going beyond toleration and the brotherhood of man, it recognises God in every soul and in all nature, teaches the Christ saying, "I and my Father are one" can be realised by various methods as through unselfish work by devotion and love to the highest ideal, by discriminating between the real and unreal, by practising concentration etc.

Continuing the Swami said, that the teaching of Vedanta harmonises with the ultimate conclusions of modern science and source that this world was not created out of nothing but is the evolution of one eternal energy. It denies the existence of an extra cosmic personal God as eternally separate from the world and from man, and asserts that the soul of the individuals is the image of God, is divine, is one with Him. It teaches that the difference between the good and evil is only in degree and not in kind ; that "reward" and "punishment" in this life and the life to come are inevitable reactions of our old actions. The ideal of Vedanta is not only love to all men but to all creatures and non-injurying and non-killing of animals is taught. Prof. Max Muller has said of Vedanta : "It has room for almost any religion ; nay, it embraces them all."

THE LECTURER AND HIS WORK

The Swami Avedananda is young above medium height, sturdy with the remarkable chest development of his fellow teachers from life long practice of breathing exercises, which are a part of their religious practices. His dark-hued face is finely chiselled, and with unusual intellectual strength shows the singular dignity, gentleness, and repose of his people. His hands are no less individual and expressive of high character. He wears a turban of light orange colour and a simple robe of deep terra cotta colour, the gown of the Sannyasins, the most ancient order of religious teachers which has existed in India since pre-historic times. His work is done without money cons ideration, and the lectures are free to all, his support depending upon voluntary gifts.

As a speaker, he is self-contained and attractive, and his lectures are clear, original explanation of philosophic subjects related to practical living. His command of English is as perfect as his pronunciation, with rarely a sliping accent which adds to the charm of a pleasing delivery. Among subjects of recent lectures are : "Scriptures,—what do they teach?" "Renunciation through love," "Immortality," "Salvation is freedom." "The secret of war." The popularity of the lectures is attested by the repetition of a number of them by request. Special features in the addresses are quotation in Sanskrit from the Vedas, with the translation, and after the lectures lucid and able answers to questions. To an occasional attendant, the growth of interest is unmistakeable, in steadily increasing audiences of intelligent persons, many of them members of orthodox churches, with a representation of well-known persons in public life.

The Swami has lectured before clubs, including the Twentieth Century Club and the Metaphysical of Brooklyn, the Twilight Club of New York, and regularly in Mont Calir, N. J., besides having classes in Brooklyn on the Bhagavadgita, the Indian poem, familiarised by Sir Edwin Arnold in "The Song Celestial". Considerable literature of Vedanta Philosophy has been published here by the Vedanta Society a regularly incorporated body and pamphlets and books covered a wide range of subjects, including American lectures and translations from Indian Classics, and English Magazines on the subject published in India. *(Selections)*

April 16, 1898

SWAMI VIVEKANANDA AND THE CHRISTIAN MISSIONARIES

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—I am much amused to read an extract from a Christian Missionary paper, the *Indian Witness*, which appears in your issue of the 9th instant (Town edition) containing some malicious reflections on the works of Swami Vivekananda in America. These remarks are not only mischievous and unfounded, but far from the truth. The quotation runs that 'Dr. W. W. White on two successive Friday evenings has enlightened the Calcutta public concerning the wild and baseless assertions of Swami Vivekananda, as to the prodigious success of 'His Holiness' in converting Americans to Hinduism during his famous tour

in the United States ! We think the readers of the *Indian Witness* will not be so fools as to believe, that the fifty gentlemen or little less who assembled at the hall of the Youngmen's Christian Association to hear one Dr. White, who is not only unknown to fame, but society knows him not to constitute the public. Though I did not personally attend to hear this redoubtable Doctor on the second occasion, who is the poorest specimen of a public speaker, I heard from a reliable source that, on the second occasion, the number of audience dwindled into thirty. This is what is the 'Calcutta public' of the *Indian Witness* which the paper has the hardihood to write. Though not actually of indignation, it was a feeling of pity, that was produced in the mind of the audience from the constant hysterical shrieks and theatrical gestures of the speaker. It would be paying too much compliment to the lecturer to say, that the logic of his discourse was of a rudimentary nature. What Dr. White said, was foolish and nonsense. In fact, he ignominiously failed to meet a single argument or fact and poured forth some bitterest invectives on the devoted head of Swami Vivekananda a method which is so popular with the Christian clergy. There is another point in the extract which deserves notice. Though from the manner of writing it appears, that the *Indian Witness* is unrivalled in the art of misrepresenting fact, yet we hope the paper has not proceeded so far to correct its misstatements. The paper announces, that Swami Vivekananda was present at their lecture and took a seat on the platform quite uninvited. This is far from the truth. Swami Vivekananda was not present at the meetings, as he did not think it worth his while to take notice of such denunciation. The fact is, at the request of a distinguished English lady, two of the Sannyasin brother-disciples of Swami Vivekananda were present at the lecture hall. The idea that these two gentlemen and a few of the friends of the Swami Vivekananda were ready to meet the lecturer on his own ground, so much unnerved the reverend gentleman, that he at once took shelter under the rules of the Association and stopped them. The extracts, that you have quoted from the *New York Herald* and other similar American papers were the best refutation of the reverened gentleman.

Yours, &c.,
ONE WHO WAS PRSENT
(Correspondence)

April 19, 1898

Swami Vivekananda, with Babu Nitya Gopal Bose and Swami Nirvoyananda, has been staying at Darjiling for a fortnight. Miss Muller with Miss Bull and Swami Akhandananda reached there on the 7th instant, and Miss Noble, the well-known lady educationist of London, is also expected there in a few days. Swami Vivekananda delivered a lecture on Hinduism at the Darjiling Hindu Public Hall under the presidency of Mr. A. C. Bose, Deputy Magistrate, on the 3rd instant. The Swami spoke for nearly two hours and, as usual the whole audience remained spell-bound.

April 23, 1898

VEDANTA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Swami Vivekananda is doing yeoman's service to the cause of Vedanta, which is also the cause of peace and of real progress. But he and his companions have been hitherto addressing themselves only to the English-speaking people in the world. Can not arrangements be made for delivering lectures on Vedanta in France, Germany, and other countries in Europe? A few men of the stamp of the Swami and his co-adjutors should be trained in speaking and writing the languages of those countries with a view to undertake this work *i.e.*, the great work of turning men's minds

from the unreal to the real, from the false self to the real self.

Yours, &c.,
ANNADA PROSAD BHATTACHARJI
(Correspondence)

April 24, 1898

OUR MISSION IN AMERICA

Swami Vivekananda, in introducing the lecturer Swami Saradananda, said :—Ladies and Genglemen,——The speaker of tonight just comes from America. As you all know here that America is for your country, although our countrymen, specially Swami Dayananda Saraswati, used to call this country as *Patal*, inhabited by Laplands, Rakshas and Asurs, &c., (Laughter and loud cheers). Well, Gentlemen, whether it is *Patal* or not you ought to decide that by seeing those few ladies present here, who have come from the country of your so-called *Patal*, whether they are *Naga Kanyas* or not. (Cheers). Now, America is perfectly a new country. It was discovered by Columbus, the Italian, and before that a prior claim is put forward by the Norwegians who say, that they have discovered the northern part of it, and then before that there is another prior claim of the Chinese, who at one time preached the noble doctrine of Buddhism in all parts of the world, and it is said that Buddhist Missionaries were also sent from India to America, and specially in Washington, where some sort of records are still to be traced by any traveller going there. Well, the table has now been turned at last for a century or more and instead of America being discovered, she discovers persons that go over to her. (Loud applause). It is a phenomenon that we observe every day there, multitudes of persons coming over from every part of the country and getting themselves discovered in the United States. It is a fact, well-known to you here all that several of our own countrymen have been discovered in that way (Cheers). To-day, here I present before you one of your Calcutta boys, that has been similarly discovered by the Americans. (Cheers).

(Supplement)

May 1, 1898

Swami Vivekananda is expected at Almora on his way to Cashmere in the course of this week. The Swami is at present in Darjiling.

May 21, 1898

The *Pioneer* says :—"It seems that Swami Vivekananda whose preaching created a stir in the United States about the time of the the Chicago Parliament of Religions, has been on a visit to Naini Tal, accompanied by a band of disciples among whom, it is said, are one English and three American ladies. This last is not too strange to be true, for the last mail brought us a copy of a Chicago periodical, called *The New Unity*, strongly advocating the assembly of a Parliament of Religions at Benares in 1900. It will be doubtful luck, if the sacred city escapes plague in 1898 only to have this sort of visitation two years later."

June 24, 1898

"AWAKENED INDIA"

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—May I request the favour of your kindly allowing me, through the medium of your widely read paper, to anounce the fact that *Prabuddha Bharata* or 'Awakened India' will not be discontinued, as stated in its last issue, but will henceforth be published in an improved form from the Ram Krishna Math, Almora, Kumaon, N. W. P., under new management, of which the head is the illustrious Swami Vivekananda as well as one of the regular contributors to its pages.

The first issue is expected to appear on or about the 1st August next.

Almora, Yours, &c.,
The 19th June, 1898 SADANANDA
(Correspondence)

June 29, 1898

Swami Vivekananda, who is at Almora just now, will leave for Cashmere shortly. *(News)*

July 6, 1898

Under the supervision of Swami Vivekananda the *Prabuddha Bharata* or *Awakened India* is shortly to re-appear from Ram Krishna Muth, Almora. The first number is expected to appear on the 1st August. *(News)*

July 7, 1898

AN INTERVIEW WITH RAJAH OF RAMNAD

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—On my way to Rameswaram with my family on pilgrimage I made a short stay at Ramnad, where I sought for, and obtained an interview with the Rajah Setupathi. As the conversation I had with him was of an interesting nature, and as I questioned him as to his views on various public matters, I give some of the questions and answers below :—

Q.—Do you attach yourself to either Swami Vivekananda's Mission or the Theosophical Society?

A.—I attach myself to none exclusively. I am an admirer of both. The Theosophical Society has done and is still doing splendid work in India. It will take some time for the Swami to turn out similar work in India. At present, odds are against him. I wish his Mission all success.

Yours, &c.,
M. V. SUBRAMANIA IYER
Editor, South Indian Mail, Madura.
(Correspondence)

August 11, 1898

Swami Vivekananda intends opening a Hindu college at Cashmere. *(News)*

August 23, 1898

We are glad to learn that Swami Vivekananda has just returned with a party from a pilgrimage in Amarnath. The cave of Amarnath is situated at a height of 16,442 ft. but one has to pass through a much higher altitude in order to reach there. The pilgrims had to halt one night in the road at a height of 18,000 ft. Of course, it was intensely cold, and close to the snows. "There was a tremendous concourse of Sadhus of many orders from all over India," —says one who accompanied the Swami— "and the Swami was loved and honored by all of them. We reached the height at about 10 A.M. on the 2nd of August. The hill path winded through a region of inexpressible beauty and lovely wild flowers, and Juniper and silver birches, and the evergreen pines, singing the sombre song of the Vedanta and the Upanishads—all together made such a combination of beauty and sublimity that the soul loses itself in wonder and awe in the infinite love, in which we live and move and have our being. The road passes by a lovely lake—the Nundon— amongst the snow peaks, where a song of joy from the pilgrims once brought down the avalanches, and killed a number of them in an instant. No trees can grow here nor even the pines, but the wild beauty of the lady in white, the ever lasting snow, fascinates and enwraps the eye. The experiences of Amarnath have made a deep impression on the Swami, and the infinite love of Sanker, which he felt there so strongly, is sure to tell on his future work." A detailed account of the Swami's journey will appear in the next number of the *Prabuddha Bharata*, we hear. *(Notes)*

January 11, 1899

The *Hindu* of Madras writes :—We are glad to learn that there is nothing serious about Swami Vivekananda's illness. He is suffering from a passing affection of the heart and is expected to get over it before long". *(Calcutta)*

March 1, 1899

Sister Nivedita (Miss M. Noble) whose very interesting and, in some ways, light-imparting lecture [Kali and Her worship] we published on Sunday last, will shortly have a fellow-worker in her own educational field. Madame Marie Louise, an American lady of French extraction, has just arrived in Bombay. She was, like Mrs. Besant, a secularist and "a fearless progressive advanced" lady in earlier years. But she is now a Hindu to all intents and purposes, having been brought to see the truths and beauty of the Vedic faith by Swami Vivekananda. Madame Louise now passes under the name of Sister Abhayananda. We learn that she has established Adwaitic schools in numerous towns in the United States. The Hindu community in Bombay is arranging for her a reception. Swami Vivekananda may well be proud of two such remarkable disciples as Sisters Nivedita and Abhayananda. *(Calcutta)*

March 8, 1899

A disciple of Paramahansa Ram Krishna has received the following letter from the well-known Unitarian Missionary, Rev. Fletcher Williams, with reference to Paramahansa Ram Krishna :—

The 4th March, 1899

Sir,—I am much indebted to you for the copy of 'Leaves from the Gospel of the Lord Sri Ram Krishna, which you kindly gave me. I have read through the little work with great interest. I already knew something of Ram Krishna from an article by Mr. P. C. Mazumdar in the *Theistic Quarterly Review*, 1879, and from the testimony there given, and from the deep devotion he inspired in a band of disciples, including 'M'. I have no doubt whatever that he possessed the prophetic power. I should suppose that as in the case of other great souls, his influence proceeded rather from what he was than from what he said. These must have been a strangely magnetic charm about his personality, and in this respect he, no doubt, resembled Jesus of Nazareth.

"What always impresses me in reading of such souls that have arisen from time to time in India, is the limited area of their influence,—always excepting Buddha. One would imagine that men of such power would become the spiritual masters, not simply of a small circle of disciples, but of a race and a nation. Jesus, himself an Oriental, has become the spiritual ideal of the Western world, and the more he and his teachings are liberated from ecclesiastical traditions which have weakened his influence and corrupted his ideas, the more persuasive and dominant becomes his reign over the hearts of men of all mental types in the Western world as, for example, Carlyle, Mathew Arnold, John Stuart Mill, Revan, & c. It is a problem to me how it is that the seers and prophets of India have not attained the same level of almost world wide power."

(SD.) S. FLETCHER WILLIAMS

March 28, 1899

SISTER NIVEDITA ON THE PLAGUE IN CALCUTTA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—We have scoffed and doubted till the plague is really amongst us. Now, that the epidemic is well under way, no doubt many of your readers will be glad to hear the conclusions that the members of the Ramkrishna Mission and some others have come to, as to ways, in which we can all be helpful at this crisis.

First, we have to deal with the problem of offering efficient aid to the sick. This seems simply impossible. In order to command conditions, to make light, air, and sanitation all that they should be, and to give in addition that patient nursing from hour to hour, which is essential to much slighter illnesses than this, a hospital is necessary. But there are something like six hundred hospitals in Calcutta to-day, containing an aggregate of 4 patients ! To add to the number of these establishments is, therefore, out of the question. Otherwise, a number of Bengali ladies would have co-operated in a Women's Hospital.

A more direct way of meeting the need would be the organisation of a corps of visiting nurses in each District. The poorer class of families, living in the *bustis*, are only too thankful to resign the care of a patient into the hands of an educated person whom the doctor recommends, and who is evidently tender and clear-headed at the same time.

There is a tremendous field for work here. But it is hedged round with difficulties. The conditions of the *bustis* are so inconvenient for nursing, that the most advanced expedients for dealing with fevers cannot be attempted. The old treatment by drugs and disinfectants is all that is open to doctor and nurse. The trouble of getting even water heated or a room cleaned is incalculable. So that nursing the sick in their homes is apt to resolve itself into watching the patient die under

circumstances, every day more calculated to threaten the life of the watcher. Yet this is not altogether useless. There is the chance of easing the death, and the presence of the visitor ensures the gradual disinfection of the home, and the isolation of the patient in some degree from family and neighbours. These things are a distinct gain. It would be impossible, however, to get a sufficient staff of paid nurses to do this work, and I doubt that any mercenary impulse, however honest, would give a man courage to grapple with the depression of a battle so hopeless as this.

It is a crushing blow to see one's patient slip away in the midst of the struggle, simply from collapse of the heart !

And if the various religious orders of missionaries and so on take up the matter, they must first count the probable cost, in the loss of energetic and promising workers by the road-side, as it were. At the same time, only a considerable number could make the plan efficient. Morning and evening visits could not be so effective as all-day attendance, and the occasional co-operation of two nurses would more than double the chances of success.

It seems to me for the moment, therefore, to regard every man attacked by plague as doomed. Leaving the victims out of the question, what can we do, in the first place, to destroy the *conditions*, which have made the epidemic not only possible, but also powerful !

THOSE WHO ARE WILLING CAN DO A GREAT DEAL

1. They can disseminate exact and scrupulous notions of cleanliness. We might all try to point out to our less educated neighbours the need of detailed and anxious cleansing of various parts of the house with water, mixed with disinfectants. Perchloride of mercury is perfectly invaluable in this connection, and is ridiculously cheap,—so that it can easily be kept in solution in all places where frequent flushing is required. All roads, lanes, yards and walls, not to speak of roofs, should be kept well swept, and all old rags and decaying matter of any sort completely burnt. It would surely be possible for all of us, in a kindly and inoffensive way, to explain these things to the people about us, and to help them, without patronage, to carry out our instructions.

IN THE MATTER OF DISINFECTANTS

2. It is not sufficient to explain the laws of sanitation and the use of disinfectants. The latter should be brought within reach of the people. Gentlemen might provide themselves with quantities of perchloride of mercury for distribution *gratis* to thin poorer neighbours. This chemical, while the only perfectly efficient germ-destroyer, is so extra-ordinarily cheap, that a large profit can be made by selling it at one seer-and-a-half per pice in solution. We of the educated classes might, therefore, set the little shops to take it up, and make themselves the agents for its commercial dissemination. Its poisonous nature ought, however, to be carefully explained, so that it shall not get into the hands of children or come near the food and cooking arrangement. District Health Officers would probably be glad to put applicants in the way of getting it at cost price or there-abouts. Amongst other, Dr. Mahoney of 65, Beadon Street, will do everything in his power.

We can all subscribe or collect funds for increasing the scavenging and disinfecting stuffs of the Municipality. Why is a tax not immediately levied by statute for this purpose? At any rate nothing could be more necessary, and there is hardly any direction in which help could be more opportune. To a population of 12,00,000 we have a Municipal staff of 1,200 Scavengers, which staff is responsible for all the work of the Indian quarter. This is a class of work that could be undertaken by many who are eager to help, but in no sense free to risk their lives in the cause.

I might add, perhaps, that leaflets giving a few simple directions in Bengali with regard to cleanliness, the use of disinfectants, and similar points, are being prepared, and will be obtainable in the course of a few days by any one applying to the Swami Trigunatita—14, Ram Chunder Maitra's Lane, Kambulitola, or to the Swami Brahmananda, 57, Ram Kanto Bose's Lane, Baghbazar,

These leaflets may prove serviceable to those who desire to make true ideas on this point common property.

It is with aching hearts that we realise the desolation in many houses to-day. We seem utterly powerless to rescue those on whom the disease has once laid its hand. But prevention is better than cure. Let us, with our whole heart and energy, set to work to prevent.

Yours, &c.
NIVEDITA
Of the Ramakrishna Mission

April 22, 1899

Sister Nivedita (Miss Margaret Noble) will deliver a lecture to-day at 6 P.M. at the Classic Theatre on 'The Plague and the Duty of the Students'. Swami Vivekananda will preside. The public are cordially invited to attend.

May 26, 1899

UDBODHAN *

The third issue of the above-named fortnightly

* Udbodhan,—First year, No. 3 1st Phalgun, 1305. Edited by Swami Trigunatita and printed and published by him at 14, Ram Chunder Maitra's Lane, Kambulitola, Calcutta.

contains a paper contributed by Swami Vivekananda. The Sub-Editor continues his interesting 'Travels in Tibet'. The objects of the 'Ram Krishna Mission', which is under the guidance of Swami Vivekananda and his co-adjutors and disciples, are set forth in another paper.

June 2, 1899

The Bengal correspondent of the *Hindu* writes :—Swami Vivekananda has not yet been able to completely shake off his ailment. Yet he has decided to leave for Europe and will probably embark early in June. The Swami, we believe, has a double object in view, *viz.*, to benefit his health by the voyage, and to resume his work in England and America after complete recovery. We heartily wish the Swami a pleasant voyage, speedy restoration to his normal health and vigor and an active career to as a preacher of the Higher Hinduism in the West."

(News)

June 15, 1899

Swami Vivekananda leaves Calcutta on the 20th instant, and will pass through Madras *en route* to Europe. *(Notes)*

Swami Vivekananda is expected in Madras on the 24th instant. *(News)*

June 24, 1899

INTERVIEW

(From the *Prabuddha Bharata*)

Having been directed by the Editor, (writes our representative), to interview Swami Vivekananda on the question of convertsto Hinduism, I found an opportunity one evening on the roof of a Ganges houseboat. It was after nightfall, and we had stopped at the embankment of the Ramakrishna Math, and there the Swami came down to speak with me.

Time and place were alike delightful. Overhead the stars, and around the rolling Ganges ; and on one side stood the dimly lighted building, with its background of palms and lofty shade-trees.

"I want to see you, Swami," I began, "on this matter of receiving back into Hinduism those who have been perverted from it. Is it your opinion that they should be received?"

"Certainly," said the Swami, "they can and ought to be taken."

He sat gravely for a moment, thinking, and then resumed. "Besides," he said, "we shall otherwise decrease in numbers. When the Mohammedans first came, we are said—I think on the authority of Ferishta, the oldest Mohammedan historian—to have been six hundred millions of Hindus. Now we are about two hundred millions. And then every man going out of the Hindu pale is not only a man less, but an enemy the more.

"Again, the vast majority of Hindu perverts to Islam and Christianity are perverts by the sword, or the descendants of these. It would be obviously unfair to subject these to disabilities of any kind. As to the case of born aliens, did you say? Why, born aliens have been converted in the past by crowds, and the process is still going on.

"In my own opinion, this statement not only applies to aboriginal tribes, to outlying nations, and to almost all our conquerors before the Mohammedan conquest, but also to all those castes who find a special origin in the Puranas. I hold that they have been aliens thus adopted.

"Ceremonies of expiation are no doubt suitable in the case of willing converts, returning to their Mother-Church, as it were ; but on those who were alienated by conquest—as in Kashmir and Nepal—or on strangers wishing to join us, no penance should be imposed."

"But of what caste would these people be, Swamiji?" I ventured to ask. "They must have some, or they can never be assimilated into the great body of Hindus. Where shall we look for their rightful place?"

"Returning converts," said the Swami quietly, "will gain their own castes, of course. And new people will make theirs. You will remember," he added, "that this has already been done in the case of Vaishnavism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves,—and a very respectable one too. From Ramanuja down to Chaitanya of Bengal, all great Vaishnava Teachers have done the same."

"And where should these new people expect to marry?" I asked.

"Amongst themselves as they do now," said the Swami quietly.

"Then as to names," I enquired, "I suppose aliens and perverts who have adopted non-Hindu names should be named newly. Would you give them caste-names, or what?"

"Certainly," said the Swami, thoughtfully, "there is a great deal in a name" and on this question he would say no more.

But my next enquiry drew blood. "Would you leave these new-comers, Swamiji, to choose their own form of religious belief out of many-visaged Hinduism, or would you chalk out a religion for them?"

"Can you ask that?" he said. "They will choose for themselves. For unless a man chooses for himself, the very spirit of Hinduism is destroyed. The essence of our Faith consists simply in this freedom of the Ishta."

I thought the utterance a weighty one, for the man before me has spent more years than any one else living, I fancy, in studying the common bases of Hinduism in a scientific and sympathetic spirit—and the freedom of the Ishta is obviously a principle big enough to accommodate the world.

But the talk passed to other matters, and then with a cordial good night this great teacher of religion lifted his lantern and went back into the monastery, while I, by the pathless paths of the Ganges, in and out amongst her crafts of many sizes, made the best of my way back to my Calcutta home.

July 18, 1899

"Swami Vivekananda's health", says the *Madras Times* is somewhat enfeebled, but it is hoped that the present voyage and his stay in England will do him good. He is accompanied by an American lady Sannyasin called 'Nivedita', and another Indian ascetic of the name of Turyananda, a cousin of Swami Saradananda, is proceeding to England with the party to study medicine in our English University.

NOTICES OF BOOKS

August 17, 1899

"Swami Vivekananda and his Guru with letters from prominent Americans on the alleged progress of Vedantism in the United States." Published by the Christian Literature Society for India, London and Madras, 1897.

The object of the first part of this book is to show that, on account of his Sudra birth and for his want of knowledge as well as on the part of his Guru, Vivekananda is not qualified for teaching the Vedanta ; that he, in consequence of his doings, is not entitled to be called a 'Swami', that Schopenhaur, the admirer of the *Upanishads*, was a bad man, and that Professor Max Muller (in connection with his opinion of Vedantic books) is a "man having two voices." The second part immediately concerns the *Indian Mirror*. It might be remembered that, on the 21st January, 1897, an article appeared in this paper, headed "Swami Vivekananda" in which it was stated that "hundreds of men and women have enlisted themselves under the standard, which he unfolded in America, and some of them have even taken to the bowl and the yellow robes," This statement proved too much for the serenity of the Rev. Dr. W. W. White, Secretary to the College Young Men's Christian Association of Calcutta and he forthwith set out to verify this statement by writing to a number of ladies and gentlemen of America, mostly belonging to Missions and educational institutions, to whom copies of the *Mirror*

were sent, and asking them if there was any 'likelihood of America a bandoning Christianity and adopting either Hinduism or Mahomedanism, in its stead'. The replies received are inserted in the second part of the book, and they are, of course, to the effect that neither Hinduism nor Mahomedanism has a chance of obtaining a foothold in America. Some of the writers say that Swami made no impression on the people, which some others assert that the Swami may have made a few converts, but such converts were vaccillators and seekers of novelty. All of them consoled the enquirers with the assurance that Christianity has made a firm footing in America, and there is no fear of its being supplanted by any other religion.

September 27, 1899

A FALSE RUMOUR

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—A false rumour is current both in the English and the purely Indian section of the Press to the effect that a disciple of Swami Vivekananda is in trouble in connection with an assault case in London. We understand that the *Madras Times* first published it without any corroborative testimony in support of it, and that other newspapers have taken the opportunity to make a fun of it. As a member of the Ram Krishna Mission, and also as a keen observer of the Swamiji's movement, I can speak with authority on the subject. There is not even a little of truth in the statement, which is nothing but a malicious one, circulated by some mischievous person. Swami Vivekananda with his Guru brother, Swami Turiananda, is now in New York on a missionary tour. There is no disciple of his of the name of Parayananda, living in London now. We wonder how the responsible Editors, both of the English and purely Indian journals, do not hesitate to publish such false rumour, without testing the validity of it at first. We have seen on more than one occasion how the Editors thus demoralise the tone of newspapers, and humiliate themselves before the public by the ignominious withdrawal of their previous statement in their subsequent issues.

We challenge any body to come forward with evidence to support the above flying report. The Christian Missionaries of America who lately have so terribly suffered from their pecuniary support being stopped by many enlightened millionaires of the United States who have heard Swami Vivekananda, give circulation to many unfounded stories against the Swamiji on many occasions. In this case, they may not have done so, but the false report comes from a quarter where the Swamiji's work has been the most successful one in India, and where the Missionaries have been most terribly opposed in furtherance of their work of evangelization. Although it is better to ignore the calumnies of back-biters, yet we cannot help contradicting it, as it seems to have created a stir both in the European and the Indian circles.

The 25th September, 1899 Yours, &c.,
SARAT CHANDRA CHAKRABARTI, E.A.
(Correspondence)

April 21, 1900

Swami Vivekananda has opened the American door for Indian writers. By his personal charm, he has made Indian visits in American homes very welcome. Other members of the Paramhansha Ramkrishna Mission have been received with equal cordiality. *(Notes)*

July 3, 1900

Swami Vivekananda has been invited to represent Hinduism and Vedanta in the Paris Exhibition, and the Swami will deliver an address in French. *(Notes)*

December 12, 1900

We note that Swami Vivekananda has returned to India. Travelling by the Bombay Express, he reached directly Bellur Math on Sunday night, and is staying there now. A gentleman, who was on a visit to the Math yesterday, writes to say that the Swami is not in good health, and needs complete rest for sometime. Besides delivering very impressive and eloquent lectures in French at Paris, the Swami delivered three lectures at Constantinople, and he has a host of admirers there. *(Notes)*

February 15, 1901

SWAMI VIVEKANANDA AT BELUR

A correspondent writes :—"The following is an epitome of Swami Vivekananda's speech made in Belur M. E. School on the prize-distribution day held on the 22nd instant, Sunday, when the Swami was invited to preside. The audience was composed chiefly of the boys of the school and some elderly gentlemen of Belur.

"The modern student is not practical. He is quite helpless. What our students want is not so much muscularity of body as hardihood. They are wanting in self-help. They are not accustomed to use their eyes and hands. No handicraft is taught. The present system of English education is entirely literary. The student must be made to think for himself and work for himself. Suppose there is a fire. He is the first to come forward and put on the fire who is accustomed to use his eyes and hands. There is much truth in the criticism of Europeans touching the laziness of the Bengali the slipshod way of his doing things. This can be soon remedied if the students be made to learn some handicraft apart from its utiliterian aspect, it is an education in itself.

"Secondly, how many thousands of students I know who live upon the worst food possible, and live amidst the most horrible surroundings, what wonder that there are so many ediots, imbeciles and cowards among them. They die like flies. The education that is given is onesided weakening, it is killing by inches. The children are made to cram too much of useless matter, and are incarcerated in school rooms fifty or seventy in each, five hours together. They are given bad food. It is forgotten that the future health of the man is in the child. It is forgotten that nature can never be cheated and things cannot be pushed too early. In giving education to a child the law of growth has to be obeyed. And we must learn to wait. Nothing is more important than that the child must have a strong and healthy body. The body is the first thing to attain to virtue. I know we are the poorest nation in the world, and we cannot afford to do much. We can only work on the lines of least resistance. We should see at least that our children are well fed. The machine of the child's body should never be exhausted. In Europe and America a man with crores of rupees sends his son if sickly, to the farmers, to till the ground. After three years he returns to the father healthy, rosy and strong. Then he is fit to be sent to school. We ought not for these reasons push the present system of education any further.

"Thirdly, our character has disappeared. Our English education has destroyed everything and left nothing in its place. Our children have lost their politeness. To talk nicely is degrading. To be reverential to one's elders is degrading. Irreverence has been the sign of liberty. It is high time that we go back to our old politeness. The reformers have nothing to give in place of what they have taken away. Yet in spite of the most adverse surrounding of climate, etc., we have been able to do much, we have to do much more. I am proud of my race, I do not despair, I am seeing daily a glorious and wonderful future in my menial visions. Take greatest care of these young ones on whom our future depends."

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April 24, 1901

SWAMI VIVEKANANDA IN EAST BENGAL

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Many of your readers know, that towards the end of March last, Swami Vivekananda went to Dacca on a missionary tour, and delivered there two lectures on Hindu religion, which have provoked much adverse criticism in the Native Press. What has been published in the Bazars contains but a false

and malicious attack on the noble personality of Swamiji without any rhyme and reason whatsoever. In the course of a lecture delivered on the 31st March, he told his audience at Dacca, that the sacred Vedas were no longer read in Bengal, that even many *Tol* Pundits were not well versed in the Vedas ; that the Vedas were more authoritative than the Smritis ; that he was ready to prove that women and Sudras had not been excluded from reading the Vedas, and that he would challenge any Pundit to disprove the fact from the Vedas. His splendid oration and well-reasoned arguments captivated the public, and all the local papers with *Saraswat Patrika* at their head were unanimous in their praise of Swamiji.

At about 9 O'clock on the night of the 5th April (*i.e.*, on the night when Swamiji was to leave Dacca for Chittagong) a few gentlemen, accompanied by some boys of the local schools, came with a letter of challange from Pundit Chandra Kanta Nyayalankar of Dacca, who wanted to discourse with Swamiji some of the points, raised in his last lecture. Swamiji was in a hurry to pack up his luggage for his journey to Chittagong and he very politely told the bearers of the letter that he would not be able to discourse, as he would be going away that night. Swamiji's answer seemed to have convinced the bearers of the letter, that Swamiji was afraid of arguing with Pundit Chandra Kanta of Dacca. But I would ask Sriman Satish Chandra Sen, who has been so courteous to a guest as to publish almost a defamatory letter in the columns of the *Amrita Bazar Patrika*, and whose followers are reported to have howled on their way home, in the most impolite way which disturbed the still of the night, why after 5 days of the lecture (when all know that Swamiji would be going away on the night of the 5th instant) a letter of challenge was taken to Swamiji? Was it not the result of a deliberate plan of avoiding a discourse with Swamiji, and were not Sriman Satish and his followers afraid of catching a Tartar in the person of the renowned Swamiji? It is not possible that our Swamiji, who has conquered the world by his light and learning, whose name is a household world in every part of the civilized world, whose Vedic learning has been highly spoken of by the Pundits of Benares, Bombay and Madras, whose Sanskrit discourse for hours and hours has captivated the most profound Sanskrit schools, was ever afraid of arguing with a Pundit of Dacca, who, I know for one, has not systematically studied any of the four Vedas. Even the most brilliant and shining intellect of Mahamahopadhyaya Pundit Chandra Kanta Tarkalankar of Calcutta cannot boast of Vedic learning ; this Pundit, with whom the writer is well acquainted, for whom the writer has the profoundest respect, and at whose feet all the Bengal Tol Pundits would be glad to sit, and take lessons, told me more than once, that he was not versed in the Vedas, and that the Vedic pronunciations were most difficult to learn. When such a Pundit as Chandra Kanta of Calcutta dares not calling himself a Vedic Pundit, how much impertinent and foolish it would be for other Pundits of Bengal (there may be one or two honourable exceptions like Pundit Sayabrata) to boast of Vedic learning. Swami Vivekananda, who from his boyhood has studied the Vedas and whose unsurpassed genius has added more light to the luminant exposition of the Vedas, whose melodious voice in reciting the hymns of the Vedas has charmed the East and the West alike, is emphatically always more than a match for the whole of Bengal Pandits put together. What our Swamiji has done, and is doing, it is for the public to judge. I write this only to refute the most uncalled for remarks and the most malicious attack of the scurrilous Native Press of East Bengal on the worthiest person whom our land can ever be proud of.

Yours, &c

SARAT CHUNDER CHAKRABARTI, B.A.

The 19th April, 1901 *(Correspondence)*

———

April 30, 1901

SWAMI VIVEKANANDA AT DACCA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Swami Vivekananda, the illustrious preacher of Vedantism, the disciple of the more illustrious Paramhangsha Ram Krishna Deb—visited this town, on the 19th March, with some of his followers. The *elite* of the town, including Babus Iswar Chandra Ghose and Gagan Chandra Ghose, the pleaders of the local bar, and others were present at the Railway station to receive him. The station was crowded to overflowing ; the scene was a grand and imposing one. Cordially received by the assembled gentlemen, he was led to the palatial residence of the late Babu Mohini Mohan Das, where he passed the few days of his flying visit to the capital of East Bengal. In spite of ill-health which disabled him from delivering any lectures during the first few days of his visit he delighted the inquisitive visitors with his profound and learned discourses. After his return from the immersion in the Brahmaputra, he delivered on the 30th March his first lecture on "What have I learnt" in the premises of the Jagannath College. The hall was filled to its utmost capacity, and many had to return disappointed for want of room. On the next day, he addressed his second lecture on "The religion we are born in" in the compound of the Pogose School, which was surpassing in its telling effect the public. The public here have not been favoured with such a long learned and intelligent lecture these many days. His modest and amiable behaviour, his pleasing and reverend face, his perfect command over the shastras and his unfolding of the mysteries hidden therein, in beautiful, flowing and easy style, all these conspired to produce a deep and lasting impression on the audience. The Swami left Dacca for the Shrine of Chandernath on the 5th April. May God shower upon him His choicest blessings and grant him a long life. So that he may unfold still more the hidden mysteries of the Vedanta for the amelioration and welfare of humanity.

Dacca, Yours, &c.,
The 24th April, 1901 THE SECRETARY
RAMAKRISHNA MISSION, DACCA
(Correspondence)

July 5, 1901

SISTER NIVEDITA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—The name of Sister Nivedita (her secular name being Miss Margaret Noble) is not unknown to the religious communities of India and England. She is a disciple of our renowned Swami Vivekananda who has converted into Hindu faith some hundreds of people of the West. Her recent book "Kali the Mother" is a standing monument of her deep learning, avowed faith, and literary finish.

The London correspondent of the *Amrita Bazar Patrika* has recently written a letter to the effect that Sister Nivedita has been doing lion's work in England, and her wonderful energy, activity and spiritual enlightenment have impressed her audience wherever she has been invited to deliver lectures on Indian topics, both political and religious. That she is a gifted lady who is doing beneficial work in England for our country, has been recognised by our distingnished countrymen. Mr. Romesh Chandra Dutt, who thinks her an important factor in the organisation, set on foot by the liberal-hearted friends of India.

The letter of the *Amrita Bazar's* correspondent has been published in of the 13th instant, a thoughtful perusal of which will convince any reader how she has clearly set forth her views on Hindu worship, and how she has added to the lustre of the Hindu religion by advocating the cause, and declaring her avowed faith in the clear light of logic.

An inspired para, however, has recently appeared in the editorial columns of the *Amrita Bazar Patrika* to the effect that Sister Nivedita is more of a philosopher than a believer in a particular sect. The Editor of the paper, moreover, names one Miss Lord who has been ushered for the first time into the religious arena for fighting the cause of the *Avatar* of Nuddea.

No religion can stand without a solid ground of philosophy for its basis. The prophet of Nuddea whom we honour to be an incarnation was by far a stronger advocate of the Vedanta philosophy than many ; and Bengal is ever proud of him for his love and love as well. But some of his followers have made him a "dancing

prophet" without any philosophic phase being clearly set forth in his beautiful life. And it is truly said, a prophet is understood only by a few.

We understand from the Editor of the *Amrita Bazar Patrika* that Miss Lord, and not Sister Nivedita is the first convert to the Hindu faith. Why?—because she believes in Gauranga.

We would rather say that if Miss Lord is a believer in Gauranga, Sister Nivedita is a believer in the greatest and the latest of the Avatars of the God-Head *viz.*, Sree Ramkrishna. So Miss Noble is undoubted the first convert to Hindu faith, and not Miss Lord.

The responsibility of an Editor is not only to make his paper an organ of preaching his own individual cult, but to cull all the beautiful universal ideas of the world, and give publicity to them. The defect of the Native Press lies in its narrowness of views, in finding fault with those who do not perhaps, believe in its cult, and in sowing seeds of discord and disunion. But you, Mr. Editor, are the only honourable exception in Calcutta who has been helping the spread of universal ideas, and thus earning the blessings of the people and the Devas. May you help to unify the diversities of opinions and faiths into one, and vindicate the principle "That which exists is one, sages call it variously."

Yours, &c.,
SARAT CHANDRA CHAKARABARTY, B.A.

The 22nd June, 1901

(Correspondence)

August 16, 1901

RAMAKRISHNA SCHEME OF SERVICE—AN APPEAL

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—While it is a fact that in our Tirthas, Sadhus do not usually suffer much for want of food, it is none the less true that in very few of our holy places, particularly in those situated in out-of-the-way mountainous regions, there are no arrangements to look after them when they are ailing and sick. Sadhus, as a rule, live apart from one another, each in his own little hut. It can, therefore, be easily imagined, how much suffering—which a little loving service and care may alleviate—they undergo in their seclusim, when laid up with sickness. They become so helpless that it is not improbable that many of them suffer the most intense agony for want of a drop of water and that some die weakened by disease, thirst and hunger.

Realising the extreme necessity, the Sannyasin Brotherhood of which the Swami Vivekananda is the head, have as a beginning started a home, at Kankhal, near Hardwar, early in July 1901, for the relief of the extremely sick and helpless Sadhus and pilgrims, and from where too, medicines and food for the sick are distributed.

One of the highest products of human development is the increasing capacity of realizing the helplessness and distress of others and a loving solicitude to remove them so far as possible. The succour of those, in their moments of suffering, who keep the spiritual atmosphere of India from losing its ancient power and potency, who sacrifice their lives to the sustenance of the highest force that makes for good in the universe and thus contribute to the maintenance of the spiritual equilibrium of the whole world,—which, as we venture to think, is the only condition of ensuring a steady, harmonious, ever progressing evolution and thus perform the highest possible service that could be done by man is therefore the supremest act of useful charity, as well as the best value that money can give. It is earnestly hoped none will hesitate to contribute his share to the up-rearing of an institution of such palpable practical good and spiritual promise.

All donations and subscriptions will be thankfully received and acknowledged by the undersigned in *Prabuddha Bharata*, the monthly English organ of the Brotherhood, published at Mayavati, Almora, Kumaon.

Yours, &c.,
VIMALANANDA
Joint Editor, *Prabuddha Bharata*

Advaita Ashrama,
Mayavati, Kumaon.

(Correspondence)

December 12, 1901

THE PROPOSED RELIGIOUS CONFERENCE

TO THE EDITOR OF THE INDIAN MIRROR

The Hinduism of the present age has its peculiar feature in every province.....The worship of Brahma should be the authorised mode of worship of the Hindus. The nation has been worshipping the elementals more than the gods, and the gods more than Brahma, and the process should be reversed. As if the elementals have possessed the nation, those who attempt to introduce reform meet with untimely death. Look at that truly great man, the prophet of *Rajoguna*, Vivekananda, prostrated by a fell disease, discarded by his countrymen, maligned not only by the Brahmins, but even by his own castemen whose claim to the study

of the forbidden scriptures has been so unmistakably proved by his spiritual advancement and mathchless merits as a teacher.

Yours, &c.,
A HINDU
(Correspondence)

February 20, 1902

The *Daily Chronicle* of the 8th ultimo contained the following paragraph :—"A small band of friends assembled at Charing Cross station last night to bid farewell to Miss Margaret Noble, who left for Calcutta to rejoin the native Order of Rama Krishna, of which she has been a member for about three years. This Order, which somewhat corresponds to an English University Settlement, consists of highly educated Hindus, and it was with the object of importing Western learning from the standpoint of the native that Miss Noble joined the Order, believing that Modern Missions often failed in their object by approaching the natives solely from a foreign standpoint of religion and manners. Miss Noble has lately been travelling in this country and America, lecturing on the work of the Order." *(Notes)*

February 22, 1902

We are very glad to learn that Swami Vivekananda is now on a visit to Benares on his way to Japan. Our countrymen will feel it a pride and pleasure to think that one of their own kith and kin should be so far honoured by foreign countries as to be requested to pay them a visit. We hear two Japanese gentlemen have been taking Swami Vivekananda to their country in order that it may have the advantage and benefit of being edified by discourses on the Vedanta from the Swami. We have many times spoken of the common ties that bind India and Japan. And this invitation of Swami Vivekananda once more illustrates the mutual sympathy and the desire to be benefited by each other which are common to both. We wish the Swami every success in his mission. *(Notes)*

March 6, 1902

It gives us pleasure to welcome Sister Nivedita (Miss Margaret Noble) back to Calcutta. All classes of the community are familiar with the plague work in the Calcutta slums of this devoted and noble woman. Sister Nivedita has thoroughly surpassed her English personality, and has worked in the past as an humble and unselfish member of the Ramkrishna Mission. Her added experience of the ways and means of spreading real education on national lines among the womankind of India, makes us anticipate splendid results attending her self-imposed duties in the not distant future. Sister Nivedita resumes her task on Friday afternoon, the 21st instant, with a lecture at the Classic Theatre the subject of her address being 'The Hindu Mind in Modern Science". Mr. Justice Saroda Churn Mitter will preside on the occasion. *(Notes)*

March 22, 1902

The news of the very serious illness of Swami Vivekananda will bring great grief to the Hindu community, and specially to the members of the Sri Ram Krishna Mission. The Swami is suffering from a number of complications, and his medical advisers are rather gloomy over the case. We may, however, hope for the best. *(Notes)*

March 28, 1902

Miss Margaret Noble (Sister Nivedita), who is now in Calcutta, is an embodiment of simplicity, innocense, modesty, eloquence and learning. She has a rare perception and appreciation of India's ancient scientific, philosophical and religious love. We have no desire to flatter ; Miss Noble is beyond flattery, but the lecture she so gracefully delivered on Friday last, at the Classic Theatre, will have convinced all her listeners of her superior talents and qualities. Miss Noble may be less eloquent than Mrs. Besant; but the effect she produces is no less strong. Mrs. Besant has age and experience behind her. Miss Noble is young and unsophisticated. The parallel we have drawn is not intended for the belittling of one or the glorification of the other. That is far from our thoughts. Probably Mrs. Besant knows a good deal more of the ancient Indian wisdom than Miss Noble. Mrs. Besant ought to, since she was initiated into the Eastern wisdom by the late incomparable scholar and mystic—Heliona Petrovna Blavatsky. However, comparisons are odious. To refer, then, to Miss Noble alone, her heart seems to be in her work. She is Sister Nivedita, and she is verily a sister to us Hindus. Providence has mysterious ways of working to an end. And

who can explain why women should have been the choice of God, and foreign women too, for the regeneration of this fallen and degraded country? Perhaps it is because women is the ruling goddess in the Kali Yuga. We are glad to see a few European ladies present to hear Miss Noble last Friday. We wish many more such ladies would be present at such functions, which to Indians are becoming a daily necessity as the salt of life. Our redemption lies in work by Indian women and women from abroad. In them, in their veneration by us, and in chaste and hallowed thoughts of them, lies the world's salvation. So it has been already ordained.

(Notes)

SISTER NIVEDITA'S LECTURE IN CALCUTTA

[This lecture was delivered on the recent works of Dr. J. C. Bose in Europe. In proposing a vote of thanks to the Speaker Babu Norendro Nath Sen said :]

It was a pleasure and a privilege that he should have been invited to propose a vote of thanks to the noble and gifted English lady, who had both interested and delighted them that evening by her thoughtful, animated and eloquent discourse. The large gathering that he saw before him testified to the popularity of Sister Nivedita, and the esteem in which she was held by Hindus, and, he might fitly add, by all classes of the community. Miss Margaret Noble was an honour to English womanhood, and to the great English race itself. There was scarcely a Hindu heart in which she did not maintain a cherished place, because of the repeated, striking and convincing proofs she had given them of her deep, sincere and practical sympathy with the Indian people, with their religion, and with their history and traditions. They had been admiring as well astonished witnesses, of her philanthrophic—and to her personally dangerous—work in the backslums of Calcutta. English womanhood, as unexemplified in Annie Besant and Margaret Noble, went far to benefit India in various ways. It was they who were the peace makers for all kind between divergence races and religions. It was such as they who would make enthusiastic realize the deem of a final blessed Union between the East and the West under God's dispensation.

April 12, 1902

We understand, Swami Vivekananda's trip to Japan is delayed owing to his illness. *(News)*

Nivedita's lecture on 'The Mother' at the Kali Temple to-day at 5-30 P.M. *(Calcutta)*

April 19, 1902

MISS MARGARET NOBLE (SISTER NIVEDITA) A CONVERSATIONAL MEETING AT THE GITA SOCIETY

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Miss Margaret Noble (Sister Nivedita) as her name implies, is another highly gifted noble lady, hailing from the West, whose one mission is to kindle the celestial light of love in the heart of every Indian ; and to realise her noble ambition and herself, one need only call back to his mind the picture of an ideal *Rishi* of good old days, emblematic of purity, of love, of holiness preaching to and teaching mankind, and bettering them by her noble example of sacrifice and largeness of heart.

This divinely gifted lady laid the Calcutta public under a debt of deep gratitude by allowing them to sit at her feet as recipients of some of the most practical instructions on 'India's real needs' at a conversational meeting held in connection with the Gita Society at the Khelat Chandra Institution Hall on last Sunday, the 13th instant, at 7 A.M. The peculiarly delightful air of a leisure day, the sublimity of the subject, the name of our noble sister deigning to converse, coupled with the charm of a 'Gita' meeting drew, besides the old familiar faces—well-wishers of the Society—a large audience, consisting of the best members of the Calcutta society including our beloved friend and brother Dr. Sarat Chandra Mullick. Sister Nivedita was unassuming as Nature has perhaps made her and enjoined upon the appreciative audience her request not to differentiate her position in that morning's debate from them, but to identify it with their own.

The whole gist of Sister Nivedita's practical discourse was a well-merited rebuke to the Indians for their strong predeliction for attaching importance to anything that is foreign, placing at a discount India's greatness and originality, her vastness of resources, her illustrious past and brilliant antecedents. The warmth of these rebukes, couched with the melody of reason and truth was not lost on the pretty little group of educated and intelligent Indians who grew animated over their worthy sister booking them about their errors and mistakes, and yet loving them all the more for their helplessness.

Sister Nivedita's estimate of the education the Indians receive at the present day was true to the very letter. It was the Western education of materialism—she said—making no distinction between true knowledge and memory. The sort of education imparted therefore to the Indians through the medium of such authors as Lee

Warners could not be called education in the true sense of the term, and she would she could collect all the books in Calcutta and made a bonfire out of the pile in the Maidan, although she would by so doing receive scanty courtesy at the hands of the authors in question. The real wants lay therefore in their want of self-appreciation and self-reliance.

Men, who with some earnestness of mind have come to examine into the causes of India's degeneration will agree with every syllable of Miss Margaret Noble's views on the subject, and since Indian society is so busy with amending evils in which it has hitherto been silently acquiescent, and when in every circle of the Indian community a healthful desire of a reform is so astir, let us remember every word of advice from our noble sister, and carry out her instructions to the very letter.

Yours, &c.,
S. C. CHATTERJEE
(Correspondence)

The 14th April, 1902

April 20, 1902

Swami Vivekananda, we are glad to hear, is now much better. *(Notes)*

May 8, 1902

SISTER NIVEDITA WINNING A PRIZE

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Sometime ago Babu Jadunath Mozoomder, M.A., B.L., Chairman, Jessore Municipality and Editor *Hindu Patrika* and *Brahmacharin*, Jessore, offered two prizes of Rs. 100 each for the two best essays in favour of and against caste. Mahamohopadhyay Pandit Hara Prasad Sastri, M.A., Principal, Sanskrit College, Babu Hirendra Nath Dutt, M.A., B.L., Attorney-at-law, and the donor himself were appointed examiners. A large number of persons from all parts of India competed for the prizes. Sister Nivedita (Miss Margaret Noble) of the Ramkrishna Mission has got the prize for the essay in favor of caste, and Babu Rajendralal Acharya, B.A., Rajshaye, the one against caste. The examiners were unanimous as regards the essay of Sister Nivedita, but as regards that of Babu Rajendralal they were divided in their opinions. Pandit Hara Prosad considered the essay against caste by Pandit Nirmalananda Bharati to be the best, but Babu Rajendralal has got the prize as the other two examiners considered his to be the best essay. The essays will be published in the *Brahmacharin* and the *Hindu Patrika*.

Yours, &c.,
K. P. CHATTERJI
Manager
(Correspondence)

July 6, 1902

We deeply regret to announce the death of Swami Vivekananda, the head of the Ram Krishna Mission. This melancholy event took place on Friday last at 10 P.M., at the Bellur Math. He died at the rather early age of a little over 39 years. He had been suffering in health for a long time, and lately had a complication of diseases. In him a star of great magnitude has disappeared from the Indian firmament. His work in America was of inestimable value both to that country and to this. It extended over a period of nearly three-and-a-half years. He proceeded to America sometime in 1893, and returned to India in February, 1897. Ever since his arrival in this country, he had been far from well. Lately, the area of the Ram Krishna Mission work in America has widened so much that Swami Vivekananda was called upon by his colleagues in that country to send ten more Hindu preachers there to supplement the labours of Swami Abhedananda and Swami Turiananda. The Ram Krishna Mission has been doing good work in India quietly and unostentatiously for some years, chiefly in Madras, Mayavati near Almora, Murshidabad, Kishengarh in Rajputana, and Kankhal near Hurdwar ; its head-quarters being at Bellur near Howrah. It has established several orphanages. We reserve for a future issue a more detailed notice of the life and work of Swami Vivekananda. *(Editorial)*

July 8, 1902

THE LATE SWAMI VIVEKANANDA

To us, the death of Swami Vivekananda has not been in the nature of a surprise, for we knew that the prolonged conflict between a towering spirit and a physical frame, shattered by various earthly ills, could not last long. It is, however, a wonder that the conflict did not last as long as it did. The moment the Swami returned from his glorious and wonderful religious campaign in America, death had

marked him for its own. But it was the undaunted spirit that burned within, that continued to qualify him—as it did since the Swami was a mere lad—"to scorn delights and to live laborious days". We, comparative non-entities, are easily put out by slight mortifications ; little troubles place us a-bed ; common disappointments swell as large as the Martinique Volcano ; but the late Swami's whole life was a living lesson against such unmanly despondency. Swami Vivekananda was a Bengali ; little was known of him in Bengal ; he rose to some slight fame by almost unaided effort in Madras ; he gained the pinnacle of distinction in America. To-day when the star has set, we Bengalis mourn our utter loss. This, in brief, is the vanity of things. But still it is a record of human effort which is not likely to be forgotten many a long year. Had Swami Vivekananda been less than he was, the world, specially India, would have been much poorer. But the Swami's Karma was great. He believed in the past of his country ; he revered India's ancient teachers ; he possessed supreme faith in his national religion ; and truly great man that he was, he believed implicitly in himself. That was the secret of the Swami's astonishing success. When a man lives a clean life, and is inspired by high ideals, and accepts his Guru's teachings in all humility and without question, then does he himself become a preceptor in his turn, receiving like respect and love and reverence. Swami Vivekananda's inspirer was Sri Ram Krishna Paramhansa. And the one ideal of a visibly realised life, in act and conduct, lifted the devout worshipper to still loftier ideals, till the mere clay-man was absorbed in the Pure, Eternal, Undividable, Supreme Universal Spirit.

Of Swami Vivekananda's many-sided beneficient activity in India and abroad, we shall have to speak again and again. To-day we shall content ourselves with our own immediate connection with the subject. It has been a matter of surprise to our friends as well as to strangers, that we should have taken the Swami by the [.....] and at all. We have been known as being rather "bigoted" followers of the Theosophical cult. But bigoted or otherwise, we have never lost sight of the truth that God works his goodness and purpose in infinite ways. Men may differ in their creeds and differ in non-essentials. People, who cannot or will not go deep down, and will merely rake up the rough surface, are apt to fasten quarrels upon one another. We hope, we know better. Thus we shut our eyes deliberately to the superficial estrangements, born of misunderstandings, between the followers respectively of Hinduism and Buddhism. Have we not landed invariably the inner meaning and drift of Christianity in the like spirit? We never cared much about certain unseemly squabbles between certain followers, respectively, of the Theosophical Society and the Arya Samaj. We only knew and remembered that both institutions were working, each in its own way, with a singleness of purpose for the good of India. And that was the view we all along adopted in regard to our personal and impersonal relations with the late lamented Swami Vivekananda. He had, perhaps, little regard for the Theosophical Society. He did not conceal his dislike at one particular time. But that did not alter to us the worth of his own ethical teachings, which to all intents and purposes were undiluted Theosophy. Truly, God works His will in many, and sometimes seemingly contrary ways! He chooses instruments of apparently different moulds and diverse capacities. But consciously or unconsciously they all perform His will. And taking Swami Vivekananda into His bosom, we are confident that His welcome will be—"Servant of God, well done"! *(Editorial)*

July 9, 1902

Had the late lamented Swami Vivekananda done nothing more than attend the Parliament of Religions in Chicago, and delivered that one speech which brought India and America

together in juxta position almost immediately, he would still have been entitled to our fullest gratitude. That speech compelled attention both in method and substance. It was the first time that an American audience had listened to an accredited Hindu missionary—to a man who enjoyed in a very large measure the advantages of knowledge and of speech, and of personal magnetism. It may be said of that first impression, and that first interchange of thought in the higher plane of metaphysics, that Swami Vivekananda "went, saw and conquered." It is true that there had been distinguished pioneers in the same field previously, and that they too had commanded attention and applause. There had been the workers of the Theosophical Society. Mr. Judge—alas ! now no nore—had rendered yeoman's service in the cause of his Asiatic brothers. Mr. Mohini Mohan Chatterji had also, for a brief space of time, served in the same field. For obvious reasons, we had rather not alluded to the still earlier work of Heliona Petrovna Blavatsky and Henry Steel Olcott. It will suffice to suggest—and we do say with confidence—that the ground had been very well prepared to receive the seeds which Swami Vivekananda sowed. Possibly, the Swami did that without immediate knowledge of the purposes of Providence. We, creatures of limited capacities do not, and cannot, know of what has gone before or what will come after—not even within the prescribed limits of our confined vision. Hence the seeming antagonism between workers in the same field and the same cause. Hence these mixed theories of microbes and bacteria. If the whole truth were known, it would be found that men and mice serve the same purpose in Nature's universal economy.

But, we fear, we are disgressing. To return tot he worth and work of Swami Vivekananda, it is even impossible to belittle them in any sense, or before any intelligent jury of human beings. As a matter of fact, even prejudiced and naturally antagonistic Hindu or Christian journals have paid every respect to the Swami's memory. We have seldom seen such a concensus of opinion about a dead worthy's merits. Ths Swami brought the East and West together ae no other man did for a long, long time. A sojourn of scarcely three years in America—a roving preacher all that while—but he is unforgotten, and will not be forgotten. In America they want duplicates and triplicates of the Swami. They sent him money—which is an infallible test of earnestness in the *Kali Yuga*—to send from Hind more Hindu teachers and preceptors like himself. The request was attended to, and two Hindu preachers went, and to-day Vedantism is understood by a large number of the American people. What an achievement ! What a consummation ! Therefore, we repeat that had Swami Vivekananda done nothing more than attend the Parliament of Religions in Chicago ; done nothing more than make that one soul-stirring and spirit-moving speech, still he would be entitled to the fullest reverence and gratitude of the entire Hindu race. *(Editorial)*

July 10, 1902

There is yet another aspect of the surpassing usefulness of the late Swami's closing years, which has not been noticed in the obituary testimonials in the Press ; or, if noticed at all, in a brief line or two. When the Swami ceased to be a public speaker, it was, perhaps, he was not any longer wanted on the public platform, but, a great deal more, because he was absorbed in the work of silent but practical philanthrophy. In that work, if his own countrymen or co-religionists would not take share, his American believers and admirers *did* take a very considerable and very practical share. Disease and pain and discouragement not withstanding, Swami Vivekananda with the help of the faith which he had in himself, and with the help of the faith which his friends had in him, established *Muths* and *Ashrams* in different localities in Bengal and the Punjab. He created asylums

for Hindu orphans—the waifs and strays left to the world's charity by two successive famines. These institutions still exist and flourish, and as to their excellence and self-sustaining power, every one who knows anything about them has borne eloquent and repeated testimony. The Swami also founded, or helped to found, two religio-philosophical Magazines — one in Madras and the other at Mayavati in Almorah. These literary ventures have proved successful, and stimulated much research in the field of Vedantic religious thought among the Hindus. Swami Vivekananda made many friends in the West, and acquired some few disciples, and among the latter there is none more learned and loyal, and eloquent and self-sacrificing than that charming English lady, Miss Margaret Noble, who has become *a Sannyasin* and prefers to be known by the name of Sister Nivedita. With this Sister's help, Swami Vivekananda achieved remarkable success in the work of social reform among the Bengali-Hindu community in Calcutta. They at no time claimed infallibility or perfection for their speech, or thought, or methods of work. They did not strive for effect. They lived in a poor locality, in a poor [house], facing disease and death itself in their local surroundings, but ever stimulating by life, voice, and example earnest effort in others to alleviate the social misery which all around them was only too much in evidence. To refer to only one thing among many, Swami Vivekananda saw and wept for the abundant plague misery of Calcutta. We are all familiar with the late Laureate's lyric, which begins with the verse—

'Tears, idle tears. I know not what they mean.' The followers of Swami Vivekananda "wept tears bitter as blood", at the sight of the plague devastation and destruction. But those were no "idle tears." From those tears flowed the streams of Rescue and Charity. We remember with admiration and gratitude, the work of rescue and succour, undertaken and accomplished by the members of the Ramkrishna Mission —we remember how they penetrated into the filthiest bustis, full of moral and material filth, how they consoled the plague-stricken population ; how they helped to cleanse the moral and material plague-spots, and how they won love and gratitude everywhere. This altruistic work has a permanent record in the city's annals.

(Editorial)

A TRIBUTE TO VIVEKANANDA

Lo, India weeps, with the sound of the deathknell tolling :
A star has faded in the Eastern sky.
The dreaded foe, the fates of men controlling,
Coldly refused to pass the hero by,
Weep India of thy noblest son bereft !
Ahy genius claimed him as her very own.
Upon his brow her glorious mark she left,
His soul was kindred to the gods alone,
And India gives him with a bitter groan.

And Genius sighs—while the tears of the nation are flowing.
And sad the melancholy Muses pine.
But in our hearts an ardent fire is glowing
To pay our tribute at the hero's shrine,
Ah, you who turned the spirit's mystic tide.
And gave new life-blood into foreign lands.
Thy country's hero and thy nation's pride.
Oh, hear the prayers she weeping upward sends.
And take the offering from her trembling hands.

O Power Divine, look down on the children's deep sorrow,
Nor leave them in their hour of woe alone.
Open their eyes to love's more glorious marrow
Give them the peace they seek at India's throne.
Indra behold them weeping for thy son.
Honoured by Thee, revered and loved abroad ;
Who, ah, too soon from out their midst has gone.
He tread the path that patriots have trod,
And loved his country as he loved his God.

July 19, 1902

The members of the 'Ramkrishna Mission', Black Town, Madras, held a public meeting the

other day to express their sorrow at Swami Vivekananda's demise, and to adopt measures for the perpetuation of his honoured memory. From Tirupatur in Madras comes the report of another public meeting, which was held under the presidency of the District Munsiff, and where too, a vote of regret was recorded for the sad loss, which the country has sustained in the Swami's death. Subscriptions were collected on the spot for feeding the poor in the late Swami's name. The National High School, Trichinopoly, and many other Hindu schools were closed for a day in memory of the late Swami Vivekananda.

July 22, 1902

Sister Nivedita begs us to inform the public that, at the conclusion of the days of mourning for the Swami Vivekananda, it has been decided between the members of the Order at Bellur Math and herself, that her work shall henceforth be regarded as free, and entirely independent of their sanction and authority. *(Notes)*

A movement has been initiated in Madras to perpetuate the memory of the late Swami Vivekananda by erecting an ashram which shall be a centre of activity for the promotion and spread of Vedantism. Ought not all India to take a part in this movement? The late Swami lived and worked not for Bengal or Madras only, but for principles and truths in which all Hindus have immediate and vital concern. *(Notes)*

July 23, 1902

Memorial meetings in honour of the late Swami Vivekananda continue to be held in the Madras Presidency, where the Swami seems to have gained more admirers and friends than in his own province. The regret occasioned by the Swami's death, is evidently more keenly felt in Madras than in Bengal, and there is scarcely a place in the Presidency but has had a meeting to express the deep sorrow, created by the sad event, and to adopt measures for the perpetuation of the honoured memory of the diseased. *(Notes)*

July 24, 1902

A preliminary meeting of the friends and admirers of the late Swami Vivekananda was held on Friday evening at the Hindu High School, Triplicane, Madras, with Mr. T. V. Seshagiri Iyer, High Court Vakil in the chair. It was resolved to call a public meeting of the Indian community of Madras to give expression to the deep sense of sorrow at the loss sustained by India in the death of Swami Vivekananda, and to take steps to erect a religious *Mutt* in Madras, and to make it a centre of activity for the promotion and spread of the Vedantic movement, to which the late Swami gave such a powerful and unprecedented impetus by his work in America, England and India. There is a strong feeling amongst the followers and admirers of Vivekananda, that a *Mutt* will be the best memorial to their departed leader. The public meeting will be held on Friday, 25th instant at 5-30 P.M. at Pachaiyappa's Hall, Madras.

July 25, 1902

THE LATE SWAMI VIVEKANANDA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Swami Vivekananda that powerful instrument in the hand of God is no more..... The reason why the Swami's lectures were readily appreciated by the West is not far to seek. The West had reached the acme of material civilisation. The time has now come for the people in the West to become *introspective*. If a number of young men like the Swami undertake the same mission, they will do lasting good to the country. The sublime thoughts imbedded in our religious books, if properly interpreted to the Western nations, will not fail to enlist

their sympathy, get a patient hearing and win their respect and esteem, and they will ere-long be awakened to a sense of responsibility. They will learn to treat us like *men.*

The noble Swami's death was as calm as his mission was sublime. He was in the best of health on the day of his departure from this "muddy vesture of decay." He taught his disciples, that day a few chapter of *Yajur Veda.* He took a walk ; returning he took a little rest. He, then, cried for sometime like a child, as he was accustomed to do when his communion with God was the deepest. He was in a state of *samadhi.* The doctor could not say whether he was dead or alive. Not a muscle was strained, not a feature was rigid. The face had not lost, but gained fulness from the touch of death. After 8 or 9 hours, he showed symptoms of death. Thus the *noble soul* flitted away. May his ashes rest in peace !

Yours, &c.,

KRISHNA LAL BANNERJI, B.L.

The 24th July 1902 *(Correspondence)*

July 31. 1902

SISTER NIVEDITA (MISS MARGARET NOBLE) offers the following personal explanation through the press :

It is with the deepest pain that I hear of allusions to myself as having become—by the death of my great master, the Swami Vivekananda—leader of the Order of Ramkrishna. I must ask you, therefore, to be good enough to give the widest currency at your disposal to the following statement :—

1. The Order of Ramkrishna has its Head Quarter at Bellur Math, Howrah and is under the absolute leadership and authority of the Swami Brahmananda and the Swami Saradananda—two of the most saintly men whom one could ever meet.

2. The Order has received from its two great founders and Gurus a definite deposit of religious thought and realisation which it will be its task henceforth to preserve and develop.

3. My own position towards this religious treasure is that of the humblest learner, merely a Brahmacharini, or novice, not a Sanyassini or fully professed religious; without any pretentions to Sanskrit learning, and set free by the great kindness of my superiors to pursue my social, literary and educational work and studies, entirely outside their direction and supervision. Indeed, since the death of my Guru, I am not likely to be much in contact with any of my fellow-disciples who are not women.

4. To my own mind, no mistake could be more deplorable than that which assumes that the Hindu people require European leaders for their religious life. The very contrary is the case.

I trust that this letter may reach the eyes of many correspondents who will take it as a personal acknowledgment and reply."

Sister Nivedita has acted fairly and squarely towards our Hindu co-workers, and indeed, such a course was expected from her, though it was scarcely necessary. The good Sister is a brilliant woman of many parts, though she is modestly content to describe herself as a "novice" and "the humblest learner." May such touching humility and self-denial be the portion of all workers in the public cause !

September 18, 1902

A public meeting of the inhabitants of Calcutta will be held at the Town Hall to-morrow, at 5 P.M., to express sorrow at the death of Swami Vivekananda and to take steps to commemorate the great services rendered by him to this country. Sister Nivedita, Babu Surendro Nath Bannerji, Mr. N. N. Ghosh, Dr. S. K. Mullick, Mr. P. Mitter, Babu Hirendro Nath Dutt, Rai Yatindro Nath Chowdhury, Babu Hemendro Nath Mitter, Babu Girish Chandra Ghosh, Babu Jaladhar Sen and others will take part in the proceedings. Babu Norendro Nath Sen will preside. All are cordially invited to attend. *(Calcutta)*

September 19, 1902

TO-DAY'S VIVEKANAND MEMORIAL MEETING AT THE TOWN HALL, CALCUTTA

As announced yesterday in these columns, a public meeting of the inhabitants of Calcutta, will be held this afternoon at the Town Hall to commemorate the invaluable services of the late Swami Vivekananda to India. We are

certain, that there will be overflowing audience on the occasion. The Swami's name is alone enough to conjure with. And there will be distinguished speakers, whose names we published yesterday, to take part in the solemn proceedings. It may be useful to put forth in relief some salient features of the Swami's all too brief life. And that life's chief feature was that so much of enduring work was crowded in its narrow span. Swami Vivekananda died young, even as life measurement by the year is understood in India, where most gifted Indians pass away before their prime-youth or age has, however, little to do with the possession and exercise of immortal gifts. We should not like to enter upon a metaphysical disquisition in a mere newspaper evanescent article ; but we may be pardoned for saying parenthetically that the present life gifts are the laboured acquisitions of numberless previous existences. The past painful experience becomes the present sure which is the source of envy to those who cannot in their own shallowness fathom the stream of life. The child is, indeed, in the occult sense, the father of the man ; and, we think and believe, that the late Swami Vivekananda was the inheritor of the knowledge and experiences of many *karmas* of many lives. That is how great men ever excel ; that is how little men dwindle into infinite littleness. But to take stock of the Swami's work in the life which ended some months ago, it will have been seen, that the keystone of that work was intense, unalloyed and sustained patriotism. That highest and noblest patriotism so very different from the tinsel flashing behind the footlights of the stage of men's meaner ambitions—which is absolutely founded on religious knowledge and religious convictions. Swami Vivekananda was a patriot, because he was a truly religious man. Not the spangled or sooted saint whom we honour in the street, but ever with some lingering doubt of his sanctity or even of his identity. There is the phrase—the "Muscular Christian". Well, in his way, the late Swami Vivekananda was a "Muscular Hindu". Not that he tucked up his shirt-sleeves, and "went" for his enemy. Not muscular in that sense, but in that he taught that his countrymen, while they cultivated religion to the uppermost, should also cultivate to the full their physical manhood. With respect to the latter, there will be differences of opinion as regards some of the methods of procedure proposed by the Swami. We, for our part, are certainly not in agreement with the Swami's suggestions, and it is a matter of cannon knowledge, that not a few Hindus fell away from the Swami on that account, and on that account only. But there exists no difference of opinion whatever as to the value of the Swami's work both in his own country and in the West. It was given to him to raise India in the esteem of the foremost Western nations, the most cultured among whom publicly acknowledged him with open pride as their guide, philosopher and friend. The Swami preached, and rightly preached, that a proper understanding of Vedantism was in ages past the salvation of the Hindus, and that it will prove again the salvation of the Hindus and of all other peoples adopting the Vedantic teachings. That was the message which Swami Vivekananda carried from his home to far America. And it was because of his singular command of his subject, his personal charm and eloquence, and persuasiveness of manner, that the great American people accepted the message, and wellnigh deified the messenger. *(Editorial)*

VIVEKANAND MEMORIAL MEETING

A public meeting of the inhabitants of Calcutta, will be held at the Town Hall to-day the 19th September, 1902 at 5 P.M., to express sorrow at the sad and untimely death of the late Swami Vivekananda and to take necessary steps for a suitable memorial to commemorate the great services rendered by him to this country, as well as to the world at large. Babu Norendro Nath Sen will preside. *(Notes)*

September 20, 1902

VIVEKANANDA MEMORIAL MEETING

A monster public meeting of Indian gentlemen was held yesterday afternoon at the Town Hall for the purpose of erecting a suitable memorial in honour of the late Swami Vivekananda. Sister Nivedita was among those who were provided with seats on the *dais* and the meeting which was characterised with much enthusiasm was presided over by Babu Norendro Nath Sen who addressed the assembly at considerable length.

The following resolutions were unanimously carried :—

I. That this meeting records its sense of deep sorrow at the sad and untimely death of Swami Vivekananda who devoted his life to the furtherance of the religious and moral regeneration of his country and sought to accomplish its welfare by inaugurating various religious and philanthropic works.

Proposed by P. Mitter Esqr. and seconded by Babu Nogendro Nath Mitter, supported by Babu Jalludhur Sen.

II. That this meeting desires to place on record its grateful appreciation of the eminent services rendered by Swami Vivekananda to the cause of Hindu Religion by his eloquent and masterly exposition of Hinduism at the Parliament of Religions held in Chicago in 1893 and subsequently in different parts of America, England and India, guided by the light which he received from his great Master Paramahamsa Ramakrishna.

Proposed by N. N. Ghose Esqr. and seconded by Babu Panchkari Bannerji and supported by Babu Hemendra Nath Mitter.

III. That a committee consisting of a number of gentlemen with power to add to their number, be formed to raise necessary funds for a suitable memorial in honour of the late Swami Vivekananda.

Proposed by S. Mullick Esqr., seconded by Babu Jyotish Chunder Mitter and supported by Dr. Troylucko Nath Mukerji.

IV. That a copy of the foregoing resolutions be forwarded to Sanyasins of the Belur Math under the signature of the Chairman of the meeting expressing its sympathy for the irreparable loss sustained by them.

Proposed by :—Rai Yatindra Nath Chowdhury, seconded by Babu Hirendra Nath Dutt and supported by Babu Sachindra Nath Mukerji.

The customary vote of thanks to the chair terminated the meeting.

VIVEKANANDA MEMORIAL MEETING IN CALCUTTA

At the Town Hall yesterday, Babu Norendro Nath Sen, who took the chair at the above meeting, delivered the following address :—

I fear that we are somewhat late in the day in paying our tribute to the hallowed memory of the late Swami Vivekananda. With some slight variation, the old saying may be repeated, and, I think, the variation, as I make it, expresses the true course of events as things happen now. I would then say that a prophet finds less honour in his country, than in the lands of his migrations and journeyings. The prophet is jeered and reviled in the country of his birth. He goes elsewhere, and gets a ready hearing. He is honoured both as a guest and a teacher. Then his motherland recalls with a sigh the injustice done to a worthy son, and he is invited back to her bosom. So it was with the Swami whose memory we are met to perpetuate by some fitting cenotaph. Swami Vivekananda, though a Bengali, though gifted from his earliest years, was not much known in Bengal. Undaunted, the youth migrated South, where his religious life and example appealed eloquently to the Madrassis. The Prophet's fame was established, and Rajahs and rayyets deemed him the only worthy one to represent the purer Hindu religion in the World's Parliament of Religions, held at Chicago in September, 1893. And Madras, which thus took the lead in sending him to that assembly, was

naturally first in rendering honours to the memory of the great departed. Nowhere were so many meetings held as in the Southern Presidency, in connection with the passing away of the Swami. The memory of the deceased Bengali worthily received more honours in Madras, that in Bengal itself, thus providing an additional proof of the national brotherhood into which India is fast knitting itself, irrespective of race and geographical limits.

The number of truly great men, produced by Modern India, is unfortunately small ; and unless we learn to honour the few among us as they deserve to be honoured, we shall be dishonouring ourselves. A nation is sure to rise in the same proportion in which it honours its great men, especially in a country where we find Government generally honouring those who are not honoured by the people. The secret of England's or America's greatness lies chiefly in the honours done to their great men by the people of those countries.

The untimely death of Swami Vivekananda is much to be regretted, because India badly wants at this moment the services of many more religious reformers, and Hindu Missionaries like him, inspired with the same faith, fired with the same ambition and endowed with the same gifts of knowledge and courage to proceed to foreign countries, with the object of making the Hindu and Hinduism names and marks of honour and distinction, of spiritual honour and supremacy. For India's salvation lies in the restoration of the purer and original structure of the ancient Hindu faith ; and India may render immense service to herself and to other countries as well by having the Hindu religion preached to the world, and propagated throughout its four corners. This Bharat Khanda is the mother of every religion. India owes her present degradation to the decay of her pure religion alone. Hence the necessity of more religious reformers among us. The late lamented Swami devoted his life, short though it was, to the revival of the study of Vedantism at home and abroad. In my opinion, religious reform should be attempted first in this country, and social reform and material progress and prosperity will necessarily follow. It is in this light that this present meeting derives its importance. We urgently require more Hindu Missionaries like Swami Vivekananda—Missionaries like those deputed by the Lord Buddha to every part of the world.

The phenomenal success of Swami Vivekananda's mission to America as also the success which attended the efforts of some of the other members of the Ramkrishna Mission who followed him, ought to be an incentive to other educated Hindus to work in the same field. The cause of the Hindu nation and of Hinduism will triumph everywhere, if we can send Missionaries like the late Swami to every part of the known world. America has been brought into closer touch with India, and the effects thereof cannot but be beneficial to both. Other countries in the West can be also similarly brought in touch by the same means. What we have got to do is to train Missionaries for the purpose. Our educated men become lawyers, doctors and engineers in an endless procession. But where are our Hindu Missionaries? And here I may say, we want them as much for our own land as for foreign countries, for the latter-day Hindus are in need of instruction in their purer religion equally with foreigners. Let educated Hindus take the hint. They will then serve their own country at least well.

In the Chicago Parliament of Religions, justly called "an epoch making event in the history of human progress, making the dawn of a new era of brotherhood and peace," where there was a brilliant galaxy of writers, speakers and thinkers, the saffron-clothed Swami was the supreme star—the sun in that religious planetary system. And how did that venerated Swami win that supreme position, quite at a rush? Less by his appearance as a picturesque figure, though that goes far in the West in private and public life. Less by his oratorical powers though these appeal to the West more than a mere reasoned discourse. More, much more

by his convincing logic, by the mode in which he acted as the true exponent of a true and world-old religion. He spoke in an unaffected and direct style before thousands and thousands of intelligent and cultured Americans, unfolded his creed and his mission ; the audience listened silent and dazed, as "when a new planet swims into their kin", as Keats has it in his famous sonnet, and America was captured now by a spiritual force as Christopher Columbus and Amerigo or Americus Vespucius had captured it before by a show of material potency. Vivekananda landed on American soil, and cultured America fell at his feet. How was the marvel achieved? Not by conjuring displays in dim gas-light, not by trick of speech or eccentricity of manner, but by a plain, unvarnished disquisition on the Vedanta Philosophy. The Americans heard, the spirit moved on the waters of their heart, they heard and believed, because their reason was satisfied and their intellect grasped the truths which the Vedanta had laid bare for the salvation of mankind from that antique past in the world's unwritten history, when the *Sat* was enthroned as the Supreme Deity of the cosmos. In America the late Swami was designated as a "Prince among men". He was called "an orator by divine right". A Harvard University Professor went even so far as to say, "he (Swami) was more learned than all of us together". Life-size portraits of Swami Vivekananda were found hung up in the streets of Chicago, and thousands of passers-by were observed to do obeisance to these portraits in a most reverential manner. Hinduism through him "found a place in the hearts of all true Christians". He gave a new turn altogether to the religious thought of the American people, who hung on every word that fell from his lips, and his discourses elicited their unstinted admiration. The success of the Parliament of Religions was due chiefly to Vivekananda. He created a profound impression. The Hindus who had previously been stigmatised as "ignorant and degraded heathens" began to be regarded in a different light altogether. Since then the American people have been thirsting for more spiritual truths from India. They have been drawn towards Hinduism in a way they were never drawn before. America publicly thanked India, and earnestly applied for more such teachers. Such was the man, whom we are met to commemorate this evening. Since the assembling of the Parliament of Religions in Chicago, India has risen considerably in the esteem of Christendom.

Nobody who has at all made a careful study of the Vedanta Philosophy, can fail to realise that that system of religious philosophy is the only one calculated to restore India to her proper place among the nations. Many of those things which so terribly retard our national progress, will be removed by the strict observance of the Vedanta teachings. What a cause have we not had to mourn that we Hindus, we the elect, let our lands lie fallow, and, not only that, but buried under the refuse of sectional disputes and differences. We stood for centuries like the cock in the Christian Scriptures, crowing over the supposed dunghill, knowing not what invaluable jewel had been lying buried underneath. Nearly a century ago, Rajah Rammohun Roy, a man who was born much in advance of his age, had a prophetic vision. He thought he should recover the Vedanta jewel for the spiritual and even material redemption of his country. The dream was true, but alas ! his people neither saw nor believed, and the opportunity of a life-time was lost. But the world has since become riper for the acceptance of the divine old pledge of human salvation. The Vedanta Kohinoor, now dazzling with all its brilliancy and purity of water in the West will be once more redeemed by India, and West and East will be bound in mutual gratitude for a bargain so very advantageous to both contracting parties. Let our reverence for Swami Vivekananda, the love we profess for his hallowed memory put a seal to the bargain. If the memory of Swami Vivekananda is to be respected for any one service in particular, it

is for his unflagging efforts to disseminate the truths of Vedantism far and wide, especially among his own countrymen. He has laid the foundations of a great work in both hemispheres. We should not be true Hindus, if we did not cherish Swami Vivekananda's memory for all time. Swami Vivekananda, I am glad to find, on his return to India in 1894, (Sic) received ovations as much in South India as in Bengal. Public meetings were held in his honour in the cities of Madras and Calcutta, and also in other parts of the Southern Presidency and Bengal.

On his way from Colombo to Calcutta, Swami Vivekananda delivered lectures almost at every principal station in the Madras Presidency. He also delivered lectures in Calcutta, Lahore and Dacca. His lectures were remarkable for their simplicity and lucidity. He also preached at Shillong, Assam, where Sir Henry Cotton was highly pleased with his masterly exposition of Hinduism.

On his return to this country, the Swami established Mutts at Belur (Howrah), Madras and Mayavati near Almora, where Brahmacharis from different parts of India come to undergo religious training and study Hindu philosophy, and where they are allowed lodging and boarding free of cost, and irrespective of caste, colour or creed. He also founded an Orphanage at Bhabda in Murshidabad District, which is under the management of Swami Akhandananda. Here orphans are taught to read and write, and to learn such useful arts as carpentry, pencil-making, &c. This institution has been patronized by successive District Magistrates, and helped by men like the Hon. Maharajah Manindra Chandra Nundy, the Hon. Baikunta Nath Sen and others. He also opened an Orphanage at Kishengurh, a Feudatory State in Rajputana. After the close of the State's own private famine relief works in 1900, Swami Vivekananda opened a large relief centre. He also opened an Asylum at Kankhal in the suburbs of Hurdwar for the relief and shelter of the old and sick Sadhus who go there in large numbers. They suffered much before on account of the absence of any such institution. During the famine of 1897, Swami Vivekananda opened relief centres in Murshidabad and Dinajpur Districts, which were highly spoken of by the District Officers. Lately he opened a Home at Benares for the poor, sick and destitute pilgrims who repair to that sacred city in large numbers. Swami Vivekananda did excellent work during the plague outbreak in Calcutta in 1898. He started three journals in the interest of the Vedanta, *viz.*, the "Brahmavadin," a monthly English journal issued at Madras ; the "Prabuddha Bharata or Awakened India", also a monthly English journal, issued at Mayavati ; and "Udbodhun," a Bengali fortnightly journal, issued at Belur.

Whether we look at his work in America or India, Swami Vivekananda did much to earn the gratitude of the Hindu people, and not the least good that he did was to bring into the Hindu fold such an educated and cultured English lady as Sister Nivedita.

September 24, 1902

VIVEKANANDA MEMORIAL

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—As Swami Vivekanand was strongly opposed to phallic worship in any shape, I trust that those who are trying to erect a temple for Shiva as a memorial of the Swami will place in the temple a full statue of Shiva and not *lingam*, though it will be far better to put nothing inside it except a represntation of Om, Whom he worshipped.

Yours, &c.,
A HINDU
(Correspondence)

October 2, 1902

THE LATE SWAMI VIVEKANANDA

TRIBUTE TO HIS MEMORY AT BOMBAY

A public meeting of Hindus was held in the

Gaiety Theatre, Bombay, to record its appreciation of the services rendered to the cause of religion by the late Swami Vivekananda, and to express regret at his untimely death. The theatre was crowded. On the motion of Mr. Tribhandas Mungaldas Natubhoy, seconded by Mr. Sundernath D. Khote, the Hon'ble Sir Balchandra Krishna was called to the chair. The Chairman thanked the meeting for the honour it had done him and said he had been asked by the Hon'ble. Mr. Justice Chandavarkar to express his regret at his inability to attend the meeting, as an urgent engagement had prevented him from doing so. The Chairman said the Swami was a great philosopher, a staunch patriot and a high-thinking philosopher, who understood the secret of the deep Yoga philosophy. He died recently in Calcutta in the University of which city he had years before graduated as Master of Arts. After that he took a spiritual turn, and, abandoning the realistic life, became an idealist. He toured through Bengal, Bombay and Madras, and delivered lectures. Going later to America, he attended the world renowned Parliament of Religions at Chicago. Distinguishing himself by the great merit of his addresses on the Vedanta and Yoga philosophies he delighted large audiences who came to listen to his lectures. He toured through the American Continent and then went to England, where he formed the friendship of high-souled *savants* and Orientalists like Professor Max-Muller. Such a profound impression had he made on the minds of his English audiences, that it was resolved to found a school of Vedanta philosophy. From England the Swami came to Colombo and Almora, and again embarked for America. There he delivered several addresses and published several works on his favourite themes, the Vedanta, the Yoga and the Sankhia philosophies. Establishing a centre there, he proved himself the most influential Missionary of the Hindu religious system. (Applause.) At the request of the Chairman, Sister Nivedita (which means "continuation of intellectual progress") an English disciple of the Swami, delivered an impassioned address as "a daughter or pupil of the Swami." She said the Swami was her *guru* or master, who practised samadhi and other difficult operations of concentration and meditation. He was highly spiritualistic in his attainments, which he had inherited from his *guru* the Paramhansa Ramkrishna. The speaker's remarks were listened to with rapt attention, and her expositions on the dwaitia, the a-dwaitia, the teachings of the Brahmacharya, and on Shiva, Kali and Hanuman were received with frequent plaudits. The Hon'ble Mr. Daji A. Khare moved the first resolution that "this meeting places on record its sense of the great loss the country has suffered by the premature demise of the late Swami Vivekananda and expresses its high appreciation of his great work and example".

Mr. N. G. Gokhale seconded the proposition which was supported by Mr. Hardevram Nanabboy Hurydas.

Mr. Hiralal V. Shroff and other gentlemen spoke in support of the resolution which was carried by the meeting upstanding and amid solemn silence.

Mr. Mulji B. Bardhaya moved a vote of thanks to Sister Nivedita, which was carried amid acclamation. In making her acknowledgments, she asked the meeting to allow her to repudiate the statement some one had made of her being a "foreigner", and requested that she should be considered one of them.

A compliment to the chair concluded the proceeding.

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October 8, 1902

VIVEKANANDA MEMORIAL MEETING IN CALCUTTA

A monster meeting to commemorate Swami Vivekananda was held in the Town Hall, at 5 P.M. on Friday, the 19th September last, Babu Norendro Nath Sen presiding. The meeting was a very successful one, and among

those present were the elite of the community of Calcutta.

Mr. P. Mitter, Barrister-at-law, proposed the first Resolution which ran as follows :—

"That this meeting records its sense of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted his life to the furtherance of the religious and moral regeneration of his country, and sought to accomplish its welfare by inaugurating various religious and philanthropic works."

Mr. Chairman, Ladies and Gentlemen,—I feel the honour which has been done to me by calling upon me to address a meeting, the object of which is the honouring one of the most illustrious sons of the country. We have no pantheon. We do not know how to commemorate our great men. The man whose memory we celebrate to-day was essentially a great man, a wise man, a good man. It is not necessary for me to repeat his life story. He led a life of spirituality, a life of that divine wisdom, which passes all human knowledge, a life of ideal goodness. It is his memory that we assemble here to commemorate. To my mind in Swami Vivekananda was embodied a mighty, principle—the principle of our old Hindu Shastras—the principle of our ancient spirituality.

Gentlemen, we are degraded, we have fallen very much from the ways of our forefathers. Vivekananda saw with his true keen intuition the cause of our degradation. He saw that we were giving up everything that was good in us. He wanted to bring us back again. Like a true physician, he diagnosed the disease and tried to cure it. We tried European prescriptions. We tried Western patent medicines. But they proved failures. But Vivekananda perceived the real nature of our disease. As a genius, through his intuition, he saw the remedy which is laid down in his teachings. He tried to bring back to India the old Vedantic religion and the Vedanta philosophy. He knew, gentlemen, that with our Westernized nature, with our intense admiration for Western ideals and Western modes of thought, nothing short of positive proof would convince us that truth was truth. He knew that unless and until truth came to us through the medium of a foreign tongue, which we preferred, that such truths would not convince us. He knew that unless they were words which had fallen from the Western lips, they would not enter our hearts. Therefore, he went away from India from us. Then you know how he made that hall mark. How that hall mark was obtained for him in Chicago, where thousands of the listening Missionaries were assembled from the East as well as from the West. Then you know how he gave a glimpse of the inexhaustible stories of our Shastras to the Western nation. We know, how when he came to England, he preached the marvellous teachings with which he was gifted. To us his life is a life of manifold lessons. He was taken away when doing good for us. But we will love him most, if we falter not from the path indicated by him. For by so doing, we shall not be untrue to himself, but to ourselves. Therefore, gentlemen, I say that it is necessary, absolutely necessary, if we wish to regain the manhood which we have lost, if we wish to regain that which our forefathers once occupied, it is absolutely necessary that we should, we must follow the path which Swami Vivekananda has pointed to us. It is often heard, many of us saying, that we are old, feeble and decrepit, but that is not true. Because, had it been so, we would not have been allowed through terrible revolutions and catastrophes, through social and moral cataclysms which came upon ourselves from every side to stand as we have stood. Therefore, gentlemen, in view of the proud destiny which lies before us, in view of our glories of the past, it is absolutely necessary for us to follow the path Swami Vivekananda has shown, which he received from Ram Krishna Paramhansa. With these remarks, gentlemen, I propose the first Resolution.

"Gentlemen, lamentable indeed is his demise, lamentable indeed it is, that light should be

taken away from amidst us so untimely. But at the same time, we must be conscious of the fact that we are not in a position to judge the inscrutable ways of Providence. It is for us only to follow the path pointed by him, at least to try our best to succeed as much as we can. (Applause and cheers)."

Babu Nogendra Nath Mitter, Vakil, High Court, in seconding the above Resolution, read a very interesting paper, which dealt with many a salient event in the Swami's life and was descriptive of the occasions of his personal dealings with the Swami. He said that the Swami was a master, a philosopher, a guide and a friend to every body, and that it was very painful for him to stand on that occasion to commemorate his friend's demise. He also mentioned that a great man never dies, that his works make him eternal. Then he mentioned that the Swami not only taught us how to lead a spiritual life, but he also taught us self-sacrifice and self-surrender. His Guru Bhakti was simply unparalleled. (Cheers).

Babu Jaladhar Sen, Editor of Basumati, in supporting the above Resolution, made a very interesting and highly appreciated speech in Bengali. He mentioned that the late Swami was his firm friend, he had many opportunities of directly associating with him, and they had passed many a day together, sleeping in the same bed, eating from the same plate, living in the same place ; and for these reasons, his words would be heard with attention. He then mentioned how 18 years ago, he one day suddenly met the Swami in the Himalayas, how he nursed him and cured him, how he prayed to the Almighty for the Swami's recovery, as he felt that much good would be done by the Swami for India, and how after the Chicago Religious Conference, his forethought became literally fulfilled. Then the speaker mentioned the lamentable occasion, when 18 years after their meeing in the Himalayas, he went to pay the last visit to the Swami's terrestrial body on the funeral pyre. In his opinion, the Swami came to the world at a time when the world was not prepared to receive him. His coming was rather early (Long continued applause)".

The Resolution was then put to the vote, and was carried by acclamation.

Mr. N. N. Ghose, Barrister-at-Law, in proposing the second Resolution, said :—

(For the speech *Vide the Indian Nation*, October 13, 1902)

While seconding the above Resolution, Babu Hemendra Nath Mitter, Vakil, High Court, said that this occasion reminded him of an incident that occurred just 8 years ago, when he had the privilege of being in company with the Swami, while giving him an ovation for his work in America. The Swami stood prominent amongst the Hindus as a scholar, as a speaker, as a philosopher, as a preacher and as an ideal religious and spiritual man, that by him the Indian greatness was pointed to the Western age and that he only for the first time removed from the Western mind the base ideas that they had of the Indians.

In supporting the above Resolution, Babu Panch Cowri Banerji said, that Swami Vivekananda was our guru in as much as he made us known to the Western people. We do not give proper value to a man while he lives but when he is dead and gone we then understand him. Though we may not understand Vivekananda we will remember him, and will fully realise his value, when again the Western people will begin to hate us as they had been hating us before Swami Vivekananda gave them an idea of our greatness. And he said that instead of raising a statue in his honour, it would be rendering him a greater homage, if we try to follow his teaching.

The Resolution was then put to the vote and carried by acclamation.

Dr. Sarat Kumar Mullick then proposed the third Resolution which ran as follows :— "That a Committee, consisting of the following gentlemen, with power to add to their number be formed to raise necessary funds for a suitable memorial in honour of the late Swami Vivekananda :—

Babu Norendra Nath Sen, Surendra Nath Banerji, N. N. Ghose, Esq., Barrister-at-Law, Babus Nalin Behary Sarkar, C.I.E., Pashupati Nath Bose, Kally Nath Mitter, C.I.E., Rai Kailash Chunder Bose, Bahadur, C.I.E, Babu Mohendra Nath Mitter, Retired Sub-Judge, Rai Chuni Lal Bose, Bahadur, Dr. Sarat Kumar Mullick, Babu Hirendra Nath Dutt, M.A. B.L., P. Mitter, Esq., Babu Hemendra Nath Mittra M.A., B.L., R. D. Meheta, C.I.E., Babus Kally Prossonno Ghosh, Akshoy Kumar Ghosh, Dr. Amrita Lal Sarkar, F.C.S., L.M.S., Babus Norendra Nath Mitter, B.L., Attorney-at-law, Bepin Behary Ghosh, M.B., Sasi Bhuson Ghosh, M.B., Girish Chandra Ghosh, Sister Nevedita, Miss A. C. Albers, Babus Atul Krishna Ghosh, Promatha Nath Kar, B.A., Attorney-at-Law, Rash Behary Mookerjee, Mohendra Nath Dey, Upendra Nath Dey, Devendra Nath Mozoomdar, Priya Nath Mookerji, Rai Jadu Nath Mozoomdar, Bahadur, M.A. B.L., Babus Bhupendra Kumar Bose, M.A., B.L., Purmeshwar Lal, M.A., Charu Chandra Bose, Professor Mohendra Nath Gupta, B.A., Rai Prosonna Kumar Banerji, Bahadur, Babus Bipendra Nath Roy Choudhury, M.A., Dasarathi Sanyal, M.A. B.L., Dr. Hem Nath Adhikary, B.A.,M.B., Dr. Sarasi Lal Sarkar, M.A., M.S., Babu Amarendra Nath Dutt, Santiram Ghosh, Dr. Netye Charan Haldar, L.M.S., Babus Naba Gopal Ghosh, Upendra Nath Mookerji, Proprietor, Basumati, Lalit Mohan Chatterji, Ganendra Nath Mittra, B.A., Neroda Kumar Chatterji, M.A., B.L., Girindra Nath Mitter, Prosad Das Bural, Panchcowrie Bannerji, Jaladhur Sen, Editor, Basumati, J. C. Bose, M.A., Professors Ananth Nath Palit M.A., Jogendra Nath Ghosh, M.A., Satis Chandra Mookerji, M.A., H. C. Mullick Esq., Sachindra Nath Mukerji, B.A., Nalin Behary Mitter, M.A. and others.

Mr. Jyotish Chunder Mitter, Deputy Accountant General, Bengal, Treasurer.

Babu Nogendra Nath Mitter, M.A. B.L., Secretary.

Babu Sachindra Nath Bose, Joint Secretary.

In moving the above Resolution, Dr. Mullick said, that he was, in entire sympathy with the meeting, not only, because they were there to render homage to the memory of an illustrious countryman of theirs but because he had carried the faith that was in him to other lands, and had shown other people that India thus considered dead and degenerate, had still within her the power of many triumphs which would aggreably surprise the world. He had no sympathy with people who maintained that India should rush at everything which was of a foreign manufacture. He asked the other day a friend what sort of a man a third person was, whom they were discussing. "Oh he is thoroughly English" was the answer. Whether being "thoroughly" English was entirely a compliment might be doubted. He for his part was contented to be what he was and he would rather be "thoroughly Indian," than thoroughly European at heart. Dr. Mullick was asked on one occasion by a conceited Englishman whether he did not prefer England to India, and whether if he had to be born again, he would rather not be born an Englishman than an Indian. Whilst admitting the many virile qualities which Englishmen as a race possessed, replied Dr. Mullick, he preferred the rugged simplicity of his own native land, and if he had any control over the transmigration of his soul, he would prefer that it found a place in an Indian than any other race, for "India with all thy faults I love thee still." All this was not entirely irrelevant to the solemn occasion on which characterised the noble figure whose untimely death had been a most serious blow to our land, it was his sense of appreciation of our land and its beauties. Swami Vivekananda yielded to none in his patriotism, not that howling patriotism which intruded itself with nauseous aggressiveness in season and out of season and which when analysed was another name for self-advertisement. Instances were neither few nor far between, when it was found convenient to swallow the principles which they had loudly and presumably irrevocably professed, when

some tinsel honours were dangled before their eager gaze by an all-appreciating Government, as the Parish dog, stopped their guarles when a bone was held up to its famished look. The Swami's life and teaching, if it had no other significance, was at least a practical realisation of the doctrine of self-reliance. He was a most wonderful product of the age. Unaided, obscure, friendlesss and without influence, he reached to a pinnacle of spiritual fame accessible but to the most favoured of the gods. What was the secret of his success? It was his firm and unshakable belief in the faith of his fathers. It is the fashion now-a-days for interested parties to make India an immense cauldron, in which all the vices of humanity were bubbling over in abundance. What was sadder still was to find that many of our countrymen were imbued with this miserable belief. There could be no greater crime than to foul one's own nest and one burned with shame and indignation to have to admit that the degradation of India to-day was entirely the result of the cruel apathy, nay the positive hostility with which things, India were regarded by her own sons. He had now crossed many seas, travelled over many lands and therefore claimed the right to compare India with other countries, and he entirely agreed with the late Swami when he said that "a Hindu peasant has more religious education than many a gentleman in other countries". What was the reason of this? India from time immemorial had after many failures and more contemplation, come to the conclusion that the sense of possession as the most worthless of all human instincts. Negations, denials, wants and sacrifices were the true road to salvation. What was man? What was this life of ours? What was this world? The world was but the twig of a tree on which the bird (man) sat for a night, exemplifying this life and fled on the morrow to the great unknown. It was because the average Indian (and through the transcendental genius of the great Buddhas and other Orientals too) realised in practical daily life this great principle of Renunciation, that they were, if the true tests of civilisation were to be shiftedfrom the false, one of the most enlightened on earth. When would the Indians realise that the tenacity to their prestine faith was the most precious of their heritage?

Dr. Mullick knew of no country which was richer in its epoch-making sages, than India. When one ran through the list, one picked up pearls of greater value. Krishna, Rama, Sita, Buddha, Sankara, Ramanuja and Chaitanya, and not the least amongst them, the immediate guru of the sage whose memory they were met to keep alive, Ram Krishna Paramhansa. In his excursions into the ancient classics said Dr. Mullick he had met many characters which were similar to theirs, but not in the widest stretches of imagination or construction could the sweetly beautiful and courageously virtuous Sita find a parallel. Even to-day the mantles of the great teachers, whose life was a beacon to those groping in the darkness of despair and the slough of despondency, had descended to the pripattic mendicant and friars who brought salvation to the very doors of the ignorant and the needy. It was the speaker's firm belief that the spirituality in India had reached its proportion largely because of the beneficent and self-sacrificing labours of these servants of God. To-day travellers in Upper India constantly meet these ever travelling "Tyagis." One of them has by his individual labour been the means of establishing schools, asylums, etc., has built hospitals in forests, bridged gorges in the Himalayas but never touches a coin with his hands, has no earthly possession except a blanket which has given him the nickname of "Blanket Swami",and begs his bread from door to door. He has never taken a whole dinner from one house, lest it should be a tax on the householder. What was the parellel in Europe? There the clergymen worked at high salaries, some getting from 30,000 to 60,000 rupees annually. Even the very thoughts which they expressed had been borrowed from the East. The East had every reason to be proud of its history. Times had changed and rapine, murder,

plunder, the daughters of lust for pelf and power, had assumed the upper hand—meekness and humility, contentment with one's lot were conspuciously absent and were the characteristic of this materialistic age. A wave of materialism was endeavouring to wash away the blessings of spirituality. India had long been calm amidst the surrounding din. She might to-day be in a position of splendid isolation, her worldly disabilities might be immense but so surely as there was God in Heaven whose watchful eye penetrated the extreme end of the earth, India if she were true to her ancient faith, would still be a pattern to the world. Rome conquered Greece, but the time came when Greece conquered Rome more effectually, for she conquered by her literature and her arts. The spiritual East was the vassal of the material West. Time was coming, when the spiritual world triumph over the material for that was the only triumph which could be of lasting benefit to this world (Loud cheers).

In seconding the above Resolution, Babu Jyotish Chandra Mitter, Deputy Accountant-General, Bengal, said that the Swami was perhaps the only Indian who had travelled through many different parts of the world with his own national pride and garb, which was not likely to be forgotten. He was the first to convince the Western world that there existed a nation like the Hindus nay, by thousands they became his disciples. His work in India was for a very short time. He was called away when in the full vigour of youth. Toleration was the most important characteristic in his teaching. Insidious distinction and hatred of each other are generally found among Hindus of different sects, but Vivekananda preached toleration. In his opinion, it was impossible for us to pay adequate homage to the Swami for philanthropic works.

In supporting the above Resolution, Dr. Troilokyu Nath Banerji, M. B., said, that as on the one hand he was extremely sorry for the demise of his school friend, the late Swami, on the other hand, he was very glad to find so many sympathisers assembled before him to lament the death of the Swami. Many days and nights he had spent with the Swami in their younger days. He then mentioned that during their earlier days, he had watched the dawning genius of the Swami. He then mentioned the various propogandistic works of the Swami. And at last he reminded his hearers that our work was not ended with simply holding meetings in commemoration of the Swami, but that we must follow his lead. And on this everything depended.

The Resolution was then put to the vote and carried nem-con.

In moving the fourth and the last Resolution Rai Yatindra Nath Chowdhry, Zemindar, said :—Ladies and Gentlemen.—It needs no word from me feel [?] The good and beautiful speeches and the wrapped attention with which they were listned to are adequate proof of public feelings. He has given life and energy to the old religion. Gentlemen, no amount of lectures from us, can even partially express the gratitude we owe to the Swami. Because he raised our status to the appreciation of the Western eye. With these remarks I move the Resolution which runs thus.

"That a copy of the foregoing Resolutions be forwarded to Sanyasins of the Belur Math under the signature of the Chairman of the meeting expressing its sympathy for the irreparable loss sustained by them."

This Resolution was seconded by Babu Hirendra Nath Datta, M.A., B.L., Attorney-at-Law, and supported by Babu Sachindro Nath Mukerji, Joint Secretary of the Gita Society.

The Resolution was put to the vote and carried nem-con. Mr. Abdul Sattar, B.A., of Chittagong then rose and said :—

Ladies and Gentlemen :—Though in taking upon myself the task of speaking a word or two as a Mahomedan in this meeting, in honour of the memory of a great man whose eminent services have received just recognition from his countrymen, I commit myself to the oft quoted Stigma "Fools rush in where angels

fear to tread," yet I do not shrink from what I consider my pleasant duty. It is nothing but presumptuous rashness on the part of a man of my age and capacity, to stand up in such an august assembly which counts among its members the brightest luminaries of my country. I shall not therefore add even a word more to what has already been spoken on the life and work of the Swami. I shall simply confine myself to explain to you the peculiar or rather the somewhat strange sense of duty, that makes the adventure to pass my humbly encomium on the late lamented great man. It may sound somewhat preposterous to the ears of some gentlemen to hear that a Musalman should consider it his duty to shed some tears in this obsequious ceremony of Swami Vivekananda. Gentlemen, I must tell you that this duty of mine is not the result of any personal obligation, for it is evident that a young Mahomedan who has not yet entered upon the thorny career of life, had very little to do with a man of Swami's position. Nor is this duty of mine the result of any sectarian view—although I know that he as a universalist had to defend our great prophet of the desert in a country where the people could not thoroughly appreciate him. But this duty of mine is, as I have already spoken of a peculiar nature. Why? Let us leave aside for a time the question of duty. I think and many also think thus and not otherwise, that whoever had the good fortune of even once seeing him in life, cannot but feel in this moment as if one very near and dear to him has passed away. The last time he was at Dacca, I myself was one of the fortunate few, who were in a position to fill to the full their organ of hearing with his holy discourses, to gratify to a degree their organ of vision with a wistful gaze at his [...] countenance.

This partly has been the motive force to me this evening. And what I spoke of as my duty is influenced by a consideration like this.

I think, and I do so most confidently, that the death of the Swami Vivekananda has not been a loss solely to the Hindu community the community to which he belonged, but it is a loss and a sad one too to the Mahomedan community. The Hindus as well as the Moslems I look upon, as the two mighty factors of the great component (India).

I look upon them as no other than the twin sons of our great Bharatmata, the mother of so many heroes. The great men that are the glory and the pride of one nationality, are alike the glory and the pride of the other. We must equally share in the great disaster that has overtaken the whole of India. Nay, if it is necessary that we should learn to make one common cause for the good of us all—it is also necessary that our sorrows and griefs (of course when a real loss to the nation occurs) should also be identical moreover. Any misunderstanding or dissension and strife, between the Hindus and the Mahomedans, I do regard as suicidal to the interest of the entire nation and similar to the quarrel between the different members of the body ; and the ultimate result will be as fatal. Our national status will sink deeper and deeper, till it reaches the uttermost or abysmal depth of extreme wretchedness. It is then and not till then, when we can realise this important truth, that "flowers will laugh before us in their buds and fragrance in our footing will tread". And it is in all the leaders of our countrymen, well grounded in the broad and enlightened principles of western education with enlightened views of persons and things, that we are to look for the promoters of this happy idea. In fact, it is these people of both these nationalities that bridge the gulf of difference between one community and the other. Hence when I see a man like the Swami passing away from our midst, I almost feel as if a link in the golden chain has dropped out, and I feel inclined to exclaim with the great dramatist—

"From this instant
There is nothing serious in mortality
All is but toys : renown and grace is dead
The wine of life is draught and the mere lies
Is left this vault to bring of".

The President then called upon Sister Nivedita to address the meeting on behalf of the Ram Krishna fraternity.

Sister Nivedita then rising said that she had been deputed by the members of the Order at the Belur Math to receive on their behalf the Resolutions that were passed there. She said that one word has been sounding very strange in her ears. She heard them speaking of death, death, loss, loss and so forth, as if all were frustrated as if there was no hope. Another thing she remarked that she heard them saying that Vivekananda was born before his time. But did they not know that great men were born as there were necessity for them? Did they think that it was a mistake? Another thing they think that one was working for them so they would sit idly. No all of them are each one like the Swami. If they could work up to this, they were sure to succeed like the mighty Egypt that conquered the world, though physically weak. The real religion was Vedantism of which Buddhism was child. Vivekananda was a Calcutta boy. Why should not every one of them try to be a Vivekananda? Bhakti was the real thing without which nothing was possible. Then she said strength of mind was indispensable to attain anything.

After a vote of thanks to the chair, the meeting dispersed. (For detailed speeches of Mr. P. Mitter and Mr. Hemendra Nath Mitter *Vide Bengalee* of 21st September, 1902). *(Supplement)*

October 17, 1902

IN MEMORIAM—TRIBUTE TO THE MEMORY OF SWAMI VIVEKANAND

From the San Francisco Class of Vedanta Philosophy to His Brother Sannyasins at the Math in India.

The sad news has just reached us by way of New York of the sudden taking off of the most worshipful Master Swami Vivekananda who after a long and painful illness of Bright's disease, peacefully passed into the arms of the Infinite Mother on July the Fourth. Our beloved has followed Him for whom his favourite theme was "My Master." Never has man written sweeter things of one he loved. As he loved and revered his Master, so we will love and cherish his sacred memory. He was one of the greatest souls that has visited the earth for many centuries. An incarnation of his Master of Krishna, Buddha, Christ and all other great souls, he came fitted to fill the needs of the times as they are now. His was a twin soul to that of his Master who represented the whole philosophy of all religions, be they ancient or modern. Vivekananda has shaken the whole world with his sublime thoughts and they will echo down through the halls of time until time shall be no more. To him all people and all creeds were one. He had the patience of Christ and the generosity of the sun that shines and the air of heaven. To him a child could talk, a beggar, a prince, a slave or harlot. He said : "They are all of one family. I can see myself in all of them and they in me. The world is one family, and its parent an Infinite Ocean of Reality, Brahman. "

Nature had given him a physique beautiful to look upon with features of an Apollo. But nature had not woven the warp and woof of his mortal frame so that it might withstand the wear and tear of a tremendous will within and the urgent calls from without. For he gave himself to a waiting world. Coming to this country as he did, a young man, a stranger in a foreign land, and meeting with the modern world's choicest divines, and holding those great and critical audiences of the Worlds Congress of Religion in reverential awe, with his high spiritual philosophy and sublime oratory, was an unusual strain for one so young. No other person stood out with such magnificent individuality ; no creed or dogma could so stand. No other one had a message of such magnitude. Professors of our great universities listened with profound respect. "Compared to whose gigantic intellect these were as mere children", "This great Hindu-

Cyclone has shaken the world", this was said after he passed through Detroit Mich. No tongue was foreign to him, no people and no clime were strange. The whole world was his field of labour. His reward is now a season of rest in the Infinite Mother's arms then to return to a waiting world. When he comes again then may we appreciate the fullness of his great spirit. And may we who knew him latest be in the flesh at that time.

While on a visit to this far Pacific Coast, many of us had unusual opportunities of knowing him. The sad news of his untimely death comes to us with all the profound mystery of mortal death, intensified to a profound degree. He is to us what Jesus Christ is to many devout Christians. Although no more with us in the flesh having been relieved of an insidious disease the result of over strain, yet he is with us more than before. We consider that we were exceedingly fortunate to have known him in the flesh to have communed with him in person and to have felt the sweet influence of his Divine presence.

May our Mantram ever be
Infinite, eternal Bliss to Thee,
Our dearly beloved Swamijee,
All the days and nights of eternity.

In the death of the Swamiji, our cause at large has suffered the loss of a great and beloved leader, whose genial smile, pleasant words and affable address made his presence ever welcome. His was a pronounced personality with the noblest of attributes, both human and divine ; he gave himself to the world. He lived up to the highest standard of spirituality, so that his name, character and memory are an inspiration and benediction to his followers.

"There is no death". An Angel form
Walks o'er the earth in silent tread.
He bears our best loved things away—
And then we call them "dead",
"But ever near us, though unseen,
The dear immortal spirits tread
For all the boundless universe ;
Is life—there are no dead."

Brother, Companion, Master,—peace and farewell. In view of the foregoing be it Resolved,

That while we may not perfectly understand why our Great Leader has been so suddenly called from our midst, we reverently bow to the will of the Supreme Mother, Who is too wise to err and too good to be unkind.

Resolved, that although we cannot satisfactorily philosophize over the death of our honoured Master, our confidence remains unshaken in the Infinite Spirit, and we firmly believe that his companion Sannyasins will be sweetly and adequately comforted and received the consolation of the Divine Spirit according to the measure of their need.

Resolved, that this expression of our love and affection for our dear departed Master be spread upon the records of the Class, and that copies thereof be forwarded to his fellow Sannyasins at the Math in India and elsewhere.

Reverently submitted,
San Francisco Class of Vedanta Philosophy,
M. H. Logan, President.
C. F. Peterson, Vice-President.
A. S. Wollberg, Secretary.

ADDENDA TO

THE INDIAN MIRROR

January 17, 1895

AUM

Norwood Park
Chicago, Ill, U.S.,
America, 9th November, 1894

Raja Peary Mohon Mukherjee, C. S. I.
18, British Indian Street, Calcutta.

My dear Sir,

I beg to thank you for your favour of September 10th transmitting copies of Resolutions adopted at the mass-meeting, (of 5th September last) held for the purpose of thanking Paramhansa Vivekananda for so well and ably representing Hinduism at the Parliament of Religions, and before the American public at large. He deserves all and more than all the honor and gratitude you can give him. Whatever the Paramhansa has received from the Americans he has conquered by the irresistable force of his learning, his wisdom, his courtsey, his dignity and his magnetic charm.....Vivekananda represented Hinduism too well to suit our bigots.

I am very anxious for the sake of Hinduism, and of the whole religious world that interest in Swami Vivekananda's work should take the vigorous effort on the part of the people of India, and specially the followers of five fold Veda, to bring about and control the proposed Second World's Parliament of Religions to be held at Benares or Allahabad. As the Protestants were the hosts on the former occasion, the Hindus should be this time, being in majority in India. If they do not begin to organise for this end at once, the same Christian set, will come over and control this one from the start. Please agitate this matter, and bring it into general consideration among the religious leaders of the Aryan Indians.

With best wishes and regards,

I have the honor to be,
Under the favor of Shiva and Uma
Your most obedient servant,
SD/- MERWIN MARIE SNELL

[Taken from *Swami Vivekananda's Reply*]

May 7, 1895

ADDRESS OF MAHARAJA OF KHETRI TO SWAMI VIVEKANANDA

Rajputana, India
Khetri,
4th March, 1895.

My dear Swamiji,

As a head of this Durbar (a formal Stately Assemblage) held to-day for this special purpose, I have much pleasure in conveying to you, in my own name and that of my subjects, the heart-felt thanks of this State for your worthy representation of Hinduism at the Parliament of Religions, held at Chicago, in America.

I do not think the general principles of Hinduism could be expressed more accurately and clearly in English than what you have done, with all the restrictions imposed by the very natural shortcomings of language itself.

The influence of your speech and behaviour in foreign land, is not only spread with a sense of admiration among men of countries and religions different, but has also served to familiarise you with them, to help in the furtherance

of your unselfish cause. This is very highly and inexpressibly appreciated by us all, and we should feel to be failing in our duty, were I not to write to you formally at least these few lines, expressing our sincere gratitude for all the trouble you have taken in going to foreign countries, and to expound in the American Parliament the truths of our ancient religion, which we ever since hold so dear. It is certainly applicable to the pride of India that it has been fortunate in possessing the privilege of having secured so able a representative as yourself.

Thanks are also due to those noble souls, whose efforts suceeded in organising the Parliament of Religions, and who accorded to you a very enthusiastic reception. As you were quite a foreigner in that continent, their kind treatment to you is due to their love of the several qualifications you possess, and this speaks highly of their noble nature.

I herewith enclose twenty printed copies of this letter, and have to request that, keeping this one with yourself, you will kindly distribute the other copies among your friends.

With best regards,
I remain,
Yours very sincerely,
RAJA AJITSING BAHADUR OF KHETRI

TO SWAMI VIVEKANANDA IN AMERICA

May 29, 1895

By this time, the name of Swami Vivekananda has become a household word in every Hindu home in India. This is not at all strange considering the great service that he has rendered to his country and religion.....Swami Vivekananda is a true friend of the female sex, and advocates everything that improves the condition of, or elevates women. The following passage from the Swami's address delivered before the great Parliament of Religions, held at Chicago, shows his regard for woman :— "The discoverers of these laws (of the Vedas) are called Rishis, and we honour them as perfected beings, and I am glad to tell the audience that some of the very best of them are women." From this it is not very difficult that the Swami is for female education, and every institution that helps the cause, comes in for a fair share of his sympathy. As such, Babu Sasipada Banerjee's Boarding School for Hindu Widows has not failed to enlist the sympathy of the noble Swami. This sympathy has been practically shown by him very recently. The last mail has brought in letters from which we gather that a lecture was delivered by the Swami before the Brooklyn Ethical Association (of which Babu Sasipada Banerjee is an Honorary Member) for the benefit of Babu Sasipada's Baranagore Boarding School for Hindu Widows. In forwarding the proceeds (£10-5s-4d) the President of the Brooklyn Ethical Association, Mr. Lewis G. Janes, writes to Sasi Babu :—

"The sum sent constitutes the proceeds of a lecture before our Association by your able countryman, the Swami Vivekananda, who has spoken for us several times before large audiences, and created great interest in the Vedanta Philosophy, also in the social and political condition in India.

"In justice to the Swami Vivekananda I should say that *the proposition to give a benefit lecture for your school was his own voluntary idea*, with which we were delighted to co-operate."

The above extract from the letter speaks for itself, and does not need any elucidation at our hands.

[Taken from '*Swami Vivekananda*']

May 6, 1896

The influence and charm of Swami Vivekananda's pure and unselfish life have been so great and the teachings of Hinduism have taken such a strong hold on the minds of the Americans, that he is looked upon as a guide and a

teacher by a large section of the people in America. A lady correspondent of the *Brahmavadin* writes from Brooklyn, regarding the work done by the Hindu Monk.

"But it has pleased God.....delight to honour." (*Vide The Indian Mirror*, May 7, 1896).

May 15, 1896

SWAMI VIVEKANANDA IN BOSTON

(From *the Boston Evening Transcript*)

"Authority, and truth can bear the light of the day." He teaches only the self, hidden in the heart of every individual, and common to all. A handful of strong men, knowing that self, and living in its light, would revolutionise the world, even to-day, as has been the case of single strong man before, each in his day. His attitude towards Western religions is briefly this. He propounds a philosophy which can serve as a basis to every possible religious system in the world, and his attitude towards all of them is one of extreme sympathy. He directs his attention to the individual, to make him strong, to teach him that he himself is divine, and he calls upon men to make themselves conscious of divinity within. His hope is to imbue individuals with the teachings to which he has referred, and to encourage them to express these to others in their own way, let them modify them as they will : he does not teach them as dogmas ; truth, at length, must inevitably prevail.

May 17, 1896

Lectures *Lectures*

(With Bengali translation), Essays, Replies by Swami Vivekananda with his portrait. Price 1 Rupee 6 pies ; Postage 1 anna 6 pies.

Life and teachings of Sri Ramkrishna Paramhansa Deva in Bengali with portrait. Price Rupee 1 paper cover ; cloth bound 1 Re. 5 An. to be had at No. 2, Nayan Chand Dutt's Lane, Beadon Street, Satya Charan Mitra and 201, Cornwallis Street, Babu Gurudas Chatterji, Calcutta. *(New Advertisement)*

May 24, 1896

We are glad to learn that Mr. E. T. Sturdy of London with the help of Swami Saradananda has already commenced translating many small Sanskrit works into English. As a first instalment of the series, they have already translated and published *Narada's Bhakti Sutras.*

We learn that an article on the life and teachings of Sri Ramkrishna Paramhansa will soon appear in the pages of the *Nineteenth Century* from the pen of Prof. Max Muller. A similar article is shortly expected from Mr. C. H. Tawney in the pages of the *Asiatic Quarterly Review.*

May 28, 1896

Swami Abhayananda is a French lady, resident in New York whom Swami Vivekananda has converted to the higher Hinduism he preaches. Swami Abhayananda is now a missionary of the new faith she has adopted. A Madras Christian Missionary, now in America, communicates the following account of an address delivered by the Swami :—

"The other day an address was announced to be given by "An Oriental Nun" Swami Abhayananda, a nun of the order of Sanyasin of India, attired in a long straight snuff-coloured robe, with silken sash and neck-tie and wearing a Picadilly collar and white cuffs, the lecturer turned out to be a French woman, who professed to be a convert to the teaching of Buddha. She proceeded to portray in glowing colours the exalted position, accorded to woman in India. She was the ruler and preserver and destroyer of the everything ; the mother was omnipresent, all-important and the representative of God on earth. One sect of the Hindus, she said, made woman-worship the principal articles of its creed. There was no such thing as woman's "rights" in India, because woman had all the rights. As to the children of India, their condition was described as idyllic, they were never punished or scolded, and were simply ruled by love." Being asked how she accounted for the fact that the child-widows of India were so badly treated,

she replied that the missionaries had grossly exaggerated and misrepresented that matter. When a lady, who had spent twenty years in India, after speaking as an eye-witness of the actual condition of the women, asked the "Swami", why the Government of India had been petitioned to change certain laws affecting women, she replied, "I know nothing about petitions and politics. I am not a Hindu, I am a teacher of religion, and of the doctrine of rule by love." When asked whether she preached to the people of India the same doctrine she was preaching here, and whether she was interesting herself in having better laws for the poor widows and victims of child-marriage, she replied, "May be I will *when I go to India.*"

June 19, 1896

Swami Saradananda, who remained in London all this time, and was busily engaged in the propagation of Hindu ideas in the West will start for America in the beginning of July to take up the work of Swami Vivekananda. *(News and Notes)*

June 20, 1896

A FALSE DISCIPLE OF PARAMHANSA RAMKRISHNA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—In the *Indian Mirror* of the 13th instant (Town edition) your Ranchi correspondent writes that recently a man, named Satya Churn Mitter who pretends to be a disciple of the most revered Paramhansa Ramkrishna visited the place and delivered a lecture and ultimately joined the Theosophical Society as one of its workers with motives best known to himself. Of late, we have heard of this man more than once as going from place to place, and lecturing everywhere. Wherever he goes he declares himself as a disciple of Paramhansa Ramkrishna.

I have the best authority of all the Sannyansin-disciples of the great Master to state that this Satya Churn Mitter is not a disciple of Paramhansa Ramkrishna, and, in fact, he is quite unknown to them, and few of them, who know this man, hold no very favourable opinion of him. I am sorry to say that it often comes to light that many a persons at present declare themselves as disciples of Paramhansa Ramkrishna with the ulterior object of earning public confidence and raising money. The public should be a little cautious and should always bear this in mind that a true disciple of the great Teacher, whether a Sanyasin or a householder, must have an aversion for money, and are always very reluctant to take money from anybody. There are certain publications, regarding the life and teachings of Paramhansa Deva, which have as its publisher Babu S. C. Mitter. Our young friend this Master S C. Mitter is always in our midst, and for particular reasons can never cross the threshold of his house. So this Satya Churn Mitter, who goes from place to place and deliver lectures, is not a disciple of Sri Paramhansa Ramkrishna.

Yours, & c.,
The 15th June, 1896. C. B.
(Correspondence)

July 19, 1896

The first number of the *Prabuddha Bharata* or Awakened India is out. Universalism is the creed of the new journal. The Editor says :— Though an organ of the Hindu religion, the *Prabuddha Bharata* will have no quarrel with any other religion, for really speaking, all religions are simply different phases of the same truth, different methods of approaching God. I am in all religions, as the string in a pearl-garland', says the Lord. What humanity is to man, what existence is to living beings, Vedantism is to religions ; it is their common essence, their inner unity, and as such, it can possibly have no quarrel with any of them.—The whole has no quarrel with the part". The table of contents of the issue before us is as follows :—(1) Ourselves, (2) Pavitra Bharata, (3) Elements of the Vedanta, (4) Nanda, the Pariah Saint, (5) Doing good to the world, by Swami Vivekananda, (6) Buddha, the Ideal Karma-Yogin, (7) Thoughts on the Bhagavat Gita, (8) True greatness of Vasudeva Sastry. *(News and Notes).*

July 22, 1896

Few Hindus have the catholicity to exhibit sympathy with the object of the Maha-Bodhi Society, and we think, Mr. Dharmapala has taught them something of practical toleration by the following characteristic letter, addressed by him to the Projectors of *Prabuddha Bharata* :—"All hail to the *Prabudha Bharata. I send herewith one pound sterling in the name of the Mahabodhi Society for the Prabuddha Bharata.* May its mellifluous fragrance purify the materialistic atmosphere of fallen India. Your efforts will be crowned with success, and *Prabuddha Bharata* will surely awaken the lethergetic sons of *Bharatvarsha*". The italics in the above extract are ours and we draw the Hindu reader's special attention to them. *(News and Notes).*

October 23, 1896

It is now nearly six months back that Swami Vivekananda left America. It was feared then that the results which he has achieved in America, would decline with his departure. But we are glad to see that the work, which was inaugurated by Swami Vivekananda, are progressing with wonderful success. Swami Saradananda, who is now in America, has made a very good impression on the minds of the Americans by the charm and beauty of his life and his power of expression. In support of what we say, we gladly quote the following letter, addressed to the editor of the *Brahmavadin* by Swami Abhayananda, an American lady-disciple of Swami Vivekananda.

(Here follows the letter by Swami Abhayananda which we are not reproducing).

October 25, 1896

PROFESSOR MAX MULLER ON THE PARAMAHAMSA

(COMMUNICATED)

The contents of Professor Max Muller's article in the *Nineteenth Century*, headed "A Real Mahatma," must now have been well known, directly or indirectly to every one who takes an interest in religious movements, in general, and the Late Ramkrishna Paramahamsa in particular. We would make a few remarks on some of the points, touched upon the article. Professor Max Muller is a great authority on the subject of Indian religion. But it may be the Late Babu Bankim Chunder Chatterji once remarked in an article in the *Prachar*, that the Professor's acquaintance with Indian theological literature of later times is not so close and deep as his knowledge of the Vedas. With due deference, therefore, to the Professor's vast learning, we must say that his account of the pedigree of the Paramahamsa's theological ideas does not seem to us to be correct. Professor Muller speaks of two schools of the Vedanta Philosophy, that of Sankara and Ramanuja, in a way, which implies that these are the only schools of the philosophy, whereas, apart from other schools not of much importance, the schools of Madhva and Vallabha, though their followers are less numerous than those of Sankara and Ramanuja, are as well known as that of the last-mentioned philosopher. The Madhva school specially is very well, in fact much better known in Bengal in consequence of the deep influence it has exercised on Bengali thought, during the last four centuries. In a sense, it may be said to have given rise to the Vaishnava revival, identified with the name of Chaitanya, the great prophet of Nuddea. All the great leaders of the movement, from Isvarpuri and Advaitacharya towards down to the chief Goswamis of our own times including the renowned Goswami Bijoy Krishna, belong to the Madhva school. In the next place, the Professor evidently over-estimates the influence of the Ramanuja School in saying that the worship of *Sagunam Brahman*, —the religion of praise and prayer, as offered to a personal Deity, is, as it prevails in the country, due to the teachings of the Ramanuja. The fact obviously is that this religion, this spontaneous manifestation of tendencies, inherent in the human soul, cannot be the result of either of Ramanuja's or any other system of philosophy. And, it is, moreover quite evident that whatever connection this religion may have with philosophy, that it had long before the rise of the Ramanuja School. In a sense, his school may be said to be a development of Bhagavata and Pancharatna School, which existed long before Ramanuja, and which is mentioned and examined in a no less ancient work than the *Vedanta Sutras*. If the popular religious thought of the country and the works, in which it is embodied, have been influenced by the philosophical speculations of any one school more than another, we think it is the Bhagavata School, and not the School of Ramanuja or any other thinker, to which the credit is due. At any rate this is true of Northern India and specially of Bengal, where the Paramahamsa was born, and where he lived and taught. This influence of the Bhagavata School exerts incalculably more by means of the Puranas, like the Vishnupurana and the Bhagavata purana, and late and more popular treatises, then in the vernaculars of the different provinces than purely philosophical treatises, to which only the learned have access. It is agencies like these, that acted upon the mind of our Paramahamsa, who, like the generality of latter day saints, had no pretention to scholarship. The Vedantic ideas with which Professor Max Muller finds his teachings saturated, need not be directly traced to metaphysical works on the Vedantic philosophy. They are scattered, broadcast all over the country. The popular Theological literature of the country, the Puranas, the Tantras, the Itihasas even the popular lyrics and dramas are full of them. A mind receptive of higher influences, born with speculative and devotional tendencies, that of Ramakrishna need not go in search of these ideals and teachings about him on all sides.

We would touch upon one other point in the Professor's article *viz.* the Paramahamsa's relations with the late Brahmo leader. The Professor's contention, the late Keshub Chunder Sen was deeply influenced by his contact

with the Ramakrishna, has proved, as it could not but do, very distasteful to his immediate followers, and their organs, both here and at Dacca, have tried to prove that whatever influence the illiterate and "idolatrous" Hindu Saint may have had on the great Apostle of the New Dispensation was of the most general character—just what are saintly person may exercise upon another. They try to show that the main ideas of the New Dispensation were conceived by its leader long before he had known the Hindu saint. In one sense this is, indeed, true. That the religion of the Brahmo Samaj is a New Dispensation, vouchsafed by Providence for the salvation of mankind, is an idea, to which Mr. Sen gave distinct utterance long before the "New Dispensation" as a movement, distinct from the common creed of the Brahmo Samaj was proclaimed. That the Brahmo Somaj should see the hand of God in all religious systems, and accept truths from all, is also an old idea, as old in fact as Ram Mohan Roy, though to Keshub Chunder Sen is due the credit of bringing it to prominence and practically carrying it out after it had been lost sight of by the Adi Brahmo Somaj, under Maharshi Devendra Nath Tagore and Babu Rajnarain Bose. But the real question is,—are they distinctive ideas of the New Dispensation, those that distinguish it from ordinary Brahmoism, those with which Mr. Sen's name was specially identified, during the last years of his career,—are these ideas old ? Do they belong to the period before the commencement of Mr. Sen's friendship with the Paramahamsa ? What characterised Mr. Sen's sayings and doings most prominently during the last decade of his life, was the great emphasis, which he laid on, the *unity* underlying innumerable diversities, that divided and kept apart from one another the various religious systems of the world. The reforming ardour of the great Brahmo leader the once formidable enemy of Hindu idolatry and Christian polytheism—had died out. He had become an advocate of peace and harmony of such an extent, that even those, who had hitherto followed him closely, could not agree with him. Not content with re-iterating, with a sickening frequency, the paradoxical maxim—which had now become a favorite one with him that not only was there truth in all religions but that all religions were true. He went so far as to adopt and incorpotate in his New Dispensation some of the rites and ceremonies of the current systems of religion, namely the *homa*, the *arati*, the baptism, the encharist, and various other sacraments and disciplines. He gave elaborate explanations of popular Hindu mythology from the Brahmo mandir pulpit and worshipped the invisible undernames, borrowed from it. Above all, the name *Ma* (Mother), as addressed to the Deity by the *Saktas*, was ever on his lips. Did these state of things the ultra-eclectic adoption of even the outward forms and ceremonies of current forms of religion—exist before Mr. Sen became familiar with the Paramahamsa, to whom, though outwardly a Kali worshipper, Kali and Krishna ; Christ and Muhammed were all one,—whose Hinduism did not prevent him from reorganizing Jesus Christ as an incarnation of the Deity, and from going through the Muhammedan systems, of spiritual discipline and even from adopting the Muhammedan diet and costume ? In the theology of this singular man the Brahmo leader came in contact with, an eclecticism which, in its comprehensiveness, had not even a distant likeness to that of any religious teacher that he had yet met with, and from whom he had taken lessons. It was a strange and fascinating eclecticism—a singular insight into the essence of things,—a singular forgetfulness of the diversities, that divide religion from religion, that could go into ecstacies at a theistic service, and again dance in rapturous joy before an image of clay or stone, and Keshab's ardent and keenly susceptible soul caught the fascination ! That the Brahmo leader before the commencement of his friendship with the Paramahamsa was free from the sort of eclecticism, that characterised his later career,—that he was strongly opposed even to any close friendship, any spiritual union, with non-Brahmos,—appears evident from an incident, which took place in 1873. In that year, Mr. Sasi Pada Banerji of Barahnagore, an earnest Brahmo of very wide sympathies, found a Society, under the name of the "Sadharan Dharma Sabha". The objects and methods of the Society were such as Mr. Sen would surely have sympathised with, if it had been established few years later, that is, when his New Dispensation was proclaimed. The *Indian Daily News* described this society as follows :—"It is a common platform for Christians, Hindus, Muhammedans, and Brahmos, all of whom can join it without ignoring their own religion. Universal truths are preached, and practical training is imparted in the weekly meetings of this Sabha. The platform is also open for religious teachers of every denomination to expound their own views without attacking or vilifying any existing faith." The *nagar-sankirtan* of the Sabha breathed the same broad and catholic spirit, that we meet with in those of the New Dispensation. But what was Mr. Sen's attitude towards this movement ? It was one of unqualified hostility. Mr. Banerji acted from the same grand principle of the fundamental unity of all religions, that Mr. Sen so strongly emphasised in his latter days. On the other hand he did not show even a fraction of that zeal for the adoption of orthodox Hindu and Christian forms, which characterized Mr. Sen's latter day eclecticism ; and yet, instead of sympathising with the objects and methods of the Sadharan Dharma Sabha, the Brahmo leader cried it down as a show and as a movement, opposed to the spirit of Brahmoism. The following is a specimen of the way, in which the *Indian Mirror*, under his management, spoke of the Sabha :—"We cannot but regard this new society as a solemn sham before God and man. The members seem to have no

fixed religion in them, and in endeavouring to commend every creed, they only betray their anxiety to mock and insult everything sacred. Such dishonest latitudinarianism ought to be put down." How marvellously was all this changed in the course of five or six years? What unbounded latitudinarianism did Mr. Sen then indulge in without being dishonest ; What brought this about? What agencies had been working upon him in the meantime? We, who closely watched his movements, and had movements, and had ample opportunities of doing so, see in no other influence that can account for this great change than that of the great Hindu eclectic whose broad heart and comprehensive philosophy had room in them for the most widely differing creeds and cults,—for monotheism and polytheism, for foreign faiths, like Islamism and Christianity and for the innumerable forms of Hindu thought,—for the subtle speculations of the Vedantists, and for the ecstatic fervour of the Vaishnava, for the spiritual worship of the Brahmo Somaj, and for the material offering of the image worshipper ; it was this strange man that caused, as Professor Max Muller has correctly guessed "so sudden a change, and produced so marked deviation in the career of the founder" (not "of the Brahmo Samaj", as the Professor inadvertently says, but) of the "Brahmo Somaj of India."

November 3, 1896

KESHUB AND RAMKRISHNA

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—May God bless you and your Correspondent who wrote the article on Prof. Max Muller's "Paramhansa", in your issue of the 25th October, last. I sincerely pray that the God of the New Dispensation of Keshub may vouchsafe unto your Correspondent proper wisdom, that he may understand what he dares to criticise or pass judgments on, in the columns of a newspaper. For, I regret, your Correspondent does not possess that wisdom, which enables one to understand matters, religious and spiritual, although he might be much read in the *Sastras* or might have the vanity of possessing an amount of brass of intellectual training. It is, indeed, a very deep subject, and although your Correspondent might have "watched his (Keshub's) movements and have had ample opportunities of doing so", as he says, he has not that spiritual insight, whereby he can understand the sayings and doings of Keshub ; for, could a crawling reptile realise the greatness of the sun, although it might watch the movements of that luminary from sunrise to sunset? When Maharshi Debendranath Tagore, than whom there is perhaps none who so closely watched the movements of Keshub Chunder Sen, and who had such ample opportunities of doing so, and had no doubt powers too of appreciating him, frankly confessed "Brahmanand has risen to such a high state of spiritual greatness that I can approach him no longer", how could your Correspondent dare profess to understand him and venture to criticise and pass judgements on his movements, sayings and doings? It is, however, really a pity that he should have the boldness to polute the sacred body of the *Mirror* (at one time Keshub's own pet child) with vilifications of Keshub's character and religion. Alas ! in this *Kaliyug* even a *Banu* poses himself as a *Pundit* and a frog dares to kick against an elephant !

Asking, therefore, the forgiveness of God for your Correspondent's impartinence and audacity, I shall presently show how he does not understand Keshub nor even what he himself says.

While confessing that an idea *that the religion of the Brahmo Somaj is a New Dispensation, vouchasafed by God for the salvation of mankind,* was given utterance to by Keshub *long before* his proclamation of the New Dispensation, as a distinct movement—distinct from the *common creed* of the Brahmo Samaj and also giving credit to Keshub for bringing into prominence, and *practically carrying out*, the creed that the Brahmo Somaj should see the *hand of God* in all religious systems, and *accept truths* from all, after it had been lost sight of by the Adi Brahmo Samaj, under Maharshi Debendranath Tagore and Babu Rajnarain Bose, your Correspondent takes Keshub to task for (1) his "*distinctive ideas* of the New Dispensation, those that distinguish it from *ordinary Brahmoism*", (2) for his giving *great emphasis*, on the *unity* underlying innumerable diversities", (3) for allowing his *reforming ardour* and his former formidable *enmity* "towards Hindu idolatry and Christian polytheism" to die out, (4) for his becoming "*advocate of peace and harmony* of such an extent, that *even those who had hitherto followed him closely, could not agree with him*", (5) for the *paradoxical doctrine*, which had now become a *favourite one with him that not only was there truth in all religions, but that all religions were true*, (6) for adopting and incorporating "in his New Dispensation some of the rites and ceremonies of the current systems of religion, namely the *Homa*, the *Arati*, the baptism, the encharist, and various other sacraments, and disciplines", and also (7) for giving "elaborate explanations of popular Hindu Mythology from the Brahmo Mandir pulpit and worshiping the *invisible* under names borrowed from it, such as the name *Ma* (Mother), as addressed to the Deity by the *Saktas*, which was ever on his lips". And these *sudden changes* and *deviation* in the career "*of the founder* (not of the Brahmo Samaj—your correspondent corrects the mistake of Prof. Max Muller inadvertently saying so) but of the "Brahmo Samaj of India" your wise Correspondent corroborates "what Prof. Max

Muller correctly guessed", as were due to the influence, exercised on Keshub by the *strange and fascinating* eclecticism of that *strange,singular, great* Hindu eclectic Paramhamsa Ramkrishna, for, in your Correspondent's opinion, in the theology of this singular man, the Brahmo leader came in contact with an eclecticism, which, in its comprehensiveness, had not even a distant likeness to that of any religious teacher, that he had yet met with, and from whom he had taken lessons", and yours truthful Correspondent argues, that if it had not been so, how did the Brahmo leader indulge in the "unbounded latitudinarianism" of the New Dispensation, who, before the commencement of his friendship with the Paramhamsa was (1) free from the sort of eclecticism that characterised his latter career and (2) was so strongly opposed even to any *close friendship*, and *spiritual union* with non-Brahmos as to denounce Mr. Sashipada Banerjee's "Sadharan Dharma Sabha", (which wanted to establish "a common platform for Christians, Hindus, Mohamedans and Brahmos" all joining in the sabha, *without ignoring their own religion*, and which was worked on "the *same grand* principle of the *fundamental unity* of all religions, that Keshub so strongly emphasised in his latter days) as a solemn sham before God and men, and a dishonest latitudinarianism".

Now, if any one, having a grain of common sense and spiritual wisdom in him, will at one see how shallow are the arguments, put forward by your Correspondent, and how mistaken are the deduction made therefrom, and anyone, who has ever heard or carefully read the utterances and writings of the Minister of the New Dispensation, will see how unjust are the charges laid against his door, and how even false some of them are, I dare say, if your Correspondent, who professes to have closely watched the movements of Keshub Chunder Sen, had not been blinded by a spirit of antipathy against him, and had not been actuated by the malicious motive of putting him down somehow, and if he had possessed a grain of spiritual wisdom, and had known what spiritual progress is, what to believe in the Living God is, and what even true hankering and seeking after truth is, would never have found it difficult to see that it was no *change* or *deviation* in the career of the Brahmo leader—this his profession of the New Dispensation and his sayings and doings, in connection thereof,—but a simple continuity of spiritual progress and a fuller development of his true faith. I do not know why he,—whose life outgrew the religion of the Adi Brahmo Somaj of Maharshi Debendranath Tagore and Babu Rajnarain Bose, as your Correspondent himself admits which taught to accept truths only from Hindu Vendantism, into the religion, which taught to see the *hand of God* in all systems of religion, and accept truths from all, and who gave utterance to the idea that the religion he professed was no religion of the Brahmo Samaj or rather of a Society of Brahmos, but a New Dispensation, vouchsafed by Providence for the salvation of *all* mankind,—could not make still further progress and develop his eclectic ideas into the form of a national religion, and carry the same out into practice? Who does not know that progress was the watchward of Keshub? Eternal progress of life was not simply a creed with him in the Brahmo Samaj, but a matter of daily practice. He never rest satisfied by simply believing in a creed or doctrine, until he proved it by carrying the same into practice. He had a living faith in the *Living* and Infinite God, and had absolute trust in his Providence. He, therefore, consecrated his life, body and soul, to His will. He had no will of his own, but let himself entirely to be guided by his God. "Thus far shall I go, and no further", he never knew. So he went where his God led him to, without caring to consider what the name of the world would say or think of him. If your Correspondent had really known Keshub as he professes, he would have certainly borne out what I have said.

I shall, however, presently show, that Keshub was never mislaid by trusting in his God, and that there was no change or deviation in his career, but a continuity of progress onward, and that the charges led against his door by your Correspondent, are either groundless or absolutely false. I shall also show that the influence of that "Real Mahatma", of which his *chelas* are making so much, had very little to do with Keshub's religion.

Your Correspondent takes Keshub to task (1) for his *distinctive* ideas of the New Dispensation—those that distinguish it from *ordinary Brahmoism.* Well, your Correspondent does not say what his "ordinary Brahmoism" is and what the distinctive ideas of New Dispensation are. Now, everybody knows that there are two Brahmo Somajes apart from New Dispensation church, both professing Brahmoism ; the one Adi or the original Brahmo Samaj professes that the truth in Hindu Vedantism alone is Brahmoism, while the other Somaj (due to Keshub's influence, as your Correspondent admits) has been taught to see the hand of God in all religious systems, and thus to accept truths not from Hindu Vedantism alone, but from all religions, and believe that to be the creed of Brahmoism. Well, would your Correspondent be pleased to tell me which of those two *distinct* creeds should be put forth as *ordinary Brahmoism*? To my mind, if any creed has to be accepted as Brahmoism or rather the religion of the Brahmo Samaj, it must be the creed of the Adi Brahmo Samaj which being the original Brahmo Samaj, or rather originally calling itself the Brahmo Samaj, has a prior claim to that designation. Then, the other samaj, having a distinct creed, cannot properly call it also the creed of Brahmoism. Keshub saw it. He found it impossible to snatch the name Brahmo Samaj out of the Adi Samaj, and when its creed was correctly designated as Brahmoism,

he called his religion "New Dispensation", even long before the New Dispensation proclaimed, as your Correspondent admits. So, if there were any *distinctive* ideas with him, they grew where he was deserted from the Adi Brahmo Samaj, and his life grew, those ideas developed and fructified with it in time. For, if any one would watch Keshub in his life's spiritual progress, would certainly bear out the fact that he had nothing in his latter day New Dispensation, which had no germs in the beginning of his ministry. Your Correspondent admits that Keshub taught "to see the hand of God in all religions and accept truths from all" and called his religion a New Dispensation. In his after life, when he proclaimed the New Dispensation he simply carried out those ideas or truths into practice, and did and said nothing in his latter days, but what was necessary, simply to practically carry out those old articles of his faith and belief.

The second charge, put forward by your Correspondent, is that "Keshub gave great emphasis on the unity underlying innumerable diversities". We do not quite understand what your Correspondent exactly means. Does he find fault with Keshub giving *great emphasis* on the unity or his believing in the unity underlying diversities? If the former, that is, he means that though Keshub might believe in the unity underlying diversities, he ought not to have given so much emphasis on the same, it is, I think, just saying like the old Rev. Mr. Dall "that it was too much prayer that killed Keshub !" But Keshub was not a cold theoretic—he never rest satisfied simply in believing in a theory, he repeatedly gave expression to the fact that "he was initiated in the *mantra* of living fire", so how could he rest satisfied simply in believing there is unity underlying innumerable diversities? He learnt to see the *hand of God* in all religions in the Brahmo Samaj, he believed God is *one*, and, therefore, in whatever there is the *hand of God* there must be unity there, though there might be innumerable diversities outside, and in his natural earnestness he gave a little more *emphasis* on this truth, as he found it out to be true.

Your Correspondent's third charge against Keshub is that he allowed "his reforming ardour and his former formidable enmity towards Hindu idolatry and Christian polytheism to die out". Well, it is no doubt true, that his former reforming ardour lessened to some extent. But does not your Correspondent believe that it is not reformation that one has to stick to always to build and edifice? It was towards reconstruction or rather regeneration of the human society that Keshub's mind was directed in his latter days, after it having been engaged in reformation in the beginning of his ministry. So he who wanted regeneration would naturally allow his ardour of reformation die out a little and certainly that he can never be blamed for. As regards allowing his formidable enmity towards Hindu idolatry and Christian polytheism to die out, we do not know, a single instance, in which he changed his former attitude towards idol-worship. He was as strong and iconoclast as ever to the end of his life, and if he gave elaborate explanations of Hindu mythology, for which our Correspondent takes him to task also, it was as Keshub said "to kill idolatry by taking the life and spirit out of it". Thus the spirit of his *killing idolatry* he never allowed to die out, as your Correspondent falsely charges against him.

The next charge, led against Keshub is that "he became an advocate of peace and harmony of such an extent that even those who had hitherto followed him closely could not agree with him". Well, I cannot understand if advocacy of peace and harmony be not wrong, why should it be so even if that advocacy be to an infinite extent? Keshub advocated only the peace and harmony of truth, and as all truth is God's, how could be wrong in advocating the harmony thereof—be it ever to any extent? It is, therefore, no fault of Keshub's that those who had hitherto followed him could not agree with him in his advocacy of peace and harmony, but rather it is theirs, as they instead of allowing themselves to be led by the spirit of the Living God as Keshub did, submitted themselves to the influence of proud individuality, rationalism, greed of power, and jealousy against Keshub, and consequently fell back. Keshub's life was like unto a running stream, that run fast through newer and newer fields and at last fell into the ocean and embraced along with it the infinite waters of truth, while those, who joined with him in the Adi Brahmo Samaj, remained where they were, and those who had followed a little way were, and those who had followed a little way further could not follow longer, as he passed through higher ground ; for, it was not *he*, who ran so swift, but he absolutely surrendered to a higher Power and knew not, neither cared to consider where that power will lead him to, while others depending on their own power and allowing themselves to be waylaid by their lower motives, could not proceed where he went. So Keshub is certainly not to blame for that those who had hitherto followed him, could not agreed with him, but rather— they who said "thus far shall he go and no further".

Yours, &c.,
KESHUBDAS DASS

November 7, 1896

SWAMI AVEDANANDA, who has reached London, writes to say that he met two of the greatest European Vedantins, Prof. Max Muller and Prof. Deussen, and had an interesting conversation with the latter in Sanskrit. Swami Avedananda is now working with Swami Vivekananda, who is holding his classes on Vedanta at Wim-

bledon, London, which are attended by a large number of influential ladies and gentlemen. *(News and Notes)*

SWAMI SARADANANDA is reported to be doing yeomen's service in the field of the propagation of the truths of Hindu philosophy in America. He is talked of as an interesting figure, and is much liked by the American people. People expect to hear much from him in New York this winter. We also learn that Mr. Edward Day and Miss Mary Phillips have an interesting programme before them this season, for the spreading of the Vedanta in the higher circles of America. *(News and Notes)*

November 10, 1896

We have received the following letter from Mr. H. Dharmapala, who is now in America :—

"La Salle, Ill., U.S.A.
1st October, 1896

"Peace and Bliss of Nirvana"

"Beloved Brother,—I arrived in New York on the 15th ultimo, where I remained for four or five days and started for Chicago on the 20th ultimo. I am now the guest of Dr. Paul Carus, the editor of the *Monist*. It is strange that the Indian religions are all represented in America just now. Brahmanism by Swami Vivekananda, Saradananda and Brahmachari Bodha Bhikshu, Jainism by V. R. Gandhi, and Buddhism by my humble self. We all work together for the glory of our beloved mother India. If a few thousand rupees of the enormous amount of money that is spent on festivals and feasts in India, be spent to spread the Indian religions in the West, we may be able to see a change for the better. But the Aryans are sleeping.

All Love to you
"H. DHARMAPALA"
(News and Notes)

November 12, 1896

KESHUB AND RAMKRISHNA—II

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Your Correspondent's fifth charge against Keshub is not only groundless, but absolutely false. Could your truthful Correspondent quote a single utterance of Keshub, in which he gave expressions to this "*paradoxical doctrine*", as your Correspondent says,—"which had now become a favourite one with him that not only was there truth in all religions, *but that all religions were true.*" I do not believe in this doctrine, no believer in the New Dispensation believes in it, and I challenge anybody to prove that Keshub ever believed in it, and it had become a *favourite one* with him. No, Keshub never believed that *all religions were true.* It is I believe, simply a hallucination of the ill-digested dispeptic brain of your Correspondent, (who might have read much but digested nothing) that has convinced this most malicious and false charge against Keshub. What Keshub believed was that there was the *hand of God* in all religions, with which your Correspondent agreed with him, he only laterly interpreted this *hand of God* as the *dispensation* of God, and who deny that in whatever there was the *hand of God* that was *dispensed* by God or rather as the *dispensation* of God? And when we are taught to see the *hand of God* in all religions in the Brahmo Samaj, as your Correspondent admits, what objection there could be to our believing those religions as dispensations of God? And we believe God to be God of truth, whatever He dispenses or rather in whatever He has His hand, is nothing but truth. Now, if we say certain religion is a dispensation, we mean only the *truth* thereof is the dispensation of God. So Keshub called the truths in different religious system as different dispensations of God, the truths only he designated as religions, while the untruth, idolatry, superstition, etc., in any system of religion he discountenanced as irreligion or interpolations of human agencies in them. His religious mind totally ignored irreligion in any religious system as he believed that whatever is religion is God's truth and must be accepted as the dispensation of the God of truth. I am afraid, evidently not understanding the meaning of what Keshub said or wrote or perhaps not caring to study or to think what he meant your Correspondent had laid the above false charge against Keshub, which, as an educated gentleman, he ought not to have done.

Keshub is next taken to task for "adopting and incorporating in his New Dispensation *some* of the rites and ceremonies, sacraments and disciplines of the current system of religions and for his worshipping the Invisible undernames borrowed from them, such as the name *Ma* (Mother) as addressed to the Diety by the *Saktas*, which was ever on his lips." Well, I do not know when it was a creed with the Brahmo Samaj, that it should accept truths from all religions, why could not Keshub carry that into practice? Your Correspondent himself admits that he adopted only *some* not *all* the rites and ceremonies, and what objection there could be to adopt those rites and ceremonies, which had truth in them, or which were helpful to spiritual culture, but not contaminated with untruth, idolatry or superstition? And again when

Brahmoism taught to accept truths from all, what right have we to reject the truth, that are in the names of the Diety also in whatever language or in whatever religious systems might those be found? If I am to name the unnameable at all, may I not address Him by any name that may be expressive of my hearts relation to him? Keshub addressed the Diety as *Ma* it is true, but did he not address God as *Hari* with equal force? I dare say it is a huge dilution on the part of your Correspondent to presume that Keshub borrowed the idea of addressing the Invisible as *Ma* from Ramkrishna, for your Corrrespondent who boasts so much of writing the movements of Keshub ought to have known, that Keshub proclaimed the Maternity of God during the course of the Anniversary services in January 1875, while two months after in March, he first came to know Ramkrishna, as if his God brought unto him a spiritual helpmate who was immersed in idea that was working in Keshub's mind at the time.

Now, if your Correspondent has followed me so far, he will no doubt see how his assertion or rather corraboration of Prof. Max Muller's assumption, that it was the influence of Ramkrishna Paramhamsa, (that great Hindu eclectic and a "real mahatma") that exercised such a sudden *change and deviation* in the career of Keshub, falls to the ground. If your Correspondent had a grain of spiritual or even theological wisdom, he would have clearly seen how the eclecticism of Keshub and that of his *that singular man* Ramkrishna, were at variance with each other. Keshub believed and taught that the truths only in the different religious systems are dispensations of God and, as such, he found in them a *unity*, they being only the different phases of the same Eternal Truth and thus fused them into a chemical compound, as it were, in the New Dispensation while Ramkrishna accepted all the different systems, as they stand now, as true ; his eclecticism was such as that *earnest Brahmo* of your Correspondent, Mr. Sashipada Banerjee, wanted to promulgate in his Sadharan Dharma Sabha, which Keshub denounced as a solemn show and a dishonest latitudinariasm. In fact, there was nothing *strange*, nothing *fascinating* in the eclecticism of that *strage*, *singular*, *great Hindu* eclectic, as your Correspondent supposes, for it was such as every ordinary Hindu, who daily worships *Kali* and *Krishna*, *Durga* and *Narayan*, *Olabibi* and *Satyapir* with equal devotion, believes. So how could it be true that Keshub borrowed his eclecticism or at least that *sort of eclecticism*, that he preached in his latter years, from Ramkrishna when your Correspondent himself admits that Keshub taught to see the *hand of God* in all systems of religion and accept truths from all, long before his proclamation of the New Dispensation which he also began to carry them out into practice since then ! It might be in the imagination of your Correspondent what *sort of eclecticism* he preached before and what afterwards, no believer in the New Dispensation, however, ever marked any sudden change or difference in that, except a gradual and fuller development in his afterlife of those ideas, which he possessed in his former. So it is a presumption to suppose that Keshub borrowed his eclecticism from any source, though he might have often rejoiced in finding a response to his eclectic spirit in that Real Mahatma, who repeatedly gave expression to the fact (even to my hearing) that "his goddess *Kali* dissolved into an Invisible Diety whenever he came in contact with Keshub". And it was, I believe, from Keshub that he learned to honour Christ, whose name even he did not hear before his friendship with the Brahmo Minister whom Ramkrishna likened unto a "Steamer that not only runs fast along the waters of the world but carried many a boat with it, while he himself was a small boat tossing over the sea of life". I knew both Keshub and Ramkrishna personally, and the latter, perhaps, long before his chief follower Vivekananda Swami knew him, and I was present at many a meeting of those two religious friends, and so I might say from experience that it was not for his eclecticism that Keshub admired Ramkrishna, but for his true sincerity, his child-like simplicity, and his ecstatic *Bhakti*, and if any lesson Keshub might have drawn from Ramkrishna, it was from these adopting them to his own harmonious and many-sided culture, for Keshub often admitted that "he was a student all his life and no one not even the singing *Bairagi*, of the street goes away without infusing the goodness in his character into his (Keshub) life, he was ready to learn lessons even from pigs." Thus, I do not know, what there is to make so much of about Ramkrishna's influence over Keshub. Keshub was truly a learner of truth all his life. "His *guru* was the *Jagat Guru*, he said, who never allowed him to sit idle without learning some lessons or other from whatever he saw or heard all around." It is, therefore, also not true, that he did not make friendship with non-Brahmos before, for, both in India and in England he made friendship with many an earnest Christian of all denominations long before Ramkrishna came to see him, and even so far back as 1886 he established a mixed religious communion of Brahmos, Hindus and Christians in his house at Calutollah and who does not know that Dayanand Saraswati and that Hindu saint of Ghazipore, Pahari Baba, were his warmest friends as for *spiritual union*, that is quite a different thing and I do not know whether there was any in this world, whom Keshub found worth to be made true *spiritual union* with.

One word about Keshub's denunciation of Mr. Sashipada Banerji's movement. Mr. Sashipada as your Correspondent says, was an earnest Brahmo ; a Brahmo's creed is to accept truths from all systems of religion and not to set up all systems side by side as true. Well, this Mr. Banerji guided by a spirit of false liberalism, wanted

to do what an earnest Brahmo like him ought not to have done, he never acted "on the grand principle of the fundamental *Unity* of all religions that Keshub so emphasised," as your Correspondent evidently misunderstanding Keshub supposes. Was not there Keshub being leader of the community right in denouncing it in a strong language that he used? If any such movement had been set on foot even now, any organ of the Church of the New Dispensation would have denounced it in equal terms, and I believe they did so, only the other day, when Babu Bipinchunder Pal with an equally misdirected zeal and laboring under the same hallucination, wanted to set up a paper for the promulgation for all systems of religion.

In conclusion, Mr. Editor, it is really a matter for sincere regret that even educated men, like your Correspondent, without caring to study or think deeply on subjects, that requires deep spritual culture to grasp, should rush into print and, thereby should tempt others to say words unpalatable to them. Therefore, asking again for the blessings of the God of the New Dispensation on yourself and your learned Correspondent.

I remain,
Yours,&c.
KESHUBDAS DASS
(Correspondence)

December 16, 1896

DINNER TO PRINCE RANJITSINHJI AND MR. ATUL CHUNDER CHATTERJI AT CAMBRIDGE

Cambridge, 26th November, 1896

On the 21st of this month, the Cambridge "Indian Majlis" gave a complimentary dinner at the University Arms Hotel to Prince Ranjitsinhji and Mr. Atul Chandra Chatterjee. Mr. Hafiz G. Sarwir of St. John's College, took the chair. There were about fifty Indians present and a few Englishmen, amongst them being Mr. Moriarty of Balliol College, Oxford and Lecturer in Real Modern History to Indian Civil Service Students and in Indian History of this University ; Mr. R. S. Goodchild, M.A., Fellow, Sidney Sussex College, Cambridge ; Mr. J. E. Purvis, St. John's College, Cambridge ; Messrs, S. P. Dastur, B.A. ; A.K. Came, B.A. ; B. C. Ghose, J. N. Paul, H. R. Mehta, P. Paranjpay of St. John's ; M. J. Mody, N. H. N. Mody, P. P. Ginwala, A. K. Ghosha-Muller, Trinity Hall ; Zooladur Jung, Ali Khan, M. Saddiq, Christ's ; H. K. Basu, Peterhouse ; M. M. Doshi, Sidney ; S. N. Sen, King's ; C. Mitra, J. Baptista, S. K. Sen, Swami Vivekananda, J. N. Ray, R. C. Sen, and several others.

After the toast of the Queen and the Royal family was drunk, the President rose amidst most enthusiastic cheers to propose the health of the guests. He began by saying that the year 1896, the 60th year of Her Majesty's most gracious reign (cheers) was unique also in the history of India (cheers) for it had witnessed the successes of Ranjitsinhji on the one hand and Atul C. Chatterjee on the other. Ranjitsinhji had broken records in one of the most difficult of sports and Atul Chatterjee had done the same in the most difficult of examinations (cheers). The brilliant successes of the guests of the evening as far as India was concerned were to be considered epoch-making. One marked feature of their successes was that they both had attained them in a marvellously short period of time. It was scarcely eight years since Ranjit Sinhji first arrived in this country, and it was a little over three years since Atul Chatterjee left home. Yet they had both been able to stand easily first in their respective ordeals. Under these circumstances it was only natural that they should all be very delighted at their success (cheers). He was happy to be able to say that Mr. Chatterjee was going to continue his historical studies and correct the mistakes of the past (laughter), he meant the mistakes of the historians of the past (laughter) which was not too much to expect of him who obtained the highest marks on record in historical subjects. He also said that in the Indian Civil Service, Indians had to labour under various disadvantages ; subject to the maximum of 2900 marks they are totally debarred from taking—Greek and Latin, Greek and Roman History and Roman Law. Even with this disadvantage, serious though it had been Mr. Chatterjee "got the first place with ease". One thing, he thought all of them must have noticed, he meant the characteristic modesty of the guests they had come to honour that evening. In conclusion he hoped still greater success would attend the future efforts of the heroes of the evening (cheers). The health of the guests was drunk amidst frantic applause.

Prince Ranjitsinhji rising to respond received quite an ovation. He said that he was very grateful to the Majlis for the honour done to Mr. Chatterjee and himself. He would consider that evening as one of the proudest and happiest of his life. He had not much to say, but he would like to point out that but for England all these successes would have been impossible (cheers) and he

hoped that his countrymen would learn to look upon themselves as gloriously linked to the British Empire. It was desirable that both Englishmen and Indians should come to regard Imperial interests first and their individual interests second (cheers). Some allusion had been made to the characteristic modesty of Indians, but he wanted to say that while modesty in moderation was an excellent virtue, modesty carried to an extreme became a vice. He was particularly glad that the Majlis had recognised his success as that meant that they, Indians, were beginning to take an interest in manly sports and he could assure them, with their pluck and perseverance, there was no sports in which they could excel (cheers). Finally, he trusted that their successes, that of Mr. Chatterjee which he thought was greater than his own (because as he said Mr. Chatterjee starting with minus 2900 "got the first place with ease" and if he started with minus 2900 he would "get the last place with ease" and that of himself, would act as a fillip to others of his countrymen (continued cheers).

Mr Atul C. Chatterjee on rising received an equally great ovation. He began by saying that he had heard of a great tragedian who always felt very uncomfortable before the curtain rose, but once before the footlights he thoroughly forgot his individual self. He did not know whether his distinuished countrymen opposite (cheers) had ever the same experience on the cricket field, but the sensation had been quite familiar to him during the time of the Indian Civil Service Examination. But that evening he had a converse feeling. He found it difficult to screw up his courage to the speaking point, specially as he did not possess the faculty of a nice derangement of epitaphs (laughter). He had a keen sense of the honor done to him and he was proud to have his name associated with that of Prince Ranjitsinhji, whose achievements had raised all through the world the estimation of Indian character (cheers). Expression of good will from the Indian Majlis were peculiarly gratifying to him, because he considered the Majlis to be a miniature model of his own country, and he felt convinced that in whatever part of India he may be called upon to serve, he would meet with unfailing sympathy. As regards his own success, Mr. Chatterjee said, good luck combined with a moderate amount of hard work, and the care bestowed on him by his teachers in India and in this country, were mainly responsible. In that connection he desired to make special mention of Mr. Moriarty, whom he was happy to see present, and to whom he was under great obligations. Thanking the Majlis once again, Mr. Chatterjee, amidst cheers and cries of "good old Chatterjee and good old Ranji" resumed his seat.

The toast of "The Land we have in" was next proposed by Mr. N. H. N. Mody of Trinity Hall, who laid great stress on the fact of the good which England had done to India. He trusted that they were all very grateful; they all know what a charming and fascinating life they had in this country, and it was no wonder that Indians on their return home longed for this country with all its associations of sympathy, love and tenderness (laughter) received during their stay here. It would be a proud day when India will be completely made one with England, one whole, one heart, one soul and one throne (cheers).

Mr. J. E. Purvis, of St. John's College, responded in an eloquent speech. He said he was proud to be fellow-citizens with such men as he saw present there (cheers). Ranjisinhji was the hero of the English boy, and he knew instances where school boys spent their last six pense on seeing the lithe and athletic form of Ranji on the cricket field. He hoped that all success would attend Mr. Chatterjee and for his part, he would be proud to see Mr. Chatterjee occupying that princely position of Viceroy and Governor General of India (laughter and cheers).

Mr. Moriarty, also rising to respond, said that he was very thankful for the grateful reference Mr. Chatterjee had made to himself. He was proud to have worked with such a man, and while he congratulated Mr. Chatterjee he would also like to associate with him the names of Mr. Cama and Mr. Mallik (cheers). In synthetic faculty, logical grasp, and power of application, these gentlemen would prove equal to the best among the most brilliant administrative corps in the world. During the last two centuries it had been England's privilege to create a nation in America and begin the revival of another in India. He had no doubt a great future awaited India (loud cheers).

The toast of "India" was proposed by Mr. Baptista, Secretary to the Majlis. He said festive as the occasion was he could not refrain from making a passing reference to the great trouble that was passing through India at the present moment. He hoped both the Governors and the governed would prove equal to the situation. The fate of India was in the hand of England. They were all grateful to England ; he could also say that they loved England but above all and before all they loved their own country (cheers). England was an adopted mother to them, but sometimes a naughty mother (laughter) and it was their own interests to see that she did not go wrong (laughter and cheers). He was glad to be able to speak on behalf of India. He hoped that England and India would know each other better as time went on. Ranjitsinhji's success had made India almost a household word in England. The other day he asked an Englishman whether he know Mr. Dadabhoy Naoroji, to which the reply came "O yes, Isn't he the man that plays Cricket". (Laughter). He believed in India and he was convicted that India would produce many Ranjis and Chatterjees (loud and prolonged cheers). England was a great model for India, and he hoped that as a nation

they would be able to emulate the great example of England. (cheers).

Swami Vivekananda rose next to respond amidst loud and deafening cheers. The Swami began by saying that he did not know exactly why he should be chosen to respond to the toast unless it be for the reason that he in physical bulk bore a striking resemblance to the national animal of India (laughter). He desired to congratulate the guest of the evening and he took the statement which the Chairman had made that Mr. Chatterjee was going to correct the mistake of past historians of India, to be literally true. For out of the past the future must come and he knew no greater and more permanent foundation for the future than a true knowledge of what had preceded before. The present is the effect of the infinity of causes which represent the past. They had many things to learn from the Europeans but their past, the glory of India which had passed away, should constitute even a still greater source of inspiration and instruction. Things rise and things decay, there is rise and fall everywhere in the world. And though India is fallen to-day she will assuredly rise again (loud cheers). There was a time when India produced great philosophers and still greater prophets and preachers. The memory of those days ought to fill them with hope and confidence. This was not the first time in the history of India that they were so low. Periods of depression and degradation had occurred before this but India has always triumphed in the long run and so would she once again in the future.

Mr. J. N. Ray next rose (amidst cheers) to respond to the toast. He began by congratulating the guests of the evening on the brilliant successes which they had achieved for themselves and for their country (cheers). He hoped that it would not be long before Indians would have the proud privilege of seeing Prince Ranjitsinhji at the head of an Indian team playing for India (cheers) and playing against all the world (renewed cheers). He was happy to be able to speak about Mr. Chatterjee more intimately. Mr. Chatterjee combined eminent qualities of heart with eminent qualities of head. He was confident that the best of Mr. Chatterjee's life was yet to come. Turning to the subject of the toast he remarked that India was passing through a state of transition and it was necessary to be extremely cautious.

Next the toast of "Our University" was proposed by Mr. Ginwalla of Trinity Hall, and responded to by Mr. Yhazan Far Ali Khan of Christ's College.

Mr. M. M. Doshi of Sidney proposed "The Indian Majlis" and the Secretary responded.

Mr. M. J. Mody of Trinity Hall proposed the health of the President which was responded to by him in fitting terms.

A little before midnight the party dispersed with three cheers for "Ranji" and three cheers for "Chatterjee."

December 18, 1896

MR. P. C. MOZUMDAR AND THE HINDU

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—Professor Max Muller's article on the Paramahansa of Dakshineswar in the August number of the *Nineteenth Century* has been highly appreciated by every impartial reader in all the English-speaking countries. In the course of this highly interesting article, Professor Max Muller has attempted to show the indebtedness of Babu K. C. Sen to the Paramahamsa for some of his later views, which have ultimately developed into *New Dispensation.* This simple, fair and impartial statement of the learned Professor of Oxford has at once upset some of our Brahmo friends of the New Dispensation church, and they have furiously come out in the columns of the *Indian Mirror* and of their own organ, *Unity and the Minister,* in support of some of their theories. And to crown all, Babu P. C. Mozumder, the self-styled *Padri* of the New Dispensation church, has come out with a short article in the pages of his own organ, the *Interpreter ;* an article more ill-conceived and worse in taste, can hardly be made with. The savageness of his attack on the Paramhamsa's followers, can only be rivalled by the petulance of his declamations. His heart-full meekness and aweful solemnity are a mockery to his profession. He however, deserves pity in his present state of mental excitement. For, he knows not what he writes. Mr. Mozumder in his attempt to defend Babu K. C. Sen, misses his mark, and fires on the sacred and pious *sunnyasin* disciples of the Paramahamsa. He pours forth the accumulated venom of his heart on the devoted heads of the *sunnyasins.* From time immemorial, in this sacred land of India, the *sunnyasins* as a class, have been generally looked upon with the greatest veneration and respect ; a class, whose devotion, perseverence, and piety have been immortalised in the pages of the sacred literature of India. The *sunnyasins*—followers of the Parama-

hamsa of Dakshineswar are no exception to the rule. Their purity of life, devotion, innate good nature, and renunciation have made a permanent impression on the minds of men who have come in contact with them. Babu P. C. Mozumder should have known that the greatest teachers of India have invariably belonged to this class of ascetic. Now, it remained for Mr. Mozumder to proclaim before the world that this sacred body is no better than a class of loafers, "who are aimlessly loafing about the country." Profenity cannot go further. In his hysterical cries, Mr. Mozumdar speaks of the "unmitigated ill-feeling" shown to him by the followers of Paramahamsa. Alas, he knows not what he writes ! This ill-feeling must be the phantom of Mr. Mozumder's own imagination. For, we know it for certain, that no follower of the Paramhamsa has the least grudge against him. But if truth be told, it will be proved to the hilt that it is Mr. Mozumder himself who had a standing grudge against this gentle and inoffensive band of ascetics. We think the time has come, when the public should know all the facts. For their coming to defend one of their foremost leaders from the false and malicious accusations, brought against him by this *moral instructor*, this band of *sunnyasins* have incurred the greatest displeasure of Mr. Mozumder. We think, the public need not be reminded how Mr. Mozumder tried to belittle the work of Swami Vivekananda in America by spreading false reports against him in this country and in America, and it is not unknown to Mr. Mozumder how he behaved with Swami Vivekananda in the Parliament of Religions in Chicago. We challenge contradiction to this statement, and, if the country requires it, we may refer these facts to Mr. Barrows for corroboration, as he will be in Calcutta very shortly. The Calcutta public may remember how he was frustrated in his malicious attempt by Mr. Dharmapala and a High Priest of Japan, who happened to be in Calcutta at that time. When he was thus exposed before his countrymen, the ignominy of his conduct called forth the denunciation of every right-minded man. He then tried to wreak his vengeance from another quarter on those, who helped in this exposure. His hurrying from Darjeeling to Simla and from Simla to Darjeeling is not without grave significance. Sir Charles Elliott, the demi-god of Mr. Mozumder, is no more here to take him under his protecting wing. Ghosts of his own creation are now disturbing him, and we must be prepared for the occasional shrieks, which he gives forth in his hallucination. The country has thoroughly come to know Mr. Mozumder ; it did not take long for even so high-souled a person as Mr. K. C. Sen, and his apostolical brothers to find him out.

Yours, &c.,
JUSTICE

The 3rd December, 1896 *(Correspondence)*

February 18, 1897

SWAMI VIVEKANANDA'S FIRST LECTURE

MY PLAN OF CAMPAIGN

(From *the Madras Standard*)

For the lecture *vide the Complete Works*, Vol. 3. 8th Enlarged Ed. pp. 207-227.

January 15, 1898

Some people in India think that very little fruit has come of the lectures that Swami Vivekananda delivered in England, and that his friends and admirers exaggerate his work. But on coming here I see that he has exerted a marked influence everywhere. In many parts of England I have met with men who deeply regard and venerate Vivekananda. Though I do not belong to his sect, and though it is true that I have differences of opinion with him, I must say that Vivekananda has opened the eyes of a great many here and broadened their hearts. Owing to his teaching, most people here now believe firmly that wonderful spiritual truths lie hidden in the ancient Hindu scriptures. Not only has he brought about this feeling, but he succeeded in establishing a golden relation between England and India. From what I quoted on 'Vivekananda' from *The Dead Pulpit* by Mr. Haweis, you have already understood that owing to the spread of Vivekananda's doctrines, many hundreds of people have seceded from Christianity. And how deep and extensive his work has been in this country will readily appear from the following incident.

Yesterday evening I was going to visit a friend in the Southern part of London. I lost my way and was looking from the corner of a street thinking in which direction I should go, when a lady accompanied by a boy came to me, with the intention, it seemed, of showing me the way.....She said to me, 'Sir, perhaps

you are looking to find your way. May I help you?'.....She showed me my way and said, 'From certain papers I learned that you are coming to London. At the very first sight of you I was telling my son, "Look there is 'Swami Vivekananda'." As I had to catch the train in a hurry, I had no time to tell her that I was not Vivekananda, and compelled to go off speedily. However, I was really surprised to see that the lady possessed such great veneration for Vivekananda even before she knew him personally. I felt highly gratified at the agreeable incident, and thanked my *Gerua* turban which had given me so much honour. Besides the incident, I have seen here many educated English gentlemen, who have come to revere India and who listened eagerly to any religious or spiritual truths, if they belong to India.

(Written by Bepin Chunder Pal, a celebrated Indian publicist, from London to the *Indian Mirror* of February 15, 1898. Taken from *'The Life of Swami Vivekananda by his Eastern and Western Disciples).*

April 1, 1898

INFLUENCE OF THE SPIRITUAL THOUGHTS OF INDIA IN ENGLAND

The following is a lecture delivered by Miss Margaret Noble, on Friday the 11th March, at the Calcutta Star Theatre, under the presidentship of Swami Vivekananda. We gladly publish the proceedings of the meeting in which the lecture was delivered, as reported in the *Indian Mirror* of April 1st 1898.

Swami Vivekananda in rising to introduce Miss Noble was loudly cheered and he said—

[For the lecture *Vide the Complete Works*, Vol. 3, Eighth Enlarged Edition, pp. 440-442]

Miss Margaret Noble, who was received with repeated cheers on rising, said :—I am here to-night to sound a note of no doubt, no fear, no weakness, no failure, and no hesitation whatever. I am here to-night to sound a note of infinite joy and victory.

The name of the Inaugural Meeting of the Ramkrishna mission is wrongly applied to this assembly. That mission held its true inaugural meeting, I think, one day long years ago, in the shadowy gardens up there at Dakshineswar, when the master sent his disciples forth to all the world, as the greatest teachers have always done, to preach the gospel to every creature (Cheers). And perhaps some of you may consider that the inaugural meeting of the Ramkrishna mission took place on that other day, not long ago, when his friends went to say God-speed to a wandering Sannyasin, going friendless and ill-provided, to a rich and powerful country in the West. This mission is to the national life of India, as a great symphony of many movements. One movement is already over, and the first chord of the second is struck. In the passage that is ended there have been discords, there have been moments of great anxiety and doubt, perhaps even of fear and sadness. But all that is gone, and at this moment, I say with all sincerity, there is no doubt, no fear, and no discord ; it is all hope and strength. We know that we will win and shall not fail. (Cheers). I am not afraid of over-estimating or exaggerating the importance of this movement to Indian national life, it would be easier, I think, to make too little of it than too much. Great are these doings we are living through, and great is the Ramkrishna Mission, and I say that this Mission is bound to be a success after all. (Cheers).

I am here to tell you something definite about the work done in England about a year and-a-half ago in spreading your spiritual thoughts among us. I am not here to give you the details that newspapers have given you. I am not here to lavish personal praise upon one who is present with us here on this platform. But I am here to try in a few words to tell you something of the significance to us in England of the message you sent to us through him. (Cheers). You in India have deep and subtle and profound views on destiny. You know that no success like that of Swami Vivekananda is ever achieved unless there are souls waiting whose destiny it is to hear the message and to use it. These waiting souls in the West number thousands and tens of thousands. Some few have heard but many have not yet heard the message. I may just try for one moment to say some of the reasons why this message of India to the world is so really needed by us. For the last fifty years, in the West of Europe, we have been religiously and spiritually the most intellectual men and women of the day. For some years, however it has been the position indeed of overwhelming and complete despair. I do not mean to tell you in India how there comes moment in the life of any man, who has been brought up according to the method of mythology, when that man will find his life a life of complete rapture from all the associations of his childhood, when his intellect is growing and expanding day by day as he progresses towards the higher life of wisdom. That moment comes to every man. In that moment a terrible struggle begins within the soul. Doubt and negation take possession of the soul with all their peculiar conse-

quences. What a terrible moment it is indeed. The reason why such a moment is universally visible in the lives of Western peoples is, of course in the scientific movements. You all know Darwin's *Origin of Species* came to England only to enforce scientific precision in connection with things known to philosophers centuries and centuries ago. It did more. It made the idea of evolution popular. People had carelessly accepted the inspired sayings of our Bible, 'God is Love' ; here was nature 'red in tooth and claw', and how can the two things be true? So doubt and agnosticism became common property. At the same time, there was growing over the religious life of England a great wave of longing for that old personal, picturesque, and symbolical worship which was known to our forefathers and, to yours. That was a great movement which preceded the agnostic one and they have borne combined fruit in the fact that man to-day stands longing for catholic reality, yet unable to find his message in dogmas by reason of his passion for, and faculty of judging of the truth. The scientific movement has done that. It has given us a power of discrimination and tremendous passion for the truth. But in the last ten years or so, a change seems to have been manifested. You all know the names of Professor Huxley and Professor Tyndall as the exponents of Agnosticism. Perhaps some of you also remember an essay that appeared in some of the Reviews after the death of Professor Huxley, showing that his latest conviction was that Humanity was unlike the rest of the animal kingdom in being *dominated* by something higher than mere physical evolution. Long before this Herbert Spencer had abandoned the position of complete negation and had devoted four chapters of his well-known "First Principles" to the theorem that a first cause existed, and of it we can know nothing intellectually. And so, gentlemen, you see that there has been a turn in the tide. For those who have once left the narrow channels of belief in a personal God who controls the weather, no re-ascent of the river bed is easily possible. They are out in the great ocean of truth, bathing with stony waves ; yet as in orthodoxy they begin to suspect that their view is but partial after all and not complete and perfect. It may be that some great personal emotion strikes its note of Love and Sacrifice across their lives by means of words like "Thou will keep him in perfect peace whose mind is stayed on Thee ;" or that great utterance that stayed the giant soul of Martin Luther, "A strong mountain is our God". At such a juncture the gospel of your great truth, "God is one without a Second", brings infinite enlightenment to the soul of man.

We in Europe have known for a hundred years that India's name is bound up for you with the doctrine of the Real and the Apparent. But to realise all that this means, the voice of the living preachers was needed. "God is one without a Second". If this is so, then misery and sin, evil and fear, are mere illusions. The truth had only to put clearly and vigorously before us by your great Swami Vivekananda (Cheers) to be grasped at once by some, and sooner or later by many. But the great aim of the Ramakrishna Mission is to preach the true relation of all the religions of the world to each other (Cheers). And this is a doctrine which no doubt commends itself with peculiar strength to some of those who have come under the influence of your thought. It formulates and harmonizes what we already know of the doctrine of development, and let me, gentlemen, tell you that, when a principle finds experience ready, it takes far deeper root than if it had come as a mere theory to be proved. I cannot tell you in detail of the personal energy that has been shown by people, whom I could name, in consequence of their intense realisation of the world as the manifestation of God, and of themselves as identical with God ; and for whom, therefore, errors, sins and impossibilities cannot exist.

It is indeed a new light. It is a new light to the mother in dealing with her children. Because, if sin does not exist, if sin is only ignorance, how changed, how different is our position towards wrong and towards weakness and towards fear, instead of the old position of condemnation? The old notion, the old conception of any sort, which has at the bottom hatred, goes away, and instead there is love—*all love*. But I think there is one thing that we in the West did possess. That was the great passion for service. Twenty years ago, when the doctrine of agnosticism was the burden of all teachings, you find that one reservation was purposely made. There is one thing left for us, and that is "service," and "fellowship." The more the minds of men were driven back from orthodoxy, the more positively and the more intensely they grasped the thought of mutual Brotherhood. Even here your Eastern wisdom brought the light of non-attachment (Cheers).

We had yet to realize that the love of self, the love of friends and relations, the love of country are nothing at all, if that love did not simply mean love of the whole world. That if it is a matter of the least consequence to us, whom we serve, then, our service is as nothing. But all society is reflexible society ; as our friend Swami Vivekananda said, there is a great power of progress and expansion in it. In India it would be a great drawback, indeed, to introduce any such theory of national exhaustion, because in India flexibility and easy expansion are impossible. You have the ingenuity of 6,000 years of conservatism. But yours is the conservatism of a people who have through that long period been able to preserve the greatest spiritual treasures for the World, and it is for this that I have come to India to serve here with our burning passion for service. In coming to serve India, one must know the innumerable difficulties, the needs, the failures and the defects of India. I need

not trouble you any more as our chairman will no doubt address you with greater knowledge and greater wisdom than I am in a position to do. Before I sit down allow me to utter those three words which are in your own language.

"Sri Sri Ramkrishna Jayati" (Cheers).

Roy Yatindra Nath, M.A., B.L., proposed a vote of thanks to the learned lady lecturer. After this at the kind request of Swami Vivekananda Mrs. Ole Bull spoke a few words. She said that she considered herself greatly honored in getting this privilege of saying a few words. She could not refrain from thanking the Swami for the opportunity offered to her to say how much the Eastern people are doing for them in America. She said that the literature of India had become a living one to them, and specially those of Swami Vivekananda which have become the house-hold books of the Americans (Loud applause).

Miss Muller addressed the meeting as follows :—My dear friends, and I hope you will allow me to call you in one sense my fellow-countrymen, for, I think all of us here upon this platform, though born in the West, have come to your country not with the feeling of a stranger or an exile, but with the feeling that we have come to our home—home not only of spiritual enlightenment and religious wisdom, but the dwelling place of our own kindred ; and I feel that I am speaking for all Western people who have come to you with that aim in their heart. We feel that it must be a source of great pleasure and satisfaction to know how very preciously and how very dearly we value those wonderful and transcendental and spiritual truths which even now have become the common property of us all, and which were not accessible to the people outside India owing to the Books being written in Sanskrit, but the progress of the time has placed before us, at all events in a literary form, the old wisdom and truths of India ; and, therefore, I say that the time has now come when we of the West are made rich and happy by hearing and reading these truths of India's spirituality voiced forth in a living voice, and they are presented to us in a form which makes them not only acceptable and practicable, but they have already given new life and spirit to the dead bones of the Western nations (Cheers). Swami Vivekananda has told you little about the work that he has done in the West ; he himself can measure in a very small degree how great is the reformation, how tremendous is the change and modification, which he has instituted in public and social life in the West. And he has also carried that great change of ideas, that great change of spirituality and religion right into the very homes and hearts of those people who have been fortunate enough to hear him (Cheers). It is not only that we have heard his voice, it is not only that we have learned those noble doctrines which till now were unknown to us, it is also that we have received them into our hearts, we have carried them into our homes to our fathers, mothers, daughters, and children who are all trying to put the great spiritual wisdom of India into practice—the wisdom that has been yours since time immemorial (Loud applause).

Dr. Salzar made a few remarks and said that Miss Noble had, to a certain extent misrepresented Christ. Dr. Salzar was of opinion that the personal God was the only *Para Brahman*. He also observed that modern Christianity was not the Christianity of Christ. Christ also had taught those high principles which Hindusim in its philosophy has revealed to us. He was sorry that he should have to say something against the lecturer.

Miss Noble again rose to reply to what had been just spoken by the learned Doctor. She said that she did not mean Monotheism when she spoke of God being One without a Second ; on which Dr. Salzar said that he did not mean that there was only one God, but that he meant to say that everything was God.

Swami Vivekananda's Speech

The Swami rose amidst loud and continued cheers and said :

[For the lecture *vide The Complete Works*, Vol. 3, Eighth Enlarged Edition, pp. 442-443]

[*Taken from the Brahmavadin*].

THE BENGALEE

November 25, 1893

INDIAN IN THE PARLIAMENT OF RELIGIONS

THE PARLIAMENT OF RELIGIONS was a unique gathering. A hundred years ago, such an assembly would have been impossible—the bitterness of religious feuds separated the adherents of diverse faiths. In the middle ages, religion, instead of being the gospel of peace and goodwill kindled wars which deluged Europe with blood. Long and sanguinary were the persecutions of Protestants by Roman Catholics, and of Roman Catholics by Protestants. Preceding that period were the sanguinary wars between the Christian powers of Europe and the Saracen Government which held possession of Jerusalem, and guarded the most sacred relics of the Christian religion. It is only with the advance of modern civilization that the religious acerbities of centuries have been tempered by a wider and deeper charity than was observable in the centuries that have gone before us. We are not concerned to enquire into the causes that have brought about this vast and stupendous change. But some of them undoubtedly are independent of the mere development of religious ideas. It is the wonderful discoveries of the modern world, which by annihilating space and time, have brought the most distant races into contact with each other. Commerce, stimulated by these discoveries, has facilitated the intercourse of man with man. To know each other is to love and respect each other. Men are not so bad as our cunics would make out. Depraved as human nature may be, the good points in our character greatly outweigh the bad ones. It is this international regard which has kindled the charities of life among nations, and has made them tolerant and sympathetic towards each other's beliefs and convictions. It is the growth of this feeling which has made it possible for the Parliament of Religions to assemble at Chicago. India was well represented at this gathering of the world's creeds and religions. We single out for mention two prominent personalities from among the group of Indian representatives, the Swami Vivekananda, and Babu Pratap Chunder Mazumdar. The Swami Vivekananda suddenly springs into fame and prominence. Indian anchorites are indeed most successful in the art of self-effacement. When they become anchorites, they change their names and their outward garb ; they forsake their caste, in their wider fellowship with the human family. Such being the case, we are not in a position to identify the Swami, or to satisfy the natural curiosity which his unique personality has awakened in America. But we learn that he is a Bengalee, and that he was a disciple of the well-known Paramhansa Ramakrishna of Dakhineswar. He is in the prime of life, and does not profess to belong to any particular religion. With this short introduction, we will place before the reader the account which is given of him in the *Boston Evening Transcript* :—

[Here follows an extract from the *Boston*

Evening Transcript regarding Swami Vivekananda ("The most striking figure.....I have yet to come across them") for which *vide The Indian Mirror* of the 11th November, 1893.]

(Editorial)

December 9, 1893

This is what the *Daily Chronicle* says of the Religious Congress held at Chicago :—

"Vivekananda, the popular Hindu monk .....Christ whom we could honour and reverence" (*Vide The Indian Mirror* of the 28th November, 1893).

September 8, 1894

A great public meeting was held at the Town Hall on Wednesday last to express the gratitude of the Hindoo community to Swami Vivekananda and to the American people for the cordial reception they have given him. Raja Pyari Mohan Mukharjee, C. S. I. was in the chair, and the following Resolutions were unanimously passed :—

I. That this meeting desires to record its faithful appreciation to the great services rendered to the cause of Hindooism by Srimat Vivekananda at the Parliament of Religions at Chicago and of his subsequent work in America.

II. That the meeting tenders its best thanks to Dr. J. H. Barrows, the Chairman, and Mr. Merwin Merie Snell, the Secretary of the Parliament of Religions at Chicago and the American people for the cordial and sympathetic reception they have accorded to Srimat Vivekananda.

III. That this meeting requests the Chairman to forward to Srimat Vivekananda and Dr. Barrows, copies of the foregoing resolutions, together with the following letter addressed to Vivekananda (Here follows the letter).

We have to congratulate the promoters of the meeting on the great success which has attended their efforts.

January 26, 1895

THE ADVOCATE OF LUCKNOW WRITES :

.....Perhaps there is no Bengalees, of course Swami Vivekananda excepted who is more respected, idolised, and loved by the Madras students.....

February 23, 1895

The birthday anniversary of Bhagawan Ram Krishna Deva will be celebrated on Sunday the 3rd March at Rani Rashmony's famous temple at Dakhineswar. Grand preparations are being made to celebrate the festival in a fitting manner. There will be a numerous Sankirtan parties and an assembly of Sadhus and Sanyasis is expected on the occasion. There will be other entertainments of a highly religious nature. Members of every community are cordially invited to attend. For the convenience of the public special steamers will ply the whole day.

May 18, 1895

SWAMI VIVEKANANDA ON THE SEA-VOYAGE MOVEMENT

THERE IS NOT A HINDOO who is not proud of Vivekananda Swami—who would not honor him and his teachings. He has done honor to himself, to his race and his religion. If we are right in this view, it follows that the opinions of Vivekananda are entitled to the highest consideration. This is what he says with regard to the sea-voyage movement :—"Expansion is life ; contraction is death. Love is life, hatred is death. We began to die the day, we began to contract—to hate other races—and nothing can prevent our death, until we come back to life, to expansion. We must mix, therefore, with all the races of the earth and every Hindoo that goes out to travel in foreign parts, does

more benefit to his country that hundreds of those bundles of superstition and selfishness whose one aim in life is to be the dog in the manger. Those wonderful structures of national life which the Western nations have raised are supported by pillars of character—and until we can produce such by the hundred, it is useless to fret and fume against this power or that power. Does anyone deserve liberty who is not ready to give it to others? Let us calmly and in manly fashion go to work—instead of dissipating our energies in unnecessary frettings and fumings and I, for one, thoroughly believe that no power in the universe can withhold from anyone anything he really deserves. The past was great no doubt, but I sincerely believe that the future in store is glorious still". We must mix with other nations and take from them whatever good they have to give us. It is our exclusiveness, our unwillingness to learn from foreign nations which is mainly responsible for our present degradation. We considered ourselves to be the elect of heaven, and superior to the nations of the earth in all respects. We regarded them as barbarians, their touch as pollution, their knowledge as worse than ignorance. We lived in a world of our own creation. We would teach the foreigner nothing—we would learn nothing from the foreigner. At last the disillusion came. The foreigner became our master—the arbiter of our destinies. We eagerly took to his learning. We found that there was much in it that was novel, much that was highly useful. We found that so far as the material comforts of life were concerned the foreigner vastly out-distanced us—that his control over the powers of nature was far greater than any we had dreamt of. He had annihilated time and space, and had subordinated the powers of nature to the convenience of man. He had many wonderful things to teach us. We learnt them eagerly. But still we don't visit his country. If we do, we lose caste. We are under a foreign Government. We eagerly study a foreign language and literature and admire all that is good and beautiful in it. We use foreign articles for dress and consumption. But still we dare not visit the country of our rulers, for fear of excommunication. Against this unmeaning prejudice, the great Swami, who is a Hindoo of Hindoos, indignantly raises his voice of protest. The objectors, in his expressive language, are like the dog in the manger. They will not travel to foreign countries,—they will not allow others to travel. Yet the fact remains, says the Swami, that these travelled Hindoos do more benefit to their country than "hundreds of those bundles of superstition and selfishness, whose one aim in life is to be like the dog in the manger". What a vast hindrance to national improvement the interdiction to sea-voyage imposes. Our merchants can not go to England ; and yet is it possible to carry on mercantile transactions on any extensive scale without going to foreign and distant countries? How many Bengalee merchants have complained to us of the hardship of this interdiction and the loss which it inflicts upon them. Caste-rules in this respect are apparently more stringent in Bengal than they are in other parts of India. The Marwari who is a rigid Hindoo, is ubiquitous. Babu Sarat Chander Dass, the great traveller, has told us that he is to be seen in New York, in Australia, in Hong-Kong, and in Africa. He does not lose caste by going to these distant countries and residing there ; and the Marwari community is the most prosperous in India. They richly deserve their success. Their enterprise carries its own reward with it. Their shrewd appreciation of the altered times, their readiness to take advantage of them, their adaptability to circumstances have placed them in the forefront among the most thriving of the Hindoo community. It is not that they are not Hindoos, or that they respect the ordinances of their religion the less. We believe they are more strict in the matter of diet than Bengalees are. But they feel that the Hindoo religion imposes no bar to foreign travel. If it does, then by the supreme law of necessity, the law which declares

that progress is the first condition of human existence, we must change the ceremonial or the social mandates of religion in obedience to this higher law of our being. Man lives for progress. All the institutions under which he lives and thrives must tend towards progress. Such of them as interfere with his progress and the higher development of his nature must be discarded. They must not be discarded with a light heart. Human institutions, even when based upon prejudice have had their uses in the past. They have been factors in preserving the harmony and the integrity of society. The veneration of ages has clung round them. But to defer indefinitely a change which has become imperatively necessary in the circumstances of the situation is to impede the cause of progress, and to prove false to the law of our being. If we had our *Rishis* in this age, as we had them in the ages that are gone by, we are sure they would have withdrawn the interdiction to sea-voyage, if indeed any such interdiction has been laid in the past. Society is an organism which obeys the immutable law of progress ; and change, judicious and cautious change, is necessary for the well-being, and indeed the preservation of the social system. However that may be, it is something to know that so high an authority and so good a Hindoo as Swami Vivekananda supports travel to foreign countries. The ground indeed has been prepared through the indefatigable efforts of Maharaj-Kumar Benai Krisna Bahadur —public opinion is sufficiently advanced, and the time has come when a practical step should be taken to hasten forward the solution of a question which is fraught with such great good to the country. There was some talk of organizing a trip by sea to Colombo for the benefit of Hindoo travellers. The idea should be taken up, and a renewed effort made in this direction. We do not think that it would be difficult to organize a party during the Dassera vacation. But the arrangements should be begun early.

(Editorial)

July 27, 1895

Swami Trigunatitanand, a Sanyasi disciple of Paramahansa Ramakrishna, has undertaken a perilous journey over the Himalayas. Having crossed the impenetrable snowy ranges at the height of 21,000 feet, he has entered Tibet from the Nepal side. His object is to see the Sadhus and Mahatmas, who are said to be living in the caves of the Himalays and in the neighbourhood of the lake, called Manssarawara. The Swami also intends to penetrate into the mysteries of Lamaism, and to see for himself the convent, where the Tibetan record of Christ's life was found. *(News and Notes)*

February 29, 1896

Swami Sarodananda, a Sanyasi-disciple of Paramahansa Ramkrishna who was compelled to defer his departure to England for various reasons, starts to-day (Tuesday) for London by the B. S. I. N. Co.'s Steamer the *Rewa*. Swami Vivekananda's work being too heavy his English friends requested him to take another gentleman from India to help him. So under instructions from Swami Vivekananda, Swami Sarodananda leaves for England. This young Swami is well-versed in English and Sanskrit philosophy by his character and learning he is well qualified for the noble mission which he undertakes. We heartily wish him success.

April 25, 1896

THE DETROIT EVENING NEWS WRITES :

"Swami Vivekananda will remain..... as pious monks do." (*Vide The Indian Mirror* of the 22nd April, 1896).

June 27, 1896

Swami Sarodananda, who remained in London all this time, and was busily engaged in the propagation of Hindu ideas in the West will start for America in the beginning of July to take up the work of Swami Vivekananda.

July 25, 1896

"It is now only a little over.....half past

three P.M. on Sundays." (*Vide The Indian Mirror* of the 17th July, 1896).

December 19, 1896

Swami Vivekananda will leave London by the end of the next week, will reach Madras by the middle of January. We are glad to learn that arrangements are being made to give him a suitable reception.

February 27, 1897

SWAMI VIVEKANANDA arrived in town on Friday morning the 19th instant from Madras by steamer, *Mombassa*, on board of which he was a passenger and which anchored off at Budge Budge on Thursday night. Early Friday morning the Swami landed at Budge Budge and by a special train he arrived at Sealdah at 7-30 A.M. Long before the appointed hour people began to pour into the station, and by 7-30 the Eastern platform of the station was thronged by a large number of people. Punctual to time, the special steamed in and the appearance of Vivekananda at the carriage door was greeted with vociferous cheering, and at the platform he was received by the committee formed for the purpose of receiving him, and taken to a carriage waiting outside. Vivekananda was accompanied by two European gentlemen and a European lady and four or five Madrasis, all of whom were his disciples. The procession was then formed, and the party, amidst much rejoicing, slowly wended their way through Harrison Road to Ripon College in Mirzapore Street. The whole route which was decorated with flag and evergreen, with triumphal arches at intervals bearing in relief words of welcome to the Swami and the terraces on the roadside were crowded by men, women and children. From Ripon College the Swami went to Bagbazar where he was received by a large number of his friends and admirers in the house of Babu Nanda Lall Bose. The Swami then went to Baranagore where he will stay during his sojourn in Calcutta. *(News and Notes)*

A welcome address will be given to Swami Vivekananda on Sunday, the 28th February, at 4 P.M. at the residence of the late Rajah Sir Radhakanto Deb. The Swami will be glad to receive visitors who are interested in Hindu Religion at Seal's garden, Kassipur.

February 19, 1898

THE ANNUAL RAMKRISHNA UTSAB

The sixty-fifth Birth-day Anniversary of Ram Krishna Paramhansha will be celebrated on Sunday, the 27th February, 1898, at Purna Chandra Deb's Radha Ramanji's Thakurbari, Bally, Barrackpur on the right bank of the Ganges—3 miles up the river and off Calcutta. Steamers will ply between Calcutta and the Thakurbari Ghat. The Thakurbari is also a mile off from the Lillooa E. I. Rly. Station. Proper arrangements will be made to receive thousands of visitors that usually assemble on the occasion. The utsab will take place in all its grandeur, there will be enough of decorations all over the devalaya and over 300 Sankirtan parties present. So those who had been in previous utsabs nothing more need be told.

March 11, 1899

The sixty-sixth birth-day anniversary of Sree Ramakrishna Deva will be held at the Bellore *math* on the 19th March. The newly acquired lands on the riverside near Bali are being nicely laid out and extensive preparations made by the disciples for the entertainment of the vast concourse of people who would attend the festival. There will be hundreds of Sankirtan and other musical parties to enliven the occasion. All are cordially invited. *(News and Notes)*

July 8, 1899

A correspondent writes :—

On Sunday morning, the Madras pier was crowded with an eager throng of spectators

anxious to see Swami Vivekananda who was on his way to England by the SS. *Golconda.* But to their great disappointment they were told that the vessel having arrived from Calcutta, an infected port, was under quarantine, and that the Swami would not be allowed to land. The numerous people who had gathered together, of all ranks and ages, had therefore to go away considerably vexed.

Some there were who were determined to have a glimpse at least of the Swami, and with that view they went in boats alongside the vessel, from whose deck the Swami was accorded a distant but cheerful welcome by his friends and admirers. Some days ago, a public meeting was held at Castle Kernan under the presidency of the Hon'ble Mr. P. Ananda Charlu, when it was resolved to address Government praying that Swami Vivekananda be permitted to land at Madras and stop there for a few hours before embarking again. Message after message was despatched to the Blue Heights, but the Swami's friends and admirers got some vague replies, but no sanction was wired to the Port Health Officer and the result was that the Health Officer would not allow him to land. After reading through the plague regulations carefully, I am not sure if they can absolutely restrain a healthy passenger from halting a few hours in a non-infected port before resuming his voyage. If a passenger arrives from Calcutta by the East Coast Railway and wishes to embark the same evening for London, we think there is nothing to prevent him from doing so, provided of course, he is healthy and passes a good examination before the Port Health Officer. Swami Vivekananda was not allowed by the Port Health Officer to land at Madras on Sunday last. It is said, however, that the Captain of the vessel was permitted to come ashore, and that he was seen in several places of the city. If this is true, I would like to know if the Captain had undergone any singular process of immunization from infecting other people. It is hoped Government would call for a report from the Port Surgeon as to why the Captain was allowed to go about the town and under whose authority. *(News and Notes)*

March 17, 1900

THE RAMKRISHNA ANNIVERSARY :—Last Sunday Belur was the scene of a unique spectacle. Over 20,000 people, mostly from the upper rank of the Hindu society gathered together in the name of the late Ramkrishna Paramahansa to celebrate the sixty-seventh anniversary of his birth. All the renowned Sankirtan parties from Calcutta, Khidderpore, Shibpore, Salkia, Chetla, Baranagore and other places mustered strong and contributed to the success of the occasion. Thousands of the poor were fed and the brotherhood most courteously attended to the comforts of the guests. A large number of Sadhus also were entertained. The swell of music from the people in the boats and launches which covered the surface of the river, the eager spectators that crowded the steamers, the procession of Sankirtan parties that filled the atmosphere with religious fervour, the simple beauty of the place, the holy association of the monastery and the spirit of the great religious teacher—all helped to an enjoyment which will be hard to forget.

June 28, 1900

His admirers in this country—and their number is legion—will rejoice to learn that Swami Vivekananda has been doing very successful work in America. A Los-Angels paper thus describes the impression which the eloquent Bengalee preacher creates upon his hearers :—

"There is combined in Swami Vivekananda the learning of a University-President, the dignity of an Archbishop, with the grace and winsomeness of a free and natural child. Getting upon the platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metephysics to the prevailing conditions in Christian countries today."

A Bengalee, wherever his lot may be cast, may be depended upon, to hold his own against all comers. *(Editorial Notes)*

September 14, 1900

SWAMI VIVEKANANDA IN AMERICA

It is more than a year since Swami Vivekananda went for the second time to the West to carry on his mission of propagating the philosophy of the Vedanta. After a short stay in England he proceeded to New York, America, where he was accorded a splendid reception by his numerous friends and admirers. He delivered several lectures there, which made a great impression on his audiences. Next he made a tour through California, and delivered a series of lectures, covering a wide area of thought, before large and crowded houses, at some of its principal cities, *viz.*, Los Angels, Passadina, and San Francisco. They were all greatly moved by his lucid and eloquent exposition of the Hindu philosophy, which they had all along looked upon as a mere bundle of superstitions and prejudices. One of the Swami's numerous friends there, has given a most practical proof of his sympathy, by making a liberal gift of about 160 acres of land (nearly 500 bighas) in California in aid of the Swami's mission. Swami Turiananda, a *Guru-Bhai* of Swami Vivekananda, has gone over there to start an institution to be called the *Santi-Asram* which will be used as a summer school of the Vedanta as well as a retreat for the American Vedantists who may feel inclined to pass a few days there in holy contemplation. The Swami then returned to New York, again delivering several lectures there. He then sailed for Paris, where he is staying at present, and is in excellent health.

October 30, 1900

The success of Swami Vivekananda in Western countries has encouraged other apostlers of Hinduism, pure and undefiled, to carry on proselytising work in Christian countries. Three of them, one Guru and two Chelas, are at present conducting a campaign in Cambridge and Oxford and have already converted a number of learned Dons. The Guru who is a Cashmere Brahmin of fifty-two years of age is described as an "Ocean of theological learning". His two chelas are undergraduates while he himself is a B.A. & B.L., of the Panjab University. They have been able to live in strictly orthodox fashion, a fact which has elicited the admiration of men like Professor Max Muller. The Guru has performed certain occult phenomena, thereby demonstrating the superiority of spiritualism and the unreality of materialism. We wish him every success in his mission.

(Editorial Notes)

August 14, 1901

RAMAKRISHNA SCHEME OF SERVICE—AN APPEAL

"Sir,—While it is a fact.....Vimalananda" (*Vide The Indian Mirror*, August 16, 1901).

March 22, 1902

"SRI SRI RAMKRISHNA KATHAMRITA"

This is a pretty big book dealing with the details of the life of Sage Ramkrishna Paramhansa, narrating every incident in the religious life of the saint through all the stages of its development. The author purposely does not publish his name but we think the veil of anonymity is transparent enough to show that he is no less an adept in the line. We believe his book will not be read by the public without profit, and it cannot help inspiring the reader with noble sentiments and genuine religious fervour.

July 6, 1902

THE LATE SWAMI VIVEKANANDA

It is with the deepest regret we learn that Swami Vivekananda is no more. The orange monk of Chicago fame, the loving and loved disciple of Ramkrishna, the great apostle of neo-Hinduism, has finished his earthly labours and been gathered by the side of the Lord, whose glory and love he had proclaimed on a

hundred platforms, and whose banner he had unfurled even in foreign lands. His was a striking personality and his services to the cause of the national religion were immense. If the wave of modern Hindu revival had emanated from his illustrious and revered preceptor, he, by his life and conduct had continued the glorious work begun by the latter. If Hinduism to-day counts among its votaries many European and American ladies and gentlemen, if the ancient religion of India has risen in the estimation of Europeans and Americans, the late lamented Swami Vivekananda must mainly have the credit for the happy and much desired consummation. The Swami's death was true saintly. For, on Friday last, he had his usual evening walk and on returning to the *Muth* at Belur, he felt a little indisposed and he gathered his followers by his bedside and after telling them that he was going to leave this mundane world, thrice drew heavy breaths and passed off quietly. With his countrymen, we regret his death and desire to console his disconsolate friends and followers with the well known saying "the good die first." *(Editorial)*

July 8, 1902

THE LATE SWAMI VIVEKANANDA

The *Englishman* has spoiled the effect of an otherwise appreciative notice of the life and life work of the late Swami Vivekananda by describing him as a—Buddhist ! The description betrays the writer's ignorance of Buddhism as well as of the sect, rather than the religion, founded by the late Ramkrishna Paramhansa, of which the departed Hindu preacher was far and away the ablest leader. Buddhism forbids animal food, whereas late Swami never concealed his opinion that until the Hindus took to animal food they would never be able to work out their regeneration—an opinion which would make the hermit of Kapilavastu turn in his grave. The followers of Ramkrishna are pious Hindus and the only point on which they differ from the bulk of the Hindus is that they regard him as an incarnation of God, although the Paramhansa Himself never advanced, or, at any rate, publicly advanced, any such claim. He was a man of deep faith and, though unlettered, he had been able, by means of faith alone, to grasp spiritual truths which are the most priceless heritage of humanity. His simplicity, his religious fervour, his aversion to all pursuits attracted to him many able and educated men, some of whom rendered to him a homage which one ought to reserve for his Maker alone. Perhaps, the most remarkable things about this most remarkable man, were his religious trances. He enjoyed nothing so much as this state of unconsciousness in which soul communed with the creator, oblivious of his surroundings. Like the desert flower, it had been his lot to blush unseen for many years in the seclusion of the Temple of Kali at Dakshineswar, until Keshub Chunder Sen discovered him and dragged him into the light of day. Of his disciples, the late Swami Vivekananda was the ablest. Gifted with eloquence of a somewhat rude but most impressive order and with a dauntless spirit, this young Bengalee preacher, at first unhonoured in his own country, proceeded to the Far West and began, beyond the Atlantic, a proselytising campaign which was destined to make no little stir in the New World. His striking personality, his saffron garb, his prodigious turban, surmounting a massive and intellectual forehead, his resounding voice and his fluent tongue—all these conspired to make his mission successful beyond the most sanguine expectations. His discourses on Hindu philosophy and the Yoga *system* opened up undreamt of fields of speculation before his American audiences and enabled him to make converts, and wealthy ones too, among persons of both sexes. Encouraged with success, he shifted his camp from America to England, but found John Bull far less impressionable than cousin Jonathan and his womankind. America was the arena of his greatest triumphs,

and it was the American dollar which enabled him to secure to a certain extent the sinews for keeping up the propaganda. He had no particular mission to deliver to his own countrymen, but he had every claim to their gratitute for making the Hindu name respected abroad. And now that he is gone to where beyond these voices there is peace, all will admit that the exit of the well-graced actor has been as dramatic as had been his performance on the stage.

(Editorial)

July 9, 1902

THE GEETA SOCIETY

SWAMI ABHAYANANDA'S LECTURE

A special meeting of the "Geeta Society" was held in the behalf of the Khelat Chandra Institution, Wellington Square, on Sunday last at 6 P.M. Babu Norendro Nath Sen presided.

At the outset the President referred in feelings terms to the sudden premature death of Swami Vivekananda. The following resolution was then put from the chair and carried with melancholy solemnity :—"That this meeting desires to place on record its sense of deep sorrow at the sad and untimely death of Swami Vivekananda who devoted the last years of his life with unflagging zeal and enthusiasm to the propagation of Vedantism and of Hindu Philosophy and Theology in the Western countries. By his death, the Hindu community has suffered an irreparable loss, which is keenly felt throughout the length and breadth of the country. That a copy of the above resolution be sent to the Superiors, Ramkrishna Mission with a suitable letter of condolence signed by the Chairman of this meeting."

The motion was not carried in the ordinary way, but in solemn silence, the whole meeting standing up.

THE LATE SWAMI VIVEKANANDA—A correspondent writes :—"The *Statesman* in its yesterday's issue in giving a biographical sketch of the Late Swami Vivekanand in effect says that his education did not go beyond the entrance standard. The fact, however, lies the other way. He was a Graduate of the Calcutta University, having taken his B.A. degree in 1884 from the General Assembly's Institution. He was a student in the First year class of the Presidency College in 1880 and left it for the General Assembly's Institution in 1881. He was a great favourite of Dr. Hastie, Principal of the Institution, and was a pupil of his in the B.A. classes."

(City and Province)

July 13, 1902

THE LATE SWAMI VIVEKANANDA

(From *The Hindu*, Madras)

The news that Swami Vivekananda breathed his last in Calcutta on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western world as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his usual energy and enthusiasm. But the will of divine providence seems to have ordained otherwise, and now that he is no more, the least that we can do is to appraise justly the value of the work he did in his life, and to learn for ourselves, as well as to arrange to transmit to posterity, all those lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sannyasin. Born in the year 1863 of a repectable Kayastha family in Calcutta, he went by the name of Narendra Nath Dutt. He was a Bachelor of Arts of the Calcutta

University, and was preparing to become a Lawyer, his own father having been an Attorney-at-Law of the Calcutta High Court. Before this could be carried out, his father died, and the son who had already come under the influence of the now well-known Ramakrishna Paramhansha of the Dakshineswar Kali temple became more and more closely attached to his Guru and took upon himself the life of asceticism and renunciation. In the days when English educated 'young Bengal' was being agitated by the new eclecticism of Brahmo thought, and when the Late Keshab Chunder Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramahansha was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from among the young men, the restlessness of whose mind must appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshab Chunder Sen himself drew much inspiration from the great Ramakrishna Paramahansha.

Of the young men who thus came under the inspiring influence of this great Brahmin Sannyasin and Vedantic teacher in modern Calcutta, the late Swami Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. It is no wonder that he was the master's dearest disciple. In time the master also died, leaving the little band of devoted and admiring disciples to take of themselves and to do work on and live in the world as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramhansha is nothing new in the history of India like Brahmanism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumination : only the stream in its flow was more all-embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harmony of religions. How very largely the world stands today in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or again, that man by his ingenuity can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India, it was long ago recognised that religion is a necessary element in the institution of civilization, that it grows and improves in character with the growth in the capacity of human communities to adopt higher modes of life and thought and that in the naturalness of this growth is to be seen the fitness of all the religions to enlighten and to sanctify of those who follow them as a means of satisfying their deepseated religious cravings. The Indian Vedanta is both a religion and a philosophy, and in its philosophic aspect it deals not merely with the problems which relate to the fundamental verities of existence but also in the way in which man is gradually enabled to adjust his life and conduct, so as to be more and more in accord and harmony with those philosophic verities. It is a religion which after reaching the highest pinnacle of religious realization and philosophic thought finds it impossible to discard the lower stages in the progress so as to say, "it is all here religion and truth at the top of this pinnacle. Nowhere else is there anything that is worth having, Oh, men and women, come up here all of you, or perdition is your doom." Looked at in this way, the Vedanta is a philosophy of religion also. Swami Vivekananda's great work in life has been to endeavour to make the world realise this threefold character of the teachings contained in the

ancient Vedanta of India, to fight against the war of creeds and religions and to make all men and particularly his own contrymen realise that the soul of man is fundamentally divine in character, and that the divinity which is so found within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost every one who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and England he returned to India, the reception that Madras gave him was so grand and enthusiastic that we still see the event connected with that reception pictured before our mind's eye. Indeed he deserved such a reception and as he himself is known to have put it, it all went to the glorification of his master and of the Indian Vedanta which made his master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has filled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower has sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants : and we have no doubt that there is still force and vitality enough in the ancient civilization of India to produce the men from time to time who are needed to serve that civilization in all that constitutes its peculiar essence and claim to divine glory. Swami Vivekananda was a sannyasin, and the serenely calm death that has come to him, at the conclusion of a life of such usefulness and divinely human service, is an event in relation to which nobody has any right to complain. He has done in a most admirable manner the work in life for which he prepared himself and paid his debt to nature. Today we feel proud that India produced him and that her title to honour in the pages of history has been considerably enhanced by him whose memory deserves to be cherished with reverence and love along with that of some of the greatest men known to the annals of humanity.

THE LATE SWAMI VIVEKANANDA'S PORTRAIT

The Art Workers' League have executed very good cabinet-size photos of a group consisting of Late Swami Vivekananda with his colleagues and European disciples. The photos are to be had of the Manager of the League at No. 56-1, Sukea's Street.

July 15, 1902

VIVEKANANDA COMMEMORATION MEETING—On Saturday last the Excelsior Union of Bhowanipur held a meeting to do honour to the memory of the late Swami Vivekananda. There was a large gathering of the students of the locality in the spacious hall of the South Suburban School, and Babu Rabindranath Tagore presided. The speaker of the evening Sriman Ananda Charan Mitra, one of the Vice-Presidents of the Union, gave expression to the deep regard in which the Swamiji was held by the whole community and exhorted his admirers to worship his memory not in the Western way of erecting a statue or hanging a portrait but by treasuring up his teaching in the recesses of their hearts and endeavouring to live up to that exalted ideal which had so moved even the materialistic West. At the request of the

Secretary Sister Nivedita explained to the meeting the secret of the Swami's success in the Western world and emphasized in her own inimitable way that absolutely fearless patriotism which was the most striking feature of the great Swamiji's character bringing into strong contrast the ague fits by which the average Bengali is convulsed at the least imaginings of any danger into which his country's cause may lead him. The President having summed up the Swamiji's work and teachings on much the same lines in Bengali, the meeting was brought to a close. *(City and Province)*

July 19, 1902

SISTER NIVEDITA

A notice announcing that henceforth Sister Nivedita's work will be independent of the Ramkrishna Mission.

July 24, 1902

PHOTOS OF SWAMI VIVEKANANDA

With reference to an announcement made sometime ago in these columns about the photos of Swami Vivekananda available at the Art Workers' League at 56-1, Sukea's Street, we are informed that the bust of the Swami is of simple cabinet size and that the group (comprising both European gentlemen and ladies) as well as Indian gentlemen is in pannel size or 12×10. The prices are Re. 1 and Rs. 2 respectively.

July 27, 1902

SISTER NIVEDITA

Miss Margaret Noble, or Sister Nivedita as she is called, delivered a lecture in the Sammilani School the other day on "the life and work of the late Swami Vivekanand" before a large and appreciative audience. She declared it to be her belief that the Swami was the greatest patriot of his country and that he lived and died for humanity. She narrated many incidents of Vivekanand's childhood, and said that his splendid reception at Chicago was one of the greatest triumphs of his life.

July 30, 1902

THE LATE SWAMI VIVEKANANDA

[From *The Hindu*, Madras]

At a largely attended public meeting held at the Pachaiyappa's Hall last night (Friday) in memory of the late Swami Vivekananda our sense of the great loss which this country has sustained by the early departure from this life of the revered Swami was recorded with profound regret. The meeting was held under the presidency of Rai Bahadur P. Ananda Charlu who opened the proceedings with an introductory speech in which he extolled the greatness and personality of the Swami in terms that were amply deserved. Mr. Krishnaswami Aiyar who moved the first resolution gave a glowing sketch of the Swami's brilliant career and eloquently referred to his very high worth. The business part of the meeting was the adoption to perpetuate the memory, and continue the work, of the late Swami Vivekananda by establishing an institution in the city of Madras for the study and propagation of Hindu religion and philosophy. A small Committee, quite unlike the usual unmanageable Madras Committees, has been appointed to take the necessary steps to carry out this object. We hope the efforts of the Committee will meet with success. An attempt to revive the popular interest in our religion and philosophy deserves encouragement at the hands of every intelligent Hindu and such an attempt on the part of the public of Madras especially when it is coupled with

the name and work of one like Swami Vivekananda has a peculiar claim on our attention and support.

August 2, 1902

THE GAEKWAR AND THE VIVEKANANDA MEETING AT MADRAS

The letter which was read by the Hon. Rai Bahadur P. Ananda Charlu at Friday, and the public meeting from the Private Secretary to H. H. the Gaekwar expressing H. H.'s inability to preside at the meeting runs as follows, and was addressed to the Editor of the *Native States.*

Dear Sir,—I have to thank you for your very kind and interesting note of the 20th instant. The letter was read over to His Highness the Maharaja Gaekwar who has asked me to convey his sincere thanks to you and your friends for the very kind sentiments embodied therein. .....His Highness would have been indeed very happy to take part in a function with which he cordially sympathises, had his health permitted him. The Doctor insists upon his taking complete rest and abjuring all kinds of excitement or mental effort at this time, and he is sorry to have to deny himself the pleasure of seeing you all and to disappoint you. He, however, wishes me to convey his best thanks to the organisers of this laudable meeting and through them, his sympathy with the object of the meeting, to the citizens of Madras.

September 10, 1902

THE NATIONAL SIGNIFICANCE OF SWAMI VIVEKANANDA'S LIFE AND WORK

BY SISTER NIVEDITA

[From *The Hindu*, Madras]

Of the bodily presence of him who was known to the world as Vivekananda, all that remains today is a bowl of ashes. The light that has burned in seclusion during the last five years by our river-side has gone out now. The great voice that rang out across the nations is hushed in death.

Life had come often to this mighty soul as storm and pain. But the end was peace. Silently, at the close of evensong, on a dark night of Kali, came the benediction of death. The weary and the tortured body was laid down gently, and the triumphant spirit was restored to the eternal Samadhi.

He passed, when the laurels of his first achievements were yet green. He passed, when new and greater calls were ringing in his years. Quietly, in the beautiful home of his illness, the intervening years with some few breaks, went by amongst plants and animals, unostentatiously training the disciples who gathered round him, silently ignoring the great fame that had shone upon his name. *Man-making* was his own stern brief summary of the work that was worth doing. And laboriously, unflaggingly, day after day, he set himself to man-making, playing the part of Guru, of father, even of school master, by turns. The very afternoon of the day he left us, had he not spent three hours in giving a Sanskrit lesson on the Vedant?

External success and leadership were nothing to such a man. During his years in the West he made rich and powerful friends, who would gladly have retained him in their midst. But, for him, the Occident, with all its luxuries, had no charms. To him, the garb of a beggar, the lanes of Calcutta, and the disabilities of his own people, were more dear than all the glory of the foreigner, and detaining hands had to loose their hold of one who passed ever onward toward the East.

What was it that the West heard in him, leading so many to hail and cherish his name as that of one of the great religious teachers of the World? He made no personal claim. He told no personal story. One whom he knew and trusted long had never heard that

he held any position of distinction amongst his Gurubhais. He made no attempt to popularise with strangers any single form or creed, whether of God or Guru. Rather, through him the mighty torrent of Hinduism poured forth its cooling waters upon the intellectual and spiritual worlds, fresh from its secret sources in Himalayan snows. A witness to the vast religious culture of Indian homes and holy men he could never cease to be. Yet he quoted nothing but the Upanishads. He taught nothing but the Vedanta. And men trembled, for they heard the voice for the first time of the religious teacher who feared not truth.

Do we not all know the song that tells of Siva as passes along the roadside, "Some say He is mad. Some say He is the Devil, some say —don't you know? He is the Lord Himself?" Even so India is familiar with the thought that every great personality is the meeting place and reconciliation of opposing ideals. To his disciples, Vivekananda will remain in arch type of sannyasin. Burning renunciation was chief of all the inspirations that spoke to us through him. "Let me die a true sannyasin as my Master did", he exclaimed once, passionately, "heedless of money, of women, and of fame ! And of these the most insidious is the love of fame." Yet the self-same destiny that filled him with this burning thirst of intense vairagyam embodied in him also the ideal householder, full of the yearning to protect and save, eager to learn and teach the use of materials, reaching out towards the reorgainsation and re-ordering of life. In this respect, indeed, he belonged to the race of Benedict and Bernard, of Robert de Citeaux and Loyola. It may be said that just as in St. Francis of Assisi, the yellow robe of the Indian Sannyasin gleams for a moment in the history of the Catholic Church, so in Vivekananda the great saint—abbots of Western monasticism are born anew in the East.

Similarly, he was at once a sublime expression of superconscious religion and one of the greatest patriots ever born. He lived at a moment of national disintegration, and he was fearless of the new. He lived when men were abandoning their inheritance, and he was an ardent worshipper of the old. In him the national destiny fulfilled itself,—that a new wave of consciousness should be inaugurated always in the leaders of the Faith. In such a man it may be that we possess the whole Veda of the future. We must remember, however, that the moment has not come for gauging the religious significance of Vivekananda. Religion is living seed, and his sowing is but over. The time of his harvest is not yet.

But death actually gives the Patriot to his country. When the Master has passed away from the midst of his disciples, when the murmurs of his critics are all hushed at the buring-ghat, then the great voice that spoke of Freedom rings out unchallenged and whole nations answer as one man. Here was a mind that had unique opportunities of observing the people of many countries intimately. East and West he had seen and been received by the high and low alike. His brilliant intellect had never failed to gauge what it saw, "America will solve the problems of the Sudra, but through what awful turmoil !" he said many times. On a second visit, however, he felt tempted to change his mind, seeing the greed of wealth and the lust of oppression in the West and comparing these with the calm dignity and ethical stability of the old Asiatic solutions formulated by China many centuries ago. His great acumen was yoked to a marvellous humanity.

Never had we dreamt of such a gospel of hope for the Negro as that with which he rounded on an American gentleman who spoke of the African races with contempt. And when, in the Southern States he was occasionally taken for "a coloured man" and turned away from some door as such (a mistake that was always atoned for as soon as discovered, by the lavish hospitality of the most responsible families of the place), he was never known to deny the imputation. "Would it not have been refusing

my brother?', he said simply, when he was asked the reason of this silence.

To him each race had its own greatness, and shone in the light of that central quality. There was no Europe without the Turk, no Egypt without the development of the people of the soil. England had grasped the secret of obedience with self-respect. To speak of any patriotism in the same breath with Japan's was sacrilege.

What then was the prophecy that Vivekananda left to his own people? With what national significance has he filled that *gerrua* mantle that he dropped behind him in his passing? Is it for us perhaps to lift the yellow rags upon our flagpole, and carry them forward as our banner?

Assuredly. For here was a man who never dreamt of failure. Here was a man who spoke of naught but strength. Supremely free from sentimentality, supremely defiant of all authority —(are not missionary slanders still ringing in our ears? Are not some of them to be accepted with fresh accessions of pride?)—he refused to meet any foreigner save as the Master. "The Swami's great genius lies in his dignity", said an Englishman who knew him well, "it is nothing short of royal ! He had grasped the great fact that the East must come to the West, not as a sycophant, not as a servant, but as Guru and teacher, and never did he lower the flag of his personal ascendancy." "Let Europeans lead us in Religion !" he would say, with a scorn too deep to be anything but merry.

"I have never spoken of revenge," he said once. "I have always spoken of strength. Do we dream of revenging ourselves on this drop of sea-spray? But it is a great thing to be a mosquito."

To him nothing Indian required apology. Did anything seem, to the pseudo-refinement of the alien, barbarous or crude? Without denying, without minimising anything, his colossal energy was immediately concentrated on the vindication of that particular point, and the unfortunate critic was tossed backwards and forwards on the horns of his own argument. One such instance occurred when an Englishman on Boardship asked him some sneering question about the Puranas, and never can any, who were present, forget how he was pulverised by a reply that made the Hindu Puranas not only compared favourably with the Christian Gospel, but planted the Vedas and Upanishads high up beyond the reach of any rival.

There was no friend that he would not sacrifice without mercy at such a moment in the name of national defence. Such an attitude was not, perhaps, always reasonable. It was often indeed frankly unpleasant. But it was superb in the manliness that even enemies must admire. To Vivekananda again, everything Indian was absolutely and equally sacred,— "Of this land to which must come all souls wending their way Godwards" his religious consciousness tenderly phrased it. At Chicago, any Indian man attending the Great World Bazar, rich or poor, high or low, Hindu, Mohamedan, Parsi, what not, might at any moment be brought by him to his hosts for hospitality and entertainment, and they well knew that any failure of kindness on their part to the least of these would immediately have cost them his presence.

He was himself the exponent of Hinduism, but finding another Indian religionist struggling with the difficulty of putting his case, he sat down and wrote his speech for him, making a better story for his friend's faith than its own adherent could have done!

He took infinite pains to teach European disciples to eat with their fingers, and perform the ordinary simple acts of Hindu life. "Remember ! If you love India at all, you must love her *as she is*, not as you might wish her to become !" he used to say. And it was this great firmness of his, standing like a rock for what actually was, that did more than any other single fact, perhaps, to open the eyes of those aliens who loved him to the beauty and

strength of that ancient poem,—the common life of the common Indian people. For his own part, he was too free from the desire for approbation to make a single concession to new fangled-ways. The best of every land had been offered him, but it left him still the simple Hindu of the old style, too proud of his simplicity to find any need of change. "After Ramkrishna, I follow Vidyasagar !" he exclaimed only two days before his death, and outcame the oft-repeated story of the wooden sandals coming pitter-patter with the *chudder* and *dhoti* into the Viceregal Council Chamber and the surprised "But if you didn't want me, why did you ask me to come?" of the old Pundit when they remonstrated.

Such points, however, are only interesting as personal characteristics. Of a deeper importance is the question as to the conviction that spoke through them. What was this? Whither did it tend? His whole life was a search for the common basis of Hinduism. To his sound judgment the idea that two pice postage, cheap travel, and common language of affairs could create a national unity, was obviously childish and superficial. These things could only be made to serve India's turn if she already possessed a deep organic unity of which they might conveniently become an expression. Was such a unity existent or not? For something like eight years he wandered about the land changing his name at every village, learning of every one he met, gaining a vision as accurate and minute, as it was profound and general. It was this great quest that overshadowed him with its certainty when, at the Parliament of Religions, he stood before the West and proved that Hinduism converged upon a single imperative of perfect freedom so completely as to be fully capable of intellectual aggression as any other faith.

It never occurred to him that his own people were in any respect less than the equals of any other nation whatsoever. Being well aware that Religion was their national expression, he was also aware that the strength which they might display in that sphere, would be followed before long, by every other conceivable form of strength.

As a profound student of caste,—his conversation teemed with its unexpected particulars and paradoxes !—he found the key to Indian unity in its exclusiveness.

Mohamedans were but a single caste of the nation, Christians another, Parsis another, and so on. It was true that of all these (with the partial exception of the last,) none belief in caste was a caste distinction. But then, the same was true of the Brahmo Samaj, and other modern sects of Hinduism. Behind all alike stood the great common facts of one soil, one beautiful old routine of ancestral civilisation, and the overwhelming necessities that must inevitably lead at last to common love and common hates.

But he had learnt, not only the hopes and ideals of every sect and group of the Indian people, but their memories also. A child of the Hindu quarter of Calcutta, returned to live by the Ganges-side, one would have supposed from his enthusiasm that he had been born, now in the Punjab, again in the Himalayas, at a third moment in Rajputana, or elsewhere. The songs of Guru Nanak alternated with those of Meera Bai and Thana Sena on his lips. Stories of Prithi Rai and Delhi jostled against those of Cheetore and Protap Singh, Siva and Uma, Radha and Krishna, Sita-Ram and Buddha. Each mighty drama lived in a marvellous actuality, when he was the player. His whole heart and soul was a burning epic of the country, touched to an overflow of mystic passion by her very name.

Seated in his retreat at Bellur, Vivekananda received visits and communications from all quarters. The vast surface might be silent, but deep in the heart of India, the Swami was never forgotten. None could afford, still fewer wished, to ignore him. No hope but was spoken into his ear, no woe but he knew it, and strove to comfort or to rouse.

Thus as always in the case of a religious

leader, the India, that he saw, presented a spectacle strangely unlike that visible to any other eye. For he held in his hands the thread of all that was fundamental, organic, vital ; he knew the secret springs of life ; he understood with what word to touch the heart of millions. And he had gathered from all this knowledge a clear and certain hope.

Let others blunder as they might. To him, the country was young, the Indian vernaculars still un-formed, flexible, the national energy unexploited. The India of his dreams was in the future. The new phase of consciousness initiated to-day through pain and suffering was to be but the first step in a long evolution. To him, his country's hope was in herself. Never in the alien. True, his greater heart embraced the alien's need, sounding a universal promise to the world. But he never sought for help, or begged assistance. He never leaned on any. What might be done, it was the doer's privilege to do, not the recipient's to accept. He had neither fears nor hopes from without. To re-assert that which was India's essential self, and leave the great stream of the national life, strong in a fresh self-confidence and vigour, to find its own way to the ocean, this was the meaning of his Sannyas. For his was pre-eminently the Sannyas of the great service. To him, India was Hinduistic, Aryan, Asiatic. Her youth might make their own experiments in modern luxury. Had they not the right? Would they not return? But the great deeps of her being were moral, austere and spiritual. A people who could embrace death by the Ganges-side were not long to be distracted by the glamour of mere mechanical power.

Buddha had preached renunciation, and in two centuries India had become an Empire. Let her but once more feel the great pulse through all her veins, and no power on earth would stand before her newly-awakened energy. Only, it would be in her *own* life that she would find life, not in imitation ; from her own proper past and environment that she would draw inspiration, not from the foreigner.

For he who thinks himself weak *is* weak ; he who believes that he is strong is already invincible. And so, for his nation, as for every individual, Vivekananda had but one word,—one constantly reiterated message :—

"Awake ! Arise ! Struggle on !
And stop not till the
Goal is reached !"

September 20, 1902

THE LATE SWAMI VIVEKANANDA

A PUBLIC MEETING

A public meeting of the inhabitants of Calcutta was held at the Town Hall yesterday afternoon at five o'clock to express sorrows at the sad and untimely death of the Late Swami Vivekananda and to take necessary steps for a suitable memorial to commemorate the great services rendered by him to this country as well as to the world at large. There was very large gathering of Hindus with sprinkling of European and Indian Ladies. Babu Norendro Nath Sen presided.

The Chairman, in opening the proceedings, said :—

(Speech of Babu Norendro Nath Sen)

[For the speech *Vide the Indian Mirror*]

Mr. P. Mitra, Bar-at-Law, proposed the first resolution, [For Mr. P. Mitra's speech *Vide The Bengalee* of 21st September 1902].

Babu Nogendra Nath Mitter seconded the resolution. He referred to the early life of the Swami, how the small band of ascetics lived the life of recluse in Barnagore. He also referred to the teachings of the Swami, his spiritual belief. The speaker, in concluding, said :—

He was a man who in no situation of life was ashamed or afraid of discharging his duty, true to the God whom he worshipped, true to the faith which he professed to believe, full of affection to his brethren, faithful to his

friends and generous to his enemies, warm with compassion to the unfortunate, zealous for public interest and happiness, simple in his manners but manly in his feelings. He was a man on whose word you could entirely rely, whom you could trust as a friend and honor as a superior, who did his best to glorify his country and devise schemes for the regeneration of his countrymen.

Babu Jullodhur Sen supported the resolution in a lengthy speech in Bengali. The resolution was carried by acclamation, the assembly remaining standing.

Mr. N. N. Ghose moved the second resolution which ran as follows :—

(Speech of Mr. N. N. Ghose)

[For the speech *Vide the Indian Mirror*]

Babu Hemendra Nath Mitter seconded the resolution which was supported by Babu (Punchanan) Banerjee and carried unanimously.

Dr. S. K. Mullick proposed the third resolution which is as follows :—[For the speech *Vide the Indian Mirror*, October 2, 1902]

Babu Joytish Chunder Mitter seconded the resolution. He said that the Swami was perhaps the only Indian who had passed through so many different parts of the world and had left impressions of his personality and teachings which were not likely to be forgotten soon. For the first time he demonstrated to the world that Hindu religion was the best religion, and he succeeded in convincing the people of the West so thoroughly that he gained many disciples.

Dr. Troilokhonath Mukerji supported the resolution. He said that he had known the Swami since he was a boy. They lived in the same neighbourhood, in fact, they slept on the same stretcher. He did not then show very great achievement of his powers. He was endowed with great musical powers, and occasionally sang sweet songs. He was a frequenter of the Brahmo Somaj, the Adi Brahmo Somaj, he went to other Somajes as well. His musical powers were so much appreciated that he very often took part in the musical portion of the service. His achievements were brilliant, and his humility had been most marked. It was but right that they should record their deep sense of sorrow at his loss and perpetuated his memory as a friend.

The resolution was put to the meeting and carried unanimously.

Rai Jotindra Nath Chowdhury proposed the last resolution which ran as follows :—

That a copy of the foregoing resolutions be forwarded to Sannyasins of the Belur Math under the signature of Chairman of the meeting, expressing its sympathy for the irreparable loss sustained by them.

He said that this was a resolution which did not require many words to commend it to the meeting. Sorrow was better expressed by silence than by uttering many words. He asked the meeting to accept it by acclamation.

Babu Hirendra Nath Dutt seconded the resolution, which was supported by Babu Sitendra Nath Mookerjee, and carried unanimously.

Sister Nivedita then spoke a few words on the life and works of the late Swami. The meeting separated with a vote of thanks to the Chair at a quarter to eight o'clock.

September 21, 1902

THE LATE SWAMI VIVEKANANDA

MR. P. MITTER'S SPEECH

In proposing the first Resolution at Friday's meeting at the Town Hall, Mr. Mitter, Bar-at-Law, said :—

Mr. President, Ladies and Gentlemen,

I feel much honoured in being called upon to take a part in this meeting which has for its object the doing of honour to the illustrious dead. We have no Pantheon in which to enshrine the memory of the great men whom the Fatherland has recognized, no historic Abbey where the storied urn or the animated bust may

recall to future generations the thoughts that have been thought the deeds that have been done by the great and the good who have passed away from our midst. And the man to whose memory we have assembled to-day to offer our worship was essentially a good man, a wise man, and therefore, a great man. The life-story of Vivekananda I need not repeat. It is the story of a lofty spirituality, of an ineffable wisdom which passeth all mere human knowledge, of great goodness, of dauntless courage, of elevated manhood. Vivekananda was the embodiment to my mind of a mighty principle—the principle of our Hindu. May I call it our Asiatic spirituality, for Asia has been through the ages the great mother of the spirituality of the whole world. (Cheers) Vivekananda by the light within him saw clearly the cause of our national degradation. Like a skilful physician he truly diagnosed the disease and began to apply the only remedy which can cure it. We had tried the nostrums of Western science. We had tried the nostrums of Western culture. We had tried the patent medicines of western social life—and all the quackery of the West had been singularly successful in curing the malady. With the unerring eye of genius Vivekananda perceived the disease and saw at once the remedy which was to cure it. Our moral, our intellectual, our political degradation, Vivekananda saw, was due to our waning spirituality and he concluded that if that spirituality could be revived in us, the whole train of evils with which we are afflicted would at once disappear. And so he set himself manfully to the task of revivifying the spirituality which is latent in every Indian—I may say in every Asiatic. And he was a man eminently gifted for the task he had undertaken. He was a man of soul-stirring eloquence, of clear logical perceptions, which did not permit any of the myteries of our ancient religion to remain in obscurity, he was a man of dauntless courage, and above all he was a man prepared to rise to the highest self-sacrifice, which might be demanded of him. (Cheers). And he saw that the only chance of re-vivifying the old spirituality in us lay in bringing to light the system of science on which the whole of the apparently incongruous mass of the Hindu religion rests. That system of science lay in the Vedanta. And Vivekananda, with his immense learning, his singularly clear intellect and his burning eloquence, was the man of all others who was the most qualified to explain it. Our familiarity with the sciences of the West, our intense admiration of the civilization of Europe had brought about in us an intellectual condition which may very fitly be called the condition of doubt. Scepticism, we were told, was the mother of all science. And it is her science which has made Europe great. If, therefore, we wanted to be greater it was necessary for us to be sceptical. And under the influence of Western science, and under the influence of Western civilization, we had become sceptical to a degree. A truth, therefore, in order that it should be appreciated as a truth by us must first of all be positively proved to us in the manner of the scientific truths of material Europe. In the second place it must come to us through the medium of foreign tongue which we had adopted in preference to our own. It was a point of mental, of moral, of political degradation below which it was impossible for a great race to sink. We were striving for mere intellectual culture totally unmindful of the essential attribute of spirituality in our own nature. We were striving for political rights totally neglectful of the fact that the achievement of political rights was possible only for real manhood, and our manhood had sunk low in the socket, had sunk low almost to the point of extinguishment. (Cheers). We were dimly conscious of the fact that in spite of our boasted intellectuality, in spite of our strivings after the light which had come to us from Europe, there was wanting in us a something which rendered all our efforts futile. We had had that light among us for the space of two long centuries. But we had not been able to achieve anything substantial during that

period. Those among us who would care to investigate among the original works written during this period by Indians will at once recognize the fact that in them all are to be found an ineffable touch of sadness, an unmistakeable feeling of hopelessness, which characterised all such efforts. The joyous vigour, the rich exuberance which marks the first efforts of a young intellect are always wanting. And in place of the fearless, free and springy step peculiar to youth one cannot help noticing the hesitating feeble tread of the prematurely old. All strong convictions had disappeared from the intellect of the Aryan race of India. And with strong convictions had also disappeared that strength of heart which constitutes genuine manhood. Vivekananda with his acute perceptions could not fail to see this. He was a man gifted with an energetic manhood and above all he was the man chosen by his great *Guru* for the purpose of providing a remedy for the disease which was eating into the vitality of our race and so he set to work manfully at his task. In order that his words should carry weight with his own people it was necessary that they should bear the Hall-mark of Western approval. How the Hall-mark was obtained in the Chicago Parliament of Religions, how the Hindu *Sannyasi* in his saffron coloured robes attracted large audiences in the West, how in England the great and the wise appreciated the marvellous gifts with which he was gifted are now the property of history. (Cheers). And history will delight to recall to future ages the great achievements of the Hindu *Sannyasi* in the intellectual centres of the West (Cheers). And we the people for whom he worked must not forget in the glamour of his fame the end for which he worked, the end to the attainment of which he devoted his life. He worked for the revivification of our ancient religion. He has not lived to complete his lifework. The decree of an inscrutable Providence has taken him away from us in the very midst of his strivings. But we should be untrue to his memory, false to the glorious inheritance which has descended to us from the *Rishis* of old if we pause or falter in the path pointed out to us by him. (Cheers). We have yet a destiny to fulfil among the nations of the earth. We should not have been allowed to exist through revolutions the most far-reaching and terrible, through political and social cataclysms which would have extinguished the life of any other race, if the fiture had not work for us in store. (Cheers). That work is the noblest which a benign Providence has ever entrusted to a particular race. For that work is the work of giving to the world its lost spirituality. (Continued cheers). Look around you, at Europe, at America, at almost every part of our earth. What do you find? Materialism everywhere. Materialism and its legitimate consequence, immorality. We are the heirs to the spirituality of ages. And from us shall once again go forth the light which shall lead the struggling nations to the Promised Land. (Continued cheers). And this was to my mind the Great Mission which Vivekananda came among us to preach. Let us be true of his teachings, true to the great task with which as the chosen people we have been entrusted by Providence. (Continued cheers). With these words I beg to move the first resolution.

BABU HEMENDRA NATH MITRA

In seconding the second Resolution, Babu Hemendra Nath Mitra, M.A., B.L., said :—

Mr. Chairman and Gentlemen,

My esteemed friend, Mr. Nogendra Nath Ghose, has sent my mind rolling back 8 years, and I am reminded of the occasion when I had the honour of being called upon to address from this very platform a meeting specially convened for the purpose of expressing our sense of gratitude to and appreciation of the services of Swami Vivekananda who was then in the very midst of his life work. At that moment of time when I stood up diffidently to record my humble appreciation of the noble

work, which Vivekananda was then performing on the other side of the globe, little did I think that that work was so soon to come to such an end, that the eloquent lips of the mighty worker were so soon to be closed in death. Little then did I think that that melodious voice which rang out with so mighty a swell in the ears of the assembled thousands of the New World was so soon to be hushed for ever, and I so soon should have to stand up here again to record that with despair which I then did hope. Without a single note of warning, ere yet our faintest suspicions were roused he broke through the fetters of love with which we fondly hoped we had bound him unto us, snapped as under the multitudinous chords of hopes and aspirations which we had woven round him, and quietly passed away to his eternal home ; absorbed, let us hope, as was his wish, in the immense personality of his *Guru*, whose banners he had unfurled in regions beyond the seas and whose glory he had made it his mission to preach. When the news spread it came to us like a bolt from the blue. Then rose up to heavens, from the whole continent of India, a wail, bitter as the bitterness of death, deep as the volumed gloom of the night, sacred to the eternal mother of the universe. And if a stranger, ignorant of what had transpired in the meantime, were then to come to this land of ours and ask what meant that deep and bitter wail he would certainly have elicited the same answer as was given in historic Palestine hundreds of years ago : "Know ye not that a prince and a great man has fallen." Meet and fitting it is therefore that we should pause in the vicinity of such an event and meditate upon the lessons bequeathed to us by the departed great and ponder over his life-work. History will with delight recount that lifework to generations yet unborn. It will stand forth as a stupendous monument through the mists of ages beckoning our children and our children's children to noble aspirations and to lofty ideals. For it is the work of a life which it is given to our mother earth to bear in her sacred womb only at the intervals of long centuries. And now that glorious life, that noble work, is at an end. Gone from among us the tender heart every beat of which was for the land of his birth, for the *Guru* who has trained his eagle gaze to the light. Gone the magic eloquence, which at first permitted by an indifferent sufferance to be heard in the historic Hall of Parliament of Religions soon electrified audiences, at once mastered the whole situation, and in the end was used by the Chairman of the Parliament as a bait to keep in their seats men, anxious to run away to their respective vocations. Gone the immense love which induced in the wise men of the West that inordinate affection which bound him unto the shores of the New World for 3 long years. Gone the august presence which elicited even on the proud shores of Albion, the loving admiration of so many, including that ancient sage that wise Tuton imbued with the noble philosophy and the lofty spirit of the Rishis of old, the learned Max Muller. Gone the genuine patriotism which gathered round him the hundreds at Madras who eagerly drank in the words of wisdom that fell from his lips and drew strength to carry on the noble work he had begun amongst them. The master is gone. Never more shall he speak to us in words full of living energy of inexhaustible love, of infinite wisdom. Ought we not, therefore, to gather in our hundreds and our thousands and with grateful tears in our eyes, ought we not to lift up our voices in one mighty paean of praise over what is now left to us of him, over what is the eternal in him, over his glorious personality, a personality of which all India should be proud, a personality to which all India will ever hereafter be able to point, as to a beacon of light and hope in the day of her despondency ; a personality which will prominently stand forth in the pages of history as the personality of one who through sunshine and through storm, through good report and through bad report demonstrated unto the world, the greatness of our religion and the vastness of our Shastras ; demonstrated

unto the world the lofty Spirituality and the mighty Intellectuality of the ancient Aryan race of India. Gentlemen, I shall not detain you longer ; for, I am afraid I have tired your patience to the uttermost. But there is one point to which I consider it my sacred duty to allude before I sit down. The resolution concludes with the words "guided by the light which he received from his great Master, Paramhansha Ramkrishna." These, gentlemen, are not mere empty words, not the current coin of compliment which we are accustomed to pass in the small change of conversation. These are to me, words underlying which there is a deep meaning and I feel convinced that I am voicing the sentiment of every man who calls himself a Hindu, when I say that these are the expressions of an abosolute verity. Yes, gentlemen, great as was Vivekananda, he was but small in comparison with that Lofty Soul. The light which guided the Swami was light certainly of a most exalted order. And though Vivekananda's was a light before the luminosity of which becomes very pale the light which had come to us from the West, through her philosophy, through her science and through her literature yet it was a light which when compared to the great flame on which it had been lit is like the light of the candle by the height and far-reaching lustre of the noon-day sun. And of this the Swami himself was conscious to the full. For in every thing that he said and in every thing that he did, he never ceased to assure us that all his wisdom all his strength had come from the *Guru*, who made him what he was. "Let me conclude", said he in one of his Madras speeches, "that if in my whole life I have told you one word of truth, it was his and his alone." I, therefore say unto you. Let us offer our heartfelt and grateful prayers to that Mighty Soul for grace upon this unfortunate land and its unfortunate children.

October 5, 1902

THE LATE SWAMI VIVEKANANDA

MR. N. N. GHOSE'S SPEECH

(For the speech *vide The Indian Nation*, October 13, 1902).

October 15, 1902

THE LATE SWAMI VIVEKANANDA

A tribute to his memory from the San Francisco Class of Vedanta Philosophy to His Brother Sannyasins at the Math in India :—

[For the tribute *vide The Indian Mirror*, October 17, 1902]

SISTER NIVEDITA'S STORY OF HER LIFE

THE VIRTUES OF INDIAN WOMANHOOD

(From *The Advocate of India*)

Whatever may be the opinion of the adherents to the Christian religion with regard to Miss Margaret Noble's (better known in India perhaps as Sister Nivedita) abjuration of her early Faith and subsequent conversion to Hinduism, there can be no doubt that her recent lectures in Bombay on subjects of religious and philosophical as well as social interest have attracted a considerable amount of public attention particularly of course, among the Hindu classes. Her address at the Hindoo Ladies Social Club on Monday last, on the subject of "Indian Womanhood" in the course of which she briefly related the circumstances which led to her embracing the Hindoo religion after meeting the Late Swami Vivekananda, is in many respects, one of the remarkable character, and will doubtless be read with general interest. Owing to Sister Nivedita being unable to speak in the vernacular her discourse had to be translated into Mahratti, sentence by sentence, as she delivered it, and we are indebted to a Lady member of the Hindoo Ladies Social Club for the following account :—

"The visit to Bombay of an English Lady, who had abandoned Christianity who had wandered for years in the Himalayas to study religion ; and whose lecture

this week on the sublimity of the Hindu religion and the simplicity of the Hindu customs has created quite a sensation amongst Hindoo Society and naturally inspired an eager curiosity to see and hear her personally on the subject of "the Womanhood of India". On her arrival at the Hindoo Ladies' Social Club she was received by Mrs. N. N. Kothare, the President and Mrs. Harrischundra Pitali, the Honorary Secretary. They escorted her to a small dais reserved for her and having been formally introduced to the company present, Sister Nivedita said :—'Indian Womanhood' is a subject not chosen by myself but was fixed upon for me by my friends. However, at the sight of this large assemblage of Hindoo Ladies I feel it would be presumption on my part to speak to you on this subject, because Indian Womanhood is understood and practised by each and every one of you than by me. Consequently I would rather answer questions put to me or discourse on any other subject chosen by the audience.

The first suggestion did not find favour ; but in compliance with the second she was requested to speak on what induced her to change her religion and how she accomplished it. Accordingly she said :

SEEKING THE TRUTH

"I am a born and bred Englishwoman and up to the age of 18, I was trained and educated as English girls are. Christian religious doctrines were of course early tinstilled into me. I was even from my girlhood inclined to venerate all religious teaching and I devotedly worshipped the child Jesus and loved him with my whole heart for the self-sacrifices he always willingly underwent, while I felt I could not worship him enough for his crucifying himself to bestow salvation on the human race. But after the age of 18 I began to harbour doubts as to the truth of the Christian doctrines. Many of them began to seem to me false and incompatible with truth. These doubts grew stronger and at the same time my faith in Christianity totterd more and more. For seven years I was in the wavering state of mind very unhappy and yet very very eager to seek the truth, I shunned to going to the Church and yet sometimes my longing to bring restfulness to my spirit, impelled me to rush into a church and be absorbed in the service to feel at peace within, as I had hitherto done and as others around me were doing. But, alas ! no peace, no rest was there for my troubled soul, all eager to know the truth.

IMPRESSED BY THE LIFE OF BUDDAH

During these seven years of wavering it occured to me that in the study of natural science I should surely find the truth I was seeking. So, ardently I began to study how this world was created and all things in it ; and I discovered that in the laws of nature at least, there was consistency, but it made the doctrines of Christian religion seem all the more inconsistent. Just then I happened to get a life of Buddah and in it I found that here, alas, also was there a child who lived ever so many centuries before the Child Christ ; but whose sacrifices were no less self abnegating than those of the other. This dear child Gokul took a stronghold on me and for three more years I plunged myself into the study of the religion of Buddah and I became more and more convinced that the salvation he preached was decidedly more consistent with the truth than the preachings of the Christian religion.

THE TURNING POINT OF HER FAITH

And now came the turning point for my faith. A cousin of your great Viceroy, Lord Ripon, invited me to have tea with him, and meet there a great Swami from India who, he said, might perhaps help the search my soul was longing for. The Swami I met here was none other than Swami Vivekananda, who afterwards became my Guru and whose teachings have given the relief my doubting spirit had been longing for so long. Yet it was not during one visit, or two, that my doubts were dispelled. Oh, no ! I had several warm discussions with him and I pondered on his teaching for more than a year. Then he asked me to visit India to see the Yogis and to study the subject in the very country of its birth ; and I found at last a faith I could lean upon and obtain, my *mookti* through the uplifting of the spirit till it is merged into *naroand* ! Now I have told you how and why I have adopted this religion of yours. If you care to hear more I would gladly go on. On being urged to do so she said :—

WHY SHE LOVED INDIA

I love India as the birth place of the highest and best of all religions, as the country that has the grandest mountains—the Himalayas,—as the place where sublimest of mountainous and other sceneries of nature and works of art are located. The country where the homes are simple, where domestic happiness is most to be found ; where the woman unselfishly and unobstrusively, ungrudgingly serves her dear ones from early morn to dewy eve. Where the mother and grandmother studies, foresees and contributes to the comfort of her belongings regardless of her own happiness and in that unselfishness raises womanhood to its highest eminence. You my sisters each of whom I dearly love for being the daughter of this lovely land of India, each of you I urge to study the grand literature of your East, in preference to the literature of the West. Your literature will uplift you ; cling to it ; cling to the simplicity and sobriety of your domestic lives ; keep its purity as it was in the ancient times and as it is still existing in your simple home.

THE EVILS OF THE WEST

Do not let the modern fashions and extravagances of the West and its modern English education spoil your reverential humility ; your loveable domestic ties consisting in the loving forethought the elders display for the beloved ones depending on them, and the resulting respectful difference, filially and dutifully accorded by the young to the aged. I make this appeal not to my Hindoo sisters only but also to Mahomedan and other sisters of mine too. All are my sisters for being the daughters of my land of adoption, and where I hope to continue the work of my revered Guru Vivekananda.

November 2, 1902

JAPAN LETTER

[FROM OUR OWN CORRESPONDENT]

TOKIO, SEPT. 29

NO RELIGIOUS CONGRESS

With sorrow, regret and pain I was driven last week to send a cable to the *Bengalee* contradicting the irresponsible rumour on which the Indian press based long, long articles announcing the holding of a Congress of Religions in this town on the 15th of October, 1902. Nothing of the sort. As I understand, the idea was first propounded by Rev. Oda, a Buddhist priest of Eastern Honganji last spring, when he paid a visit to the Late Swami Vivekananda. The late lamented Swami encouraged him and the result was Rev. Oda made a tour in China and invited the Buddhist priests to this Religious Congress to be held in conjunction with the Osaka Exhibition of 1903. We were expecting Swami Vivekananda to come over to Tokio and carry out Rev. Oda's idea by his power of organisation and by the influence of his charming personality, but by a cruel fatality the great orange monk of Chicago fame left us prematurely. The news of his death mortified us and while weeping with the whole of India over the great national loss we suffered, we threw up all hope of a Parliament of Oriental religions.

December 16, 1902

THE HINDU MONK

(From the *Illustrated Buffalo Express*)

The recent death in India of Swami Vivekananda results to recalls to mind the brilliant figure of the young Hindu monk who was one of the chief attractions at the Parliament of Religions in Chicago in 1893. This Swami had the distinction of being the first accredited Hindu teacher ever to cross the sea on a religious mission from his own land to the people of the West, and as great was the impression he made on that occasion by his exposition of Vedanta Philosophy, the ancient religion of the Hindus, that people became much interested, and Vedanta Societies were formed in several cities where the Swami was invited to lecture after finishing his work at Chicago.

He appeared before many learned bodies, talked at Harvard University and elsewhere, always creating a profound impression on account of his eloquence, and great learning.

The Swami remained about a year in this country, then went to England. He came on a second lecturing tour two years ago, and in response to urgent invitations was about to make a third visit to the West when he fell ill at his monastery near Calcutta, and died there on the 4th of July.

If it is true, as has been said, that some of the promoters of the Parliament of Religions wished merely to make of that gathering a sort of heathen show, reserving all the honour for Christendom, great must have been their disappointment when this young Oriental delegate stepped forward and by the sheer force of his eloquence and superior logic took the palm for India. Not only was Vivekananda the most impressive speaker among the delegates at the Chicago Conference, but the magnetism of his presence, and his wonderful intellectual and spiritual power had made him one of the foremost religious teachers of his time.

Swami Vivekananda had a remarkable life.

Born about 40 years ago he was graduated in 1884 with high honors from Calcutta University. He was the son of a lawyer, and was well fitted himself to have graced that profession, but while still at college he came to know Sri Ramkrishna, the so-called nineteenth century saint of India, and was so great the influence this wise man exerted over the mind of the young student, that on leaving university he went to live with the sage, and became one of his disciples.

Upon the death of Sri Ramkrishna in 1886, Vivekananda renounced the world altogether, giving up home, career and every earthly prospect, in order to serve humanity, and perpetuate the spirit and teachings of his gentle Brahmin Master. For years, clad only in a loin cloth, with staff and begging bowl, he wandered the length and breadth of India, visiting her innumerable shrines and expounding the Scriptures to those who would hear him. He experienced severe privations, after going without food for days at a time, and suffering from the extremes of heat and cold. But this is the method of the Hindu's religious training, and has been employed by them for thousands of years. It may be considered as one of the means by which vital religious thought has been kept alive in India preserving her people through all the vicissitudes of their history. Swami Vivekananda was thus an excellent representative of Hinduism, exemplifying in his wonderful personality many of the ideas involved in his teachings.

His success at Chicago was the more remarkable as it is said he made there his first appearance upon a public platform, having had no special preparation for the work ; except a thorough knowledge of his subject.

The Swami, besides being a gifted orator, was a scholar and poet, and possessed high scientific attainments. Though foreign born and bred, he was a master of English prosestyle. Indeed, an English critic has said of him that his published writings enrich the language. Those works consist, for the most part, of lectures given here and in England and several volumes on the Indian systems of philosophy.

December 28, 1902

SISTER NIVEDITA IN MADRAS

AN INTERVIEW

(From *The Madras Times*)

SISTER NIVEDITA is a Londoner, and had been an educationist of some repute until the time that she happened to meet the one whom she is fond of referring to as "My Master"—great Swami Vivekananda. That memorable meeting took place in 1895 and from that time to this the Sister has been a profound student of the Vedanta Philosophy.

Referring to those early days of her present course of life, Sister Nivedita said :—

"I was then a member of the Church of England, and held "Broad" views. Yet I deeply admired the Church of Rome".

"And I suppose that your position in the Church of your early years ceased when you entered upon the work you are at present engaged upon"? I asked. "No", was her reply, "I have never broken with my position as a member of the Church of England nor is there any reason why I should do so" and she added with emphasis, "I am in no sense of the word a Theosophist."

With regard to India and its people, Sister Nivedita said : "I have infinite hope for India. The people are bewildered by necessities they do not yet understand, but I cannot doubt that they are fully equal to the ultimate solution of every problem presented to them."

My enquiry as to her opinion of the present condition of religion in Europe elicited the following reply :—

"One of the great destinies that I foresee is that the Vedanta Philosophy will give to Europe a re-justification for religious belief with regard to Christianity. Christian doctrine in Europe has been abandoned. We are, as it were, in a dilemma. The Indian mind will help us out of this dilemma."

"But what about the idolatry of the Indian people?" "There is no such thing as idolatry in India. The word is a Gross Libel. India, religiously, is like a University which is strengthened by having the Kindergarten stages of every study incorporated. These very 'idolaters' will be the first to worship the great Yogi who has actually realised that there is no personal God realised this, I mean, in the sense in which St. Theresa may be said to have realised it in her ecstasies. Christianity is fundamentally true. It cannot be touched by any demonstration of the unhistorical character of any records. But, Christianity,

to my mind, is false when it declares that no other religion is true. The Creeds are beautiful in their own time and place, but outside of their place, they are terrible. Christianity is beautiful as an emancipation. It is horrible as a bondage."

In reply to inquiries, as to her future work and purposes, Sister Nivedia informed me that she did not know what her next movements were.

"My life" said she, "is given to India. In it I shall live and die."

AN INTERESTING CONVERSAZIONE

Quite a pleasant morning was spent to-day by a mixed assembly of students and elderly men following various avocations in the premises of Vijianagram Maharajah's Girls School at Chintadripet, where Sister Nivedita held a conversazione under the auspices of the Chintadripet Library Society. Sister Nivedita said [.....]

Quite a number of questions were put to the learned Sister, and these included—

Had any of the saints in India preached political advancement? What are the prospects of the Ramkrishna-Vivekananda's Mission? How far had the English language been useful to us? What awakened natural conscience and how was that "Natural Duty," compared with "Domestic Duty" and the "Professional Duty" of a man to be performed in India in the face of the [.....] harmony in religion among the various classes?

In replying to the above, Sister Nivedita spoke powerfully bringing her opinions to bear upon the minds of the audience. In substance she said that her object was to make India to be Indian with a religious and spiritual life as it had been in times of yore. That was the grief under which she laboured, and that is what ought to awaken the National conscience—the feeling of the sorrows of the nation and the sorrows of the land. Her longing was (and she hoped that it would be the longing of everyone of the assembly) to see the intellectual and spiritual life of India once more in the rigour in which she had been centuries ago. The question has been asked all throughout India, "How could National duty be conceived, much less performed, in a country where religious ideas differ?" To that her reply was the idea of nationality properly defined and understood could unite all classes in one bond, though differing in religious sentiments and views. Political advancement was a misnomer as understood in India. She was still in the dark as to what was political advancement. What was misunderstood for political advancement she called national movement. Guru Nanak and Govinda Singh and others preached about this. The law of Indian organisation in days of yore was exceedingly clear. Spirituality in foundation led to several beneficial results. The British Empire was a wonderful instance of organising ability though not of productive ability. Great as it is, it is not one bit greater than the Empire of Ashoka showing fully that India was capable of producing good workmen and intelligent statesmen. The crowning glory of the British Empire was that it was conscious of treating India as a whole from one end to the other. The fault under which many Indians were labouring was that they concerned themselves solely with their village or their province. For the advancement of national movement they ought to treat India as a whole. Lord Curzon, the present Viceroy, was showing a wonderful energy in that direction. The meanness and parsimony contained in the letter condemning the Viceroy's travelling about and spending money, specially in connection with the Delhi Durbar was most foolish. As to the prospect of Ramkrishna-Vivekananda's Mission, she said that seeds had been sown, and that India would surely return to her consciousness. She hoped that men of this mission would soon be found in every corner of India, and she had no hesitation in saying that Vivekananda's name would become increasingly important. The English language was one, she said, that was most widely spoken, and was very important. She objected, however, to the teaching of the language by means of a number of text books, embodying mostly the views of European Missionaries—a teaching which in the end was productive of mischievous result. The language was exceedingly useful as a weapon, but exceedingly dangerous as a culture.

Asked as to what her future plan of working in India was, Sister Nivedita said that she was not quite certain as she knew that those assembled would do her work. She laid great stress as to the necessity for national consciousness, the necessity of learning the state of the country, and the necessity on the part of the Indians of performing their duties to the country.

THE HINDOO PATRIOT

January 15, 1894

The Indian reminiscences of Dr. Pentecost who travelled through India some time ago on a missionary tour are not likely to be of a pleasant character. He has been writing to an American paper in reply to the charge brought against Christianity by Swami Vivekananda, the Bengali ascetic, at the Parliament of Religions lately held at Chicago, that Christianity has brought many evils in its train to India. Any European possessing even a superficial knowledge of the country would admit that there are many evils which the advent of Christianity has introduced in India. We need not catalogue them here, and perhaps the list is inexhaustible. But Dr. Pentecost would not admit even this moderate statement. He writes—"A man born of Hindu, Mahomedan or Buddhist parents and introduced into the rites of these faiths is Hindu, Mahomedan or Buddhist—whatever his life or character may be. It is not so with Christianity. No drunkard, no liar, no thief, no murderer can be at the same time a Christian." So that the criticism of Orientals falls to the ground. Does it indeed, Dr. Pentecost? Are we to understand that there are no drunkards etc., among Christians? We certainly refuse to accept such an absurd statement. But evidently the Doctor means that when a Christian becomes a murderer or liar he ceases to be a Christian. This may be true but in that case it will be necessary to take a fresh census of Christendom. And how does the good Doctor know that in this respect of the case Christianity is different with the Oriental religions,—that a Hindu, or a Mahomedan or a Buddhist remains a Hindu, a Mahomedan or a Buddhist even when he commits any heinous crime. Is the good Doctor aware that according to Hinduism, even a Brahmin may by his practices degenerate into a chandal or outcaste, and that even a Sudra may, by his practices, rise to the dignity of the twice-born? The superiority of Christianity to the Oriental religions in this respect, therefore, exists nowhere except in the Doctor's uniformed and we must add uncharitable imagination. *(Editorial)*

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September 6, 1894

SWAMI VIVEKANANDA

A great demonstration took place yesterday in the Town Hall in honour of Swami Vivekananda. The meeting was called under the auspices of the *Dharma Mandali Sabha* by several leading Hindu gentlemen, and Raja Peary Mohun Mookerjee, C. S. I. presided supported by several well-known speakers. It was a unique demonstration and it ought to remove the reproach often levelled at our young men that their sceptical indifference to all matters spiritual has been carried too far, and it must be valued as a significant sign of the times that unmistakable indications of revivalistic spirit and religious awakening are to be met with on all sides with the march of material progress in the country. Whether the channels adopted are by far the best must not trouble us for a moment so long as, the depth and genuineness of the movement cannot

be doubted. There can be but little room for doubt when ardent and youthful devotees of the type of the Swami have the possession of the field and the harvest is bound to be plentiful when workers multiply. The object of the meeting, as we view it, was to afford opportunities for emphasizing the religious revival, for to an ascetic, devoid of all earthly vanities and imbued with the teachings of the Gita, human praise and human censure are alike matters of indifference. We owed it to ourselves to hold a demonstration not so much by way of honouring the Hindu who had explained Hinduism in the far West, but as demonstrating the value of the work and necessity of its development. Although somewhat late in the day we have no doubt this demonstration will bear excellent results.

The singular success of Swami Vivekananda in the land of the Cute Yankee illustrates to what height a Hindu's powers of persuation can be developed and orthodox or heterodox, the Swami has earned our undying gratitude if only for his having succeeded in nearly convincing a vast and representative assembly like that which he addressed at Chicago, that the Hindu as depicted in missionary tracts, is not a reality, that his is not a debasing system of idolatry but that the purest Theistic principles prevails side by side with what is termed idolatry and that there are things in his system that might with advantage be learnt and assimilated in Christendom. He has convinced them that though foreigners may be at a loss to find in our vernacular a word for conveying sentiments of gratitude, "exclusion" is a term wholly untranslatable in our sacred language. Representatives of the most advanced ideas of the present age, assembled on a common platform such as recent times have not witnessed, united in paying homage to that Hinduism which the Swami boldly claimed to be the mother of religions. Questions of orthodoxy and heterodoxy apart, there can be no doubt of the high political value and significance of the signal success of the Swami. And if bigotry cavils at such work, it is only what could be expected. We live in an age when the country's cause must be pleaded and vindicated away from our shores and if before the representatives of assembled nations our representatives can demonstrate that morally, spiritually or intellectually we have not gone down whatever our material circumstances may be, much will be done in the way of national regeneration. Thus we regard the demonstration held yesterday in honour of Swami Vivekananda.

There is one feature, however, of the Swami's early life which strikes us as remarkable. He comes of one of the best families in Bengal ; He was graduated in Arts and was filling an important office in an important educational institution in this city, and after his father and his uncle, was qualifying himself for an independent and honourable profession. A career was thus open to him that might in all probability have led to as much worldly power, affluence or position as any Bengali might aspire to. Yet all the joys of this world did he readily and cheerfully renounce at the trumpet call of duty, such as he deemed it to be, and he devoted his young and promising life to the service of his people and humanity. The Hindu spirit of sacrifice was here manifested to good advantage. The Swami's success shows what others similarly situated and similarly gifted might achieve. It is peculiarly gratifying to be able to observe that if adventitious incentives were at all needed for the excellent work that the Swami has imposed upon himself, his fellow-citizen's approval and good will, which were manifested at yesterday's meeting, would supply them.

(Editorial)

September 7, 1894

HINDUISM AT CHICAGO

MEETING IN THE TOWN HALL

A crowded meeting of the Hindu community was held at the Town Hall on Wednesday

afternoon to consider how best to express their gratitude to Srimat Vivekananda for his able representation of Hinduism at the Parliament of Religions at Chicago and to thank the American people for the cordial reception they have accorded to him.

Raja Peary Mohun Mukerjee, C. S. I., who presided, opened the proceedings by saying that they had assembled there that evening to express their thanks not to one who had distinguished himself by meritorious service to the State or to one who had own triumphs of statesmanship, but to a simple Sanyasi, only 30 years of age, who had expounded and was still expounding the truths of their religion to the great American people (applause)—with a degree of tact, learning, and discretion which had gained for him their unanimous admiration. He had opened their eyes to the truths of Hinduism, and had convinced them that those truths were not to be found in Western lore but in the Shastras (applause). He was glad to see such a large gathering assembled there that evening to do honour to Brother Vivekananda. They should not forget that he was the product of the system of higher education established by the British Government in this country, who deserved more thanks for reviving the study of Sanskrit than for railways and telegraphs. They owed much to Brother Vivekananda, and he hoped that the speakers who would take part in the meeting would do justice to the claims which he certainly had to their gratitude (loud applause).

Babu Norendro Nath Sen moved the first resolution. [For the resolution and the speech of Babu Norendro Nath Sen *vide The Indian Mirror*, September 16, 1894].

Babu Sew Bux Bagla seconded and Babu Rudra [Radha?] Persad Roy and Jotendra Nath Chowdry supported the resolution which on being put to the meeting was carried unanimously.

Mr. N. N. Ghose moved the second resolution :—That this meeting tenders its best thanks to Dr. J. H. Barrows, the Chairman, and Mr. Merwin Marie Snell, the Secretary of the Parliament of Religions at Chicago and the American people for the cordial and sympathetic reception they have accorded to Srimat Vivekananda. He said that they had met together for no formal or ceremonial proceeding. Srimat Vivekananda had distinguished himself by a speech which they might read and admire. At the same time the success of a worker depended as much upon the support which he got from the community as upon the intrinsic worth of his work. The Americans were a Christian people and nothing could have prevented them from giving him a cold reception, but they had not only received him in the usual ways, but special favours were shown to him, although not an invited delegate. Dr. Barrows had introduced him to the audience, and had claimed for him a hearing which was granted. He then made a speech which had gained for him unparallelled admiration. He had been so successful that he was invited to address other meetings and now he was so great a favourite that he could scarcely find time to answer every call. He did not know whom to admire most —Srimat Vivekananda for his speech or the Americans for the readiness and courtesy with which they listen to him. The speaker concluded with a glowing panegyric of the American people.

The resolution, which was seconded by Babus Khetter Nath Mullick, Kally Nath Mitter, Surendra Nath Banerjee, and Pundit Bhudev Kabiratna, was carried unanimously.

Babu Saligram Singh moved the third and last resolution, which was to the following effect :—That this meeting requests the Chairman to forward to Srimat Vivekananda and Dr. Barrows, copies of foregoing resolutions, together with the following letter addressed to Vivekananda :—[For the letter *vide The Indian Mirror*, September 16, 1894].

Babu Amarendra Nath Chatterjee seconded, and Hemendra Nath Mitter, Babu Bhuban Ranjan Brahma, and Jotindra Nath Mitter supported the resolution, which was put and carried unanimously.

The Chairman said that he had received

letters from several gentlemen regretting their inability to attend, but expressing their sympathy with the objects of the meeting.

The proceedings then concluded with the usual vote of thanks to the chair.

September 11, 1894

The *Indian Daily News* shows rare moral courage when it says that an Indian preacher, like Swami Vivekananda preaching bare-footed in America, comes nearer the ideal of Jesus Christ than "my Lord Bishop in his apron"—and it may be added, with his princely income. To deny this proposition would certainly be a libel upon the Great Redeemer. If Paul and Peter were to revisit the world and see with their own eyes how their successors—the servants of Christ, are steeped in luxury, the Saints, would, we dare say, denounce the "Spiritiual Lords" who are also the Lords of a no mean share of the world's good things, in rather unsaintly language. *(Editorial)*

November, 7, 1894

SWAMI Vivekananda throws a queer sight-light on the method persued by American Missionaries to instil into the minds of little children attending schools a deep-seated hatred of the Hindus. It would appear that in some of the school books read by American children, there are pictures in which Hinduism is monstrously caricatured in a spirit of uncharitableness which, we think, is anything but Christian. In one of these pictures a Hindu mother is painted as throwing her child into the Ganges to be banquetted upon by crocodiles which are shown as prowling about the banks in anxious expectation of the appetizing offerings. In another, a Hindu husband is represented as burning his wife at a stake with his own hands, his motive being, so the letter-press explains, that incinerated woman may become a ghost and then employ her time to good purpose by tormenting her husband's enemy. Such is the savage superstition and the diabolical vindictiveness of the Hindu ! Nor is this all. In another picture a huge car is shown as crushing in its head-long career countless human victims. It is by such means that the young Yankee is taught to hate the Hindus. And all this happens in America which boasts of equality between man and man and is supposed to make no distinction of race, colour or creed. *(Editorial)*

December 5, 1894

This is how the New York *Independent* refers to a noteworthy experience which befell Swami Vivekananda on his visit to Baltimore :—"Mr. Vivekananda, the high priest from India, who made quite a sensation at the Parliament of Religions, and who has since remained in the country to expound Brahminism and accuse Christianity, can now go back to his own land with a genuine grievance against Christendom ; for having occasion lately to visit Baltimore, the head-quarters of the largest Christian denomination in this country, he was refused admission to every first-class hotel to which he applied but one, on account of his colour. They looked at him, were puzzled at his straight hair, but convinced by his swarthy skin that he was some sort of a 'nigger' and they would not admit him to sleep in a gentleman's bed or sit at a gentleman's table. So the man *who* looks down upon all Christian people as modern upstarts, and counts back his faith and his lineage to the source of the four world-streams in the naval of Asia was set down by a hotel clerk as no better than a cotton belt 'cullud pusson'. He has our sympathy".

Now, if such things happen at the "head quarters of the largest Christian denomination" in America, then what becomes of that equality and brotherhood of man which is said to be the very corner-stone of society in that progressive land? The "largest Christian denomination" has,

we are afraid the least Christian trait about it and if Christ himself were to present himself attired in the habiliments of an Indian ascetic, before a hotel keeper at Baltimore, we are sure that Prophet of Syria would meet with no better fate than what is stated to have befallen the Indian Youth who by the way comes much nearer the ideal of Christ than these so-called Christians of the type of the writer in the New York religious journal themselves. *(Editorial)*

May 8, 1896

SWAMI VIVEKANANDA IN AMERICA

HELEN HUNTINGTON

(Vide The Indian Mirror, May 7, 1896*)*

July 8, 1896

In one of the lectures delivered last year in America by Swami Vivekananda, he held up the Buddha's life as the ideal of a Karma Yogi in the following words :

(For the lecture *vide The Indian Mirror*, July 17, 1896).

July 17, 1896

SWAMI VIVEKANANDA ON PROFESSOR MAX MULLER

AN INTERVIEW WITH THE LEARNED PROFESSOR

We quote the following from a letter addressed by Swami Vivekananda to the Editor of the *Brahmavadin.*

(For the letter *vide Complete Works*, Vol. 4, pp. 278-282).

July 18, 1896

SWAMI VIVIDANANDA INTERVIEWED

(From the *Sunday Times*)

English people are well acquainted with the fact that they send missionaries to India's "coral stand" ; indeed, so thoroughly do they obey the behest : "Go ye forth into all the world and preach the Gospel," that none of the chief British sects are behindhand in obedience to the call to spread Christ's teaching. People are not so well aware that India also sends missionaries to England.

By accident, if the term may be allowed, I fell across the Swami Vividananda in his temporary home at 63, St. George's Road, S. W. and as he did not object to discuss the nature of his work and visit to England, I sought him there, and began our talk with an expression of suprise at his assent to my request.

"I got thoroughly used to the interviewer in America. Because it is not the fashion in my country, that is no reason why I should not use means existing in any country I visit for spreading what I desire to be known !

"There I was representative of the Hindu religion at the World's Parliament of Religions at Chicago in 1893. The Raja of Mysore and some other friends sent me there. I think I may lay claim to having had some success in America. I had many invitations to other great American cities besides Chicago ; my visit was a very long one for with the exception of a visit to England last summer, repeated as you see this year, I remained about three years in America. The American civilisation is in my opinion a very great one. I find the American mind peculiarly susceptible to new ideas ; nothing is rejected because it is new. It is examined on its own merits and stands or falls by these alone."

"Whereas in England—you mean to imply something ?"

"Yes, in England civilisation is older, it has gathered many accretions as the centuries have rolled on. In particular, you have many pre-

judices that need to be broken through, and whoever deals with you in ideas must lay this to his account."

"So they say. I gather that you did not find anything like a church or a new religion in America."

"That is true. It is contrary to our principles to multiply organisations, since, in all conscience, there are enough of these. And when organisations are created, they need, individuals to look after them. Now those who have made Sanyas —that is, renunciation of all worldly position, property, and name, whose aim is to seek spiritual knowledge—cannot undertake this work, which is, besides, in other hand."

"Is your teaching a system of comparative religion ?"

"It might convey a more definite idea to call it the kernel of all forms of religion, stripping from them the non-essential, and laying stress on that which is the real basis. I am a disciple of Sanyasi Ramakrishna Paramahansa, whose influence and ideas I fell under. The Sanyasi never assumed the negative or critical attitude towards other religions, but showed their positive side, how they could be carried into life and practised. To fight, to assume the antagonistic attitude, is the exact contrary of his teaching which dwells on the truth that the world is moved by love.

"You know that the Hindu religion never persecutes. It is the land where all sects may live in peace and amity. The Mahomedans brought murder and slaughter in their train, but, until their arrival peace prevailed. Thus the Jains, who do not believe in a God, and who regard such belief as a delusion, were tolerated, and still are to-day. India sets the example of real strength, that is meekness. Dash, pluck, fight all these things are weakness."

"It sounds very like Tolstoi's doctrine ; it may do for individuals, though, personally, I doubt it. But how will it answer for nations?"

"Admirably for them also. It was India's Karma, her fate to be conquered, and in her turn, to conquer her conqueror. She has already done so with her Mahomedan victors ; educated Mahomedans are Sufis, scarcely to be distinguished from Hindus. Hindu thought has permeated their civilisation ; they assumed the position of learners. The Great Akbar, the Moghul Emperor, was practically a Hindu. And England will be conquered in her turn. To-day she has the sword, but it is worse than useless in the world of ideas. You know what Schopenhauer said of Indian thought. He foretold that its influence would be as momentous in Europe, when it became well known as the revival of Greek and Latin culture after the Dark Ages."

"Excuse me saying that there do not seem many signs of it just now."

"Perhaps not," said the Swami, gravely. "I dare say a good many people saw no signs of the old Renaissance, and did not know it was there even after it had come. But there is a great movement, which can be discerned by those who know the signs of the times. Oriental research has of recent years made great progress. At present it is in the hands of scholars, and it seems dry and heavy in the work they have achieved. But gradually the light of comprehension will break."

"And India is to be the great conqueror of the future. Yet she does not send out many missionaries to preach her ideas. I presume she will wait until the world comes to her feet?"

"India was once a great missionary power, hundreds of years before England was converted to Christianity, Buddha sent out missionaries to convert the world of Asia to his doctrine. The world of thought is being converted. We are only at the beginning as yet. The number of those who decline to adopt any special form of religion is greatly increasing, and this movement is among the educated classes. In a recent American census a large number of persons declined to class themselves as belonging to any form of religion. All religions are a different expression of the same truth ; all march on or die out. They are the radii of the

same truth, the expression that variety of minds requires."

"Now we are getting near it. What is that central truth?"

"The Divine within ; every being, however degraded, is the expression of the Divine. The divinity becomes covered, hidden from view. I call to mind an incident of the Indian Mutiny. A Swami, who for years had fulfilled a vow of eternal silence, was stabbed by a Mahomedan. They dragged the murderer before his victim and cried out. 'Speak the word, Swami, and he shall die.' After many years of silence, he broke it to say with his last breath : 'My children, you are all mistaken. That man is God himself." The great lesson is that unity is behind all. Call it God, Love, Spirit, Allah, Jehovah, it is the same unity that animates all life from the lowest animal to the noblest man. Picture to yourself an infinite ocean icebound, pierced with many different holes. Each of these is a soul, a man, emancipated according to his degree of intelligence, essaying to break through the ice."

"I think I see one difference between the wisdom of the East and that of the West. You aim at producing very perfect individuals by Sanyasa, concentration ; and so forth. Now the ideal of the West seems to be perfecting of the social state ; and so we work at political and social questions, since we think that the permanence of our civilisation depends upon the well-being of the people."

"But the basis of all systems social or political", said the Swami with great earnestness, "rests upon the goodness of man. No nation is great or good because Parliament enacts this or that but because its men are great and good. I have visited China which has the most admirable organisation of all nations. Yet to-day China is like a disorganised mob because her men are not equal to the system contrived in the olden days. Religion goes to the root of the matter. If it is right all is right."

"It sounds just a little vague and remote from practical life that the Divine is within everything but covered. One can't be looking for it all the time."

"People often work for the same ends and fail to recognise the fact. One must admit that, law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed. And by the way the very word Sanyasin means the divine outlaw one might say divine Nihilist, but that miscomprehension pursues those that use such a word. All great masters teach the same thing. Christ saw that the basis is not law, that morality and purity are the only strength.

"As for your statement that the East aims at higher self-development, the West at the perfecting of the social state you do not of course forget that there is an apparent self and a real self."

"The inference, of course, being that we work for the apparent, you for the real."

"The mind works through various stages to attain its fuller development. First it lays hold of the concrete, and only gradually deals with abstractions. Look, too, how the idea of universal brotherhood is reached. First it is grasped as brotherhood within a sect hard, narrow, and exclusive. Step by step we reach broad generalisations and the world or abstract ideas."

"So you think that these sects, of which we English are so fond, will die out. You know what the Frenchmen said, 'England, the land of a thousand sects and one sauce."

"I am sure that they are bound to disappear. Their existence is founded on non-essentials ; the essential part of them will remain, and be built up in another edifice. You know the old saying that it is good to be born in a church, but not to die in it."

"Perhaps you will say how your work is progressing in England?"

"Slowly, for the reasons I have already named. When you deal with roots and foundations, all real progress must be slow. Of course, I need not say that these ideas are bound to spread by one means or another, and to many

of us the right moment for their dissemination seems now to have come."

Then I listened to an explanation of how the work is carried on. Like many an old doctrine, this new one is offered without money and without price, depending entirely upon the voluntary efforts of those who embrace it.

The Swami is a picturesque figure in his Eastern dress. His simple and cordial manner, savouring of anything but the popular idea of asceticism, an unusual command of English and great conversational powers add not a little to an interesting personality. The Swami explained to me that this title means master, and that Vivekananda is an assumed name, implying the bliss of discrimination. His vow of Sanyasa implies renunciation of position, property, and name, as well as the persistent search for spiritual knowledge.

August 22, 1896

THE LATE RAMKRISHNA PARAMHANSA—In connection with the celebration of the anniversary of the departure of Ramkrishna Paramhangsa Deb there will be special service and Sankirtan every day at the Kankur Gachi Yogodyan from the 23rd to the 30th August, 1896, and on Sunday, the 30th August, a lecture will be delivered by Babu Ram Chunder Dutta in Bengali at 7 a.m., at the Star Theatre on Debit and Credit in Life "as expounded by Ramkrishna Deb." On Monday, the 31st August, 1896, that is on the day of Jaunmastomy the procession of nagarkirtan will start at 9 a.m. from No. 11 Madhu Roy's Lane, Simla, for the Yogodyan where the usual festivities will take place. *(Local and Provincial)*

December 22, 1896

SWAMI VIVEKANANDA'S RETURN

(From *The Hindu*)

A preliminary meeting of those interested in the work of Swami Vivekananda was held yesterday evening at the Castle Kernan to concert measures to organise a fitting reception to Swami Vivekananda on his return to Madras after his prolonged tour in America and Europe. The meeting was well attended, and among those present were :—

The Hon'ble Mr. N. Subba Row, B.A., B.L., Mr. M. R. Ramakrishna Iyer, B.A., B.L., Mr. Lod Govind Doss, Mr. M. O. Parthasarathi Iyengar, M.A., B.L., Mr. T. V. Seshagiri Iyer, B.A., B.L., Yogi Parthasarathi Iyengar, B.A., B.L., Mr. Krishnaswami Iyer, B.A., B.L., Mr. P. R. Sundram Iyer, B.A., B.L., Mr. V. C. Sesha Chariar, B.A., B.L., Dr. Nunjunda Row, M.B. and C.M., Mr. Subramania Iyer, Attorney-at-Law, Mr. K. Srinivasa Iyengar, B.A., B.L., and Mr. P. Iyasawamy Mudaliar, B.A., B.L.

On the motion of Mr. M. O. Parthasarathi Iyengar, M.A., B.L., the Hon'ble Mr. N. Subba Row Pantulu was called to the Chair. The Chairman explained that the object of the meeting was to give a fitting reception to Swami Vivekananda who had carried to the Western world the important religious teachings of the East.

Dr. M. C. Nunjunda Row read a letter received from Swami Vivekananda from which the following passages are taken :—I leave England on the 16th December after seeing few places in Italy and catch German Lloyd Steamer *Trings Regent Leth Pold* at Naples. The steamer is expected at Colombo on the 14th January next. I intend to see a little of Ceylon and then leave for Madras. I am being accompanied by three English friends, Captain and Mrs. Serier, [sic] [Sevier] and Mr. Goodwin. The Captain and his wife are going to build a place near Almora, in the Himalayas which I intend to make my Himalayan centre as well as a place for Western Disciples to come and live whenever they like. Goodwin is an unmarried youngman who is going to travel and live with me. He is like a Sanyasi. I am very desirous to reach Calcutta during the birth day festivities of Sri Ramakrishna. Therefore, you must get acquainted with the exact date of the festival to tell me in Madras. My present work is to start two centres, one in Calcutta and the other in Madras, to train up young preachers. I have funds enough to start

the one in Calcutta which, being the scene of Sri Ramakrishna's life's work, demands first attention. As for the Madras one, I expect to get funds in India. We will begin work with these three centres later on. We will get to Bombay and Allahabad, and from these three if the Lord is pleased, we will invade not only India but send our bands of preachers in the world. Work on with a heart and you must not forget that my interests are international not Indian alone.

I am in good health and so is Ahadananda [sic] [Abhedananda] with all love and blessings.

Speeches were then made dwelling upon the amiable qualities of the Swami, who taught Indian Philosophy and did hard work in the West for the Indian religion. It was said that he ought to be given a full reception, and not only honour him but the great God who gave him the unfailing heart and mind to do so. It was then proposed that not only should the Swami receive a reception but an address for his labour in the Far West.

On the motion of Mr. M. P. R. Sundram Iyer, seconded by Mr. M. Rangacharry, a committee was constituted to organise the details of the reception. The following gentlemen are the members of the committee: the Hon'ble Mr. Justice Subramania Iyer, the Hon'ble Dewan Bahadur P. Rajarathna Mudeliar, Mr. Lod Govin Doss, Mr. C. Ramachandra Rao Sahib, Mr. T. V. Sehagiri Iyer, Mr. T. P. Kothanda Rama Iyer, Mr. D. Nangunda Row, Mr. M. Rangachary, Mr. P. R. Sundram Iyer, Mr. Kalyansundram Chetty, Mr. Biligiri Iyengar, Mr. Yogi Parthasarathi Iyengar, Mr. M. O. Parthasarathi Iyengar, the Hon'ble Mr. P. Rungiah Naidu, Mr. Jotish Chander Mitra, M.A., B.L., Mr. K. P. Sankara Menon, Mr. P. V. Ramasamy Raju, Mr. M. C. Alasingaperumal, Mr. V. C. Seshachary, Mr. N. Viythianatha Iyer and Mr. G. Venkatarangam Panthulu were selected as Secretaries. The meeting then terminated with a vote of thanks to the Chairman.

December 28, 1896

INDIAN MISSIONARY'S MISSION TO ENGLAND

(From *The Echo, 3rd December*)

English people as a rule fancy that the missionary spirit is peculiar, or very nearly so, to themselves and the Americans. I could not help a feeling of surprise when I first learned, during the summer of the present year that Swami Vivekananda, a Bengali, of Calcutta University, had come to England on an errand that can only be described as missionary. I presume that in his own country the Swami would live under a tree, or at most in the precincts of a temple, his head shaved, dressed in the costume of his country. But these things are not done in London, so that I found the Swami located much like other people, and save that he wears a long coat of a dark organge shade, dressed like other mortals likewise. He laughingly related that his dress, especially when he wears a turban, does not commend itself to the London street arab, whose observations are scarcely worth repeating. I began by asking the Indian yogi to spell his name very slowly. This he did, observing "It is an assumed name. Swami means master, and is thus only a title. Vivekananda signifies the bliss discrimination. He who is a Sannyasi, who has made renunciation, gives up worldly position, property, and even name".

"I am told that you attended the World's Congress of Religions in 1893 as the representative of India?"

"That is true. I was sent there by the Rajah of Mysore, and some other friends. My visit was a very long one, for with the exception of the summers of 1895, and 1896, I remained there three years, delivering the message I was deputed to carry. I find the Americans very susceptible to new ideas. They don't reject anything because is fresh, but, rather give it, on that account, a more respectful and attentive hearing. The English, on the other hand, are more conser-

vative. Their wonderful balance of mind and character induces hesitation, causes them to weigh carefully all that a newcomer may advance. Here you must be constantly showing credentials ; in America I was passed on from one group of friends to another, making the tour of their great cities, and preaching to them. They lose no time over the preliminaries, have scarcely any prejudices, and at once listened to my message."

"And what may your message be, Swamiji, is it comparative religion you want to teach us?

"It is really the philosophy of all religions. There is no religion but has an essential and a non-essential part. If we strip all forms of religion of their outer husk, that non-essential part on which men usually lay great stress, we shall find remaining what they all possess in common, and what is their real basis. Call this essential unity God, Spirit, Love, Jehovah, still it is the same unity. Only the mists that beset men's minds prevent them perceiving this, and cause them to lay such immense stress on the non-essential part of religion. They will fight and kill each other for the non-essential, and calmly disregard the essential, the core of religion. Seeing that the essential is love of God and love of man, his is, to say the least, very curious."

"But do you think that now-a-days people are laying such stress on the non-essential?"

"I think so, among the backward nations, and among the less cultured portion of the civilised people of the West. Your question implies that among the cultured and the wealthy matters are on a different footing. So they are ; the wealthy are either immersed in the enjoyment of wealth, or grubbing for more. They, and a large section of the busy people, say of religion that it is rot stuff, nonsense, and they honestly think so. The only religion that is fashionable is patriotism and Mrs. Grundy. People merely go to church when they are marrying or burying somebody."

"Will your message take them oftener to church?"

"I scarcely think it will. Since I have nothing whatever to do with ritual or dogma ; my mission is to show that religion is everything and in everything. All our systems, social or political, rest upon one sole basis—the goodness of man. No nation is great or good because Parliament enacts this or that, but because its men are great and good. When I visited China I was struck by the admirable organisation it once enjoyed. To-day it is like a disorganised mob, because the people are not equal to the system devised in olden days. And what can we say of the system here in England? Everything goes to show that Socialism or some form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction of their material needs, less work, no oppression, no war—food. What guarantee have we that this, or any civilisation will last, unless it is based on religion, on the goodness of men? Depend on it, religion goes to the root of the matter. If it is right, all is right."

"It must be difficult to get the essential, the metaphysical part of the religion into minds of people. It is remote from their thoughts and manner or life."

"In all religion we travel from a lesser to a higher truth, never from error to truth. There is a oneness behind all creation, but minds are very various."

"That which exists is one, sages call it variously." What I mean is that one progresses from a smaller truth. The worst religions are only bad readings of the truth. One gets to understand bit by bit. Even devil worship is but a perverted reading of the ever-true and immutable Brahman. Other phases have more or less of the truth in them. No form of religion possesses it entirely."

"May one ask if you originated this religion you have come to preach to England?"

"Certainly not. I am a pupil of a great Indian sage, Ramakrishna Paramahansa. He was not what one might call a very learned man, as some of our sages are, but a very bold [holy?]

one, deeply imbued with the spirit of Vedanta philosophy. When I say philosophy I hardly know whether I ought not to say religion, for it is really both. You must read Professor Max Muller's account of my master in a recent number of the *Nineteenth Century*. Ramakrishna was born in a Hooghly province in 1835 [1836] and died in 1886. He produced a deep effect on the life of Keshub Chunder Sen and others. By discipline of the body and subduing of the mind he obtained a wonderful insight into the spiritual world. His face was distinguished by a childlike tenderness, profound humility, and remarkable sweetness of expression. No one could look upon it unmoved."

"Then your teaching is derived from the Vedas?"

"Yes, Vedanta means the end of the Vedas, the third section of Upanishads, containing the ripened ideas which we find more as germs in the earlier portion. The most ancient portion of the Vedas is the Samhita, which is in very archaic Sanskrit, only to be understood by the aid of a very old dictionary, the Nirukta of Yaska."

"I am told that though you lecture here, you do not intend to found a new sect."

"That is true. Of sects you have enough, in all conscience. What I desire to do is to lay stress on the unity of all religions, and those who grasp what I wish to teach will carry this lesson of essential unity into their denominations. If we were to found an organisation, we should want money, men, power, and should need to struggle for these things."

"It strikes me as a very strange thing that India should send a missionary to England."

"India's great contribution to the world has been the spiritual life, intrespective thought. In abstract science, metaphysics, logic, she has her special domain, England is great in physical science. It was been hers to conquer, to govern to use her knowledge of physical science to vivify and I may say to unify the Indian Empire. My mission to England is thus an outcome of England's to India. Without it mine would have been impossible."

"I fear that we English have rather the idea that India has much to learn from us, the average man is pretty ignorant as to what may be learned from India."

"That is so, but the world of scholars know well how much is to be learned and how important the lesson. You would not find Max Muller, Monier Williams, Sir William Hunter, or German Oriental scholars making light of Indian abstract science. Schopenhauer foretold many years ago that the influence of Indian philosophy on European thought would be as momentous and far-reaching as was the revival of the Greek and Latin learning at the close of the Dark Ages. It will be another Renaissance."

"You mean that India will end by conquering her conquerors?"

"Yes, and that will not be the first time for already she has conquered her Mohamedan conquerers. They brought the sword, slaughter, and religious persecution, till then unknown in India. But the Mohamedans ended by becoming Hindu, as did Akbar the Great. They conform to our usage, do not eat cow, have adopted caste ; indeed, their thought has been permeated with ours. You spoke of missionary effort a moment ago. In the days when the Buddhist faith was young—the time of Emperor Asoke, for instance—India used to be a great missionary power. She grew selfish and inert, forgetting the great principle by which nations live—that of passing on benefits to others."

The Swami gives his lecture at 39, Victoria Street. All are made welcome, and, as in ancient apostolic times, the new teaching is without money and without price. The Indian missionary is a man of exceptionally fine physique; his command of English can only be described as perfect. He remains in England until after Christmas, when he sails for Calcutta. —C. S. B.

THE AMRITA BAZAR PATRIKA

November 14, 1893

HINDU RELIGION IN AMERICAN CONGRESS

Elsewhere will be found a paper on this subject by F. A. Doughty. When Babu Amrita Lal Roy, with that enterprise which has made the Bengalees an object of jealousy to their masters, not only in entering America without a pice in pocket, but in making a living there, he was surprised to learn, that the reputation of the Bengalee Babu had preceded him. This caused him a good deal of pain, annoyance, nay, mischief. For, the reputation was such as no one would like to covet, and which made the Americans avoid him as a Leper. The Americans had been persuaded to believe that the Hindus were something like a fiendish race, who burnt their widows and committed innumerable other horrible atrocities. This sort of certificate to the Hindus, the gentlest and most spiritual race in the world, was the work of a large number of Christian Missionaries and some of our Anglo-Indian masters. The Missionaries wanted the money of the Americans to humanize the Hindus by Christianity, and our Anglo-Indian masters sought to throw doubts upon the truthfulness of the Indians lest they asserted anything against their rule.

The Congress of Religions in America has done this good at least, that it has enabled the Hindus to present their view of the case. The idea of a Religious Congress was no doubt brought about by those who believed in their minds that, religion is a theory only and has nothing to do with the practice of life ; and that is a matter which can be analysed and discussed. and that its terms, like those of a convention, or agreement, or deed of sale, can be settled by a majority of votes after an analysis of its contents. And so, at the Congress, the delegates tried necessarily to make a show of themselves, each trying to prove that his theory was the best, and that he could achieve the highest flight.

The Indians, as a matter of course, elicited the greatest attention and regard. For they went from a country where religion had always been regarded as a reality, and where religion had been spoken of in a manner which went to show that it was more like a living thing than a dead theory. The Indian delegates thus could not fail to attract particular interest in atheistical America.

Babu Protap Chandra Mozoomdar is well-known in that continent by religious men, and his eloquence and piety are appreciated. But they had known Parker, Newton and Beecher ; and Babu Protap Chandra was only one of them. The Americans wanted to see a Hindu "in his native jungles,"—a genuine Hindu not Christianized, humanized or Europeanized. They fancied they had found one such in Vivekananda. His figure, deportment and tenets attracted the greatest attention.

Vivekananda is a Bengalee, and a disciple of Ram Krishna Paramahansha, who lived at Baranagar in seclusion. Ram Krishna was brought into light by Keshab Chandra Sen ;

unfortunately he thus at once became a celebrity. Ultimately, Ram Krishna and Keshab Chandra became fast friends, and they began to meet constantly. Ram Krishna's piety and its expressions drew around him a large number of devotees, some of whom even called him an incarnation. Keshab Chandra Sen used to tell his friends that he was gradually making him a convert to Brahmoism ; Ram Krishna, on the other hand, told us that he was gradually bringing Keshab Chandra back to Hinduism ! And this was the motive which led them to meet so often.

As a matter of fact, both were right and they influenced one another. It was Ram Krishna, who with his powerful mind, succeeded in convincing Keshab Chandra, that there was much in Hinduism that was not to be found in other religions. And it was Keshab Chandra who taught Ram Krishna to take every good thing of every religion. At first, Ram Krishna was a pious Hindu devotee ; under Keshab Chandra Sen's teaching, he became a cosmopolitan in views.

Vivekananda, as we said, is a disciple of Ram Krishna. He was taken to America as representing the *yogees* of India, which he is not ; for, then, he would have never thought of carrying a rifle into the wilderness for the purpose of making *yoge* and firing at attacking tigers or panthers. Such a thing was never heard of here. He is therefore, a modernized and civilized *yogee* ; but yet, he beat them all, we mean the delegates, by the lofty tenets which he preached. His address was "broad as heaven," and he preached "charity to all men", and "good works for the love of God". Now as no other delegate could fly so high, Vivekananda won.

Let us fly, said one. Let us fly, said the other. "How far do you go?"—said the first, "I go upto the Himalayas", said the second, "I go up as far as the moon"—and he won. It was thus with delegates. The broader one could make his basis, the higher one could fly, the more he scored. Vivekananda took a few cuttings from the rock of Hinduism, and he won an easy victory ! Unfortunately, religion like homoeopathic medicine, is not increased in power by dilutions and triturations ; on the contrary, the more you make a religion broad, the more you make it lifeless, and absolutely inoperative if you go beyond its natural basis and height.

Religion is something more than a theory, —it is a living force, and is not to be bounded by platitudes and decorated by eloquence and rhetoric.

We thank the Indian delegates profoundly for having at least proved to the world, that the people of India are not ghouls or ogres, and they are just like other people, only a little more spiritual than they. The Hindus will regain their normal character only when they shall avoid Western civilization, and follow in the footsteps of their forefathers who never cared a farthing for the woes and miseries of this world. *(Editorial)*

HINDOOS AT THE WORLD'S FAIR

Francis Albert Doughty, writing to the Boston *Evening Transcript* from Chicago, says:—

(For the report *vide The Indian Mirror*, November 11, 1893).

November 16, 1893

VIVEKANANDA SWAMI

(A CONTRADICTION)

To the Editor,

Sir,—Will you kindly allow me to rectify a mistake which has inadvertently crept into your editorial columns of the 14th instant, regarding Vivekananda, a disciple of Ram Krishna Paramahansha? You will find in the extract, which is the basis of your information, that Vivekananda did not tell any one in the

Parliaments of Religion at Chicago that he would carry rifle in the jungles, if occasion arose ; but a Brahmin named of Nara Sima Chari of Madras said so in the course of a conversation. G.

(Correspondence)

December 9, 1893

The precepts preached by the illustrious Vivekanand, disciple of still more illustrious Ram Krishna Paramahansha, confounded the American Public. They had heard that the Hindus worshipped "hideous devils." On the other hand, the sentiments uttered by Vivekanand created in them a feeling of awe. Though Vivekanand could not explain all the subtle mysteries of the Hindu spiritual teaching, as it was not possible for him to explain them in a foreign tongue, and he had to confine himself to the lower strata of Hindu Philosophy, still the Americans were astonished to find the sublime height the Hindu saints had attained as regards matters spiritual. Some of them, however, from the very perversity of human nature, drew from the utterances of Vivekanand an inference which should cause amazement. They declared that how a people with such wonderful attainments in matters spiritual, could worship devils? Such is prejudice ! The other inference, namely, that the people with such spiritual attainments could never worship devils, never entered their heads. We have, however, very little to do with the Americans. Our main concern is with those Westerns who are kind enough to rule over us. They have been what is called, 'exploiting' the country, that is, digging out gold, coal and diamonds, for their earthly benefit. What *infatuation* this ! It never occurred to them that gold and diamonds could be of no value to a mortal man who has only to drag an existence of two scores of years in this world in an average. They must have seen it frequently that men are motral, and they must have heard frequently that the Hindus have given religion to the world. They have been 150 years in this country. They have surveyed and exploited from one end of the Empire to the other. But it never occurred to them to see whether the Hindus, with whom religion is the most precious commodity, have anything to teach about the most important matter that concerns humanity —a matter with which his everlasting happiness and miseries are concerned.

This is not all. Our masters must have heard that Hindus claim to have a system of music, which is infinitely superior to that they have. Here is a claim which, as a clever people, our masters ought to have examined ; for, if the claim were true, it would infinite times, increase the stock of their happiness. What the Hindus claim is this : They think they have developed the science of music almost to a perfection. They feel that if Englishmen were to examine it with care, they would come to hold the same view. They feel, that if Europeans had learnt Hindu music, they would be disposed to have a greater respect for the Hindus, and not only that, but respect for their religion too. But that they will never do. It is quite true that to an average European Hindu music appears monotonous, as the *Pioneer* said the other day ; but, this is because he has not taken the trouble of learning and mastering it. They pose as a clever people, and, are yet satisfied with diamond and gold, though they have been in India for one hundred and fifty years.

(Editorial)

February 9, 1894

THE WORLD'S PARLIAMENT OF RELIGIONS

It is more than probable that the publication of Dr. Barrows' large volumes on the World's Parliament of Religions will have a considerable effect upon missionary systems and missionary work in various parts of the world ; for whatever may be the actual facts of the case, it is evidently

the opinion among some learned opponents of the Christian religion that there is "something rotten in the state of Denmark." Swami Vivekananda was not alone in his denunciation of missionary indiscretions, inconsistencies, and indulgences. The Chinese representative charged missionaries, moreover, with harbouring criminals, and with lacking general culture ; and advised more ample training. The converts, he said, were drawn from the lower and ignorant classes. If the missionaries aspired to success they should seek to influence the educated people of his country. *The Review of Reviews* for this month, just issued, contains a comprehensive sketch of the proceedings of this remarkable gathering and is well worth reading. The portraits of well-known Indian and of one equally well-known Anglo-Indian (the Hon. Dr. Miller, C. I. E.), are very good.

March 10, 1894

HINDUISM IN AMERICA

TO THE EDITOR OF THE PIONEER

A letter by Mr. Merwin Marie-Snell

[For the letter *vide The Indian Mirror*, March 9, 1894. The first paragraph of that letter was not published in *The Amrita Bazar Patrika*].

March 14, 1894

THE EASTERN AND THE WESTERN

The letter of Mr. Merwin Marie Snell of Chicago, published in Indian papers, in which he said that America would be converted, if Hindus could send some missionaries like Vivekananda Swami, has led the *Pioneer* to exclaim in verse and bewilderment thus :

Do I sleep? Do I dream?
Do I wonder or doubt?
Are things what they seem?
Or visions about?
Is our civilisation a failure?
Or is the Caucasian played out?

And the cause of this bewilderment of mind is thus described by the paper :

> Here is an educated citizen or the greatest republic the world has ever seen, of the nation founded by the stern Calvinists who took refuge in New England from Popery and the Stuarts, of the people who blazon cuteness and superiority to dogma and superstition on their star-spangled banner—here is such an one confessing that his countrymen have been lying in gross spiritual darkness and had most probably lain there but for the "Parliament of Religions" at Chicago and the advent of an orange-robed Swami from Hindustan, who have shown the benighted Yankees a great light.

But if the letter of Mr. Merwin Marie Snell has thrown the *Pioneer* into a state of amazement, it has not at all surprised us ; for, we have been saying the same thing for a score of years, as our readers very well know. We have often made the suggestion in our columns, that if the Hindus had sent properly-educated missionaries, they could have converted the West, which is day by day getting dry and stiff under the blaze of the artificial civilization which it has developed.

And do you know how we could make such an astounding declaration? We said so, because we know them but they know us not. The Hindus are eminently a diligent and receptive people. When they found opportunities of studying the arts, sciences and religion of the West, they diligently applied themselves to find if they could get therein any thing worth having and which they had not. And thus they studied the religion of the West and the thoughts of its foremost religious men.

But what do the Westerns do? They have diligence, but have no receptivity. They come to the East, scrape gold, enjoy the pleasures of power, and leave it, as ignorant of the country as when they came. When they got India, they diligently began to make the best of it. They surveyed the lands and dug the mines, and exploited the country for its gold and diamond ; and for this, half of their energies was exhausted ; the other half was devoted to the purpose of inaugurating measures with a view to get a firm hold of the country.

Of course, in the early days an Asiatic Society was founded by Sir William Jones ; and Prinsep, Colebrooke, Piddington, Wilford, Cunningham, Torrens and many

others devoted their lives profitably in other ways than in scraping gold and sending people to jail. But their successors found themselves either unwilling or incompetent to follow in their wake. The Asiatic Society thus languished day by day.

There are two main reasons why we have now no Prinseps and men of his stamp. One is the excessive cultivation of such base faculties, as acquisitiveness &c, which has blunted the fine faculties of their successors. The second is that the rulers of India have not now the leisure which their predecessors had. The former wanted power and responsibility, and they began to deprive the people of their rights and privileges gradually and slowly. In the days of Sir William Jones, the people almost governed themselves, and the officials had enough time to devote themselves to spiritual and intellectual culture. But we very well remember the complaint, which Mr. James Monro made to us when he was Magistrate of Jessore. Said he, "I am ashamed to own that I have scarcely leisure to read a book."

In this manner, East plundered the West, and the West has so far succeeded in reaching the goal of its ambition that the natives of India have not even the power of appointing or dismissing their village watchmen ; and the East has so diligently sought to master the contents of the Western mind that the Government had to devise various means to prevent the Civil Service slipping out of the hands of the middle-class English people, though it is guarded by a competitive examination conducted in the English language by English examiners, and the subjects of which examination are literature and science developed in the West.

So you see the East knows the West, but the West does not know the East ; and therefore, when Mr. Snell declared that Hinduism had created a very favourable impression in America, it is but natural that the *Pioneer* should exclaim : "Do I sleep, do I dream?"

We know a story of the predecessor of the *Pioneer*, which is very apt. Madame Blavatsky showed us the first letter written to her by Mr. A. P. Sinnett, the late Editor of the *Pioneer*. The letter was couched in the same spirit as is displayed in the *Pioneer's* article referred to above. Mr. Sinnett wrote to this effect : "Am I dreaming, am I awake, and do you, Madame, mean to say that there is anything in the East which is worth to be learnt by the Westerns ?"

Madame Blavatsky showed us the letter and remarked ; "We shall yet have him. The difficulty with an Englishman is that he has not the patience to give you a hearing. Now that we have got Sinnett's ears, it will not be difficult to win him over." *(Editorial)*

May 17, 1894

"HINDUISM IN AMERICA"

There was a most successful meeting held at the Minerva Theatre yesterday at 6 p.m. The auditorium was literally packed from floor to ceiling. Among those present we noticed the following gentlemen : His Holiness Horiu Toki, the High Priest of Japan, Maharajah Sir Norendra Krishna, Sir Romesh Chunder Mitter, The Hon'ble Justice Gooroodas Banerjee, Raja Peary Mohan Mukerjee, Dr. Mohendra Lal Sircar, Mahamahopadhyaya Pundit Mahesh Chunder Nayaratna, J.Ghosal, Esqr., Dr. Kanai Lal Dey, Dr. Boley Churn Sen, Babu Sarat Chandra Das, Babus Pasupoti Nath Bosu, Gooroo Prasanna Ghose, Romanath Ghose, Jogendra Nath Mulick,Ishan Chunder Mukerjee, Preonath Bosu, H. Dharmapala, Esqr., Babu Hirendra Nath Dutt, Brojendra Kumar Seal, and others. Maharajah Sir Norendra Krishna was voted to the chair. The proceedings were opened by the Chairman explaining to the audience, in an appropriate and interesting speech, the objects of the meeting and then called upon the lecturer to deliver his address, after introducing the illustrious visitor His Holiness the High Priest. When the lecturer had finished, His Holiness the High Priest of Japan had a paper written by himself read to the meeting. Rajah Peary Mohan Mukerjee then made a few suitable observations upon the objects of the meeting, and the subject discussed and concluded, by proposing a vote of thanks to His Holiness and the lecturer which was received with enthusiastic outburst from the listeners. He was followed by Babu Sarat Chandra Das who expatiated in great length upon the necessity of having correct and faithful translation of original Buddhistic treatises and strongly condemned the worthless translation with which the public was deluded. In clear terms he pointed out the close connection between Hinduism and Buddhism and how the one was evolved out of the other. Mr. J.

Ghosal then proposed a vote of thanks to the chair. Dr. Sircar in seconding the proposal, spoke eloquently and passionately on the living force of Hinduism and the mighty influence it exerted on the minds of people of all nations. His speech was frequently interrupted by rapturous applauses from the audience.

July 17, 1894

HINDUISM IN THE WEST AND RIOTS IN AMERICA

Mrs. Besant is lecturing in Paris before select and large audiences. This means the fulfilment of many a Hindus' dream of life. When we first came face to face with Madame Blavatsky and Colonel Olcott, the first thought that occurred to us was to ask them to shew us a miracle. Our desire was satisfied to the full, and that in this manner. One of the two was a woman from Russia ; the other a savant from America. They had no opportunity of learning anything about India, they had no business to come out to India or to have any connection with this country. But we saw, (1) they knew as much of the intricate and deep Philosophy of the Hindus, as the most learned Brahmins did ; (2) their love for India was greater than that of the Indians for her ; and they had sacrificed everything, which man holds dear, for the sake of this country. This seemed to us to be a greater miracle than raising the dead, or changing water into wine.

But a greater miracle followed. The higher classes of India were getting demoralized by the influence of the materialistic philosophy of the West. When Madame and the Colonel came they found themselves opposed by the entire body of the so-called educated men of India. They stayed here for a few years, dogged by the police, "exposed" by the missionaries, and loughed at and ridiculed by the Indians themselves. But yet "educated" India was imperceptibly converted by these two—the Russian lady and the American savant—in the faith of their fore-fathers. When they came they found "educated" Indians were almost all infidels, but in a few years the whole of educated India had come to be believers in the Philosophy of the Hindus. This was, perhaps, a greater miracle than the one described above. But a still greater miracle followed.

It was only about a dozen years ago, that we found Madame and the Colonel in small cottages in a corner of Bombay, living unknown and unrecognized. Nobody in the world knew anything about them. They had no money and no friends. But to-day there is not one educated man in the world, in Japan or Peru, Sweden or Brazil who does not know about Theosophy and the *Mahatmas*. The *Mahatmas* have found a place in the literature of the world, and in the heart of mankind. They have been accepted by learned men, in all parts of the world.

We consider this to be miracle far greater than those described above. But we have to record a still greater miracle. The presence of Swami Vivekananda in America is indeed, a very great miracle, and so is the conversion of Mrs. Besant. Only the other day, Vivekanand was a Bengali lad with nothing to particularise him from the common herd. To-day he is shaping the souls of a great many Americans of note, and giving a tone to the morals of a whole continent.

Now, as we said before, the dream of life of many a Hindu has been realized. The Hindus are not altogether an unambitious people, they too have a longing for foreign conquest, but not by Maximguns. Vivekananda in America, and Besant in Paris are very good beginnings. We shall shew in a future issue, how the human race is decaying under the influence of what is called Western civilization, and how sadly a philosophy like that of the Hindus is needed to stop the deterioration of it.

> What was Mrs. Besant? Not long ago she was found acting in concert with Mr. Bradlaugh for the check of population. To-day she is lecturing to the *savants* of Paris, the profound truths contained in Hindu philosophy ! We take the following from an English paper :—
>
> Mrs. Annie Vesant lectured on Theosophy in Paris at the Institute Rudy in the Ruo Royale. Mrs. Besant, who spoke in capital French, referring but rarely to her notes, was listened to with marked attention by a crowded audience which was both fashionable and select. Unfortunately the spacious salon of the institute was altogether inadequate for the occasion numbers being unable to obtain admission and loudly complaining in consequence. The whole proceedings seemed to indicate a large growth of opinion favourable to esoteric religion as propounded by the successor of Madame Blavatsky. Mr. Arnold occupied the chair.

The civilization of the West has raised a strange animal in the shape of anarchists. It

has converted Europe to an armed camp. It has rendered the institution of marriage a failure. It has placed every country in the West at the mercy of riotous mob. *(Editorial)*

August 11, 1894

Ramkrishnotsab—We are requested to announce that the Annual Ramkrishnotsab will be observed in the Yogodyan during the week ending the 23rd instant. In connection with the ceremony a nagore sankirtan will start on the 24th instant from Madhu Roy's lane for the Yogodyan. *(Calcutta and Mofussil)*

August 15, 1894

HINDUISM MODERNISED

The *Madras Times* says what is now felt by Englishmen generally, that Hinduism has been "revived, spiritualized and modernized."...

That Hinduism is making its existence felt more and more all over the world, is a spectacle which is now too patent to be ignored. Professor Max Muller has admitted, to the infinite wonder of learned Europe, that the Vedanta philosophy has realised the highest aspirations of humanity. The miracle of an intellectually great English lady like Mrs. Besant, with such pronounced free-thinking tendencies, kneeling before the image of Srikrishna, has produced no little wonder in the world. It was only the other day that Dr. Pentecost was pleased to call the Bengalees monumental liars. This cruel and unworthy attack, on the Bengalees by the celebrated English missionary, was followed by the presence of a Bengalee, Narendra Nath (Vivekananda) in America, as an honoured guest and teacher !.....

That, man has a body and a soul, that soul is the man and not the body, and that the object of culture is the subordination of the body to the soul, are truths simple enough. But the Hindus practised them, while the civilization, which the Europeans have developed, teaches quite opposite doctrines. When Vivekananda said, that "what is self is bad what is unself is good," the saying created great impression in American society. And this is the sole basis upon which the whole of Hinduism is based. But European civilization teaches that "there must be reciprocity in society." "I have no right to your things and you have no right to mine. If I pay you 16 annas, you must pay me something in return which is at least worth that amount." This is the highest principle tought by European philosophy. .....*(Editorial)*

August 25, 1894

"The insinuation that Swami Vivekananda is not an.....hands of God." *vide The Indian Mirror*, August 25, 1894. *(Editorial Note)*

September 1, 1894

THE FORTHCOMING MEETING AT THE TOWN HALL

To the Editor

Sir,—I believe you are already aware that a meeting will be held next month, at the Town Hall, for the purpose of thanking the American people for doing honour to one of our distinguished countrymen, Paramhangsa Vivekananda, and to Hindu religion in the late Parliament of Religions at Chicago, held in September last. The following letter from Professor Merwin Marie-Snell, President of the late Parliament, to my address written in reference to an article published in the columns of your journal on the 6th June, last, and forwarded by me to that gentleman on the same date, is just in time to help the promoters of the proposed meeting to move in the right direction.

The "little psychological experiment" referred to in para 1 of the letter mentioned above, was an attempt on my part in a clairvoyant state

to see Mr. Snell and his residence at No. 79 Maple Street, at noon, on the 5th June last.
.....K. CHAKRAVARTI.

(For the letter of Mr. Merwin Marie-Snell *vide The Indian Mirror*, September 1, 1894)

(Correspondence)

After the delivery of one of his speeches, which has been characterized by an American paper as the grandest ever heard, Vivekananda was literally beseiged by a large number of people, who put to him various sorts of questions. Most of them wanted to enquire if Hindus did allow barbaric social laws to flourish among them. The nature of the questions would unmistakably prove that some missonaries have not been quite unsuccessful in their efforts to attain certain private objects. They must have depicted the Indians in the worst possible colours, and thus induced some wealthy and well-meaning Americans to send them out to India with a view of ameliorating the moral degradation in which the Indians were represented to have sunk, and to pay them liberally for their labours. Every one here in India knows what success their missions have met with, but the missionaries did not care so much to ameliorate the so-called depraved condition of the people as they did for the pecuniary advantages which enabled them to live in this country in luxurious idleness. They went on vilifying the Indians more and more and drew more liberal allowances. No wonder if after this some Americans would come to regard the Hindus as no better than canibals. The lofty sentiments embodied in Vivekananda's speech, so high above what they are taught in America, —have not only removed a veil which concealed herebefore the real state of affairs from the knowledge of the Americans, but have taken them by surprise ; and they very naturally come to as if there were other Hindus like Vivekananda. As for the missionaries, they can not look with equanimity on the unprecedented success of Vivekananda's Mission in the West, for it threatens to strike a blow at the very root of the deception which so long served their private purposes, and that so well. They have begun with renewed vigour to abuse the Hindus with a view to be restored to the position they have enjoyed so long. But we fear the spell is broken, and the Americans are too shrewd a people to be deluded by their efforts again. In this connection, we understand that a movement has been set on foot to hold a public meeting in Calcutta to strengthen the hands of Vivekananda and to thank the Americans for the cordial reception they gave to him. We wish the movement every success. Vivekananda richly deserves the recognition of the services to the Hindu nation, by his countrymen. He has done much more to elevate our nation in the estimation of the people of the West than what has hitherto been done by all our political leaders put together. *(Editorial Note)*

September 7, 1894

PUBLIC THANKS TO SREEMAT VIVEKANANDA

A MEETING IN THE TOWN HALL

A public meeting of the Hindus of Calcutta and the neighbourhood was held last night in the Town Hall, to convey public thanks of the Hindu Community to Sreemat Vivekananda for the great services he has done to the cause of Hinduism by powerful exposition of the truths of that religion before the Parliament of Religions in America and to the American people for the cordial and sympathetic reception they have accorded to him. The meeting was very largely attended, the great and spacious hall being filled to its utmost capacity. By a modest computation there were more than four thousand persons of all grades, the orthodox community being very strongly represented were present. The speeches, some of which

were in English and some in the Vernacular, evoked constant and enthusiastic applause. On the motion of Babu Gonesh Chander Chander, Raja Peary Mohan Mukharjee, C. S. I. took the chair.

(For the speeches delivered in the meeting *vide The Indian Mirror*, September 6 and 16, 1894).

September 9, 1894

SWAMI VIVEKANANDA

Says the *Indian Daily News* :—There are unmistakable signs that India is waking up out of her long sleep. But to send a Hindoo monk to America to preach Hindooism is simply taking the bull by the horns. Just fancy ; this monk, Swamy Vivekananda, is only thirty years of age, has studied philosophy and religions and on public platform, in a foreign tongue, is able to captivate an American audience ; temperately, wisely, and humourously informing the people of the Western Republic that this mild Hindoo is not such a fool as he looks ; that his venerable religion is not a farrago of old women's fables, but consists of myths of a sublime character. The poor Sannyasi is a nearer approach to the figure of Chirst than my Lord Bishop in his apron and in his palace. The poor despised Indian does not care for money, clothes, and fine houses, nor does he think the way to heaven is *via* Paris. The Indian pagan has never yet tried to localise his God by means of dozen lighted candles. Let a few more of the B. As. and M. As study their cold religion and go to Europe, and they will be welcomed. The people are proud of Vivekananda, and so they ought to be.

(Calcutta and Mofussil)

September 16, 1894

THE BRAHMAN'S POLITICS

To the Editor

Sir,—I hope it will not be taken amiss if through your columns I venture to say few words in connection with the Town Hall meeting held on the 5th instant. The meeting was largely attended. And the old groundless charge of school-boy gathering has been quietly dropped, by our Anglo-Indian fellow citizens. But it is necessary to know whom the meeting was opposed to, in order to regulate future action. It is barely necessary to notice that Indo-Christians and Brahmos have no sympathy with the movement. The Mussalmans are absolutely devoid of interest in it. In my humble opinion there were features in the meeting noticeable by all these sections. But the most conspicuous absence was that of the great Pandits of Calcutta, who were bound to be more appreciative to Vivekananda than they were found to be.

It would take too much of your space to dwell on all the points suggested in the foregoing paragraph. And I am afraid your readers will not have the patience to read, if I write more fully. But the absence of the Pandit class should be carefully examined. There was no partyfeeling in their omission to join in the demonstration. They simply did not find the element wherein to live and breathe. Vivekananda's mission to the West was not needed by them. And yet it was really these Pandis for more than the English-speaking Indians whom Vivekananda has voiced in America. Evidently there has been a conflict—a conflict which ought to be studied all the more deeply, because it was so unaccountable. Let not my countrymen throw dirt on their friends—the Pandits—because of their apparent apathy. The conflict is very deep seated. It is the conflict between Politics and Morals. The Brahmans of India do not seem to have ever discussed the problem as some of the savants of Europe have done. But the practical solution

of it exists, and it accords wonderfully in theory with the Western solution, which as yet is confined, only to the closed. The theoretical doctrine is, Politics must be subordinate to Morals. It is however, deeply opposed to the western ways of life and conduct. International commerce and politics as they obtain in Europe and America are wide of the doctrine and also of our habit and sentiments. International Law dissociated as it is from justice and charity and founded as it is upon each nation's successes in or capabilities for war—is altogether a misnomer : a quibbling which blackens the glorious name and function of Law : a mere figment of the brain which is characterised only by the whole range of hair-splitting discussion of the West about the prerogatives of Justice and Mercy. Sincerity is coolly shut out of politics and international relations by one and all of the Western portion of the Race.

Vivekananda's action viewed aright is only a fresh attempt to effect a fusion between the East and the West. But it is by no means the first of its kind. And we must no longer lose our heads at sight of an unexpected success. The Brahmans originally pronounced their verdict upon the subject by totally prohibiting sea-voyages and international communication. But when Vasco-de-Gama knocked at our gate, we let him quietly in. China remains opposed to this sort of action. America and Australia have responded in characteristic fashion. And Japan has gone up to the West with a vengeance. We have made divers efforts to reach the West and not the least of these has been to join the Western University system in India and in Europe. The experiment is fully before us. And the result looks like a drawn-game. We Brahmanists are clearly of opinion that Politics must be subordinated to Morals. But I wish our Calcutta University professionalities will open their lips on the subject. And we certainly ought to know that a contrary opinion prevails nearer at home. We have been quarrelling with our Anglo Indian fellow-citizens and Civilian rulers altogether upon this very ground. And it is now clear also that the Pandits do not see their way to join in the movement. Those who have supported the sea-voyage movement, who have authorised the restoration into Brahmanist society of a Hindu pervert disencumbered of his Christian squaw would not recognise either Chicago or Vivekananda's labours there.

Therefore, I would suggest that though extending our cordial hand to Chicago we should not omit to examine also if the hand that we would grasp be not really gloved and meant to be such. But what is more of consequence I ask why should we not if we are really up to the work of the other day's meeting, why we should not be able to convince our Pandits that in such and such ways the cause of politics might be advanced without detriment to Brahmanic morals, and moreover why should we not be able to prove the soundness of our doctrine by winning over some at least of the Anglo Indians, from their political morality into some moral sort of policy. Oh ! that we could find one honest Christian in all the world to uphold the cause of morality, the name of St. Paul and the future advent of a true Christ in the dealings of the British Government with Hindus, Mussalmans and our precious Sahebs ! One man in the Foreign Office of Simla or London to deal with the Feudatory—Srivishnu—the protected States of India—one man in office or power in any part of the globe to feel a spark of charity for the politics of Burma-Siam-China-Persia-Japan-and-and-and-India.

JOGENDRA CHANDRA GHOSH

Garden Reach, 7th Sept., 1894

(Correspondence)

September 27, 1894

Swami Vivekananda is winning the approbation of all who are coming in contact with him. Recently he went to a lecturing tour through Detroit when all classes flocked to hear him.

His irreproachable logic and soundness of thought astonished his audience, and made a great impression on professional men in particular. One of the local papers remarked : "He speaks extremely well and he is as handsome as he is good." *(Scraps and Comments)*

November 12, 1894

Rev. Mr. Hudson, B.A., writes in the columns of the *Statesman* shewing that Swami Vivekananda made an impression in America because of his orange-coloured robe. He was a curiosity there, and so the Americans flocked to him, that is the gist of Mr. Hudson's contention. The long letter ought to have appeared on Sunday in the columns of our contemporary. *(Editorial Note)*

December 10, 1894

THE GOD CREATED BY MAN

Civilization has made innumerable attempts to abolish God, but no power has hitherto been able to do it. In India, side by side with the growth of emotional and devotional religion, flourished the schools of the athiests and semi-athiests. But practically these schools do not exist now. The most remarkable fact in this connection is that, this hankering after religion is universal ; and this is a proof positive, that it is not a pure invention. The other remarkable fact is that, all prophets agree in the main principles of religion, and this is also a proof positive, that the main principles of every religion are correct. In America the people became so civilized that God found it impossible to find a place in that country. But the Americans yet hankered after God ; and, this is evident from the reception given to the Bengali Hindu, Swami Vivekananda.

The fact that the main principles of every religion are correct, would also be proved from the way the intelligent people of America have received the utterances of the above-named Swami. America is on the other side of the world : the Americans and the ancient Hindus have very little in common. Yet how was it that the utterances of the latter were so thankfully accepted by the former? This was so because Religion is not an imaginary invention, but a real necessity.....

The other day, that illustrious Bengali, Sarat Chandra Das, was describing at Darjeeling, how the Indian Pandits had succeeded in humanizing the blood-thirsty Mongols of Central Asia, and converted them to "harmless devotees and sages." And Swami Vivekananda is doing the same thing in America. Of course, the Americans are not savages, neither are they blood-thirsty monsters. But they were without a living religion, and, therefore, beyond the pale of its 'humanizing" influence.

It must be borne in mind that Vivekananda is not a mythological character. Neither is there any mistake about the work that he is doing. And how is that? Vivekananda is a "dark" Hindu with a dirty robe on. He, according to the Americans, comes of a people who murder their infants and burn their women. America is a country which has attained the highest civilization that the West has developed. This means, in one sense, that there, it is the dollar which rules, and that there, the wife is independent of the husband. In America, all are equal and none owns a master. How is it that a Bengali Hindu should be able to take that country as it were by storm?

This proves, we think, conclusively, that Religion is not a myth but a necessity. It proves that its influence is greater than that of any other force—dollar, gunpowder, etc. and all of them put together. And this also proves, that the position of the Hindu is just the same now as it was before.

Argued the Madras Christian missionary the other day, that the God of the Christians must be the true God, for do not His followers rule? And the God of the Hindus must be the false God, for do not His followers obey? The argument is not at all conclusive, however. To make his argument conclusive, the missionary ought

to have proved that the privilege of ruling one's fellows is the highest good that God can confer upon man.

The fact is, the Hindu God does not confer material prosperity. If a Hindu has to seek material prosperity, he must secure the good-will of the inferior deities. The God of the Christians must be, according to the Hindus, an inferior Deity if He has given his followers "sovereignty." The Hindu God is too good to deceive His followers by conferring upon them the "Sovereignty", which carries with it no real and unbroken happiness, which debases the heart, and which can be enjoyed, if enjoyed at all, only for a very short period.

In the statement of one of his facts, the Madras missionary is right. It is true, the Christians now rule, and the non-Christians obey. There are only two empires in this vast continent of Asia, rules by non-Christian sovereigns—China and Japan. And these two are now fighting each other and paving the way for the loss of their respective national independence.

Yes, it seems, that the destiny of the Christian is to rule. It is his birth-right. No other has any right to any national existence. Madagascar is weak, and France thinks it has every right to enslave the people of that island. The other day a Russian paper proposed, that Afganistan should be divided between the Russian, and English. When Africa was opened to European "enterprize", all the nations fell to divide the continent among themselves. No "heathen" nation has any right to an independent existence. The God of the Christians has given to His followers the right of ruling non-Christian races.

The God of the Hindus has, on the other hand, given His followers the right of "humanizing" those who level guns at their fellows and kill them, who exploit the country of the foreigner, who worship the dollar, and who will have slaves to obey them. It was Madame Blavatsky and Colonel Olcott, who came to preach to the Indians and the world, that it is the Hindus who must teach the other nations of the world to live the higher life. Very few believed them. Every one thought that the West had become too wise to listen to the "Superstition" of the East, and the Hindus too much humiliated to be able to gain a hearing in civilized countries. Every one thought that nothing short of miracle would enable a Hindu to make any impression in the West. Vivekananda has accomplished that miracle, and has proved the truth of that claim, made by Madame Blavatsky and Colonel Olcott for the Hindus, in a manner which is beyond dispute. The duty of every true Hindu is clear before him : It is to humanize humanity. Indeed, the Hindus ought to be up and doing. Europe has converted itself into an armed camp. Europe must be humanized for the safety, nay, the existence of weaker nations. God works through human instruments. *(Editorial)*

January 29, 1895

PURUSHTWAM RAO TELANG

If Vivekananda Swami made a great impression in America, so did another though of course not in the same degree—we mean—Purushtwam Rao Telang. Vivekananda meddled with celestial matters ; but Telang with less spiritual things. Vivekananda has made a great many converts of the Americans,.....

(Editorial)

November 5, 1895

We, of course don't mean any disparagement when we say that Mr. Gladstone is a bigoted Christian. He appeals to God to protect humanity from that monster of iniquity,—the Sultan of Turkey. Christians, generally speaking entertain the notion that God is on their side and against others. But, it was one God who created all, He could never be on one side and against others. We have no materials at hand to speak a word on behalf of the Sultan. But, we think, it would have suited Mr. Gladstone better if he had appealed to God to protecthumanity from tyrants in general.....

Vivekananda has come to England, which is part and parcel of an armed continent. An American Ambassador boastfully declared in Paris the otherday that his country abhorred the practice of dividing a Continent like a piece of loaf, as has been done by Europe in the case of Africa and part of Asia. As all are God's creatures, every nation has a right to

exist as a distinct nationality, and to govern itself. This principle Europeans have utterly forgotten. They remember it only when their own interests are threatened. If now the integrity of a European power is threatened by a stronger power, the former will fill heaven and earth with its cries of murder. But the same power will have no scruple to reduce a weaker power into slavery, if it can do it. In England, Vivekananda will find it a difficult affairs to make that impression, which he had been able to do in America. England like other States in Europe, is engrossed with one idea, namely material prosperity at any cost. Vivekananda's principle, namely, the Fatherhood of God and brotherhood of man, is not likely to take root in English soil. *(Editorial Note)*

December 14, 1895

When the illustrious Keshava Chandra Sen preached his Brahmoism to a vast English audience in London, a very able writer remarked in the *Spectator* that Englishman expected to hear something new from Keshava Chandra Sen—a shining light of the East which gave religion to the West—and not Christanity in Hindu garb. Thanks to the Theosophists, it was they who made a part of Hindu Philosophy familiar to humanity in the West. Following in their wake, Vivekananda, Besant and others have sought to enlighten the people of the West on the tenets of Hinduism proper. It is a matter of much gratification that they have done much in this direction. They have however, preached and explained the "religion of intellect" of the Hindus to the Westerns. But, there is a higher religion of the Hindus,—the "religion of the heart",—which is as yet a sealed book to them. This is to be found not in the *Geeta*, but in the *Srimat Bhagabat*, the Bible of the Vaishnavas. It is, however, exceedingly doubtful whether that incomparable book, translated into the European languages, would be appreciated by the restless and ambitious people of the West. To appreciate the *Srimat Bhagabat*, a European must first of all go through the life and teachings of Sree Gouranga or Sree Chaitanya of Nuddea. The life of that great prophet, Sree Gouranga, the greatest that this world ever saw, would reveal to humanity a new and beautiful world of which outsiders have no conception. *(Editorial Note)*

February 11, 1896

BIRTHDAY ANNIVERSARY :—The Birthday Anniversary of Paramhansa Ramkrishna will take place on Sunday, the 16th February, at Rani Rashmani's Temple at Dakhineswar. Grand preparations are being made to celebrate the present anniversary in a greater scale. There will be numerous Sankirtan parties, and a large assembly of Sadhus and Sannyasis is expected on the occasion. For the convenience of the Public three special steamers will ply the whole day between Calcutta and Dakhineswar. *(Calcutta and Mofussils)*

March 18, 1896

The *Brahmavadin* has quoted an article from the *New York Herald*, in which a short account of the doings of Vivekananda Swami in America have been given. We are told that Swami has accepted only two disciples in America ; one has been named Abhoyananda and the other Kripananda. The *Herald* says that, "the Hindu has chosen his first disciples well." We are some what taken aback to learn that Abhoyananda is only a woman. It is a settled thing in the Hindu Philosophy that women are not so constituted as to be able to develop some higher powers. Abhoyananda, however, is a woman by a mistake of nature. She is described as "a fearless, progressive, advanced woman." About Kripananda, it is said, that in his pair of eyes, "the fire of true fanaticism undoubtedly burns." We have very great doubts as to the success of Vivekananda in the West. His dry philosophy, in which the growth of man is based upon poverty and celebacy, is not likely to catch the fancy of any large number of people in the

land of modern civilization. We want something emotional to give a proper direction to Western energies. We have a notion that the life and teachings of Shri Gouranga are likely to produce the needed effect in the West.

(Editorial Note)

August 15, 1896

SWAMI VIVEKANANDA IN ENGLAND

(*Vide The Indian Mirror*, August 14, 1896).

August 21, 1896

SWAMI VIVEKANANDA IN ENGLAND

(An interview with C. S. B., the representative of *India*)

(*Vide The Indian Mirror*, August 26 and 27, 1896).

December 17, 1896

A DINNER TO TWO INDIANS

[For the report *vide The Indian Mirror (Addenda)*, December 16, 1896].

December 19, 1896

Swami Vivekananda is expected to return to Madras on or about the 10th January.

January 8, 1897

THE MAZLIS IN CAMBRIDGE

We hope our readers have read the account of the Majlis held in Cambridge by the Indian residents of England, published in these columns about a fortnight ago. The gathering was a unique one, for the Indians met together to talk (in the Majlis they all talk), about the successes of Ranjit Sing and Atul Chandra Chatterjee. It is a pity the name of Professor Bose was not associated with the above two ; and we think, Swami Vivekananda, who was present on the occasion, also deserved a recognition. We shall, however, not commit the mistake of omitting the last two in noticing to shew what the Indians have been able to achieve in the West.

What the Swamiji did was to remove the impression from the minds of the Americans that the Indians were barbarians, superstitious in their beliefs, and addicted to monstrous cruelties. The advent of the Swamiji in the West has done this service, that it has created an impression in many quarters that the Indians are not an inferior race as Sir Charles Elliot called them, and that they can, in such subjects as religion and philosophy say things which are not known even to the West. The advent of the Swamiji in the West has undoubtedly enhanced the character of the Indians in the West.

The researches of Professor Bose have proved this that the Indian can not only pass examination, but, if given opportunities, can do what only the highest scientists in Europe have been able to achieve. Professor Bose owes his eminence to the kindness of Sir Charles Elliot referred to above. That ruler of Bengal provided the Presidency College with some facilities, which did not exist before, for conducting scientific experiments. Prof. Bose was the first to avail of these facilities, insufficient as they were. Yet he succeeded in creating a feeling of "wonder and admiration", in the minds of such an authority as Lord Kelvin, by his researches. This proves that the Indians, if given opportunities, can go side by side with any race, in any occupation.....

Said Swami Vivekananda :—

> And though India is fallen to-day she will assuredly rise again. There was a time when India produced great philosophers and still greater prophets and preachers. The memory of those days ought to fill them

with hope and confidence. This was not the first time in the history of India that they were so low. Periods of depression and degradation had occurred before this but India had always triumphed in the long run and so would she once again in the future.

Yes, it is good to talk hopefully, but hope does not come. Can the Swamiji persuade the people of the West to realize the fact, that the real duties of men are to help and nourish and not to conquer and subjugate ; and that those who maintain, Empires do not live in the average more than thirty years in this world to enjoy them? We wish some more men, like Vivekananda, had gone to the West to teach the first principles of humanity to the fierce people of those parts of the world. As long as the leading men in the West will lead armies against the weak and slaughter them, as long the intelligent and educated men in that part of the world will continue to hold that the West has, for selfish purposes, a right to deprive the weaker people of the East of their political liberty, so long the Indians will continue to live in despair about the future of the human race.

Said Mr. Baptista in the Majlis while proposing the toast of India :—

England was an adopted mother to them ; but sometimes a naughty mother.

Yet England claims to be the most advanced, most humane, most religious and most generous and just of all nations on the earth !*(Editorial)*

January 18, 1897

SWAMI VIVEKANANDA

The *Ceylon Independent* says :— Swami Vivekanand is expected to arrive (Colombo) here on the 15th instant by *Prince Henry Leopold* on his way to India, and will most probably stay for three days. Arrangements are being made by other communities besides the Hindus, to give the Swami a cordial reception. Lectures will be delivered by him in Colombo, and perhaps, in Kandy, too. This typical Hindu whose name and fame has travelled all over the world, was originally reading for the Bar, and hearing of the late Sri Ramkrishna Paramhansa Deva, whose erudition, intimate aquaintance with Vedantic writings and high character place him on a level with the 'Genius' of Ancient India, forsook the toga for the orange-coloured robe. Since the death of his teacher, the Swami had been working in India till he went, at the request of his co-religionists, to represent Hinduism at the World's Parliament of Religions.

"Leaving America, after a successful work of two years he crossed once to London, where, too, he met with the same success. It was at the urgent invitation of his co-religionists in India that he had to leave the work he has commenced, for a short trip to his native land. We learn that the Swami will avail himself of this opportunity to establish at present two centres of religious study whence teachers will spread the truths, contained in the Vedas, in India, and other parts of the world.

"A very large number of Hindu assembled at Tamvya Mudalyar Chutram, on New Year's day to consider what steps should be taken to give Swami Vivekananda a fitting reception. Mr. Cumaraswami who presided, having explained the object of the meeting, called upon Mr. Ramalingam to move the first resolution, which was to the effect that a cordial reception be given to the Swami on his arrival here. A reception committee, consisting of leading gentlemen from the various sections of the Hindu Community, was then appointed. It was also resolved that a working committee, consisting of nine members, with Mr. T. Choekanadan as a Treasurer, be appointed to carry out the first resolution, and to make other arrangements. To meet the expenses, a subscription paper was started, and a sum of about Rs. 800/- was collected on the spot, some of the gentlemen putting down Rs. 50/- each. It is expected that at least an equal amount will be collected outside. The Chairman having inti-

mated that the money should be paid on or before the 6th instant, adjourned the meeting for further consideration to that date at 6 P.M."

January 19, 1897

TELEGRAMS

SWAMI VIVEKANANDA

(For the telegram *vide The Indian Mirror*, January 20, 1897).

January 20, 1897

VIVEKANANDA IN THE WEST

SWAMI VIVEKANANDA has received the ovation of a conquering hero, returning home. The last we heard of him in England was when he got a farewell address from his English disciples, who expressed their undying love for India. Does not this remind us that India is also a conquering country though it conquers in its own way, without the help of steel, gunpowder and dynamite?

No one has any accurate knowledge of what Swami Vivekananda was doing in the West. We hear that he has made some impression in America and also in England. We know also that he has made some disciples and dubbed them "Anandas", the title conferred on ascetics of the highest order. Thus one is Abhayananda. But it is yet to be known whether his disciples have got anything more from him than a vague desire for some occult powers and a name.

The Swami is, however, well aware of the nature of the mission before him. He says that Vedantism teaches the truth, which is that man is a divine being and that the highest and the lowest are the mainfestations of the same Lord. He does not, however, admit that knowledge alone is sufficient for the salvation of man. Says he :—

"But his knowledge ought not to be a theory, but life. Religion is a realization, not talk, nor doctrines, nor theories, however beautiful all these may be. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent ; but one's whole nature becoming changed into it. Such is religion. By an intellectual assent we can come to a hundred sort of foolish things, and change the next day, but this being and becoming is what is religion."

In the above noble sentiments, the Swami shews that he understands the situation pretty well. That which produces the rebirth of a man is religion. Under the influence of religion a man becomes a quite different being from what he was before. Unless that is the result of his religion, his religion is a myth.

But a man may assent to all the theories of Vedantism, and yet remain the same man as he was before. Justice Gurudas Banerjee says that he is a thorough Vedantist, but yet he is a worshipper of a personal God, or that is to say, he is yet a *Bhakta*. A Vedantist, on the other hand, may be, to all intents and purposes, an atheist. The Swami may, therefore, succeed in sowing the doctrines of Vedantism broadcast and yet whole may not make one true Hindu in the whole of Europe and America.

Religion is that which makes a moral transformation of the man. Mercury is a powerful agent ; but if you add sulphur to it, its nature is altogether changed. A Christian may accept the teachings of Vedantic doctrines and yet remain a Christian. Thus Vedantism is not a religion but philosophy.

It must be borne in mind that there is very little difference, in essentials, in all the religious systems of the world. Take, for instance, Christianity and Mahomedanism, Buddhism and Baishnavism. They are almost the same in the essentials. A Christian is as much a Mussulman as a Mussulman himself in essential matters, or as much a Baishnava as a Baishnava is.

It is, however, Buddha who gave distinctive

features to Hinduism as Mahomed gave to his religion. Eliminate Christ, then every Mussulman is a Christian, eliminate Mahomed then every Christian is a Mussulman.

The essentials being the same in every religions.

1. Christianity is the essentials plus Christ.
2. Mahomedanism is the essentials plus Mahomed.
3. Buddhism is the essentials plus Buddha.
4. Baishnavism is the essentials plus SriKrishna.

And what is Vedantism? It is the essence of all these essentials.

That being so, the acceptance of Vedantic doctrines may lead a Christian to be a better Christian than before, and Mussulman a more real follower of Mahomed than he was when he blindly followed the religion of his master; but nothing more. What we fear, is that, the teachings of the Vedanta will not Hinduize the people of the West, something more than the Vedanta is necessary for the purpose.

The Swami has shewn to the people of the West that the Hindus are not an inferior race, that they can even reach the subtlest of subjects to the keenest of intellects in the most civilized countries of the world. He has also probably been able to exert some humanizing influence in certain quarters of the West.

For all these services he deserves the profound thanks of India. But has he been able to make any Hindu of the Christians and atheists of the West? In other words, has he been able to persuade any one of his followers to accept Sri Krishna of Brindabun,—at least, the Sri Hari of Prohlad or Dhruba? If he has been able to do that he has then done some real and solid work.

In spite of all that he may say to conceal his real views by the profundity of his religious disquisitions, there is no doubt of it, he is, in his heart of hearts, a *bhakta* which means a worshipper, a lover, or a reverer of God. It is also evident that he does not believe that his hearers are so far advanced as to be able to understand and appreciate him if he talks of the subtlest emotional feelings which are the "flowers" with which a *bhakta* worships his God. Perhaps he is right in his estimate of the character of his hearers. But there is no doubt that he approaches this subject, *bhakti*, which alone can cause the rebirth of man, with great hesitation.

Now mind, it is this *bhakti* of Christ that gives life to Christianity. It is the reverence for Mahomed that gives its soul to Mussulmanism. The highest ideal of the Christians is Christ, the highest ideal of the Mussulmans is Mahomed, and the highest ideal of the Hindus is Sri Krishna. The man who acknowledges that the highest ideal is Sri Krishna is a Hindu, though he may not know Vedanta.

The master of Swami Vivekananda was a *bhakta* of the highest type. It is true he talked of wisdom and theories and all that, and that he used similes and metaphors to express himself. But he was a profound *bhakta*, not only of Sri Krishna but of Sri Gouranga of Nuddea, whom he considered as Incarnation of God.

In Sri Gouranga, whose sayings and doings are known to him in details the Swami can find a centre to attract followers. The life of Sri Gouranga is historical,—its minutest details having been kept on record. May Vivekananda succeed and give a new life to the West! May he, through God's mercy, succeed in teaching the people of the West that the brotherhood of man and fatherhood of God, which Christ taught, is not a myth! *(Editorial)*

January 21, 1897

VIVEKANANDA COMMITTEE :—We are glad to be able to announce that a committee has been organized, chiefly through the exertions of Rajah Benoy Krishna Bahadur, to accord a fitting reception to our illustrious countryman, Swami Vivekananda, on his arrival in Calcutta. H. H. the Maharajah of Durbhanga has, with

his usual magnanimity, been pleased to accept the Presidentship of the Committee.

(Calcutta and Mofussils)

January 26, 1897

HOPE OR DESPAIR

At the Cambridge *majlish* Swami Vivekananda talked hopefully of the future of India. He said that this is not the first time that India has lost its prosperity, and that though it had suffered oftentimes, in the end it has invariably triumphed. His conclusion, therefore, is that India is bound to triumph again.

It is quite true that the Hindus had overcome the Mussulman opposition, and when the English came they had to wrest the country from the Hindus and not the Mussulmans. It must however, be borne in mind that the last conquerous of India have some distinctive features, which mark them out from others who preceded them.

Other conquerors of India came by land from the North-West ; but the present rulers crossed seas and oceans and came by ships. Land is also as much the home of Englishmen as water, though as a naval power they stand foremost. They have carried the art of ship-building to the highest perfection, and a sea-voyage is to them an easier affair than a journey by land by other. And then, the French have done them the service of shortening their distance from India by cutting the Suez Canal.

Other conquerors plundered the country and left it, or made it their permanent home. Thus India, under Akbar, was a distinct Empire, with a distinct existence of its own. But under the present rules, India is only a jewel, that is to say, a property, a zemindari, a plantation, or a settlement. It has no existence of its own, neither it is a part or parcel of any Empire as Poland is of Russia.

Other conquerors wanted submission and loyalty, and nothing more. The present rulers have not only the imperial instincts highly developed in them, but they are also shrewd men of business. They are rulers and merchants as well. Mere revenue does not suffice their requirements ; they also claim all the profits from business. They want the revenue of all the fat posts and they want also all the profits made out of commerce, trades and manufactures. If, as rulers, they know very well how to raise the largest amount of revenue, they, as merchants, know also how to make the largest profits out of business. In ruling and trading instincts, they have no equals in the whole universe. So they will have not only absolute submission, but a revenue which could be raised by rigid taxation, and also the money that the people, in other countries make out of trade, commerce, and service.

The fact is, other conquerors presented us only one sovereign. In the case of other conquerors we had to pay court to one master. If that master was satisfied, it was well with the people. They had only to please one man.

But now the people of India have as many masters as there are Englishmen. Every one wants the respect due to his position as belonging to the conquering race, and every one wants his share of the profits derived from the Empire.

But, yet another distinctive feature of the present rulers is to be told—Other rulers remained in the country and if they robbed the people, they spent the money here. But the present rulers have no desire to stay in this country. They come to make money and enjoy the pleasures of sovereignty, and when they have acquired a sufficiency they go home. This arrangement inflicts two sorts of injuries upon the people of this country. One is that the money is drained away, and the other is, the rulers feel no sympathy for the people. When they have made the money here, they go home with the object of enjoying their last days in happiness in their native country. As for India, they forget the country no sooner they reach Aden homewards.

One important fact should never be lost sight off. It is this that this country has been disarmed. This was never done before.

The people of India have, for the first time in their existence, found masters who know how to hold their own.

This much, however, we admit that the destinies of nations are absolutely in the hand of God. If it ever pleases God to grant India a better rule than what obtains now, surely in His own way He will make the rulers introduce it. The *Pioneer* may call this only believing in *Kismet*, and therefore, a barbarous way of meeting with a difficulty. That may be so ; but we do not see any ray of hope in any direction, and so we have to fall back upon what they call *Kismet*. Anyhow there is no harm in relying upon the Father of all nations for the removal of our wants.

Yes, India has always succeeded in extricating itself from her difficulties, and that by moral and spiritual, and not by physical force. *(Editorial)*

February 4, 1897

SWAMI VIVEKANANDA

(For the letter *vide The Indian Mirror*, February 4, 1897)

February 8, 1897

TELEGRAMS

SWAMI VIVEKANANDA IN MADRAS

TRIPLICANE, (MADRAS) FEB. 6

(For the telegram *vide The Indian Mirror*, February 7, 1897)

As was to be expected Swami Vivekananda received an enthusiastic welcome in the Presidency of Madras on his arrival there. We hope he will get an equally warm welcome in his native country of Bengal. With the passage expenses provided by his countrymen he repaired to a foreign country to preach Hinduism to the English-speaking people of the West. That he was listened to with pleasure would appear from the fact that he was maintained by these strange peoples with great hospitality, though he had oftentimes to condemn indirectly many things considered dear by his hosts. Babu Amrita Lal Roy, who preceded him there, will testify to the fact that the missionaries, at least a good many of them, procured their means of livelihood by blackening the character of the Hindus and their religion. If Vivekananda has not been able to Hinduise the peoples of the West, he has, at least, been able to show to them that his countrymen are not as black as painted by the missionaries. We are sorry to see that Swami Vivekananda has not that friendly feeling towards the works of Mrs. Besant and the Theosophical Society, as we think he ought to have. For a Hindu to go to America to preach Hinduism is not a miracle, though it is a great work. But the Theosophical Society, and the spectacle which Mrs. Besant presents are to our thinking veritable miracles. Fancy the spectacle of an American Colonel and a Russian lady coming to India and awakening in the hearts of the degenerate Hindus of the day a respect for their own religion ! The Theosophical Society, without adequate means, has been able to do a work which seems therefore miraculous. And what Swami Vivekananda is doing now, they have been doing from a long time, that is to say preaching the principles of Hinduism to strange peoples from China to Peru. As for Mrs. Besant, an English lady known to be an infidel, one of the first orators of the world, she is preaching the religion of *Gita* as she has understood it (and we think she has understood it better than most men less devoted) to the same strange peoples addressed to by Swami Vivekananda. So the works of the Swami and Mrs. Besant are precisely of the same character; nay, honestly speaking, Mrs. Besant has gone a step further than even the Swami himself, for Mrs. Besant has ventured to present Sree Krishna to the strange people, which the Swami has not yet been able to find his way to do. Mrs. Besant's conversion seems to us, as we said above, to be a miracle. Besides, we cannot help in this connection to take note of the sacrifices of Mrs. Besant. Swami Vivekananda was an honored guest in America and in England and is being lionized in his own country, but Mrs. Besant is an outcast from her own people ! It is said that two in a trade can never agree. But as neither the Swami nor Mrs. Besant has any thought of making profits, we do not see why they should not consider themselves engaged in the same work for the good of their fellow beings.

(Editorial Note)

February 20, 1897

ARRIVAL OF SWAMI VIVEKANANDA

Swami Vivekananda arrived in town yesterday morning from Madras by steamer, *Mombassa*, on board of which he was a passenger and which anchored off at Budge Budge on Thursday night. Early yesterday morning the Swami landed at Budge Budge and by a special train he landed Sealdah at 7-30 A.M. Long before the appointed hour people began to

pour into the station, and by 7-30 the Eastern platform on the Station was thronged by a large number of people. Punctual to time, the special steamed in and the appearance of Vivekananda on the carriage door was greeted with vosiferous cheering, and at the platform he was received by the committee formed for the purpose of receiving him, and taken to a carriage waiting outside. Vivekananda was accompanied by two European gentlemen and a European lady and four or five Madrasis, all of whom were his disciples. The procession was then formed and the party, amidst much rejoicing slowly wended their way through Harisson Road to Ripon College in Mirzapur Street. The whole route which was decorated with flag and evergreen with triumphal arches at intervals bearing in relief words of welcome to the Swami and the terraces on the roadside were crowded by men, women and children. From Ripon College the Swami went to Baghbazar where he was received by a large number of his friends and admirers in the house of Babu Nanda Lall Bose. The Swami then went to Baranagore where he will stay during his sojourn in Calcutta.

(Calcutta and Mofussils)

SWAMI VIVEKANANDA

A PHRENOGRAPH FROM A PERSONAL EXAMINATION

(BY EDGAR C. BEALL, M. D.)

Vide The Indian Mirror, October 5, 1895.

March 1, 1897

Welcome address to Swami Vivekananda :— As announced before a meeting was held yesterday evening at the residence of the late Rajah Sir Radhakanta Deb Bahadur to present Swami Vivekananda with an address of welcome. The meeting was very largely attended,—the specious *natmandir* where the meeting was held, its wings and passages leading to the place, being filled with an expectant crowd to hear for the first time the Swami. Among those present we noticed Raja Rajendra Narayan Deb Bahadur, Mr. Justice Chundra Madhab Ghose, Raja Peary Mohun Mookerjee, Rajha Benoy Krishna, the Hon'ble Guru Prasad Sen, and others. Punctual to time, the Swami, accompanied by some of his disciples, including a European lady and gentleman, arrived and was escorted to *dais* raised in the northern extremity of the quadrangle. On account of the unavoidable absence of the Maharaja of Durbhanga, Raja Benoy Krishna took the chair. After making a few suitable remarks he read out an address to Swami Vivekananda who, on rising to reply, was received with loud applause. He said he was glad to be again among them and asked them to take him as the same Calcutta boy he was. Referring to the Parliament of Religions he said that it gave him an opportunity to commence his career in the West. The Parliament was originally meant as a heathen show ; but subsequently turned out to be a Christian show. The American people, however treated him very kindly, and he, the Swami, was very grateful to them. A more substantial work was, however, done in England. The English people had a rough exterior with a very fine heart within. If once an idea was made to enter into their brain it was sure to take root there, and the English would be sure to carry it out. The Englishmen had given them many things and he would urge his countrymen to give them something in return, which was the treasure they had inherited from their ancestors. With the usual vote of thanks to the chair the meeting dispersed. *(Calcutta and Mofussils)*

October 22, 1897

Famine in Deoghur—The disciples of Paramhansa Ram Krishna are feeding the famished in some parts of Bengal. One of his disciples, Swami Berojanund, is doing the same at Deoghur at the house of Babu Preo Nath Mukherjee. A photograph of a few of these famished men has been taken ; and it goes to prove incontesti-

bly that famine has not altogether disappeared from the land, and, that the stoppage of famine-relief has been premature, at least, in some parts of the land.

December 6, 1897

SWAMI VIVEKANANDA'S LECTURE AT LAHORE

To the Editor,

Sir,—The first speech delivered by Swami Vivekananda at Lahore is more to the taste of many than those delivered in Calcutta. Swami Vivekananda is doing a great work by reminding the present generation of Hindus of the common high platform of spiritual life on which their ancestors stood and which marked them from the other races. He is showing that the Vedic scriptures have ever been and must ever be the common basis of Hinduism, and that an actual realisation of the Deity—and not mere knowledge of Him—is the essence of the teaching of these scriptures. So far so good. But the Swami should further point out that the actual realisation of the Deity is very little promoted by eternal and impersonal scriptures alone, such as the Vedas are. When a man is not able to see God and touch God, he must have some one else to shew Him and to bring Him in contact with him. There must be a scripture in flesh and life, in order to move the flesh and life of mankind. In olden times the Rishis gave life and flesh to the Vedas. In succeeding ages, the Avatars did that. And the last and the best of the Avatars is Sri Gauranga of Nuddea, whose life and teachings Babu Shishir Kumar Ghose has presented to the public in four excellent volumes in the Bengalee language and partially in one volume in the English language. The services which Babu Shishir Kumar has done by presenting the life of Sri Gauranga, are of incalculable benefit to the Hindu world, and possibly of the whole world at large. These books speak for themselves, containing a faithful account of the life and teachings of Sri Gauranga—these books show that while the Vedas give a knowledge of the great law of spiritual gravitation of the human soul to the one Real and Loving Personality overshadowing this universe, Sri Gauranga made that spiritual gravitation felt in all around him. The *Hari nama*—the *Hari bole*—that came out from the golden lips of Sri Gauranga, had the galvanizing effect of moving every man to his very core, purifying him and transporting him to ecstasy. The fact is Sri Gauranga himself saw God face to face, talked with Him and embraced Him, and his mortal gross frame was galvanized by the real presence of the Deity so as to burst into floods of tears, to be twisted out of its gross outline and to fall down collapsed. This Real Presence of the Deity gave a talismanic spiritual charm to the *Hari bole* which Sri Gauranga uttered, and this charm still continued in the *nama sankirtan* he has inaugurated. So it is Sri Gauranga who has made the "*Hari Om*" of the Vedantas or Upanishads a Reality to the Hindus. The Hindus in order to rise, must gather round the banner of Sri Gauranga's *Hari nama.* He is the central figure through whom alone they can recover their lost gem. He offered Divine Love to all. The Hindus have only to respond, and they will regain their old spirituality and more.

KISORI LAL SARKAR, M.A., B.L.
Vakil, High Court.
(Correspondence)

March 11, 1898

A LECTURE—Under the auspices of the Ramkrishana Mission a lecture will be delivered this afternoon at 6-30 at the Star Theatre, by Miss Margaret Noble on "The spritual thoughts of India in England." Swami Vivekananda will preside. The lecturer is an Englishwoman of a high reputation as an educationist, and,

while in London, was entrusted with the movement set on foot there by the Swami.

(Calcutta and Mofussils)

March 15, 1898

A LECTURE—A public lecture will be delivered by Swami Sarodanundo on "Our mission in America" at the Emerald Theatre on Friday, the 18th instant at 6-30 p.m. Swami Vivekananda will preside. Admission will be by free tickets, which are to be had at 57, Ram Kant Bose's Street; 13, Simla Street and of Babu N.N. Mittra, Attorney-at-law. *(Calcutta and Mofussils)*

April 21, 1898

COLONEL OLCOTT, SWAMI VIVEKANANDA AND DR. BARROWS OF CHICAGO

TO THE EDITOR OF THE AMRITA BAZAR PATRIKA

Sir,—The following letter was sent to the *Indian Mirror*, but not published, as the editor wishes to stand in with *both* Colonel Olcott and Swami Vivekananda,—that is, run with the hare and hunt with the hounds. I would, therefore, feel obliged to you if you will make room for it in your paper.

Kulu, Kangra A. T. BANON

TO THE EDITOR OF THE INDIAN MIRROR

Sir,—It is now rather more than a year ago since Swami Vivekananda, at a public meeting in Madras, accused Colonel Olcott of writing in a letter to some one in America : "I hope the winter's cold will soon kill that Devil (Swami Vivekananda)". Colonel Olcott promptly met this accusation by giving it the lie direct. Thereupon Swami Vivekananda and his disciples gave the world to understand that they were prepared to produce the letter in question. When a letter appeared in this effect in the *Indian Mirror*, signed "S. S. S." I challenged the writer to produce the letter and prove its genuineness. Needless to state that though a year has since elapsed, no such letter has ever been forthcoming. As I then wrote, so still insist that if Swami Vivekananda wishes to be considered an honest man, he will now, even at the eleventh hour, publicly admit the falsehood of his accusation and tender a very humble apology to Colonel Olcott, after the excellent example set to him by Professor Gokhale of Poona. Colonel Olcott's forbearance and patient long sufferance contrast most favourably with the Swami's petulance, self-conceit and disregard of truth.

I understand that Swami Vivekananda is at the present time in Calcutta, collecting money for the "conversion of America". A very "tall order" is this. We are given to understand that the Swami's previous success in the missionary line have been so phenomenal that it is now only a matter of a few hundred rupees, and all America will have become Hindu ! A clear case of "tuppence more and up goes the Donkey." Now Dr. Barrows of Chicago, who has never yet been accused of lying and slandering his opponents, says very plainly that so far from being a phenomenal success, Swami Vivekananda was never anything better than "good copy for the American press, ever hungering for novelty and sensation." Louis Stevenson, in one of his latest novels, has told us that there is nothing the average American so much delights in, as making a "holy show" of himself. In the country of Brigham Young and Thomas Lake Harris,—an even bigger fraud than the Mormon prophet,—where is the difficulty in getting half-a-dozen deluded "cranks" of both sexes to adopt the novel masquerade or a Hindu Sanyasi? Dharm Pala, of Budha-Gaya fame, has never yet claimed the "coming conversion of America", although every year he personally conducts his Yankee Countesses and other republican greenhorns to Adam's Peak in

Ceylon, and there converts them to Buddhism amidst the enlivening music of tom-toms and cholera horns.

Dr. Barrows of Chicago has stated over his own signature that, when in America, Swami Vivekananda used, somewhat ostentatiously, to devour beef. As this statement of Dr. Barrows has never been authoritatively contradicted, we may assume it to be true. And Hindus, when asked to subscribe, should remember that one of the means relied on by the Swami for the "conversion of America" is the ostentatious devouring of beef in public ! Charity begins at home ; and before essaying the conversion of America, Swami Vivekananda might collaborate with Colonel Olcott in the humbler and less quixotic task of converting the Pariahs and other Panchamas of Madras.

A. T. B.

(We would not have published the letter if the *Indian Mirror* had done it. But, as our contemporary has withheld its publication, we give publicity to it for the sake of fair play—*Ed. Patrika*).

(Correspondence)

September 30, 1898

HINDU PREACHERS IN CHRISTIAN COUNTRIES

It must be intolerable to a Christian to see a pagan preaching religion in Christian countries, at the cost of the blessed Christians themselves. The privilege of preaching religion to others than Christians is enjoyed by the Christian missionaries alone. Any non-Christian, therefore, who takes to preaching religion to others, especially in a Christian country, is therefore an interloper. The case of Swami Abhedananda, "who", to quote the *Missionary Review of the World*, "poses as a Hindu saint and a man of learning", and who is a man "over whom, many of the cultured Americans, male and female, seem to rage" is thus noticed by the Calcutta *Statesman* :—

The said Swami, writes Dr. Macdonald, is not a real Swami, is not a Brahmin, and knows but little Sanskrit. Dr. Macdonald adds : "The 'Swami' Avedananda passed the Entrance Examination of the Calcutta University, and no more. His brother tells me that on being taxed by him for the life he was living, he answered that it was the easiest and pleasantest way to earn a livelihood. He liked travelling about and seeing the world. By donning the yellow robe, taking the begging bowl, and changing his name and prefixing it with the word Swami, he could go all over India, and live as a prince on the fat of the land—nay, more, accumulate money to pay his passage to England and America—nay, to any and all places all over the world, while he (the elder brother) had to slave from morning to evening in a Government Office on a pittance scarcely able to keep his large family in comfort. He professed to pity his poor elder brother, chained to a desk in a Registrar's Office, while he, on the other hand, was free as the birds of the air or the wild beasts of the forests. Such is the man over whom many of the cultured Americans, male and female, seem to rage."

The above spiteful remarks come very naturally from a missionary, though they are not exactly suited to the high character that Dr. Macdonald enjoys. The most natural thing in the world, according to the Christian missionaries, is that Christians should subscribe handsomely for the spread of Christianity and send batch after batch of missionaries to heathen countries. The most unnatural thing in the world, according to the same authority, is for the heathens to penetrate into the country of these Christians and preach religion, and that at the cost of the Christians themselves ! Naturally, the sight of Abhedananda being honoured, feated and fed in the United States of America, is hateful to the sight of the missionaries.

Viewing the thing from an impartial stand-point of view, we think that Abhedananda committed no wrong, and that the missionaries do commit a wrong in coming to this country. It may be all true that Swami Abhedananda is not a Swami, or that he is not a Brahmin or a learned man. But he presents himself with all his so-called imperfections to the Americans, and the latter are absolutely free to accept or reject his advances. Everything in the conduct of this Abhedananda is stright-forward and honourable. But that cannot be said of many of the missionaries. There is no doubt of it that one of the ways of raising money for missionary purposes in India is to blacken the character of the Hindus, by exhorting pious Christians to save the black pagans of India "who ate their babies alive, burnt their women, offered human sacrifices and worshipped hideous idols !"

Babu Amrita Lal Roy, the first Hindu in America, found all doors shut against him in that country because he was a Hindu "who ate babies alive". Now many Hindus have as much faith in Christ as the Christians have ; and they do not at all resent the enterprise of the missionaries, who come here to awaken them to a sense of their duty to God. But then, these missionaries, to

be successful and living forces, must come as beggars and live as beggars as Christ did, and as he bade his followers to do. Their lives in India are too comfortable to inspire the Hindu mind with any confidence in their teachings, and in the sincerity of their motives.

Now, Sir, the real fact is that the Hindus do not need that looking after as the Christians themselves do. As fighting men, as men of energy, the Christians are immensely superior to the Hindus ; but in morality the Hindus are probably better than the Christians. And in proof of this we can shew that the Hindus do not touch liquor. Charity must begin at home ; and the duties of Christian missionaries and pious Christians is first to put their own house into order before saving strangers. A drunken Christian saved is likely to be a more pleasing sight to Christ than a sober heathen rescued. For, a drunken Christian disgraces his name and religion.

We presume there is much to do nearer home, in Christian countries, than even in a heathen country like India. Besides, a Christian reclaimed, is a solid piece of work. The Christianised heathen in India is a farce,—he gains very little, as a rule, by his conversion. We have seen a good many converts who have only learnt to give air and nothing of any value. Our humble idea is that pious Christians should, first of all, try to improve the moral tone of their own community ; and that will do more to spread Christianity than mere precepts.

But we have no need to thrust our advice upon the Christians, though we have some to offer to our own countrymen. It is that, as Hindus, they have a duty to their fellows, namely, the humanization of their fellow-beings. By Buddhism they humanized Asia, and by Vaishnavism they should humanize Europe and America. Is not the Czar trying to reduce the number of fighting men? What a reflection this against Christ and his teachings ! what a piece of criticism this against the religion, which taught the brotherhood of man and fatherhood of God, and which further taught man to turn the right cheek when the left is hurt ! Let Hindus send batch after batch of missionaries to all parts of the world, carrying the flag of Lord Gauranga—preaching love as the highest blessing of God to men. *(Editorial)*

October 4, 1898

We said the other day that the position of Abhedananda is less blameworthy than that of the missionaries here. Why do the missionaries come to India at public expense at all when they have so much to do at home? But Abhedananda goes to America at his own expense or at the expense of his friends, and there he presents himself as a teacher. If he succeeds in pleasing the Americans, he gets his bread; if not, he has to starve. Don't you see there cannot be any reasonable objection to such an enterprise? The Americans are a shrewd people, and a pure humbug has no great chance in that country. Possibly, therefore Abhedananda does give something substantial to the Americans for the bread that he gets from them in return. There is no doubt of it that both Vivekananda and Abhedananda have done a piece of good service by going to America and making themselves heard. They have shown that the Indians have a work in the West—the same work which their forefathers had performed in days of yore. The degenerate Indians must bear in mind that their forefathers carried civilization to the remotest corners of the known globe,—indeed, as far as China and Japan. Latterly Hindus established a colony in America, which was annihilated by the Christians, who had then, like the Mussulmans, taken up arms to spread the faith by the sword. And it was only four hundred years ago that the followers of Lord Gauranga spread themselves all over India and beyond it, to teach the religion of *bhakti* and love. Vivekananda and Abhedananda are only showing the instincts of the nation from which they have sprung, by proceeding to America to preach. But Abhedananda and Vivekananda can do no substantial good. They are now presenting principles ; but mere principles, even when accepted, will not cause the rebirth of a man. The way to cause re-birth is to present a Personality to the Western nations, as the Christians are doing now in presenting Jesus Christ to the Indians. Indeed, it was a living mission which the Indians had sent under the flag of a Person in Buddha, and penetrated Japan. It would be in the same manner a living mission if the Indians were now to send messions to the West, under the flag of Lord Gauranga.

March 28, 1899

The spectacle of a European, or rather an Western lady, adopting Hinduism in due form, reminds the *Times of India* of the prediction of the German philosopher. Schopenhauer, in regard to the ethics and philosophy of Hinduism. He said in regard to Hinduism that "the world is about to see revolution in thought, more extensive and more powerful than that which was ever witnessed." The lady referred to calls herself Abhoyananda and was initiated by Vivekananda. She is now here a Sannyasee, well versed in the Upanishads. Not knowing Sanskrit she had to take recourse to translations. Of course a woman can never be a Swami but that is neither here nor there, and these are mere technicalities. But a Memsahib in the garb of a Sannyasee is a spectacle which is not always seen. *(Editorial Note)*

April 28, 1900

THE RAM KRISHNA MISSIONS

The following Fortnightly Report of the Sanitary Work done by Ram Krishna Missions in Calcutta, at the Plague-infected Bustees was submitted by Swami Sadananda to the President of that Mission :—

In submitting the report of the sanitary work done in Calcutta, during the first half of April 1900, a word of explanation seems necessary. Last year, when Plague broke out in Calcutta it became apparent, that the people living in the *bustees* were the first and the worst affected. These *bustees*, as it is well-known, are a collection of huts closely aggregated together and constructed without any idea of light and ventilation. The drains are generally defective and the water-supply either scanty or polluted. They are inhabited mostly by the poorer classes who crowd together in dark and ill-ventilated rooms surrounded with all sorts of insanitary conditions generated by their poverty and ignorance. It is no wonder that plague or indeed any epidemic disease would take a lodgment in these places, where every facility exists for the development and spread. In spite of the efforts of the sanitary department, their condition, in many parts is frightful. It was Miss Margaret Noble of our Mission, who took it into her hand to assist the Sanitary Department in thoroughly cleansing these Plague-spots, and especially to cleanse and disinfect, free of charge the inside of the premises which the Department left untouched. To her appeal for public sympathy, a few European and Native gentlemen readily responded and through their kind help she organised a working gang, whose work she personally superintended. The Health Officer and the Chairman of the Corporation inspected the sanitary work in the *bustees* and took great interest in her well-meant endeavours. The work was temporarily stopped, owing to her absence from India. But as the epidemic has broken out again, in as much more severe form this year it has been considered necessary to start the work in the same lines as followed by Miss Noble so successfully. It is a matter of regret that the mission has this time been deprived of her earnestness, devotedness and untiring labour in drawing public sympathy to the cause, by her disinterested appeal for public help, by which alone such work could be carried out. But, if any one considers the condition and habits of poor *bustee*-neighbours—helpless preys to epidemics and constant source of danger to the health of the town—one should not think such work useless, nor any money expended on this account, an unprofitable outlay.

The working gang consists, for the present, of 2 *gully-pit boys*, 1 *bhisti*, 2 coolies, and 6 *methors*, superintended by one mate working under my personal supervision and direction.

The work of cleansing and disinfecting of the insanitary *bustee* huts is done free of charge. *Pucca* houses are also cleansed at the special request of the owners. When a *bustee* is taken up for cleansing the gullypit boys open up and cleanse every gullypit in the *bustee*. The surface drains are cleansed, flushed and disinfected. Open spaces are swept. Any filth and garbage found, are removed and deposited on the *bustee*-roads, for removal by the conservancy carts. The insides of the premises are swept and cleansed, the privies disinfected and the drains cleansed and washed. As yet, no difficulty has been experienced in the removal of *bustee*-sweepings by the departmental carts ; but if the work becomes heavy, it is in contemplation to keep one or two carts on our own account.

As in the last year, the cleaning work was commended in the plague-infected *bustees* in Ward No. 1. The *bustees* in blocks No. 4, 7, 19 and 36 of Ward No. 1, blocks No. 13 and 14 of Ward No. 3, and block No. 2 of Ward No. 2 were cleansed and disinfected. On an average, four cart-loads of drain-silt and refuse were removed every day. Besides, over 20 *pucca* houses were cleansed and disinfected at the request of the owners in blocks 19 and 36 of Ward I. The inside as well as the surrounding of most of these premises were filthy in the extreme. Heaps of refuse were found accumulated which were never removed for months. The thorough manner in which our work was done would be testified to by the sanitary inspectors of the wards and the divisional superintendent who have kindly inspected it on several occasions.

The very limited means at our disposal is greatly hampering our work especially in the formation of a strong working gang and in the supply of disinfectants. We are very thankful to Messrs. Batakrishna Paul & Co. for their kindly supplying free of charge Perchloride of Mercury and Phenyle, and it is due to their liberality and public spirit that we have been able to carry on our disinfection work. We have also received a sympathetic answer from Messrs. D. Waldie & Co., but have been unable to avail ourselves of the favour, owing to the insufficiency of our fund. We fervently hope that the generous public would find the usefulness of such sanitary work, and help us in carrying it on in a much more extended scale.

September 17, 1900

SWAMI VIVEKANANDA *VS.* CHAIRMAN OF THE BALLY MUNICIPALITY

A suit was brought by Swami Vivekananda in the Fourth Munsiff's Court of Howrah,

against the Chairman of the Bally Municipality, in order that the *math* (place of worship) might be declared as exempt from the Municipal taxes. The defendant Chairman had taken objection to the suit being tried by the Munsiff on the ground of his having no jurisdiction, as the subject-matter of the suit is worth more than Rs. 20,000. The Munsiff decided that he had no jurisdiction to try the suit. The plaint was therefore, returned for presentation to the District Court.

(Calcutta and Mofussil)

September 20, 1900

Swami Vivekananda left a pupil in Swami Abhayananda, an American lady, who came to India and has gone back home. If she is a disciple of Vivekananda, and if she calls herself an *Advaitabadee*, she is really a follower of the religion of *Prem* and *Bhakti*, of Sree Krishna and Sree Gauranga. She is a Sannyasinee in the truest sense of the word, for she does not touch money ; she lives for humanity and God. She is, on the other hand, an eloquent speaker. We hope it will be possible for her to come here and benefit the people by hers piritual discourses.

(Editorial Note)

ANGLO-INDIAN AND INDO-ENGLISH TOPICS

FROM OUR OWN CORRESPONDENT

LADY CHAMPIONS FOR INDIA

LONDON, OCT. 26

In days of old, say the stories of Western chivalry, (the East did differently, its women not being given to roaming) a distressed maiden was nearly always reduced to the last extremity of despair, was face to face with shame or death before her champion appeared, but that he did appear, and just at the nick of time too, we are assured by all such stories from Persens to Lohengrin. English people would hardly like to think that things have come to so sad a condition with regard to India, though there is much to be said for such a theory when the country is chronically famine-stricken. However this may be, there has arisen a champion for India from an unexpected quarter, as was the way with champions of old. Not from a far country, however, nor from a strange people, nor from masculine ranks has this new champion come. She is a lady, belonging to the ruling power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of women in India. Miss Margaret Noble is her name, and though she has been only eighteen months in India, she has learned more of real Indian life during that time than have others who have passed as many years there. She was, some time ago, at the head of a flourishing school for girls in London, but impelled by the feeling that service might be rendered to India by sound, general education on national lines—Indian national lines, mark—she left her English pupils to the care of other teachers and went to India to study the life of Indians as it is to-day. She is convinced that good work for the people must be based upon a thorough knowledge of their life, their philosophy and their customs, not by riding rough-shod over their prejudices, but by educating and developing their particular characteristics. Miss Noble took a house in one of the lanes in Calcutta, lived the life of an Indian lady, was received by Indian ladies as a friend and student and gathered around her some children for teaching. She has been admitted a member of the Order of Ramkrishna and, as "Sister Nivedita" is now in England addressing audiences in various places on the subject of Indian life and philosophy. She is a striking figure to English people, garbed in a gown of white flannel, graceful in cut but of extreme simplicity ; the beads round her neck suggest a rosary, whether it be a symbol of penitence to "Sister Nivedita" I know not, but to an outsider the beads seem to be of the most use to her when she is speaking particularly earnestly, by affording her fingers something to toy with, as is the custom of modern Greeks. Her eloquence is striking ; she speaks without notes, and animates simply by an intense sympathy for the people of India and the desire to break down some of the false ideas which have been associated with Indian ladies by English people. "Woman", said Miss Noble at the Seasme Club last Monday evening, "is much the same all the world over. Her little tricks and deceptions differ very slightly whether practised in the East or in the West, but in India woman, especially the motherhood of woman, is accorded the deepest and holiest reverence." I need not give you here further quotations from her addresses, a summary of one of them will be found in another column.

After Miss Noble—room for Mrs. Flora Annie Steele—who is equally worthy of all the honour that can be paid to her, and only takes the second place in this letter, because I had already penned the account of Miss

Noble before Mrs. Steele gave the striking address to which I now allude.

"All service ranks the same with God.
There is no first or last."

During this week a conference of the National Union of Women Workers has been held at Brighton and a great sensation was created by Mrs. Steele when she stated, in the course of an admirable address on "The Lives of Englishwomen in India," that outside the ranks of missionary effort there was little or no kindly or charitable or neighbourly work done by English ladies in India. They would not even take that trouble to learn the language of a people among whom they were making their homes. Then, again, Englishmen objected to their womenkind mixing in native society. It was a thesis of Mrs. Steel's that English women had been mainly responsible for almost every serious trouble which we had in India. Perhaps in time they would learn to try to undo the evil they had accomplished.

December 4, 1900

To many minds in the West it is an admitted fact that light comes from the East. As a matter of fact, Hindu philosophy is daily getting a hold on the Western mind. It must be, however, borne in mind that "Philosophy" alone will do very little to Hinduise humanity. Philosophy appeals to the intellect, and not to the heart. To move the heart it is necessary to present a Personality. The Philosophy preached by Jesus Christ and Mahomed was known long before, but it was the Personalities of the Prophets that served to enthral their followers and the succeeding generations. Mrs. Besant, feeling this very well, is preaching Sree Krishna. Vivekananda, if he intends making real converts, should also preach the Personality of that Being. Otherwise he will never be able to make a man born again...

(Editorial Note)

December 19, 1900

...They [the British people] found that what Keshava Chandra Sen preached [in England] was pure Christianity minus Christ. ..... Vivekananda certainly made some noise in the beginning, and perhaps he was the first Hindu to preach pure Hinduism abroad. We know something of his success and failures and their causes... *(Editorial)*

June 19, 1901

Referring to the conversion of Miss Lord who had accepted the Lord Gauranga for her God, we had said, "This is the first instance of a Christian being converted to pure Hinduism." Our London correspondent observes that the first convert was not Miss Lord, but Miss Margaret Noble (Sister Nivedita) whose booklet on "Kalee the mother", published long before the conversion of Miss Lord, proves it. Our kind critic must bear in mind that a Christian never becomes a Hindu by accepting only Hindu philosophy. Conversion means the acceptance of a Personality. A Christian is one whose lord of life is Christ. A Mussalman's lord of life is Mahummud. A Vaishnava's lord of life is Sree Krishna or Sree Gauranga. A Mahomedan, if he accepts Christ in preference to Muhammud, is said to be a convert to Christianity. In the same manner, if a Christian accepts the Lord Gauranga in preference to Christ, he becomes a convert to Hinduism, or more correctly, to Vaishnavism. Merely accepting Hindu philosophy will not make Hindu of a non-Hindu. There are myriads of non-Hindus who accept the philosophy of the *Geeta* but yet they are not Hindus. Sister Nivedita has accepted Hindu philosophy and not Hinduism. Her Kalee is not a Personality, but symbol. Through the good services of the Theosophists the West has been more familiar with the philosophy of the Hindus, and a large number of men and women in Europe and America have accepted it. But they are not yet Hindus. Our critic will now see why we called Miss Lord the first real convert to Hinduism. *(Editorial Note)*

January 28, 1902

SOME PASSENGERS FOR INDIA

To-day the British India steamer *Mombassa,* leaves Marseilles for Colombo, Madras, and Calcutta. Among the passengers for Calcutta are Mr. Romesh Dutt, C.I.E., Mrs. Ole Bull, and Miss Noble. The last named lady is one of the most eloquent of living English-women. If the Mahajana Sabha Committee are alive to their own interests, and wish to give the Madrassis a treat,

they will wire to Mr. Dutt and Miss Noble to Colombo, and arrange for a meeting and addresses during the time *Mombassa* lies in the harbour. Mr. Dutt can tell his Madrassi friends what's-a-doing in England in Indian matter, and Miss Noble can charm them with a pure idyll on the ideals of Hindu life as revealed in the Ramayana and other national epics. This is a word to the wise, —that is, Madras reformers will be wise if they act upon the hint. Mr. Dutt left London with the steamer, Mrs. Bull and Miss Noble travel *via* Paris and join the *Mombassa* at Marseilles. The ladies departed from this city (London) on Tuesday night, and the *Daily Chronicle*, on Wednesday, morning, contained this paragraph :— "A small band of friends assembled at Charing Cross station last night to bid farewell to Miss Margaret Noble, who left for Calcutta to rejoin the native Order of Rama Krishna, of which she has been a member for about three years. This Order, which somewhat corresponds to an English University Settlement, consists of highly-educated Hindus, and it was with the object of imparting Western learning from the standpoint of the native that Miss Noble joined the order, believing that modern missions often failed in their object by approaching the natives solely from a foreign standpoint of religion and manners. Miss Noble has lately been travelling in this country and America, lecturing on the work of the order." I have no doubt that in Calcutta Mrs. Ole Bull's short stay of two or three months will be fruitful in good to the many people she may meet. She is the widow of the renowned Dr. Ole Bull, of Norway and the United States, to whose memory a statue was unveiled in his native town in Norway during the past summer.

February 8, 1902

MISS NOBLE'S SPEECH

[Sister Nivedita made a speech at the Madras Mahajana Sabha ; the meeting was presided by Mr. Romesh Chandra Dutt. In course of her speech Sister Nivedita said :—]

.....It has been my unspeakable privilege to know some of the greatest men that modern India has produced. Of one well-known to you [*i.e.*, Swami Vivekananda] it is not my place to speak, since a daughter cannot be permitted to offer praise before the world to her own father. Her whole life is, in that case, her best offering.....

March 5, 1902

SISTER NIVEDITA—Our readers will be glad to learn that the same Sister Nivedita, Miss Margaret E. Noble, who once drew much of public sympathy towards her for her indefatigable work during the plague, is again amongst us here in Calcutta during this dreadful season. Nor can any of us forget her enthusiasm for Hindu religion. She will deliver an address on "The Hindu mind in modern science" at the Classic Theatre Hall, on Friday, the 21st instant, at 6 P.M. The Hon'ble Justice Sarada Charan Mitter will preside. The lecture is a public one.

(Calcutta and Muffusils)

April 19, 1902

SISTER NIVEDITA

(A LETTER BY H. B. CHATTERJEE)

(For the letter *vide The Indian Mirror*, April 19, 1902].

July 7, 1902

We deeply regret to announce that Swami Vivekananda is dead. The report is that he came from a walk, lay down on a charpoy to rest, and died, no doubt from heart disease. He had also been suffering from diabetes. He did eminent service to the Hindus by his lectures in America. At the Chicago Exposition he proved a most pominent figure. Indeed so great was his power that he succeeded in converting a few Westerners to his own faith as Swami Abhayanandai s doing now. He was a disciple of Paramhangsa Ram Krishna who, while living, surrounded himself by a large number of devoted followers. On the death of the Paramhangsa his mantle fell upon the shoulders of Swami Vivekananda. In India Vivekananda and his colleagues did much good work in alleviating distress. Though a disciple of the Paramhangsa, Vivekananda chalked out a path for himself. The Paramhangsa was a *bhakta*, but Vivekananda preached Yoga, and there is a wide divergence between the two cults. Vivekananda also preached the Avatarship of his

Guru, the Paramhangsa ; and this led Swami Abhayananda, whom he had initiated and who is now in our midst delighting the Calcutta public by her sweet discourses on the religion of the Lord Gauranga to secede from him. Vivekananda also quarrelled with the Theosophists and this led at one time to a hot controversy between him and the illustrious Col. Olcott, President of the Society. Vivekananda has been cut off in the prime of his life. Possibly his mantle will fall upon his adopted daughter, Sister Nivedita.

(Editorial Note)

July 15, 1902

In response to an invitation from the people of Uluberia Swami Abhayananda came to Uluberia yesterday.....The Swami.....gave an interesting address on Sri Krishna and Sri Gauranga....., after having been introduced by Babu Jogendra Kumar Sen, Pleader, who at the conclusion of his speech referred to the irreparable loss the country has sustained by the sudden and untimely death of Swami Vivekananda and moved a resolution to the following effect :

"That this meeting expresses its deep sense of sorrow at the sad and untimely death of Swami Vivekananda who devoted his life to the service of mankind by propagating the truths of Hinduism amongst the nations living in and outside of India and by whose death the country has sustained an irreparable loss."

The whole audience stood up and they kept standing when the resolution was being read which was carried in solemn silence.

A MEAT-EATING SWAMI—"A Bengali" thus libels the late Swami Vivekananda in the columns of the *Pioneer* :—One reason why.....fame and work in America." (*Vide the Pioneer* July 14, 1902).

THE JOURNAL OF THE MAHA-BODHI SOCIETY

April 1894

BUDDHISM IN THE PARLIAMENT OF RELIGIONS

In Chap. III of the "History of Parliament," Vol. I. Dr. Barrows says :—

"After these more than two years of toilsome preparation it was not without anxiety, but at the same time with high hope and faith, that the day and hour were awaited which were to witness the inauguration of the Parliament of Religions."……And he quotes the following words of an eyewitness :—

"Long before the appointed hour the building swarmed with delegates and visitors, and the hall of Columbus was crowded with four thousand eager listners from all parts of the country and foreign lands. At 10 o'clock there marched down the aisle arm in arm, the representatives of a dozen world faiths, beneath the waving flags of many nations amid the enthusiastic cheering of the vast audience. The platform at this juncture presented a most picturesqual and impressive spectacle. In the centre clad in scarlet robes and seated in a high chair of State, was Cardinal Gibbons, the highest prelate of his church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer.

On either side of him were grouped the Oriental delegates, whose many colored raiment [...]with his own brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed, was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel, his bronzed face surmounted with a huge turban of yellow. Beside him attired in orange and white, sat B. B. Nagarkar of the Brahmo Somaj, and Dharmapala, the learned Buddhist scholar from Ceylon, who brought the greetings of four hundred and seventy-five millions of Buddhists, and whose slight, lithe person was swathed in pure white, while his black hair fell in curls upon his shoulders.

In dark, almost ascetic garb, there sat among his fellow Orientals, Pratap Chunder Mozumdar. Mr. Mozumdar, the leader of the Brahmo Somaj, visited this country some years since and delighted large audiences with his eloquence and perfect command of the English tongue."

December 1894

SWAMI VIVEKANANDA in course of the reply to an address by the Madras people, writes—"The religions which have drunk the water of, life at the fountain of light, the Vedas,—Hinduism and Buddhism alone—are reviving. The restless Western atheist or agnostic finds in Gita or Dhammapadham the only places where his soul can anchor." *(Notes and News)*

May 1895

MRS. BESANT—Mrs. Besant's lectures in Calcutta were extremely interesting. In her first lecture which she delivered in the Town Hall

she said that India spiritually is the heart of the world and that Bengal is the heart of India. This is a compliment paid to the intellectual Bengalee, and we hope that Bengal deserves it.

If there were twenty young Bengalees with the ardent enthusiasm and self-sacrificing spirit of our dear Brother Vivekananda, Bengal could spiritually revolutionize India and influence the world.

Mrs. Besant's Hinduism, is based on the Upanishads, which is the theosophy of Hinduism, a proper study of which will lead eventually to the study of the teachings of BUDDHA.

(Notes and News)

SWAMI VIVEKANANDA—The following letter has been sent by Vivekananda Swami to Rajah Peary Mohun Mukerji, C. S. I., who presided at the public meeting held in Calcutta in honor of the Swami.

[For the letter *vide The Indian Mirror*, April 18, 1895].

June 1895

Mr. Virchand Gandhi, the learned gentleman from Bombay, who went as a delegate to the Parliament of Religions in Chicago, and who has been working all these times in concert with Swami Vivekanand, has issued an appeal for funds for establishing schools in India.....

THE PRESENT STATE OF RELIGION IN INDIA

The recent utternaces of Mrs. Besant has created an enthusiasm in the minds of the devoted Hindus, and given an impulse to the study of their religion. The Hinduism which Mrs. Besant preached is not the Hinduism of the present day, and the Hinduism which Swami Vivekananda is expounding to the intellectual assemblies in the United States of America is different from the religion which the masses in India profess.....

August 1895

BUDDHISTS AND HINDUS.—Swami Vivekananda's speech about the union of Buddhists and Hindus has been published in Mac Neely's History of the Parliament of Religions. In the concluding para, he says :—

[For the address *vide The Indian Mirror*, June 29, 1895].

(Notes and News)

October 1895

AMERICAN GENEROSITY—A correspondent writes to the *Indian Mirror* as follows :—

"It is noteworthy to find that one of the occupations of some of the Indian representatives at the Parliament of Religions has been to raise money from the Americans. Mr. Vivekananda, Mr. Mozumder, and Mr. Gandhi, the Jain representative, have all tried to reap a good harvest from their American visit. Mr. Dharmapala, I think, has been an exception." So far as the Hindu representative, Mr. Vivekananda is concerned, we must think he is perhaps just beginning to raise money to start a Journal at Madras towards which he has already remitted some money. Mr. Mozumdar, the Brahmo is said to have received Rs. 2,400 during the last year and is going to receive Rs. 3,000 this year. Mr. Gandhi has started an educational scheme, which has found favor with some of the Americans, who have come forward with their monthly contributions. Mr. Dharmapala had not the necessity to court the help of the American purse, as his religion is a living, powerful one with eastern kings to support and carry on its propaganda—T. THINKER

THE BRAHMAVADIN—The following circular has been sent to us for which we gladly make room in the Journal—

[For the circular *vide the Indian Mirror*, July 27, 1895.]

[The following portion was published in the *Journal of the Maha-Bodhi Society* in addition to that published in *the Indian Mirror*]

The undersigned, therefore, request to know, at your early convenience, whether this proposal meets with your approval and whether you are willing to help it on, in all the ways you can, to a successful issue. The annual subscription for the Journal is Rs. 4, inclusive of postage ;

November and December, 1895

SWAMI VIVEKANANDA—In a letter to the Rajah of Khetri, Swami Vivekananda gives a full description of his work in America.

[For the report *vide The Indian Mirror*, August 22, 1895].

January 1896

SWAMI TRIGUNATITANANDA—This Sannyasi disciple of Paramhansa Ramkrishna undertook a few months ago a perilous journey over the snowy ranges of the Himalayan Mountain, with a view to visit the holy shrines of Mount Kailas and Lake Manaswaravara, so sacred to the Hindus. The Swami, with commendable zeal and fortitude, had to go on foot for days together through perpetual snow ranges at an altitude of 22,000 feet. After an eventful journey, he has come back to Calcutta. He has observed some old photos of Christ in some Monasteries of Tibet, and he believes, from what he has seen of Tibet, that the discovery of the Tibetan Record of Christ's Life by the Russian Explorer is not without foundation. Christ is regarded by the Lamas to be an Indian God. The Swami is much pleased at the reception which he received in the monasteries from the Lamas. Swami Trigunatitananda, we believe, is writing a description of this interesting journey. *(Notes and News)*

BRAHMAVADIN

REVIEWS

The appearance of the Madras Brahmavadin is another sign of the present religious activity in India. The mission of the Brahmavadin is to promulgate and popularize the higher teachings of the Vedanta, since "the sublime rationality of the Vedanta can allow the roughest handling of it, without the slightest injury to itself." The mission of the conductors of the magazine is a noble one, and we sincerely wish all success would attend their benevolent efforts. The magazine is published fortnightly at Madras. Communications may be addressed to M.C. Alasing Perumal, B.A., Triplicane, Madras, India.

March 1896

SWAMI SARADANANDA—Swami Saradananda, one of the Sunnyasi disciples of Paramhamsa Ramkrishna, started on 26th February for England to help Swami Vivekananda in his work there. The young Swami is well-versed in Sanskrit and in English philosophy and is in every way competent for the noble work which he is called upon to do.

May and June 1896

DR. BARROWS' PILGRIMAGE

(From the *Evening Wisconsin, Milwankee, December* 21, 1895).

Some attention has been aroused in London by the statements in the American press in regard to the pilgrimage which Dr. Barrows of Chicago would undertake to India. Dr. Lunn, who was severely criticised by Truth for his connection with the Grindewald Conference, states that he will not undertake the business arrangements of the pilgrimage, which will be conducted by a tourist agency, his efforts being confined to securing the party of pilgrims. It is proposed that a company of fifty or sixty shall leave England next autumn after holding meetings at Exeter Hall. They will proceed to Rome, where it is hoped Dr. Barrows will obtain an audience with the Pope. From Rome the party will journey to Palestine and then on to India.

Krishna Menon, a leading Hindoo of London, who recently secured the silver medal of the Society of Arts for a paper read before that society, stated to a representative of the Associated press : "I am conversant with the scheme of Dr. Barrows' proposed lectures in India. I am surprised that he should be selected for the undertaking, because, while he is known through his efforts in connection with the Parliament of Religions, Swami Vivekananda and

other leading Indians who attended the Parliament do not regard him as a particularly profound thinker. In fact, these men told us in India on their return that apart from the admirable organization of the churches and religious orders in America, they were not particularly impressed by any truths there. Although India is a country of speculation in all religious matters and Dr. Barrows will be most cordially received, I doubt if his lectures will have much effect. We believe in India that there are many precepts and truths in the Hindoo religion that might with profit be grafted upon the Western world."

July 1896

THE IDEAL KARMA YOGI

In one of the lectures delivered last year in America by Swami Vivekananda, he held up the BUDDHA's life as the ideal of Karma Yogi in the following words :—

(For the speech *vide The Indian Mirror*, July 17, 1896).

October 1896

THE "AWAKENED INDIA" OR PRA-BUDDHA BHARATA

We have received the first three copies of "Awakened India," an interesting and instructive Journal published from Madras under the advice and direction of Swami Vivekananda. We welcome our new contemporary, which is a notable addition to the theological and philosophical literature of the Hindus. The objects and methods of the Journal are set forth in the opening article. It says that the attention of the Western World has been turned towards India, this time not for gold, but for more lasting treasures contained in her ancient sacred literature. "The Livingstone of Eastern literature," the paper says, "has invoked a deity which it is not in their power to appease." Schopenhaurs and Deussens have come in the place of Colebrookes and Calwells. The spirit of the Upanishads has made a progress in the distant land. The grandest, the most romantic and the most fruitful event in the Nineteenth Century, according to the prediction of Schopenhaur, will be the marriage of the East and West in their ideas and aspiration. A message from India has already gone to the distant land. The object of the new Journal is to serve in the spread of that message. One chief characteristic of the paper is that it has no prejudice or bigotry against any religion. "For what humanity is to man," the paper explains, "what existence is to the living beings, that Vedanta is to all religions, it is their common essence, their inner unity." The paper will principally depict the religion of Vedanta, and will be a vehicle for spreading the Vedanta religion with as much clearness as possible. Attempts have been made in the paper to bring home, in the heart of the people, the noble truths, in the form of stories, history and other simple and interesting manner. Vedanta has no quarrel with science and civilization. What it says is, that science should get spiritualised and religion get rationalised, and that each should have its place, and that there should be no conflict between the two, any more than between the eyes and ears of man. The paper is free from all sorts of narrowness and exclusive ideas of religion. For it says, "the end of existence is not blind irrational religion, nor is it barren intellectual science, it is the harmonious blending of the head and heart, of love and light, of faith and knowledge. The Awakened India is pre-eminently a Journal of the Hindu Revival. The subjects discussed are all very useful and interesting ; and the wealth of thought, nobleness of tone, and breadth of views are visible to a marked degree. If the objects of the Journal, as set forth in the opening article, be properly carried out, the paper will do much good to the Hindu society. We gladly recommend the Awakened India to our subscribers. *(Review)*

SWAMI AVHEDANANDA—Swami Avhedananda, another disciple of the revered Paramhansa Ramkrishna, started for England by the B. I. S. N. Co.'s SS. *Golconda*. He will stay in London and will work in concert with Swami Vivekananda in his work of the propagation of the Hindu philosophy in the West. The Swami has a thorough acquaintance with the Hindu and English philosophy, and is in every way competent for the noble task which he has undertaken.

PROFESSOR MAX MULLER ON A HINDU SAINT—The August number of the Nineteenth Century contains an interesting article, entitled "A Real Mahatman" from the pen of Professor Max Muller. The article notes in brief the life and teachings of Paramahansa Ramkrishna, a true and genuine Hindu saint who lived at Dakhineswar (a suburb of Calcutta). Professor Max Muller's position

in the domain of the religious thought of modern India is unique, and anything that comes out of his pen must have an additional weight and influence in the mind of Indians. The Paramhansa's life is a marvel of wonders. It is thoroughly genuine and original, as the learned Professor calls it. His renunciation, devotion and purity are simply unparalleled. The Professor gives a selection of very fine aphorisms, which have been preserved by the disciples of the saint, which are the spontaneous outburst of profound wisdom clothed in beautiful poetic language. The Paramhansa has wielded wonderful influence in the minds of the young Bengals, and it is no secret that men like the late Keshub Chunder Sen sat at his feet to learn these sublimest ideas of goodness and purity.

PROFESSOR MAX MULLER AND THE MODERN SUNNYASI SYSTEM—Professor Max Muller in course of his article in the August Nineteenth Century on the Hindu saint Paramhansa Ramkrishna, writes about the Buddhistic influence upon the Laws of Manu :—"It is true that according to the orthodox views no one can be a Sunnyasin who has not spent the required number of years in the three antecedent stages ; but on this point the Law of Manu had evidently been broken from very early times. The Buddhist revolt was mainly based on this very argument, that if perfect spiritual freedom—considered as the privilege of the fourth stage—was the highest goal, it was a mistake to wait for it till the very end of life. The Buddhist declined to pass through the long discipline as a pupil ; he considered the performance of the duties of a householder, more particularly the performance of sacrifices, not only as unprofitable, but as mischievous. The penances performed by the hermit, also, had been declared by Buddha himself as leading man away from true calling, and only the state of perfect freedom from the fetters of every passion was recognised by him as the true aim of life. In that sense every Buddhist Bhikshu, or friar, might be called Sunnyasin, though he had renounced the Veda, the Laws of Manu, and all Brahmanic sacrifices as vanity and vexation of spirit."

November 1896

"THE IDEAL OF UNIVERSAL RELIGION"

We have been presented with a copy of a booklet entitled the "Ideal of Universal Religion", published by the Brahmavadin Publishing Company, Madras. It is a lecture by Swami Vivekananda, delivered in America. The lecture is highly interesting and instructive. It is an attempt at a reconciliation between the diversity of religions. We hail the booklet as the symptom of the times, for it is evident for obvious reasons that men are beginning to awaken to the importance of this problem of religious harmony. Recently, in these countries leaders of different religious sects have attempted in their own way to reconcile this religious diversity, and have failed ; they have aspired to defend their dogmas on the ground of distorted views of sectarianism. Swami Vivekananda has propounded a philosophical and at the same time a most practical solution of this problem of religious harmony. According to him, Vedanta is the bond between the ever conflicting religious differences. In the internal world, like the external world, there is also the centripetal and centrifugal action. We repel something, we attract something. Today we are attracted by some, to-morrow we are repelled by some. The same law cannot be applied at all times and in all cases. "Religion is the highest place of human thought and life, and herein the workings of these two forces have been most marked." At the outset, it apparently appears that there cannot reign unbroken harmony in this plane of mighty struggle. In every religion there are three parts, namely, philosophy, mythology and rituals. Every recognised religion have all these three things. But there can be no universal philosophy, mythology and rituals for the whole world. Where then the universality? How is it possible then to have a universal form of religion? "We all hear," says Swami Vivekananda,"about universal brotherhood, and how societies stand up practically to preach this, Universal brotherhood, that is, we shout like drunken men we are all equal, therefore, let us make a sect. As soon as you make a sect you protest against equality, and thus it is no more." Mahomedans talk of universal brotherhood, but what comes out of them in reality? Nobody who is not a Mahomedan will be admitted into the brotherhood, he will have his throat cut. We

think we cannot do better than quote his own words, wherein he with his wonderful lucidity and depth of views and in a remarkably catholic mind propounds forcibly the philosophy of the universal religion :—

"What then do I mean by the ideal of a universal religion? I do not mean any one universal philosophy, or any one universal mythology, or any one universal ritual held a like by all ; for I know that this world must go on working, wheel within wheel, this intricate mass of machinery, most complex, most wonderful. What can *we* do then? We can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were. How? By recognising the natural necessity of variation. Just as we have recognised unity by our very nature, so we must also recognise variation. We must learn that truth may be expressed in a hundred thousand ways, and that each of these ways is true as far as it goes. We must learn that the same thing can be viewed from a hundred different standpoints, and yet be the same thing. Take for instance the sun. Suppose a man standing on the earth looks at the sun when it rises in the morning ; he sees a big ball. Suppose he starts on a journey towards the sun and takes a camera with him, taking photographs at every stage of his journey, until he reaches the sun. The photographs of each stage will be seen to be different from those of the other stages ; in fact, when he gets back, he brings with him so many photographs of so many different suns, as it would appear ; and yet we know that the same sun was photographed by the man at the different stages of his progress. Even so it is with the Lord. Through high philosophy or low, through the most exalted mythology or the grossest, through the most refined ritualism or arrant fetishism, every sect, every soul, every nation, every religion, consciously or unconsciously, is struggling upward, towards God ; every vision of truth that man has, is a vision of Him and of none else. Suppose we all go with vessels in our hands to fetch water from a lake. One has a cup, another a jar, another a bucket, and so forth, and we all fill our vessels. The water in each case naturally takes the form of the vessel carried by each of us. He who brought the cup has the water in the form of a cup ; he who brought the jar—his water is in the shape of a jar, and so forth ; but, in every case, water and nothing but water, is in the vessel. So it is in the case of religion ; our minds are like these vessels, and each one of us is trying to arrive at the realisation of God. God is like that water filling these different vessels, and in each vessel the vision of God comes in the form of the vessel. Yet He is one. He is God in every case. This is the only recognition of universality that we can get."

"So far it is all right theoretically, but is there any way of practically working out this harmony in religions? We find that this recognition that all the various views of religion are true has been very very old. Hundreds of attempts have been made in India, in Alexandria, in Europe, in China, in Japan, in Tibet, and lastly in America, to formulate a harmonious religious creed, to make all religions come together in love. They have all failed, because they did not adopt any practical plan. Many have admitted that all the religions of the world are right, but they show no practical way of bringing them together, so as to enable each of them to maintain its own individuality in the conflux. That plan alone is practical, which does not destroy the individuality of any man in religion and at the same time shows him a point of union with all others. But so far, all the plans of religious harmony that have been tried, while proposing to take in all the various views of religion, have, in practice, tried to bind them all down to a few doctrines, and so have produced more new sects, fighting, struggling, and pushing against each other."

"I have also my little plan. I do not know whether it will work or not, and I want to present it to you for discussion. What is my plan? In the first place I would ask mankind to recognise this maxim—"Do not destroy". Iconoclas-

tic reformers do no good to the world. Break not, pull not anything down, but build. Help, if you can ; if you cannot, fold your hands and stand by and see things go on. Do not injure, if you cannot render help. Say not a word against any man's convictions so far as they are sincere. Secondly, take man where he stands, and from there give him a lift. If it be true that God is the centre of all religions, and that each of us is moving towards Him along one of these radii, then it is certain that all of us *must* reach that centre. And at the centre, where all the radii meet, all our differences will cease ; but until we reach there, differences there must be. All these radii converge to the same centre. One, according to his nature, travels along one of these lines, and another, along another ; and if we all push onward along our own lines, we shall surely come to the centre, because, "All roads lead to Rome." Each of us is naturally growing and developing according to his own nature ; each will in time come to know the highest truth, for after all, men must teach themselves. What can you and I do? Do you think you can teach even a child? You cannot. The child teaches himself. Your duty is to afford opportunities and to remove obstacles. A plant grows. Do *you* make the plant grow? Your duty is to put a hedge round it and see that no animal eats up the plant, and there your duty ends. The plant grows of itself. So it is in regard to the spiritual growth of every man. None can teach you ; none can make a spiritual man of you. You have to teach yourself ; your growth must come from inside."

In society there are various natures of men. Some are active working men, there is the emotional man, then there is the mystic man and lastly there is the philosopher. Vivekananda strucks the key note of his whole philosophy when he declares that the attempt to help mankind to become beautifully balanced in all these four directions, is his ideal of religion and this religion is called in India, Yoga. The worker is called the Karma-yogin ; who seeks union through love is called Bhakti-yogin ; He who seeks through mysticism is called Raja-yogin ; and he who seeks it through philosophy is called Jnan-yogin. The religion which has a place for men of all these natures and a religion which satisfy the thirst of men of different inclination, may be the universal religion, and that religion is Vedanta. Most cordially we recommend this admirable little book to our readers. For it contains some clear and definite expressions of views on the most vital problem that is engaging the serious attention of theologians. The price of the book is As. 3, and may be had at the Brahmavadin Office, Triplicane, Madras.

January 1897

SWAMI VIVEKANANDA—We are glad to learn that Swami Vivekananda will leave London by the middle of December, and will reach Madras by the 23rd of January next. Vivekananda now returns with all the glory of a conquering hero. We are sure his countrymen will not fail to recognise the brilliant services which he has done to the cause of his religion. Arrangements are being made in some places to accord him a fitting reception.

PROFESSOR DEUSSEN—Swami Vivekananda writing to the *Brahmavadin* on Professor Deussen says :—"If Max Muller is a pioneer of the new movement, Deussen is certainly one of the advanced guards.....who dynamite the social and spiritual organisation of India."

February 1897

SWAMI VIVEKANANDA—Swami Vivekananda seems to have received a magnificent reception on his landing at Colombo. He was presented with an address of welcome, thanking him for the work he had done in Europe and in America

in proclaiming the Hindoo ideal of universal religion. The Swami, for whom the Madras Committee are arranging a grand welcome, made an eloquent and touching reply.

A RELIGIOUS SERIES—A plan has been set on foot for publishing in monthly parts the series of addresses on the Vedanta delivered in London by Swami Vivekananda. The first of these, issued in December, deals with the necessity of religion. Religion, according to the Swami, is the great motive force which has, throughout the history of the world, done more than any other to mould the destinies of the human race. But his conception of religion differs from that which usually obtains. Sympathy with what are, after all, but varied manifestations of the same force and universal tolerance are the lessons he inculcates in place of the persecution and narrow bigotry which in times past and even in our own day have done so much to disgrace the history of religion.

March 1897

WHAT IS RELIGION—Says Vivekananda :—Religion is a realization, not talk, nor doctrines nor theories, however beautiful all these may be. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent ; but one's whole nature becoming changed into it. Such is religion. By an intellectual assent we can come to a hundred sorts of foolish things, and change the next day, but this being and becoming is what is religion. *(Notes and News)*

April 1897

RAMKRISHNA ANNIVERSARY—The Birthday Anniversary of Paramhansa took place with great splendour on Sunday, the 7th ultimo, at Rani Rashmoni's Kalibari at Dukhinesswer, Bengal.

June 1897

.....We learn that Swami Vivekananda..... intends to write a.....commentary on Brahma-sutras.

July and August 1897

MAHA-BODHI FAMINE RELIEF WORKS

FIRST REPORT

SWAMI AKHANDANANDA, of the Alam Bazar Mutt, was deputed some time ago by Swami Vivekananda to work for the relief of the famine-stricken people in Bengal. He has commenced his works in Murshidabad District. From the reports that Swami Akhandananda submitted, it appeared most clearly that famine was most acute in that place, and help was immediately necessary to save the people from the jaws of death. We are glad to announce that the Maha-Bodhi Society, which has collected a decent sum from the Buddhist countries, has placed its famine relief operations under the most able supervision of Swami Akhandananda. The Swami, with the assistance of two other Brahmacharis, are working most energetically, and in a thorough unselfish manner. The money sent by the Maha-Bodhi Society has materially helped them to extend their work. They are going from door to door to render help to the famished people, and are distributing rice, medicine, and clothes to these people. Below we subjoin a most interesting table, which will at once prove how satisfactorily the famine relief works are carried on in the Districts of Murshidabad under the auspices of the Maha-Bodhi Society.

SECOND REPORT

Since the publication of the first report of our work at Mahalla, which is the chief famine relief centre of the Moha-Bodhi Society in the District of Murshidabad, the relief works, which are under the supervision of Swami Akhandananda, have considerably increased. In the first week of June, the number of men who received aid from the Moha-Bodhi famine relief works, was 264, in the second week the number rose to 400. The adult men and women were all along receiving 1½ powa rice daily. But from the second week, they are receiving ½ seer each daily. The money, placed at the disposal of Swami Akhandananda, has been supplemented by the following donations, which were received by him, namely a friend of the Alambazar Mutt, Rs. 100, Babu Grija Bhusan Burman (Berhampore), Rs. 15, Babu Bepin Behary Roy Chowdhry, M.A. (Calcutta), Rs. 10. The

District Judge, Mr. E. Levinge, Magistrate, of Murshidabad and other leading men of the place are taking an active interest in the work. The Magistrate once came to inspect the works, and he was highly pleased with the satisfactory manner of the work. The District Magistrate was so much satisfied with this work, that he acceded to the request of our men to allow him to have Burmah rice at the rate of Rs. 2 per mound for the purpose of distribution. Men in charge of works went into the interior of the villages in the Sub-Division of Kandy, and the reports that we are getting from them of the distress prevailing in those parts of the country are simply heart-rending. Men and women, who are half-naked, are merely skeletons, and are living upon the root of obnoxious plants. We hope the condition of these miserable men will receive the generous sympathy of the public.

September 1897

THE BRAHMAVADIN—In a recent issue contains the following interesting passages in the course of a lecture by a Lady-Disciple of Swami Vivekananda :—

Long, long ago, nearly three hundred years before the birth of Jesus, the famous Buddhist, King Asoka, who then ruled India and was perhaps one of the greatest and noblest of her many great and noble rulers, called together a religious convention, where all the known religious sects of those days could meet in harmony and love to set forth their respective views, and learn from each other. After that, King Asoka sent missionaries into all the then known world, and the records show that these Buddhist monks reached as far West as Anitoch and Alexandria, besides many other cities. But the most beautiful things about the sending of these missionaries was the advice given to them by the great King who sent them. The very words have been preserved to us all these centuries, having been cut into rocks in a language so old that only of late years have the inscription been deciphered.

March 1898

THE FUTURE OF INDIA

A SUGGESTION

BY A FRIEND OF THE BUDDHISTS

...The late Parliament of Religions at Chicago is, to all appearances, giving rise to a new era in the history of our nation. We have seen how the two able representatives (Swami Vivekananda and H. Dharmapala) of the two great religions of India have been honoured and listened to in America, and how, by their liberal interpretation of their respective creeds and by their high character, they have won the sympathy of many in Europe and America, and stirred the hearts of many philanthropists for the regeneration of our race. We have already in our midst two generous-hearted ladies—Miss Margaret Noble and Miss Muller—who have come here with the main object of training our girls after our true national style. We expect more gentlemen and ladies, who are also coming here with the same noble object. We have the highest regards for Swami Vivekananda, the disciple of Sri Ramkrishna Paramhamsa and of Vedantism, last, though not the least, of the world's great men. Though differences may exist between him and Mr. Dharmapala, the Apostle of Buddhism, regarding religious doctrines, cannot there be a common ground on which they may work together for the regeneration of India? The great mass of the Indian population are now buried in a jungle of mysticism, superstition and ignorance, from which it is the task of every powerful reformer to bring out truths. Neither the truths of Buddhism nor the truths of Hinduism can be appreciated unless the people are properly educated. We think that in the field of liberal education there are some grounds on which they may unite to work. There is another great question which, we believe, no reformer can overlook, namely, the education and elevation of our women. In days of yore, specially during the Buddhistic period, the condition of our women was not such as it is now. It is a sacred duty both of the Hindu and the Buddhist to raise their condition. Our respected Swami, with the help of the noble ladies who follow him, can do solid work in this direction, in which we dare say he will be greatly assisted by both the liberal-minded Hindus and Buddhists.

The poverty of India cannot but touch the heart of every philanthropist and patriot, to whatever creed or colour he may belong. To

relieve and elevate humanity seems to us to be the highest work of religion. It is for this that Sidhartha left all princely enjoyments and made himself a beggar ; it is for this that Christ died upon the cross, and it is for this that Ramkrishna practised such hard austerities, and wept day and night. The highest Vedantist is he who weeps with those who weep, and smiles with those who smile, and who can say matatma sarvabhootatma—"my soul is every man's soul." The highest religion of the Buddhist is also to relieve the suffering humanity, nay, he cannot be true to his Master if he do not feel for the animals also.

The ghastly spectacle which the late famine presented, cannot fail to teach us the real want of our country. The starving masses, the plodding mediocrity, have nothing to think of but to support their lives with a handful of rice and cover their bodies with a strip of cloth. These men need be fed and clad first before any higher training can be imparted to them. Our benign Government are, no doubt, doing their best to provide for the poor by opening many industries and relief-works ; but they cannot do much, unaided. We require a band of self-sacrificing men to help them, and sometimes to work independently of them. These men must be Bramacharis—men solely devoted to the cause of relieving suffering humanity. A nation cannot work for its improvement without the help of Bramacharies. What immense works the Catholic monks and the Protestant missionaries do for the elevation of the Christian nation. What noble works the Bhiksus of the Asoka period did. We should also have a class of Brahmacharinies or Bhikhunies like the Sisters of Charity or Mercy of the Christians, for the elevation of our women.

One of the works of Swami Vivekananda, we understand, will be to feed and clothe the masses well and provide lucrative works for the poor struggling mediocrity, who are losing all their energies and higher aspirations in their struggle for existence. We dare say he will be backed in this noble work by our liberal Government, as well as by his own countrymen and European philanthropists. One of the great commandments of Buddha was that "if a hungry man come to you, you must feed him well before you speak to him of religion." It is, therefore, a sacred duty of every Buddhist to help and encourage any work the object of which is to feed the hungry and help the poor.....

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September 1898

REVIEW

"THE AWAKENED INDIA" OR PRABUDDHA BHARATA :— We are very glad to welcome again our contemporary "The Awakened India" which has re-appeared after a break of few months. Since the paper had been ushered into existence, "The Awakened India" was doing excellent work in its own field. But at the sudden and premature death of its editor, the managers had the unpleasant necessity of stopping the paper. Now the magazine has been revived again under the auspices of Swami Vivekananda. We are sure under his guidance and advice the Journal will keep up the dignity of its past traditions. The first number opens with an ode by Swami Vivekananda, in which the writer invokes the blessings of the Great Power which permeates through the universe and of the great seers whom every country claims as their own, on this magazine. The articles on the 'Outlook of Indian Monism' and the 'Debt of Hyprocrisy' are ably written. The Prabuddha Bharata is now published from Almora. We have always watched the growth of the paper with great joy, and our relation with this magazine had been all along most cordial. We expect the same friendly sympathy from the new promoters. The rate of subscription remains the same.

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March 1899

THE PRESENT RELIGIOUS AWAKENING IN INDIA

.....The Swami Vivekananda has founded his monastery at a cost of Rs. 60,000 supplied by his English and American followers. His colleagues, the young Swamis, are busy in preaching an eclectic religion with a touch of Ram Krishna Paramhansa's personality.....

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REVIEW

THE UDBODHON—We have received the first three copies of this interesting fortnightly Bengalee Magazine published under the auspices of the Ram Krishna Mission, and edited by Swami Trigunatita. The articles are well written and show thorough grasp of the subject. The style is chaste, elegant and clear. We wish our new contemporary a useful career. The opening article and some other subsequent articles are written by Swami Vivekananda.

November 1899

MR. H. DHARMAPALA ON THE "HINDU IDEALS OF REFORM"

Under the auspices of the Hindu Social Reform Association, Mr. H. Dharmapala of the Maha-Bodhi Society, who is now in our midst on his work of spreading Buddhism in the South, delivered an interesting lecture last evening in the Anderson Hall.....He said he had come to India because of the sympathy he had with its people. There had been hitherto much flattery of the people of this country. He had come here with an unbiased mind to take a sympathetic view of the state of society here.....He came here with sympathy and love and in return he was told all hard and unkind things about his religion.....Swami Vivekananda, when in America, said that the Hindus and the Buddhists had been very long separated, and that the sooner they were brought together, the better would it be for the two peoples ; and again in February last, when he visited the Swami in his illness he expressed similar views. One of the faults that struck him most in Hindu society was the general lack of tolerance, kindness and affection.

November 1900

SWAMI VIVEKANANDA'S VEDANTA PHILOSOPHY

The *Open Court (Chicago)* for August, 1900, in reviewing the above work, says :—"It treats of the Raja Yoga, of the method of attaining knowledge, which is the essence of religious bliss. One of the main exercises, for example, is the drawing in of a column of air through Ida, the left nostril, sending at the same time a nerve current down the spinal column, and causing the current to bump violently upon the solar plexus, which is the basic lotus, and also incidentally the place where the renowned Yogi Corbett, all of which culminates in the rising of the Kundalini, which rising is the beginning of knowledge. We refrain from epitomising the remaining stages for attaining true enlightenment. It only remains to mention that we learn for the first time from this book that love is like a triangle ; why it is not like a quadrangle or a pentagon, or an icosahedron, which would be far more Platonic, the author has not vouchsafed to say.

December 1901 and January 1902

FAMINE REPORT OF THE RAMKRISHNA MISSION—We have received a copy of the printed report of the Famine-work done by the Ramkrishna Mission. The members of the Mission did some excellent work in different places of India during the famine of 1900, their Home for the orphans at Kissengarh gave shelter to some 450 boys and girls, and practically rescued these unfortunate orphans from the jaws of death. The Mission also performed some philanthropic work during the plague of the year 1900 in Calcutta. The members of the Mission deserve the best thanks of the public for their disinterested work. The extracts from the inspection reports of the Famine Officer appended to the report, show that the work was appreciated by the Government Officials.

July 1902

THE LATE SWAMI VIVEKANANDA

A veritable Prince among men has passed away. Swami Vivekananda, the foremost Hindu Missionary of the modern times, the most popular representative at the Parliament of Religions, the favourite "Orange Monk of

Chicago", breathed his last on Friday evening at the Bellur Math. It is hard to enumerate his services to-day. Suffice it to say that he will be ever remembered by his countrymen as a foremost patriot capable in every way of the work of raising India in the estimation of Europe and America. His powerful exposition of Hindu Religion has marked an epoch in the History of the Religious movement of modern India. His writings and utterances, almost inspired, breathed a true catholic spirit and gave a new turn to the Religious thought of India, and they will ever remain as a store house of spiritual truths. The great disciple of a great master, he showed in his person what an Indian was capable of. Possessed of a noble and feeling heart, he silently worked towards the amelioration of the condition of the poor and the distressed. In him, India has lost one of her gifted sons and ablest expositors of her ancient religion.

November 1902

VIVEKANANDA SOCIETY

A Society has been started in Calcutta under the name and title of the Vivekananda Society, with the object of "studying the life and teachings of the late Swami," and enabling the members to "realise the grand Vedanta ideal as interpreted by him." The Society has placed itself under the guardianship of the order of Ramkrishna at Belur. Any one believing in the tenets preached by the late Swami Vivekananda, is eligible for Membership of the Society. We wish the Society godspeed in its labour of love.

THE INDIAN NATION

March 19, 1894

About 20,000 persons from Calcutta assembled at Duckinessur last Sunday to celebrate the birthday of the late Paramahansa Ram Krishna, a Hindoo devotee, who used to reside at Rani Rashmoni's Kalibaree at Duckinessur. A large number of boats and two steamers conveyed the people to Duckinessur, and the place was enlivened by several *sankirtan* and concert parties.

(News of the Week : Local)

March 26, 1894

HINDUISM *

In truth there is no more difficult subject to discuss than Hinduism, and the difficulty borders on impossibility when an attempt is made to compress the exposition into a discourse of a few pages capable of being read out in about half an hour. Swami Vivekananda is, we take it, the holy disguise of a name that is Bengali, but we are not given to understand by the publisher or anybody else, what authority it was, whose the "breath," that caused the elevation to a peerage of sanctity. The metamorphosis *per se* suggests nothing in particular except long, matted hair, and ochre-dyed cloth. Our business, however, is with the discourse and not its author, and we cannot help remarking that it exhibits other evils than those of mere over-compression. It is not merely inadequate but is inaccurate, inconsistent, inconclusive. The writer's aim is to set forth the distinctive doctrines of Hinduism in order to show that is fitted to be a universal religion, in a way that no other religion is. "From the high spiritual flights of philosophy, of which the latest discoveries of science seem like echoes, from the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion." Each and all, of what? Of beliefs or religions, we take it. If, however, Hinduism is able to embrace Atheism and *low* ideas of idolatry and every variety of mythology, it is universal to be sure, but can it claim any organic unity, can it even claim to be a spiritual religion? A mechanical juxtaposition is not unification. Theism and Atheism, Monotheism and Polytheism, Spiritualism and Materialism, are no more reconciled or unified by arbitrarily giving to them a common name like Hinduism, or binding their written expositions in one volume, than A is identified with Not-A by writing the two symbols together. The writer goes on to discover the "common centre", "the common basis upon which all these seemingly hopeless contradictions rest." He is by no means very clear as to the answer, but we shall give it as we find it.

"The Vedas teach us that creation is without beginning or end." The Vedas cannot be guilty of any such solecism as that. Creation is a thing created and necessarily implies a beginning. After a little metaphysical dogmatising, the writer concludes : "Therefore, there never was a time when there was no creation." There is a certain fitness in this reconciliation, for one contradiction—a creation without a creator and an act of creating, —is made to reconcile another, that of theism and atheism. The writer is apparently unaware that he does not very much exalt the conception of God when he thinks that He must be either potential or kinetic energy,—expressions applicable to mechanical energy alone, and not to any spiritual power, like will, for instance. Whatever the Vedas may teach, it is not true that to be a Hindu it is necessary to dispense with the idea of creation. The Sankhya philosophy has an atheistic and a theistic branch, and though Kapila does not believe in creation as a voluntary act, Patanjali does. The Vedanta also teaches a philosophy of voluntary creation. It is worthy of note that whatever the doctrines of this or that school may be, the prevailing belief even of educated men has been in

*Swami Vivekananda's Paper on Hinduism as a Religion, Read before the Parliament of Religions in Chicago, 1893. V. Kalyanram Iyer, Publisher, Madras.

favour of creation. Sanskrit literature gives abundant indications of such a belief, and it finds expression in the language of every-day life. A very definite doctrine is couched in the following *sloka*,

অপ এব সসর্জাদৌ তাসু বীজমবাসৃজৎ
তদণ্ডমভবদ্ধৈমম্ সহস্রাংশুসমপ্রভম্

And the doctrine is one of creation. The prologue to *Sakuntala* begins with the words যা সৃষ্টিঃ স্রষ্টুরাদ্যা and in *Meghaduta* we read the phrase— সৃষ্টিরাদ্যেব ধাতুঃ

These are only a few of the numerous citations that could be made, tending to show the wide-spread belief in creation. And Kalidasa, we suppose, was a good Hindu. Brahma, Vishnu and Maheswara are regarded as the Creator, the Preserver and the Destroyer of the world, and a set phrase, alike in Sanskrit and Bengali, is সৃষ্টি, স্থিতি, প্রলয়। Are we now to be told that words like সৃষ্টি, স্রষ্টা and সৃজন cover only fictions?

The writer having used the word creation to mean creation of the universe, goes on in the very next passage to limit it to the creation of souls. That souls are not created is a contention supported as follows : "If then, the soul was created, it must die. Therefore it was not created. Some are born happy, enjoying perfect health with beautiful body and mental vigour and with all their wants supplied. Others are born miserable..... Why, if they are all created, why does a just and merciful God create one happy and the other unhappy? Why is He so partial?" We do not quite see what turns upon the question here raised. The writer offers no theory of his own. We presume he means either that souls are in some spontaneous, mechanical way darted from Divinity, as sparks from a fire, or that souls have been independent, eternal existences like Divinity itself. We should have been glad if in this connection he had told us if he believed in any such thing as Moral Law and Moral Responsibility, and, if he did, what account he had to give of them. Whether souls are created or not, the writer's argument is not particularly profund. The difficulty he barely touches is part of a larger difficulty. Why is there evil at all in this world, if it is under the sway of a merciful and moral ruler? And why so often does Vice prosper and Virtue suffer in this world? The theory of কর্মফল is very little of a solution. If a man's present life in this world, miserable or happy, is only the *necessary* consequence of the actions of his prior life and is not in any way voluntary, why should it bring on him happiness or misery in his *next* birth? Punishment and reward may themselves be necessarily entailed, but when they are complete, their power is spent, the necessity is satisfied. What then is to come next? Theft may necessarily bring on imprisonment, but when the ordained period has been served out, can the thief be treated in any way before he has had time to do a fresh voluntary act?

The writer's remarks on heredity are dogmatic to a degree. We are told that inheritance is only physical, and "the peculiar tendencies of any soul are caused by its past actions." That may or may not be, for the writer does not deign to offer any evidence, but we are certainly not equal to the effort he calls upon us to make when he says : "Try and struggle, and they [experiences of past life] will come, and you will be conscious even of the experiences of a past life." Personally we are prepared to make the confession that, struggle as we may, we cannot recall any such experiences, and we should be glad if the Swami would give us the benefit of his reminiscences. The little logic we possess does not justify us in admitting that "verification is the perfect proof of a theory ;" but where is the verification? "We have discovered the secrets by which the very depths of the ocean of memory can be stirred up," says the lecturer. *We* have not.

"So then the Hindu believes that he is a spirit" concludes the writer, but does he mean that the Hindu alone has that belief? Every one that believes in spirit at all, believes that he is a spirit. The Hindu has not a monopoly of spiritualistic faith. The same is true of his next conclusion, "the human soul is eternal and immortal," for the immortality of the soul is insisted on by none more than by Christians. The writer is unconscious of the fallacy he commits when he argues "The present is determined by our past actions, and the future will be determined by the present." That which is itself determined, cannot determine. The writer little realises the relation between his different views, for he presents life, or rather a series of births, as a chain of necessary causation and yet protests on the authority of the Vedas that we do not dwell in an endless prison of cause and effect and that man is not "a freak of the terrible law of causation." By the bye, why should the law of causation be "terrible?"

It is amusing to observe how the writer appropriates the doctrines and mottoes of Christianity and flings them in triumph at the Christians. The doctrine of love may be Hindu but it is also and mainly Christian. Christianity teaches not only the worship of God through love, as, according to the writer, the Vedas do, but it teaches universal *human* love as well. That men are the "children of God" is also mainly a Christian notion which is consistently worked out in the Christian scheme. If any people do not believe in a Personal God, it does not lie in their mouth to speak of men as the "children of God". The metaphor implied in the word "children" would be repugnant to the hypothesis of the *emanation* of human souls from the Divine essence. The writer exclaims : "Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature." It

is not for us to expound the Christian conception of Sin, but we do not think that man's sinfulness is incompatible with the divinity claimed for him. It does seem to be inconsistent, on the contrary, to hold at once that birth itself is a penalty for sin, and that man is sinless because divine. It is very strange indeed that a writer should seize some of the commonplaces of all religions and try to make them out to be the *differentiae* of Hinduism. It is a little short of ridiculous, for instance, to argue that it is the Hindu alone who refuses to retard man as a mass of matter. "The true Shekinah is Man," says Saint Chrysostom. "There is but one temple in the world," says Novalis, "and that temple is the Body of man. Nothing is holier than this high Form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven, when we lay our hands on a human Body."

"The Hindu does not want to live upon words and theories." "The Hindu religion does not consist in strugggles and attempts to believe a certain doctrine or dogma, but in realizing—not in believing, but in being and becoming." Here also are the same preposterous claims of a monopoly. We pass over the writer's considerations on idolatry, his denunciation of bigotry, his invective against "dogmas and pegs," in all which we are able largely to concur, but all which strike us as pointless. We are glad that there was at least one Hindu to represent Hinduism at the "Parliament of Religions", and that he did his work in a way which not only satisfied but bewitched his audience. He has our gratitude. But what will charm an audience does not always bear reading in the stillness of the study. The Swami spoke pretty good English and with Bengali eloquence, but he was a little too discursive and superficial, and a little too indiscriminate in his attacks. We heartily wish he had confined himself to a defence and an exposition, and not assumed the aggressive. We cannot but regret that a discourse which will be so largely read, lacks philosophical depth and accuracy. Its tone is unnecessarily warm ; it is loose in reasoning. Hinduism, as we have said over and over again, is essentially a social organisation. Doctrinally, it is not a single consistent system but an encyclopedia of philosophy, a congeries of systems. Swami Vivekananda is, apparently, philosophical in his interests, and we hope he will seriously devote himself to study and reflection and equip himself properly for the work of a religious teacher. Hinduism tolerates no pretence but demands soundness. As a distinguished countryman of ours once remarked : "It is round the full and not round the empty vessel that the Hindu puts his laurel wreath." The Swami will find, as he extends and deepens his observation, that Hinduism, so far from being the most catholic, is the most exclusive of religions. No mere acceptance of doctrine will make a man a Hindu unless he is born such, or unless from a condition of religionless savagery he passes into an acceptance of Hindu priests and practices. The patriotic Hindu, if he is far-seeing, will be anxious not so much to make fresh conquests for his religion as to maintain it in at least its present integrity. It is in danger of breaking down from its extreme rigidity. Not only inter-marriage, or the re-marriage of a widow, but travel, or the eating of particular substances, will make one cease to be a Hindu. To maintain a religion hanging by threads so delicate, is a work of no ordinary difficulty. Converts we cannot have. There may be fresh recruits to the band of vegetarians, the admirers of cremation may multiply, respect for the learning of ancient India may grow, theosophy may advance, Hindu social practices may be increasingly appreciated, Hindu philosophy may spread far and wide, but there can be no accession to the ranks of Hindus except by birth or by incorporation of raw and unstamped specimens of humanity. If our religion is to live, it must be made more plastic and adaptable than it is. If the Swami will give all the aid he can towards the realisation of that end he will be doing service for more valuable than can ever arise from attempts no more rational than those directed to the quadrature of the circle or the production of perpetual motion.

April 2, 1894

HINDUISM

[TO THE EDITOR OF "INDIAN NATION"]

Sir,—I was very glad to notice in your issue of the 26th March a very able and masterly review of Swami Vivekananda's Paper on Hinduism. The writer has exposed with marked vigor and ability the hollowness of most of the views of the Swami that have found expression there. Very few indeed, I am sorry to observe, have really any conception of what is Hinduism, yet there are hardly any, to be sure, who have not a great deal to say about it. That Hinduism is not so much a religion as a social organisation, is an idea which few have yet appreciated, and if the country ever fully appreciates it, it must, I believe, be due not to a small extent to the efforts of the *Indian Nation* which has almost *ad nauseam* harped on this idea. Nowhere outside the *Indian Nation* have I found this view so ably treated as in the *Calcutta Review* some three or four years ago. The extreme smallness of the number of those who take this view of Hinduism shews how little is Hinduism appreciated even by her own votaries. To represent Hinduism as a consistent system of faith would be the height of absurdity and that has been fully shewn in your columns, yet there have not been wanting men even in the ranks of highly educated Hindus to claim for Hinduism a consistency, harmony, and definiteness of its doctrines.

I should be very glad indeed, if they could make good their claim, but the pity is, that beyond more dogmatism and sometimes, dishonest sophistry we have not yet come across anything more edifying or enlightening.....Belief in creation is not altogether rare among Hindus. In fact, it prevails very largely among them. In the Vedas, texts in favor of creation are plentiful, while possible there is no trace of the *Emanation theory* which seems to have originated much later in the *Darshanas*.....Any attempt to hold up the doctrines of this or that school of philosophy as the essentials of Hinduism must strike every honest man as singularly arbitrary.....To reduce Hinduism to a definite and consistent system, to reconcile contradictions, is a manifest impossibility.

The reviewer's attempt to defend Christianity against the unjust attacks of the Swami has been specially gratifying. In these days of morbid patriotism it has been a fashion to abuse the Government in season and out of season and to exalt Hinduism at the expense of every other religion. In the columns of the *Indian Nation* alone one has always the pleasure to see the marks of a generous spirit which while keenly appreciative of Hinduism is not blind to the merits of other systems of faith.

In reply to the observations that 'The Vedas teach us that the creation is without beginning or end,' the reviewer has remarked that 'The Vedas cannot be guilty of any such solecism as that.' I do not know if the Vedas teach it, but doubtless in the later Puranas we often read of creation as having no end or beginning. Does that look like solecism? Not of course, if creation means, not a single act of creation but a series of creations. And precisely in that sense, I take it, is creation represented as endless in the Shastras. The Hindus believe that the present universe will be destroyed in course of time and another will be called into existence and that again will give place to another in due course, and so on. So that, though each act of creation is limited in time, the successive creations form a timeless series. A very kindred idea seems to be the Kantian view of Phenomenal succession. Each phenomenon no doubt appears and vanishes in time, but the continuous chain of phenomena which constitutes the non-Ego is without an end or beginning.

In conclusion I cannot help observing that there is one belief at least which is not only common to the present Hindus, but which binds them to their Vedic ancestors—I mean the belief in the forces of nature as objects of worship. Sacraments such as *upanayan*, marriage, &c., are admittedly the essentials of Hinduism. On these occasions, in connection with the *Jajna* ceremony, the Vedic Gods such as *agni*, *vayu*, &c., are invoked and worshipped and the worshipper has to form their images in his mind. The Adi Brahmo Samaj from the first were very loath to give up Hindu practices but the Vedic element of *Jajna* necessitated the abandonment. I conclude that to be a Hindu one must need to believe in the Vedic Gods and think of them as having forms, for the ritual of the Sacraments distinctly involves such a belief.

Yours faithfully,
HARI CHARAN MUKERJEA
(Correspondence)

[We may have something to say hereafter on the opinions expressed in the concluding passage of this letter.—ED. I. N.]

April 9, 1894

Babu Bankin Chandra Chatterjee's paper on Vedic Literature, published in the Calcutta University Magazine, throws some light on the teaching of the Vedas as to creation, a subject which has occasioned some controversy in our columns. The writer observes : "The Vedic Rishis appear to me to have fully grasped the idea that there was an Omnipotent and Omnipresent Author of the Universe, and that he was One and Undivided. They did not call Him Iswara, or Lord, as we now do. In the Brahmanas and Upanishads, He has a loftier name—*Atman* or *Paramatman*, the great Soul, or Living Principle of the Universe. The later Vedic Philosophy, that of the Upanishads, formulated the doctrine that the Universe, though His creation, was created out of His essence, and is a part of Him. The Universe is in Him, but He is not the Universe. It was a part of him and transformed into the changeful Universe by His Will or His *Maya*." In other words, the Vedas themselves declare a belief in a Creator properly so called ; and the later Vedic Philosophy, that of the Upanishads, may be called, in the language of Dr. Martineau, the Transcendental form of Pantheism, of which he takes Plato to be the most conspicuous European representative.

(Occasional Notes)

The same paper saves us trouble in another respect, for it furnishes an answer to our correspondent of last week, Babu Hari Charan Mukerjea. As against Professor Max Muller who describes the worship inculcated in the Vedas as Henotheism, the writer seeks to explain the meaning and effect of the worship of the forces of nature like fire, air, rain, &c. He contends that the One Soul is celebrated as many. "If the Universe, if all the perceptible phenomena which constitute the Universe, are in Him, or are a part of Him, the Powers of Nature are also portions of His essence, or manifestations of His Energy. To contemplate or to glorify the powers of Nature was to contemplate and glorify His

attributes. The infinite is not realizable to our minds in its Infinity. We can bring our minds into close contact with it only by contemplating those finite portions of Infinite Energy which we can perceive and comprehend. This is what the Vedic poets tried to do." Hence it is, the writer goes on to observe, that each Vedic Deity is praised as Supreme God. *(Occasional Notes)*

THE VEDAS AND CREATION

Our friend Babu Upendra Nath Mukerjee of Shampuker Street is charming in company but is apt to be fretful in controversy on paper. Our notice of Swami Vivekananda's paper on Hinduism has elicited from him a criticism which is quite needlessly snappish, and, we feel bound to say, is not nearly as acute and coherent as we might expect. He is angry for our calling the name 'Swami Vivekananda' a disguise ; but we meant no offence. Every disguise is not dishonest, and a change of name *is* a disguise. We pass on to his arguments. He is beating his head against the rocks when he tries to prove that a religion which lays claim to organic unity and to spirituality may embrace theism and atheism, vedantism and low ideas of idolatry. 'Religion', of course, may be so defined as to be applicable to Atheism, Agnosticism, &c. Carlyle gave such a definition. But no *one* religion can claim at once to affirm and to deny God, to ignore Him and worship Him, to believe in Him as a subtle essence inconceivably fine, and to have 'low ideas of idolatry.' It is useless speaking of the conflicting doctrines as different paths leading to a 'common goal.' We should very much like to know what this common goal is, for we must confess we can conceive of none which can be reached by theism and atheism alike. We are past that stage when a mere phrase would charm us into slavery, and until more light dawns upon us we must hold 'common goal', 'common centre' and 'convergence of diverging radii' to be mere phrases.

Our correspondent's leading objection is that 'creation without beginning' is not a solecism, and that the Vedas do assert creation without beginning. In our judgment he is wrong in both these contentions. Creation must imply a creator. It is possible to contend that nature, the universe, force, matter, or energy, is without beginning. But creation without beginning is a contradiction alike in language and thought. This we take to be self-evident, and it is inconceivable to us that any body can deny it. Etymologically, creation is the act of a creator. Philosophically, it is the bringing something into existence out of nothing. The contradiction is not got rid of by supposing several successive creations. Even according to the Christian Genesis, the entire creation was not the work of one moment, springing from one word. As a matter of fact, the Vedas do not assert the eternity of creation. Our correspondent cites two passages. The first is a line from the *Upanishads* which concludes :

এষোঽশ্বত্থঃ সনাতনঃ

অশ্বত্থ, says our correspondent, is the creation. We have nothing to do with the *Upanishads* when the question is as to the teaching of the *Vedas* ; and we deny that অশ্বত্থ is creation. The English word means nothing except the act of creating, or the thing created, and cannot with philosophical accuracy be paraphrased as cosmos, nature, or the universe, which words do not necessarily imply an origin. The second citation commences as follows :—

সূর্য্যাচন্দ্র মসৌ ধাতা যথাপূর্ব্বমকল্পয়ৎ

Our correspondent argues : "যথা পূর্ব্বং is equivalent to 'as in former creations.' "He has misunderstood this passage and misunderstood the context from which it is taken. Most wonderful of all, he does not see that ধাতা means creator. It is a personal noun and cannot stand for an impersonal force. We quote the Bengalee translation as given in Mr. R. C. Dutt's work.

১। প্রজ্বলিত তপস্যা হইতে ঋত, অর্থাৎ যজ্ঞ এবং সত্য জন্মগ্রহণ করিল। পরে রাত্রি জন্মিল, পরে জলপূর্ণ সমুদ্র।

২। জলপূর্ণ সমুদ্র হইতে সংবৎসর জন্মিলেন ; তিনি দিন রাত্রি সৃষ্টি করিতেছেন, লোকে দেখিতেছে।

৩। সৃষ্টিকর্ত্তা যথাসময়ে সূর্য্য ও চন্দ্রকে সৃষ্ট করিলেন এবং স্বর্গ ও পৃথিবী ও আকাশ সৃষ্টি করিলেন।

(The third verse alone is what our correspondent quotes).

There is nothing in all this which suggests eternity of creation, but the verses throughout speak of a creator and his seperate acts of creation prior to which, or the first of which, there was nothing. These are not however the only texts which deal with the subject. Verse 1 of ৮২ সূক্ত is translated as follows :—

সেই সুধীর পিতা উত্তমরূপ দৃষ্টি করিয়া, মনে মনে আলোচনা করিয়া জলাকৃতি পরস্পর সম্মিলিত এই দ্যাবা পৃথিবী সৃষ্টি করিলেন। যখন ইহার চতুঃসীমা ক্রমশঃ দূর হইয়া উঠিল, তখন দ্যুলোক ও ভূলোক পৃথক্ হইয়া গেল।

This is a clear statement of creation, a clear recognition of a creator.

Probably the most elaborate account of creation in the Rigveda is to be found in ১২৯ সূক্ত। We quote the following verses :

১। তৎকালে যাহা নাই, তাহাও ছিল না, যাহা আছে তাহাও ছিল না। পৃথিবী ছিল না, অতি দূরবিস্তার আকাশও ছিল না। আবরণ করে এমন কি ছিল? কোথায় কাহার স্থান ছিল? দুর্গম ও গভীর জল কি তখন ছিল?

২। তখন মৃত্যুও ছিল না অমরত্বও ছিল না, রাত্রি ও দিনের প্রভেদ ছিল না। কেবল সেই একমাত্র বস্তু বায়ুর সহকারিতা ব্যতিরেকে

আত্মামাত্র অবলম্বনে নিশ্বাস প্রশ্বাসযুক্ত হইয়া জীবিত ছিলেন। তিনি ব্যতীত আর কিছুই ছিল না।

৩। সর্ব্বপ্রথমে অন্ধকারের দ্বারা অন্ধকার আবৃত ছিল। সমস্তই চিহ্নবর্জ্জিত ও চতুর্দ্দিকে জলময় ছিল। অবিদ্যমান বস্তু দ্বারা সেই সর্ব্বব্যাপী আচ্ছন্ন ছিলেন। তপস্যার প্রভাবে সেই এক বস্তু জন্মিলেন।

৪। সর্ব্বপ্রথমে মনের উপর কামের আবির্ভাব হইল, তাহা হইতে সর্ব্বপ্রথম উৎপত্তি কারণ নির্গত হইল।.....

৫। কেই বা প্রকৃত জানে? কেই বা বর্ণনা করিবে? কোথা হইতে জন্মিল? কোথা হইতে এই সকল নানা সৃষ্টি হইল? দেবতারা এই সমস্ত নানা সৃষ্টির পর হইয়াছিলেন। কোথা হইতে যে হইল, তাহা কেই বা জানে?

৬। এই নানা সৃষ্টি যে কোথা হইতে হইল, কাহা হইতে হইল, কেহ সৃষ্টি করিয়াছেন, কি করেন নাই, তাহা তিনিই জানেন, যিনি ইহার প্রভুস্বরূপ পরমধামে আছেন! অথবা তিনিও নাও জানিতে পারেন।

Here the problem of creation is, as to all circumstantial details, laid aside as insoluble, but so far as there is speculation at all, the hypothesis that is advanced is one of creation by personal agency and not of spontaneous successive transformations of eternal matter.

Apart from the teaching of the Vedas, our correspondent advances two abstract arguments against the possibility of creation, namely (1) If nothing existed in the beginning "there would be nothing present to cause God to wish for a creation" ; (2) "the act of creation would certainly involve a temporary or permanent change in the mode of existence of the 'unchangeable', which is absurd." We demur to both these arguments. (1) We may know something of human psychology ; we know nothing of divine. It is impossible to say what would make God wish for a creation, or that some adequate cause is necessary to make him wish at all. Our correspondent's Determinism is apparently over-done. The objection, if it is good at all, is good against successive creations as well. Why, if creation is existing at a given moment in one form, should God wish for a change of its mode or aspect? (2) Creation does *not* involve a change in the unchangeable. God alone is unchangeable. By creation he calls something into existence out of nothing, and not out of himself. He is the same after creation as before it. We hope the principle of the Correlation of Forces will not be flung at us. If God is an energy, He is an energy *sui generis* and not a mechanical energy which is limited in amount and is capable of measurement. Besides, if God is manifested or unfolded in his creation, every successive creation is a change of the unchangeable and therefore impossible. Creation, if it ever took place and whenever it took place, was a Miracle, and whoever affirms God is precluded from denying the possibility of miracles. If to our correspondent, creation and God are incompatible ideas, Eternal Nature and God are to us incompatible ideas. If we are not to believe in God, and if our God is to be HE and not an IT, Nature cannot be independent of and coeval with Him, for a God placed amidst eternal and uncontrollable surroundings would be a God circumscribed and therefore not truly Divine.

(Answer to a Correspondent)

May 7, 1894

A PUBLIC meeting was held in Pachaiyappa's Hall, Madras, on Saturday, the 28th April to thank Swami Vivekananda for his representing Hinduism in the Parliament of Religions, and the American public for the cordial reception they accorded to him. Dewan Bahadur S. Subramania Aiyar, C. I. E., presided.

(General)

May 14, 1894

A LECTURE on "Hindooism in America and Swami Vivekananda" will be delivered by H. Dharmapala, the general secretary of the Maha Bodhi Society and Buddhist delegate to the Parliament of Religions at Chicago, at the Minerva Theatre, on Monday, at 6 P.M. The high priest of Japan is expected to speak, and Maharaja Sir Narendra Krishna will preside.

(News of the Week : Local)

May 21, 1894

It is unkind of the *Mirror* to direct his thunders against so quiet and inoffensive an individual as Babu Sarat Chunder Das. His great offence seems to have been to say that "Buddhism is no religion." Greater men than either the *Mirror* or Babu Sarat Chunder have said the same thing, and whether the remark is a true one or not will depend very much, if not entirely, on the sense of the word "religion". If for instance a belief in a Personal God is regarded as of the essence of religion, then neither Buddhism nor Theosophy is a religion, and it is doubtful if Hinduism is one. Our contemporary wants to send Hindu missionaries to America. *Cui bono*? The missionaries

may be admired for their eloquence, but can an American ever become a Hindu? He further remarks : "Mr. Dharmapala's enthusiasm for Hinduism was unbounded, not 'sectarian Hinduism' he was careful to complain, but the pure and undefiled Hinduism, such as Swami Vivekananda has been preaching in America." If that is so, Mr. Dharmapala's enthusiasm is worth nothing. The pure and undefiled Hinduism which the Swami preached has no existence to-day, has not had any existence for centuries, and is at the present moment only an affair of books and not of life, a thing therefore, of merely abstract interest. The only Hinduism that it is practically worth while discussing today is sectarian Hinduism. It is that Hinduism which resents the slaughter of kine, which keeps out the England-returned Hindu, which proscribes re-marriage of widows, and marriage between different castes, which makes the early marriage of girls compulsory. It is that Hinduism which is distinct from Brahmoism. It is the only Hinduism that we can admit to be real. *(Occasional Notes)*

PROTEAN HINDUISM

SEVERAL causes have combined to bring to the fore the topic of Hinduism. Amongst these may be mentioned the agitation against the Consent Bill, the agitation against cow-killing, the lectures of Mrs. Annie Besant and other theosophists, the feats of Vivekananda Swami in America, probably also, some lectures of Prof. Max Muller in England. All men calling themselves Hindus have reason to rejoice that their ancient noble religion, so little appreciated in the West, has begun to spread its light far and wide. They have lost liberty, power, wealth, but they have maintained their religion, and have been content with it. It has been to them "its own exceeding great reward,"—their occupation is seasons of dulness, their solace in adversity, their pride in moments of humiliation. It has been their richest treasure,—imperishable, unfading, unconquerable. It had, however, for ages been neglected and even despised by those outside its pale. To the average western,—gross, undiscriminating, unreceptive,—it was only heathenism, paganism, superstition, idolatry. If therefore its true character is beginning to be known, there is reason for congratulation, and those that are helping to make it known are entitled to gratitude. It appears however that in the general jubilation over recent triumphs there has arisen no little confusion of ideas in the Hindu mind. And that is to be regretted. However great the excitement or the temptations to it, we should make an effort not to lose balance of mind or to mix up questions which are essentially distinct.

What is Hinduism? According to Mrs. Besant it is indistinguishable from Theosophy. It is identified with a certain cosmology, a certain way of regarding matter and its manifold forms and properties. According to Vivekananda, it is Vedantism, if it is anything positive at all and not a series of negations. According to some appreciative Christians and possibly also some Brahmos, it is Christianity without Christ. From another point of view it is identified with Buddhism. Generally speaking, any Metaphysical view of the universe, denying a Personal God and insisting on the renunciation of desires, is taken to be an exposition of Hinduism. In all humility but in all sincerity we observe that it would be an evil day for Hinduism, if, instead of being associated with a definite body of doctrines or at any rate of practices, distinguishable from that of other creeds, it was taken to be anything and everything that smacked of "spirituality" and pantheism. It would be unfortunate if a thing so solemn and so vital as Religion were framed in the spirit, and for the purposes, of controversy. When the Christian attacks us for our idolatry we would be justified in insisting on the spiritual character of our faith to correct his error, but a religion cannot be made to consist of a mere denial of the divinity of idols ; and Hinduism cannot be made to consist even of an affirma-

tion of the eternal *Brahma*. We cannot better explain our sense of the gravity of the situation than by raising a few practical questions.

If Hinduism is a mere doctrine and if that doctrine is to be found only in the Vedas or that section of it known as the *Upanishads*, what is there to distinguish it from Brahmoism? What is there to prevent a Brahman from eating beef or marrying a Sudra? According to Mr. Romesh Chunder Dutt at any rate, Hindus ate beef in the Vedic period. According to Dewan Bahadur Raghunath Rao, every single item of reform in Mr. Malabari's programme could be justified, and indeed was demanded, by texts of the Vedas. The modern system of caste was unknown in the Vedic period, and no *salgram* was brought in as a consecrating force in the performance of the sacraments. The Brahmos claim to have a true Vedic religion ; and their ground of secession from the Hindus was the departure which the latter were supposed to have made from the primitive purity of that religion. Let Hindus, therefore, ponder well the consequences of identifying their religion with the philosophy of the Vedas. They would all be Brahmos. They would be all at liberty to eat beef. They would be at liberty to break all rules of caste in regard to marriage, to re-marry widows, to marry their daughters at 16 or 20 and give them the husbands of their choice. Would they still be Hindus?

Vivekananda has done one service which, so far as we have been able to discover, has not yet been recognised. He has solved the sea-voyage problem. To reach Chicago he had to cross the seas. In his travels he must have lived in the Hindu style as far as it is possible to live in that style in the course of one's travels in *mleccha* countries. And now possibly, so far as we can judge by signs, there is scarcely a Hindu that would not deem it an honour to dine with the *Swami*. If any Hindus are prepared to associate with the *Swami*, or to grant that he has not lost caste, have they any right to oppose Kumar Binoya Krishna's movement? The Kumar wants that Hindus should not lose caste by travel if in the course of travel they lived in the Hindu mode. He has been mightily opposed. Would it be possible to continue the opposition now?

Buddhism so far from being identical with Hinduism was in old times its great antagonist. Must we understand that the Hindus and the Buddhists fought about shadowy distinctions, and that they should have embraced each other as warmly as Mr. Dharmapala and the *Swami* are prepared to do? Theosophy which had been understood to be a phase of Buddhism, has, by Mrs. Besant, been assimilated to Hinduism. We are at last in that beatitude in which Hinduism, Buddhism, Theosophy and Brahmoism are all one, in which Theism and Atheism have been reconciled, and Force-God and Personal God have been assimilated. Let logicians look after their laws of Identity and Contradiction.

We wonder what the upshot of all this preaching of Hinduism will be. When Vivekanandas have conquered all America, and Mrs. Besants all England, will it be possible to have a single accession to the ranks of Hindus ? No, as we said once before, we cannot have converts. There is no doubt however that a philosophical appreciation of Hinduism in any part of the world will be gratifying to Hindus and may lift other religions to a nobler ideal. In the meantime let us not forget the limitations of practical Hinduism. Though a man may cherish all the doctrines that Vivekananda or the *Swami* may regard as of the essence of Hinduism, he will not be a Hindu if he is not born such, or has not been brought into Hindu society from a condition of religionless savagery, or if he has crossed the seas, married into a caste different from his own, or violated any of the numerous binding rules of modern society. Only the other day, when the Consent Bill was on the anvil, society was brought back to the recognition that it is not so much the Vedantas as Manu and Raghunandan that determine the Hinduism that

lives. The sentiments that we read or hear expressed in the press or the platform, from loose pens and tongues, stamping every species of Ontology and Asceticism as Hindu, are bewildering by their confusion and are destined to be mischievous to Hinduism itself.

July 23, 1894

SWAMI VIVEKANANDA explained in America the central idea of the Vedas as follows :—

I humbly beg to differ from those who see in monotheism in the recognition of a personal God, apart from Nature, the acme of intellectual development. I believe, it is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and custom lies in the realisation of that universal essence which is the All. And I hold an irrefragable evidence that this idea is present in the Vedas, the numerous gods and their invocations not-withstanding. This idea of formless all, the Sat, *i.e.*, *esse* or being, called Atman and Brahman in the Upanishads, and further explained in the Darsans, is the central idea of the Vedas, nay, the root idea of the Hindu religion in general. *(General)*

August 20, 1894

When in the course of a recent controversy it was asserted, as against us, that Hinduism was essentially a theism and not a pantheism, we declined to argue any further, for there was no agreement on first principles. It appears now that Swami Vivekananda, the Hindu Missionary in America, is as grossly mistaken as ourselves. In the course of a recent lecture he observed.

[For the extract *vide the Indian Nation*, July 23, 1894]. *(Occasional Notes)*

September 3, 1894

THE SPREAD OF HINDU RELIGIOUS IDEAS IN THE WEST

On Wednesday the 29th August, 1894, at 5 P.M. Mr. Bertram Keightley M.A. (Cantab), General Secretary of the Indian Section of the Theosophical Society delivered a lecture on "The Spread of Hindu Religious Ideas in the West" before a large and appreciative audience, Babu Norendro Nath Sen President of the Bengal Theosophical Society was in the chair.

[In course of his lecture Mr. Keightley said :—]

".....And this (the influence of Theosophy) is even still more strongly marked in America, the reason for it being that the United States being a newer and younger country therefore less set and fixed in habit of thought, displays more quickly and readily the transferring effect of any potent influence, any deep and pregnant thought. Thus all that has been said of England and Germany applies with still greater force to that country. To avoid mere repetition, I will mention only one most striking instance, the Parliament of Religions at Chicago.

The whole conception, programme and method of this Parliament were Theosophical. And one of the visitors who attracted most attention, and admiration was Swami Vivekananda, while our special Theosophical Society delegate Professor G. N. Chakravarti of Allahabad won the hearts and esteem of all, indeed, according to the testimony of the local Chicago Press, the most successful and numerously attended of all the various conventions was that of Theosophical Society, in other words the one in which Hindu religious ideas in their present form were expounded and laid before the public....."

September 10, 1894

On Wednesday a public meeting of the Hindu inhabitants of Calcutta and the Suburbs, called by some of the leaders of local Hindu society, was held in the Town Hall for purposes which the Resolutions will show. As the *Englishman* says, "the immense hall was filled to its utmost capacity and the speeches were received with continous cheering." Raja Peary Mohun Mukerjee was in the chair. The following Resolutions were passed.

[For the resolutions and the letter addressed to Swami *vide The Indian Mirror*, September 6, 1894]. *(Occasional Notes)*

The *Indian Daily News* notices the Swami in appreciative terms, but we cannot tolerate "myths" in the following. "There are unmistakable signs that India is waking up out of her long sleep. But to send a Hindoo monk to America to preach Hindooism is simply taking the bull by the horns. Just fancy ; this monk, Swami Vivekananda, is only thirty years of age, has studied philosophy and religion, and on public platform, in a foreign tongue, is able to captivate an American audience ; temperately, wisely and humorously informing the people of the Western Republic that this mild Hindoo is not such a fool as he looks ; that his venerable religion is not a farrago of old women's fables, but consists of myths of a sublime character. The poor Sannyasi is a nearer approach to the figure of Christ than my Lord Bishop in his apron and in his palace. The poor, despised Indian does not care for money, clothes, and fine houses, nor does he think the way to Heaven is *via* Paris. The Indian pagan has never yet tried to localise his God by means of dozen lighted candles. Let a few more of the B. As. and M. As. study their old religion and go to Europe, and they will be welcomed. The people are proud of Vivekananda, and so they ought to be." *(Occasional Notes)*

September 24, 1894

SPEECH OF BABU NORENDRO NATH SEN IN THE THANKSGIVING PUBLIC MEETING HELD AT TOWN HALL, CALCUTTA

[For the speech *vide The Indian Mirror*, September 16, 1894].

(Selections)

November 19, 1894

The *Madras Times* is affected by no missionary bias. Therefore, it has been able to take a sober and generous view of Swami Vivekananda's work in America and of the letter he has addressed to his supporters in America. The Reverends profess to hold the Swami in contempt, but they are up in arms against him, and have not a word to say in praise of the man, the literary merits of his lectures, or the substance of his teaching, and are anxious to explain away a success they cannot deny. The beauty of the whole thing is, that though Vivekananda knows something of Christianity, his assailants know nothing of the religion of the Aryans. But do not Europeans see the life of the Hindus, their daily practice? They do. How would they feel, however, if we judged Christianity not by the teachings of the Bible but by the life of the law courts, the play-grounds, the theatres, the shops, and the streets of a Christian country? As Prof. Max Muller said to his interviewer, religion is always better than the people who profess it. *(Occasional Notes)*

(From *The Madras Times*)

The Swami Vivekananda has replied to the congratulatory letter sent to him by the Hindus of this benighted city with an epistle addressed to his "Friends, Fellow-countrymen, and Co-religionists of Madras;" and the great Hindu missionary's words are likely to be received with almost the full reference with which the Corinthians, the Ephesians, and the Galatians pored over the parchment epistles of the great Christian missionary who wrote to them from far lands. Not to distinguish the comparative strength of the bonds of fellowship between fellow-Christians and fellow-Hindus we might almost expect indeed, that the Swami's epistle will be hailed with even more reference by the citizens of Madras than St. Paul's epistles by the citizens of Corinth or Ephesus. St. Paul was a stranger to his hearers, and had no fellowship with them save the bonds of a new faith that was struggling into life. The Swami, on the other hand, is of India an Indian, united to his

hearers by the ties both of religion and of blood the religion moreover, being not a new religion struggling into life, but one of the most venerable religions of the world, struggling, after years of derision and oppression, to a new lease of purified vigour. Enthusiasm for the restoration of what is old is more vigorous than enthusiasm for the foundation of ought that is new. The spirit of an ancient people struggling against oppression for the renewal of national freedom is stronger than the spirit of a band of colonists struggling against aborigines to build up a new race; and it is the same thing with creeds. We may expect, therefore,—spiritual reality apart—that the citizens of Madras will verily overflow with enthusiasm when they read a letter from one of themselves, from the great Hindu missionary who in a far country, is working wonders in the restoration of their hoary creed. That the Madrassis can, as a people, be as enthusiastic as the hearers of St. Paul, we have no doubt. The Ephesians, indeed, showed themselves particularly enthusiastic over their ancient creed on that occasion when, with the religious war cry of "great is Diana of the Ephesians !" they raised an uproar against the foreign missionary who dared to preach a foreign religion in their streets. But, after all, it was the silversmiths of Ephesus who were the ringleaders in the riot, working on the feelings of the people, in the fear that their craft of shrine-making was likely to be set at naught as the result of the foreign preacher's words !

Two things strike us on reading the Swami's epistle. The first is the exceeding beauty of his language, which, a residence in the land of Western wit and wisdom has by no means impaired. If the Swami's language is capable of development—a possibility which Mr. Oscar Wilde thinks is a mark of mediocrity—the raciness of American thought and expression has added new grace to his style. Letting the numerous Sanskrit references and quotations mean what they may, we find a wonderful charm in the simple straightforward eloquence of the Swami's English, such as makes us marvel when we realise that the language flows from one whose baby tongue lipsed Bengali, and by whom English was learned, not in child-like simplicity from the "Bible" or the "Peep of Day" at a rosy-faced mother's knee, but laboriously and hideously from a school-reader amid a class of sing-song Bengali boys. It is possible that the author of this epistle was once upon a time a murderer of the fair Saxon tongue, and that now the murderer has raised his victim to life again, adorned with one more beauty, with which own originility has endowed her ! The other thing that strikes us as we read the epistle is the author's apparent conviction that Hinduism is infallibly true. We are not surprised that a residence in the rushing busy cities of America has not made the Swami a Christian. To a quiet Hindu, given to contemplation and meditation, Christianity, as presented in its numerous American forms—many of them as crude as the crudities of popular Hinduism itself—must appear a bewildering thing. But the Swami has discussed religion with learned divines, who, by sound argument have brought forward all their theological weapons to knock the Swami's Hinduism down ; and yet in spite of it all, in spite of advanced civilisation such as laughs at Rishis and their lore, in spite of flattery, in spite of preachers, and in spite of tracts, the Swami is as much a believer in his gods as ever. The Swami begins his epistle by thanking the Madrassis for their letter, and reminding them that the South of India has the glory of having been the repository of Vedic learning. Discussing the beauty of the different Sruti writings, he tells his hearers that "Either one hears the 'Advaita Keshari' roaring in peals of thunder,—the 'Ashti-Bhati' and 'Priya' amidst the heart-stopping solemnities of the Himalayan forests, mixing with the solemn cadence of the river of heaven, or listens to the cooing of the 'Piya Pitan' in the beautiful bowers of the grove of Vrinda. Either one mingles with the sedate meditations of the monasteries of Benares,

or the ecstatic dances of the followers of the prophet of 'Nadiya.'" On the beauty of the Vedas he dilates with zeal :—"Work hundreds of lives out, search every corner of your mind for ages,—and still you will not find one noble religious idea that is not already imbeded in that infinite mine of spirituality." Passing on to a review of modern Hinduism, the Swami brings a new light to bear on the naked padres of his creed, in contradistinction to our ordinary ideas of their reverences, he canonises into saints. On the so-called "Hindu idolatry" he lays a light hand ; the "idolaters" are worshipping the thing signified and not the sign ; they are not really worshipping the image in the stone temple, but the real God that lives in the temple for their own bodies, and he ventures to tell his "co-religionists of Madras" that "a Hindu peasant has more religious education than many a gentleman in other countries." Next, the Swami reviews the missionaries and their ways which he denounces as unfair. The pictures that they draw of Hindu life are as grim exaggerations of the truth as the picture of the "living skeleton" outside the rustic booth. The assertions of missionaries are—to put it plainly—untrue, and he denounces certain of their methods of raising money in America. The Hindu, on the other hand, has found, says the Swami, that he has neither to torture text nor commit any other form of intellectual dishonesty to save his religion ; he has the truth of ages before him, and has no need to go seeking it with itching ears.

The epistle stands on its own merits, and will be variously received. As a literary production, it is undoubtedly striking, and the Swami's "Friends, Fellow-countrymen, and Co-religionists of Madras" will be sure to pore over its every word. *(Selections)*

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December 10, 1894

A Mr. Hudson, full of the feeling of brotherly kindness, was indignant that a pagan, Swami Vivekananda, had encroached upon a Christian monopoly and dared address the Chicago assembly as "Brothers." The Swami has been receiving more practical proofs of the Christian doctrine of brotherhood than Rev. Mr. Hudson's declamation, and must by this time have been altogether convinced. Christianity of the pulpit is not always the Christianity of the people, and the Swami is having an experience of every phase of it. The New York *Independent* writes : "Mr. Vivekananda, the high priest from India, who made quite a sensation at the Parliament of Religions, and who has since remained in the country to expound Brahminism and accuse Christianity, can now go back to his own land with a genuine grievance against Christendom ; for having occasion lately to visit Baltimore, the head-quarters of the largest Christian denomination in this country, he was refused admission to every first class hotel to which he applied but one, on account of his colour. They looked at him, were puzzled at his straight hair, but convinced by his swarthy skin that he was some sort of a 'nigger,' and they would not admit him to sleep in a gentleman's bed or sit at a gentleman's table." Certain cuticular qualifications are necessary for admission to the Christian brotherhood. Men are brothers, niggers excluded. *(Occasional Notes)*

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January 28, 1895

The visit of Swami Vivekanand and other Hindu preachers to America appears to have awakened in the people of that land so great a veneration for Hindu religion and Sanskrit literature that some Americans, we notice, have just started an organisation, under the style of "The American, Asiatic and Sanskrit Revival Society." The chief object of this Society is to collect old Sanskrit manuscripts in India, and to get them translated into English. The Society has accordingly appointed agents in India who have already collected, and sent to it thirty-two Sanskrit manuscripts which

now await translation. The Society also proposes "to employ Pandits as translators and teachers" in America. *(General)*

February 4, 1895

An organisation, named 'Temple Universal'. has been started by Swami Vivekanand in America. Mr. Edward G. Day, M.D., the Vice-President of the Association, writing to a friend here says :—"The expressed object of the organisation is to help the spiritual growth of man by the aid of all forms of religion which are recognised as so many paths, leading to the same goal." So the Swami's stay in America will be of permanent good to both India and America. He means starting a few more societies, like the above, in other cities. Mr. Day further says :—"The Swami is highly esteemed in our midst, and earnest seekers after truth cluster round him. He will shed a great light on the West and will lead many to a more perfect knowledge of God, and a closer communion with him." *(General)*

March 25, 1895

The last anniversary of the birth-day of Ram Krishna Deb Paramhansa was celebrated on the 3rd instant with great *eclat* in the buildings dedicated to the goddess Kali at Dakhineswar. The Paramhansa in his life-time occupied one of the rooms in those buildings, and performed his devotional exercises in the outlying grounds, particularly the spot known as Panchabati. His disciples, who are already a goodly number, are scattered all over the country, but a few of them live in a *mutt* in the vicinity of the scene of the labours of their *guru*. By the example of their own lives and by celebrations like the one we are referring to, they have kept up the memory of their saintly teacher. The last celebration was a greater success than ever, and afforded a proof of the growing influence of the new cult. Bombay and Madras had sympathetic demonstrations on that day, but the most signal success was in Calcutta. The spacious quadrangle and the extensive grounds of the *mandirs* of Dakhineshwar on the river-side were full all day. Streams of human beings were pouring in by steamer, by boat, by carriages, on foot. It is impossible to ascertain with accuracy the precise magnitude of a population that was floating. By the nearest calculation the number could not have been less than fifteen thousand. Hymns, *sankirtans*, religious discourses were the spiritual entertainment provided for the immense multitude, while a material repast, served in all kindliness by the ascetic hosts, removed the fatigues of those exhausted by the journey and oppressed by the heat. It was not until the golden orb on the western sky had sunk into the holy river that the crowds on its borders began to lessen. The shades of evening withdrew them altogether, except the few that remained to be feasted. The earnestness and unwearied labours of the *chellas* of the great Paramhansa in the ministrations of charity that day, impressed all who had come to join in the commemoration, and all felt that there must have been rare virtue in that person of spiritual force whose influence was thus deepening and extending. *(News of the Week : Local)*

April 22, 1895

The following letter was received from Vivekananda Swami by Rajah Peary Mohun Mukerjee, C. S. I., who presided at the public meeting, held in Calcutta in honour of the Swami.

(For the letter *vide The Indian Mirror*, April 18, 1894). *(Local)*

June 3, 1895

".....He (Babu Kunja Behari Sen) did some religious and social work for the church of New Dispensation—the crude embodiment of an idea which Keshub Chunder Sen had borrowed from Sri Ram Krishna Paramhansa." *(Editorial notes on the death of Babu Kunja Behari Sen)*

July 15, 1895

The *Indian Mirror* has been doing undue honour, by repeated notices to Dr. Murdoch's refutation, if such it is to be called, of Swami Vivekananda. The Madras Christian Tract Society which is known to us only through Dr. Murdoch's writings, seems to be a painstaking body, but not particularly distinguished by learning or a capacity of original thought. It has turned out some good school books, of which we may mention a geography book, and

a grammar as conspicuous instances. Its discursive tracts that we have seen are laborious compilations and little more. We must admire the patience and industry with which the society preserves in its archives cuttings from newspapers, and pieces them together, on occasions, to demolish an adversary. We have been sometimes surprised and flattered to see blazoned on the pages of its tracts portions of our own writings which we had well nigh forgotten ourselves. We are not sure that we have always deserved the compliment. One thing has struck us as peculiar. While the society has an eagle eye for every word against Hinduism or in favour of Christianity, it is content to ignore everything in defence of Hinduism or in criticism of Christianity. While it has treasured up almost everything which any newspaper has said in condemnation of a Hindu practice or idea, it has abstained from any the slightest notice of articles like ours, reviewing Sir Charles Elliott's speeches at the Darjeeling Conferences of Missionaries, and Sir M. Williams' and Prof. Max Muller's comparative estimates of Christianity and Hinduism. We should be glad to be reviewed in our turn by Dr. Murdoch. The tract on Swami Vivekananda is nothing like a systematic reply. It is a patch-work of disjointed observations. We are sorry to find that a review of the Swami's speech at the Parliament of Religions, which appeared in these columns, has been put to a use we never intended. Extracts from our article are to be found scattered throughout the book, in a way which might lead careless readers to think that either Vivekananda or ourselves were anti-Hindu. But surely neither proposition is true. Our reviews of the Swami's speech was severely critical. We have always felt the difficulty of offering a constructive exposition of Hinduism, especially in a short compass. When we heard that the Swami had given such an exposition, our curiosity was great to look for it. When we looked at it, we were disappointed. But the speech had another aspect than the expository : it was the defensive. The Swami may be excused for having failed to achieve the impossible and to put Hinduism in a nutshell, but he did valuable service in defending it against attacks and clearing misrepresentations. It was mainly by this, we believe, that he surprised his audience, and as against this we had and have nothing to say. *(Occasional Notes)*

November 18, 1895

HINDU PREACHING IN ENGLAND

SWAMI VIVEKANANDA who made such a 'figure' in the Parliament of Religions at Chicago has apparently crossed over to England and taken up quarters in London. He seems to have commenced his missionary campaign there, for we read the following in the *London Standard.*

"Since the days of Ram Mohun Roy..... free from any kind of hesitation." (For the report *vide The Indian Mirror*, November 15, 1895).

The Swami has, it would thus appear, made a good impression ; and to have done that in London, and on such subject as the "religious philosophy" of Hinduism, is a creditable achievement. We hope, however, he will not confine his discourses to questions of pure philosophy. For after all it is not the *philosophy* of Hinduism that is the chief thing about it. The *religion* of the Hindu is not resolvable to Fichteism or any other -ism of the West. We want the Swami to dwell,—and we are sure no body could do so better before an English audience,—on the root principles of the Hindu faith. He has to explain, first of all, the Doctrine of Re-birth, and in connection with it the Doctrine of *Karma.* He has to explain *Yoga*, to prove or illustrate its possibility, the capacity it gives, the results it may produce. He has to point to the lessons of the lives of *Yogis.* He has to explain the Hindu Ideal of a Perfect Humanity, to state the Consolations it is open to the Hindu to receive. He has to show, if necessary, the possibility of Incarnation, to point to the evidences of more Incarnations than one, and to

dwell on their purpose and place in history. If he can do this at least, he will have done some service to the faith which inspires him. He will have offered, incidentally, an interpretation of Hindu idolatry, which, whatever its intrinsic value as a defence, will not at any rate place it lower than the Christian. We hope he will not assume a militant attitude if he can at all help it, for nothing so much obscures issues and perverts truth as the combative spirit.

November 25, 1895

SWAMI VIVEKANANDA IN ENGLAND

A LETTER BY MR. E. T. STURDY TO THE EDITOR OF THE INDIAN MIRROR

(For the letter *vide The Indian Mirror*, November 21, 1895).

February 17, 1896

A MODERN HINDU SAINT

We have had long lying on our table two books concerning Ramkrishna Paramhansa, one purporting to be mainly a summary of the lessons conveyed by him in conversations, the other, Ramkrishna Puthi, offering in poetic form, after the Ramayana of Kirtibasa, an elaborate record of his life and teaching. We thought this a suitable time for taking some formal notice of the works, and offering to our readers a few suggestions that seem to be raised by them. A circumstance has arisen, however, which makes us defer our treatment of the subject. We do so with no regret, for we find that it has already received a treatment from the erudite pen of Mr. C. H. Tawney in the pages of a European journal, the *Imperial and Asiatic Quarterly Review and Oriental and Colonial Record*, for January, 1896, and we feel it our duty to place this account before our readers before we offer our own. We should be grateful to Mr. Tawney for the notice he has been pleased to take of Babu Suresh Chunder Dutt's little book. That he has at all thought fit to introduce the "Modern Hindu Saint" to a class of English readers, is a piece of courtesy which natives of India, saints or sinners, are little accustomed to receive at the hands of the Brahmins of the West. We are afraid, however, that he has taken only a scholar's view of the life of the saint. He is struck by the wisdom and the piety of the teaching but has apparently missed the personality of the teacher. The wisdom had come to him from no learning but was an inspiration ; the piety was a spark flung from the empyrean heights of celestial love. The saint was no ordinary human clay, but a very Shekinah in man's shape. The mystery of his birth, the prophetic dream of his parents announcing his incarnation, his magical influence over men even in childhood, his ecstasies of devotion, his intuitive and life-like apprehension of spiritual truths, his piercing insight into the character and motives of men, his visions of the distant and the future, his manifestations, the efficacy of his *yoga*, are not to be explained by any mere genius. He heard voices and saw lights such as fall to the lot only of those, the divine impress on whose souls is effaced by no earthly relations. Mr. Tawney honestly endeavours to do justice to his human subject, but the subject transcends him and the measure falls baffled from his staggering hand. We give credit to the writer for the sincerity of his purpose, his appreciative mood, but his personal equation, the product of western learning and an inheritance of western associations, fatally mars his readings, and the image he offers us is that of a shrunker dreamer, a mystic, not of one who held open-eyed intercourse with the eternal verities. But we are digressing. We must not speak without book, and must not anticipate what we seek to reserve for next week. We offer the full text of Mr. Tawney's kindly article.

[For Mr. Tawney's article *vide The Indian Mirror*, February 15, 1896]. *(Editorial Note)*

June 1, 1896

SWAMI ABHAYANANDA is a French lady, resident in New York, whom Swami Vivekananda has converted to the higher Hinduism he preaches. Swami Abhayananda is now a missionary of the new faith she has adopted. A Madras Christian Missionary, now in America, communicates the following account of an address, delivered by the Swami :—

[For the account of the address *vide The Indian Mirror*, May 28, 1896 *(Addenda)*]

June 8, 1896

The following news has been received, from London, regarding Swami Vivekananda's present work there :—

(For the report *vide The Indian Mirror*, June 3, 1896).

June 22, 1896

Swami Saradananda, who remained in London all this time, and was busily engaged in the propagation of Hindu ideas in the West will start for America in the beginning of July to take up the work of Swami Vivekananda.

Swami Saradananda in a letter from London written to the Editor of the *Brahmavadin* says :—

(For the letter *vide The Indian Mirror*, June 19, 1896).

July 20, 1896

"It is not the East alone but in scholarly circles all over the world that Hindooism has begun to find renewed appreciation." That is what we said a short time ago, reviewing a certain lecture on progress in Bengal. We discover an illustration of our remark in what Swami Vivekananda writes to *Brahmavadin* about a visit to Prof. Max Muller. "Who ever could have thought that the life and teachings of a boy, born of poor Brahmin parents in a wayside Bengal village, would, in a few years, reach such distant lands as our ancestors never even dreamed of. I refer to Bhagawan Ramkrishna. Do you know that Professor Max Muller has already written an article on Sri Ramkrishna in the *Nineteenth Century*, and will be very glad to write a bigger and fuller account of his life and teachings, if sufficient materials are forthcoming? What an extraordinary man is Professor Max Muller ! I paid a visit to him a few days ago. I should say, that I went to pay my respects to him, for whoever loves Sri Ramkrishna, whatever be his or her sect or creed or nationality, my visit to that person I hold as a pilgrimage. The Professor was first induced to inquire about the power behind, which led to sudden and momentous changes in the life of the late Keshub Chunder Sen ; and since then he has been an earnest student and admirer of the life and teachings of Sri Ramkrishna. "Ramkrishna is worshipped by thousands today, Professor," I said. "To whom else shall worship be accorded if not to such?" was the answer. The Professor was kindness itself ; he asked Mr. Sturdy and myself to lunch with him, and showed us several colleges in Oxford and the Bodleian Library. He also accompanied us to the Railway station ; and all this he did because, as he said, "it is not every day one meets a disciple of Ramkrishna Paramhansa."

RAMKRISHNA PARAMHANSA is hardly even a name to hundreds of our educated men, but he is a living object of veneration to the German Professor at Oxford. And this is possible only to-day ; anything like it would have been impossible fifty years ago. Here then is an instance of what is meant by the Hindu Revival. And is there anything seditious, spiteful, torturously diplomatic in it? Professor Max Muller will certainly not be charged with fanning the flames of race-hatred, or provoking a contempt for everything European. But there he is, in ecstasies over the Paramhansa, a bare-bodied individual, untouched by the refinements of "society." *(Occasional Notes)*

August 24, 1896

The two most conspicuous Indians now in England are Swami Vivekananda and Mr. K. S. Ranjitsinghi. In a certain sense they represent extremes, but both alike are extremes of excellence. Vivekananda soars on the aerial altitudes of the spirit ; and Mr. Ranjitsinghi represents the perfection of certain kinds of physical accomplishment. The Swami, on his plane, is brilliant, original, illuminating. Alike by his presence, his teaching, and the magnetism of his soul he has impressed large numbers of men and women in England. He has not only rescued the religion of the Hindus from the reproach of a gross and grovelling idolatry but placed it on a height and in a light which cannot but secure the respect of men. The young Rajput Chief in his sphere stands gloriously first, and has distanced all competitors

as widely as Boswell was regarded by Macaulay to have distanced other biographers. He is the best bat in England, the country most distinguished for the skill of its players. In many other games than cricket, too, he can be beaten by few. He thus sheds a rare lustre on his countrymen, for he exhibits a skill which Englishmen highly value and has achieved a distinction of which they cannot but be jealous.

(Occasional Notes)

September 14, 1896

We print elsewhere a large portion of Prof. Max Muller's article on Sri Ramkrishna Paramhansa in the *Nineteenth Century*. The rest of the article consists of some of the sayings of the Mahatman rendered into English, and a postscript. The article is worthy of attention if only as an illustration of the movement called the Revival. It exhibits an appreciation, altogether modern, of Hindu thought and the Hindu mode of life. Probably for the first time in the history of English journalism, an institution quite old enough, an article on a Mahatman is offered to the reading public of England. It is not merely an honour done to India and Hinduism, but it is an effect of a movement of thought which has originated in times quite recent and is fitted to give an impetus to similar movements elsewhere. The Revival is not only an Indian movement ; it is also largely European. The revival of Hinduism is only a part of a larger movement for the revival of faith, after an epoch of materialism and scepticism. To all serious students it has the symptoms of genuineness about it and is no mere pretence for the glorification of the east and depreciation of the west.

(Occasional Notes)

A REAL MAHATMAN

BY PROFESSOR MAX-MULLER

(For the article *vide The Indian Mirror*, September 6 and 10, 1896).

(Selections)

September 28, 1896

Swami Vivekananda writes from Lake Luzern, Switzerland, under date the 23rd of August last.

(For the letter *vide The Indian Mirror*, September 22, 1896).

December 14, 1896

Rev. Protap Chunder Mozoomdar has in his *Interpreter* a short notice of Prof. Max Muller's article on "A Real Mahatman" or Ram Krishna Paramhansa. Mr. Mozoomdar here seeks to qualify what he wrote about the saint. "Like other men Ram Krishna also changed. The chief change we had to notice in his lattar days was his view in relation to the making of disciples and the founding of a sect. At one time he was strongly averse to this.....Latterly however he changed this view ; he made disciples and left a sect after death.....one part of the Ram Krishna sect is offering the grossest and most barefaced idolatrous worship to him and the other part is spreading rank vedantic pantheism in his name, varying their proceedings with aimlessly loafing about the country, and cultivating the practice of going into cataleptic fits as a species of fine art." In the same article Mr. Mozoomdar observes with a modesty, which, we are sure, will not fail to be appreciated. "It is a surprise to us to see the almost world-wide quotations that are made from the estimate we published of the Paramhansa in the *Theistic Quarterly Review* nearly twenty years ago ; it is equally surprise to us to find the almost unmitigated ill-feeling shown to us by the Paramhansa's followers for the extensive introduction which our writing has given to their *Guru*." A complaint in a clearer and more direct tone is the following ; "And now instead of feeling gratitude towards the leaders of the Brahmo Somaj for the service thus done, the followers of Ram Krishna try to make out that Keshub Chunder Sen borrowed the very New Dispensation itself from the man he introduced to the public."

We leave it to men of common sense to judge what justice to the Paramhansa or to his sect may be expected from a writer who complains of "unmitigated ill-feeling" shown to him and of ingratitude to the "leaders of his Somaj." It is only too clear that Mr. Mozoomdar like other men has changed. He has, we are afraid, grown caustic, bitter, thin skinned, and has declined in the spirit of reverence. Does he not realise the impudence of the boast that he or other "leaders of the Brahmo Somaj" introduced the "man", Ram Krishna Paramhansa, to the public, and gave him the "celebrity which his name now enjoys." Did the Paramhansa seek "introduction" and "celebrity?" Was he a Keshub Chunder Sen or a Protap Chunder Mozoomdar ? Why should he or his followers be thankful for something which he never asked for, which he never cared for, which he in fact spurned, avoided and shunned? Keshub Chunder Sen

did in fact borrow the idea of the New Dispensation from the Paramhansa. Between his earlier teaching and his later teaching the great force that had worked on his mind was Paramhansa, and that obviously accounts for his later ideas. Keshub Chunder Sen whatever else he was, was not a seer, a saint, a Mahatma. He did borrow very largely from Channing and Theodore Parker and Mansel and McCosh. Why should it be an indignity to borrow from the Paramhansa? The Mahatma never consciously founded a sect. The disciples made themselves ; the sect grew. Keshub Chunder Sen we take to have been one of his disciples. He made himself such ; the Paramhansa did not make him disciple. When Mr. Mozoomdar with wounded vanity can regard the Paramhansa as a notoriety hunter, there is no wonder that he should pour contempt on the Vedas and speak of "rank vedantic pantheism." Those of the Paramhansa's followers who preach vedantic doctrines need in no way be ashamed of themselves. Those others who are charged with offering idolatrous worship to the Paramhansa need not be concerned in defending themselves till the idolatry has been explained and particularised. We know personally a good many followers of the Paramhansa who are neither "loafers" nor "idolators" and who are as good gentlemen as Mr. Protap Chunder Mozoomdar. "Cataleptic fits" are not capable of cultivation by practice so far as we are aware ; and they would not be particularly remunerative if they were. The "catalepsy" of the Yogi Mr. Mozoomdar is destined never to understand. A reference to "the English and American public" in the course of the article makes us apprehend that Swami Vivekananda's fame has been another sting added to the "unmitigated ill-feeling" and "ingratitude."

(Occasional Notes)

January 11, 1897

Swami Vivekananda, of American and English fame, is on his way out to India. Before he left London he was presented with an illumined address by his friends and sympathisers. In Madras a movement has been set on foot for the purpose of giving to the Swami a fitting reception. The Reception Committee are headed by the Hon'ble Mr. Justice Subramaniya Iyer. Swami Vivekananda, we should remember, is one of Bengal's sons, and she has every reason to be proud of him. So far, be it said to our shame, we have done the least for him. It was Madras that enabled the then unknown youth to make him trip to America where he won his first laurels. In England, severely critical and aristocratic to a degree, he was not less appreciated. He contented himself there however with the delivery of lectures to a class rather than of formal speeches in public meetings. His fame, therefore, may not have reached the widest circles, but select audiences have fully appreciated him. Now that he is returning to the land of his birth we hope it will not be wanting in demonstrations of honour to one who has brought to it so much of honour and glory.

(Occasional Notes)

February 15, 1897

Swami Vivekananda will not, it is said, leave Madras for Calcutta before the 20th instant.

February 22, 1897

Vivekananda Swami reached Calcutta on Friday morning by rail at the Sealdah Station. He met with an enthusiastic reception from an immense crowd and had his carriage drawn by a number of boys who insisted on doing the service. Vivekananda deserves honour at the hands of his countrymen, specially of his townsmen ; but carriage-pulling is a European demonstration, and however much it might suit a political hero it is scarcely the sort of thing that we expect to see done to a *Sanyasi* or a pundit or a *guru* of any kind. It is a prank that Mr. Surendra Nath Banerjea has possibly taught our boys, and they might well reserve it for him and others such as he. The Hindu style of doing honour is a profound obeisance, the head touching the ground, and taking on to the head the dust of the feet of the revered person. We hope the young gentlemen who have learnt to pull carriages will not think it beneath their dignity to take the dust of the feet of their parents, of their *gurus*, of pundits, and of their elders generally. We hope they will deem it no sacrifice of independence to be

courteous and humble, to be religious at heart and moral in life like Vivekananda. The Swami has done signal services to this country. He has explained to European audiences the alphabet of the Vedanta philosophy which in its characteristic principles had its origin in this country. He has rescued Hinduism, in the minds of many people of the West, from the low, spurious ideas which had been associated with it. He is the first Hindu traveller to the West who has dared to defend the religion of the Hindu in the presence of the fiercest of its antagonists and who has had the ability to expound it in a way that could command attention. His country must do him justice and will not be satisfied till it has done him honour. Let it freely pour out its feelings. But the Swami cannot be permitted to rest on his laurels. His real work is here. He has to teach Hinduism to Hindus ; for while he is making conquests in other lands he cannot allow his dear mother-land to quietly pass into strange hands. Many a Hindu does not know his own religion. No one is better fitted to teach it to him than Vivekananda for no one knows so truly the prejudices begotten of western lore, and no one can address with more effect English-speaking Hindus. But Vivekananda has here even a more serious duty to perform. He has not only to teach but to learn. For where is Hinduism better learnt than in the land of Hindus? It is here then that he must add to his learning, enlarge his thought, perfect his wisdom. It is here that he has to face the stiffest problems of life.

(Occasional Notes)

March 1, 1897

On Sunday last at the residence of the late Sir Raja Radha Kanta Deb, at 4 P.M., a public meeting of Hindus was held to offer a welcome to Swami Vivekananda. The meeting was large and enthusiastic. An address was presented to him, and the Swami acknowledged it in an eloquent speech. We are not able to give this week any report of the proceedings beyond publishing the text of the address which will be found elsewhere. *(Occasional Notes)*

ADDRESS PRESENTED TO VIVEKANANDA SWAMI AT A PUBLIC MEETING IN CALCUTTA

(For the address *vide The Indian Mirror*, March 3, 1897).

We understand that many boys, who are candidates for the Calcutta University examinations, are anxious that the Birthday Festival in honor of Sri Sri Ramkrishna Paramhansa Deva should be put off till another Sunday after their examinations are over. The managers regret to say that this cannot be done, as all their arrangements are by this time complete. *(News of the Week : Local)*

From February 23, Swami Vivekananda will reside in the splendid garden-house at Cossipore belonging to Babu Gopal Lal Seal, which has been placed at the disposal of Swami and his English friends. Swami Vivekananda will receive visitors every day from 3 P.M. to 8 P.M.

March 8, 1897

Swami Vivekananda left India a pauper and returned a prince. We refer not to material resources but to popular esteem. He left his motherland a poor, unnoticed "Calcutta boy." He went to America, no one can say why. The Parliament of Religions was held in Chicago, nobody knows why. He was permitted to attend it, no body can say how. In that far-off town, however, he rose one morning and found himself famous. Destiny works through accidents ; and in the present instance quite a number of them contributed to the distinction of the Swami and shaped his ends. The Sobha-

bazar meeting at which the address was presented to him was one of monstrous proportions. We print elsewhere his reply, omitting only the formal and introductory portion. We shall let it speak for itself. The Swami delivered a lecture on Vedantism on Thursday at the Star Theatre. He is not able to deliver a series of dicourses, however, for he stands in need of rest. He goes to Darjiling at once, returns to Calcutta after a few days, delivers one more lecture, and then proceeds up-country before quitting the country for a fresh tour in the West.

The lecture on Vedantism was one of great power and beauty. Possibly it is the best of all the lectures that he has delivered anywhere. It was rich in suggestion and replete with instruction. We doubt, however, if the majority of his audience were fitted by their education to appreciate him. We doubt also if they will follow up his suggestions in their researches, if indeed they make any researches at all. There, in fact, is the difference between the East and West. The cultivated European or American, once he appreciates a truth or has reason to suspect it to be a truth, will pursue it, woo it, make sacrifices for it. The Hindu is content with temporary mental titillation. He sees a gem sparkle ; he admires it ; his face is lit up by a smile ; there he lets the thing rest and reverts to his remunerative pursuits with perfect peace of mind. Different of course will be his attitude, if it is a material, marketable gem. It is only things of the mind that possess no abiding fascination for *his* mind. The Swami is young, but he seems to know his countrymen fully. He has made up his mind to make only a short stay in this land. It is all very well to poke fun at the preaching of Vedantism in the west, but the Swami is wisely discriminative in his choice of the company before whom he has to exhibit his pearls.

Not only a fertile soil and a damp atmosphere but centuries of subjection to a foreign rule have demoralised the Bengalee, till he combines, as he does to-day, great intellectual subtlety with a phenomenal meanness of spirit. The latter quality he exhibits specially in the use or no-use that he makes of his wealth where he has it, in the jealousy which he cherishes of his own countrymen, and in the slavishness with which he follows the lead of Englishmen in the ministration of charity and the appreciation of men. In reply to the address presented to him the Swami might well have said : "The notice which you have been pleased to take of my labours, had it been early, had been kind ; but it has been delayed till I am indifferent, and cannot enjoy it ; till I am solitary and cannot impart it ; till I am known, and do not want it." That he did not say it, speaks much for his sweetness and generosity. The Bengalee is the very last man on earth to speak a word in warm whole-hearted appreciation of another Bengalee, not yet known to fame ; at the same time he is ready to deify and worship any one who has succeeded in winning the admiration of foreigners. He has no mind of his own ; and where he has it, he does not speak it. Sambhu Chunder Mookerjea rises at a bound in popular esteem when men discover that Lord Dufferin had been writing to him flattering letters ; Mr. Lal Mohun Ghose is a heaven-born orator after he astonishes an English audience in Willis's Rooms ; Bankim Chunder Chatterjea is a prince of novelists after Mrs. Knight translates him and extols him ; and Vivekananda Swami is the observed of observers in his own country, only after he has been crowned with the laurel wreath in other lands.

The Bengalee is, in the eyes of his countrymen, either nothing or a God. He is nothing when he is obscure, whatever his talents or his work. When western appreciation brings him into prominence, he at once takes a place in the pantheon. The jealousy or the incapacity that excludes appreciation, and the servility that prompts idolatry are alike to be eschewed. Swami Vivekananda, we suppose, does not care to be idolised, for he has been wounding the *amour propre* of many a class. He has been receiving honour enough, but less in Bengal, we believe than fell to his lot in Colombo or

Madras. The most effective test of the Bengalee's patriotism is his readiness to pay. At the Star Theatre, admission to which was by tickets, the audience, though sensibly less than what might be expected from the great gathering at Sobhabazar, was still large enough. That the Swami was able to attract so large a number of paying listeners, was his singular good fortune, the result of his Western reputation. That he did not attract more was a commentary on the character of his cultivated countrymen.

The lecture on Vedantism has not yet been published and we do not propose to discuss it. Certain problems, however, seem to be suggested by it, and we desire to call attention to them in an early issue, in the hope that the Swami might vouchsafe a solution. Whether he does so or not, our duty will have been done when we have brought to his notice some of the issues suggested by his exposition. In the meantime we may observe that the Swami struck us as a speaker of rare powers. Such little imperfections as we noticed we attribute to his American training. If his earlier experiences were those of England rather than of America he would have stood higher in his accomplishments. As he proposes to visit England again and to make some stay there, we may hope that the next time we see him on an Indian platform he will have refined and developed to perfection the splendid gifts with which his nature has blessed him. We cannot close our account of the proceedings relating to Swami Vivekananda without a word in acknowledgment of the part played by Raja Binaya Krishna. The Raja was the very life and soul of the movement for giving the Swami a proper reception. He had also the honesty and the courage to preside at the meeting where the address had to be presented,—a meeting which many of the august in the land had not dared to attend. The aristocracy of the land will have themselves to blame if they lose their position as leaders and representatives of the public. They must not shirk their duties as such. Of late we have noticed a general reluctance on their part to identify themselves with movements truly popular. And this is a reason why we cannot but be specially grateful to Raja Binaya Krishna for manly acceptance of the responsibilities incident to the position of the class to which he belongs. Where many have wavered and retreated, he has been ready to bear the brunt. *(Occasional Notes)*

SWAMI VIVEKANANDA'S REPLY TO THE ADDRESS

(For the reply *vide The Complete Works*, Vol. 3, pp. 309-321).

(Selections)

April 5, 1897

The *Madras Standard* says :—"Swami Ramkrishnananda, the disciple of Swami Vivekananda, having been deputed by the latter to carry on his mission in Madras, arrived there last week from Calcutta and is putting up in Ice House Road, Triplicane. It is said that he is to open three classes in different centres of the City, one at Triplicane, one at Mylapore and another at Black Town, for imparting regular instructions in Gitas, Upanishads and Brahmasutras." *(General)*

April 12, 1897

The letter of Babu Chundi Churan Chowdhry which we publish elsewhere calls for a word of comment. We have not now before us a copy of the letter of Babu Troilokya Nath Biswas to which a reference is made, but our attention was called to it a few days ago. We did not understand it to mean that there was a "scandal" at all. The concluding portion of Babu Troilokya Nath's letter was a doubtful import. It did not say if the visitors to the shrine were turned out either by physical violence or by rude speech. That, we are informed however, was the original allegation of the

Bangabasi, and that is not confirmed by Babu Troilokya Nath. What he says seems rather to contradict it, for his account of the matter is that when Swami Vivekananda asked for an interview he sent word to the effect that he could not be seen. One is not at all times in a position to receive a visitor, specially a distinguished one, and we do not, therefore, discover that Babu Troilokya Nath was guilty of any rudeness in speech or behaviour. We do not believe that he or any friend of his would be interested in showing that he was. There appears to have been nothing of an unpleasant character in the incidents of the visit, and we do not envy the disposition of those who would invent unpleasantness where there was none.

The carping to which Swami Vivekananda has been subjected in some quarters in the town of his birth makes us feel once again that there is not probably on the face of the earth a more cantankerous person, one more jealous of his countrymen in particular, than the son of Bengal. Here is Swami Vivekananda who has glorified his religion and his country and has made Hindusim an object, if not of admiration at any rate of warm appreciation, to hundreds of those who had hitherto held it in contempt. His mission was a self-appointed one, disinterested and self-sacrificing. He won laurels where the stoutest of his countrymen might have been covered with ridicule and disgrace. He has lived an exemplary life, proved an effective teacher, and exhibited a magical gift of speaking. When he comes back to the land of his birth, all India, to her honour be it said, receives him with open arms and gives him a warm embrace. In Bengal alone a miserable note of cavil and sneer and banter is heard. Bengal is the least orthodox of the Hindu provinces of India. Possibly for that reason she is the loudest in her professions of orthodoxy. The Hindus of Ceylon, of the Madras Presidency, of Rajputana have laid themselves prostrate before the Swami — genuine Hindus who live according to their professions,—and accepted him as a good, devout Hindu, a sainted knight of Hinduism. But a Bengal faction that delights to make a trade of religion cannot but pick holes. It cannot but snarl and growl. Accursed Bengal !

(Occasional Notes)

[TO THE EDITOR, "INDIAN NATION"]

Dear Sir,

My attention has been called to a letter published last week in the *Bangabasi* from Babu Troyloko Nauth Biswas, of 71, Free School Street. The writer speaks more than once, of the temple and garden at Dukkhinessur as his own. Now the temple and garden belong as much to me as to him or any other descendant of the late Rani Rashmoney, and in this connection I may state that the recent scandal would not have taken place had it been under the management of any other member of our family. I shall feel highly obliged if you kindly take some notice of the above in your much esteemed paper.

Yours faithfully,

Sd/- CHUNDY CHURN CHOWDHRY

18-4, Jaunbazar Street,

The 8th April, 1897. *(Correspondence)*

May 24, 1897

THE PRIEST AND THE PROPHET

Professor Rangacharya, a distinguished scholar of Madras, delivered a lecture on 'The Priest and the Prophet' at the Star Theatre on the 17th instant.

[In course of his lecture Professor Rangacharya] said that he ventured to lecture at the instance of Swami Vivekananda.....

(Selections)

July 11, 1898

Under the supervision of Swami Vivekananda, the *Probudho Bharat* or *Awakened India*

is shortly to be appeared from Ram Krishna Muth, Almora. The first number is expected to appear on the 1st August. *(General)*

May 1, 1899

PLAGUE IN THE PRESIDENCY

AN APPEAL TO THE STUDENTS

A lecture was delivered on Saturday evening by Sister Nivedita (Miss Noble) at the Classic Theatre in Beadon Street. Swami Vivekananda presided, and there was a very large attendance of University students. Some European ladies and gentlemen and a number of professors from the various colleges were also present. In opening the proceedings, Swami Vivekananda impressed upon the students the necessity of immediate and decisive action. There had been any amount of talk and theorising, but no practical work done by the Bengalis themselves tending towards the checking of the plague. He remarked that the Bengalis were getting crazy, because of the severe strictures and criticism lately passed on them by an English correspondent, but unless they now threw aside their lethargy and proved themselves to be men, by actual practical action, and not mere puppets shut up in a glass-case for show, they would not be able to dissipate the aspersions cast on them, nor wipe out the disgrace attaching to the country.

Miss Margaret Noble in the course of her address said,—We, of the Ram Krishna Mission, felt that even if nothing could be done we could not stand by without sharing the dangers and carrying the banners of a forlorn hope against the enemy. We thought of many things, among them of turning a house in our possession into a women's hospital. And I mention this in order to tell you that there are women in Bengal who are not slow to sacrifice themselves in the most terrible service. Although we only reached the preliminary stage of preparation, one Brahmo lady and one orthodox zenana lady volunteered to help us, and there were others on whom we knew that we could count. Surely men will not be slow to do what women have already dared. Surely is something when the voice of pity cries to you that your mothers and your sisters have shown you how to answer? But there were obstacles, chief among them that there were now about two hospitals in Calcutta, and withal but four patients in them ! Another difficulty presented itself worth mentioning. The patients must be accompanied by their husbands, brothers and sons. For this reason no zenana woman could remain in charge of a ward, and so we were forced to the conclusion that if the man once ill was doomed, we should do best by facing the conditions that had made plague possible and do what might lie in us to better them. Whatever those conditions were we felt sure that they must in large part spring from ignorance, and we therefore determined to make any work that we might do, understood by the people and try and secure their co-operation. To this end we printed certain leaflets on sanitation for the use of the women and provided ourselves with disinfectants to be supplied to all who might apply. On the 31st of March Swami Sudanand and his gang of scavangers began

BUSTEE CLEANING

It was worse than we imagined. Drains were neglected and indescribably dirty. In some places they were out of repair, and pools of black sodden earth, long rotting before the doors where the children played. In one large bustee, which is a disgrace to those rich men who own it and to the city that allows them to go unpunished, we found a tank so foul that the fishes in it were dying of contamination. No drains whatever were provided, and in one corner eight or ten horrible channels had made themselves and two houses rose out of a swamp of sewage that are for 30 yards between. Can you wonder that this bustee was early visited by plague and that it is not yet clean? We have cleaned this place so far as we have been able without making permanent works, but when we began the conservancy heap stood in one place to a height of many feet, the accumulating of months or years. And close up amidst a cluster of houses stood a group of mere dreadful buildings that are supposed to answer to the sanitary needs of the very poor. The effluvium was indescribable. We were told that the only sweeper who ever visited this large bustee, once in several days, was one girl, and that she had to be specially paid to do the little that was possible in a few hours. Everywhere we found all kinds of refuse thrown in front of the clean door sills, and more frequently than not, the passage between two houses was the common dust bin. When we began I was told that we had everything against us.' 'You can't clean natives", said a gentleman with a sneer. I have not found that sneer justified. In every case we found the people eager and longing for decency. No one who has noted the cleanliness of a Hindu but inside will take it that the dirt outside is wilfully produced. I attribute the bad habit of throwing refuse on the roads, or into out of the way corners, to the zenana system, which prevents women realising the state of their surroundings, or the bearing of private cleanliness

on the public weal—and also to ignorance of the first principles of health and comfort. We must remember that in cases like that of this large bustee whatever effort a woman might make she could never take the household refuse far enough from a remote house to be placed on the line of the conservancy cart, and it is only natural that, under these circumstances, she should allow it to accumulate in some place where its presence is not a perpetual agression. We have been able to make it clean for once, and by kind words and patient explanations we have certainly won the co-operation of our friends who live there, to a certain extent. But do you expect, that people who have all their lives grown up with these habits are going to

PERFORM ALL AT ONCE?

or that the cleaning is more than a temporary make-shift? While I am touching on this subject I will just turn aside for a moment from the duty of our students to the question of the great permanent nuisances of the town. The unsanitary structures and the condition of the tanks merit such an epithet, and I am told that the responsibility of setting them right lies with the owners of huts. I am amazed that such a statement can be made. Are men who owe two rents already—one to the landowners and one to the moneylenders—are these men, starved as they are out of sheer poverty to be made the treasures of the health of one of the greatest cities and most important ports of the world? And until they can afford to set things right are we to sit with folded hands and submit to the ravages of plague? I am told that it would cost three crores of rupees to deal with these two questions. I answer that I do not believe anyone has seriously computed the sum required, but if it cost fifty thousand more it is none the less the duty of the community to see it done. In order to make whatever plague measures are undertaken a permanent benefit we want, the help of every man who calls himself a man throughout the city. We want his one thing, the education of the people by practical example. Let us with our own hands perform the necessary service. Let us glory in the shame of such service before the people. And in that way and that alone can they be made strong to grapple with those facts of life in which they see its degradation. We are in the midst of a religious revival. Belief and love are vivid within us, and asceticism or self-sacrifice is calling to the most intense consecration. Belief is not faith. Faith is ours at the moment when we do and dare and renounce. How many of you, the students of Calcutta, dare make your faith a burning reality, in face of the calamity that has fallen on our brethren to-day? To some of us here it is a proud thought that in the utmost that we could do, we should not yet emulate the example of the Master, who being himself a Brahmin, went by night and cleaned the house of a Pariah, and wiped it with the hairs of his head. Service such as this is not asceticism, but the crown of all asceticism. How many of you will volunteer to come forward and help in the labour of cleansing huts and bustees? In such matters we all stand or fall together, and the man who abandons his brother is taken by despair himself. The cause of the poor is the cause of all to-day—let us assert it by practical action.

At the close of the meeting a large number of students came up and enrolled themselves as volunteers in the work proposed. *(Selection)*

August 19, 1901

RAMAKRISHNA SCHEME OF SERVICE

AN APPEAL

(An appeal by Swami Vimalananda, *vide the Indian Mirror*, August 16, 1901)

May 19, 1902

Ramkrishna Kathamrita by M., Part I, is a work of singular value and interest. It is a reprint of a series of articles that had been contributed by the writer to various Bengalee magazines. The writer has chosen to conceal his identity, but we think we can trace him. We do not like, however, to announce our suspicion and tear the veil that he has constructed for himself. He may well feel proud of his work. He has done a kind of work which no Bengalee had ever done before, which, so far as we are aware, no native of India had ever done. It has been done only once in history, namely by Boswell. There are only slight differences between the two kinds of work. Boswell has preserved a portrait of Johnson as he was all through his life. All that he said and all that he did has been preserved. The work, of which only a portion has been published, is a record of the sayings and doings of only a brief epoch. But then the immortal biography is only the life of a scholar and a kind-hearted man. This *kathamrita*, on the other hand, is the record of the sayings of a saint. What is the wit or even the worldly wisdom of the great Doctor by the side of the Divine teaching of a genuine devotee? The book (or the series of articles) is really the reproduction of a diary. The writer kept a record of all the conversations of Sri Ramkrishna Paramhansa at which he was present. He kept it regularly and wrote it with his own hand. A fragment of what he has thus preserved is now before us. Its value is immense. We say nothing of the sayings themselves, for the character of the teacher and the teaching is well known. They take us straight

to the truth, and not through any metaphysical maze. Their style is Biblical in its simplicity. What a treasure would it have been to the world if all the sayings of Srikrishna, Buddha, Jesus, Mahomet, Nanak and Chaitanya could have been thus preserved ! India has suffered in every department of life from the absence of histories, most of all in religion. Educated Indians can do no nobler literary service to their country than by rescuing whatever of history can be restored, and building up a history of, at any rate, their own times. We only wish the work had been got up in a style worthy of its merits. In the course of his editing the diary, the writer will also do well to omit observations that were made in confidence or carelessly. We mean of course the observations of other than Ramkrishna. Men do not speak as if they were always on their oath, and the publication of a hasty remark, especially if it reflects on any individual, would not be fair. Carlyle would never forgive Froude if he could rise from his grave. *(Occasional Notes)*

May 26, 1902

The *Pioneer* writes :—"Certain phases of Hinduism seem to possess a peculiar fascination for some American women. One of these was for some time a Vedantist and a follower of Swami Vivekanand, who for a time made a name in New York or Chicago as a preacher of Vedantic Hinduism, but she has now changed her faith and gone over to another Hindu sect, the sect of English-educated Vaishnavas in Bengal, who own the leadership of Babu Shishir Kumar Ghose. This lady is reported to be coming out shortly to India to work as a missionary of Neo-Vaishnavism." *(Occasional Notes)*

July 7, 1902

As we go to press we receive the distressing news that Swami Vivekananda is no more. He passed into spirit life on Friday last at Bellur in the Matha of the Ram Krishna Mission. His soul shook of the flesh easily. He passed away in full consciousness, without a pang. After returning from a walk he laid himself down, informed his friends and disciples that his end was come, drew three long breaths and expired. Unfortunately the best men do not always make the easiest exit ; in this case, however, the ideal was realised. Ramkrishna made no formal *chelas* or disciples. He was never willing to accept the responsibilities of a *guru*. But he had a great affection for the young man who came to be afterwards known as Swami Vivekananda. The Saint early saw the spiritual potentialities of the ingenuous youth, and his anticipations were realised. Vivekananda more quickly assimilated and was more deeply inspired by the teaching of the seer whom he accepted as master and exemplar, than almost any body else. He gave formal and systematic expression to that teaching in Bengalee and English and propagated it far and wide. His work was done. Loved of the gods he died early, but his was a crowded hour of glorious life. Released from the turmoil of this world, let him rest in the blessed company of his master and inspire the fellow-workers he leaves behind. *(Occasional Notes)*

July 14, 1902

We are surprised at the recklessness with which the statement has been made that Swami Vivekananda preached the doctrine "that only by taking to animal food can the Hindu people work out their salvation among the nations of the world." We take it to be a grievous wrong done to his memory. For his views on the subject of animal food we may refer, among other things, to his lecture on Practical Vedanta, published in the *Pacific Vedantin* and reprinted in the *Brahmavadin* of last April. In the course of it he said :

"For you must always remember that the one central idea of Vedanta is this oneness. There are not two in any thing, no two lives, or two kinds of life, or two worlds even. You will find the Vedas speaking of heavens and all these things at first, but later on, when they come to the highest ideals of their philosophy, they brush off all these things. There is but one Life, and one World, and one Existence. Everything is that oneness and the difference is in degree and not of kind. The difference between our lives is not of kind. The Vedanta entirely

denies such ideals as that the animals are separate from men, and that they were made and created by God to be used for our food. Some people have been kind enough to start an anti-vivisection society. I asked a member, "Why, my friend, do you think, it quite lawful to kill animals for food, and not to kill one or two for scientific experiments ?' He replied, 'Vivisection is most horrible, but animals have been given to us for food.' The Oneness includes all animals. If man's life is immortal so is the animal's. The amoeba is the same as I am, the difference is only in degree, and from the standpoint of the highest life all these little differences vanish. A man may see a great deal of difference between grass and a little tree but if you mount very high, grass and the biggest tree have become the same. So, from the standpoint of the highest, all these ideals are the same, and if you believe there is a God, the animals and the highest creatures must be the same, else he is no God. A God who is partial to his children called men, and so cruel to his children called brute-beasts, is worse than a demon. I would rather die a hundred times than worship such a God. My whole life would be a fight with such a God. But it is not so. Those who say so do not know ; they are irresponsible, heartless people who do not know. Here is again a case of the practical used in the wrong sense. We want to eat. I myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat I know it is wrong. Even if I were bound to eat it under certain circumstances I know it is wrong. I would not drag the ideal down to the actual and try to apologize for my weak conduct by dragging the ideal down. The ideal is not eating flesh, not injuring any being, for the animal is my brother."

Apart from any such question as that of eating animal food, to suppose that Vivekananda looked upon "salvation among the nations of the world" as an ideal, is to wholly misread his teaching. "Salvation among the nations of the world" would be unmeaning in his philosophy. A man or a nation could attain salvation only in the sense of being saved from sin or unrighteousness. The phrase has a meaning only to the worldly. To them success in the struggle of life is the highest ideal, and success is the realisation of worldly desires. That ideal Vivekananda never held up, and therefore he prescribed no means for attaining it.

(Occasional Notes)

August 4, 1902

Sister Nivedita has written an excellent letter to the *Statesman* which we quote :—

[For the letter *vide The Indian Mirror*, July 31, 1902]. *(Occasional Notes)*

September 22, 1902

At a public meeting held in the Town Hall on Saturday last, Resolutions were passed in honour of the memory of the late Swami Vivekananda, and a Committee was organised to raise subscriptions for a permanent memorial. The following were the principal Resolutions :—

1. That this meeting records its sense of deep sorrow at the sad and untimely death of Swami Vivekananda who devoted his life to the furtherance of the religious and moral regeneration of his country and sought to accomplish its welfare by inaugurating various religious and philanthropic institutions.

2. That this meeting desires to place on record its grateful appreciation of the eminent services rendered by Swami Vivekananda to the cause of Hindu Religion by his eloquent and masterly exposition of Hinduism at the Parliament of Religions held in Chicago in 1893, and subsequently in different parts of America, England and India, guided by the light which he received from his great Master, Paramhansa Ramkrishna.

(Occasional Notes)

October 13, 1902

THE LATE SWAMI VIVEKANANDA

MR. N. N. GHOSE'S SPEECH

(Compiled from the notes of a Shorthand Reporter).

The following is the full text of the speech delivered by Mr. N. N. Ghose, at the Vivekananda Memorial meeting held in the Town Hall the other day :—

Mr. Chairman, Ladies and Gentlemen,—It was in this very hall not many years ago that I had to move a resolution thanking Dr. Barrows of America and Swami Vivekananda of this country, the one for having given an opportunity, the other for having used that opportunity, to expound the Hindu religion at the Parliament of Religions at Chicago. Only a short time has elapsed since then, and it is sad to reflect that both have passed away. It is my melancholy duty to-day to move a resolution expressing gratitude not to Swami Vivekananda but to his memory. In doing so I hope I shall be pardoned if I utter sentiments which may appear unfashionable to any of you. The Swami is entitled to our veneration not so much as a scholar, as a thinker, as an orator, or even as a missionary of our religion, but as a sincere and intensely devout religious man. When I was requested by some gentlemen to speak at this meeting it was not without much hesitation that I consented. I told them that his co-workers at the Belur Math were the best persons. What right have I, what right have any of us, immersed in worldly pursuits, engaged in selfish ends,—either wealth or honour or fame or all combined,—what right have we to say that we are sincere admirers of the saintly Vivekananda who not only preached Vedantism but lived it? Vedantism was in his hands not a mere philosophy, not a thing to be merely shouted out from a platform, not a militant weapon for destroying this or that creed, but as something constructive and healing. He cherished it not as a metaphysical doctrine but as a religion ; not as instrument of criticism and controversy, but as something teaching humility and reverence. He believed in and taught something higher even than the doctrine of the brotherhood of man, namely the absolute oneness of all that exists. If we mean really to admire a man we have to imitate him as far as possible, to follow his example and precepts. If Vivekananda was original in any thing, it was in the life he lived. A Hindu saint does not consider it his duty to preach. It is enough for him if he can see the light, live the ideal life and work out his own salvation. Vivekananda's life was a life as well of quietude as of exertion. In him were combined the two ideals, that of the Hindu saint, meditative and passionless, and that of the religious man of the west, who must preach what he knows, and work for the well-being of others. In him therefore, there was the happy conflux of the East and West as regards the ideal of the religious life. He was in the world but not of it, working for his fellowmen with the utmost might, but with his interests and affections and secret pieties of the heart fixed on the Divine. We who profess to be his admirers cannot all of us renounce the world but being in the world we can at any rate make an effort to put our mind in the proper attitude.

The resolution refers to the work of the Swami in England and America. There is something specially valuable in that work. An ordinary preacher of Hinduism before a non-Hindu audience can expect to be only scoffed at. Vivekananda by his exposition was not only scoffed at, but he conquered. He inspired a respect for himself and for what was infinitely greater to him, his religion. His very first effort was a triumph, and the promise that he raised was fulfilled by his subsequent work. It is just as well that the light of our religion has been communicated, even in some very small measure, to some section of the West. The turn of events has been such in India, the tide of thought has been running so, that progress is held to lie in the direction of increasing materialism, and it is not impossible that at

some time, however remote, Hinduism shall have disappeared from the land of its birth. I have so great confidence, however, in the ultimate triumph of what is true in thought and faith, that I am led to hope that Hinduism, if it perishes on Indian soil, will re-appear in other climes and under other suns. Sturdy sons of the West, full of earnestness, honesty and courage, and not demoralised by slavery, will know how to cherish a truth after once they have appreciated it, and will know also how to spread it far and wide. And if all that is essential in Hinduism finds a home and nursery in the West, Vivekananda will deserve to be remembered as the first Hindu who helped in that consummation. I am aware of no English educated Hindu who has done so much to interpret Hinduism, to show its deeper spiritual significance to Western minds and the westernised minds of our own country. He may have differed from some in regard to the social or ceremonial aspect of Hinduism, but it was his habit never to emphasize differences. He took it upon himself not to denounce but to interpret Hinduism, and in the attempt to explain it he never sought to explain it away. He remained a Hindu to the last, humble, reverential, tolerant, catholic, like his great master.

It is time, I should close. Here was a fine, emancipated soul. To the emancipated, death makes no difference. They are emancipated when alive, emancipated after death. Vivekananda has passed away but while we fancy he is removed from us by worlds, it is possible he is here, in the very midst of us. We say we are met here to commemorate him, but if we are not even partially imbued, and do not seek to imbue ourselves, with the spirit of his teachings, and if with his penetrative insight he looks into our hearts *he* will not be thankful for our proceedings but will rather rebuke us for this mere mockery and pageant of grief. Ram Krishna Paramhansa left him as a disciple and successor. I cannot say if *he* leaves an heir. I cannot say if this movement for a memorial will have any greater success than other movements of similar kind. But whether his memory is preserved or not in bronze or marble, let us make an effort to preserve it in ourselves. I have read his writings not only with pleasure but also with profit. From some of them, I have received instruction which has revolutionised some of my ideas. And I am sanguine enough to hope that a careful study of what he has left behind will produce similar effects on the minds of many of you. By an incorporation in ourselves, to the extent that is possible, of the lessons of his life and his lectures, let us seek to treasure up his memory and bear witness to his work. I shall now read the resolution which stands in my name.

THE NEW INDIA

July 10, 1902

THE LATE SWAMI VIVEKANANDA

The news of the sudden death of Swami Vivekananda, on Friday last, at the early age of 39, has been received with profound regret, by the Indian public, and will cause considerable grief among the large circle of his acquaintances and admirers in England and America. Endowed with large powers, and a supremely magnetic personality, Vivekananda excited the wonder and admiration of large multitudes wherever he went. In his early life he came in contact with the great Brahmo leader, Keshub Chandra Sen, and was one of the actors at Keshub's stage, where the Minister of the Brahmo Samaj himself appeared on the cast of the religious drama, Nava Brindaban. Vivekananda then known as Narendra Nath Datta, belonged also, for a time, to the choir of the Sadharana Brahmo Samaj. But though his early contact with the Brahmo leaders contributed considerably to his mental and ethical development, and supplied, we believe, the rational note that was never wholly absent from his teachings,—the great inspiration of his life came from Ramkrishna Paramhangsa, and in his intimate association with the life and teachings of this great Hindu Saint, lay the real secret of Vivekananda's unique popularity with his own countrymen. This popularity however, would not have been one hundredth part as great and wide as it was, if Vivekananda had not produced the sensation he did in America, where, however, he did also solid pioneering work, in creating interest in Indian life and thought, among large numbers of people, who had been brought up to look down upon both, as little removed from primitive culture. As a teacher, Vivekananda's strength lay in his personal magnetism, more than in the depth of his insight, or the breadth of his grasp. Indeed, as a teacher of Philosophy, Vivekananda lacked system, but this in itself was perhaps what made him so popular among people always ready to be carried away by catchphrases, on both the hemispheres. Vivekananda possessed the power of transmitting enthusiasm to the multitude, in an uncommon degree,—and though he lacked some of the other qualification of a true orator, in this he had, perhaps, no superior among us, after Keshub Chunder Sen,—the greatest preacher we believe, of the last century not only in India, but all the world over. But Vivekananda was no thought builder. He had, however, the making of a capable man of affairs in him, and the organisation of which he was; until his death, the head and main-prop bears testimony to his large capacities as a leader of men. It is yet too early to form any rational forcecast of the movement with which Vivekananda was associated, but whether it endures or not, his name will not be soon forgotten by his countrymen ; and his memory will be held in honour as of one who sought to raise them in the estimation of civilised humanity, and thus awakened to some extent that national self-consciousness

in them, without which no people can realise its God-given destiny.

July 31, 1902

SWAMI VIVEKANANDA'S SUCCESSOR

Sister Nivedita, who is now working independently of the control of the authorities of the Belur Math, writes to the *Statesman* as follows :—

(For the letter *vide The Indian Mirror*, July 31, 1902).

October 2, 1902

SWAMI VIVEKANANDA AS A PATRIOT

SISTER NIVEDITA IN THE BRAHMACHARIN

Perhaps the distinguishing feature of the Swami's Patriotism was the fact that it was centred in the country itself. Like all religious teachers in India he had a more complex and comprehensive view of what constituted the nation that could be open to any lay mind. And he hoped for nothing from the personality or the methods of the foreigners. He occasionally accepted Europeans as his disciples, but he always disciplined them to the emphatic conviction that they "must work under black men."

Before meeting his own guru, Ram Krishna Paramhangsa, he may be said to have imbibed completely all that the Europeanising movement among his own people had to give. His whole life from this point becomes a progressive recapture of national ideals. He was no student of economic sociality, but his Asiatic common sense and brilliant power of insight were of themselves enough to teach him that the labour saving mechanism of the Far West,—where vast agriculture areas have to be worked single-handed—could only be introduced to the Remote East,— where a tiny plot of land maintain each its man or men—at the cost of overwhelming economic disaster. He was eager indeed to see the practicability of modern science developed among his own people, but this was rather with the object of giving a new and more direct habit of thought than with any outlook on the readjustment of conditions. He probably understood as well as any university student of the West, (for scholars there are the only people who understand the actual bearing of national and economic questions ! Statesmen certainly do not !) that the problem of Asia to-day is entirely a question of the preservation of her old institutions at any cost, and not at all of the rapidity of innovation. He was no politician : he was the greatest of nationalists.

To him the very land was beautiful,—"The green earth, mother !" The organisation of labour through all its grades, the blossoming of ideals, the fruitage of social and spiritual powers, of thought and deed, represented a mine of wealth from which his great mind and passionate reverence could perpetually draw forth new treasures of assimilated thought for the guidance and enlightenment of cruder people. It was not the religion alone, or the philosophy alone, or the Indian *Samadhi* alone that spoke to the world through this great teacher. He was a perpetual witness, he was as the flood-gate of the mighty torrent, of the national genius itself. His great pugilistic energy was absorbed in the task of defence and not of aggression. He understood exhaustively all that could be urged by the opponents of caste, for instance. He could say more brilliant things in its defence than anyone else living. But the one point that was clear to him when such disputes arose was the necessity of a strength that would deal with its own questions, and make or unmake its own castes old or new, at will.

It was useless to plead to him the morality of his people as a proof of their well-being. He would point out only too promptly that not one of them was so moral as any corpse !

Life ! let it bring order or disorder, strength, though it might entail turmoil and sorrow,—these, and not petty reforms were the goal of his patriotism. But it must be the nation's own life, proper to her own background. India must find herself in Asia, not in a shoddy Europe "made in Germany" ! The future would not be like the past, yet it could be only firmly established in a profound and living reverence for that past.

This was why the Swami aimed so persistently, so pertinaciously at discovering the essentials of the national consciousness. This was why no smallest anecdote, no trifling detail of person or of custom, ever came amiss to his intellectual net. This was the meaning of his great search for the common bases of Hinduism. Let a still greater future be built upon the mighty past. Let every man be Bhishma or Yudhisthira and the Mahabharata lives again. His great cry—"We are under a Hypnotism ! We think we are weak and this makes us weak ! Let us think ourselves strong and we are invincible," had a national as well as a spiritual meaning. He never dreamed of failure for his people, any more than he tolerated the superficial criticisms of exuberant fools. To him India was young in all her parts. To him the ancient civilisation meant the inbreeding of energy through many a millennium. To him the destiny of the people was in their own soil. And the destiny of the soil was no less in its own people.

THE MAHRATTA

October 29, 1893

NEWS LETTER

(From a Correspondent)

Chicago, U.S.A., 18th September, 1893

THE OPENING OF THE PARLIAMENT OF THE WORLD'S RELIGIONS

.....Following are the names of the gentlemen who represented India and who were on the platform. Mr. Pratap Chandra Mozumdar, Brahmo, from Calcutta ; Mr. Balvant Bhau Nagarkar, Brahmo, Bombay ; Mr. Veerchand Gandhi, Jain, Bombay ; Babu G. N. Chakravarti, Brahman, Theosophist, Allahabad ; Swami Vivekanand, Advanced Brahman, Bengal ; Mr. H. Dharmapala, Buddhist, Colombo, Ceylon ; and a few others whose names, I cannot find.....

January 14, 1894

We are told that two wealthy Zanubdars of Madras have borne the cost of Vivekananda's voyage to Chicago.

April 29, 1894

VEDANTA AND CHRISTIANITY

In spite of the disparaging remarks of the *Bombay Times* the superiority of Vedanta over other systems of Theosophy is becoming day by day more and more manifest. The labours of Schopenhauer, Max Muller, Deussen, and other oriental scholars have established the fact that the "Vedanta in its unfalsified form is the strongest support of pure morality and is the greatest consolation in the sufferings of life and death," and the followers of such a system have little to fear from the attack of Christian writers and preachers. Mr. Gandhi was a delegate sent by the Jaina community to the Parliament of Religions held last year in Chicago, and like other Hindu delegates he too seems to have produced a good impression on the minds of his American audience. Swami Vivekananda who went to America for the same purpose is reported to have similarly impressed his hearers at Chicago, and though, he attacked some of the Christian principles in his address, yet he did not fail to create an ineffacable impression on the thousands of Christians who went to hear him. It is we believe, not difficult to establish the superiority of Hindu religion and theology over Christianity even in these days of scientific progress, and so long as we possess a system like the Vedanta, there is no very great hope for Christian missions in this country. "A religion that cannot stand discussion of being looked at from the other side is not of much account" and Vedantism has stood this test admirably. It is no wonder therefore that Prof. Deussen should have asked Indians to keep to it. We have no desire here to enter into a religious controversy ; we only mean to point out that the superiority claimed for Vedanta by the Indian delegates to the Parliament of Religions is real and not nominal and that if the claims put forward by Schopen-

hauer, Max Muller, Deussen, and Annie Besant are not yet as universally admitted as they should have been, we need not draw any adverse inferences from it. *(Editorial Notes)*

May 6, 1894

SWAMI VIVEKANANDA

(For this editorial note *vide The Indian Mirror*, May 11, 1894)

November 10, 1895

The London correspondent of the *Hindu* writes .....not a few. *(News and Notes)*

(For this news *vide The Indian Mirror*, November 3, 1895)

November 24, 1895

Swami Vivekananda is lecturing in London on pantheistic philosophy.

December 1, 1895

SWAMI VIVEKANAND IN ENGLAND

Since the days of Ram Mohun Roy, says the *Standard*.....pleasing voice free from any kind of hesitation.

(For this news *vide The Indian Mirror*, November 15, 1895)

May 31, 1896

Swami Vivekananda was expected to arrive in England on the 23rd April last from America. *(News and Notes)*

July 5, 1896

The *Queen* draws attention.....have become his students. *(News and Notes)*

(For this news *vide The Indian Mirror*, June 25, 1896)

July 12, 1896

AWAKENED INDIA

We have received a monthly called the *Prabudha Bharata* or *Awakened India*, published in the benighted presidency of Madras. The subscription is very modest only Rs. 1/8. The front page is almost picturesque. This magazine is to be conducted by three B.A.s and one M.A.B.L. The general get-up of the monthly is sufficiently attractive. A kind of stirring earnestness pervades every page of *Awakened India*. But the editor would do well to write in a less oriental style. Mr. Raju, barrister-at-law, leads with a refreshing paper on Pavitra Bharata. An anonymous writer has set before himself a more ambitious task. He is writing the elements of the Vedants. Swami Vivekananda, who has made such a sensation in the West, writes on a singularly beautiful theme, *viz.*, "Doing good to the world." He writes in quite a philosophical and engaging style and the incisive logic with which he treats every subject brought before him is really admirable. The following view of the world which he has taken must appeal to every man of sense.

"We are a mass of happiness or misery ; we have seen that, hundreds of times in our lives. As a rule, the young are optimistic, and the old pessimistic. The young have all life before them ; and the old are complaining ; their day is gone ; hundreds of desires, which they cannot fulfil, are struggling in their brain. Life is at an end for them. Both are foolish. This life is neither good nor evil. It is according to the different states of mind in which we look at the world. The most practical man would call it neither good nor evil. Fire, by itself, is neither good nor evil. When it keeps us warm, we say :—"How beautiful is fire." When it burns our fingers, we blame the fire. Still it was neither good nor bad. We use it, it produces in us the feeling of good or bad ; and so also is this world. It is perfect. By perfection is meant that it is perfectly fitted to meet its ends. We can all be perfectly sure that it will go on and need not bother our heads wanting to help it."

Mr. Natarajan writes, what he calls a novel entitled *True Greatness* or *Vasudeva Shastri*, which is a little out of place. On the whole, we congratulate our contem-

porary on his very opportune birth, which he has celebrated by coming out in red and flaming letters.

(Editorial Notes)

July 19, 1896

The following lines were received in Calcutta from London, S. W., by the last mail :—

Swami Vivekananda is daily gaining ground here. He had been to Oxford, a few days ago. Professor Max Muller has turned out a great Vedantist, and a great lover of Paramhamsa Sri Ramkrishna, about whom he has written an article to be out probably in the July number of the Nineteenth Century. Professor Max Muller will also write a long life of the Paramhamsa Sri Ramkrishna very shortly. You know that a book from his pen is sure to have a tremendous effect on the Western world.

(News and Notes)

July 26, 1896

An English paper says :—

(For the report *vide The Indian Mirror*, July 18, 1896) *(News and Notes)*

SWAMI VIVEKANANDA ON PROFESSOR MAX MULLER

AN INTERVIEW WITH THE LEARNED PROFESSOR

We quote the following from a letter, addressed by Swami Vivekananda to the Editor of the *Brahmavadin*.....present plane of existence?

Yours, &c.,
(Sd/-) Vivekananda

[*Vide The Complete Works*, vol. 4, pp. 278-282]

August 16, 1896

An English Disciple of Swami Vivekananda writes under date 23rd June in the *Brahmavadin* about his works in London :—

The three class-lectures, which have already been finished, have been so favourably received, and there have been so many wishes expressed for their continuation that three further lectures are to be given. Next Sunday the subject will be Bhakti Yoga, Sunday, July 15th Renuciation, Sunday, July 22nd Realisation. Meanwhile, the class work has been proceeding harmoniously and with a great deal of good effect. The attendances at the five classes weekly are uniformly good, and the question classes on Friday evenings have especially done much educational work. After concluding a series of class lectures, dealing mainly with the history of the Aryan race, its development, and along with this development, its religious advance, and the diffusion of its religious influences, he took up the subject of Raja Yoga which the Swami has since been explaining and teaching. In this connection I may mention that the Swami's American lectures on Raja Yoga are in the Press, and will be issued in book form on July 12th. There is already a large demand for this, both here and in the United States. This week Bhakti Yoga will be commenced, but it will hardly be possible to conclude it before the classes cease. This will be, probably, on July 15th when the Swami will take a short rest, after three years of almost incessant work, and as at present arranged, the work will recommence in the early autumn. These class and Sunday lectures do not by any means cover the works the Swami is doing. He addressed a large meeting at the house of Mrs. Biddulph Martin, a few days ago, in addition to another at Notting Hill Gate, at the residence of Mrs. Hunt. He also spoke to a large meeting at Wimbledon, when a good deal of helpful discussion followed the lecture, and several other meetings of a similar character have been held.

One other scrap of information will interest you. On Monday next the Swami Saradananda, who is fast becoming appreciated equally with the Swami Vivekananda for his unselfish and

kindly disposition is to lecture before a Woman's Vegetarian Society here on Vegetarianism, and on the following Saturday he sails for New York. He is to give a series of lectures at Greenacre, Maine, teaching principally, meditation. He will have the good wishes of all who know him, not only in India but here.

(News and Notes)

September 13, 1896

SWAMI VIVEKANANDA IN ENGLAND AND AMERICA

The maxim that no man is a prophet in his own land applies remarkably to the Hindu Swami who is now lecturing to enthusiastic crowds in England and America. He has not worked in vain when we find our Bombay contemporary of the *Times of India* devoting three leaders to the preachings and doings of the Swami in the far West. To minds moulded in the narrow groove of Christian religious thought the bright colors of Indian religious wares exhibited by a masterhand like the vicacious Swami are, we can easily say from the Swami's experiment, at once attractive and interesting. Atheists and scientific men have already exposed the narrow foundation of Christianity and the mystic and the philosopher as well as the uneducated have begun to feel the want of a philosophy or religion that would enclose in its folds or unify the various different creeds into which Christiandom is divided. The study of Eastern religious books, which, thanks to the labours of Oriental scholars, are now made available to every English reader, has again served to instill into Christian minds the idea of comparing their system of religion with other Eastern systems—for it must not be forgotten that Christianity is as much Eastern as Buddhism and probably not uninfluenced by the latter ; and such a comparison cannot but be productive of good results in the shape of minimising, if not altogether removing, the prejudices arising from addiction to narrow grooves of thought. The late Raja Ram Mohun Roy and after him Babu Keshav Chandra Sen had attempted to introduce the light of the East into Western nations ; but the ground was not so well prepared at the time, as it is at the present day owing to the labours of scientific men working in the fields of comparative religion and comparative philosophy. The doctrine of blind faith in Christ as the plenipotentiary of God on earth and the consequent salvation to be attained thereby was well calculated to satisfy the minds of men in the eighteenth and the major part in the nineteenth century. But we are now on the eve of twentieth century and the wheel of free thought once set in motion cannot be expected to stop all of a sudden after making a set of revolutions. To the people of the twentieth century, therefore, the Christian missionaries, and philosophers must offer something more solid, something more reasonable than the narrow doctrines of Christianity which have been in vogue so long. The Christian missionaries, we know, are trying to christianise the whole world if possible and we have every respect for their motives and zeal. But such motives and zeal are not the only conditions of success, and as observd by the Indian Swami, unless the Christian philosophers are prepared to recognise variety in unity there is no hope of their doctrines being acceptable to men of all nations and religions. True religion can never be confined to the teachings of one prophet nor can it be said to be contained in a book professing to be revealed to one kind of people at a particular time. The Swami was therefore correct in pointing to the Christian people of the West how the terms history, mythology and ritual are applied or misapplied by men of different religions and creeds in speaking of each other's doctrines of faith. Many of the similes used by the Swami and his general mode of argumentation are borrowed from Indian books. But there is this difference between the preachings of the Swami and those of the late Babu Keshav Chandra Sen that while the latter exhibited

a tendency more akin to Christian thought Swami Vivekanand is engaged in putting before the Christian people the truths of Hindu philosophy couched in the best forms of modern philosophical language. The Swami's personal appearance and his impressive and fluent delivery are again no insignificant factors of the success with which his labours are being crowned in a country so far from this land. In India, we are apt to look upon the various superstitious practices as the essence of Hinduism and the Christian missionaries are doing their level best to persuade our youths into a belief that we have nothing so noble in our religion as the doctrine of faith in Christ. But Swami Vivekanand has shown that a Hindu need not take such a disparaging view of his own religion and that the latter can more than hold its own in its comparison with the other religions of the world. Whether for subtlety of thought or sublimity of sentiments the Hindu philosophy and religion stand unrivalled, and there is much that the materialistic nations of the West may still borrow from this ancient faith. The superiority of Hindu religion over others mainly consists in the fact that we recognise the existence of different methods of attaining the Unknowable. In the words of the Swami we can satisfy the mystic, the philosopher, the business man or the cultivator. The doctrine of faith is not unknown amongst us but we attach more importance to the mental state of the devotee than to the objects of his devotion. It is the *Bhakti* that secures the salvation, be it of this or that particular deity. Herein lies the chief difference between Christianity and our Bhakti Yoga and the Swami was not slow to point it out to his Western audience. We have already remarked that the truths which the Swami is placing before Western people are not new ones ; but the method of presentation is at once original and attractive, and the success of the Swami's efforts is almost entirely due to it. He has clearly demonstrated that there is good field for Hindu preachers to work in the far West and that not only India but the whole world will gain if the high and liberal truths of Hindu religion are preached to the whole world at large. We trust that the example set by the Swami will not be lost upon us and that Indian religion and Indian philosophy will take a leading part in the movement for a universal religion which has already begun and which is sure to bear fruit in due course of time. By our traditions, sentiments and surroundings, our religious thinkers are best fitted to take a leading part in such a movement intended to broaden the foundations of all religions and so to secure mutual respect, toleration and love between them all. It is a noble mission and Hindu Swamis and religious thinkers, will not only be disinterestedly doing their duty, but also furthering the cause of truth and progress, an ideal which is conducive to if not included in the highest ideal which our religious philosophy teaches us *viz.*, the absorption on the Individual into the Universal self. *(Editorial)*

October 4, 1896

Vivekananda's Lectures—Swami Vivekananda's lectures (delivered in New York in 1895), on Raja Yoga or Conquering the Internal Nature, have been published by Longman Green & Co., at 3s. 6d. The Swami, it will be remembered, is a graduate of the Calcutta University. *(Notes and News)*

November 1, 1896

It is now nearly six months back that Swami Vivekananda left America. It was feared then that the results, which he has achieved in America, would decline with his departure. But we are glad to see that the work, which was inaugurated by Swami Vivekananda, is progressing with wonderful success. Swami Saradananda, who is now in America, has made a very good impression on the minds of the Americans by the charm and beauty of his life and his

power of expression. In support of what we say, we gladly quote the following letter,* addressed to the Editor of the Brahmavadin by Swami Abhyananda, an American lady-disciple of Swami Vivekananda.

* We did not get the letter in the *Mahratta* of November 1, 1896.

November 29, 1896

SWAMI VIVEKANAND & DR. BARROWS

Swami Vivekananda writes to the *Indian Mirror*, making an appeal to the Indian people to treat Dr. Barrows who is coming out to India to preach Christianity with courtesy and kindness. Dr. Barrows was the Chairman of the Chicago Parliament of Religions, and it was owing to his exertions that "India, its people and their thoughts have been brought so prominently before the world". India is grateful to America and her people for the kind and courteous reception which was accorded to Swami Vivekanand and other religious preachers that followed him thither. And it is but a duty on the part of her sons to be hospitable in return. Even apart from the consideration that Dr. Barrows had shown courtesy so that he has a right to reap it, his claim to good treatment at the hands of the people of India arises, as, says the venerable Swami, "he comes to us in the sacred name of religion in the name of one of the great teachers of mankind." From what Swami Vivekanand says of the motives of Dr. Barrows in coming over to India, it seems that he is a missionary of a far different and better type than any of those intolerant, biggoted and mischievous traducers of Hindu religion that abound in India. It is to be hoped therefore, that he will experience at our hands the same toleration which characterises the Hindu race. It is a pity, however that Dr. Barrows's efforts to increase the fold of the Lord stand very slender chance of being successful. But that is entirely his look out.

(Editorial Notes)

December 20, 1896

A SOCIAL GATHERING OF INDIANS IN ENGLAND

The Indian Majlis gave a complementary dinner to Prince Ranjit Singhji on the 21st of November last. Swami Vivekanand was there and there were about fifty Indians and a few Englishmen present on the occasion. Prince Ranjit Singh remarked in his speech that but for England his own success as well as that of Mr. Chatterji would have been impossible ; and that his countrymen would learn to look upon themselves as gloriously linked to the British empire. Mr. Chatterji said that it was the Prince's achievements especially which had raised all through the world, the estimation of Indian character. The venerable Swami advised that though the "Indians had many things to learn from Europeans yet their past glory of India which had passed away should constitute even a still greater source of inspiration and instruction. Though India is fallen to-day she will assuredly rise again. This was not the first time in the history of India that they were so low. Periods of depression and degradation had occurred before this but India had always triumphed in the long run and so would be once again in the future."

(Editorial Notes)

January 31 and February 7, 1897

SWAMI VIVEKANANDA AT THE FLORAL HALL

Swami Vivekananda, the distinguished Hindu Scholar, who arrived from Europe delivered an eloquent and impressive lecture at the

Floral Hall. A large gathering assembled at the Floral Hall and by far the majority consisted of Hindus. Punctual to time the lecturer was conducted to the stage by the Hon. P. Coomaraswamy and all the Hindus present made obeisance to the Swamy.

The Hon. P. Coomaraswamy offered a few remarks in introducing the lecturer. He said the highest privilege of a human soul was to be near God, next was the privilege of being in the presence of a servant of God. The sacred books taught that by devotion their duty was to reach the presence of a servant of God in order to attain to the other presence. The thing had to be accomplished by an enormous amount of difficulty. Now servant of God was brought to their very threshold, although many were not entitled to such a mercy ; and they felt that a high privilege. They received him first after his visit to the West. In him India had sent one of her highest devotees to America and England to preach the universal law of God. He referred to the enormous success the Swamy had achieved, and felt certain that the seed which he had sown during his travels would grow into an enormous tree. He entreated the assembly to listen attentively and in no carping spirit, to the words that were to be uttered, and he felt sure that a little quiet reflection on those words will lead to good results.

The Swamy, on rising was greeted with applause. He said :—

[For the lecture *vide The Complete Works* Vol. 3. 8th Enl. Ed. pp. 104-115]

Mr. P. Ramanathan said he had been asked by the President to move a vote of thanks to the Swamy, and he acceded to that request with great pleasure as he considered himself peculiarly fortunate to have his name associated with that meeting. He spoke of the Swamy's high reputation, and said that India's feeling was that they should rise to do honour to that great personage. At the Parliament of Religions in Chicago great and distinguished men were summoned from all parts of the world. To India's honour must it be said that the Swamy who went to America was one of the most respected persons. By his spirited expression he was able to electrify some of the most powerful intellects to a great extent. From there his reputation went abroad and was carried across the Atlantic Ocean to England, where the Swamy was able even to magnetise the proud Englishman—proud of his purse, his power, and his intellect—who lay down before him and worshipped him. He had out of pure love preached a sermon which for genuine earnestness and enthusiasm was not known to have its equal before. Many words were not required to support the vote of thanks from that inspired assembly. Mr. Ramanathan then conveyed to the lecturer the vote of thanks which was seconded by Mr. N. Tyagarajah.

The Swamy remarked that he would always bear in mind the kindness shown to him, and the assembly thereafter dispersed, the Swamy being enthusiastically cheered by the crowd as he entered his carriage and left the scene.

January 31, 1897

SWAMI VIVEKANANDA ON HINDU RELIGION

Our brethren of Madras were fortunate enough to entertain the well-known Indian Philosopher and sit at his feet to listen with great admiration the weighty words of the revered Rishi of the present time. Being formally introduced to the numerous audience in the Floral Hall by the Hon. P. Coomarswamy, Swami Vivekananda acknowledged in the most modest and becoming terms the encouraging words the blessings which followed him in the distant lands where he had gone on the sacred mission of communicating to the West what India has to say to the world. "Hence have proceeded", says the eloquent Swami, "the tidal waves of philosophy that have covered the earth, East or West, North or South, and

hence again must start the wave, which is going to spiritualize the material civilization of the world". He is very confident about this spiritualization and supports his statement by what he has actually observed in the western nations which he has lately visited. Schopenhauer the great German Philosopher (1788-1860) has, in this very century, declared in the most distinct terms that there is no study in the world so ennobling as that of the Upanishadas and that they were the solace of his life. He also declared it to be his strong belief that "the world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature" and his words have come to be true. The Swami has attracted to his faith thousands from the civilized world by the superiority of the noble thoughts and high sentiments as embodied in the philosophy of the East—the heirloom of the 'mild Hindu,' who has learnt to value the title given to him in derision by his arrogant quarrelsome materialistic western brother. To the other nations of the world religion is only one of the many occupations of life, a luxury, an ornament, a fashionable thing, and therefore they can differentiate the religions from the moral or social side of man. This is the essential difference between the East and the West and it will explain clearly why an Indian reformer utterly fails in his attempt to imitate the West in a similar separation. In India religion has been an all-pervading principle and it is the one and the only occupation of life. Therefore the religious word of India has always been spoken with 'blessing behind it and peace before it' while in the West each truth and each idea had to be soaked in the blood of human creatures. The Swami does not deny that difference did exist among the several sects of Hinduism but he asserts that there was comparatively very little bloodshed and the great voice was audible even in the very midst of the din and confusion, which ever declared '*Ekam sat vipra bahudha vadanti*' (He is only one whom the sages called by various names). If this grand truth be present before the eyes of every human being, civilised or uncivilized, black or white, how much of the world's sorrow will be lessened !

(Editorial Notes)

February 7, 1897

DR. BARROWS IN POONA

.....Lastly, though not the least, Dr. Barrows comes to us as a friend of our Swami Vivekanand. The venerable Swami's word of recommendation had preceded Dr. Barrows to this land ; and we were bound in duty to shew him every attention.....

.....We do not however wish to find any fault with Dr. Barrows as a preacher of his own religion. His devotion to it is admirable, and while preaching he can command all the enthusiasm of an apostle. But what we fear is that the Doctor's aspirations are not so narrow. He is not content with the present extent of Christendom ; and like his aggressive trans-Atlantic secular brother, he will be satisfied with nothing less than a world-wide empire. We do not think this ambition modest as it is, will succeed. Indeed the perseverance of the American people is to be admired as they have not yet ceased to send out missionaries to India. Was it not an American paper which said, "Vivekanand is undoubtedly the greatest figure in the Parliament of Religions? After hearing him we feel how foolish it is to send missionaries to this learned nation !".....

(Editorial Notes)

March 7, 1897

SWAMI VIVEKANAND ON REFORM

It is now almost settled that no educated man is in any way opposed to reform. Yet we see great misunderstanding prevailing between educated men though they are driving

together towards the same goal. Every educated man is a real reformer. The only difference that is between one class and another of these educated people is, with regard to the methods to be followed in bringing about the common object. It must be, of course, interesting to know what a sanyasin like Swami Vivekanand, educated and learned as he is, thinks as to the method of reform now in vogue. The Swami while in the Madras Presidency has given out his thoughts most unreservedly on the subject. In complimenting the Madras reformers, he says that they are pursuing a wiser policy than the Bengal reformers, in as much as in Madras, they regarded reform as a natural and slow *growth* and not simply a violent *reaction*. Reform by reprisals and reaction can only affect the surface of things. It cannot be a root and branch reform. The method of destruction is always dangerous though there may be many evils in a society. Evils there must be in every society. "Here the earth" eloquently says the Swami, "is soaked with the widow's tears, there in the west the air is poisoned with the sobs of the unmarried. Here poverty is the great bane of life ; there the life-weariness of luxury is the great bane that is upon the race. Here men want to commit suicide because they have nothing to eat ; there they commit suicide because they have so *much* to eat. Evil is everywhere like old rheumatism. Drive it from the foot it goes to the head ; drive it from there it goes somewhere else. It is a question of chasing it from place to place ; that is all." There is, therefore, no good in reviling and abusing any society simply because it has some evils. Reform, that has its motive spring in an unsympathetic disgust for a society on account of its evils, will never succeed. It will be only a fanatical reform which through all the history of the world has defeated its own ends. The Hindu society has been the target for several years, for the arrows of *reformers* in the land, as well as foreign globe-trotters who take only a "Vanishing railway view" of India. But theirs are not the sympathetic hearts who love India. What they have done is simply to create a most vituperative and condemnatory literature. They have abused the Hindu society, as nothing was more easy. But they have not found a way out of those evils so as not to create other evils of their own in their place. What is called in contempt as *reaction*, is thus easily explained. Reaction is not opposition to reform, but to the unsympathetic and therefore the faulty and fruitless practice of provoking abuse and blasphemy. A real reformer without being satisfied with abusing, must come down amongst the people from the pedestal of education which he has attained at the cost of the people ; and taking them into confidence and educating them, must move *them* on the path of reform.

(Editorial Notes)

March 21, 1897

SWAMI VIVEKANANDA IN CALCUTTA

The following is the reply of Swami Vivekanand to the address of welcome presented to him by the people of Calcutta.

[For the lecture *vide The Indian Mirror*, March 3, 1897]

May 23, 1897

Swami Vivekanand reached Almora on Wednesday last, when he received a splendid ovation from the Joshis. The Swami stays on the Hills till the rains.

March 5, 1899

SWAMI ABHAYANANDA

One of his disciples drawn to India by the coming anniversary festival of Ramakrishna Paramahansa at Calcutta is an American Lady journalist bearing the garb and name of a Hindu Sanyashi Swami Abhayananda, who was admitted into the spiritual order of a Shaivait yogi by Swami Vivekananda when he was last in America.

An American lady in the garb of a Hindu Sanyashi is a romantic fact no doubt. But it is, as observed by a contemporary, nevertheless a fact and marks in our opinion as epoch in the advance of the religious ideas in the nineteenth century in the Western world. We have had the spectacle of learned Christian ladies and gentlemen becoming theosophists, and devoting their lives and energies to the Herculian task of resuscitating the National Religions of India. But Lady Abhayananda goes a step further. She is no longer a theoretical convert, if we may use such an expression, but an actual sanyashi who comes here to pay her respects to the memory of her grand-guru, whose biography has been recently published by no less eminent a Sanskritist than Professor MaxMuller. Swami Abhayananda is no insignificant woman, nor has she embraced Hinduism without carefully studying the Vedas and the Upanishadas. Those that tried to belittle the importance of Swami Vivekananda's work in America and wanted us to believe that the splendid reception granted to that brilliant Hindu Sanyashi was nothing better than a social formality would, we think, be surely disappointed by the advent of this lady sanyashi in this land, which good Christian people fondly believe to be pasture solely reserved for their evengelical lambs. The Christian missionaries of whatever denomination they may be, are never tired of telling us that Hindu Ethics and Philosophy are marked only by subtlety of reasoning and are incapable of arousing any higher impulse in the hearts of their students. Swami Abhyananda's example affords a shutting reply to these traducers of Hindu Ethics and Philosophy. She is, no doubt, the very first of the Western world to embrace Hinduism in such an out and out fashion. But first or last, she reveals to us the force that lies latent in the religious Philosophy of Hindus ; Philosophy which gaining new recruits, latent or patent almost in every land, owing to the efforts of Sanskrit scholars, who, thanks to the energies of Prof. MaxMuller, have made accessible to the whole English-speaking world the sacred literature of the Hindus in a neat and readable form. If Hindu Religion and Religious Philosophy do not advance with rapid strides hereafter, the fault will be entirely our own. As observed by Swami Abhayananda in her lecture under the presidency of Mr. Justice Ranade, the enquiring mind of the west is evidently satisfied with the dogmas of Christianity, and has become prone to imbibe high philosophical principles embodied in the higher works of Hindu religion. Swami Abhayananda is not the only American or European to adopt Hinduism in this way. She has been striving in her own way to spread the light she has received, and the following extract taken from an account of the American lady Swami, published in one of the Bombay dailies, will give an idea as to the work Swami Abhayananda has, true to her new name, been boldly doing in the new world :—

"If the lady *Swami* had been the only European or American to adopt Hinduism as a religion, and more especially to take to a form of religious mendicancy as a faith, most people would have said that she was perhaps not in her right manner. But strange to say, after she was ordained a priestess at New York, in 1895, the lady *Swami* collected a congregation around her at the mission she started there, and succeeded in converting a number of Americans, men and women, to the Shaivaite sect of Hinduism. This reads like a romance, but it is a fact beyond all question. And moreover, she has, under the authority delegated to her by Swami Vivekananda, herself ordained two Shaivaite priests and one lady priestess who are establishing mission in the different large centres of population in the United States. Strangest of all, however, and almost incredible, is the fact that a Hindu Jain who happened to be at Brooklyn once went to hear her preach, and after attending a number of her services became her *chela* or pupil, and finally made up his mind to become a *sanyasi*. Swami Abhayananda thereupon undertook to initiate him according to the Vedic ritual. An alter was erected in a wood upon the shores of Lake Michigan, far removed from the frequented haunts of man and upon it were placed portraits of Ramakrishna, Vivekananda, the lady Swami herself, and a picture of the Jain's own god, these being simply brought into use so as to remind the man of the solemnity of his vows. A sacred fire was also prepared and burnt in the orthodox manner, the sticks forming the outer edge being formed in the shape of a square, while those within were arranged in the form of a triangle, the symbol of unity. The Jain was thus ordained a *parama Vanaprasta*, which is the highest order of ascetics of forest recluses. Opportunely, and just at the close of the ceremony, one of the congregation, who had come provided with a camera, took an excellent snapshot of the scene, in which the lady *swami* is revealed sitting on the ground reading sacred texts to the Jain, who wears an ordinary *puggree* and *chapkan*, and who is sitting to cross-legged in front of her, listening to her with intense devotion and attention. The smouldering fife, the ulter, and the saucer of *ghee* are also clearly visible in the foreground of the picture, whilst in the background one sees a thin belt of giant forest trees between whose trunks the shimmering light from the waters of Lake Michigan is just discernible".

This shows what scope there is for unrest to Hindu missionary of the type of Swami Vivekananda in the Western world. Let us leave the Samajists who are falsely clinging to Dwait Philosophy on the eve of the twentieth century to take care of themselves and turn our attention to more serious things. Swami Vivekanand has

paved the way, and it would not be difficult to follow in his footsteps if one has the nccessary zeal and intelligence. The history of Hinduism is full of inspiring hope. It has struggled and that too successfully against forces far mightier than...are now arrayed against it. It has survived the attacks of Budhism, not only attacks of Jains and Budhists but of Mahomedans, who came here with sword in the one hand and the Kuran in the other. In the face of these facts it is idle to say that Hinduism has no vitality or force of its own and that it will not be able to maintain its own in the battle of religions which the coming century is sure to witness. The idea of universality which was the basis of Dr. Barrows' lectures is essentially a Hindu idea, and if any religion is by its intrinsic worth fitted to become the universal religion it is decidedly Hinduism and not Christianity. It appeals to the heart and head alike, and in its Philosophical comprehensiveness is ready to find a place for the different stage of the development of human mind. This characteristic of Hinduism is again eminently fitted to make it especially the religion of the Empire. An empire is necessarily a congregation of crushed or half-crushed nationalities ; and when the sceptre is wielded by a fanatic of the type of Aurungazeb, these nationalities are sure to be offended and estranged. The success of Akbar was chiefly due to his broad religious views, views which Hinduism alone can teach and inspire, for no other religion emphasises the Divinity which though essentially one may yet be manifested in different forms. Nay, we might go a step further and say that British rule in India would be greatly imperilled if the aggressive principles of Christian missionaries were to find advocates, among the Civil Servants of India, instead of the broad Hindu spirit of toleration which pervades their ranks at present under the name of the religious neutrality. If the Portuguese failed to obtain a footing in India it was because, history informs us, they were zealous Christians, and the British Administrators early perceived the danger of following such a course ; but we need not dilate upon these facts here. The presence of an American sanyashi amongst us, for which we cannot be sufficiently thankful to Swami Vivekanand is enough to set a thinking and open our eyes to the possibilities which are in store for Hinduism, if we work honestly and sincerely to represent our religious philosophy in its proper light. Shall we, or shall we not undertake the task and rise to the occasion, is the question which, every educated Hindu ought to ask to himself, and be ready to answer the call of duty. Let us not say that we are a fallen nation. We may have gone down politically ; but here is a field which offers ample scope for the hightest ambition a Hindu can entertain in his heart, an ambition no other than that of educating the Western world in the high Religious Philosophy of the Hindus and dispelling the crude nations that are now entertained by Christian missionaries about the fitness of Christianity to become a universal religion. We hope and trust that the American lady Sanyashi will be persuaded to pay a flying visit to the different educational centres in India after she has paid her respects to her grand Guru at Calcutta. She is sure to receive an enthusiastic welcome everywhere and her tour will be a powerful means of achieving the object which she and her Guru seem to have so much at heart.

(Editorial)

March 19, 1899

THOSE TRUTHFUL BROTHERS IN CHRIST

In an interview with a representative of the *Madras Mail* Swami Abhayananda is reported to have said the following :—"Missionary reports are spread in America that in India children are thrown in the Ganges and under the wheel of the car of Jagannath, and people in America are induced to believe these. I myself have been constantly asked how such things are possible in the land of the beautiful Vedant Philosophy." Asked as to whether she seriously suggested that such stories were told in America as descriptive of the present state of affairs in India, and whether the people there really believed such stories Swami Abhayananda reasserted her previous answer with emphasis and said, "I am pained to say, yes. I shall be able after personal observation here to contradict many of these false stories when I return to America." It may be remembered that two and a half years ago Mr. Veerchand Gandhi has made an identical statement about the American Missionaries in his lectures to a Poona audience, and that it is now confirmed in its entirety by Swami Abhayananda, who is the latest arrival from America. The tenacity of the American missionaries in propagating in their land something that is not true about India, is not a new thing to the Indian public ; but it more pointedly than ever thrusts upon our attention the consideration whether it is not high time that we did take some steps to dispel the impressions about us made on the misinformed American mind, whose good opinion and sympathy we cannot afford to lose. The venerable Swami Vivekananda has shown us the right way to the attainment of our object and it would therefore be a pity if we do not send at least a couple of Hindu preachers, disciples of the Swami along with Swami Abhayananda to America.

(Editorial Notes)

April 30, 1899

BENGALIS ROUSED TO ACTIVITY

The movement initiated by Ram Krishna Mission with the object of securing the voluntary services of natives in cleansing the insanitary districts and adopting plague preventive measures resulted on Saturday evening in a large representative meeting of the University professors and students.

The Chairman, Swami Vivekananda, in opening the proceedings, impressed upon the students the necessity of immediate and decisive action. There had been any amount of talk and theorising, but no practical work had been done by the Bengalis themselves tending towards checking the plague. He remarked that the Bengalis were getting crazy because of the severe criticism lately passed on them by an English newspaper correspondent, but unless they threw aside their lethargy and proved themselves to be men by actual practical action, and not mere pupets shut up in a glass case for show, they would not be able to dissipate the aspersions cast on them, nor wipe out the disgrace attaching to the country. Miss Noble also gave an address.

At the close of the meeting a large number of students came up and enrolled themselves as volunteers for the proposed work.

There were 74 deaths reported in Calcutta on Saturday against an average of 75. The plague cases reported numbered 21 and the deaths 13. The suspected plague cases were 6 and the deaths from suspected plague 5.

THE RAMAKRISHNA MISSION AND THE WORK AGAINST PLAGUE

It is reported by a correspondent of the *Times of India* that the Ramakrishna Mission in Bengal has initiated a movement with the object of securing voluntary services of the natives in cleansing the insanitary districts and adopting plague preventive measures. Swami Vivekananda, the present leader of the mission, is reported to have interested himself in the matter and called upon Bengalees to belie by practical action the aspertions thrown upon them by the advocates of the Calcutta Municipal Bill. It is somewhat strange, that the native press in Bengal does not give adequate information upon this piece of news. But those that know intimately the spirit of the teachings of the Swami, will, by no means, be surprised if they find the favourite disciple of Rama Krishna Parmahansa thus apparently going out of his way to enroll volunteers in the cause of improving sanitation and preventing plague. The gospel of the Swami though based upon the seemingly un-worldly principles of the *Vedanta* is in essence only the gospel of active work in worldly affairs. From the exoteric point of view Swami Vivekananda's religion may appear to some to consist only in spirituality of asceticism ; but the esoteric view of the same as disclosed in some of the finest speeches of the Swami shows that nothing lies nearer to his heart than the idea of attempting a regeneration of his country through a highly purified materialism in its best sense. The reformer cleaning with his own hairs the W. C. of the pariah is the worldly ideal of the Swami, and no wonder if he interests himself in the improvement of sanitation and prevention of plague more than any secular city father. *(Editorial Notes)*

THE RAMA KRISHNA MISSION

[TO THE EDITOR OF THE MAHRATTA]

Sir, In the issue of the *Times of India* of the 24th instant, there is a telegram from Calcutta about the Bengalis being roused to activity, which refers to a movement initiated by "Mr. Rama Krishna Mission." Here the reference to an individual seems to be a mistake. There is a Society in Calcutta called "The Rama Krishna Mission" organised by Swami Vivekananda, bearing the name of Rama Krishna Paramahansa ; and the correspondent probably refers to that body. The mission is very little known on this side of India, and some disciples of the Swami in Bombay would do well to publish some account of its aims and objects for the information of the general public. By the bye, I ask, is there no one in Bombay willing to invite Swami Vivekananda to that city, and arrange for a series of lectures in September or October next?

Kirkee,
26/4/1899

Yours &c.
G. B. VAIDYA.
(Correspondence)

May 7, 1899

SWAMI VIVEKANAND

The name of Swami Vivekanand has of late come forward in connection with the evangelism

of active work in Calcutta, and expression has been given to the public desire that he should be invited to the Bombay Presidency to deliver some addresses on religion. Few are aware perhaps that Swami Vivekanand had been invited on behalf of Poona itself in 1897 to visit Western India, and that the Hindu public would have had the pleasure and the privilege in the autumn of the same year to listen to the enchanting and inspired oratory which captivated not a few hearts even in materialistic America. But the troubles of Western India began with the monsoons of that year, and the visit of the Swami had to be indefinitely postponed. Even now times have not become altogether quiet, but it would be as well if the Swami could be induced to come round to these parts, for communion with an inspiring spiritualism like that of the Swami is perhaps the best balm that could be applied to the bleeding mind of the people of this Presidency. It is sure that Swami Vivekanand became known to fame only after the Parliament of Religions in America, but even before that time he was highly honoured and appreciated wherever he was known, Swami Vivekanand is a Bengali Babu. He was spiritually inclined from his very boyhood, but the turning point in his life was his acquaintance with the celebrated Guru Shri Ramkrishna Paramahansa, whose name has been immortalised in the Western Countries by Prof. Max-Muller. After taking the vow of enlightened ascetism, Swami Vivekanand left home and began travelling. In modest incognito he visited most of the places of interest in India. The Swami has by this time trodden over every inch of India and searched almost every cave therein. Sometimes he lived "where the thermometre registered 30 degrees below zero almost without clothes, without knowing whether the next meal was to come from." Very few persons in Poona are perhaps aware that about 7 years back, a young and good looking *Sanyashin* had visited Poona and put up with one of her best known citizens in Sadashiv Peth. The most remarkable feature about the *Sanyasin* then was that he would not touch money on any account so that even his railway ticket, it is said, had to be bought for him by another person. While in Poona, he was given an opportunity, we are told, to meet some prominent men in the city in a sort of conversazione where the Sanyasi's command over the English language and his power of conversation are said to have made an extremely favourable impression upon the gathering. In the fashionable season of the same year, some of the Mahabaleshwar going people met the same *Sanyasin* on the sanatorium, and they are known to have mentioned an interview with a remarkably intelligent, beautiful and learned Sanyasi graduate as one of the memorable incidents in their Mahableshwar trip. That *Sanyasin* was none other than Swami Vivekananda. Having thus observed the country from end to end and having perfected his contemplation about religion, absolute as well as comparative, the Swami settled for a time in the Madras Presidency, which not having got into the play of action and reaction seemed to him to be more fitted than any other province for beginning his practical work of preaching and teaching Vedanta and the new or refined Hinduism. But no prophet is ever fully appreciated in his own country and therefore the Swami was glad to take the opportunity of going to America to attend the world's Parliament of religions, and to throw oriental light on the *Advaita* philosophy which the greatest American thinker, Ralph Waldo Emerson had already preached there. What the Swami did in America, how he surprised the American world by the revelation of sublime *Vedantism*, how he won respect and admiration for himself and his religion, how he conducted his religious classes in different cities in the United States, and lastly how he actually made converts to his religion from the ranks of the most intelligent of the American people—is all too much a matter of history to be recounted here. What we would do, is simply to give a glimpse at the religious philosophy which the Swami

has been preaching, so that those who already appreciate him will begin to appreciate him all the more for knowing that the Swami's religion is exactly the thing that is wanted for India at the present time.

The Swami's treatises on Jnyan-Yoga, Raja-Yoga, Karma-Yoga and Bhakti-Yoga, are all beautiful reading and give an exhaustive treatment of the subjects they deal with. His speeches and addresses, however, have a peculiar feature in that they disclose him not a mere speculator or philosopher, but a high class patriot, the inmost depths of whose feeling are stirred by an honest and powerful desire to regenerate all round his fallen countrymen. The Swami can be really claimed neither by the orthodox nor the reformer, and yet he is both in a very great measure, having absorbed the best that is in each. He is a *Sanyasin*, but not an ascetic of the old type to whom the world is nothing, but a *Sanyasin* of the new type of the *Bhagavat Gita*, to whom the world is everything, and his own country and people more dear than all the world put together. The key-note of all his philosophy and teaching is spirituality, not merely contemplative but practical ; —spirituality which you have not only to think but to live in every day life. He is not opposed to social reform or political reform, but he thinks that in India religious life forms the keynote of the whole music of national life, and therefore, you must make all and everything work here through the vitality of religion. As in political England you cannot preach even religion without showing the wonderful *political* changes the Vedanta would bring, or in social America without showing its practical effect on social life, so also in religious India social reform has to be preached by showing only how much more spiritual a life the new system will bring and politics has to be preached by showing how much it will improve the one thing the nation wants its spirituality. "To flood India with socialistic or political ideas first deluge the land with spiritual ideas", says the Swami. That gives in a nutshell all his philosophy and patriotism. Vedantism and Advaitism in particular is of course the Swami's gospel. It is, he thinks, the embodiment of the greatest truths, and he is ambitious enough to claim that it alone can be a universal religion in the world. Vedantism alone ought to be acceptable, he contends, because it is made up of eternal principles which stand upon their own foundations without depending on any reasoning, even much less on the authority of sages and incarnations howsoever great and brilliant they may have been. Objectively Vedanta is strength. "If it be human literature," says Swami, "it must be the production of a race which had not yet lost a bit of its national vigour. Strength, strength is what it talks to me from every page." Swami Vivekanand's religion is not in books nor in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and becoming." But Swami Vivekanand is not a preacher of unprogressive life. "We cannot," says he, "do without the world outside India ; it was our foolishness that we thought we could ; and we have paid the penalty by about a thousand years of slavery. All such foolish ideas that the Indians must not go out of India are childish. They must be knocked on the head. The more you go out and travel among nations of the world, the better for you and your country. The first manifest effect of life is expansion. You must expand if you want to live. That is the first sign of the revival of national life, expansion". The Swami has preached with equal force against all kinds of narrowness and superstition. "I would rather see every one of you rank atheists than superstituous fools ; for the atheist is alive. You can make something out of him ; he is not dead. But if superstition enters, the brain is gone, the brain has softened ; degradation has seized upon the life. What we want is vigour in the blood, strength in the nerves, iron muscles, and nerves of steel, no softening namby-pamby ideas." The Brahminhood is the idea of humanity, and the Swami wants all Indians to be Brahmins. It is no use

fighting among the castes and on account of the castes. The Brahmins must remember that "the days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the greatest blessings of the British rule in India." But on the other hand the other castes must remember that from Brahminhood have come more ideal Brahmins than from all other castes, and that they have to elevate themselves to the Brahminhood instead of dragging the Brahmins down to their own low level. With the broad-mindedness of the reformer, the Swami combines the Catholic purity of the orthodox, and a love of society and country which is worth all reforms put together. His method is evidently that of gentle touching, and while speaking of the necessity to reform society he at the same time remembers the wonderful efficacy of sympathy. "This national ship, my countrymen, my friends, my children—this national ship has been ferrying millions and millions of souls across the waters of life. For scores of shining centuries it has been plying across this water, and scores of millions of souls have been taken to the other shore, to blessedness through its agency. But to-day, perhaps through your own fault, this boat has taken a leak, perhaps it has become a little damaged, would you curse it? Is it fit that you stand up and pronounce malediction upon its head, one that has done more work than any other thing in the world? If there are holes in this national ship, this society of ours, ... we are its children. Let us go there and stop the holes. If we cannot, let us gladly do it with our hearts, blood, or die. We will make a plung of our brains and put them into the ship, but condemn it never. Say not one harsh word against the Society. I love it for its past greatness." To multiply quotations is needless. The few already given amply prove what a mastermind Swami Vivekanand is and that his broad, refined, hopeful and aggressive Hinduism is a thing wanted for India at the present moment. It would be a happy day when the ideal of Swami Vivekanand would be realised but in the meanwhile we only wish that the Swami may be invited to visit the Bombay Presidency, and divert the public mind from fruitless politics to comforting and healthful religion. *(Editorial)*

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June 25, 1899

RECONVERSION TO HINDUISM

A representative of the *Prabuddha Bharata* lately interviewed Swami Vivekananda, and drew him out on a most important question of social and religious reform. The Swami is of opinion that those persons who have been prevented from Hinduism can, and certainly ought to be, taken back. Since the days of Ferista, the oldest Mahomedan historian, the Hindus have, the Swami calculates, been reduced in number from six to two hundred millions. And besides every man going out of the Hindu pale is "not only a man less, but an enemy the more." The vast majority of Hindu perverts to Islam and Christianity are perverts by the sword or descendants of these, and it would be obviously unfair to subject these to disabilities of any kind. Born aliens too could be received within the pale of Hinduism just as much as perverts and their descendants. The question of *Prayaschita* or penance is only a subordinate one. Reason would demand the enforcement of the *Prayaschita* in the case of those persons only who have been voluntary perverts and wish to be reconverted in their own life. The demand would evidently be not so imperative in the case of those upon whom excommunication has visited as a vicarious punishment, *i.e.*, punishment for the sins of their parents or ancestors, or in the case of those who originally belonged to a different religion but are willing, by honest conviction, to change it in favour of Hinduism. As for the accommodation and adjustment in Society of converts to Hinduism the Swami is of opinion that while returning converts will gain their

own castes, aliens will form a caste of their own. "This has already been done", says the Swami, "in the case of Vaishnavism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves, and a very respectable one too. From Ramanuja down to Chaitanya of Bengal all great Vaishnava teachers have done the same." As for the form of religious belief the convert will of course choose his own. "For unless a man chooses for himself the very essence of Hinduism is destroyed. The essence of our faith consists simply in this freedom of the Istham." The above views are convincing proof of the breadth and liberalism of the new Gospel which Swami Vivekanand has been preaching in India and the western countries. *(Editorial Notes)*

July 9, 1899

SWAMI VIVEKANANDA ON ANOTHER TOUR

Swami Vivekananda has once more sailed for England with two of his disciples from Calcutta. On his way he was to have landed for sometime at Madras. But the quarantine regulations in force at Madras Harbour, disappointed himself as well as his Madras friends, who had made some preparations for receiving him. The object of the present visit of the Swami to England is, of course, to continue his mission of Hindu Evangelism. It appears from the letter which Mr. Alfred Webb recently wrote to *India*, that the missionaries have once more started a fresh crusade of calumny against the Hindu religion ; and if that be so the Swami's visit to England may be regarded as quite opportune. Evidently the Swami's labours have begun to bear fruit in that land of materialism ; and the awakened jealousy and spitefulness of the missionaries is a sure proof of it. We wish *bon voyage* to the Swami, and are confident that his present tour will prove as fruitful as the last. The grand exhibition at Paris is to come off next year and religion in one form or another is sure to be one of the exhibits at it. In fact we shall not be surprised to hear that the world s Parliament of Religions meets at Paris as it met on a similar occasion at Chicago. Such an opportunity must be very welcome to the Swami, and we may surely expect to hear of Swami's success as we did three years ago. *(Editorial Notes)*

March 11, 1900

THE SHRI BHASHYA OF RAMANUJACHARYA

We congratulate Professor Rangacharya and Mr. Varadaraja Aiyangar of Madras upon the first of the three volumes of their English translation of the great Shri Bhashya which has been just published in the Brahmavadin series... The logic of Shankaracharya is more bold, the spirit of Ramanuja's teaching appeals more forcibly to our experience. Shankara's system satisfies the head, but it ignores the testimony of emotions. Viewed in this light the two systems cannot be said to be quite rivals of each other ; rather they are the complements of each other, and deserve to be equally respected by all Hindus. If, however, it were necessary to name a particular point in respect of which the system of Ramanuja may be declared to be superior, we may place our finger on this point, *viz.*, that Ramanuja's system takes cognisance of the human emotions and lays particular stress on man's duty of love and devotion to a personal God. In its practical results as a system of religion Vishista Advaitism has been peculiarly successful. It is enough, we think, to note the testimony of Swami Vivekananda in this matter. In one of his lectures at Madras Swami Vivekananda has delivered himself as follows :—

"Now, therefore, I find that in the light of this man's life that the Dualist and the Advaitist

need not fight each other ; each has a place and a great place in a national life. The Dualist must remain ; he is as much part and parcel of the national religious life as the Advaitist. One can not exist without the other. One is the fulfilment of the other. One is the building, the other is the top ; the one the root and the other fruit and so on." With regard to Ramanuja in particular, Swami Vivekanand has the following remarks to make. "Then came the brilliant Ramanuja. Shankara with his great intellect, I am afraid, had not as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He instituted new methods of worship for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahman to the pariah, while Shankaracharya was a stern upholder of exclusiveness as regards caste." The fact is Ramanuja's system approached great to the *Bhaktimarga* more than that of Shankara. While admitting the great brilliance of Shankara's logic we have to admit that it can not consistantly support the theory of a personal God upon which rests the whole of the practical religious life of the world. As Swami Vivekanand says, "We know that it is philosophical to believe in an impersonal God imminent in the universe of whom every thing is a manifestation. At the same time our souls hanker after something concrete, something which we want to grasp at whose feet we can pour our soul. The personal God is, therefore, the highest conception of human nature." As we have already said it is not our object to advocate the superiority of Ramanuja over Shankara. All we want to point out is that the teachings of the Shri Bhashya deserve as much respectful study as those of the Shankara Bhashya. And it is for this reason that we welcome Prof. Rangacharya's translation which, let us hope, will be widely read in the Bombay Presidency where Shankara claims and gets allegiance. *(Editorial)*

June 3, 1900

The Ramkrishna Mission during the last six months spent about 850 rupees in famine relief at the Kissengarh Centre. Major Dunlop, Famine Commissioner writes about the orphanage of the mission as follows :—

"(19) An orphanage was opened in the city by the Durbar on the 28th December. It is now managed entirely by the Ram Krishna Mission of Bengal under the supervision of the Divan. These missionaries are Vedantists. The head of the Mission is Swami Vivekanand and the two chief centres are in Calcutta, and Mayawati near Almora. One of the two missionaries does the clerical work. There are now in the orphanage 54 boys and 23 girls who are housed in two separate buildings. They have a meal of *kicheri* in the morning and of bread and pulse in the evening. They generally get a handful of parched gram in the middle of the day. I checked the store register for three consecutive days and found that each child consumes about 8½ imperial chittaks a day. The children are in excellent condition and appear to receive every attention. They are all very happy. Five boys and five girls work in cotton-mills and ten boys are employed in the carpet-factory. The girls grind all the flour that is used."

(News and Notes)

June 24, 1900

SWAMI VIVEKANANDA IN AMERICA

It is well-known, we presume, that Swami Vivekananda is at present in the United States of America, where he is doing good work in connection with the Advaitic propaganda. After spending some months in Los Angels and the neighbourhood and giving numerous public lectures and conversational addresses, he went at the end of February last to San Fransisco where he is now lecturing and teaching. He is in excellent health and his friends feel that some of the best and greatest work of his useful life is yet before him. The "*Unity*" for February last gives an impressing account of his work in Los Angels. This is what the *Unity* says :—

"Hindu missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself, to show us that there is in reality but one Reli-

gion, and that we can do no better than to put into practice what we profess to believe. We had lectures at the Home by the Swami Vivekananda and all were intensely interesting. ... ... There is combined in the Swami Vivekananda the learning of a university-president, the dignity of an archbishop, with grace and winsomeness of a free and natural child. Getting upon the platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing conditions in Christian countries to-day, who go and seek to reform the Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of things he described what took place during the last great famine in India where men would die of starvation beside their cattle rather than stretch forth a hand to kill."

(Editorial Notes)

July 8, 1900

TWO NOTABLE INDIANS AT THE PARIS EXHIBITION

We learn from the *Amrita Bazar Patrika* that the State Secretary for India has, at the request of the Government of India, sanctioned the deputation of Professor J. C. Bose to attend the International Congress of Physicists to be held in Paris and also the meeting of the British Association, to enable him to lay before the scientific public in Europe certain remarkable discoveries made by him. The Lieutenant Governor of Bengal, Sir John Woodburn, is said to have taken the initiative in the matter ; and His Honour deserves the thanks of the Indian public for thus shewing an active appreciation of the merits of the great Indian scientist. Besides Prof. J. C. Bose, another illustrious Indian to be present at the functions in connection with the Paris Exhibition is Swami Vivekanand who, we learn, is going to Paris from America. The mission of the Swami will be to represent Hinduism at what will be like a Congress of the world's religions in connection with the great Exhibition. Both the Swami and the Professor are personalities who, we are sure, will attract a good deal of attention.

(Editorial Notes)

October 21, 1900

Three Bengalees have been to the Paris Exhibition as exhibitors. One exhibited his paintings, another specimens of tea and the third his feats in astrological calculation. Dr. J. C. Bose has also been to the Exhibition as the delegate of the Indian Government in the Scientific Congress held in connection with it. Then there were present at the Exhibition many of the Bengalees who are now staying in the West. We were expecting to hear of Swami Vivekanand distinguishing himself in some capacity in one of the many Congresses that are now sitting in Paris, but we have been disappointed. The report was that he would deliver an oration in French on some interesting and important topic. At any rate, Bengalees have been fairly in evidence in the Paris Exhibition, both as exhibitors and spectators. This is certainly a hopeful fact, as it proved that the life and energy in us are now given a freer and broader scope than in the past and also demonstrates that we have not been stationary.

(News and Notes)

September 8, 1901

RAMAKRISHNA SCHEME OF SERVICE

AN APPEAL

TO THE EDITOR OF THE 'MAHRATTA'

Sir, While it is a fact.....Almora.

Advaita Ashrema, Yours truly,
Mayavati, Kumaon. VIMALANANDA
Joint Editor, Prabuddha Bharata

[For the letter *vide The Indian Mirror*, August 16, 1901] *(Correspondence)*

October 27, 1901

LIFE OF SAINT RAMKRISHNA

(Reviewed for the *Mahratta*)

Among the earlier saints that lived and flourished in Bengal, the name of sage Ramkrishna stands prominent. There were several leading vedanta preachers in India, during the last fifty years, sometimes called Paramahamsas. Keshub Chunder Sen, well-known in England and America, mentions four among his contemporaries who deserved that title, first, Dayananda Saraswati, secondly Pawari Baba of Gazipur, thirdly the Sikh Nagaji of Doomaraon and lastly our Ramkrishna commonly called the Paramahansa of Dakshineshwar. The late revered Professor Max Muller has written a life of Ramkrishna published by Longmans and Co. In writing the life Professor Max Muller received much valuable information from Swami Vivekanand, a disciple of Ramkrishna now so well-known in India and in England and America. The saying of Ramkrishna numbering about 400 have been carefully grouped together at the end of the book and are instructive reading. How deep Ramkrishna has seen into the mysteries of knowledge and love of God, we see from the next saying "Knowledge and love of God are ultimately one and the same thing." There is no difference between pure knowledge and pure love.

The following utterances also show the exalted nature of his faith :—

'Verily, verily, I say unto you, that he who yearns for God finds him.' (saying No. 159).

'He who has faith has all, and he who wants faith wants all.' (No. 201).

'As a lamp does not burn without oil,
So a man cannot live without God.' (No. 228).

'God is in all men, but all men are not in God, that is the reason why they suffer.' (No. 215).

Ramkrishna, we are told, was born in the village of Kamarpukar in the zeillha Hugli, situated about four miles to the west of the Jahanabad Sub Division, and thirty two miles South of Burdwan. His life on earth began on 20th of February 1833 and ended the 16th August 1886 at 1 A. M. The village which he was born was inhabited chiefly by people of the lower castes. His father was the head of the only Bramhanic family settled in the village. Though very poor he would rather starve than stray from the strictest path of Brahmanical orthodoxy. The original name given to his child was Gadadhar. It was late in his life that he began to be called Ramkrishna. Ramkrishna's mother Chandramani Devi was a pattern of simplicity and kindness. Ramkrishna's father was a great lover of the deity Ram. He had a little plot of land outside the village, and in the sowing time, after getting a man to plough the field, he would go himself, put a few grains of rice in the name of Raghuvir on the ground first and then order the labourers to finish the work. He even depended on his Raghuvir and never cared for the morrow. His son Ramkrishna had something in him which attracted every body and made people love him as if he were of their own kith and kin. The young child used to repeat the whole of the religious operas and dramas, the acting, the music, and everything after hearing them once. After hearing a religious drama, *e.g.*, the doings of Shri Krishna he would gather his playmates, teach them the different parts and exact them in the fields under the trees. At the age of six he was well-versed in the Puranas, likewise in the Ramayana, the Mahabharata and the Shrimad Bhagwata by hearing them from Kathakas, that is from preachers of sermons. At the age of 16 Ramkrishna was invested with the sacred Brahmin thread. He was taken to school. But he was disgusted to find that after all their high talk on being and non-being, on Brahmin and Yoga, they would never dream of practising these precepts in their own lives, but run after lust and gold, after name and fame. He told his brother plainly that he would never care for that kind of learning. He yearned to learn something which would raise him above all these and give him as a recompense God himself. From that time he kept aloof from school. The temple of Goddess Kali at Dakshineshwar about five miles to the North of Calcutta was established in 1853. It stands on the side of the Ganges and is one of the finest temples in India. The eldest brother of Ramkrishna was appointed as priest to the temple.

The two brothers came there on the day the temple was opened. The temple belonged to a Shudra woman named Rani Rasmoni. Ramkrishna remonstrated with his brother for taking service under a Shudra woman. He refused to take food, in the temple precincts. Amidst all the rejoicings of the opening ceremony in which about 20000 people were sumptuously entertained, Ramkrishna was the only man who kept his fast. At night he returned to Calcutta. But after a week his love for his brother made him return again. Afterwards he became a recognized worshipper of the Goddess Kali. He began to look upon the image of the Goddess as his mother. He believed it to be living and breathing and taking food out of his hands. He would sit at her feet for hours and hours until he lost consciousness of the outward world. Sometimes, he would weep for hours and would not be comforted because he could not see his mother as perfectly as he wished. In consequence of this some people took him to be mad while others believed him to be a great lover of God. His mother and brothers tried o wean him from this mode of life. They accordingly took him to his native village and married him to Shrimati Sarada Devi who was then

five years of age. After his marriage he returned to Dakshineshwar. His favour and devotion, however, instead of toning down, increased a thousandfold. His soul melted into a flood of tears and he appealed to the Goddess to reveal Herself to him. The visions of the Goddess grew more and more and his trances became longer and longer in duration. From time to time he would entirely lose his identity, so much so as to appropriate to himself the offerings brought for the Goddess. Sometimes getting to adorn the Goddess he would adorn himself with the flowers. About his self-torture in later days Ramkrishna said, 'My hair grew till it became matted and I had no idea of it. My nephew Hridaya used to bring me some food and some days succeeded and some days did not succeed in forcing a few mouthfuls down my throat, though I had no idea of it. Some times I used to go to the closet of the servants and sweepers and clean it with my own hands, and prayed "Mother : destroy in me all idea that I am great, that I am a Brahmin and that they are low and Pariahs, for who are they but thou in so many forms !"

'Sometimes', he said, 'I would sit by the Ganges with some gold and silver coins and a heap of rubbish by my side. Taking some coins in my right hand and a handful of rubbish in the left I would tell my soul, "my soul : this is what the world calls money, impressed with the queen's face. It has the power of bringing you rice and vegetables, of building houses and doing all that the world calls great, but it can never help thee to realize the ever existent knowledge and bliss the Brahman. Regard it therefore as rubbish. Then mixing the coins and rubbish in my hands, I threw them both into the Ganges."

Mathuranath, a disciple of Ramkrishna, was very much devoted to him. One day he put a shawl fringed with gold round his master which cost about 1500 rupees. At first the sage seemed to be pleased with it. But the next moment he threw it on the ground, trampled and spat on it and began to cleanse the floor of the room with it, saying, 'it increases vanity, but it can never help to realize the ever existent knowledge and bliss and therefore is no better than a piece of torn rag."

About this time Ramkrishna began to practise yoga. He began by regulating his breath and went through the eightfold methods laid down by Patanjali. About this time also while he was still hankering after higher truths, a *Dynamin* (a true philosopher) came and initiated him into the truths of the Vedanta. This was a sannyasin named Tota Puri who had taken the order from his boyhood. This sannyasin wore no clothes whatever, never rested under a roof. When the doors of palaces might have been opened to him, if he had only wished, he passed his nights under a tree, even in winter and in the rainy season. He was roaming all over the country teaching and exhorting wherever he could find a sincere soul. After three day's practice under Tota Puri, Ramkrishna attained to the highest, the Nirvikalpa state of Samadhi where there is no longer any perception of the subject or the object. The sannyasin was astonished at the rapid progress of his pupil and said "my boy, what I realized after forty years of hard struggle you have arrived at in 3 days. I daren ot call you my disciple."

After the departure of Tota Puri Ramkrishna always remained in union with the absolute Brahman and in the Nirvakalpa state. Looking back to this period of his life in his later days, he said, "I remained for six months in that state of perfect union which people seldom reach. In those days I was quite unconscious of the outer world. My body would have died for want of nourishment, but for a Sadhu who came at the time and stayed there for some days for my sake. He recognised my state of Samadhi and took much interest to preserve this body, while I was unconscious of its very existence. He used to bring some food every day and when all methods failed to restore sensation or consciousness to this body of mine, he would even strike me with a heavy club ; so that the pain might bring me back to consciousness. Some times he succeeded in awakening a sort of partial consciousness in me and he would immediately force down one or two mouthfuls of food before I was lost again in deep Samadhi. Some days when he could not produce any response even after a severe beating, he was very sorrowful."

At one time Ramkrishna while in the state of Samadhi fell down upon a piece of live coal. It burned deep into his flesh but he did not know for hours, and the surgeon had to come in to extract the coal. At another time his foot slipped and he broke his hand. The surgeon came and bound it up and advised him not to use it till it was quite cured. But this was impossible. As soon as any body spoke of religion or on God he went straight into the way of Samadhi and his hands became straight and stiff and his injured hand had to be bound up again. This went on for months before the hand was cured.

During all these years Ramkrishna had forgotten entirely that he had been married. This was not unnatural for a man who had lost all sense of his existence and of his own body. The girl had in the meantime attained the age of 17 or 18, she had heard rumours that her husband had become mad. To find him she walked all the way to Dakshineshwar. Ramkrishna received her very kindly but told her that the old Ramkrishna was dead and that the new one could never look upon any woman as his wife. The wife too was worthy of such a hero, she only asked of him to be allowed to remain near him and cook his meals and attend to his health and comfort. From that day forward she lived within the temple compound and practised whatever her husband taught her.

Ramkrishna had no proper education. He knew not a word of Sanskrit. But his spiritual influence held the people spell-bound, numbers of earnest men of all sects and creeds began to flock to him. From morning till nightfall he had no leisure to eat or drink, so engaged he used to be in ministering to the wants of the hungry millions. Babu Keshub Chunder Sen became his devoted disciple. He would sit at his feet for hours and listen with rapture to the wonderful sayings of that wonderful man. At times Ramkrishna used to be lost in deep Samadhi when Keshub would gently touch the sage's feet that he might thereby be purified. Crowds of men and women gathered wherever Ramkrishna went to hear a single word from his mouth and he out of compassion for them would not remain silent. Even when the passage of his throat became so chocked up that he could not swallow even liquid food he would never stop his efforts. The sage remained as cheerful as ever till on August 16, 1886 at 10 p.m. he entered into Samadhi from which he never returned.

This is a brief and necessarily a fragmentary review of the life and doings of this great man who flourished in Bengal. The review has impressed us with intense reverence and admiration for this sage. Our disturbed soul is soothed for a moment. We feel though for a moment as if we are drawn aside from a state of despicable worldliness and blood-thirstiness and lifted up into the higher regions of the ever existent knowledge and bliss.

Satara G.

December 22, 1901

THE WORK OF THE RAMKRISHNA MISSION

.....the work of the Ramkrishna Mission as summarized in the Famine Relief Report (November 1899 to 1900) issued by Swami Bramhananda, the President of the mission, deserves notice. The Ramkrishna mission have set a noble example to their counrtymen of being serviceable to humanity under the changed conditions of modern life. The creed of self-denying and self-sacrificing Swami was upto now to lead a holy life of abstenance and seclusion and resignation far off from the busy lives of humanity. But it is really more laudable, more meritorious to devote a life of entire resignation and self-denial to relieve distress and help destitution of our fellow creatures. The Ramkrishna mission have followed this principle in practice ; and their work both in plague and famine cannot but inspire great respect. The mission had opened orphanages at Kishengur, Khandawa and Bellur Matha. They collected by appeals for help nearly 7000 rupees and spent them on the maintenance of nearly 444 orphans and the distribution of money, cloths, blankets and doles of grain to nearly 15000 men. Medical help was given gratis, the orphans were given Khichari in the morning and Dal Roti in the evening. The able-bodied were sent to carpet and cotton mills. The success of the Kishenagur orphanage was entirely due to the substantial help of Divan Sham Sundar Lal. The Famine Commissioners have reported favourably about the management of this institution. It may be worth that out of the funds nearly 4500 were contributed by the American and English friends. *(Editorial Notes)*

A GOOD OBJECT LESSON

The Ramkrishna Mission also did the thankless task of performing sanitary work in connection with the plague of 1900. The volunteers of the mission confined themselves solely to the houses of the poorest classes who were unable to pay for cleansing and disinfecting them. The filthy habitations of the poor were carefully disinfected without causing the least irritation to their ignorant owners or residents at a great cost by the zealous members of the mission. We hope this admirable record of the practical Vedantists who have organized themselves under the Ramkrishna mission will call forth better instincts amongst the religions in this part of the country and arouse them to work in a co-operative spirit and *systematic organization.* *(Editorial Notes)*

July 13, 1902

THE LATE SWAMI VIVEKANAND

"Money can procure bread and butter only ; do not consider, therefore, as if it were thy sole and aim."

"Gurus can be had by hundreds ; but good chelas (disciples) are very rare."

"The moth once seeing the light never returns to darkness, the ant dies in the sugar-heap but never retreats therefrom. Similarly, a good devotee gladly sacrifices his life for his God by renunciation." *—Sayings of Ramkrishna*

The above three sayings of Shri Ramkrishna Paramahansa were among those that struck us as characteristic of the sage when, some time ago, we read, for the first time, his biography

written by the late Prof. Max Muller. And they may be said to epitomise the suggestions which the late Swami Vivekananda's life makes to the large and admiring world he last week left behind him. For it is surely the Swamiji's choice of the ideal of a spiritual as opposed to a material life, his successful attempt to wear Ramkrishna's mantle and to deserve it, and his great renunciation are the three key-notes of his short and sweet life. There is perhaps one more idea which has been carried out by Swami Vivekanand, though it does not appear to have formed the subject of any of his Guru's sayings ; and it is that a sage should use patriotism as a fulcrum for the operation of his spiritual power and *tapas*. It is this last, perhaps, which made the difference between the practical aspects of the life of the great sage and his illustrious disciple, for whereas Shri Ramkrishna personally realised supreme bliss in a spiritual trance, Swami Vivekanand realised it in superinducing something like a trance of enchantment upon his fellow-countrymen, by the magic of eloquent preaching with a view to rouse them into patriotic action.

In Swami Vivekanand, therefore, we lose a patriot-sage who deserves the foremost rank among the national workers of the present age. Of the life-story of this extraordinary man the facts are as well known as they are few. His original name was Narendra Nath Dutt. He was born in a Kayastha family and like hundreds of other common *alumni* of the University, he was educated, English fashion, and graduated himself in the usual course of things. It was, of course, predicted of him by an astrologer, even in his young age, that he would never enter the path of Grihasthashram or worldly life. But such a prediction could not then mean anything perhaps except a vague sort of despair to his mother who probably, like most mothers, looked forward to his becoming a pleader or a clerk, earn a living and support a family. There is also no record to shew what idea the Swami himself had of his future. All that is known is that his acquaintance with Shri Ramkrishna Paramahansa discovered to them both a vast but latent fund of spiritual potentiality in boy Narendra, and the Guru's blessings and affection soon settled the course of the disciple's future. He resolved to renounce a worldly career, and to devote all his powers and energies to go forth preaching the gospel of *practical vedantism.*

He then seriously studied and practised Yoga ; and as preliminary to a career of a preaching hermit, he travelled to all parts of India, and especially in the Himalayan regions, where he expected to meet with *Sidhas* or *Tapaswins* of ancient date. As he had occasion to incidentally relate later on in his lectures, Swami Vivekanand could in these travels, learn to nerve his constitution for physical hardships. He describes himself then as "a man who had met starvation face to face for fourteen years of life, had not known what to eat the next day, and where to sleep, a man who dared to live, where the thermometre registered thirty degrees below zero, almost without clothes." It was during these travels that the Swami chanced to come to Poona, where he put up with Mr. Tilak, and proceeded to Mahabaleshwar, the fair weather visitors from where that year brought back interesting impressions about a highly educated Swami who "talked beautiful philosophy." In the course of these travels, he visited Madras where he was being induced to deliver his first public lecture but steadily refused to do so. But the *elite* of the Madras public was charmed by his conversations ; and it was at Madras that the Swami's resolve to go to America to preach the Vedanta there assumed a definite shape and also received encouragement and support. The announcement of the gathering of the Parliament of the world's religions also coincided with the above events, and though, as the Swami himself told a Calcutta audience in 1897, "his mission in America was not for the Parliament of religions, but that it was only some thing in the way, an opening, an opportunity," still the Parliament was his immediate objective when he sailed to

America in 1892, and it was also at this Parliament that he first made himself famous.

It is now well-known how successful was the Swami's performance on the platform of the Parliament of the world's religions at Chicago. His appearance there was the bursting of the Vedantic bomb-shell among the mob of Christian sects and the charm of his personal magnetism proved so patent, that even his opponents could not help liking him. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekanand. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* had the following : "During his stay in the city which was happily prolonged Vivekanand met many of the best people in the city who found their time, well spent in discussing religions and metaphysical questions with him. But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The working of his mind, so subtle and so brilliant, so well stored and so well trained, some times dazzled his hearers ; but it was always a most interesting study. Vivekanand and his cause found a place in the hearts of all true Christians."

Encouraged by his reception, Swami Vivekanand found it easy to carry out his plan of establishing a school for teaching Vedanta to the Americans, and the fruits of persistent teaching for two years were to be seen in the many converts to Hinduism that he made in the ranks of Christian ladies and gentlemen. In 1896 the Swami visited England, where he met and was entertained by Prof. Max Muller ; and here we have the first-hand appreciation of the great European sage by the Indian sage. Writing to the *Bramhavadin* of Madras in June 1896, he thus paints Prof. Max Muller : "That nice little house surrounded by a beautiful garden, the silver-headed sage with a face calm and benign, and a forehead smooth as a child's in spite of seventy winters, and every line in the face speaking of a deep-seated mine of spirituality somewhere behind,—the trees, the flowers, the calmness of the clear sky,—all these sent me back in imagination to the glorious day of ancient India, the day of our Bramhacharins and our Rajarshis—the days of our Vanaprasthas, the days of our *Arundhati* and *Vashistha.*" Max Muller had by this time published his article on Ramkrishna in the *Nineteenth Century* under the heading of "A great Mahatma," and the Professor, full of Ramkrishnaism for the moment, was naturally very pleased to enjoy Swami Vivekanand's company ; for, as he expressed it himself, "it is not every day that one meets a disciple of Ramakrishna Paramahansa !"

On returning to India, the Swami, with the assistance of his American disciples, proceeded to establish a Math, which he ultimately did at Almora in the deep snows of the Himalayas. Latterly another Math was established at Bellur, on the river Hoogly, where at last the whilom Calcutta boy rested himself from the troubles of a preacher's life after winning a worldwide fame and firmly establishing a new school of spiritual progress combined with practical usefulness.

As regards the Swami's creed, it is well known that he was a Vedantin. He preached *Adwait ;* but he was not a bigoted *adwaitin ;* for he regarded that both the *dwait* and the *adwaita* schools had their own use. As he explained in an address on "the Vedanta in its application to Indian life" at Madras, "the *dualist* and the *adwaitist* need not fight each other. Each has a place and a great place in the national life. The *dualist* must remain ; he is as much part and parcel of the national religious life as the *adwaitist.* One cannot exist without the other ; one is the fulfilment of the other ; one is the building, the other is the top ; the one the root, the other the fruit." He regarded Vedanta from the practical

point of view, and though himself a follower of Shankaracharya, he did not hesitate to prefer Ramanuja in certain respects. "Shankara with his great intellect," says he "had not, I am afraid, as great a heart. Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Bramhin to the Pariah." He himself was for popularising religious knowledge and worship. In his address on "The future of India," the Swami expressed his intentions as follows :—

"My idea is first of all to bring out these gems of spirituality that are as it were stored up in our books and in the possession of a few, hidden, as it were, in the monasteries and the forests ; not only the knowledge from the hands where it is hidden, but the still more inaccessible chest, the language in which it was preserved, the incrustations of the centuries of Sanskrit words."

He did not want, however, to degrade or depreciate Sanskrit, for Sanskrit was to him equivalent to 'Prestige.' His idea for bringing spiritual knowledge in the forum also did not originate in his hate for the Brahmin far from it. He did not want to bring down the Brahmins, but to raise the non-Brahmins up. His solution of the caste problem was "to bring about the *levelling ideas* of caste by making the other castes appropriate the culture and education which is the strength of the highest caste." The ideal according to him at one end is the Brahmin, and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmin. Of course, the days of exclusive privileges and exclusive claims are gone, and it is the duty of the Brahmin, therefore, to work for the salvation of the rest of mankind in India, and to stick to his spiritual ideals.

As to the means of improving the condition of the people and creating a spirit of nationality in India, he held well-defined views ; and spiritual enthusiast that he was, he looked at every thing through religion. Thus in his lecture on "My plan of campaign," delivered at Madras, the Swami maintained that "in India, social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will be one thing the nation wants *viz.*, its spirituality." On another occasion he said "Not only is it true that the ideal of religion is the highest ideal ; in the case of India it is the only possible ideal of work ; work in any other line, without first strengthening this, would be disastrous."

But he was not content with preaching the cause of spiritualism in India. It was his ambition to carry his mission to distant lands, and in this respect he excelled the greatest Bengalee reformer—we mean, Raja Ram Mohan Roy. He felt inspired by a noble ambition of retaliating upon those who had so long taken the aggressive and encroached upon the domain of Hinduism. He had a double purpose in view that could be, in his opinion, served by Indians going out to foreign countries. "We cannot do", he said, "without the world outside India. It was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. All such foolish ideas that Indians must not go out of India, are childish. They must be knocked on the head. The more you go out and travel among the nations of the world the better for you and your country." Again—

"The sign of life is expansion ; we must go out, expand, show life or degrade, fester and die; there is no other alternative." But there was also another reason why we should go out. "Nations with their political lives have foreign policies. When they find too much quarrelling at home they look for somebody abroad to quarrel with and the quarrel at home stops." Our foreign policy, however, can be for the

present only spiritual and not political. Our policy must be to go abroad and preach the truth of our Shastras to the nations of the world. It is by carrying out this foreign policy that we could do our sacred duty of imparting spiritual knowledge to others as well as win their respect for ourselves. "We will not be students always but teachers also. There can not be friendship without equality and there cannot be equality when one party is always the teacher and the other party always sits at the feet. If you want to become equal with the Englishman or the American, you will have to teach as well as to learn ; and you have plenty yet to teach to the world for centuries to come."

The Indians are a conquered people, yet they have their own conquests to make. "The gift of India is the gift of religion and philosophy, and wisdom and spirituality, and religion does not want cohorts to march before its path and clear its way. Wisdom and philosophy do not want to be carried on torrents of blood. They do not march upon bloody human bodies, do not march with violence but come on the wings of peace and love. Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world.....I am an imaginative man and my idea is the conquest of the whole world by the Hindu race." He bitterly felt that India had completely degenerated ; and his idea of curing her was to make her recognise that in spiritualism lay her strength and what was wanted was only faith in herself. The difference between the Englishman and the Indian he explained by saying that the Englishman believed in himself, whereas the Indian did not. "He believes in his being an Englishman and he can do anything he likes. You have been told and taught that you can do nothing ; and non-entities you are becoming every day." That his diagnosis of the disease was correct he amply proved by his own action and example. For it is due to him that the seeds of Vedantism have been sown in the American soil and the name of India is being respected in that distant land.

The few selections, that we have given above at random from his several speeches, will at once shew the great breadth of the Swami's views and the intense spiritual patriotism that he felt. Can the death of such a man be regarded as anything less than a national calamity? We really doubt whether the last century produced another man within whom such true patriotism was combined with such religious fervour. Bengal produced Ram Mohan Roy and Keshub Chander Sen, who in their own way attempted to introduce the light of the east into the west. Ram Mohan Roy possessed the gift of genius in a better measure and Keshub was a far more cultured man than Swami Vivekanand. But none of them succeeded so well as the Swami in pushing the campaign of aggressive Vedantism into the hearts of the Europeans and the Americans. Possibly the Swami came on the scene when the ground was better prepared for him by rationalising scientists who have rudely shaken Christian belief, but possibly also the Swami possessed that dash and that intense love for Hinduism, which both Ram Mohan Roy and Keshub Chunder Sen lacked. The latter, it is notorious, leaned dangerously towards Christianity and the strength of the former lay rather in exposing the defects of Hinduism. Naturally enough, therefore, none of them succeeded in getting a hold over the popular mind ; and though they won admiration from Europeans, they could not make Hinduism as much respected as it is to-day owing to the efforts of Swami Vivekanand.

The Swami's career has been brief, and like a meteor of the first magnitude, he lighted up the face of his country and went down the horizon—all within ten short years. It is men like him that our country needs most at the present time ; and though he is gone, the glory of his example will, we trust, remain long behind him. *(Editorial)*

July 20, 1902

LATE SWAMI VIVEKANAND

TO THE EDITOR OF THE MAHRATTA

Sir, I notice that some of your friends in the city have not viewed with favour your obituary notice of the late Swami Vivekanand. That is rather surprising. I do not know who is now at the helm of affairs at the *Sudharak* office. But that certainly is not the way in which, the late Mr. Ranade, only the other day the recoginzed leader of the reform party, would have criticised the action of one who has made an honest endeavour to help a good cause, no matter if he differed from the former on minor points. According to Ranade and his friend Telang, reform must proceed in all directions, political, social, religious and so on, and that one man or even one set of men should devote their energies to one branch of reform only. One man cannot look to all, but each department must have a separate band of workers to undertake duties connected with it.

If that view is correct, what has Swami Vivekanand done to alienate the sympathies of the reformers in Poona? He led a movement started some years ago in Bengal by the late Swami Ramkrishna Paramahansa for the revival of the study of the several schools of philosophy in India and has given a practical shape to it. Though an apostle of the Vedanta philosophy, he has treated, in a masterly fashion and in a most fascinating style, the several intricate problems inculcated by respected works like the गीता and has shown with conspicuous success, how all the systems could ultimately be moulded into one. And this he has done, be it remembered without the slightest injustice being done to other religions. He took his bold stand on the fundamental principle of the Gita :—

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः।
तेऽपिमामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥

and told us that the followers of other faiths are only going in so many different ways, leading to the same goal *i.e.*, eternal bliss. Such a high tone is the only one that could be adopted by a well-equipped students of Indian works on philosophy—notably the Bhagwat-gita—and that is the high conception of duty recommended by such works in emphatic terms to those who seek to preach the gospel of Indian scriptures.

A veiled exception has been taken by your contemporary to the Swami having converted several Christian ladies and gentlemen to the Hindu faith. It is difficult to see how one could derive at the procedure, when we remember that even Kabir and Shaikh Mahomed were looked upon as Hindus and their utterances and memories are still held in reverence in the Deccan, and that too not only by lower classes, but even by Brahmins.

To my mind, my good Sir, Swami Vivekananda has done a distinct service to India. Unfortunately, he was allowed only a brief space of life, and could only carry out a few items of his ambitious programme. He has established monasteries of his school at several centres in India, and what is important, has succeded in giving quite a different turn to the Indian thought on religious subjects. He held up a torch of knowledge and enlightenment, not only for the benefit of India, but he carried it to distant lands and planted there the flag of Indian philosophy, which keeps flying up to the present day. Government having pledged itself to maintain strict neutrality in religious matters, it is our business to see that we maintain the traditions of the grand past, and looking to the state of our society to which we have come in matters religious, the presence of such men as Swami Vivekananda in our midst, is almost a necessity. In our hankering after worldly pleasures, and self-aggrandisement brought on by our secular system of education, I am afraid, we are likely to lose what little religious vitality we already possess, and that being so, the appearance of man like the late Swami on the stage of India to tell us where our society's vessel is drifting, would seem to be most welcome. This view alone ought to

commend itself to those who best consult the interests of the country. Indeed, the cause which Swami Vivekananda put his hand to was really very great, and there will be no two opinions that he served it with singular success. He has set before us—the young men of India—an excellent example of what one man can do in a great cause, provided he thoroughly renounces worldly pleasures and is lost in the thought of how to serve that cause best. The loss by death of such a man is little short of a national calamity, and it is at least due to his memory that we should recognize ungrudgingly the work he has done.

Yours truly,
S.

Castle Rock,
17th July, 1902 *(Correspondence)*

August 3, 1902

A public meeting of the Hindu community was held at Puchippas Hall on July 27th the Hon'ble Rai Bahadur Ananda Charlu presiding, to express their sorrow at the death of Swami Vivekananda and to establish a memorial to him. The principal speakers were some of the Hindu vakils of the High Court. The Swami's work in America and his exposition of the Hindu religion and philosophy were the themes of appreciation. As it was the Swami's idea that in order to continue and complete the work he had begun there should be trained a band of earnest workers whose only work in life should be to spread the teachings of the Hindu religion, it was the general view of the audience that any memorial that was to be founded for him should embody that idea of his and aim at producing a stream of earnest workers to carry out his wishes. *(News and Notes)*

September 28, 1902

THE LATE SWAMI VIVEKANANDA

A crowded meeting was held on the 26th instant in the Gaiety Theatre under the presidency of the Hon. Sir Bhalchandra Krishna in memory of the late Swami Vivekananda. Among those present were the Hon. Mr. G. K. Parakh, Mr. D. A. Khare, Drs. Deshmukh and Shantaram, Messrs N. M. Samarth, A. Setlur, S. D. Khote, Eknath Khote, M. B. Athlye, B. N. Bhagwat, P. V. Godbole, Tribhowandas Mangaldas, K. B. Wagle, M. B. Barbhaya, Manmohandas Dayabdas Shroff and Rao Bahadur Desai, Executive Engineer. On the motion of Mr. Tribhowandas Mangaldas seconded by Mrs. S. D. Khote, Sir Bhalchandra occupied the chair, and with a few introductory remarks regarding the life of the late Swami Vivekananda asked Sister Nivedita to address the meeting. She rose in the midst of deafening cheers and addressed the meeting for nearly an hour and a half dwelling on the life and the work of the late Swami and his *guru* the late Shri Ramkrishna Paramahansa. She said that she came there to speak as the disciple and daughter of the late Swami. She concluded her remarks hoping that the people will be true to themselves and true to the mighty treasure (of Hindu religion) that they hold :—they hold it not for their own benefit but for the benefit of the world, of the suffering humanity. The Hon. Mr. Daji Abaji Khare then moved the following proposition, which being seconded by Mr. N. V. Gokhale was passed with acclamations. "That this meeting places on record its sense of the great loss the country has suffered by the premature demise of the late Swami Vivekananda and expresses its high appreciation of his great work and example." Mr. Hiralal V. Shroff and Mr. Chafekar addressed the meeting in Gujarathi and Marathi respectively. Mr. Hardeoram Nanabhai, barrister-at-law, in supporting Mr. Khare's proposition said as follows in English :—

"I address you because Swami Vivekananda belonged to my community—the Kayastha community and because he was in England when I happened to be there, and I know what people and independent critics thought of his

work. The people of England, Gentlemen, are utterly ignorant of things Indian, but I must say at the same time, to their credit that they are very anxious—extremely anxious—to know every thing possible about India. The only source through which they can know anything about India are our benevolent friends, the Christian missionaries. I was once addressing a meeting in Derbyshire, and as soon as I opened my lips the first question put to me was 'Do you believe in God? What is your religion?' I was told 'You Indians are savages.' I asked them what they thought of Prince Ranjitsingji who scored such victories on the cricket field. They said 'that does not matter ; do not the Red Indians draw their bows and throw their arrows very far? (Laughter). Athleticism does not show any sign of spiritual salvation.' Well then, I asked, 'what do you think of Dr. Bose?' They said 'electricity does not bear any relation to spiritualism.' Then I asked them about Mr. Dadabhoy Naoroji (Cheers). They said 'that old gentleman has done something ; he has given us some idea of the Indians that they are very poor.' (Laughter). 'We are also told that the Indians are always afraid of death amongst mosquitos' (Laughter) They are afraid of death from snakes and tigers ; India is a horrible place and the Hindus do a horrible thing by throwing children before the Car of Juggunath (Laughter) and by drowning their female children in the river (Laughter).' I stood quiet while they were thus speaking with me and then I said 'look here, consult your commonsense a bit ; if every female child was drowned in the river how am I here?' It was then only that they saw the absurdity of their information. When I began to speak to them about Hindu religion a cry came from them 'what are these missionaries going to convert you from? (Laughter) Send some of your missionaries.' Gentlemen, my object in telling you this story is to shew you the necessity of sending out there Hindu Missionaries like Swami Vivekananda (Cheers). They should teach them our religion—Vedanta which can lead to the salvation of mankind, and which is the key to the so-called religions of the world. When our people teach them that religion they will begin to respect us. Swami Vivekananda did great work there ; I am not exaggerating anything ; I am telling you exactly what I heard from the people in England themselves. Once he preached in my own neighbourhood. I say that at that time he created quite a sensation in England (Cheers). If he had remained there a few months more he would have done still better and had he remained there for a ten years he would have created quite a revolution (Cheers). In conclusion, I say that Swami Vivekananda has done in England in the realm of religion what Mr. Dadabhoy Naoroji has done in the realm of politics." (Cheers).

Before the meeting was dissolved Mr. Setlur announced that Sister Nivedita would deliver another lecture in the same place on Monday next, the 29th inst., at 5.30 p.m. her subject being 'Asiatic modes.'

October 5, 1902

SISTER NIVEDITA IN BOMBAY

The Bombay public never had the privilege of meeting the late lamented Swami Vivekananda face to face. But they were enabled last week to form some idea of what the Swami himself must have been, by the sight of one who is proud to call herself a humble disciple of the Swami. Sister Nivedita, who received so much deserved attention in Bombay last week, is Miss Margaret Noble of America. She has been happy to merge her nationality into the disciplehood conferred upon her by a Hindu Vedantin ; and she has undertaken the noble mission of preaching and living Vedantism till the end of her life on this globe. Here is a glorious example as much of the triumph of the virile spiritualism in Swami Vivekananda as of that of the world-embracing Vedantism, which actuated him to rise above the narrow ideas inclucated by centuries of parochial Hinduism. Sister Nivedita too had her own triumph in her turn ; for she seems to have made an impression upon a mind like that of Mr. Justice Chandavarkar. The student's brotherhood gave the Bombay public an opportunity of seeing together with Mr. Chandavarkar and the brilliant disciple of Swami Vivekananda ; and though himself

an apostle of action and of the doctrine of reality of life, Mr. Chandavarkar had to admit that a life of a Bramhacharin is after all the best ideal, whether one may succeed or not in attaining it. 'In England, just at this time' said Mr. Chandavarkar, 'people seem to think that all the best ideals of life are contained in the admiration not of philosophy and not of thinkers, but of what is called the actors—that is men, who can fight, who are statesmen, who can guide the nation in its struggle in politics and who have achieved physical wonders for the time being. As for philosophers—men, who think most, who really contribute to the comforts of humanity and who bring nearer and nearer the day, when we shall all feel that we are children of the same God, these are regarded in these days as dreamers, men who deal in illusions, and therefore deserve either hanging or banishing from the country. But such has never been the view of Hindus as a nation ; and the living example of men like Swami Vivekananda and ladies like his disciple Sister Nivedita, will, we are sure, only confirm them even, in these days of materialism, in their cherishment of the ancient ideal of Bramhacharya.' *(Editorial Notes)*

October 5, 1902

SISTER NIVEDITA & THE LATE SWAMI VIVEKANANDA

(Reported for the *Mahratta*)

The following are extracts from the address delivered by Sister Nivedita at the Gaiety Theatre last Friday the 26th ultimo before a public meeting which was held there under the presidency of the Hon. Sir Bhalchandra Krishna for the purpose of expressing a deep sorrow on behalf of the people of this presidency on account of the lamented death of the late Swami Vivekananda. After offering salutations in a supplicating tone to Shiva Guru, she said as follows :—

"When I come before you this evening to talk to you about Swami Vivekananda you will remember that I come to speak as his disciple and his daughter (Cheers). It is impossible for me to give you the calm, cold and critical account of my great master that you would expect from a historian or a journalist. I have come to offer you my own sincere and faithful experiences. Stories have been told of his early childhood, of his wandering dreams, his devotion to Shiva, his being locked up by his mother on account of his strange divine notions, and his University education. His Sanskrit learning led him to abandon loyally and beneficially all the superstitious notions and to stand face to face with realities. His devotion to truth became unassailable. With his marvellous intellectual endowments he stood equipped, at the age of fifteen, with a considerable degree of enthusiasm, education and development of the heart and mind (Cheers), and at that age he began to wander in the woods and jungles to search for the great Hanuman to find out truth. Time after time he returned disconsolate, for no Hanuman was there. Then there came a day when, while he was rambling in the garden of the great Temple on the banks of a river he met one, who answered his question "Have you seen God?" by saying "Yes, my child. I have seen God and I will teach you how to see Him" (Cheers). That person was Shri Ram Krishna Paramahounsa (Cheers). I don't know, if you, in Bombay, are deeply acquainted with his life. He was, if I may so put it, the heart and soul of my own *Guru*, Swami Vivekananda. He was born some sixty years ago and about forty years ago, *i.e.*, towards the beginning of the present era, he came to establish himself as a priest in the Temple of Kali. His ideal of *Mukti* is to be found in the Upanishads and in the Vedas. His theory of *Mukti* is contained in the writings of the Bhagwatgita. He wandered through the Mahomedan graveyards, slept there, called aloud the name of Allah (Cheers)—ate Mahomedan food and his opinion was that a Mussalman was absolutely as accessible to the divine grace as any child of the Aryan race. Similarly he laid himself at the foot of Christ (Cheers), turned an Indian Christian, identified himself with all the possible external details of Christian life, and was convinced that Christ himself was indeed a way to truth and light as much as Mother Kali (Cheers). It was to this man that my *Guru*

came at the age of fifteen, then full of windy talk in English about Idolatry, about the necessity of breaking the zenana system and about the despicable character of Indian civilization, but his association with Shri Ram Krishna helped him in his realization of truth and enabled him to fight the intellectual battles of different nations (Cheers). Wandering from place to place he came to the West and on its own ground invaded its religious consciousness as a master and conqueror (Cheers). Some of us have learnt to believe that these two souls were indeed one great soul manifested into two souls for regenerating and rejuvenating Indian life. It would be impossible for me to give you the slightest perception of the unity of your Eastern life. Eastern life gives to me my fullest consciousness. I regret so deeply that I was born in another country (Cheers)—so far as my own perception of the unity of the Eastern life is concerned. India is not deficient in any way in the power of tremendous unity ; she is not in any way inferior to any people whatsoever of this earth ; she is the greatest of the great in this world (Cheers). She has double the power of other nations and practises it only on the very highest plane for the good and not for the evil of the other nations. I ask you, how much would Swami Vivekananda have been able to accomplish even with his mighty and overwhelming genius, had it not been for the twelve or fifteen men whom he had behind him? How much would have possibly been done, had it not been for the steady co-operation of the men behind him? It is a wondrous thing, this unique Indian consciousness ! These two *Sanyasis* dedicated their whole lives to the service of the whole world—to the redemption of the whole world (Cheers). The education of Swami Vivekananda may be divided into different stages comprising the amassing of the instrument of research and the study of English and Sanscrit at the University. His study of Sanscrit supplied him with the key of the Shastras. That key came into the hands of the man, who had himself sounded the depth of salvation. It was, however, after his meeting Shri Ram Krishna Paramahounsa that the Swami went out across the country and lived now with a *mehter* and now with a Brahmin, and now with a Shaiva and now with a Vaishnava and it was only then that he completed his own great realization. It was for this reason I take it that Shri Ram Krishna Paramahounsa once for all put his personal unconscious life in Swami Vivekananda, and that Swami Vivekananda, once for all, by direct and thunderlike touch, perceived that Strength. Strength is religion and not Salvation alone. You will remember that the Swami himself after his return to Madras in the year 1897 declared that the word "Vedanta" must be given a wider meaning. We have been a little faltering and a little thin in our conception of the word 'Vedanta' when we take it to mean only a formulated philosophy. It could never have that meaning at all. Do you imagine that the great Shankaracharya understood that word in that sense? In one sense 'Vedanta' was nothing but expression of national life including a thousand different forms of religion, because it expresses the attitude of each one of those religions to the other (Cheers). And what is that attitude? That none of these faiths is destructive to another. Vedanta philosophy is full of religious genius and is like a kindergarten class for religious education (Cheers). The great ideas of *Brahmacharya* and *Sanyasi* are now being realised in England and America. The Swami in the strength of his own personal character and his own personality impressed upon us the deep meaning of Hinduism and it struck us as the solution of the whole difficulty of our idea of true religion—it was the superconsciousness of life itself. That was the doctrine which he held up to be his own on the basis of Hindu religion. But we have reached this great formula and also the great conception of life itself with the authority not of a single personality, not with the authority of a single *guru*, but in the life and literature of persons who lived three thousand years ago. The

Swami has done great work in the West. He has also done that work by moving among different nations, regardless of colour, race, creed, history or traditions. He did that work in the midst of their suffering, in the midst of their belief and in the midst of their happiness, going here and going there, regardless of whether death would find him on the snows of the Himalayas or in some Western places frozen or starved or what not. He took it that consciousness of life was a nucleus of national unity. I think that there is no economic problem of more consequence in this country, that there is no social problem of any greater consequence to this country and that there is no educational problem of more consequence to this country than that great problem, *viz.*, "How India should remain India?" That is a great problem (Cheers). The answer is by means of the national consciousness. I do not say "national existence," for National consciousness remains intact ; it does not die. I ask you to adopt his principles, and be true to yourselves because truth is a mighty treasure that you hold and you hold it not for your own benefit but for the benefit of the world, of the suffering humanity" (Cheers).

In acknowledging the vote of thanks proposed to her, Sister Nivedita said, "You will, I hope, repudiate the statement that I am a foreigner and let me be considered only as your own" (Cheers). *(Selections)*

October 19, 1902

A LIFE OF SWAMI VIVEKANANDA

The presence of Sister Nivedita in Bombay and the interest she has taken in making an acquaintance with Hindu life in this part of the country has naturally led to the publication of a life of Swami Vivekananda intended mainly for inquirers in this Presidency which "stands alone among the Provinces of India in not knowing enough of the invaluable services rendered to our country by the Swami." The new sketch of the Swami's life has the advantage of being an appreciation that comes from the pen of one of his own disciples, *viz.*, Sister Nivedita. It is, therefore, as may be expected, full of enthusiastic eulogy on the Swami. But the eulogy is very well reasoned and it is positively interesting to see a foreigner like the author entering into the spirit of the new budding Hindu Nationality and pretty accurately guaging the national significance of the Swami's life and work. The point in Swami's character which strikes the author most is the vigour of his positive creed of man-making with the aid of Vedanta. Man-making, says Sister Nivedita, was his own stern brief summary of the work that was worth doing ; and laboriously, unflaggingly, day after day, he set himself to man-making—playing the part of Guru, of father, even of school-master by turns. To him the country's hope was in her faith in herself. He was a man who never dreamt failure and who spoke of naught but strength. "Supremely free from sentimentality, supremely defiant of all authority, he refused to meet any foreigner, save as the master. He had grasped the great fact that the East must come to the West, not as a sycophant, not as a servant, but as guru and teacher, and never did he lower the flag of his personal ascendency." This short sketch of the Swami's life is usefully embelished by the author by giving as an appendix some of the Swami's speeches delivered in India & America.

* The New book can be had of Mr. S. S. Setlur, B.A., LL.B., Advocate, High court, Girgaon, Bombay, Mr. M. K. Deshmukh, Esqr., Sadashiva Peth, Poona, or the Commercial Printing Press, Bank Street, Fort, Bombay.

THE GUJARATI

November 8, 1896

.....Swami Vivekananda has excited unusual interest in Hindu philosophy and religion in England and America by his eloquent and brilliant discourses.....

May 2, 1897

What a strange and unique personality dwells in Swami Vivekananda. A Khatriya Calcutta Graduate of Arts renounces the material prospects of this fleeting world, falls at the feet of Guru a Sanyasi ! A graduate a Sanyasi in the very hey-day of life ! The old tree is sprouting up this India of ours. A Ranjitsing, an Atul Chandra, a Biswas, a Bose adorn the shining green foliage of the old tree. But who would have dreamt that this newest child of the oldest civilization of the old world would bedeck this old tree and waft its cooling and pacifying balm to the newest circles of the new world? Five thousand Europeans of varying intellectual calibre studying the Vedanta with great avidity seems almost a marvel. Ram Mohan Roy, Keshub Chunder Sen, and Pratap Chandra Muzumdar preached Unitarianism in Christian countries, but beyond more or less a warm appreciation of their efforts by Europeans, nothing of lasting importance remained behind them in foreign lands. We have yet to know how many persons were converted by them in Christian countries to their faith. Even at home in India the fact cannot be blinked over that an extremely small portion even of the English-knowing has been won over by these men to their faith. Dayanand Saraswati, to judge from results, was a far greater power than all these rolled into one. But Swami Vivekanand's achievements outshine everybody else's. Although his actual work in India has not yet begun it will be useless to deny that if he only lives long his indomitable will will bring round to his banner a large portion of educated orthodoxy. Madras and Calcutta we were vying with each other to give the Swami grand receptions. Bombay is at present too paralysed for any action. The Swami is not a mere religious recluse with no ideas beyond religion. An extremely powerful under-current of patriotism runs through all his speeches. He hinted that he had some plans for raising his countrymen from their material degradation. The plans are not yet out. But if American scientists and inventors are at his back, one may reasonably hope to see an impetus given to our industrial activities. The Swami gave very remarkable speeches at Madras, Kumbhakonam and Calcutta. He told the audience that he had dared to live in America and Europe, where the thermometer registered 30 degrees below zero, almost without clothes and without knowing where the next meal was to come from. Swamiji, to judge from his photo taken in Madras, does not seem a bit worse for this sort of privation. He bitterly complained of the ill-usage by a leader of Bengal reformers. "There is not one black lie imaginable that they did not invent against me. They (Theoso-

phists and Christian missionaries) blackened my character from city to city, poor and friendless as I was there. They tried to drag me out from every house and to make every man who became my friend my enemy. They asked every man to kick me out and starve me in that country of America, and I am ashamed to confess that one of my own countrymen took part in this and he is the leader of the reform party in India. Every word I say I am ready to back, for letters are with me and I am ready to produce them..... This gentleman I know him from my childhood, one of my best friends which I saw him. I had not met for many years one of my countrymen. I was so glad I got heaven on earth as it were, and this was the treatment I received..... He tried under hand to do everything he could to injure me, to starve me, to kick me out of America." Colonel Olcott has denied the truth of these accusations, so far as the theosophists are concerned and thinks that it must have been some fanatic and bigoted Christians that might have ill-used the Swami in America. As a matter of fact some of the leading theosophists in Madras and Bengal including Colonel Olcott joined in the demonstrations in his honour. We have not yet heard what the theosophists in America and the Bengal reformer have to say in their defence. But the appearances are for the present against them and it will require strong evidence on their side to dissipate the impression the people have got of them from the Swami. This personal controversy apart, to us the Swami appears a strange mixture of the spiritual principles of the East and the West. He tells the reformers—"That he is a greater reformer than any one of them. They want to reform only little bits. I want root and branch reform." In his Kumbhakonam speech, he told the audience, that "he was not a caste breaker, nor a mere social reformer." He deplored the social differences between the Paria and the Brahmin in Madras. He wants Indians to go out. But what of the pollution of foreign travel? He apparently sympathizes with the high caste widow's lot. But he tells us that between him and the reformers, the differences is of methods. "Theirs is the method of destruction, mine of construction. I do not believe in reform. I believe in growth." These and many other views the Swami will have more clearly to explain. We gladly recognise that whatever differences may arise, it will be mischievous not to fully recognize the high sincerity actuating this champion of reformed orthodoxy. We welcome him as one more honest worker in the regeneration of our unhappy country. At this time when India is so glad to see him back safe and sound it will be more opportune to dwell on matters in which we agree rather than on matters in which we may have to differ.

July 20, 1902

THE LATE SWAMI VIVEKANANDA

Swami Vivekananda is no more. Like a meteor he suddenly appeared on the horizon full of brilliance and glory and in a short time vanished into infinite space. It was the dearest wish of many of those who has watched his career and studied his luminous expositions of Indian philosophy to introduce him one day to the public of this Presidency in general and of this great city in particular. But owing to one reason or another that wish remained unfulfilled and the gifted and brilliant Vedantin has been lost to us for ever. He was born in 1863 and little of him was known till 1892, when he was induced to attend the Parliament of Religions at Chicago. There he felt great diffidence about himself at the outset, as he had never till then addressed an audience in English on a difficult and profound subject like the Vedantic philosophy. But the Swamiji had not only intimate knowledge of his speciality, but he was also endowed with a great personal charm, a musical voice, and a most fascinating eloquence. He literally carried

Chicago by storm. His luminous exposition, his irresistible eloquence, the sublimity and grandeur of the philosophy he propounded with so much knowledge and skill, his simplicity and complete renunciation of the world—all these made a profound impression upon the learned expositors of the various creeds and religions of the world that had gathered there and upon the mind of the vast audience that had come to hear them. It was little believed that the diffident Hindu Sannayasin was going to win the heart of the whole audience by his beautiful expositions and to prove to the American world that the Indian Vedanta contained so much that was profound, so much that was sublime, and so much that transcended by far the ideals of the religious reformers and philosophers of the West. But this grand and unequalled feat was achieved by the gifted and favourite pupil of Sri Paramahamsa Ramakrishna. The *New York Critic* certified that "The most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* remarked :—"Woe to the men who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining lance. The workings of his mind so subtle and so brilliant, so well-stored and so well-trained, sometimes *dazzled* his hearers." On his return from America he received unparalleled and enthusiastic ovations at Madras. They afforded him a fresh inspiration and it was there that he delivered some of his masterly speeches on the duties and responsibilities of India, on Eastern and Western ideals and Vedantic philosophy. His remarkable eloquence and fascinating power of exposition constrained our contemporary of the *Hindu* to say that never within the memory of the oldest inhabitant had an orator of his brilliance been heard in Madras. We wish his speeches could be all collected and preserved in a permanent form. But his work on Raja Yoga shows with what happy skill, ease and grace he could wield the English language in dealing with an abstruse subject. It is difficult to do justice to his views and doctrines within the short space of a column or two. But it is perfectly clear that he was no orthodox preacher in the sense most of our countrymen are. He was not a Brahman and was less fettered in his movements than Brahman preachers. He had not their prejudices or predilections. But in one direction at least he was all for reform. He wanted his countrymen to go out, travel in foreign countries and effect spiritual conquests all the world over, because he was thoroughly convinced that the gift of India to the world was destined to be the gift of religion and philosophy. He longed to bring about the revival of India through the spiritual revival of the people. He was not for the supremacy of the Brahmans merely on grounds of caste. But he was not for dethroning them. His solution of the caste problem was the elevation of the lower classes to the level of the Brahmans, and he at the same time impressed upon the latter the sacred duty of lifting up the former by making them appropriate the culture and knowledge of the higher classes whom he wished to stick to their ideals. As a true *Vedantin* and *Sannyasin* it was impossible that he should stand up for gross superstitions and blighting social and religious customs. His own life is a standing protest against any such ideas. Some of our modern reformers fail to make any impression upon the people even as preachers, because they lack the necessary knowledge of Indian religion and philosophy. Here Swami Vivekananda was quite at home. Besides, his life as a *Sannyasin* was always in his favour wherever he went. He has made many converts in America and has established Maths near Almora, on the river Hoogly and in Southern India for his followers. But the great and gifted Master is gone for ever. Let us hope the spirit of his teachings will continue to animate his sorrowing

pupils. To India he has done invaluable service by showing to the Western nations what she is capable of achieving in the higher spheres of religion and philosophy. He rose like a resplendent star and has set with all his effulgence. His death is a heavy loss to the country, to the Indian reformer as well as to the orthodox community, and will be deeply mourned even in America where he was so widely known.

(Editorial)

The following poem composed in honour of the late Swami Vivekananda appears in the columns of a contemporary in Madras :—

Immortal son of Ind : Thy land to-day
From snowy peaks of Northern Him, to low
Red strand of Comorin with grief is low ;
And loud with wail resounds from sea to bay.
Nor Ind alone thy early loss thus bewail :
Climes far off where thine words did spread that light
Of Love and Faith and Truth and changed to bright
The minds in which did doubt and shadow prevail.
Do share the grief alike Thou gifted soul !
A passing meteor like, illumined bright
And vanished ere the world awoke as a whole.
Primeval Ind : Rare on thy laps alight
Such favoured child. For sacrifice the crown
Is thine, the heir to fair immortal renown.

M. J.

October 5, 1902

Last week a public meeting of the Hindu community was held at the Gaiety Theatre in honour of the memory of the late Vivekananda Swami. It was a grand gathering representing all sections of the community and the overcrowding was so great that many people had to go away disappointed. The late Swami was, indeed, unknown in Bengal at one time, perhaps because a prophet is not honoured in his native land. His talents and learning, his intense earnestness and sincerity were recognised for the first time in Madras before he was induced to attend the Parliament of Religions at Chicago. There the saffron-clothed ascetic rose to speak with hesitancy and diffidence amidst a galaxy of learned men, eminent ministers of religion, great preachers and celebrated representatives of different religions. Little was it believed that the simple and modest ascetic was destined to become the central star of the Parliament of Religions. Blessed with a captivating presence, endowed with a musical voice and great and inspiring eloquence, he had a rare faculty of lucid exposition and an intimate knowledge of the religion and philosophy upon which he was to address the assembled delegates. That he came to be described in America as prominently an orator by divine right speaks volumes for his natural genius. His life was of the simplest character. He was no minister of religion drawing fat salaries and emoluments in the service of religion. He had renounced all the attractions of the world. His only love was his love of God and of religion. His only desire was his desire to spread the knowledge of Vedant amongst the nations of the world and proved to them that it contained truths and ideals which comprised the essence of all the religions and philosophies of the world. His success at Chicago encouraged him to undertake this mission and it is well known that he proved as successful in America as in Europe. He gathered around him a large number of earnest followers and pupils and Sister Nivedita who addressed the gathering at the Gaiety Theatre on the life and character of Swami Vivekanand and his Guru Paramhansa Ramkrishna is one of his devoted disciples. She paid a glowing tribute of praise to the memory of her Guru and impressed upon Indians the importance of adhering to their own religion and philosophy, to their simple habits and holy ideals and not allow themselves to be led away by the glitter of modern civilization and the seductive temptations of plausible materialism.

It has been said in some quarters that after all neither Swami Vivekanand nor any other Vedantin has solved the mystery of Life. The great enigma is no more intelligible to-day than it was before. That is, no doubt, perfectly true. But this objection would be just as applicable even to the great founders of the principal religions of the world. Whether with the finite faculties of the human mind the problem of the infinite can ever be solved in a satisfactory manner is, indeed a question. But there are certain truths and certain ideals which are the outcome of centuries of experience assisted by the conclusions of speculative thinkers and philosophers. The progress and welfare of nations and communities has been found to depend upon the more or less complete realisation of those truths and ideals in their lives. They are already a force in every country and more largely operative in some communities than in others. The more fully they are actualised and incorporated in the lives of nations the more closely do the latter approximately towards a higher life and a higher goal. This is being effected in various ways. The schoolmaster and the professor, and the humble artisan and the most accomplished artist, the enterprising trader and the wealthy merchant, the social and religious reformer, the learned divine and the ascetic Vedantin, the calculating politician and the far-seeing statesman—all in their own way are helping on the realisation of the different phases of Truth in different spheres of life. The world can not boast of many Buddhas, Mahomets or Jesuses. Neither Europe nor America has produced many Gladstones or Washingtons. India has not given birth to many Shankaracharyas. Bengal once in a century produced Raja Ram Mohan Roy and Keshub Chandra Sen. Once in a century Western India has seen Dadabhai and Ranade. We have referred only to a few typical instances and they too relate only to two or three spheres of human activity and progress. But they serve to make it clear that, while in every man, the man of thought and action the great man, the man of genius is a rarity, he leaves his influence behind and adds to the propelling force which is leading nations along the path of higher life. It is a misfortune that a man like Swami Vivekanand should have died so prematurely. What was most admirable in his exposition of Vedant was that he never attempted, as of some ignorant Pandits do, to convert it into a selfish and self-contained philosophy of the forest. It was a Vedant for this world to be actualised in the daily life of men and women. It meant no social paralysis. His teachings involved no moral or intellectual paralysis. His Vedant aimed at the reconciliation of the worldly and the ascetic phases of life. It was a philosophy of moral and spiritual activity. It was no Vedant of empty and hair-splitting abstractions meant for no ulterior purpose. His Vedant was expansive in its teachings and lessons. It was active in its propaganda. It was as much for the relief of human suffering and for enabling man to battle with the miseries and suffering of this world as for the satisfaction of his intellectual and spiritual aspirations. Whilst preaching the highest truths of philosophy, he aimed at arousing his country to a sense of their duties and responsibilities. His Vedant was no barren intellectual pastime or labyrinth of useless verbal subtleties. He looked upon it as his mission to spread its truths far and wide and in the short time that was vouchsafed to him he did his best to give effect to his mission. His work has, of course, remained incomplete and his premature death is a serious loss to the country. Had Providence spared his life for some years more, he would have done much to infuse life and activity into Hinduism. That it needs awakening and purifying admits of no doubt whatever. It is not every Hindu that is capable of achieving this difficult feat. We do not ourselves agree with some of Swami Vivekanand's views. But we feel he was man in many ways fitted to arouse the community to a sense of its higher obligations. Madras was the first to pay its homage to his memory.

It was followed by Bengal. Bombay had not the good fortune to see him in flesh and to listen to his inspiring eloquence. But his earnest preachings had reached even the people of this Presidency and the inhabitants of this busy city. We are glad the Hindus of Bombay have not lagged behind Madras and Calcutta in expressing their appreciation of his work and their sense of the great loss the whole community has suffered by his premature death. The orthodox admirers of Swami Vivekanand will do well to remember that he was for sending qualified Indians to foreign countries both for the purpose of learning and teaching and would have abhorred the idea of persecuting them after their return to their own land. The Indian social and religious reformer will also do well to bear in mind that one of the secrets of his success was that he was no mere platform reformer but that his life and character extorted respect from all the sections of the community.

NATIVE OPINION

May 6, 1894

A VOTE OF THANKS TO SWAMI VIVEKANAND

At a crowded and enthusiastic meeting held in the Pachaiyappa Hall, Madras, to convey a vote of thanks to this great Pandit sent to America to represent Hindu Religion at the great religious Parliament, the President, Dewan Bahadur Subramani Iyer made a very telling speech from which we cut the following from the *Madras Standard* :—

There was no doubt, he said, that the visit of Swamy Vivekananda to the great Western country was of excellent augury, and he believed it to be the [... ...] great things from this opening of the West to the Philosophy of the East. He was not one of those who relied for the future greatness of India on their ancient position. All of them were agreed, he said, [...] simply students, and endeavour to assimilate what was good in the civilization of the West. But there was one matter in which India led the way and that was the supremely important topic of philosophy and religion. The Eastern philosopher had done all that, under existing circumstances, needed to be done, and he quoted in support of this the testimony borne by that cautious man Prof Max-Muller in his recently delivered lectures. A stronger witness than Prof. Max Muller, the chairman said, was the German Philosopher and Sanscrit Scholar, Mr. Paul Duchesne. The chairman then read some extracts from Mr. Duchesne's pamphlet, the "Philosophy of the Vedanta" which refuted the charges brought against that philosophy, that its teachings were immoral. The visit of the Swami would, the chairman said, be of benefit to the Hindus themselves, for when the Western nations assimilated Eastern philosophy, they would be able to present to the Hindus their own system of religion with all the vigour of the Western.

What we most bitterly regret is that, owing to the neglect of Sanscrit literature, men like, the great Pandits may now be counted on finger's ends, so that all activity in the cultivation of that lecture and philosophy is now only a matter of history. And now there is such dense ignorance among the generality of people as to what our fore-fathers wrote, that, now and then, the services of German savants are often required to give us a rude awakening. Will this state of ignorance be allowed to continue? Indeed, in view of the spirit of the age in which we live, the cultivation of the vernacular must be our great aim ; but the fact must not be lost sight of that as in the case of English literature, its development is entirely based on the cultivation of Latin and Greek, so in our own the development of the vernaculars must be based on the further cultivation of the Sanscrit Literature. *(Editorial Notes)*

October 4, 1894

ADDRESS TO SWAMI VIVEKANANDA

At the Calcutta meeting to vote an address

to the Swami Mr. N. N. Ghose made the following interesting speech :—

[Here follows Mr. N. N. Ghose's speech in full for which *vide The Indian Mirror*, September 16, 1894.]

March 10, 1895

THE ANCIENT VEDAS DEFENDED BY SWAMI VIVEKANANDA :—"My religion is to learn..... in an endless progress."

[For the text *vide The Indian Mirror*, February 28, 1895.]

June 2, 1895

SWAMI VIVEKANANDA—A correspondent writes :—"We have received information by the last mail that Swami Vivekananda has been speaking to American audiences about the social and political problems in India. One of the lectures which he delivered before the Brooklyn Ethical Association was in aid of the Barnagore Hindu Widows' Home. In forwarding the proceeds (10£. 5s.4d.) the president of the Association, Mr. Lewis G. Janes, writes to Babu Sasipada Bannerji :—'The sum constitutes the proceeds of a lecture before our Association by your able countryman Swami Vivekananda, who has spoken for us several times before large audiences and created great interest in the Vedanta Philosophy and also in the social and political conditions in India. In justice to the Swami Vivekananda I should say that the proposition to give a benefit lecture for your school was his own voluntary idea with which we were delighted to co-operate."

(Scraps and Comments)

July 21, 1898

PROFESSOR N. M. CHATTERJI SUMMONED TO AMERICA :—That Professor N. M. Chatterji of Calcutta should be invited to deliver a course of lectures on philosophy to the people of Boston in U. S. is no common honour. Swami Vivekanand, when leaving our shores, did not perhaps dream that his philosophical discourses would take the Americans by storm ; but his high culture combined with his eloquence, whenever he stood up to address an audience, held it spell-bound, one happy result being that the eminent Swami just now claims among the Americans a very large number of disciples and friends. The learned Swami's thrilling addresses, however seem to have inspired the Americans with an itching desire to know more and more about Indian philosophy, and to nothing else may one attribute this genial imitation. Swami Vivekanand's mission has apparently stirred up the American conscience, and in the present call to Mr. Chatterji may be detected the fact that the Yankin's reflective mind still hankers after truths which his own philosophy perhaps does not furnish him with. Thus Professor Chatterji has a splendid opportunity before him to instruct his American audience in the spirit-stirring truths of the Indian philosophy and let the Westerns know that in times gone-by the Hindu not only excelled others in material prosperity, but he held his own in the intellectual world. The late Babu Keshav Chander Sen in one of his lectures told people that while Western civilisation did give them lessons in material prosperity, the East was destined to carry to the West the lamp of truth and light. *(Editorial Notes)*

July 12, 1900

VEDANTA AND PRACTICAL PHILANTHROPY :—The work of the Ramkrishna Mission to which we have alluded in a former issue, and which we strongly recommend to the support of the public, suggests certain reflections which may as well be noted down here. It shows firstly how western methods are affecting even our Sanyasis. The ideal of Sanyasins who have renounced all that makes life dear to the common run of humanity, and whose only resources are knowledge, devotion and charity, working for the relief of suffering humanity by starting

an orphanage and conducting it themselves, has in it elements characteristic of both the East and the West. The persons engaged in this noble work are the essential products of Aryanism, while the methods of charity they have pursued belong more especially to the West. The Ramkrishna Mission working in the most practical manner for the alleviation of human misery, typifies a fusion of the Eastern and the Western ideals, which we should desire to develop in our midst. The ancient spiritual ideals which form our most splendid heritage we ought never to give up, but their working in actual life should be conducted on these practical lines for which the West is so remarkable. The idea must be ours, but the form it should assume should be Western. It is now here that the real usefulness to us for of the West with which we have been brought, by a Divine Dispensation, in close contact, lies. Another observation which we desire to make in connection with this is that the work of the Ramkrishna Mission utterly proves the hollowness of the contention that the Vedantic system of philosophy preaches a gospel of extreme selfishness. The members of the Ramkrishna Mission are Vedantists to the hilt, and in trying to relieve distress in a practical manner, they are simply following the noblest dictates of their creed. It is indeed difficult to conceive how a system, the corner-stone of which is the oneness of life, can ever be charged with being selfish by those who have really understood its tenents. A true Vedantist is a practical philanthropist through and through. A man may be a Vedantist that is, intellectually he may thoroughly know all its doctrines and [.....] yet he may exibit selfishness. But from this to conclude that the Vedant preaches the gospel of selfishness is as [.....———] as to maintain that knowledge is an evil because a few learned men abuse their knowledge. "Love thy neighbour as thyself" is no less a Vedantic than a Christian rule of conduct. It is only those who have altogether misunderstood the Vedanta philosophy that can attribute to it the creed of selfishness.

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July 9, 1902

We are extremely sorry to announce the death of Swami Vivekananda, the most enthusiastic and earnest champion of Vedantism. The labours of Swami Vivekananda in the field of Hindu religious reform are certainly admirable and his death will be mourned by all. His childlike simplicity, suavity of manners, willingness to confess his own faults and mistakes, —all these virtues have endeared him to many sons of India whether orthodox or reformer. The European missionaries had totally misrepresented Hindu religion in Europe and America, and the Swami's refutations were admitted to be sound and logical. It need hardly be said that the arguments of the Christian missionaries never stand the test of sound reasoning, and when they are likely to be defeated they malign advocates of other religions, and by that method attempt to convince the world that Christianity stands uppermost in every respect. Swami Vivekananda had to confront such persons and encounter difficulties of a complicated nature in carrying conviction to sensible men that Hinduism was the purest of all religions. The Swami explained the Hindu Yoga philosophy to the American public and earned an everlasting name as a fair critic and a profound philosopher. That asceticism is essential to the study of Yoga was the conviction of many, but he assured them that for Raja Yoga asceticism was not necessary. He was held in high estimation in every part of the country for pioneering a noble and a true cause. He was much deified in Bengal in spite of the efforts of some mischiefmongers to throw cold water over his admirable exertions. May his soul rest in peace !*

* This obituary note is taken from the "Life of the Swami Vivekananda" by his Eastern and Western Disciples, Vol. 4, 1918 ed.

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INDIAN SPECTATOR

October 14, 1894

[In reviewing the book "A history of Hindu civilization during British rule" written by Mr. P. N. Bose, Officiating Superintendent, Geological Survey of India, the editor writes in the concluding portion—]

"He (Mr. P. N. Bose) also briefly describes a variety of sects that have sprung up in India since 1758, including the Ramcrishna sect, of which a famous disciple, Swami Vivekananda, went to the Parliament of Religions at Chicago last year and attracted much attention."

October 27, 1895

Swami Vivekananda has displeased some who erstwhile were very enthusiastic in his praise. A Madras writer, representing the cause of extreme orthodoxy, describes Vivekananda as a "Patriot politician." This gentleman is angry because the Swami "does not scruple to call the power of the Kshatriyas as jnanam (wisdom), and the ceremonial of the Brahmins as cruel slavery." A Theosophic journal by implication, includes him among "some people who are trying to introduce a new form of Hinduism with an Anglicised notion of social and religious rules, to suit the fashion of the day." Another journal deplores the downfall of the Swami as revealed in his latest utterances. "He began with a flash, indeed at the Parliament of Religions, but, alas ! he now ends in smoke. The suspicion which lurked in our mind at the outset," says the paper, "which we have been fighting hard to dispel, has now not only gathered strength but developed into a conviction that Swami's creed is after all but a strange medley of Brahmanism and Buddhism under the thinnest veneer of Hinduism." We had looked for such things for a long time. The Swami's private letters reveal him to be a man of strong commonsense and real, not spurious, patriotism. He has grasped the real causes of Hindus' decadence, and in his private correspondence makes no secret of his views on them. As a specimen of the Swami's strong practical religion, we may point to his pronouncement on sea-voyages, declaring that one man who went abroad and learnt from other countries, is equal to hundreds of the "bundles of superstition" who sat at home and did nothing but carp and cavil at their neighbours' doings. Doubtless, the "bundles of superstition" have cause to be offended, and the Swami may yet find that "the bundles of superstition" are not slighted with impunity witness Poona !

October 31, 1897

The Hindus of Bombay did well to give an entertainment to the Maharaja of Khetri, a Prince of true Rajput extraction, who has just returned from England, where he had gone to, on the occasion of Her Majesty's Diamond Jubilee. We gather from the address that was delivered to the Maharaja on the occasion that the demonstration of last week at Sir Mangaldas' Hall in his honour was intended not so much to recognize the political signficance of his visit, as the moral, social and religious. Here was a Raja of unsullied Ksatriya lineage who had dared

to cross the Kalapani and who has already been given notice of untold trouble to come to him on that account in the whole of Rajaputana. Yet it is Princes and Chiefs who, as the President of the day—the Hon. Mr. Justice Ranade remarked, are the natural leaders of society, and whose lead, therefore, can carry the reform movement forward with a strength and prestige which it would be hopeless for ordinary mortals to command, unless they were gifted prophets of their age born to extort respect and ensure a following. We trust, the demonstration in Bombay will smooth the difficulties threatening the Maharaja of Khetri on his arrival at his native place. The Prince is further, a disciple of Swami Vivekananda and is said to have furnished that learned exponent of the catching subtleties of occult Hinduism with the means with which to preach his philosophy in England and America. On the other hand, the Maharaja owned that he owed much to the Swami Vivekananda, not only as a spiritual guide but as one who inspired him with love of the practical western lore too, as well as with the desire for travel, for self-reform and for the regeneration of the community to which he belonged. The Maharaja's speech in reply to the addresses presented showed vividly that he is much more than a mere idle tourist. Amongst his impressions he placed prominently forward the great love of order and disciplic which Londoners showed, down even inperfect obedience to police constables placed in charge of streets to regulate the traffic. An uplifted hand of theirs stops crowds, carriages as if by magic said the Maharaja of Khetri. Another thing marked as most instructive by the Maharaja was the utilization to the utmost limit of modern scientific discoveries and inventions in English homes, foremost amongst the people in this respect being landed proprietors and other members of the aristocratic classes. In one country mansion he found a steam engine assisting the owner almost in every business of life—from the cultivation of his fields downwards to grinding his corn and watering his household plants. The Maharaja expressed a fervent wish that the raises—Rajas, chiefs and landlords in India imitate the example of their English prototypes. We trust, the Maharaja of Khetri himself will set the example.

February 5, 1899

We have received "for favour of review" a copy of the last issue of the *Prabuddha Bharata*, the monthly journal which, we believe voices the views of Swami Vivekananda and his following. Of the heads and leaders of the different revivalist schools in Hindu India at the present day, the Swami Vivekananda, perhaps, is the only one who understands most clearly what he wants to do and to be done. His bent of mind is intensely practical, and in his heart he despises the superstitions, social, religious and political, of the day. He is a man who, if he chose, could do immense good. Unfortunately however, besides his health which has been causing anxiety, his sphere and power of usefulness is obstructed by the necessity under which he feels himself to be, of exercising what Cardinal Newman calls "spiritual economies" in regard to his utterances. He also seems to lay much store by tactics in his teachings. As an instance, we may cite his attitude towards Buddhism, which has been very peculiar. In a word, in his anxiety to keep up his 'influence' with his following, we are afraid, he is visibly losing ground. If he had rushed towards his object "like a wild boar," he would have frightened not a few, but he would, nevertheless, have taken the Hindus a step forward. As it is, for fear of frightening his followers, he is practically extinguishing himself. The number of the *Prabuddha Bharata* before us, contains an introduction to the life of Pavhari Baba—one of the saintly characters of modern India—from the pen of the Swami, in which shrewed observations peep out from amidst a throng of sublime nothings. "Most of us," says the Swami, "seem to lose the power of work as we think deeper." Think of what? Not of the work, but of its consequences to ourselves. It is not really "thinking deeper" but thinking shallower. That was Hamlet's foible ; and it is the weakness of most of us. After having struck upon such a suggestive vein of thought, one would expect the Swami to go forward and lay down the remedy. That is exactly where he disappoints us. He is content to crown the idea with a conundrum from the Gita, in which rest and activity are somehow confounded. We hope the Swami can read the riddle ; we give it up.

March 12, 1899

NOTES FROM MADRAS

Madras, March 8.

"Swami Abhayananda" of Chicago has arrived here and commenced her lectures on the Vedanta philosophy. The first was delivered yesterday evening under the auspices of the Triplicane Literary Society at Pachaiyappa's Hall, and judging from the very meagre attendance,—even of the schoolboy element, one is inclined to believe that the enthusiasm for the movement is already on the wane. "Abhayananda" is one of those who come to India avowedly as "learners" but spend their time in preaching on subjects which they come to learn. According to her own statement Madame Marie Louise became a convert to Swami Vivekananda's creed through the influence of his lectures and his "large lustrous eyes" but a few years ago, and marvellous must be her intellect —of which we are yet to have proof—if within this brief space of time she has been able to master profound mysteries and teachings of the Vedanta so thoroughly as to be able to stand with confidence as a preacher of Vedanta before an Indian audience. Any one hailing from the West and praising the institutions of the East, social, moral, or religious, is always sure of a patient, if not respectful, hearing in India, and this innate tendency of the Hindus accounts to some extent for the large numbers who congregate to hear ladies like Abhayananda without any consciousness of humiliation at being taught by persons who understand neither the letter nor the spirit of their own sacred literature. This also would seem to account for the willingness with which these Western converts to Eastern Philosophy come to India, leaving their own country and their kith and kin. Anything which tends to bring the East and the West together must have the sympathy of all thoughtful men, but there is something incongruous in the presentation of wordy addresses to these student-preachers. Suppose one of our native Christian Pastors went to England and began to teach Christianity to English audiences, is it not easy to imagine what sort of reception would await him? Apart from these considerations, however, Madame Louise ought to serve as an object-lesson to the people of this country. Here is a cultured woman who, rightly or wrongly, feels convinced that the religion in which she was born and bred up is unsatisfactory, and totally changes her faith, and not only that, but changes her dress and personal appearance and wears beads round her nəck unmindful of the obloquy which would fall to her lot in consequence of her "denationalisation." What a dread people have for this epithet in this country, and how they try to avoid the slightest approach to it ! It were well if people who applaud Mrs. Besant and Madame Louise for donning the roles of Sanyasis and speaking out their mind and following the dictates of their conscience, also feel their own duty to themselves and their education. There is talk of sacrifice everywhere, but the only sacrifice we know of is that of conscience and conviction in this country.

April 30, 1899

SOME weeks ago we wrote of Swami Vivekananda as a man who could do much for his country if he would only speak out all that he felt. In the speech he is reported to have delivered at Calcutta recently, we see that he has resolved to do justice to himself. The occasion was a meeting of the Ramkrishna Mission for the relief of the plague-stricken, and Swami Vivekananda presided. He referred in his speech to the strictures of an English journalist on the Bengalees, and declared that such strictures can only be wiped out if his countrymen exerted themselves in the cause of the public good, more than they did at present. It gives us pleasure to see the practical shape which some of the Hindu revival movements have been taking of late. Mrs. Besant's educational scheme, the anti-caste agitation of the Gauranga Samaj, the Ramakrishnanda [Ramakrishna] Mission to the poor, and the establishment of schools for Pariahs by the Theosophical Society in Madras, are noteworthy instances. Religion in India is at last beginning to recognise that it is by holding out its hand to the humble and the oppressed that it can raise itself.

July 8, 1900

Swami Vivekananda has been invited to represent Hinduism and Vedanta in the Paris Exhibition, and the Swami will deliver an address in French.

June 16, 1901

Mrs. Steel is always interesting whether as authoress or lecturer, and in the address she gave at the Women

Students Debating Society, Owen's College, Manchester, a few days ago, she spoke with sympathy and appreciation of the women of India. Drawing on her experience as Government Inspector of Schools, Mrs. Steel gave a most interesting and amusing description of what she had seen and heard. With regard to the position of women in India Mrs. Steel said that it was by no means so bad as we are apt to assume. Seclusion and child-widowhood were undoubtedly great evils, but even these could be shown to have their compensations. The Indian proverb that a man owed one life to his father, ten lives to his teacher and a thousand to his mother showed that women were in some respects placed on as high a pedestal in India as in the West. In this statement the older lady finds a strong supporter in Miss Margaret Noble (Sister Nivedita, of the Order of Ramakrishna), who champions the cause of Indian women, and does much to prove to English-women, who are prejudiced against the idea of seclusion, that zenana life is not at all drudgery and dreariness.

December 22, 1901

Miss Margaret Noble (Sister Nivedita) delivered an address on "The Education of Hindu Women and their Ideals" under the auspices of the Foreign Press Association, at the rooms of the Society of Arts in John Street, Adelphi, the other day. Sir Richard Temple, who occupied the chair, said that the laudable enterprise of arranging essays, lectures, and addresses on subjects of cosmopolitan interest [.....] Miss Noble was engaged in educational work in India and had a great zeal for the best part of orthodox Hinduism. The policy of the British Government in educational matters had always been of the most liberal and comprehensive character. The Government had never disguised the fact that it was Christian, but it had not sought to impose that religion upon the people. It had encouraged all kinds of private agencies to help in the work of education. Miss Noble wished to give Hindu girls useful instruction, derived from Western sources, without interfering with their ideals and traditions. The great difficulty which attended Western instruction was that its receipients were often in danger of making themselves too much like us. He hoped Miss Noble would receive the support which she deserved. What she proposed to do was thoroughly within the four corners of the policy of the British Government as he had known it, and as he had no doubt it still was. Miss Noble, in the course of her address, disserted from the view that education was a thing which could be completely bottled up in systematized schools and then given in prescribed doses to anybody. In the cases of Hindu women a vital part of their education was the influence exercised upon them by the ancient lore of their race. Before one could lay down plans for the education of a people it was necessary to make a reverent and patient study of their lives and conditions. She had devoted a little time—a year and a half—to such study of the Bengalee woman. She was not merely in sympathy with what was noblest and best in Hinduism ; she was in sympathy with Hinduism as a whole, and took it with its faults and its virtues. She would, therefore, offer no criticisms on Hinduism ; She thought that, take it all in all, it was about the most magnificent system of civilizational instrument which the world had ever seen. The difference between the Eastern and the Western woman was so great that no Englishwoman could hope to make herself useful in the matter of a Hindu girls' development unless she was first willing to Hinduize herself. In the West many great queens and women of action had been produced ; in the East great saints had appeared. The difference thus revealed was not confined to women, but ran through every department of the real, inner, primitive life of the Indian people. Everything the Hindu touched became ethical. Of all the beautiful things in this world there was probably nothing so beautiful as the life of a Hindu household. The great ideal of Indian womanhood was not romance but renunciation. Without impairing this ideal she was anxious to give the Hindu woman modern practicability.

THE BEHAR TIMES

February 12, 1897

SAYS SWAMI VIVEKANANDA :— "Religion is a realisation, not talk, nor doctrines, nor theories, however beautiful all these may be. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent ; but one's whole nature becoming changed into it. Such is religion. By an intellectual assent, we can come to a hundred sorts of foolish things and change the next day, but this being and becoming is what is religion." *(General News)*

February 25, 1897

SWAMI VIVEKANANDA AND THE THEOSOPHISTS

Swami Vivekananda after having been lionised in Ceylone and Madras has just arrived in Calcutta where too he seems to have become the fashion of the day. We have no quarrel with the Swami, and the belief that he has laid the foundation of a noble work in the West, personally he has acquired a name and fame within the space of three years which fall to the lot of a few of the world's great men, and he has in that way added lustre to the name of his mother country—for which he must have the thanks of every son of India. But there are two things against which the Swami must keep guard. First, he should see that in the flush of his success he does not allow himself to drift on and become again one of that world which he has renounced. What for instance, is the meaning of the fact that he should allow himself to arrive in Calcutta by a 'Special train?' Is not that a vanity? We hope not in him, but in those who arranged his journey—but which at any rate ought to have been checked. The second thing is that he must not put himself against Theosophists. One may not believe all that they say but to them India owes a debt of endless gratitude ; and perhaps if the way had not been prepared by them even Swami Vivekananda's success in all the West would not have been as phenomenal as it was. In India they turned the tide of meterialism and brought the mind of the rising generation back to love the ancient religion and philosophy of the country. If we eliminate the theosophist from the history of India for the last 20 years it is questionable whether Swami Vivekananda's reception today by his countrymen would have been as right royal as it was. This being so it is really a painful matter to see the Swami indulging on a fling at the Theosophists on every possible and impossible occasion. In reply to an interviewer at Madras he is reported to have said—"Mrs. Besant is a very good woman—I lectured to her for sometime in London. I do not know personally more about her. Her knowledge of our religion is very limited ; she picks up here and there in bits ; she never had time to study it thoroughly. That she is one of the most sincere women, her greatest enemy will concede. She is considered the best speaker in England. She is a *Sanyasin.* But I do not believe in *Mahatmas* and *Kutums.* Let her give up her connection with the Theo-

sophical Society, stand on her own footing and preach what she thinks right." With reference to this we agree with almost every word of what Mr. S. J. Padshah writes to the *Indian Mirror*. We therefore make no apology to quote his letter which is as follows :—I am in doubt if the Madras Journalist has quite correctly reported the Swami's utterances, during that desultory conversation, for I find so thoughtful and dispassionate a teacher as the Swami has proved to be during the last two years, not only calling into question Mrs. Besant's knowledge of the Hindu religion (a matter on which, perhaps there is room to differ), but also advising that lady to "stand on her own footing and discard the Theosophical Society." But that is not all. The Swami is made to say, or has really said, that he did not believe in *Mahatmas and Kutums*. Now I have very great respect for Swami Vivekananda, and have even followed his missionary work in the far West with some enthusiasm. Judge, then of my surprise, when I find one, who by his merit in past lives, and by the *Karma* that he is making in his present life, may develop into a *Mahatma* himself, broadly avowing his disbelief in *Mahatmas*, whom many Hindu have met and whose name and memory every Hindoo cherishes. Swami Vivekananda may not believe in a particular *Mahatma*, but that is no reason why he should deny the existence of the class itself. As far the *Mahatma Kuthumi*, (blessed be his name) must I repeat what I must have said written a hundred time, that I know him, love him, and worship him? I bear this testimony, for the Master's own words to me were—how well I remember them I showed myself twice to enable you to say, "I know Kuthumi." Since then how much do I not owe him for protection in many trials. Let not Theosophists be discouraged by the alleged or real sentiments of Swami Vivekananda in regard to one of their most cherished and exalting beliefs. The Masters existed, exist and will always exist for the benefit of the human race". The belief in *Mahatmas* or a class of Exalted beings who by the merit of past *karma* raised themselves when still living to a higher plane of existence than ordinary mortals, is almost ingrained in the Hindoo mind ; and by speaking flippantly of the *Mahatmas* Swami Vivekananda runs not against the Theosophical Society but against the very essence of Hinduism."

In the autumn, Swami Vivekananda proposes making a lecture tour throughout India.

(General News)

February 25 and March 5, 1897

SWAMI VIVEKANANDA AT THE FLORAL HALL, COLOMBO

[For this news *vide The Mahratta*, January 31 and February 7, 1897]

July 11, 1902

By the death of Swami Vivekananda a remarkable personage has passed away. As a champion of orthodox Hinduism, he appeared before the public some 15 years ago. In the capacity of a religious reformer he came in contact with large sections of men in Upper India who were invariably drawn towards him on account of his stirring eloquence. With his extraordinary religious aptitude, he early made a study of Buddhism and Jainism by indiscriminately mixing with the professors of those religions at Benares and Lahore. He could early discover a community underlying the three aspects of religion known as Hinduism, Buddhism and Jainism which he regarded as manifestations of one revelation whose "essential oneness" he preached for about a decade of years. He joined the Chicago Parliament of Religions as an Indian representative, where by his striking personality and stirring eloquence he impressed the soundness of Hindu Philosophy,

with the result that very soon he counted among his disciples a good many educated European and American, men and women. To his credit, it may be said, that the existing influence of Hinduism in foreign countries is due to his unaided exertions. All along he led a life of "plain living and high thinking." He died a saintly life at Howrah on Friday amidst his numerous followers and disciples assembled round him to bid their last fare-well to him, he having foretold them of his approaching end.

THE INDIAN SOCIAL REFORMER

September 1, 1894

It is reported in the papers that Swami Vivekananda in a lecture in an American City drew distinction between Christianity and Christianity and told the audience that he is a Christian, in a higher sense. A sharp line was also drawn between Hinduism and Hinduism ; the Swami desired to be classed as a Brahmin only in a better sense. This position we can understand. We only object to caste-loving and child-marrying Hindus giving credit to themselves for the Hinduism of the past from which they are as far as from the poles.

* * *

The Swami is reported to have said, the caste system has nothing to do with religion. A man's occupation is hereditary ; a carpenter is born a carpenter, a goldsmith a goldsmith ; a workman a workman ; a priest a priest ; &c. Whatever the caste-system was, it is a religious organization now. All the scriptures can be read only by the Brahmins. Others can read only a portion of them. The orthodox Hindus will scarcely accept the Swami's teachings in this matter. *(Notes)*

September 15, 1894

The religion of Vedanta and the double-distilled extract of it of Vivekananda, can undoubtedly give a good account of themselves before any faith of the world. But the Hinduism of the present day with its social incrustations and iniquities would not find the field so favourable to it. *(Notes)*

December 8, 1894

Swami Vivekananda has addressed a spirited letter to the Hindus of Madras in reply to their address. In the concluding paragraph he says, "No great work can be done without sacrifice. The Purusha himself sacrifices himself to create this world. Lay down your comforts, your pleasures, your names, fame or position, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life."

* * *

Yes, without self-sacrifice no great good can be done in this world. Are we prepared for this sacrifice? Our countrymen are unwilling to make even the feeblest sacrifice for doing a great good. They would not even sacrifice their popularity with the ignorant multitude to attain some great end. Why, there are men and educated men too who are unable to sacrifice friendship so far as to decline to attend a party where nautch-girls perform though they admit that such parties must be demoralizing in their effects.

* * *

Swami Vivekananda's letter is full of religious fervour. If only Hinduism, as he conceives it, can be taken pure and unalloyed to every door,

much good will result. This is a mighty work, and can be begun only by a person who is prepared to face manfully the difficulties which will arise on all sides.

* * *

You can never teach with effect your highest ideal of Hinduism without making onslaughts on the present-day superstitions. Then will come the tug of war between the orthodox and those who would teach true Hinduism. The latter must possess the strength of mind to be true to their *principles.*

Swami Vivekananda makes a difference between religion and social regulations. Such a distinction does not exist in the minds of Hindus. The Hindu social system in their eyes is, and therefore for all practical purposes, closely interwoven with religion, and they believe that every absurd custom against which we raise our voices has its sanction in Hindu religion. Our marriage customs, our caste, and the prohibition on foreign travel are all treated as religious questions. One school of social reformers base their advocacy of social reform on the teachings of the Shastras, *i.e.*, on the teachings of religion.

* * *

For one who believes that the Hindu social system has nothing to do with religions, there are thousands and thousands who believe that eating with a European, or living in a foreign country will endanger salvation. This phase of the question ought not to be ignored by those who find it convenient to say that Hindu social life is not governed by religion. The difficulty which a social reformer has to meet in this country is to convince people that many things which they consider to be religious are not so, but are merely social arrangements which may be changed when social conditions require it.

* * *

If it is possible to make our people understand what religion is, and what it is not, a number of difficulties in the way of social reform will disappear. The religious reformer will be doing a great service if he only preaches what is true religion. It is in this sense that we have always advocated separation of sociology from religion.

* * *

Swami Vivekananda exposes the dodges of some Christians in America who revile Hindu religion by drawing pictures of it which have no foundation in fact. Let what is rotten be attacked but much evil is done by such unscrupulous exaggerations.

* * *

"Was any body persecuted in India for choosing his Ishta Devata or becoming an atheist or agnostic even so long as he obeyed the social regulations? Society may punish anybody by its disapprobation for breaking any of its regulations but no man, the lowest patita, is ever shut out from moksha." Swami Vivekananda seems to say that a Hindu is not persecuted for his religious opinions ; but for breaches of social rules. In India there is no such clearly marked distinction between religion and sociology. Social rules are enforced on the ground of religious sanction. If a Hindu breaks social regulations, it is the priest that pronounces excommunication on him. *(Notes)*

SWAMI VIVEKANANDA ON REFORMERS

In Swami Vivekananda's reply to the Hindus of Madras, the following paragraph appears :—

"In India, new circumstances at the same time are persistently demanding a new adjustment of social organizations. For the last three quarters of a century, India is bubbling over with Reform Societies and Reformers. But, alas ! every one of them has proved a failure. They did not know the secret. They had not learned the great lessons to be learned. In their haste, they laid all the evils in our society at the door of religion, and like the man in the

story, wanting to kill the mosquito that sat on a friend's forehead, they were trying to deal such heavy blows as would have killed the man and mosquito together. But in this case fortunately they only dashed themselves against immovable rocks, and were crushed out of existence in the shock of recoil. Glory unto those noble and unselfish souls who have struggled and failed in their misdirected attempts. Those galvanic shocks of reformatory zeal were necessary to rouse the sleeping leviathan. But they were entirely destructive and as such, they were mortals, and therefore died."

We do not know exactly against whom Swami Vivekananda has chosen to direct these shafts. We are only aware of attempts made in different parts of India to reform religion and society. And we are not aware that these endeavours have proved a failure. Brahmo-Samajists and Aryasamajists who are to be found in different parts of India prove the fact that the efforts of religious reformers have not been in vain. We acknowledge that these views of religion have not spread wide ; but there can be no doubt of the fact that the spirit is abroad, and for one professed Brahmo there are at least ten Hindus who hold his view. If they have not openly embraced Brahmoism, it is because their moral fibre is too weak to withstand the secret and open persecution which will be employed against them by Hindu Society. Only the other day a small society was founded at Rajamundry on Brahmo principles. We believe that Brahmo principles are making their way into Hindu society in spite of the tremendous odds against them. We are therefore unable to accept the Swami's dictum in this matter. Let us next consider the work of social reformers. Can it be true that their efforts have failed? Is it a fact that they have dashed themselves against immovable rocks, and were crushed out of existence in the shock of recoil? We are not disposed to take so gloomy a view of our situation in regard to social matters. No doubt the work of social reform has proceeded slowly, we should say very slowly. But it will not be denied that the work is going on, and the Indian atmosphere is more redolent of ideas of social reform now than it ever was before. Brahmos and social reformers labour under the disadvantage of calling upon their countrymen to make sacrifices. A man who goes to England, or who re-marries his daughter has to stake his popularity with the ignorant multitude, and has to suffer patiently a host of inconveniences that mighty society can place in his way. The same is the case with a Brahmo who does not care for ceremonial Hinduism. So the efforts of such "noble and unselfish souls" cannot bear abundant fruit in the present, or in the immediate future. Speaking of Reform Societies and Reformers the Swami observes that "they did not know the secret, they had not learnt the great lessons to be learned." We know only this of Swami Vivekananda that he has renounced the world and that he possesses such an intimate and wide acquaintance with Hinduism as to be able to convey to an intelligent audience very lucidly his view of it. He has not given us any proofs as to his knowledge of any secret by which he can speedily bring about "a new adjustment of social organizations" which, he acknowledges, is demanded by new circumstances. Swami Vivekananda and others of his way of thinking have this advantage over the reformers, they grant that the present day superstitions of Hinduism are necessary stages of spiritual evolution of man. They do not direct any attacks against them ; they do not offend therefore the prejudices of even the grossly superstitious people. Hinduism is so elastic a term that the worship of the goddess of small-pox is as much Hinduism as the belief that a Hindu can attain Mukti by good works alone. When a learned Hindu like Swami Vivekananda descants on some of the highest teachings of Hindu religious Philosophy, the worshipper of Kali feels as much flattered as one who has understood some of the noblest teachings that are found in Sanskrit literature. Every one is called upon to admire these teachings,

and no one is particularly required to regulate his life in this light. There is no conflict between the grossly superstitious and the ideally religious people. An enlightened Hindu may talk of ideal religion on public platforms and in conversation with friends. But he is free to move at home and elsewhere in the old stereotyped grooves of superstition and ignorance. Whether a religious reformer, or a social reformer the rub comes in only when his teachings have to be carried into practice, and when those who accept his teachings ignore existing absurd customs and notions, and act as though they did not exist. So long as the religious reformer confines his work to passing encomiums on ideal religion, his work may go on smoothly enough. But when once he begins to insist on the practice of what he preaches, the tug of war will begin, and who knows that he too will not have to dash himself against the immovable rocks of custom and superstition. Let only Swami Vivekananda return to India, and begin to teach religion with perfect candour, the religion he is preaching in America, he will discover that it is not all smooth sailing. We can hardly comprehend the observation we often hear that Hinduism has stood the shock of ages. So long as the highest teachings of any religion are treasured up in a literature, the teachings will find a place in the world. The important point is how far these teachings have been assimilated by men and women and how much of the daily lives of these is influenced by his teachings. When examined by this test, it will be seen that while the substance of Hinduism is to be found only in books, the shadow of it remains with the Hindus and deludes them into all kinds of superstitions and absurd practices. The charge that Hindu reformers have all been destructive, and not constructive, is an old charge met over and over again in these columns. To attack an evil is not destructive work. The Hinduism of the home, the streets, and the temple is an agglomeration of outgrowths the destruction of which need not be followed by any replacement. When the outgrowths are destroyed the central truth is reached which is all that is desired. When Swami Vivekananda returns to the land of his brith we shall carefully watch what means he employs and with what success, to teach his countrymen genuine Hinduism and at the same time help them to bring about such social readjustments as are demanded by changed conditions of social existence.

May 4, 1895

A VERY CANDID LETTER

We publish elsewhere a letter addressed by Swami Vivekananda to the chairman of the public meeting that was held at Calcutta sometime ago to thank him for his services on behalf of Hinduism in America. The letter is short and contains a very pertinent and candid statement with regard to the present situation in India. Few will disagree with the Swami when he says that no nation or individual can live a healthy life by holding aloof from other individuals or nations. The Hindus are what they are at present because isolation has been their characteristic from the very beginning of their history. From the time that the Aryans settled themselves on the banks of the Indus, they have held themselves aloof from communities alien to them or conquered by them. The Aryans have now lived in India more than two thousand years, and yet the amalgamation of the divers races in this country has not only not taken place, but there is no possibility of such an event occurring even at some remote future. Whatever virtues the Hindus may possess they certainly do not possess the generous instinct of bringing within the pale of their ennobling influence even those people who have lived near them for centuries, who have worshipped the same gods, have had the same ideals, and have assimilated the same civilization. While Christians are organizing and working missions throughout the world to civilize

most degraded and barbarous races, the Aryan Hindus do not raise one little finger to improve the races who are for every practical purpose the flesh of their flesh, and the bone of their bone. It is sagely said by several wiseacres even among the educated classes that so long as the present differences exist between caste and caste, and class and class, the amalgamation of the castes and the classes must be a dream. We admit there are differences, but can they not be diminished and ultimately made to disappear? Are the differences so many and serious that it will take a very long time to remove them? We think not ; and if this work should take a long time and necessitate much expenditure of energy the work is so grand, and so necessary that it should be done. Look at the multitudinous sections into which every one of the castes is divided. The habits of the members of each caste are the same ; there is nothing in them which should keep them isolated from each other and honeycomb each caste with innumerable sub-divisions. Yet such is the present condition of the caste-system in this country. What do our educated men do to remove the present anomaly? We become indignant at the treatment that Englishmen give us. What is the treatment that a high-caste-man gives to his low-caste fellow-man? What is the treatment which the Pariahs receive at the hands of the caste-Hindus? Is this distance to be perpetuated? Can nothing be done to improve them? Why should not caste-men go among them to work as missionaries? Swami Vivekananda writes the truth, the whole truth, and nothing but the truth when he writes that "every Hindu that goes to travel in foreign parts, does more benefit to his country than hundreds of those bundles of superstition and selfishness whose one aim in life is to be the dog in the manger." Those educated Hindus who see some saving power in gradual progress will be true to themselves if they substitute action for their tall talk. Let them by all means progress slowly. But let them begin to progress. At one dinner all sub-caste differences may be made to disappear as if by magic. Will our educated men rise to the occasion? Will those who assembled at Pachaiappah's hall and passed a vote of grateful thanks to Swami Vivekananda do something to unify each one of the four great castes? We think that a vote of thanks is empty and hollow if those who pass it are not prepared to follow the lead of him for whom such a vote is passed. We would prefer the admirers of the Swami to form themselves into an Association for the demolition of the spirit of exclusiveness of the Hindus which has made the nation, "a byeword and a scorn among nations." A great work lies before us as a nation. On how this work is done will depend our future. There is no use of talking big and nodding wisely. We must do real earnest work. The theory of gradualism in social or moral reform is only a cloak for selfish cowardice. In this age of general culture it is not necessary that every reformer should wear the thorny crown of martyrdom. If it is needed let us by all means wear it. But we think that if those who say they are on the side of social progress join together and begin the work most difficulties will vanish. That is our opinion, and an experiment may be made if our educated men are really earnest and sincere. They must accept the advice of Vivekananda and go to work.

(Editorial)

EXTRACTS

SWAMI VIVEKANANDA ON THE PRESENT SITUATION

The following letter was received from Vivekananda Swami by Rajah Peary Mohun Mukerji, C. S. I., who presided at the public meeting, held in Calcutta in honour of the Swami :—

[For the letter *vide The Indian Mirror*, April 18, 1895].

May 25, 1895

SWAMI VIVEKANANDA ON SOCIAL REFORM

Though we differ from Swami Vivekananda in some of his views, we have never withheld from him the praise due to his remarkable courage and singleness of purpose. Swami Vivekananda's Hinduism whatever it may be, is not the Hinduism of the bulk of his admirers nor is it the Hinduism of the people of this country. It is far higher than both. In Swami Vivekananda's view as well as his practice sea voyage and free intermingling with other nations is not sin. For it is the first condition of progress and of healthy life. While both in Calcutta and Madras people voted addresses for Swami Vivekananda, they did not express any opinion on the good that will accrue to the country by imitating his example. We doubt whether Swami Vivekananda has even 100 practical followers in the whole of India in the higher Hindu castes, though to pass a resolution of thanks to the Swami—as it costs no trouble and self-sacrifice—thousands can be brought together in any of our large cities. The worst and most discouraging feature of the present day Hindu life is that it has lost the power of initiating wholesome changes and everywhere mere lip admirers are found in immense numbers. There is no earnest desire anywhere to grapple with difficulties and to reform existing abuses. Swami Vivekananda however much he may praise our past history and however much he may talk of the excellence of Hindu ancient books, cannot be blind to our present defects and we are glad the Swami has spoken boldly on the isolated life of his countrymen. Referring to the seavoyge movement he says :

"Expansion is life ; contraction is death. Love is life, hatred is death. We began to die the day, we began to contract—to hate other races—and nothing can prevent our death until we come back to life, to expansion. We must mix, therefore, with all the races of the earth—and every Hindu that goes out to travel in foreign parts, does more benefit to his country than hundreds of those bundles of superstition and selfishness whose one aim in life is to be the dog in the manger. Those wonderful structures of national life which the Western nations have raised are supported by pillars of character—and until we can produce such by the hundred, it is useless to fret and fume against this power or that power. Does any one deserve liberty who is not ready to give it to others? Let us calmly and in a manly fashion go to work—instead of dissipating our energies in unnecessary frettings and fumings and I, for one thoroughly believe that no power in the universe can withhold from any one anything he really deserves. The past was great no doubt, but I sincerely believe that the future in store is glorious still."

The past was great. The future is more glorious, only if the present generation realises its duties. See in what contemptuous terms the Swami speaks, and we think very properly, of these bundles of superstition who stay at home and think they are far superior to those that go abroad in quest of knowledge or wealth. "Does any one deserve liberty", asks Swami Vivekananda, "who does not give it to others"? The present day customs of the Hindus form one long series of restrictions on the liberty of the individual and the liberty of women especially. Till those who possess the capacity to think on such national questions resolve to give liberty to others, India can not be saved. There is however no hope of this devout consummation being achieved in the near future. All great movements however beneficial die of sheer inanition in this country. Is it social reform, moral reform, or industrial reform? Is it the programme of Swami Vivekananda or of Mrs. Besant? Whatever it is, when it comes to a question of work of lines which clash with our customs, the game is given up and except in mere verbiage, no signs of a reawakening are found. Swami Vivekananda has seen a great deal of America. Criticise as he may the defects of Americans, he cannot

wholly ignore those of his own countrymen and if he wishes them prosperity, he must try to shape them into action by giving them good advice as he has done in the matter of seavoyage, to do away with the bundles of superstition.

June 1, 1895

WE have received three booklets published by the Christian Literature Society. They are an abridgement of the English translation of the Vishnu Purana, by H. H. Wilson, selections from the Upanishads translated into English with notes by Sankaracharya and others, and Swami Vivekananda on Hinduism. The last is intended to prove from quotations from Hindu journals that the Swami's Hinduism is a creation of the Swami's soaring imagination. The *Indian Nation*, in particular, has been assailing the Swami's position with relentless logic. *(Notes)*

* * *

OUR contemporary put the matter in a nutshell when it wrote, "The pure and undefiled Hinduism which the Swami preached has no existence to-day, has not had existence for centuries, and is at the present moment only an affair of books and not of life, a thing, therefore, of merely abstract interest. The only Hinduism that is practically worth while discussing is sectarian Hinduism. It is that Hindusim which resents the slaughter of kine, which keeps out the England-returned Hindu, which proscribes remarriage of widow and marriage between different castes, which makes the early marriage of girls compulsory. It is that Hinduism which is distinct from Brahmanism. It is the only Hinduism that we can admit to be real."

* * *

HOWEVER much Hindus may regret the hostile purpose for which these publications are ostensibly issued, it is difficult not to admire the industry and enterprise of the Tract Society as evidenced by these publications. *(Notes)*

INFORMATION has been received by the last mail that Swami Vivekananda has been lecturing in America on the social and political condition in India. One of the lectures which he delivered before the *Brooklyn Ethical Association*, was for the benefit of the Baranagore Hindu Widows Home. In forwarding the proceeds (10£ 5s. 4d.) the President of the Association, Mr. Lewis G. Janes writes to Babu Sasipada Banerji thus :—"The sum sent constitutes the proceeds of a lecture before our Association by your able countryman, the Swami Vivekananda, who has spoken for us several times before large audiences, and created great interest in the Vedanta Philosophy, and also in the social and political conditions in India. In justice to the Swami Vivekananda I should say that the proposition to give a benefit lecture for your school was his own voluntary idea, with which we were delighted to co-operate." *(Notes)*

August 3, 1895

THE *Brahmavadin* is the name of a journal announced to be started in this city in the interests of the higher Hinduism. The names attached to the prospectus belong to men of high education and known capacity, and they may be expected to keep the tone of our would be contemporary pure and lofty. We wish the venture every success. *(Notes)*

September 6, 1896

A RETROSPECT

.....I recollect very well, the circumstances under which the *Reformer* was started at Triplicane, and the general feeling in that quarter of Madras, among the educated classes at that time that the agitation was very desirable and necessary. It is a matter for regret that the

feeling were away in a few years. In my opinion this is attributable to the revivalist spirit that has now sprung up, on account of the visit of Swami Vivekananda and the annual lectures of Mrs. Besant during the last three years. ..... From the point of view of the *Social Reformer*, her [Mrs. Besant's] work was of a very destructive kind....It is remarkable that the gentlemen who came under the influence of Swami Vivekananda have also turned their back to social reform and have begun to commisserate the ignorant clique that wants to deprive the Hindu of his spiritual worth acquired during ages by thrusting such wicked things as the intermixing of castes and widow-marriage down his throat. I say 'remarkable' because the Swami himself has in his addresses in Madras as well as in America and England expressed his strong disapproval of the existing condition of Hindu Society and has sketched out a programme of reform much more ambitious than that of the *Indian Social Reformer*. Our Neo-Hindu friends have found it convenient to accept only that portion of his teaching which does not make it necessary for them to move out of the old groove, and have quietly let slip the other part which, if they had accepted would have forced them to support the reform programme at the risk of inconvenience and obloquy. The net result, therefore, of the teaching of the Swami has been to create hosility to social reform and a factitious interest in everything existing.

ALPHA

October 25, 1896

WE congratulate the editors of the *Brahmavadin* series on the excellent get-up of the two publications which we have received this week. This does not mean that we have any but the highest respect for the contents of the booklets. We have read the lecture of the Swami Vivekananda on the ideal of Universal Religion before and we are glad to be enabled to read it again and again. The pamphlet is enfaced by a speaking likeness of the great preacher who has done so much to raise us in our own esteem, by raising us in the esteem of Europe and America—it is curious how much a person's or a nation's opinion of self is dependent on the opinion of him or it, entertained by others. Self-respect is the great lever wherewith an individual or a community can be operated upon for its good, and to the Swami, of men of our generation, belongs much of the credit of providing this leverage to the hands of Indian patriots. We have no doubt we shall read the "Bhakti Yoga" with equal pleasure and edification. *(Notes)*

WRITING of the *Brahmavadin* series, we should not omit to cordially congratulate our contemporary on the attainment of its second year. We cannot say that we have been able to follow the journal implicitly, but, generally speaking, we think it is nothing but its due that we should say, that it has been remarkably successful in pursuing its single aim. Now and then, a sneer here and there escaped the contributors to its columns, at the work men are doing in other fields. But this only shows that the paper is conducted by human beings. On the whole, we have no hesitation in according to the *Brahmavadin* the high praise of having lifted the revival of religion from the mire of mere reaction against wholesome social changes. We have always had implicit faith in the sober commonsense of the Madras people, and nothing has justified it so much as the success of this Madras journal in indicating and advocating a religious revival which is independent of, if not actually favourable to, the introduction of wholesome and necessary reforms in the social life of the community. *(Notes)*

December 20, 1896

SWAMI VIVEKANANDA is coming back to India. His work will begin when he lands on these shores. In America and England, he was only a preacher ; in India, he will have an audience which needs not to be converted to his views. Whether the Swami will content himself with adding another film of philosophy to the existing mass, or whether he will endeavour to pierce into the life and being of society with

a view to bring out its latent forces of fruitful action, yet remains to be seen. Meanwhile, it is interesting to know that he is accompanied by a few American disciples with whom he will make his hermit-home in the heights of the Himalayas. We shall watch, not without sympathy, the Swami's career in India and the action of his Hindu disciples in our midst. *(Notes)*

January 24, 1897

A CORRESPONDENT writing to a contemporary suggests that a banquet should be given in honour of Swami Vivekananda when he comes to Madras, and wishes to know how many Brahmins will dine with the Swami. We wished to make the same suggestion, but it is well that it comes from somebody else. We earnestly hope that something of the kind will be done by way of welcome to the Swami. The conductors of the *Brahmavadin* or the Reception Committee which has been organized to welcome the Swami might well take the lead in the matter. There need be no fear that the dinner will be marred by the presence of Social Reformers, for social reformers are never uninvited guests at dinner or other parties. That is part of their social reform, their heterodoxy, if you please.

* * *

It may be said that dinners are of the earth earthy, and that there are other and better means of showing our appreciation of the Swami's services. But dinners play an important part in the economy of Hindu life. We give dinners to friends and relatives, we 'entertain' Sanyasins. And, moreover, when it is not considered inappropriate to try to amuse the Swami with a drama (see placards) it is utterly absurd to contend that it is inappropriate to feast him on his arrival. In any case, a drama is not as essential to men as a dinner.

(Notes)

January 31, 1897

We are glad to see that the suggestion about a public dinner to Swami Vivekananda is not to be thrown away. Mr. K. Gopala Iyengar, B.A., writes to a contemporary from the Revenue Secretariat, Dewan's Office, Bangalore : "One of your correspondents wants to know who would dine with our Swami Vivekananda in a public dinner. I refer him to Mr. Biligiri Iyengar, who, with good many other Brahmins, sat for a dinner, with the Swamijee, at Mr. Manmathanath Battacharya's. But this might be taken to be before the departure of Swamijee to the West. But the above will be repeated now too, when the Swamijee comes to the 'Castle Kernan.' Let him wait and see whether we are not true to ourselves." Yes, let us wait.

(Notes)

WELCOME TO SWAMI VIVEKANANDA

SWAMI VIVEKANANDA will soon be in our midst and we accord him a hearty welcome to our city. Whatever our differences with the SWAMI may be—and where are two men in the world without any differences?—we have never been blind to the fact that the SWAMI is a great practical social reformer in many respects. For one thing he has shown to his countrymen by practical example, that the mischievous interdiction against foreign travel and social intercourse with foreign races cannot and ought not to have any binding force over them and has thus shown, in a way in which very few people have done, his practical sympathy with two, at any rate, of the items of the social reform movement. Further than this, unlike the self-deluded enthusiast who is now at the head of the theosophical movement and who uses her rare gifts to find esoteric meanings for the baneful practices and institutions of our country, he has not condemned any of the items of our programme in any of his writings or utterances. On the other hand, we feel gratified to learn

from the candid and plainspoken letter which he writes to a theosophical contemporary and to which we refer elsewhere, that he heartily dislikes—as every true patriot ought to do—the tendency of the theosophical movement to sap the strength and virility of thought in the country. Not only that, but in the first lecture that he delivered in the East—the one delivered at Colombo, which we shall consider in the course of this article,—he took care to caution his hearers against confusing the eternal principles of religion with 'minor laws.' To our mind, nothing can better describe the inter-relation of social reform and religion, than the following words of the learned Swami.

"At the same time I must remark that what mean by our religion working upon the nations outside of India is only the principle, the back ground, the foundation upon which that religion was built. The detail workings, the minute points which have been worked out through centuries of social necessity, little ratiocinations about manners and customs and social well being, do not rightly find a place in the category of religion. We know, at the same time, that what our books lay down is only for the time, for in our books we find a clear distinction made between the two sets of truths, the one which abides for ever, built upon the nature of man, the nature of soul, the soul's relation to God, the nature of God, perfection and so on, the principles of cosmology, of the infinitude of creation, how that it is not creation but it is only projection, the wonderful law of the cyclical procession and so on—these are the eternal principles founded upon facts which are universal in nature. Then there are the minor laws, more properly belonging to the Puranas, to the Smritis, and not to the Srutis, about guiding the workings of our everyday life. Those have nothing to do with other things. Even in our own nation these have been changing all time. Customs of one age, of one yuga have not been the customs of another and as yuga comes after yuga they will still have to change. Great Rishis will appear and lead us into manners and customs that are suited to new environments."

This is what we have been always contending for, and we take this opportunity of sincerely thanking the Swami for this clear and authoritative enunciation of the distinction between Hindu religion and the Hindu social system. We are however sorry to find that some of the followers of the SWAMI do not realise this situation and deny to religious and sociological ideas their proper relative bearing and proportion. Unfortunately, it so happens that some who profess to follow the Swami, are given to defending every existing custom and institution that have been handed down by our ancestors and despise everything foreign. And however much this divergence between the thoughts and actions of the Swami and his followers may be due to the incapacity of the latter to grasp the teachings of their *guru* in their full bearing, as we think that the Swami himself is responsible for it to a certain extent, we feel bound to offer some criticisms on the speech to which we referred and which, we think, may be taken to be typical of his utterances in general ; and we hope, we will not be understood to make these remarks in any 'carping spirit.'

We do not wish to despise the sacred philosophy of the *Upanishads* which have been the solace of life to many of philosopher nor detract from the praise due to everything really good and great in our country or our countrymen. But we think that the Swami's remarks reducing religion practised in western countries to the level of the fashionable Japanese vase, and that the farmers in this country can give him a good hint or two on questions of religion, are—if they have not been an oratorical necessity—a gross misrepresentation on the one hand and an exaggeration on the other. Many instances may be cited to show the eminent way in which many men and women in the West have brought religion to bear upon the details of their everyday life ; but for the present, it is sufficient for us to mention those connected with the

anti-slavery and other progressive movements and men like DR. ARNOLD of Rugby and MR. GLADSTONE. With reference to our countrymen, we are only sorry that they are influenced by religion rather too much in their lives. The teachings of the Upanishads are one way and the practices of the Hindu are exactly the other way. Again when the Swami says "to-day under the blasting light of modern sciences, when old apparently strong and invulnerable beliefs have been shattered to their very foundations, when special claims laid upon the allegiance of mankind by different sects have been all blown into atoms and have vanished into air—when the sledge-hammer blows of modern antiquarian researches, are pulverising like masses of porcelain all sorts of antiquated orthodoxies—when religion in the West is only in the hands of the ignorant, and the knowing ones look down with scorn upon anything belonging to religion, here comes the philosophy of India, the highest religious aspirations of the Indian mind, where the grandest philosophical facts have been the practical spirituality of the people", we must say that the Swami's words are only eloquent. For, it may be true that the foundations of religion are shattered by scientists in the West, it may also be true that the Indian philosophy is beginning to be appreciated by many persons there ; but if the circles of these two classes of men are co-extensive or nearly co-extensive, and only then can we say that the Swami's remarks are true. When he says, "all the little toleration that is in the world, all the little sympathy that is in the world yet, for religious thought, is here in the land of the Aryas, and nowhere else," we must say again that we dissent from him. From our short experience we know with what great acrimony and intolerance, one Hindu sect hates another and all of them hate the Musulman or the Christian, and unless effeteness and indifference be synonymous with tolerance, we cannot say we are the most tolerant of all men on earth.

So much then as to our differences of opinion with the Swami. But we are glad to sink all these differences and extend to him a warm reception. To us, the necessity of his having to go all the way to America and England for bringing home to the minds of *his* countrymen the eternal truths of the philosophy of their ancestors, seems to be a grim and painful commentary on the effeteness of our race. We are sure that the Swami is painfully aware of this fact.

We believe with the Swami that our race has a noble mission to fulfil in the story of the world ; but we believe, at the same time, that we cannot succeed in its fulfilment by sitting with folded hands and gaping listlessly at the fading brilliance of our ancestors' greatness. The seeds of truth may have been cast in our land. But of what avail is to us if we do not prepare our soil, nourish the seeds, allow them to grow luxuriantly and bring forth their plentiful crop and disseminate it over the whole universe? And how can a race of weak and baby born, men governed by narrow-minded priests, and thwarted and checked by their illiterate grand-mothers in their daily movements, with the whole of their female population acting as a drag on the little noble aspirations that they may possess—how can such men perform their noble mission unless they adopt themselves to the new environment and fit themselves up for the ceaseless competition that is going on in the world? This duty may perhaps seem to be very little, when compared with the nobleness of the mission ; but when little things are not performed properly, the great movements of which they form a part must necessarily fail. The corruption of the Chinese military officials and their neglect of the custody of ammunition in the last Chino-Japanese war, was indeed a very small thing ; but we know that it cost the Chinese nation a very ignominious defeat.

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THE SWAMI VIVEKANANDA ON OCCULTISM

The *Light of the East* is a monthly journal issued from Calcutta and devoted to the dissemination of cock-and-bull stories of every hue, under the plea of reviving the Hindu religion and helping on the cultivation and spread of occultism. The Editor seems to have applied to the SWAMI VIVEKANANDA for advice as to how he might improve his journal. The Swami's reply to the request is published in the December number of the *Light of the East*. It is a remarkably bold and straightforward declaration, and, in our humble opinion, the Swami has, by writing it, done a public service which is not exceeded by the service he has done to us in America and England. Occultism, to our mind, has always appeared to be nothing but the deification of the underhand. And we quite agree with the learned Swami, in thinking that this hungering and thirsting after the underhand and the round-about, have had much to do with the deterioration of our vitality, morally and religiously as well as politically. The *Swami's* letter ought to be read by every Blavatskosophist in the land. It is an unmistakable declaration of war against precipitating letters and making needles and pins move by the exercise of will-power. We had occasion recently to note with some surprise the coldness with which a leading occultist in our midst seemed to us to treat the very mention of Vivekananda's name. We *now* understand. Without further preface we gladly make room for the *Swami's* letter, the trenchant indignation of which will no doubt be appreciated by our readers :—

"As you have asked for any suggestion I can make towards improving the paper," writes the Swami Vivekananda to the Editor of the *Light of the East*, "I must frankly state that, in my life-long experience in the work, I have always found 'occultism' injurious and weakening to humanity. What we want is strength. We, Indians, more than any other race, want strong and vigorous thought. We have enough of the superfine in all concerns. *For centuries, we have been stuffed with the mysterious, the result is that our intellectual and spiritual digestion is almost hopelessly impaired and the race has been dragged down to the depths of hopeless imbecility never before or since experienced by any other civilized community.* There must be freshness and vigour of thought behind, to make a virile race. More than enough to strengthen the whole world exist in the 'Upanishads.' The Advaita is the eternal mine of strength. But it requires to be 'applied'. It must first be cleared of the incrustation of scholasticism, and then in all its simplicity, beauty, and sublimity be taught over the length and breadth of the land as applied even to the minutest detail of daily life. 'This is a very large order' but we must work towards it nevertheless as it would be accomplished to-morrow. Of one thing I am sure that whoever wants to help his fellow beings through genuine love and unselfishness will work wonders."

The italics in the above are ours.

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February 7, 1897

A REPRESENTATIVE of a contemporary asked the Swami Vivekananda, what he thought of Mrs. Besant and Theosophy. He replied 'Mrs. Besant is a very good woman. I lectured to her for sometime in London. I do not know personally more about her. Her knowledge of our religion is very limited. She picks up here and there in bits, she never had time to study it thoroughly. That she is one of the most sincere women, her greatest enemy will concede. She is considered the best speaker in England. *She is a Saniyasee.* But I do not believe in *Mahatmas* and *Kutums.* Let her give up her connection with the Theosophical Society, stand on her own footing and preach what she thinks right."

* * *

"SWAMI VIVEKANANDA has made quite a sensation in Madras. Grand preparations were

made by the leading Hindus of Madras for his reception, and every one talks with enthusiasm about the Swami and his noble work both in England and America. The fact of his having made disciples of a few Americans and Englishmen is held up before us as one of the grandest achievements of our time-honoured faith and the Swami has rightly been looked upon as the true champion of Hinduism ; while this enthusiasm is at its highest, we would advise the social reformers of Madras to probe one or two questions of social reform and request the Swami to effect the reform in India itself—the readmission into caste, of people who have undertaken distant sea-voyages or the readmission into our creed of repentant converts to Christianity or Mahomedanism, for instance. So far as the Bombay presidency is concerned, the former of these reforms has very nearly been accomplished ; not so in Madras, where the bonds of the so called orthodoxy are very strong. If the people who are loudest in welcoming the Swami happen to be the people who would be against his readmission, it would be a very strange sort of welcome indeed to that beloved son of India !" So writes our esteemed contemporary of the *Dnayan Prakash* of Poona.

* * *

SAYS the *Indian Messenger* of Calcutta : "The intended visit of Vivekananda to Madras on his way back from England has brought to the front the question, how to give him a fitting reception ; and our contemporary of the *Indian Social Reformer* who suggests that there should be a banquet in his honor wants to know how many Brahmins would dine with him. Perhaps our Madras friends are under the impression that Swami Vivekananda is a Brahmin, which he is not. His original name Narendranath Dutt implies that he is a *Sudra ;* and the fact of Brahmins dining with him would certainly speak much in favour of the moral courage of the former. We do not know whether the Brahmin reformers of Madras are yet equal to the task. But it may be said that Vivekananda is a *Sannyasi* and *Sannyasis* in this country are above the restrictions of caste. There lies the main question, according to the rules of Hinduism. How can Vivekananda who is a *Sudra* assume the *role* of a *Sannyasi*—a religious teacher of the people. Perhaps nothing is impossible under the modern revived Hinduism." *(Notes)*

THE SWAMI VIVEKANANDA'S SPEECHES AND INTERVIEWS

THE SWAMI VIVEKANANDA has made speeches in public and accorded interviews to the representatives of the fourth estate. One thing stands clear out of them all. It is that the SWAMI is determined to trample down the popular Hinduism of the day, which he aptly characterised as 'don't-touchism'. "Your Madras graduate," the Swami observed, "would not touch a low-caste man, but is ready to get out of him the money for his education." He pleads eloquently for the uplifting of the masses, and that is the strongest point of his propagandism. We are in entire accord with the renowned SWAMI in these respects. But we are sorry to see that the SWAMI has seen fit, more than once, during the last few days, to take up an attitude in regard to social reformers and social reform, which certainly requires explanation. With due deference to the SWAMI, we should say, that he has no right whatever to attribute motives to the social reformers. We, in Madras, have outlived this ungenerous tactics of anti-deluvian controversy. There are fair-minded men among the admirers of the SWAMI in Madras, who do not go with the reform party in all matters, but who will yet be very sorry to see the SWAMI taking upon himself to find out unworthy motives to discredit a class of men in whose ranks, we do not hesitate to affirm, are to be found men as unselfish, as devoted, as the SWAMI VIVEKANANDA. It is untrue that the object of the reformers is to get patted on their backs by

Europeans ; and were we not writing of SWAMI VIVEKANANDA, we should have characterised the statement in a much simpler fashion. We sincerely believe that the SWAMI is incapable of malice. We think that the statements he made in this connection, have not been as carefully thought out as the rest of his utterances. It is evident that he is not well-informed in regard to the social reform movement. Otherwise he would never have parried the question as to his attitude on social reform put to him by the representative of the *Madras Times* in the manner he did. "Speaking of social reforms," so runs the interview, "the Swami expressed himself about widow marriage thus : 'I am yet to see a nation whose faith is determined by the number of husbands their widows get." Whoever said so? On the other hand, have the social reformers again and again repudiated this theory? To quote only the most recent repudiation, MR. CHANDRAVARKAR in his address to the Social Reform Association said : "What, again, do we urge in favour of widow remarriage, which is also one of the reforms which we deem essential? We have no quarrel with the sentiment which leads either a woman who having lost her husband or a man who having lost his wife determines to consecrate her or his life to a life of celibacy out of respect for the memory of the dear departed, such a sentiment has everything in it to evoke our admiration ; and among the many things which have raised our beloved Sovereign-Queen Empress Victoria immensely in our estimation and taught us to regard her as a model Queen, is the life of noble widowhood which she has been leading since the death of the Prince Consort. But let us not corrupt such a sentiment by sacrificing at its altar girls who lose their husbands at tender ages, while we allow even men near their graves to marry. I have heard many an orthodox man and many an orthodox woman deplore this accursed custom of enforced widowhood. The sentiment in favour of it has not indeed taken practical shape to a large extent ; but it is steadily though very slowly growing. The object of the reform is only to remove the obstacle enforced by custom, not to compel every widow to marry, but to allow a feeling to grow in society that it is permissive to a widow to marry if she chooses." Does this look like saying that the faith or future of a nation is determined by the number of husbands its widows marry? What would the Swami think if somebody represented him as preaching that the faith of a nation is determined by the number of those who wear the *Kashaya* and handle the *Kamandaloo*? We contend that it is as absurd to maintain a system of enforced widowhood, as to maintain a system of enforced *sanyasinship*. The two things are in fact identical.

Does the Swami doubt for a moment what the consequence of imposing *sanyasinship* on, say, all men who lose their first wives, would be? How many men would quietly submit—and if they did out of social tyranny, how far will it ennoble the state of sanyasins—to have their heads shaved, their clothes dyed a ghastly hue, when they have the misfortune to lose their wives? We implore the Swami not to estrange himself by any hasty and ill-informed expression of his views or by echoing the prejudices of some of his more bigoted followers, from a cause which has its basis on the highest of moral considerations. We have striven our best, in the conscientious discharge of a responsible duty, to put at the disposal of the Swami the only working forces which are, at present, available in India, for the purpose of carrying out a programme such as his. For sympathy for the masses and for aspiration after human equality, both physical and mental, the Swami cannot find a more prepared and congenial soil than the party of social reform. And if the SWAMI VIVEKANANDA chooses, because of want of proper information to discard the only machinery ready to his hand, the responsibility will be entirely with him. It is certainly regrettable that the SWAMI should have undertaken to criticise movements about which he is so imperfectly informed. But if we wish

to be fair to the SWAMI, we ought never to forget in judging of him by his speeches, that the ground-plan of the SWAMI is laid on the Bengali. We say it in no disrespectful tone. The Bengali mind is reacting from its own excesses, and no estimate of the SWAMI VIVEKANANDA can be correct which disregards the effect of his origin on his development. We have once before pointed out that if the widow marriage movement was ever absurdly advocated, it was in Bengal and by the Bengali Babu. The SWAMI's sneer at the social reform movement, is a sneer at what was so called by his countrymen, and has no reference what ever to any contemporary agitation.

There were other days when we would not have let slip the many open points in the last four years of the Swami's career which almost invite a retort on the very lines on which he has misunderstood and, as a result, misrepresented the social reformers. When we think of where the Swami has been, what he has done, whom he has praised and praised with the utmost lack of judgment and proportion, and whom he has condemned, and when we remember too, that he has represented the social reformers as hankering for patronage and flattery, for the pat of the Englishman and the handshake of the American, we are ourselves surprised at our utter disinclination to hurl the most effective and easy of retorts. The fact is, we don't want to bandy words with anybody, least of all with such an eminent man as SWAMI VIVEKANANDA. The experience of the past and passing years teach us confidence in our cause. We have nothing to fear from misrepresentation and ridicule. The great moral forces of the world, which accumulate from generation to generation, and which, more than any other single creed or doctrine, shall contribute to the world's perfection in the far off future, are enlisted on the side of the reforms we seek to achieve. On the other hand, we prophesy for any person, however eminent his talents or enthralling his eloquence, who seeks to advance himself by calumny or misrepresentation of a good cause, a sure, if not speedy, discomfiture. We are conscious that *we*, as individuals, are ever so much inferior to the SWAMI. But our cause is greater than any number of SWAMIS and it is because the SWAMI VIVEKANANDA has misrepresented the *cause*, that we have to write at such length. India may be the land of Karma, it may be the land of *Punya*, a word for which the Raja of Ramnad could find no word in the English language, but which we readily render into 'righteousness.' But it is well to remember that India is also the grave of reputations.

February 14, 1897

IN announcing the address presented by the Madras Hindu Social Reform Association to the Swami Vivekananda, Mr. Justice Subramanya Iyer observed that "it was a good sign of the times." We entirely concur for it is really a very promising sign that a Hindu *sanyasin* should, by his teachings and his example enlist the appreciation of modern social reform association.

* * *

As for the M.H.S.R. Association itself, there was no new departure from any of its principles in having joined in the welcome accorded to the *sanyasin*. The Association, we believe, is no enemy of Swami's. If no other Swami has yet received a similar token of honour and appreciation from the Association, it is because none other is known to have preached the same advanced and catholic views and set the same bold example as the Swami Vivekananda. Would that all our swamis had said as Vivekananda said to the interviewer of the *Madras Mail*, "We *do* stand in need of Social Reform."

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THE Swami Vivekananda in his address on his plan of campaign made the following reference to the Madras Social Reformers :—
"Now I come to the reform societies in Madras. They have been very kind to me. They have

given me very kind words, and they have pointed out, and I heartily agree with them, that there is a difference between the reformers of Bengal and those of Madras. Many of you will remember that I have told you very often that Madras is in a very beautiful position just now. It has not got into that play of action and reaction as Bengal has done. Here, there is the steady and slow progress all through ; here is a growth and not reaction. In many cases, and to a certain extent, there is revival in Bengal, but in Madras it is not a revival, it is a growth, a natural growth. As such I entirely agree with what the reformers point out as the difference between the two races."

* * *

SINCE the Swami Vivekananda delivered his lecture on his plan of campaign, the social reformers have had an occasion of meeting him, and we have formed the impression that the Swami's sympathies are entirely with us. And we have formed the further impression that the Swami's strictures on 'boy-reformers' and 'destructive method' and 'tyranny of the minority' at that lecture are entirely foreign to the Swami's instincts and were but the echoes of a certain class of people with whom we need not too much concern ourselves. The Social Reform Association has done remarkably well in association itself with the public welcome to the Swami, and in inviting him to its rooms. No earwig will henceforth be able to mislead us as to the real attitude of the Swami or the Swami of our real attitude.

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FIRST as to "boy-reformers." How could the Swami have condemned them? He has told the world that he depends on young men to do his work. And the world knows that nobody else can do it. Further, is not the Swami himself a young man? Have we not heard him called by some leading revivalists of another school, "young chap" and "boy-sanyasi"? If youth is an objection, the Swami is in the same boat with the social reformers. There are many men among the latter older than the Swami, and but very few who are very much younger than he. We have no hesitation, therefore, in dismissing this bit of criticism as not properly belonging to the Swami's unbiassed judgment.

* * *

ACCORDING to the Swami, Sankara had written all his books before he was sixteen years of age. Now, in this land of gerontocracy, where a man cannot say that two and two is four, unless his hair is white and his eyes dim with years, it seems to us antecedently improbable that if such was the case, Sankara could have got any hearing for his preachings. At any rate, if Sankara were of this generation, we hardly think that he would have been able to secure a ticket to the back seats for the Swami Vivekananda's lectures. He would have been told by the worthy Secretaries that "he cannot appreciate the lectures." No, we believe in young men. And we believe in the Swami because he is a young man himself.

* * *

THEN as to "destructive work." The Swami was asked at the Association to be so kind as to explain what he meant by this. He said "don't pitch into anybody." We quite agree with this maxim as a general rule. But there are occasions and there are persons, as the Swami knows only too well, that require to be 'pitched into' in the interests of the public. Did not the grave and reverend seignors of Madras, try to dissuade him from "pitching into" certain well-known individuals in the course of his lecture? The safe rule is, do not go out of your way to "pitch into" persons, but when persons will put themselves in the way of your cause, do not be too tender with them. Here too, therefore, we have the Swami's practical example to help us to dot the i's and open the e's of the Swami's excellent and general precept.

Tender handed stroke a nettle
And it stings you for your pains,
Grasp it as a man of mettle
It soft as silk remains

* * *

How can there be a tyranny of the minority? The social reformers are not the Government in this country. They are not even Municipal Councillors, not even Purohits. If a prominent individual pledges to do one thing and forthwith does quite the very reverse, it has to be pointed out. If this is tyranny, it is of a kind that is bound to increase with the increase of knowledge, among the people. The Social Reform Party has been again and again betrayed by big grey-haired people who pretended, when it suited their purpose, to be its best friends. And if, in sheer self-defence, it takes care to save itself from undergoing a similar experience in the future, it is but following a universal law.

We are sorry to see that some person has been writing to the *Madras Times*, on the assumption that the Swami Vivekananda is opposed to social reform. Nothing is further from the truth. The very fact that the local Social Reform Association presented him with an address and welcomed him to its rooms shows that that body does not take the same view. The Swami is entirely with us. His aims are, as he himself says, "root and branch." He is more radical than most of us. We know what we are about, and it is our deliberate opinion that, although he may not, for reasons of his own, directly ally himself with us, for the present the cause of social reform has not had for years, a greater helper than the Swami Vivekananda. If we have to differ from him, let us differ as from a good friend.

"THE Yoga-Sastra : the yoga sutras of Patanjali examined, with a notice of Swami Vivekananda's Yoga Philosophy" is the title of an interesting little book by the indefatigable Dr. Murdoch. In the preface occurs the following passage. "Awakened India instead of adopting the Fowl or Tortoise Upset Posture, with his eye fixed on the tip of his nose and seeking the suppress on the transformations of the thinking principle, should rather endeavour to have his muscles braced like those of Prince Ranjitsinji, his faculties of observation cultivated like those of Professor Bose, his ability to weigh evidence developed like that of Dr. Bhandarkar. Instead of a dreamy pessimism, let there be active benevolence. Thus would advance in civilization with a speed before unknown." *(Notes)*

SWAMI VIVEKANANDA AS A SOCIAL REVIVALIST

The illustrious Swami who has just returned to the sacred shores of Bharatakhanda after a glorious sojourn in the West, is known to the world chiefly as a gifted and broad-minded exponent of the Hindu religion. A day will however come, and we hope it will come at no distant date, when the world will also see in him a Social Reformer of rare width of learning, boldness of conception and practicalness of aim. He is a Hindu revivalist in the true sense of the word, filled as he is with the free spirit of the jolly and elastic times of the old Rishis and eager as he is slowly but steadily to bring back those times so far as the altered conditions of the age will permit. A scholarly vedantin, he is no unintelligible mystic ; an ardent lover of Hindu wisdom, he is not a universal defender of everything that exists in Hindu society ; a believer in caste in a certain sense, he does not talk in a superior way about the spiritual magnetism of the born Brahman being disturbed by contact with a born Sudra. Since the interview with him by the representative of the local *Times*, to which we referred in our last issue, his views on Social Reform have been elicited by the representative of the *Mail* and by others in private interviews. In regard to widow-marriage, it appears that in Bengal there was a time when widow marriages were brought about by pecuniary and other inducements, as if marriage was itself a great end for which all well-wishers of the country ought to work. This policy was a thorough failure and

brought about a re-action against the movement. When the SWAMI said to the representative of the *Times* that "the faith of a nation is not determined by the number of husbands their widows marry," he was merely protesting against the artificial and forced lines on which the widow marriage movement was conducted in Bengal by VIDYASAGAR and his followers. His true position is this : that widows should be educated, homes should be established for them, and if they wish to marry they must be allowed the freedom to marry : only undue importance should not be given to the idea of marriage. "But if widows marry, they are excommunicated, and is it proper that we should forsake them, knowing as we do that they have done nothing wrong?" interposed a gentleman in a conversation with the SWAMI. "Well, if people excommunicate you, you must form a big caste and excommunicate them," was the ready reply. It will thus be seen that the SWAMI'S view is in substance the same as has generally been advocated in this part of India. If the idea of marriage appears to have sometimes received undue and misleading prominence, it is only because the liberty of marrying is the only liberty which society denies to a widow on pain of excommunication. A widow may get herself educated and may even rejoice in the possession of a *de facto* husband although she may thereby provoke the ridicule of her caste, society does not eschew her on that account. Lawful marriage being her principal social disability, it receives more attention from reformers than her education. But apart from this, a remarried widow, in this part of the world at any rate, has never been worshipped as a heroine, nor have any forced and artificial methods being adopted to bring about marriages for the sake of marriages.

It goes without saying that the SWAMI is entirely with the reformers on the question of sea voyage. Our people, he says, have become *kupamandukas* (frogs in a well) and it will do them good to realise the existence of the ocean beyond. Indeed the work which reform associations in this Presidency, including the Madras Hindu Social Reform Association, are attempting to do is only a fraction of what according to the SWAMI has to be done in India. The raising of the so-called lower classes is a topic about which the SWAMI is especially enthusiastic. He is no believer in caste by birth. A Sudra may become a Brahman and the SWAMI's plan of elevating the Sudras is to make them Brahmans. "I do not propose any levelling up of castes.....In India from caste we reach to the point where there is no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brahmans the Brahman being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brahman. We have only to raise them without bringing down anybody. And this has mostly to be done by Brahmans themselves because it is the duty of every aristocracy to dig its own grave ; and the sooner it is done the better for all." Our aristrocracy has buried all the old and true notions "full five fathoms" deep. If VASISHTHA, VISWAMITRA, PARASARA and PATANJALI were to reappear on earth in their flesh, our aristrocracy would indeed be ready with inflated addresses in English, hyperbolical stanzas in Sanskrit and melting verses in Tamil, but at dinner-time VASISHTHA would be seated on the varandah, VISWAMITRA in the courtyard and PARASARA and PATANJALI on the pyal outside with a bamboo screen intervening, while their reverential Brahman host would be in the *sanctum sanctorum* of his kitchen. To bring the old notions up to the surface instead of covering them with one fathom more of Besantian mist is the real work of revivalism. Revivalism in this sense, when adapted to the new environments of the present age, is social reform. There is really no antagonism between the two. And if the SWAMI will devote himself to the divine work of elevating the lower

classes, the social reformers will for their part invoke heaven's choicest blessings on his work and wish him every success in his undertakings.

These reforms are not of course to be effected in a day. "In old times," says the Swami, "great men would evolve new ideas of progress and kings would give them the sanction of law. Kings having gone, the power is the people's. We have therefore to wait till the people are educated and understand their needs and are ready and able to solve their problems. The tyranny of the minority is the worst tyranny in the world. Therefore instead of frittering away our energies on ideal reforms which would never become practical, we had better go to the root of the evil and make a legislative body, that is to say, educate the people, so that they may be able to solve their own problems. The new order of things is the salvation of the people by the people and it takes time to make it workable, especially in India which has always in the past been governed by kings." We don't believe the right or duty of the kings to introduce innovations into the customs of the people was ever recognized amongst Hindus, although the edicts of Asoka raise a presumption that Buddhist kings might have acted on a different principle ; the Smritis distinctly enjoin upon kings the duty of administering the law according to the customs and Shastras of the people. BRIHASPATHI distinctly points out the danger of king disregarding the customs of the people, lest they should rise in rebellion and loot the treasury. However, there may now and then have been powerful but well meaning tyrants who coerced small communities into the observance of this or that custom which they might have thought desirable. Tradition has recorded examples of such tyranny even in recent times. That tyranny however is a thing of the past. In some of the Native States there has been legislation affecting the customs of the people, but this legislation is in accordance with the real wishes and better instincts of the vast majority of the subjects affected, although without the help of the Government they would not have been in a position to enforce their wishes. The British Government is indeed still more cautious. The small body of social reformers are not backed up by big battalions, and for the orthodox majority to complain of their tyranny would be to improve upon the tiger's complaint against the lamb. It is on the other hand the majority that excommunicates and tyrannises over the minority at the present day. Before this tyranny ceases, the people will have to be educated, and, as the SWAMI says, the salvation of the people by the people can only be possible by their education. Education, however, does not merely mean that huge process which is carried on in our schools and colleges under the superintendence of the Director of Public Instruction and the University. In the Swami's opinion, as we happen to know, example is one of the ways of educating public opinion. Reformers should not merely talk but also act and set the example. When therefore the SWAMI says that we must "wait till the people are educated," he does not mean that no Brahman should go to England, or no widow should marry, or no Iyengar should eat with an Iyer until and unless all the Hindu boys and girls pass the Lower Secondary Exmination, but only that we should not expect the vast majority of the people to adopt any reform until they are educated and that we should not impatiently grumble and fret at their slowness in following us in our march forward.

This reminds us of the SWAMI'S advice that reform must always be constructive and not destructive. Various interpretations appear to have been put upon these expressions, most of them being based on the "wish is father to the thought" principle. The SWAMI'S own explanation is that reformers should not criticise and blame others for not adopting the changes they advocate, but should spend their energy chiefly in pointing out the way and making it practically possible and convenient for others to effect the reforms. If marriages of virgin "widows" are not popular, do not

blame the people for lack of courage, but educate the widow so that she may be more independent of society and may acquire the courage to marry if she so chooses. If professional prostitution thrives in the country, point out to the dancing girl how she may make a better living, but do not tell her : "We do not care whether you starve or die, all we want is that you should not dance and sell your body." If the Brahman feels too nervous to dine with the Sudra do not twist him with his cowardice and preach to him grand doctrines of equality and fraternity of man, but educate the Sudra, instil more ambition into him and assist him in raising himself to a position where the Brahman may feel less nervous in meeting him. If England-returned men or men that marry virgin "widows" are persecuted, stand by them and try to form a community of your own so that the persecuted may find a refuge in that community, but do not blame others for lacking the courage to face persecution or for not joining you out of considerations of self-interest. You will have to suffer, but in suffering do not say unkind things to those who make you suffer. Do not, antagonise people but try to win them over through love. This, in effect, is the SWAMI'S advice, and we for our part are in perfect accord with the spirit of it. We are not prepared to maintain that in the bitterness of unmerited odium, in the resentment caused by misrepresentation and dishonest opposition and in the heat of the struggle, reformers have not sometimes spoken in terms which do not stand the test of the Sermon on the Mount. But we believe all reformers are agreed that more can be achieved through love than by exasperation. Whether reformers have not in the past worked on constructive lines as far as their resources permitted is a question on which we do not propose to dwell at present. But that the work of reform should be carried on in the spirit of the SWAMI'S advice, will be admitted by all. For the present we wish only to observe that the constructive method of reform does not mean empty talk for an indefinite length of time, but it essentially means action in the living present—only the work must be patient, sympathetic and hopeful, and not discontented, unkind and combative. The SWAMI is by his learning, influence and energy, eminently fitted to stimulate and advance the work of social reform, and we earnestly wish him a long life and successful work in the cause of humanity and of his country.

WILL IT EVER HAPPEN ?

"Nathan " writes :—

Swami Vivekananda has arrived at last and has had grand receptions both at Madras and elsewhere. From the time he came to Madras a few years ago I have had the highest possible admiration for his abilities and learning, and this feeling has not in any way been diminished by what are spoken of as his "successes" in England and America. I have during the last few days been trying to feel enthusiastic and jubilant over his return from his travels, but whether because of an inherent incapacity for such a state of the heart or from any other occult cause, I find myself taking a very prosaic view of the thing and wondering why so much fuss is being made about it. In the first place it strikes me as being rather incongruous, that such worldly demonstrations as those we have had should have happened in honour of one who has renounced the world and is not expected to care for such displays. For, after all, there can be no doubt that these demonstrations are intended to honour him or are likely to serve to show the Swami that he is held in great esteem and regard by the people of this country. This consideration apart however, I find it difficult to understand the necessity for such displays. Does the occasion justify them? I humbly think not. Stripped of all the glamour that people have striven to throw over the matter, the plain facts concerning the Swami which have given the occasion for the "enthusiastic receptions" &c are, that the

Swami went to America to represent Hinduism at the Parliament of Religions held at Chicago, that at this Parliament he succeeded in arousing some interest in the religion of this country by his peculiar exposition of it, then lectured in various places in America and England on Hinduism and kindred topics, and that for reasons best known to himself and his friends he is come back to his native country which perhaps he need not have left at all. One fails to see in these circumstances anything calling for any public rejoicing in honor of his return, or how the people of this country are indebted to him in any way. As far as one can gather from the extremely flattering language in which his work has been referred to in the addresses presented to him at Madras and elsewhere, the Swami is credited with having effected a great revolution in the religious beliefs of the West, and it is very broadly hinted that the Swami has undermined the foundation of Christianity there, and that in a comparatively short time Hinduism (as expounded by the Swami apparently) is bound to take its place. That is not an improper inference from the language of his admirers will be plain from the fact that the Swami himself has told the gentleman that interviewed him on behalf of the *Madras Mail* that "before ten years elapse the vast majority of the English people will be Vedantins." He does not seem to be so sure of the Americans who he says "make a fanfarronade of everything." The latter admission is of much significance as going to show that the interest that the Swami aroused in America was after all nothing more than the excitement produced by novelty. This overactive nation is always on the look-out for some new form of excitement, and the spectacle of a Hindu ascetic expounding eloquently their own language, a religion which had very little in common with the ideas they had formed of it from books or by residence in this country must have had a singular fascination for them. The religion or more properly philosophy that the Swami preached was no doubt a grand one, and apart from the truth it contains, the surroundings in the midst of which it was expounded before the Americans evidently carried them away. No wonder that the Sanyasi was *lionized* during his sojourn in that country. But can any one doubt that the tide will flow back, and that in a short time the Swami will come to be forgotten by this nation in its search after another kind of excitement? The Swami himself apprehends this result. As regards England the Swami is clearly under a delusion. The Englishman is never in a hurry about anything and I, suspect that the last thing he cares to change, is his religion. He is slow to change, and the history of his country bears testimony clearly to this truth that the Englishman never ventures on a revolution. Just compare the history of the times of the Civil War in the reign of Charles I, when the Englishman got rid of his monarchy by a comparatively quiet process, and the history of the French revolution also directed against a monarchy. The Englishman is therefore sure to stick to his old religion for years to come, and apparently the Swami has judged of the nature of all Englishmen and generalized, from the few specimens whom he has been able to influence. I think therefore that the so called successes of the Swami in the West are nothing more than a passing wave of excitement caused by the rare spectacle of a Hindu '*nigger*' monk preaching a fascinating philosophy, and that the conversion of the West to the religion of Swami is just as far off as the millennium.

But even granting that in a few years we shall see all the Christians of the West turn Hindus, I fail to see why we should rejoice over it. We plume ourselves on having a religion that magnanimously allows truth to exist in all religions, and that permits humanity to attain salvation by any religion it chooses, Christianity, Mohemadanism *et hoc genus omni*— and yet we care for the victory of our religion over the religion of the west and we want to rejoice because the people over there have granted an indulgent hearing to the Swami and a few excitable individual have at once gone

over to the Swami. And this when the religion preached by the Swami does not exist in this country except perhaps in old books which very few have read and fewer still have read with discrimination, and when perhaps, if the Swami's army of admirers were asked to accept and practice his teaching, it will happen that the Swami will be left alone. It was said recently by Dr. Magee that the religion contained in the Sermon on the Mount could not keep a country together for a day. Whether it can or not it does and exist in practice in any Christian country, and similarly the glorious religion expounded by the Swami does not practically exist in this country to-day. The religion that daily and hourly and in a most tyrannical way regulates every detail of a Hindu's life to-day is so different from the religion of the Vedas or of the Upanishads that one wonders how the change has come about, and doubt whether after all the latter ever existed in practice and influenced the life of people.

And this leads me to say a few words as to the relation between the Swami and his admirers. Are we to believe that these gentlemen accept the Swami's teachings in full and are prepared to adopt them, and follow them out in their lives? Are they prepared to give up their present religion which consists of a bundle of fables, superstitions and rituals, and declare for the broad and catholic religion preached by the Swami in the West? If these things are going to be, because in a strange land, amidst strange people, and against a strange religion the Swami succeeded in getting many to hear and some to accept his views, and there is therefore all the greater reason that his views should find universal acceptance in his native and—the home of the religion he preaches—if these are going to be then I for one join in the rejoicings we have had and would have them on a grander scale. For, does not the prospect of the country escaping from the trammels of a religion that has sapped her energies and has utterly prostrated her, justify it? But alas the prospect is only a delusion. Those who have carefully watched the life of the educated classes in this country, cannot have failed to observe the struggle that is constantly going on between the two parts of their nature—the conservative element which tells them to hate change and to stick to what is, and the liberal element introduced by Western education which makes them dissatisfied with the existing state of things. The old foundations have been shaken but still there is the wish that the structure may continue to stand. And now and again when a person like Col. Olcott, or Mrs. Besant or Swami Vivekananda rises up and tells them or is understood to say that after all they need not bother themselves about change, and that the religion, social institutions &c., that they have, are the best that could be had, why then, there is a secret satisfaction that after all they were in the right in not giving up the good old thing, and a sense of relief that the sacrifices which for their conscience's sake they feared they would have to make are no longer necessary. Col. Olcott and Madame Blavatsky have had their day. Mrs. Besant and the Swami are having theirs. But I am not sure if Mrs Besant is not really the more successful of the two, for her idea of Hinduism is just the narrow thing that would suit our temperament. I am not sure that if the Swami should to-morrow take stock of his disciples who accept his Hinduism in full, he may not be able to count them on his fingers' ends. Of course it may be said that though all his admirers do not accept his teachings in full, they agree with him in the general outlines. Do you know what this really means? It means that I am at one with the Swami only in those parts of his teachings which do not involve a breaking away from the present, and differ from him where the acceptance of his teaching would necessarily have to be followed by a practical and possibly painful change in my life and conduct. To take a very simple instance, I think the Swami is of opinion that the prohibition against the marriage of widows is not an integral part of Hinduism. How many of his admirers are

prepared to accept this view and carry it out? I am afraid they will be very few indeed.

It is all easy to talk, and our educated classes are expert at this business. But for practical action one ought not to look to them. The Swami will in time get disillusioned with regard to his admirers. Without completely accepting the Swami's philosophy and religion, I should certainly like that the universal religion he preaches should replace what we have here today ; but will it ever happen?

A WELCOME ADDRESS

The following address was presented to the Swami Vivekananda last Sunday evening at the Victoria Hall by the Madras Hindu Social Reform Association :—

We, the members and sympathisers of the Madras Hindu Social Reform Association, beg to associate ourselves with the universal chorus of welcome that has greeted you on your return to your native land after a glorious sojourn in America and Europe devoted to the exposition of the highest and truest principles of our ancient and national religion. Working as the Association does for the ends represented by the social side of the Hindu revivalistic movement which you so worthily lead, we heartily and thankfully appreciate the clearness and candour with which you have emphasized the necessity of removing whatever stands in the way of our nation regaining its virility of thought and freedom of action, and sincerely admire your own personal example which so faithfully and boldly illustrates your noble teachings.

Wishing you a long and useful life and ever-increasing success to that cause in which you and we are so deeply interested. &c., &c.

March 14, 1897

SWAMI VIVEKANANDA has been vehemently urging young Bengal to undertake the religious conquest of the world from "pole to pole." He exhorted them to "awake and arise and stop not till the desired end is reached," at least five times in the last fifth part of his reply to the address of welcome given to him at Calcutta. We have no doubt young Bengal applauded the exhortation. So did young Madras ; only it would be interesting to know how many of the applauders expected that *other* young men would devote themselves to the work and they would themselves be left unmolested.

* * *

CONQUEST of the world ! why, it is an ambition undreamt of in the designs of an Alexander or a Napoleon. For Alexander's world was only a small portion of what extends from pole to pole, and Napoleon would have been content if he had been the master of Europe. No religion has yet conquered the world and we should indeed be very proud to belong to a race which made such an unprecedented conquest.

* * *

WE are afraid, however, that the present scientific age of ours is not favourable to the transplantation of any dogma, however beautiful and logical, from one country into another. The most advanced religious movements in the civilised world are engaged in reducing religion to a minimum quantity—just so much as will satisfy the inherited cravings of the human heart on the one hand and be consistent with Science on the other. Theories about the soul, its origin and destiny, however creditable they may be to their inventors and however superior they may be to others of their kind, are in the present state of our knowledge philosophical dogmas and are ill equipped for a conquest of the world.

* * *

DOES philosophy require missionaries? We doubt it. Darwin and Spencer employed no missionaries and yet the well known theories connected with their names have gained converts all the world over. The printer and the post-man are the greatest missionaries of the present

day. A philosophy which has an intrinsic conquering power wins its way in the world without any missionary help. Where eloquence and personal example are necessary to appeal to the feelings and influence the conduct, there you want a missionary. And Vedanta requires no more eloquence or personal influence, than do Bose's electric waves or Roy's mercurial compounds.

* * *

IF the Swami can get young enthusiastic missionaries, they are badly wanted for work nearer home. The Swami cannot have forgotten the gigantic schemes he proposed in Madras, of bringing the wisdom of the ancient sages to the lowest pariahs and raising the masses, &c. Have we men enough for this? Let us first put an end to our don't touchism, and then it will be time to start on a career of all conquerism. Translations from Sanskrit and periodical literature afford sufficient facilities for the propagation of so much of Hindu philosophy as can stand on its own merits. Yellow-robe missionaries may awaken curiosity but are not likely to achieve very much more than the cool propagandism of the pen and ink. Let us have the living voice of the missionary to enrich our own land instead of exporting it to make others richer.

March 21, 1897

MR. SLATER opines that "Indian social reform is nothing less than a splendid instance of applied Christianity." Swami Vivekananda would have it that social reform is applied Vedanta, and indeed it was only the other day that a learned and admiring follower of his, told the Madras Social Reform Association that if people accept Vedanta as a practical guide in life it will lead them to social reform. It is a good sign of the times that religions should seek to be supporters and inspirers of social reform. But is not this liberal spirit in religion a splendid instance of applied social reform? *(Notes)*

April 4, 1897

THAT OLD QUESTION A REPLY

.....Your correspondent quotes Vivekananda in support of his arguments. But I have learnt, especially after Mr. Sundararaman spoke at the last public meeting of the Madras Association, that it is quite as dangerous to quote Swamis as it is to quote Sastras, for after all one is told that a very close and intimate acquaintance of the Swami is necessary before his words can be rightly understood, even though Vivekananda, unlike the Rishis of old, speaks quite profusely and not in short aphorisms. Mr. Sundararaman's observation that no one who has not the closest acquaintance of the Swami can make anything out of his sayings...

ANOTHER FRIEND

April 18, 1897

THAT OLD QUESTION

Reprinted from the *Madras Mail*
[From a Brahmin correspondent].

.....Swami Vivekananda—who, to judge by the large numbers that crowd to hear him and cheer him, has a very large following—takes one view of what these essentials are. He would accept only the teaching of the Vedas as being eternally true and refuse to regard the Srutis and the Smritis (which form our Shastras) as possessing authority for all time. But Mrs. Annie Besant has an equally large following, and among these are to be found many who admire the Swami. She takes altogether a very different view. She thinks that the worship of images, bathing in dirty tanks, infant marriage, the prohibition against widow marriage, &c., are essential features of Hinduism,

and that they are all based on spiritual considerations which should not be lightly set aside. Among our educated countrymen very confused ideas prevail, partly through the bias in which they have been brought up and partly through a desire to find a justification, if possible for existing institutions. There are people who say that all forms of religion from the lowest species of fetichism up to the highest flights of Vedantism are still Hinduism, as each form is adapted for a particular stage of spiritual (that much abused word) development. Amidst so much discord it is hopeless to find out what Hinduism proper is so that the social reform movement may be placed on it.....

April 25, 1897

IS THE REVIVAL OF THE HINDU RELIGION POSSIBLE, WITHOUT THE REFORM OF HINDU SOCIETY?

[A paper for the conference by Mr. K. Ramachandra Rau, B. A., of Bangalore].

.....I grant that when our religion is attacked by Christian Missionaries, a sense of patriotism and of virtuous indignation comes over every Hindu gentleman present, and the bold assertion is made that in the sublime philosophy of the Vedanta one can find a solution of the mysteries that Christian Theology has in vain attempted to explain and that the inquiring mind can have its doubts set at rest only by a study of the Bhagavat Gita and of the Upanishads. But it must be conceded, on the other side, that, when Mrs. Annie Besant or Swami Vivekananda, accepting the standpoint of ancient Hinduism, tells us that we are fast losing our spirituality as a nation, and that we are doomed unless we go back to our orthodox Hindu faith, we hang down our heads and, for the time being, wisely resolve in our inmost souls that we would strive to live better religious lives than before. I do not know that at any meeting at which Col. Olcott charged us with ignorance of the spiritual meaning underlying our ceremonial observances and with our leading lives inconsistent with our grandly philosophical religion, any Hindu gentleman stood up and, speaking, in his own behalf or in that of the audience or of the Hindu community at large, gave the gallant Colonel the lie and asserted that he knew better and that there was nothing 'rotten in the state of Denmark.' If it should be asked whether or not our people generally believe that religious or spiritual merit can be purchased, the answer from every patriot lip would be an emphatic 'No'.....

June 13, 1897

FANATICISM

The Indian Mirror publishes *in extenso* an interesting lecture on Maya delivered by Swami Vivekananda in London last autumn. According to the Swami, the doctrine of Maya is not a theory but a more statement of facts relating to certain aspects of mundane existence. It opens our eyes to the fact that there is nothing like unalloyed and permanent happiness. Good is always mixed up with evil, pleasure with pain, life with death. "Saints die, sinners die, kings die, beggars die. They are all going to death, and yet this tremendous clinging to life exists. Somehow we do not know why, we have to cling on to life ; we cannot give it up. And this is Maya." Whether this is a full and correct exposition of the doctrine, it is not our province to inquire. But the moral lesson which the Swami draws from the doctrine is interesting and concerns others besides philosophers and theologians. That lesson is : Do not be fanatic. If one society has managed to avoid one evil which another has not, the latter may be free from some other evil which mars the happiness of the former. If so, why should one be fanatic about one's own superiority? We heartily agree in this protest against fanaticism. The Parliament of Religions, which

gave the Swami the opportunity of holding forth about tolerance in America and England, is a clear indication that the age of fanaticism is disappearing in the West. On the other hand, the treatment accorded to remarried widows and to foreign-travelled men in Hindu Society shews that with all our philosophy of Maya, which must now be ingrained in the very nervous systems of our people, we have a great deal of tolerance yet to learn. The Swami's advice is therefore as much required nearer home as it perhaps was in England. We must indeed confess that when the Swami proceeded to illustrate his general explanation, he did not, in our opinion, shew much of the philosopher in him. Referring to social evils he said : "The very same evil has been taken up by the various races, and attempts have been made in various ways to check the evil ; yet no nation has succeeded. The Hindus, to produce a little chastity in the race, have degraded all their children by child marriage, which in the long run has degraded the race. The Indian woman is happy there is scarcely a case of quarrelling between husband and wife. On the other hand, in the United States, where the greatest liberty obtains, scarcely is there a happy home. There may be some, but the number of unhappy homes and marriages is so large that it passes all description. Scarcely could I go to a meeting or a society but I found three quarters of the women present had turned out their husbands and children." We regret that the Swami should have made such statements, as they will merely tend to confirm the people of the West in the very old belief, which Prof. Max Muller has tried so much to explode, namely that the oriental has no regard for truth. For who will believe that whenever the Swami attended a meeting in America, he went about asking how many of the ladies present had quarrelled with their husbands or deserted their children? Such statements might no doubt elicit applause in India, where any number of Hindu gentlemen may be found ready to echo them, although they may not themselves have seen Europe or America except on the map in their school days, or have had any opportunities of observing the domestic life of the West. But in England the result must be far otherwise. It is easy to perceive that the statement about there being scarcely a happy home in the United States is as tremendous an exaggeration as its counterpart that there is scarcely an unhappy one from the Himalayas to the Cape Comerin. Not the least remarkable feature about the utterances of those who tell us of the domestic secrets of the West is that they seem altogether forgetful of the communities in our own country which lay no restrictions on the marriageable age of girls. Is there less chastity and less domestic happiness amongst them than among the early marrying castes? Then again, the ancestors of our early marrying countrymen were not in a hurry to rush into matrimony and yet few speak of the bye gone ages in anything but the most admiring and glowing terms. "From the known to the unknown" is a well known principle which Mr. Hall teaches in his Teachers' College, but "from the unknown to the known" is the process adopted by many of our friends who shut their eyes to the past and the present of their own country and dilate upon the internal mysteries of Western societies about which, if they know anything, they know just enough to misunderstand. But unable as we are to swallow the exaggerated account which the Swami gives of the conjugal state of the Americans, we feel no difficulty in accepting the general proposition that there is no system in the world which is so perfect that it is absolutely free from evil of any kind. Among the twelve kinds of sons recognised by the ancient Smritis, there are two called the *Kanina*, son of an unmarried damsel, and *Sahoda*, son taken with a pregnant bride, who remind us that a total absence of restriction on the marriageable age of girls is *sometimes* productive of what modern society, at least, regards, and from its point of view rightly regards as evils. The balance of advantage however, is on the side of the freer customs

of our ancestors and of many a Hindu community around us, but considering that no system is perfect we may go to this length with the Swami, namely, that neither class of societies, need be 'fanatic' about its own excellences and utterly blind to what is good in the other.

The Swami also referred to the evils of enforced widowhood. "In India our reformers preach against the evils which enforced widowhood brings to Indian women. In the West non-marriage is the great evil—Help the unmarried on the one side ; they are suffering. Help the widows on the other ; they are suffering. Like old rheumatism in the body drive it from the head and it goes to the body, and from there to the feet." Here again, the Swami does not appear to be a safe guide. There may be a large number of maids in England, but there is nothing to shew that the increase of maids is due to the increasing popularity of the widow. Dr. Barrows was telling us in a private interview that he had married over three hundred couples as a minister, but he did not think he had married more than three or four widows. That when widows are allowed to marry, maids, will find it difficult to get husbands is a common enough statement in this country, but we are not quite sure if those that put forward this objection to widow-marriage have ever examined the foundation, if any, of such an apprehension. There are communities in India which allow the re-marriage of widows, but no complaint is made by them that the atmosphere around them is "poisened by the sighs of their maids !" Nor have we any reasons to believe that the wailings of the maids who could not get husbands disturbed the serene atmosphere of our ancient Rishis. Justice and the balance of advantage are on the side of the freer custom of the ancients and of many a Hindu community around us. But we may be prepared to admit that no system is perfect, that the liberty to take a second husband, may in *some* instances be abused, and that therefore there need be no fanaticism displayed on either side. The Swami was speaking to an English audience, and naturally he pointed out how *they* are apt to be fanatic. But the advice is equally necessary here and elsewhere. If enforced widowhood is productive of evil, why should re-married widows be persecuted? If absence of foreign travel makes us narrow-minded 'frogs in a well,' why should foreign travelled men be persecuted? By persecution we don't mean burning or decapitating. We remember once a bookish gentleman denied that there was any persecution at all in India, because he did not find here all those modes of physical torture and immolation about which he had read in English history. But social ostracism is as much an instrument of fanatic intolerance as the thumb-screw or the faggot.

Fanaticism, however, must be distinguished from earnestness. No mode of controversy is more common than that of calling what is good on the opposite side by a bad name. In this country we have merely to point out that this or that gentleman ought not to have said what he did say, or did not do what he ought to have done, and directly he regards himself as a most ill-used martyr of the fanaticism—yea, and of the tyranny (!)—of social reformers. With the knowledge of the true constitution of the world, said the Swami, "the Englishman will no more become a fanatic to curse the Hindu—'Oh, the diabbolical Hindu, how he treats his women !' He will have learnt to respect the customs of different nations." We must confess that it has never fallen to our lot to hear any curse on our social customs from any Englishman. It is only the other day that heard an English lady, who had not had the benefit of learning the doctrine of Maya, saying : "We have our faults and you have yours ; there is no perfection in this world." We do not forget the strong language which Missionaries sometimes employ in speaking of the gods of the Hindus, but if we compare what the Englishman says about the social customs of the Hindus with what the Hindu often says about the social customs of the Englishmen, perhaps the Hindu will not be found to be the less fanatical of the two. There is no fanaticism of course in re-

monstrating against the cruelty of a custom, or in pointing out how it has 'degraded' the race—to borrow the Swami's own phrase. If we do not confound earnestness with fanaticism, if we do not mistake criticism for tyranny, if we do not call good and legitimate but perchance disagreeable things by bad names, we shall find no reason in this country to complain of the fanaticism of reformers. On the other hand, real fanaticism—not of words but of cold and cruel deeds—will be seen elsewhere in tolerable abundance around us. It would be good if the energies of our educated men were turned against this fanaticism. Of course their energies will not then be employed "in the line of least resistance," of which so many are fond. The line of least resistance is always found in attacking the minority, and this has been found out even by our friends of students' societies, who sometimes bemoan "these days of social conference and reform associations." But we have no doubt their energies will eventually be applied to manlier and more useful purposes.

December 26, 1897

"PRINCIPLES OF SOCIAL REFORM"

TWO POWERFUL AGENCIES—THE STATE AND THE CHURCH

[The concluding portion of a long speech by Mr. G. Subramanya Iyer]

Two powerful agencies that have done a great deal to advance social well-being in other countries are not available to our cause in this country, namely, the State and the Church. Here the State represents an alien power, which is not well-informed on Hindu Social questions and which lacks that propelling force which the wielders of that power would come under if they were of the people, and if they shared directly in the consequences of our social evils and in the adverse feeling and sense of incongruity they create. Where the ruling power is in the hands of our countrymen such as it is in Native Principalities, you see how it has been possible to move in the direction of reform ; and if only the British rulers of India would realize their responsibilities as Hindu statesmen do, and if they are less timid in facing orthodox opposition, a great accession of strength would accrue to forces of reform. In regard to the Church also, we are at a great disadvantage. There is nothing amongst us corresponding to the great and powerful institution called the Church in Christian countries. Our forefathers never thought of giving to their religion the strength of an organized institution, and I must say that the Hindu religion, in its present degradation and weakness has paid a frightful penalty for this neglect. Our Mathathipathies and priests are themselves corrupt and sunk in ignorance and superstition. If anything, they constitute a force hostile to rational and healthy reform. Fancy the great Sankarachari Swami of Sringeri, disregarding the secession of disciples from whom he derives his temporal affluence and spiritual status, placing himself at the head of the party of reform and while denouncing the evils grossly revolting to humanity and common sense, openly advocating too the changes that a true insight into the present and future needs of the country and a genuine and enlightened patrioism demand ; how easily, then, will the devoted bank of reformers crush opposition and win victories ! But this is not to be.

Cannot the Reformers instal Swami Vivekananda or some spiritual hero like him into a reform Sankarachari as there was a second Pope for sometime in Europe !

January 2, 1898

SWAMI VIVEKANANDA objected to "boy reformers." His disciples do not object to be taught by a "girl theosophist." We can conscientiously say—and prove it too—that there are among reformers many who are much older than Miss Edger. It may be said that in previous births her re-incarnating Ego has accumulated stores of knowledge. The benefit of the same doubt may be extended to the reformers also, since there is nothing to show that the law of re-incarnation is suspended in the case of members of the Hindu Social Reform Association. That is however, by the way. So far as we are concerned, we are thankful to the Theosophical Society for giving Madras an opportunity of hearing Miss Edger. She is no mystic. Apart from the recurring references to Theosophic dogmas, which are more in the nature of a concession to, rather than conviction of Theosophy, there is nothing in her lectures to which we cannot heartily subscribe. She

speaks with grace, clearness and perfect self-possession, and though not an orator—or is it oratress?—like Mrs. Besant, her words fall with a soft and gentle cadence which hushes the more intelligent in her audience into rapt attention and the less intelligent into an early morning nap. We entirely agree in all that she said in the one lecture that we were able to attend, about the position of women and the training of children, and if it be not presumptuous to say it, we may say we have ourselves said the same things in our leaders in the last two issues of this journal. That the results of education depend as much on the previous training of the taught as on that of the teacher, and that environment is an important factor of education as of other things are views often given expression to in these columns.

January 30, 1898

We quoted at length in our last issue the passage in a recent speech of Mr. Justice Subramanya Iyer, in which he laid down the limits which intellect should not transcend. Practically we think we are in agreement with this view, but we are afraid the way in which Mr. Subramanya Iyer put it, suggests some sort of mechanical-mental contrivance to keep the intellect within bounds. Very often the difficulty is not about what to do, but about how to do it. The intellect has its limits even as the ocean has. But as in the case of the ocean these limits are not to be preserved by any abrupt artificial barriers but by the general elevation of the adjoining tracts of land. Abrupt barriers at one part, but drive the sea into encroaching upon another, a fact which a citizen of Madras can easily verify for himself by comparing the contour of the beach as it was before and as it is after the break water had been run into the sea. The effect of merely checking the intellect at some point—what point?—of thought, can only be to leave a vacuum beyond it, and, with Swami Vivekananda, we prefer an Atheist or Agnostic to the vacant-headed imbecile who goes through life staring at some Banquo's Ghost on his brain. The intellect must be held in its proper place by the due development of the moral faculties which culminate in religion, as we understand it. We would, therefore, rather say that the moral nature should maintain its pre-eminence over the mere intellect, than that the intellect should not be allowed to usurp the place of the moral nature. Which is the same thing! exclaims our friend who prides himself on his practical wisdom. It may be, but we need the assertion of the moral nature of man just at present, much more than the recognition of his intellectual pre-eminence.

February 27, 1898

We must apologise to Dr. Murdoch for the delay in noticing the pamphlet on "Swami Vivekananda and his Guru," issued by the Christian Literature Society for India, as a counterblast to the Swami's propagandism. The pamphlet hits hard, but it must be remembered that Swami Vivekananda was not always very polite in his references to Christian Missionaries and Missions. For our part, in this very pamphlet there is evidence to show that we are, by no means, blind admirers of the Swami. But at the same time, we cannot deny that he stands apart from all other leaders of religious movements in our country, by a certain robust manliness of thought and utterance which, we should think, has been his chief attraction to Western minds. His claims to have revolutionised thought in the West, about thousands of men there living in the Gospel of Ramakrishna and all the rest were palpable exaggerations, which we believe, not even his profoundest admirers in India took quite seriously. For one thing, modern society, if better furnished as regards the apparatus of change than the older ones, is equally better furnished with the apparatus for resisting changes. And as a matter of fact, thought moves comparatively more slowly now-a-days than in the younger times, having regard to the relative facilities for its movement. If there were any doubt about the matter, the pamphlet before us gives ample evidence to show that the Swami has been, like most religious Missionaries persuading himself that his work has borne more fruit than it has actually done.

April 24, 1898

"THE teaching of Swami Vivekananda" is the subject of a neat little booklet of the Christian Patriot series. It consists of a number of critical essays contributed by the Rev. E. W. Thomson, M.A., to the columns of our contemporary. We consider the very appearance of such a book to be a sing of the times. The article on "The differentia of Christianity" in the Contemporary Review to which we referred above, opens with the noteworthy admission that among the changes that have taken place during the Victoria era, few are more notable than that in the attitude of Christian thought towards non-Christian religions. After summerising in a brief paragraph all that has been done to let in light on other religions of the world, Dr. Robson observes, as a consequence, doubt is being felt by many as to whether the old claim of Christianity can be maintained. Some are ready to say with the late Mr. Jowett that "Christianity is coming to be but one of many religions." The appearance of the essays before us from the pen of an Anglo-Indian Missionary most strongly confirms the truth of what Jowett felt and said. Humanity will benefit immensely by this liberalization of thought ; let us hope, Christianity will not suffer by it.

As regards the subject-matter of the book before us, we think the comparison between Christianity and Vedantism of Buddhism—Swami Vivekananda's teachings cannot be said to be exclusively or uniformly the one or the other—is a comparison between two dissimilar things. Their functions are different, their methods different. We do not claim to be deeply versed in any of them. But it seems to us, that taking the spirit and purport of the teachings of each, and not the dogmas, we fail to see why Christian Missionaries should at all be anxious to argue down the Buddhist or Vedantin. You simply cannot argue in religious matters ; you can quibble, split hairs, and use metaphors and similies, but none of these is argument. And again, "You should apply to your own religion the tests you ask others to apply to theirs." Christianity does not satisfy any intellectual tests ; why apply them to Buddhism or Vedantism which satisfies many? Every rational being accepts and adores the great moral truths contained in the teachings of Christ, not because Christ taught them, but because they are moral truths. No arguments are needed to commend them to human acceptance.

July 31, 1898

A LADY missionary writing about the "Gods of India" in the *Christian* says that the almost invariable answer which she got to questions like "Can the idols see the flower and the water?" "Can the idols hear the bell? Why do you ring the bell?" was that "It is the system." It is a pity that the lady had to converse with people through an interpreter, otherwise she would have got more intelligent answers. The other day we saw a small group of simple individuals breaking cocoanuts on a furlong or boundary stone by the road-side and burning camphor before it. "What are you offering that to?" was our question. "To Munisvara," was the reply. "Where is he?" "On that huge banyan tree in yonder garden." "Then why do you worship here?" "The tree is in a white man's garden. Will he allow us to go there?" A woman who was listening to this conversation realised the situation. She thought we were trying to argue the simple folk out of their faith and quickly interposed ; "What does it matter, Sir, where the worship is offered? Wherever we think about Him, there He is. But we must have a stone or something to direct our mind." We doubt if Vivekananda himself could have given a more intelligent answer than this woman who kept a stall by the road-side, which brings her perhaps a few pies a day.

* * *

THERE is, however, one important difference between Hinduism and Christianity in the way in which they treat the objects of superstitious veneration. The all accommodating Hinduism does not wage open war with them ; it allows, for example, worship to be paid to demons or demi-gods, but it classifies the various objects of worship and places one of them like Siva or Vishnu at the top. For the philosophic few it offers a still higher religion. The God of the Christians, on the contrary, is a "jealous God" ; the existence of other powers may be believed in, but they are of the "devil", and should not be worshipped. The lady missionary, therefore, is correct in her assumption that if Christ be accepted, he

will dethrone the various Gods whose inartistic representations and unattractive lives arouse the sympathy of the lady for the people of this land. By the bye, is this the lady to whom Vivekananda replied : "Before you seek to dethrone our idols, you must dethrone your greatest of all idols, namely, a personal God?"

October 9, 1898

RENUNCIATION AND SERVICE

WHEN Swami Vivekananda was in Madras he used to lay much stress on one aspect of Buddhism, the aspect to which Dr. Hunter refers when he says that the "mild Hindu" of the present day is to a large extent the product of Buddhistic teachings, which have now been incorporated into the religion of the Hindus. Buddhism, said the Swami, was largely responsible for the idolatry and anthropolatry of the modern Hindus ; Buddhism substituted the "grass-eating" high-caste Hindu in the place of the old, masterful Aryan whose kitchen could boast of many zoological specimens. The straight-forwardness and vigour with which the Swami is accustomed to express himself might not have been quite relished at the time by admirers of milk-and-water sentences. But that there was much truth in the somewhat startling utterances of the Swami could not be summarily denied. In a recent interview with him which is published in the *Awakened India*, however, he does ample justice to Buddhism by dwelling on another aspect of that religion. "Buddha", he says, "preached *renunciation*. India heard and yet in six centuries she reached her greatest height. The secret is there. The national ideals of India are Renunciation and Service. Intensify her in those channels and the rest will take care of itself." The interview, as it is published, is rather kaleidoscopic, and it is not easy to follow the Swami in certain places as for example, when he says : "A common love for the *Vedas* is just what we want to reawaken. India has not yet assimilated the work of *Buddha*. She is hypnotised by his voice, not made alive by it." If the Swami is correctly reported, he was visibly struggling to get at the "common bases" of Vedism, Buddhism and Vedantism. Such attempts to produce harmony out of discord have no doubt been often ridiculed and even stigmatised as dishonest, but we are of the humble opinion that they are efforts in the right direction. The plank which Swami Vivekananda wishes to borrow from Buddhism for his platform is the inculcation of renunciation and service. We wish to lay special stress on the word 'service.' The idea of renunciation is common enough among us. The whole religious literature—and we have not *much* of any other kind of literature—of modern India is imbued with that idea. Service of humanity in the shape of giving alms and building choultries, is also familiar to the Hindu. But the service which Swami Vivekananda appears to have in view is not the charity bestowed on individual men and women, but the service of large masses of humanity, or of humanity in general. It is in fact the faithful and undaunted service which showed itself in the missionary zeal of the early Buddhist monks, as distinguished from the service of the house-holders who threw their handfuls of rice into the alms-bowls of the yellow-robed followers of Buddha.

Renunciation is of two kinds : there is the renunciation the object of which is protection against the slings and arrows of this world and to make *oneself* happy ; there is also the renunciation which consists in the giving up of one's own comforts to make *others* happy. It is renunciation of the latter kind, which is renunciation *plus* service, which made Buddhism great. It is renunciation of the former kind which has contributed to make modern India the reverse of great. Buddhism indeed preached both the ideas ; it preached the altruistic renunciation of missionary effort in order to establish among mankind egoistic renunciation which is the way to individual salvation. Buddha and his followers thought that they had discovered the means whereby mankind may free itself from the pain and sorrow to which

it is heir. What remedy can be of greater value to mankind than that which makes one for ever free from unhappiness of all kinds? What object can be nobler than that of making men independent of pain, disease and death? Filled with a new faith in the efficacy of the sovereign remedy which was to make men supremely happy, the missionaries of Buddhism preached their discovery far and wide, scorning the barriers of mountain and river, the hardships of travel and the inconveniences of climate. They renounced themselves to the service of mankind, and this renunciation made Buddhism great. But when the remedy became widely known, this kind of activity became unnecessary. The renunciation of which we hear in orthodox Hindu circles is of different kind. It consists not in devoting oneself to making the world happy, but in giving up the concerns of the world, because the world is so bad that one can make neither oneself nor others happy. This abandonment of the world is not calculated to secure that 'national efficiency' which Swami Vivekananda says it is the object of his movement to establish. National efficiency is a modern idea and that object can be attained only through the renunciation and service which characterised the missionary effort of the early Buddhists. In modern India it shows itself as what is called public spirit in politics, as social reform in sociology and as religious reform in religion.

The Doctrine of renunciation is very much admired amongst us but it sometimes assumes grotesque form. The man of true renunciation says : "There is so much unhappiness in the world, let me devote myself to a removal of it and to making my fellow-creatures happier." But we sometimes hear it said : "The ideal of every one ought to be to conquer the desire for happiness. Why should we make the unhappy discontented with their lot? Preach contentment and self-abnegation." This is the reply which is often given to those who may be endeavouring to remove the unhappiness which is produced by social customs. They are said to be appealing to a lower ideal. Now, we think, there is no renunciation or service in telling others to be contented and to ask for no more. It is not self-renunciation or self-sacrifice, but the sacrifice of the happiness of others. It is not service, but selfishness of the worst description. We consider it a matter for congratulation that a Hindu *sanyasin* should invest old ideas with a new significance such as will commend itself to the spirit of the times. It may not please all people—and immortal Æsop tells us that it is not wise to try to please everybody—but ideas such as the Swami's will play an important part in the evolution of future India.

December 25, 1898

To our Christian brethren we beg to offer a Christmas present in the shape of the news, which we have just received from the most authentic source, that Miss Muller has completely severed her connection with Swami Vivekananda's movement to spread Hinduism and that she has returned to her Christian faith. She believes that the future of India lies in a radical reform from those errors and superstitions of the past which have brought her nearly to death. She agrees with our views that *social reform* must accompany religious reform. Nothing has been able to move her from that conviction and we hope her sincerity and earnestness may be productive of much good to this part of the Empire to which she and we, Christians and Hindus, alike belong. *(Notes)*

February 5, 1899

A COMPARISON of Mrs. Besant's lament over our loss of "spirituality" with the manly utterances of some of the followers of Swami Vivekananda will prove very instructive. The Anandas, as we shall for brevity's sake call the Sanyasis who always delight in names ending in that happy word, dwell in season, if not out of it, on our spiritual heritage and our predestined appointment as the spiritual teachers of the world. They preach Adwaita, but do not stop with the luxurious dream of our having sprung from that Atman in trying to describe which the mind of the Indian sage struggles and pants. They go further, and preaching the essential *oneness*—which they say is higher than the *brotherhood*—of man, they lead us to a practical application of the great truth

of which we are asked to be proud. The realisation of that oneness ought to make us unselfish and devoted to the service of humanity. The unselfishness will enable us to secure that freedom which we at present lack. At the Annual Convention of the Free Religious Association of America in May last, Swami Abhedananda said : "We are fighting with the obstacles that are trying to prevent us from attaining to freedom. We shall have to fight first of all with our superstition, then with our prejudice, then with our national customs which have been handed down from our fore-fathers ; and through this struggle we shall at last attain to freedom." We miss this kind of honest and healthy thought in Mrs. Besant's oratory. Plain-speaking is apt to be misunderstood as hostility, especially in the case of foreigners, but a popularity which is purchased at the cost of truth is too dearly bought.

February 12, 1899

SWAMI VIVEKANANDA claims that the 'Aryan and Semetic ideals of woman have always been diametrically opposed. Amongst the Semites the presence of woman is considered dangerous to devotion, and she may not perform any religious function ; according to the Aryan, a man cannot perform a religious function without a wife.' That may be the reason why pious old men amongst us are fond of marrying very young wives. A Sub-Judge of 54 summers has just married a girl of 12. A Tamil contemporary makes all sorts of conjectures as to why the old gentleman whose time must be fully occupied with despositions and documents and who cannot complain of time hanging on his hands should tumble into matrimony at his age, and suggests that one explanation may be that he married for a religious purpose. It appears that Sub-Judges marrying after 50 become Chief Judges of High Courts in Native States, but this official reason has not been suggested by any of our contemporaries. The pious reason may therefore be accepted. We wish a very long life to this particular gentleman. But looking at the consequences which must often follow to young girls who are married to very old men, may we humbly request the Honourable Mr. Anantacharlu to set up a *Parishat* and induce it to insert a few slokas in one of our sacred books to the effect that in the Kali age, when men no longer live for 300 years and indeed seldom for three-score years and ten, a man who marries after fifty not only gains no merit for any ceremonies which he may perform with his new wife, but also loses all the merit which he may have acquired through his other wives? Or it may be declared that something may be substituted in the place of the wife say a cushion, or a plantain tree, or a young boy. Such fictions are not unknown to Hindu custom.

THE SWAMI is by no means satisfied with the position of woman in this country, but he thinks "our right of interference is limited entirely to giving education." Interference with what? Interference with what we ourselves impose upon her? A father interferes with the welfare of his daughter by marrying her at four : may he not be asked to interfere at fourteen? In fact 'do not interfere is just the burden of the Reformer's contention in many respects. If a widow marries, the community interferes : the Reformer says, 'Give her that liberty.' The Swami apparently means that we need not fight against custom on her behalf, and that if she is educated, she will 'solve her problems in her own way." But the Swami forgets that she has to fight against no others than ourselves. The giant keeps the dwarf under his thumb and then says to him most innocently : 'I have no right to interfere with you. I will feed you and give you strength, and you will be quite able to solve the problem of your emancipation yourself." We suspect the Swami is slowly unwinding himself. *(Notes)*

February 26, 1899

THE people of India in spite of all the corruptions of their organised religion cannot be said to be impervious to the winning graces of this quality in individuals or in societies. In our own day, mark the daily increasing influences of Ramakrishna Paramahamsa : and he, as Professor Max Muller says, is but one of a class which

has always existed in India. If spirituality exists in the Native Church, the people of India knows nothing of it. They see those who were once Hindus now Christians, more pushing, better able perhaps to hold their own in the struggle for existence which is every day becoming keener in this country. But they have a feeling that what these men gain in this world they lose in the other ; that for the new benefits and privileges they enjoy, they pay heavily, by having to submit to the necessity of presenting appearances to foreigners and appearing to be guided by nobler and higher motives than actuate their other countrymen. The Hindus who have the feeling may be partly mistaken, but that they are not wholly so and that this feeling acts as a hindrance to the realization of the Christian missionary's most cherished objects, the report before us amply bears out.

THERE seems to be no prospect of a Parliament of Religions being held at Paris. Abbe Charbonnel, who was trying to organise one, met with opposition from the authorities of the catholic Church and he had ultimately to leave the Church. In the *Open Court* for January he says that "the cause of a parliament of religions is more difficult to defend in Europe than in America, and doubtless any one else besides myself, with a different personality, would have failed. During the years since I left the Church and abandoned the project no one has taken it up. There has been absolute silence." Some liberal catholics wished to transform the first project into a "universal congress of religions," but the attempt was given up because they were "given to understand that they would have formidable opposition at Rome." What about the parliament of religions at Benares?

(Notes)

March 12, 1899

SWAMI ABHAYANANDA—a lady who is said to be French by extraction, American by domicile, Saiva by faith, Vaishnava in neck ornamentation, Vedantin by philosophic persuasion and a Sanyasin in her mode of life—has addressed several audiences in Madras. She has not set the Cooum on fire either by her eloquence or by her learning, but at the same time she does not profess to save us from the degradation into which we are said to have fallen. She seems to be a sincere and modest seeker after truth. Truth-seekers, like lovers who see Helen's beauty in a brow of Egypt, discover truth sometimes in very strange places. But this lady seems to have more discrimination than some of the other European converts to Hinduism have shown. *(Notes)*

May 21, 1899

DIFFERENT men have different conceptions of the goal towards which the world is marching. Miss Noble, *alias* Sister Nivedita, believes that the nations are journeying on to the sect of the goddess Kali ! There is evidently some illusion of spiritual optics here, for while we can easily behold men moving away from the dread presence of the great goddess, we see no movement in the contrary direction. This pious lady preaches that "religion is for the heart of the people. To refine is to emasculate it. Every man must be able there to find bread..... The man who derives brutal satisfaction from life, or who sees no further than the surface of things, this man has a right to find these satisfactions, and to make for himself a worship which shall express these instincts. The man who is violent in his modes of thought, and vivid in his apprehension of life, the man who appreciates the struggle of Nature, and is strong enough to plunge into it fearlessly, that man has a right to offer to God that which he hourly demands from life." That man *does* all these things, we know ; but why should be said to have a *right* to do them is more than we can understand. A worshipper of Kali, according to the doctrine, has a right to shed human blood, to violate the chastity of women, to drink spirituous liquors and to indulge in all the disgusting rites of the *tantriks*. This is revivalism with a vengeance !

SWAMI VIVEKANANDA said to an interviewer that "every man going out of the Hindu pale is not only a man the less, but an enemy the more." Therefore in his opinion converts to Christianity and Muhummadanism ought to be received back into Hinduism. Not only so, even born aliens should be received into the Hindu fold. As to their position in Hindu society he said that "returning converts will gain their own castes, of course. And new people will make theirs. This has already been done in the case of Vaishnavism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves—and a very respectable one too. From Ramanuja to Chaitanya of Bengal, all great Vaishnava teachers have done the same." As to the form of belief to be adopted by them, "they will choose for themselves. The essence of our Faith consists simply in this freedom of

Ishtam." When the Hindu castes—at least—the higher ones-take back converts to Christianity and Muhammadanism the difficulty as to what caste they should form will very probably not exist at all. *(Notes)*

May 28, 1899

ON Thursday last, the 2443rd anniversary of Buddha's death was celebrated in Madras at the residence of Mr. M. Singaravelu. Swami Ramkrishnananda opened the proceedings with a short speech appreciative of Buddha and his teachings. He said that as the Vedantic doctrine in its developed form was not known in Buddha's time, the great teacher had to discover an independent solution of the problem how to conquer old age, disease and death. Buddha taught that these would not affect a man who had attained Nirvana, which does not mean the total annihilation of self, but the annihilation of desires, or what may be called the lower self. Mr. Singaravelu followed with a number of quotations from the works of Swami Vivekananda, Benfey, Adolphus Thomas, and Monier Williams, and read a portion of a Tamil pamphlet which he had got printed for the occasion, setting out the life and teachings of Buddha. Copies of this pamphlet were distributed *gratis* to those present. Pandit Iyotidasa next made a speech in Tamil ; after which. Professor Lakshminarasu Naidu said, quoting the advice which the abbot of Nalanda had given to Hiuen Tsang, that the best way of honouring Buddha was to act according to his law, which may be summed up in three precepts ; Destroy all evil, Practise virtue, and Bring the mind under control. The meeting, which was pretty well attended, then dispersed. *(Notes)*

June 11, 1899

On Easter Sunday Swami Abhedananda initiated four Brahmacharins in New York. "The Swami made the ceremony very simple. The small altar was covered with ochre cloth and decorated with flowers. The fire surmounted it, while just beside it was the portrait of Sri Ramakrishna, before which flowers and fruits were offered, while the fragrance of some Eastern incense filled the air. The Swami sat close beside the altar fire and each student repeated the vows after him in turn, with the customary invocation and oblation of butter into the fire. After all the vows had been taken the Swami gave to each Bramacharin a new name. They were Satya Kama, Guru Dasa, Mukti Kama and Shanti Kama." *(Notes)*

SPIRITUAL AWAKENING AND SOCIAL REFORM

.....The social reformers have had to learn, thanks perhaps to their revivalistic friends, that they too need to work on a deeper level than seeking to remedy defects on the surface of society, that there is need to change not merely the forms but the substance of society, the character of individuals rather than their habits, that they need to give men a larger outlook, nobler ambition, less selfish ideals, purer motives, diviner energies. Time spent in this education of our public men, we for one do not regard as time wasted.

But how shall this transformation of character be wrought? That is the question which all reformers who are not mere faddists have to face. Swami Vivekananda came and said that he could work this moral miracle with the help of the Bhagavadgita. But the Bhagavadgita does not seem to have transformed even a few from the easy-going Hindu who let time slip through their fingers into masterful architects of Indian character. It will not do to say that in the Bhagavadgita could be found motives for noble action which if adopted would lead the nation from victory to victory. For aught we know the doctrine of karma is largely responsible for much of the ignoble inaction which has brought about the degradation of the Indian people. But it is possible that in the Vedanta and the Gita inspiration could be found for progress. This has not merely to be asserted. It has to be proved in actual experience. The fire has to be lit in some one personality before it can be communicated to others. The seed may look like a living seed : but whether there is life in it or not has to be proved by its being put into the soil and there nourished so that it does bring forth fruit, thirty fold, sixty fold or a hundred fold.....

July 2, 1899

It is a huge pity that Swami Vivekananda was not able to land in Madras on his way to

England. But let us hope that on his return his friends will make up for the disappointment, for a voyage through the Suez Canal is always more glorious than through the mouth of the Hoogly. *(Notes)*

July 9, 1899

It is reported that Mr. Balavantarav Vasishta, a Christian convert, has joined the Arya Samaj with his Christian wife and children and thus rejoined the Hindu community. In Tippu's time when conversions to Islam were made sometimes by the hundred, and at least in one instance by the thousand, it was not unusual for the converts from the lower classes to be received back into their communities after a purificatory process, which consisted in passing successively through a number of leafy huts set on fire. It is said that in the Tinnevelly riots a number of Shanars become Muhammadans. Such converts cannot be acquisitions to any religion, and it is to be hoped that the Shanars, with all their caste-pride, will make no difficulties about re-admitting them into the caste, if they seek re-admission. Swami Vivekananda, with his "dedicated" and "fearlessly joyous" disciples might well have done some useful work in Tinnevelly instead of going to England. *(Notes)*

December 9, 1900

THE INDIAN SOCIAL REFORMER

HINDU Revivalism, like Hinduism, is a "noun of multitude." There are several varieties of it, some of which may be characterised as retrograde movements, while others attempt to express old Hindu doctrines in the terms of modern science. The revivalism represented by Swami Vivekananda's school belongs to the latter class. We have before us a booklet on "Reincarnation" by Swami Abhedananda, which furnishes an interesting illustration of the desire to present Hinduism in a European garb. Swami Abhedananda's explanation of Reincarnation may be set forth in a few sentences taken from this book. "Every action of body or mind which we do, every thought that we think, becomes fine and is stored up in the form of a Samskara or impression in our minds. It remains latent for some time, and then it rises up in the form of a mental wave and produces new desires. These desires are called in the Vedanta Vasanas. Vasanas or strong desires are the manufacturers of new bodies. The thought, will or desire which is extremely strong during lifetime will become predominant at the time of death and will mould the inner nature of the dying persons. It has the power of electing conditions or environments which will help it in its way of manifestation. This process is expressed by the evolutionists as the law of natural selection (!!!). Parents are nothing but the principal parts of the environment of the reincarnating individual. For instance, if I have a strong desire to become an artist, and if, after a life-long struggle I do not succeed in being the greatest, after the death of the body, I will be born of such parents and with such environments as will help me to become the best artist." With all his ambition to become the spiritual teacher of all mankind, we see here the Hindu revivalists obsequiously wearing the livery of Darwin and Spencer. We do not attribute to Swami Abhedananda and others of his school any conscious and disingenuous attempt to palm off as Vedanta what the author of the system of philosophy never knew as such. To us the adoption of Western scientific phraseology in the exposition of Hindu philosophy appears as an interesting illustration of natural selection in the intellectual world. Biologists tell us that imitation is one of the means whereby the weak protect themselves from the power of the strong. There are reptiles, for example, which assume the colour of the vegetation through which they creep. Conformity ensures safety, contrast invites risk. The instinct of self-preservation prompts Hindu philosophy to protect itself from the talons of the modern critic : it, therefore, imitates the voice and assumes the colours of Western science, in which lies safety. Swami Abhedananda goes further : he contends that many a psychological problem which the sciences of the West are unable to solve, such as the inequality of mental endowment and the abnormal phenomena of geniuses and prodigies, can be satisfactorily answered with the help of the doctrine of reincarnation. Without such a doctrine it is said, "the theory of evolution will remain imperfect, incomplete and purposeless."

(Notes)

March 24, 1901

SINGLE OR MARRIED

In his address read at the Lahore Social Conference, Mr. Ranade dwelt on the importance of "creating a class of teachers who may well be trusted to take the place of the Gurus of old." He was, however, opposed to the formation of a new order of monks. "Much good I am free to admit," said he, "has been done in the past, and is being done in these days, in this as well as other countries, by those who take the vow of life-long celibacy

and who consecrate their lives to the service of man and the greater glory of our Maker. But it may be doubted how far such men are able to realise life, in all its fulness and in all its varied relations." This disparagement of single life has naturally given some offence to the brotherhood of Sanyasins of which Swami Vivekananda is the head. In their journal, the *Awakened India*, which is published from Mayavati in the Himalayas, it is asked, with more bluntness than reverence, "Are we to follow Vishvamitra, Atri and others, in their ferocity, and the Vasishtha family in particular in their 'full and varied experience' with womankind,—for the majority of married Rishis are as celebrated for their liberality in begetting children wherever and whenever they could, as for their hummsinging and somabibing,—or are we to follow the celibate Rishis who upheld Brahmacharya as the *sine qua non* of spirituality?" We would answer that we may make either choice. Mr. Ranade, indeed did not explain himself fully on the subject, but we believe his objection was not so much to the observance of celibacy as to the evils to which the system of monastic establishments has often given rise in the past. We are not referring to backsliding on the part of individual monks, for we do not feel justified in assuming that there would be greater immorality among celibates than among married men : we are referring to the laziness and the waste of moral power which are encouraged by life in endowed monasteries. We do not say that these pitfalls, to which our eyes have been opened in the past may not be avoided in the future. But it is well that the lesson of the past is not thrown away upon us. The glory of nascent Buddhism was its monastic system, but we are not quite sure of it in its declining days, what was once its glory did not sometimes prove its shame. Married priests, however, are as liable to degenerate as unmarried ones. It is not celibacy, but the absence of incentive to exertion that has formed the really objectionable feature about life endowed monasteries in the past. We do not believe in arguments founded on the so-called "nature". Marriage is a restriction on "nature," and celibacy is a further restriction. "What about this marvellous experience of standing alone," ask the Himalayan brotherhood, "discarding all help, breasting the storms of life, of working without any sense of recompense, working a whole life, joyful, free, because not goaded on to work like slaves by false human love or ambition?" It is glorious to work without any sense of recompense, but not to be come a sanyasin out of a mere love of freedom from the slavery of family obligations. To accept the wider obligations of service to the whole society in lieu of the narrower obligations of a family is good ; but the acceptance of a sanyasin's life, because in that kind of life there is nothing to goad you on to work, is just the most vulnerable point in the system of monastic orders. It cannot be said of the new Himalayan brotherhood that they have been taking life easily ; they have been working very hard, we know, not merely in galvanising the religious consciousness of the people, but in rescuing the poor from the jaws of famine and plague. There is no reason why there should not be social reformer Sanyasins, although they may not be the proper persons to handle the somewhat delicate question of widow-marriage. Social reformers need not all be men of "pay and privilege," nor need the privilege of doing good be confined to "mendicants." Every man who wishes to do good to his fellow-creatures need not "realise life in *all* its fulness, and in *all* its varied relations." What a Sanyasin, moving among his fellow-creatures, realises, may carry him far enough. It is when systems crystallise into automatically working institutions, and men take refuge in them not with the object of finding a wider sphere of usefulness, but of securing greater case and freedom from cares, that they develop objectionable features and degenerate. While therefore, individual celibacy may be excellent, greater care is necessary in the establishment of order of monks. That, we believe, was Mr. Ranade's real meaning.

June 9, 1901

Miss Margaret E. Noble, *alias* Sister Nivedita of the Ramakrishna Order, appeals for funds on behalf of a girls' school to be started in Calcutta by the mission. Miss Noble is not satisfied with the kind of education given either to the boys or to the girls in India. "The men of the Indian higher classes," says she, "are sinking into a race of cheap English clerks, and are becoming more and more incapable of supporting their numerous dependents. New activities, calling for enterprise and power of combination, will have to be opened up by them, if this state of things is to be retrieved. And in such an epoch of reconstruction, the sympathy and cooperation of the women will be absolutely necessary as a social force."

As for the instruction to be given in the new girls' school, she says :—

"We intend, if we succeed in acquiring means, to buy a house and piece of land on the banks of the Ganges, near Calcutta, and there to take in some twenty widows and twenty orphan girls, thew hole community to be under the guidence and authority of that Sarada Devi, whose name has been lately introduced to the world by Professor Max Muller in his Life and Sayings of Ramakrishna.

"It is further proposed to add to this establishment a scholastic institution in which the best manual training can be given.

"The school course is to be founded on the Kindergarten and is to include the English and Bengali languages

and literature, elementary mathematics very thoroughly taught, some elementary science very throughly taught and handicrafts, with a special bearing on the revival of the old Indian industries. The immediate justification of the last subject would lie in enabling every pupil to earn her own living without leaving her home, by a pursuit which should be wholly ennobling.

"But the school is to have a second function. The widows—whom we may reckon as from eighteen to twenty years of age—are not only to be useful in giving the true Hindu background and homelife, but amongst them we look to organize two or three industries for which promising markets can be opened up in England, India, and America. Amongst these, the making of native jams, pickles and chutneys, is to be included." *(Notes)*

June 16, 1901

A SANYASI writes in the "*Awakened India*" that the readmission of converts is a great need of Hinduism at the present day. In Bengal, if not elsewhere, he states that "whole communities of Hindus converted to Muhammadanism during the moslem rule were reconverted to Hinduism during the great Vaishnava movement of Sri Chaitanya and after." In Southern India, too, when Tippu was making forcible conversions, the converts,—so historians have recorded—, were often taken back into their communities after a purificatory rite, which sometimes consisted in passing through a number of huts successively set on fire. Mr. Ranade once referred to the reclamation, under the Peishwa's orders, of a Brahman captive who had to live like a Muhammadan in Hyder's court. *(Notes)*

* * *

A question having arisen in America as to the Swami Vivekananda's attitude towards social questions, a lady writes to an American paper as follows : "In one of his lectures at the Pouch Mansion, he spoke of the Hindu widows, declaring it unjust to state that they were generally subjected to cruelty or oppression in the Indians homes. He admitted that the prejudice against remarriage, and the custom which makes the widow a member of the husband's family instead of that of her own parents inflicted some hardships upon widows in India, and favoured wise efforts for their education which would render them self-supporting and in this way alleviate their condition. He emphasised his desire for the education and elevation of the women of his country, including the widows, by volunteering to give the entire proceeds of one of his lectures in support of the school of Babu Sasipada Banerjee, at Baranagar, near Calcutta, the institution of which preceded that of the Pandita Ramabai, at Poona, and where, if I am not mistaken, the Pandita herself obtained the first inspiration of her work. This lecture was given, and the proceeds were forwarded to Babu Sasipada Benerjee, and duly acknowledged. *(Notes)*

June 30, 1901

Swami Vivekananda has always been a puzzle to his vegetarian Brahmin followers. On the questions of mixed diet *vs.* pure vegetarianism, the Swami delivers himself in a article on the East and the West, in the *Brahmavadin*, thus :—

"The real fact, however, is that the nations who take animal food are, as a rule, brave heroic and most thoughtful. The nations who take animal food also assert that when the Hindus used to make *yajnas* with animal sacrifices in India and used to take the meat of the animals sacrificed, then only great geniuses were born among them ; but since the taking of the Hindus to Babaji's vegetarianism not one great man arose from amidst them. Hence they are afraid to give up their animal food. The Arya Samajists are divided among themselves on this point, one party holding that animal food is absolutely necessary, and the opposite denouncing it as wrong and unjust. After attending to all sides of the question, my conviction stands to this, that the Hindus are right, that is, their rule that the food, like many other things, is different according to the difference of birth and profession is the sound conclusion. To eat flesh is surely barbarous, and vegetable food is certainly purer and ought strictly to be for him whose end is solely to lead a spiritual life. But he must take flesh, who has to plod hard through the constant struggles

and competition of this world. So long as there will be in the human society such a thing as the triumph of the strong over the weak, there ought to be animal food or some other suitable substitute for it, otherwise the weak will be crushed under the feet of the strong. It will not do to quote solitary instances of the good effect of vegetable food on some particular persons ;—We should compare nations."

(Notes)

August 11, 1901

REVIVALISM AND REFORM

We reprint to-day from the columns of the *Madras Mail* a very lucid and interesting article on "Hindu revivalism and Social Reform." The writer, a Hindu, seeks to account for the present indifference of educated Hindus to social reform, and finds the explanation in the revivalistic movements of the day. Twenty years ago almost every English educated man was a reformer. But then the term meant as the writer says, verbal and intellectual assent, and made no demand in practical action. Ten or eleven years ago, the movement took an aggressive form, and the paramount necessity of conforming deeds to words began to be emphasised by various agencies. At first, this new phase was a source of amusement to many reformers. But when they found that the young reform party, as the practical reformers may be called, meant serious business, and as they saw some of the "antlered stags" of the old school struck down by the swift shafts of a vigilant press, there was a general stampede, and opportunely for the fugitives, Mrs. Besant and, later on, Swami Vivekananda appeared on the scene offering to make the worse appear the better reson. Both these revivalists made an open bid for the support of the elderly trimmers, as might be seen from their frequent references in their early speeches in Madras to "youthful enthusiasts," and to "beardless boys." Both of them drew lucid but irrelevant picture of the evils of the material civilization of the West, and were successful in persuading a too willing crowd that everything was for the best in Hindu society, and that the chiefest duty of a patriotic Hindu was to sit still. The Indian climate favours lethargy rather than exertion ; and Mrs. Besant's teachings were calculated and had the effect of producing a mental and moral atmosphere quite in keeping with the outer climatic conditions. We cannot say the same of the teachings of Swami Vivekananda. Though, at first, the Swami did seek by running down reformers to attract a following for himself, his essentially robust intellect speedily revolted from the flaccid indolence of those who sought repose from reform, and, in consequence, he cannot be said to be much more popular than the social reform movement at the present day. From the very first, he and Mrs. Besant recognised that they could not agree ; and the almost fierce attack which the Swami made in public on Colonel Olcott and Mrs. Besant on his return from the Parliament of Religions held at Chicago must be fresh in many minds. Mrs. Besant is mainly responsible for much of the mischievous results of the reactionary movement. She upheld the most grotesque practices, she idealised some of the least useful customs of Hindu Society. Her sex, her eloquence, her antecedents, her nationality, all told in her favour. The educated person who fled from action could point with pride to the approbation of a cultured woman, a member of the ruling race, who had been a militant atheist but a few short years ago, and whose accents rang silver-true as she spoke, in exculpation of the stratagic movement he has ignominiously executed to the rear. Mrs. Besant has been a back-engine to the Hindu race, and the deadening effects of her influence have been felt not only in social reform, but along all lines of national activity. The National Congress has suffered grievously on account of her paralysing influence ; and that lady must be credited with having forestalled Bishop Welldon in associating a political motive with a religious propaganda. Happily, however, the rush failed, but it did much to awaken educated Hindus to the danger of trusting too much to her guidance. We are happy to be able to recognise the stimulating character of much of Swami Vivekananda's latter-day propaganda. He has succeeded in evoking in the minds of his followers an earnest feeling of practical philanthropy that is not very common among us. His disciples are at work in many places engaged in bringing relief to the poor and the lowly. The academic spirit is altogether absent from his creed. If health and strength are vouchsafed to him the Swami, who must have outgrown his few theatricalities by this time, may yet leave a beneficent impression the land of his birth. The ebb-tide of Hindu revivalism has already begun and we shall soon see the shore strewn with shell and sea-weed. India is entering on a new era of peaceful activity, and all the signs point to a spell of vigorous progress such as she has never seen before. The century has dawned, indeed, on an India smitten with plague, and subdued by famine ; but it is an India on which one feels fresh life is streaming along a hundred beneficent rills and streams. The evils we have gone through have purified the air and chastened our spirits. We start with a truer conception of the meaning of reform and the duties of reformers. If our idea of the possiblities of the quantity of reform attainable to a single generation has been moderated, our conception of the quality of it has been much

improved. If results have not been commensurate with the endeavours hitherto put forward in the cause of progress, reformers have learnt, and it is a valuable lesson, that it is not so much their duty to achieve immediate results. We now realise more clearly than ever, if we may borrow a line from William Watson's "Hymn to the Sea," that ours is but

"To ponder the Law, labour and greatly obey."

September 22, 1901

HINDU REVIVALISM AND SOCIAL REFORM

(From the *Arya Messenger*)

A Hindu writing to the *Madras Mail* bewails the present indifferent attitude of the educated Indians to social reform. Twenty years ago, the writer says, the reform movement had every prospect of hope before it and it was confidently expected that in no long time the banner of Reform would be seen unfurled in every nook of the country. The Reform movement at first contented itself with gaining the approval of the educated Indians as far as the principles were concerned. When, however, time came for realizing these principles in practice, the educated Indian that had given assent to the principles being good shrank from the practice and became shy of the reform propaganda. The writer believes that it is indifference which is almost solely due to the religious revivalism. This revivalism on its worse side, he takes as attributable to "an indolence and enervation "which" fosters the more inglorious predispositions of men, and encourages a native willingness to acquiesce in a lazy accommodation with error, anignoble economy of truth, and a vicious compromise of the permanent gains of adhering to a sound general principle for the sake of the temporary gains of departing from it."

Swami Vivekanand and Mrs. Besant, the writer thinks, are principally responsible for the mischief. The educated Indian that had after a dozen years well nigh grown weary of the reform movement found in these two masters of elocution as his helpers. Having at his back such high authority he found himself justified to shrink from the worry that reform necessitates.

The second part of the communication betrays strange ignorance of facts on the part of the writer. He contends that the nature of the Hindu is essentially selfish and this revivalism has served to bring out. The brightest philosophy and the religious codes of the Hindu, he thinks, teach him selfishness. In them, he finds nothing parallel to the spirit that prompts the Christian people of Europe and America to subscribe millions every year for the maintenance of mission in this and other countries, or the spirit of the few Parliamentarians that fight for India in England. The Hindu's belief is the law of *Karma* and desire of *Moksha* to the writer appear to stand in the way of his public spirit. We are sorry the writer has presumed to impugn the sacred books of the Aryans without knowing anything about them. How he has felt justified to do so is a puzzle to us. He decries the Gita and is unaware that the most prominent tenet preached therein is *unselfishness* ! *Nishkam, Karma* is so often enjoined in our sacred books. A charge of selfishness is the best guarantee of the writer's total ignorance of their teachings. He is dazzled to see the Christian charity flowing in the form of millions every year from Europe and America but quite forgets—rather, does not know—that serving the strangers and feeding the orphans are enjoined as the daily duties of the Aryans. Is it not strange that he is unaware even of the five daily *Yajnas?* It is beyond our comprehension to see how a belief in the Law of Karma or the desire of salvation can stand in the way of one's philanthropy. Is it essential for a philanthropist to be an atheist or what is perhaps worse to believe in an unjust and partial God?

Ignorance is always painful and it is ignorance that has in the present case disabled our Hindu friend to come, to a right conclusion. The loud declaimers of the Reform Movement were destined to see indifference. They had no strong foundation to stand on. Eloquence can charm a people but only for a time. The propaganda needed an authority ; it did not care to see where it could find it and the consequent disappointment is but natural. The people do not change their time-honoured customs because Mr. such-a-one can deliver an eloquent lecture. Nor is there any need of changing them if there is nothing pernicious in them. The Reform Movement lost its hold not because there was strictly a revelation in religion, but because there had been enough of allegiance to eloquence. Mrs. Besant's and sadhu Vivekananda's hold is also due to appealing to popular prejudice and we can safely prophesy an early downfall of their mission. What they teach is not the ancient religion. The ancient religion is something far sublimer, far nobler and far more precious than unmeaning mysticism. It enjoins activity and not indolence ! Selflessness and not selfishness !

Swami Dayanand saw these teachings in the Vedas and the Shastras, dissociated them from the popular superstitions and laid the bare truths before the people. The Indian people, religious as they are, saw the teachings of the scriptures, and very worthily bowed before them. We believe that what we aspire after is enjoined upon us by the scriptures and the Shastras and not by an eloquent enthusiast—sometimes only this much—and we can trust that our mission will day by day gain in strength and every morrow will be more cheering than to-day.

Will our friend care to know that without the assistance

of any of his reformer friends we, in the Punjab, have succeeded to establish a first class college, a score of high and middle schools, a larger number of girls schools and about a dozen of orphanages and saved about 1400 orphans while the reformers and leaders abroad remained lecturing at their ease ! And who has inspired the Punjab to do it? *None other than a religious revivalist, Swami Dayananda.* He revived what merited a revival—the true ancient religion and not the puerils practices of the Dark Ages in Indian History. The *Indian Social Reformer* while commenting on the above communication has some remarks about Swami Vivekanand and Mrs. Besant. The remarks about Mrs. Besant are not very complimentary to her, but they are not without truth.

October 13, 1901

WE learn from the Lucknow *Advocate* that some of the members of the standing Committee of the Congress which recently met at Allahabad addressed a public meeting on the subject of India's educational needs. We agree with Mr. G. Subrahmanya Iyer's warning against the danger of postponing education in English to an age when it would be rather too late to commence it. The question is whether a boy is to be educated in English or not. If the former, the sooner, that language is taught the better. Mr. R. N. Mudholkar was among the speakers. "Mr. Mudholkar spoke of the later day tendencies of reaction and rather grew warm against the preachers of Vedantism, who filled the minds of young men with ideas that the world was only a dream and delusion, and that they should confine their exertions to the development of the spirit. He said such teachings made men lifeless and were having dangerous effect on the people." The Neo-Vedantists of the Vivekananda school should be excepted from the category which came under Mr. Mudholkar's condemnation. Although they also teach that life is "such stuff as dreams are made on," they hold that since dream we must, we should deem it true "and dream in action". *(Notes)*

October 27, 1901

THE following appears under the heading of "Vital for India" in the current number of the *Prabuddha Bharata*, edited by Swami Vivekananda. 'Woman and man are perfectly equal ; it is against *Truth*, the essence of Religion, and against *Independence*, the essence of Divinity, to attempt to make woman man's inferior in any way. The caste-system has succeeded in degenerating the nation into a series of atrophied shells, stopping all physical, industrial, educational, social, moral and spiritual growth ; the sooner it is killed by neglect the better. Sub-caste marriages and free interdining tobeg in with, and the abolition of woman's caste later on, will do it, consistently with the preservation of what is good and sound in the system. Education consists in the making of men and women, more than institutions." *(Notes)*

November 3, 1901

THE *Brahmavadin* of Madras, in a editorial article discussing the religious views of Appaya Dikshita, the author of the well-known Sanskrit works Kuvalayanda and Chitramimansa, says :—"However all-embracing and cosmopolitan one's religion may be, it is impossible to get on in secular or in religious life without belonging to a particular sect. Both society and expediency would seem to require it. A Hindu may rightly admire the lofty philosophy of Christianity and Buddhism, but he continues a Hindu for all practical purposes. One cannot benefit by dreaming of Krishna, Buddha and Christ at the same instant."

* * *

IT is surprising how the writer has managed to go so wide of the mark in expressing his views. For instance, religion is confounded with outward show, religious life with the trade-mark of sectarian schismatics ; and society and expedience are mentioned, with apparent approval, as determining the religion of a human being. Does our contemporary need to be told that the moment a person ceases to believe in his inherited religion and to admire some other, he ceases to be what he was, no matter how the outside world may look upon him. Is religion only a name or a notification? If, after his transfer of faith, he is still taken to be this or that, where lies the blame? Is it necessary for a man to declare by public announcements every step in his religious development and use the name of his religion as a piece of current coin? Above all, the statement that "one cannot benefit by dreaming of Krishna, Buddha, and Christ at the same moment" is most unexpected in a journal having for its motto the following text from the Rigveda "एकं सत् विप्रा बहुधा वदन्ति"—"That which exists is one : sages call it variously."

* * *

IN this connection the following parable of Shri Ramkrishna's taken from the *Prabuddha Bharata* will be found interesting :— A husband and wife renounced the world and jointly undertook a pilgrimage to various religious shrines. Once, as they were walking on a road, the husband being a little ahead of the wife, saw a piece of diamond on the road. Immediately he scratched the ground to hide the diamond, thinking that if his wife saw it she might perchances be moved by avarice, and thus lose the merit of her renunciation. While he was thus busy, the wife came up and asked him what he was doing. In an apologetic tone he gave her an evasive reply. She noticed the diamond, however, and reading his thoughts, said reproachfully. "Why have you left the world, if you still feel a distinction between the diamond and the dust?" *(Notes)*

December 15, 1901

Praise is sweet ; praise from friends is very sweet ; but praise from those who differ profoundly from one is sweetest of all. Almost simultaneously with the last number of the *Harvest Field* whose remarks on some comments made in this journal are reprinted elsewhere, come two reports of work done by the Ramkrishna Mission called by our contemporary the Vedanta-Mission during the recent famine. The nature and quality of the work done will appear from the following testimony borne to it by Major Dunlop Smith who was Famine Commissioner in Rajputana. He visited the orphanage opened in Kishengurh by the Darbar, which was managed entirely by the Ramkrishna Mission, under the supervision of the Dewan.

"These Missionaries," he wrote, "are Vedantists. The head of the Mission is Swami Vivekananda, and the two chief centres are in Calcutta and Mayavati near Almora. One of the two Missionaries does the clerical work. There are now in the Orphanage 54 boys and 23 girls who are housed in two separate buildings. The children are in excellent condition and appear to receive every attention. They were all very happy."

* * *

The Famine officer in Khandwa wrote "Swami Sureshwaranand, Famine worker of the Ramkrishna Mission of Calcutta, very kindly gave me 450 pieces of cloth and 200 blankets for distribution to the famine-stricken poor in my charge. The gift was a very appreciable one. Later on the Swami gave me Rs. 200 for the poor. It was a great help. I am very thankful to the Swami for his kind help."

* * *

Testimony such as the above our contemporary will admit, counts for far more in estimating the worth and genuineness of a movement than controversy regarding its doctrines. The most remarkable feature of the benevolent work of the Ramkrishna Mission is its totally non-sectarian character. Among the orphans received into the Kishengarh home were Balais, Jats, Gujars, Malis, Musulmans, Chamers, Rejars, Barhais and Brahmins. Medical and monetary help was so distributed by the Belur Math to deserving persons.

December 29, 1901

AT a meeting held at the Society of Arts, John Street, Adelphi, London, under the auspices of the Foreign Press Association, over which Sir Richard Temple presided, an address of great interest was given by Miss Margaret Noble (Sister Nivedita) on the "Education of Hindu Women and their Ideals." In introducing the lecturer Sir Richard Temple said, Miss Noble was in sympathy with all that was best in Hinduism and wished to introduce methods of education for girls in India by which they might be instructed in the Western sense of education without being denationalised—instructed in a way that would enable them to retain all that was national, historical, and traditional in the Indian race.

* * *

Miss Noble, however, made it clear that her idea of education was by no means that which had been credited to her by Sir Richard Temple. Her view of education left out all the classes of schools adverted to by Sir Richard Temple. Neither in the so-called schools in India or London was the essential thing that she called education to be obtained for the Bengali women. It was rather in home life and in the beautiful stories of Hindu mythology that the ideals of education were to be found. Nothing in the whole world was so beautiful as the Hindu household. The outlines of the beautiful story of Siva and Sati were given by the lecturer to illustrate the ideals inculcated in the minds of the races of India. The object to be attained was to combine with those beautiful ideals the practical efficiency resulting from Western methods of education. A cordial vote of thanks was accorded to Miss Noble for her interesting address on the motion of Monsieur Wesselitsky, President of the Foreign Press Association.

* * *

IT has become a common expedient with some members of "the party of the East" to take us back to the glories of our ancestors, inviting us to swell upon those rather than perform the thankless task of pointing out current errors and seeking for their remedies. To be proud of one's ancestors is, no doubt, legitimate, when the pride does not intrude upon, and block the way of present endeavours. An individual who is given to

talk incessantly of his high birth and the achievements of his father and grandfather is often looked down upon as an idler, a braggart, one from whom little good can be expected. Should this not apply to a community which adopts the foolish course? Legitimate pride of birth and ancestry should act as the hidden spring of honourable deeds ; it is not to be worn as a token, a delegate's badge entitling the wearer to a front seat and preferment for the good things of this world. A tree is judged by its fruits, not the fruits by the tree.

* * *

IF a friend were to inquire why the Hindus are slow to send their girls to school, it is little use if we inflict on him a whole history of the position of women in ancient India, under the eminently judicious institutes of Manu. It is no answer if we inform him that Sita and Damayanti chose their husbands from public assemblages of noblemen. It will be frivolous to assure our interrogator that women in ancient India were well versed in the arts of painting and music ; that some of them had put forth literary productions of rare merit. After all the ancient history had been exhausted, the question will still stare us in the face, "why are the Hindus slow to send their girls to school?" More quibbling, more evading the point, more diligent hunting after ancient lore,—and the process becomes endless ! If by chance a foreigner should utter a few words of appreciation of some of our social customs and depreciate those in vogue in his own country, he becomes the incarnation of justice and the customs under which we live and strive the very acme of perfection. It is not to be supposed that it is anybody's business to cry down everything Indian and exalt everything foreign, but what we plead for is that questions of public importance, social or political should be judged on their intrinsic merits not vitiated by party prejudices and a false sense of patriotism. *(Notes)*

April 6, 1902

THE *Indian Social Reformer* speaks commendatorily of the orphanage work of the Vedanta or Ramkrishna Mission of which Swami Vivekananda is the head. They are now caring for 54 boys and 23 girls. This will gratify many friends in this country who were interested in the Swami's proposed schools when he was lecturing here. *—Woman's Tribune, (Washington, U. S. A.)*

July 13, 1902

THE LATE SWAMI VIVEKANANDA

We have received in the much regret the news of the death of the Swami Vivekananda, at the early age of thirty-nine, at the headquarters of the Ramkrishna Mission near Calcutta. We were among the small company which gathered at the Triplicane Literary Society ten years ago to meet Swami Vivekananda, then an obscure and unknown wanderer in Southern India. The incidents of the memorable evening will be found recorded in the pages of the *Reformer*. Sometime after that the Late Swami was enabled to go to Chicago. There, at the Parliament of Religions, his opportunity came. He became the hero of the hour, and his return was a royal procession from Ramnad to Madras. Addresses poured on him, his carriage was drawn by enthusiastic admirers, and, so far as popularity went, it was the supreme moment of the Swami's life. We were present at the enormous mass meeting at Victoria Hall where he made his first speech on returning to Madras, containing a scathing attack on Mrs. Annie Besant and Colonel Olcott for the treatment he had received at their hands in India and America. We had occasion to meet the Swami pretty frequently, he paid a visit to the rooms of the Madras Social Reform Association, and, much to the surprise of some followed it up by a violent and public attack against "beardless boys" attempting to guide the course of Hindu social progress. From Madras, the Swami passed on to Calcutta and, in reply to an address of welcome, made a powerful speech in which he denounced the abominations of *Sakti* worship prevalent in Bengal. Then he set himself to founding the Ramkrishna Mission and to direct its work of intense practical philanthropy. The experience of working the mission seems to have brought a change. He sent a telegram of cordial good wishes to the Social Conference held at Lahore.

The whole of this brief but crowded life is so compacted together that it is really difficult to unravel it into its component parts. That the Swami was, from the first, actuated by a single powerful idea, is certain. That he consented, for the sake of procuring its success to disguise

it for a time from the mass of those from whom he sought support, is equally certain. That, at last, he found his thraldom to popularity very irksome, and that he thereupon threw off his disguise and incurred unpopularity, is also certain. Somebody has said that every successful man has at sometime or other in his career been guilty of a crime of the heart. That is the sacrifice demanded by the goddess of success for her prizes. The pure idea, in all its loveliness, fills our youth's vision. We advance into early manhood, and are alarmed to see that the strict course of conduct prescribed by the idea proscribes all accessibility to the influences which lead to success. We think nothing of ourselves and are all absorbed in the ideal. But we soon find that the world persues a very different course. It finds it easier to take an interest in a person than in an ideal. It wants us to lend ourselves to its ways, without caring in the least for our ideals. For a time, we shrink with horror from what is nothing less than powning our persons to the public. Well is it for those—alas, how few—who wisely fear to overcome this instinctive pride of intellectual purity. But the large number adopt another line. They are eager that their idea should take shape and form, and since the only chance of its doing so in their time lies through their own persons, they yield themselves to the crowd in the hope of advancing their ideal. Soon enough they realise the terrible consequences of their sophistry, but it is too late. Thus it happens that many a man on whom the grace of the ideal shed its most splendid lustre early in life, becomes at the end of it a confirmed cynic, with no faith in human virtue, with no hope beyond the grave, and with an absolute contempt for all that is not palpable and immediate. It is our conviction that the Swami Vivekananda was a victim of this sophistry in the twelve months that followed his return from Chicago. And it is, in our view, the strongest proof of the innate greatness of the man and the lofty sanity of his ideal, that he was, not withstanding, able to soon realise and to pull himself out of the slough into which he had been sinking as a result of his one false step. His greatest and most abiding work was done after his reclamation from the months of the populace. The brilliant part of it was the least faithful to his ideal and the most wasteful to his energies. It is the strain of Chicago and success that has sent him to his last account so early in life, and just in the middle of his real work. Had he realised the fatal failure of what passes by the name of success earlier in life, he might have lived longer, perhaps. Who can say? But in that case, would he have been able to found his Ramkrishna Mission, whose mainstay is the English and American disciples, one of whom, Sister Nivedita, is spoken of as the Swami's probable successor at the head of the Mission?

Now, what was the ideal of Swami Vivekananda? We have seen it said that it was to establish the greatness of the Vedanta Philosophy. To us, however, it seems to have been more a practical than a philosophical end that he had in view. He, no doubt, made a good deal of the Vedanta, but that was because he knew that the Hindus would accept much under a religious garb which they would not look at in its real, commonsense aspect. But Vivekananda's real object was to make his countrymen take a more serious view of the present and the future than of the past. In this he was at one with those whose views are represented in these columns, though he strove hard at first to make people believe that he was in antagonism with that ideal. On one point, at any rate, his attitude was unmistakable and that was in regard to caste. The deliberate seeking and acceptance of the personal co-operation of men and women in Europe and America, was an affront to present-day Hinduism of the most aggressive kind. About eating and drinking, the Late Swami held more with the doctrine of Christ than with the ceremonial scruples of his own people. The philanthropic work of the Ramkrishna Mission which he founded and controlled till his death, marks it out as a

unique organisation in the history of modern India. That alone is enough to raise him high among those who have laboured to infuse new life into the Indian people. It is a matter of melancholy satisfaction to us, who differed so much and so strenuously from the deceased Swami at one period of his remarkable life, to bear testimony, at his death which we sincerely deplore, to the greatness of his ideal, the magnetism of his personality, and the depth of his patriotism. India is poorer for the loss of Swami Vivekananda.

July 20, 1902

FEW of our Christian contemporaries have been able to forgive Swami Vivekananda the popularity he achieved and the impression he made at Chicago. Some of them have shown themselves positively spiteful in their references to the deceased reformer. We have once before called attention to the backwardness of the Christian papers in India to vindicate the people from calumny ; and here is an example of the jealousy with which the ascendency of a native of India over his own people is regarded. A diminution of Missionary influence in consequence of this attitude is not at all improvable.

August 10, 1902

SWAMI VIVEKANANDA

REVIVALIST OR REFORMER?

It is very strange, yet interesting, to mark the vigorous fight that is going on at the present moment between the old and the new schools. The subject of contest is the late lamented Swami Vivekananda. On his retirement from the world's theatre an important question has arisen as to which party the Swami belonged. The orthodox, headed by some dangerous reactionists have been desperately straining every nerve to proclaim that they would sue those others who would venture to claim the Swamiji as their own. The reformer has mourned for the irreparable loss he has suffered in the death of a true sympathiser of the cause of social reform. To one who looks with a unprejudiced sight to the noble work of the Swami, it would appear that he spoke on behalf of neither parties but for them both and that he had in view, the national development of a people amongst whom he was born and who, he believed, lacked the necessary amount of moral, mental and physical health.

He preached Vedantism as a natural and universal religion because he firmly believed that it would satisfy the cravings of the human heart and lead to the real perfection of man. His voice was not polluted by stoicism and he knew that the kind of philosophy which our people weeded was quite different from that which our sages and Swamies had preached so long. He felt that Vedantism was no more living in the land of its birth and that its place had been taken by a Religion characterised by baneful superstitions and sloth.

He saw that the system of caste was responsible for the sunken state of our society and knew that it was sheer foolishness to hope that India, with her present energy and skill, with her emaciated muscles and chaotic religion, would ever rise above the dead level. He was well aware of the fierce competition that is going on around and believed that by dreaming and lecturing about old glory we would not go one single step further. It was for this reason that on more than one occasion he exhorted his brethren "to go out, expand, show life, or degrade, foster and die."

These words have been written in fire and smoke on the forehead of nature and they could not pass un-noticed by such a keen observer as the Swami. It is these words that have made the educated classes have to their duty and if the reformer criticised, opposed, blamed it is because he has taken the alarm and made himself bold to say and do things

which are unpalatable to the unthinking millions around him. Thus Vivekananda had undertaken the work not of this party or that but of the nation, of nearly three hundred millions of human souls, who, he was sorry to find, were running into decay. He was a hero and was inspired by the love of truth and progress to preach harsh, yet true things to all that sought his advice.

It is, therefore, our business not to quarrel about the question as to whom the Swami belonged but to ponder over what he said to us in all sincerity and love. It is next our part of duty to conduct with zeal that noble work which he was not spared long to continue. Like Ram Mohan Roy, Ishwarchandra Vidyasagar, Keshab Chandar Sen and Dayanand Saraswati, Swami Vivekananda too was a hero whom providence had been pleased to send to us. He has suggested, both to the orthodox and to the reformers, to the rich as well as to the poor, their duties, and it is our business now to carry on the noble work with faith and devotion. In the words of the great man whose loss India yet mourns and will yet mourn, the greatman Ranade, then "May the old era of injustice and social tyranny and un-brotherliness pass away and the new era of peace, progress and love begin in our midst."

—V. M. D.

August 24, 1902

THE following appropriately brief and simple notice of the death of Swami Vivekananda, who was editor of the journal while he lived, appears in the July number of the *Prabuddha Bharata:* "Our beloved Swamiji entered *Maha Samadhi* on Friday night, the 4th of July, at the Math, Belur. On that morning, he meditated for more than two hours. During the day, he held a class on Panini Grammar of about three hours, and remarked how much better he was feeling. In the afternoon he took a short walk. In the evening, he went to his own room ; a Brahmacharin was in attendance. He took his beads and did *japam* and directed the Brahmacharin to sit outside and do likewise. About 45 minutes later he called the Brahmacharin in, asked him to fan his head and then went to sleep. At about nine, he gave a sudden start and then drew two long breaths. The Brahmacharin, unable to understand what the matter was, immediately called an aged Sannyasin, who, on coming, felt for his pulse but found it stopped. At first, it was taken to be a *Samadhi* and a brother repeated the name of the Master in his ear. Seeing no sign of return of life, however, a doctor was called in, who tried to induce breath artificially, but without success. The next day, Swamiji's body was cremated under a *Bel* tree on the Ganges, in the Math grounds."

September 28, 1902

SWAMI VIVEKANANDA AS A PARTRIOT

BY SISTER NIVEDITA

(From the *Brahmacharin*)

[For the article *vide* The *New India*, October 2, 1902].

October 12, 1902

YET another Hindu Missionary has left his home in Bengal for the Far West. Swami Trigunatita, a disciple of the late lamented Swami Vivekananda, and a member of the Ramkrishna Mission, left Calcutta on Saturday last for Missionary work in California. His destination is distinguished by the name of *Shanti Ashram* and his work will be the preaching and propagation of practical Hinduism in the light of the Vedanta philosophy.

SISTER NIVEDITA VERSUS SWAMI VIVEKANANDA

In view of the recent lectures of Sister Nivedita which seem to have created a general

impression that the Swami Vivekananda held that everything Asiatic—rather everything Hindu —is for the best and that his countrymen had little or nothing to learn from foreign nations, we have thought it necessary to reprint the following letter and our comments thereon :—

THE following letter was received from Vivekananda Swami by Rajah Peary Mohun Mukerji, C. S. I., who presided at the public meeting, held in Calcutta in 1894 in honour of the Swami :

[For the letter *vide The Indian Mirror*, April 18, 1895].

November 2, 1902

THE *Indian Messenger* has the following remark sunder the heading of "a false nationalism"—"Sister Nivedita was recently lecturing in Bombay ; and we suppose her utterances have been, as is her wont now, to idolise everything Eastern. We have been told that she now often speaks to the effect—"You, Indians, have nothing to apologise for, and nothing to learn from the West." It can be readily imagined how pernicious will be the effect of such sentimental ill-judged statements. The *Indian Social Reformer* of Bombay has therefore done well in reprinting a letter of the late Swami Vivekananda, whom Sister Nivedita recognises as her *Guru*. The letter was written by the late Swami from New York in 1894 to Raja Peari Mohan Mukherjee, C. S. I., who presided at a public meeting held in Calcutta in 1894 in honour of the Swami. The letter seems to us to have a permanent interest and as it affords an emphatic refutation of the so-called nationalism, which has been directly or indirectly supported by the writings and utterances of some prominent persons of the present day, we deem it necessary to reprint it."

THE BRAHMAVADIN

September 14, 1895

Elsewhere in these columns we publish an extract from the *New York Morning Advertiser* in which Swami Vivekananda argues that the annihilation of the soul is impossible. We recommend it to the careful study of our readers. (*Notes*)

IS THE SOUL IMMORTAL ?

THE MORNING ADVERTISER'S GREAT DISCUSSION

It is the problem of the ages we pick up to-day ! Is man immortal? Who can tell?

Do you believe that the men who jostle you in a Broadway car have immortal souls? That the policeman at the corner has an immortal soul? Are the tramps and harlots, the clergymen and philosophers, actresses and shop girls, immortal? Do you, like everyone else, carry about with you in mind or body some indestructible element? It would be a very curious state of affairs in which men considered these questions either trivial or uninteresting. If there is any answer to them you want to know that answer. If when you die your life goes out like a snuffed candle, there's an end of you and the discussion together.

Under these circumstances life is merely a tedious or pleasant struggle, which finishes in bankruptcy.

The character you have built up goes for nothing. The love for wife or child which has grown up during a lifetime of gentle sacrifice is cheated of its full development. It is as though one played a long and desperate game with worthless counters, which one could not "cash in" when the game was over.

If man is immortal will he know himself after death, and will he carry the same personality into a future state of development? Then it may be that his present life is merely part of a rational plan. Ten or fifteen years ago science promised to tell you all about it. The sciences made many promises, few of which they have kept. They have simply substituted the new superstitions of science for the old superstitions of religion. The question remains : "Is Man Immortal?"

If you ask the man in the street whether he has an immortal soul he will grin and pass on, but you may take it for a fact that he is thinking about the matter quite as seriously as you are. Men do not care to parade their thoughts on this subject.

The Morning Advertiser believes this problem is just as momentous in summer as in winter. In this it is not altogether in accord with the majority of New York clergymen. The churches are closed. The ministers are in Europe, in the mountains or at the seaside. In spite of that this is just as good a time as any other to find out whether you have an immortal soul or not.

(An article from the pen of Dr. Briggs, the leading Theologian of this country has already appeared).

Other articles will follow in *The Morning Advertiser.* President E. Benj. Andrews, of

Brown University ; Swami Vivekananda, the distinguished Hindoo ; Elizabeth Stuart Phelps, the authoress of "The Gates Ajar" : Cardinal Gibbons, W. T. Stead, the English journalist and spiritualist ; Bishop John P. Newman, Professor Max Muller, Elliot Coues, of the Smithsonian Institution, and other men and women of prominence will present what they consider proofs of man's immortality. When you have read these articles you may have found an answer in the question.

If you know anything about immortality, if you have proofs or doubts, *The Morning Advertiser* will willingly print your letters.

The main discussion is continued to-day by Swami Vivekananda, the learned and thoughtful Hindu. He argues that there can be no annihilation of the soul, with picturesque force.

The Distinguished Hindu bases his argument on the Mahabharata.

None has power to destroy the unchangeable.
—*Gita.*

[Here follows the discussion by Swami Vivekananda—

"In the great Sanskrit epic the Mahabharata .....soul of man." For the speech *vide The Complete Works* Vol. 4, 7th impression, pp. 253-256].

September 28, 1895

PROSPECTUS

[For the prospectus of *the Brahmavadin vide The Indian Mirror*, July 27, 1895]

THE SONG OF THE SANYASIN

[*Vide the Complete Works* Vol. 4, 7th impression, pp. 392-395].

We are glad to learn that Swami Vivekananda is still actively engaged in the propagation of the Vedanta-religion in the West. Both he and Dr. Paul Caurus are said to have recently addressed a large audience in New York in connection with the Parliament of Religious Extension. May the work of spreading the truth prosper everywhere ! *(Notes)*

October 12, 1895

SWAMI VIVEKANANDA AND HIS WORK

TO THE EDITOR OF THE BRAHMAVADIN

Sir,—Various are the testimonies borne to the great and good work Swami Vivekananda is doing in the West. It is needless for us to quote them here as the Indian Public is as a whole more or less familiar with them.

When we begin to consider how far he deserves these encomiums, the question naturally arises has the Swami done anything to place humanity any higher than before in this materialistic age, and if so what? Has he really any solution of the problem of life to offer to the nineteenth century? We are of opinion that he *has* succeded in drawing some attention to some things which will place humanity in a higher position than before, and that he has endeavoured to spread abroad the Hindu truth of the Harmony of Religions. Let us see how he has done so. But before addressing ourselves to this task it would be as well for us to answer the question which is often asked as to what his credentials are. The Swami is the bearer of the message of Bhagavan Sri Rama Krishna. We will let the Swami speak of this message himself in his reply to the Madras address :—

"They (the people of Madras) saw in him and his message the first murmurs of that tidal wave of spirituality which is destined at no distant future to break upon India in all its irresistible power, carrying away in its omnipotent flood all that is weak and defective, and raising the Hindu race to the platform it is destined to occupy in the providence of God,

crowned with more glory than it ever had been in the past, the reward of centuries of silent suffering, and fulfilling its mission amongst the races of the world,—the evolution of spiritual humanity." Again "What wonder that with the blood of prophets running in your veins, with your lives blessed by such Acharyas, you are the first and foremost to appreciate and hold on to the message of Bhagavan Sri Rama Krishna !"

In the lecture delivered by him at Hartford on Soul and God he refers once more to this message. He says—"The first message it bears is : Peace be unto you and to all religions. It is not a message of antagonism but of one united religion. Let us study this message first : At the beginning of this century it was almost feared that religion was at an end. Under the tremendous sledge-hammer blows of scientific research, old superstitions were beginning to crumble away like masses of porcelain. Those to whom religion only meant a bundle of creeds and formless ceremonials were in despair ; they were at their wits' end. Everything was slipping between the fingers."

Again in his reply to the Address from Rajah Ajit Singh of Khetri (Rajpootana) the Swami again refers to the Voice of the Holy of Holies—the Voice of Bhagavan Ramakrishna —whose message it is his proud privilege to bear. He says :—

"One voice has spoken whose echoes are rolling on and gathering strength every day —a Voice even mightier than those which have preceded it, for it is the summation of them all. Once more the Voice that spoke to the Sages on the banks of the Saraswati, the Voice whose echoes reverberated from peak to peak of the Father of Mountains and descended upon the plains through Krishna, Buddha, and Chaitanya in all-carrying floods, has spoken again, once more the doors have opened. Enter ye into the realms of light, the gates have opened once more."

Having thus made out that he is the accredited messenger of the teachings of his great *Guru*, let us turn our attention to the various matters upon which he has endeavoured to throw light.

HINDUISM IS A UNIVERSAL RELIGION—This is one of the most important points in the message that the Swami bears to us and to others. At the Parliament of Religions he said, "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. WE BELIEVE NOT ONLY IN UNIVERSAL TOLERATION BUT WE ACCEPT ALL RELIGIONS AS TRUE." How unlike popular Christianity ! He quoted the following *sloka* in the Bhagavat Gita.

Ye yatha mamprapadyante tanstathaiva bhajamyaham
Mama vartmanuvartante manushyah Partha sarvasah

'Whosoever comes to me, in whatsoever form, in that same form I reach him, they are all struggling through paths that in the end always lead to me.'

Alluding to the religious persecution in Christendom, and in Mahomedan and in other countries the Swami said, "Sectarianism, bigotry and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon human society would be far more advanced than it is now. But its time has come : and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."

The Swami told the Christians present at the Chicago Parliament to cultivate peace, to learn Universal Toleration. He said in eloquent language which must have carried conviction to the minds of many present. "If the Parliament of Religions has shown anything to the world it is this : It has proved to the world that holiness, purity and charity are

not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion would soon be written, in spite of their resistance : 'Help and not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'

The Hindu, he emphasized, has no quarrel whatever with other religions. "UNITY IN VARIETY is the plan of nature, and the Hindus have recognized it. Every other religion lays down a certain amount of fixed dogma, and tries to force the whole society through it. They lay down before society one coat which must fit Jack and John and Henry, all alike. If it does not fit John or Henry, he must go without a coat to cover the body. They have discovered that the absolute can only be realized or thought of or stated through the relative, and the images, cross or crescent, are simply so many centres,—so many pegs to hang the spiritual idea on. It is not that this help is necessary for every one, but for many, and those that do not need it, have no right to say that it is wrong." On the contrary "to the Hindu the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal." God is the same white light coming through different coloured glasses. Again

Mattah parataram nanyat kinchidaste Dhananjaya,
Mayi sarvamidam protam sutre manigana iva.

"I am in every religion as the thread through a string of pearls" (Bhagavad Gita). In the Vedanta Sutras, continues the Swami, it is said that outcasts even may reach perfection.

Antara chapi tu taddrishteh—(Book III, Chap. IV, 36).

The Swami's picture of Universal Religion is exceedingly interesting. He says :—"If there is to be ever a universal religion, it must be one which would hold no location in place or time which would be infinite like the God it would preach, whose sun shines upon the followers of Krishna or Christ, saints or sinners, alike ; which would not be the Brahmin or Buddhist, Christian or Mahommedan, but the sum total of all these, and still have infinite space for development ; which in its catholicity would embrace in its infinite arms and find a place for every human being, from the lowest grovelling man who is scarcely removed in intellectuality from the brute, to the highest mind, towering almost above humanity, and who makes society stand in awe and doubt his human nature. (pp. 20-21 *ibid.*)

It is gratifying to note that the Swami's teaching as to Universal Toleration has been appreciated not only in America but also in India. *The Madras Mail* which is conducted by a Christian editor says :—"The great lesson taught by the Parliament of Religions is that beneath the great diversity of religions in the world there is one religion ; and the important work for all to do is not to persuade men to accept this or that religion, but to embrace the religious spirit in a broad and liberal sense of the word. And whatever else this great gathering may or may not have done we may hope at least that it has rung out the death-knell of religious bigotry and persecution for ever." "Every religion is governed by the laws of its own growth. The Christian is not to become a Hindu, nor a Hindu a Christian", says the Swami, "The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant, it develops after the laws of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant." Such is the message of Swami Vivekananda to the West and to the World. Who can deny the need of it? And who can think lightly of the value of his work? M. N. G.

Calcutta. *(Correspondence)*

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November 23, 1895

THE HINDU PREACHER

Many are of opinion that the Hindu religion neither was nor can ever be a propogandistic religion and that every attempt to spread it is antagonistic to its fundamental principles. To these men of such peculiar views we say that religion without preaching is like life without animation. Without the institution of preaching no religion can withstand the immoral influences of degeneration or retard the progress of corruption. From immemorial antiquity down to this nineteenth century of the Christian era the vital powers of the Hindu Faith have been preserved by the *Avatara* or incarnations of God and by the holy sages, whose mission in life was to promulgate from time to time the highest doctrines of purity, spiritual development, and the attainment of divine perfection, and also to popularise the solutions of intricate religious and philosophical problems found in our sacred Scriptures. Strictly speaking these inspired sages and their chosen disciples were the real preachers of the *Sanatana Dharma*, the eternal faith. To this kind of propagation and popularisation of its immortal doctrines, the Hindu religion owes its existence ; and it will live through eternity if only its true spirit gets widely diffused. In short it will, as the best embodiment of truth, become the predominant religion of the world, if Hindu preachers offer the light of their religion to the seekers after truth among the nations of the world.

The method of preaching adopted by the Hindus of olden days was altogether different from what is now adopted by the followers of other faiths. The ancient Hindu preachers always tried to satisfy the religious cravings of the people by teaching them such truths as could be comprehended by them in those times. As time rolled on the capacity of men for religious and oral culture became improved and new changes and reformations were introduced into the method of preaching religion so as to supply the new requirements of the people at large.

In very ancient times religion was preached and propagated in India by *Rishis* and holy sages, who by the example of their pure and highly moral lives, taught the people how to make spiritual progress and attain divine perfection. After the days of the *Rishis* the caste of the Brahmins became as a whole responsible for the preservation and propagation of the organised Aryan Faith. The advent of the *Jnanamarga*—the path of knowledge—as an improvement upon the old *Karmamarga*—the path of rituals—brought the ascetic *Sannyasins* forward as an order devoted entirely to the work of propagation of the divine truth of religion. The ancient *Sannyasins* of India are the oldest preachers of religion known to human history, and even to-day we have their successors in our midst. When all other religions in the world were narrow and exclusive, India had more than one body of ascetic preachers of the sublime and universal religion of the *Vedanta*. Both Buddhistic and Jaina literatures of pre-Christian origin bear witness to this fact.

During the Buddhistic period, Buddhist monks preached charity, morality, purity and peace throughout the length and breadth of India and Central and even Western Asia ; and the result was that thousands upon thousands accepted the teachings of Buddha and became converts to this new branch of the old Hindu Faith. But after something like a thousand year's away in India, Buddhism was driven out of the land of its birth by means, mainly, of the work of Hindu *savants* like Kumarila Bhatta and his followers.

Kumarila proclaimed the truth of the sublime doctrines of the Vedas from the Himalayas to Cape Comorin and after fighting hard with Buddhists he at last succeded in reviving the authority of *Brahminism*, and in reconverting the Buddhists into the old Hindu Faith. Then after Buddhism was driven out of India by the efforts of Kumarila Bhatta and others, there arose in the south the mighty genius, Sankara, who gave a new stimulus to the spiritual revival of the Hindus. He explained the spirit of the Vedas in the new light of the Vedanta, gave a firm foundation to the Hindu Faith and propounded the doctrine of *Advaitism* as that which is taught by the *Upanishads*. The fallacies of the Buddhistic philosophy were clearly exposed by Sankara in his Vedantic commentaries and other works. Sankara preached the Vedanta and conquered the then leaders of the various sects that had arisen with the downfall of Buddhism by means of his powerful polemical weapons and extraordinary spiritual powers.

Sankara seems naturally to have thought that it was necessary to have preachers of Hinduism, and that these preachers should be monks or *Sannyasins*, who, by leading pure, moral and spiritual lives, would be in a position to teach to the masses the true spirit of the Vedanta, themselves constantly moving from place to place for the purpose. The disciples of Sankara followed their master, preached the Vedanta, and established *Mathas* or monasteries in different parts of the land. These monasteries became in time the head quarters of *Sannyasin* preachers. Even from before the time of Sankara the *Sannyasins* have been the real pillar of the Hindu Faith in all its sectarian aspects.

After Sankaracharya—Ramanuja, Madhva, Chaitanya and Nanaka, (all inspired prachers and founders of different religious sects in India) arose in various parts of the land, and preached the different aspects of the all-sided Hindu Religion. They propagated the *Bhaktimarga* or the path of love and devotion, and profoundly impressed upon the minds of men, the higher doctrines of divine faith, love and devotion. All of them sym-

pathising even with the lowest classes of the Hindu community, roused their religious feelings which lay dormant for centuries, and converted them to become *Bhaktas* of the one Supreme God of the Vedanta in one way or another. Chaitanya and Nanaka went a little further than others. They allowed even *Yavanas* and Mahomedans to enter into their religious community and become their disciples.

Thus we see that before the birth of Buddhism, Christianity and Mahomedanism, Hinduism was a propagandistic religion, the diffusive influence of its universal principles working amongst the Hindus of the different parts of India. After Buddhism arose Hinduism stretched forth its mighty arms among the Buddhists and collected them once again into the Hindu fold. When Mahomedanism came to India, no doubt some of the Hindus embraced the faith of Islam ; but why?—Because the Mahomedans preached the faith of Islam by taking sword in one hand and the Koran in the other. And when the time came the Hindu Vedanta influenced even Mahomedanism, and its old converts accepted again the teachings of Hindu preachers. Islam softened and beautified by the Vedanta is the religion of the *Sufis*.

After such conversions and reconversions, Hinduism has been silently working among its followers and gathering for them strength and light. A new religious wave has now come from foreign lands, which is, in all prolability, simply a reflected wave re-coiling upon the origibanshore whose "prophet winds" gave rise to it at the first instance. This new wave is called Christianity and its historic relation to the Vendantism of India is sure to be made out sooner or later. Faint voices are already heard pointing to the Indian origin of Christianity, and the true Hindu can have nothing but sympathy for all sorts and conditions of converts. All religion is in the conversion of the obdurate heart of man and in inclining him to virtue and to devotion to God. But do all converters know this?

Mercenary preachers of any religion can nowhere do any real good, for their mission in life is to anyhow increase the numbers of converts. With such preachers religion becomes a commercial article. They are ever in search of new markets for its sale, and often much of what is not good for home consumption is sold abroad, and very naturally the figures in the account books swell. Is this religious progress? We are living in a curiously mercantile age, which has, in a remarkably wonderful way, made not only religion and philosophy but also philanthropy itself a paying profession. Indulging in habits of luxury and endeavouring to satisfy their worldly desire for pleasure and for fame, these mercenary diffusers of religion do not care so much for the spiritual development of man as for making numerous converts from other religions. They will not allow religions and religious men to live at peace with one another. If they did so their own occupation would be gone.

Hinduism has in recent years suffered much owing to want of proper preachers. Though the *Sannyasins* were formerly the real preachers of religion in India, most of them have now become illiterate and luxury-loving in their habits, and do not feel the practice of renunciation and the teaching and preaching of religion to be their daily duty. Hence it is now necessary that well-educated *Sannyasins*, animated by the sincerest piety and the most austere spirit of humility and self-denial, should rise from the Hindu community to make themselves all in all to the people, to set before them examples of perfect righteousness and to devote their lives with zeal to popular instruction and the office of preaching religion. Men of real sanctity and high-minded freedom, and gifted with high intellectual powers should now enter upon this path of religious zeal, and remove the abuses and the moral corruption that are daily working mischief in our society and in our homes. Spiritual strength comes to all, as usual, by the door of renunciation, and resignation can alone be the undisturbed home of the serene life of religious bliss. Heroic Hindus ! take up the begging bowl and go from door to door spreading the love of righteousness and peace among mankind.

Moreover, it is now high time for us to send Hindu missionaries like Swami Vivekananda to distant lands for diffusing widely the highest doctrines of the Hindu religion, and for bringing men of all creeds under its benign influence.

In Europe and America there must be earnest and sincere souls waiting to hear the sublime teachings of the Vedanta and to accept the doctrines of Karma, of re-incarnation and of the immortality of the soul.

A great want of this age is a religious order of the Hindus, which, well-equipped with modern learning in science and in philosophy, possessing a knowledge of the world, and acquainted with the spirit of the times, will undertake the propagation of the Hindu religion in all countries, and bring into existence the reign of peace and harmony in the midst of warring sects and religions. The fatherhood of God and the brotherhood of man are both surely independent of the religious garb we men wear from time to time.

N. W. P. A SWAMI
(Correspondence)

December 21, 1895

In a communication to the *Indian Mirror* by Mr. E. T. Sturdy regarding Swami Vivek-

ananda and his work in the West we find the following :—

"He (the Swami) holds that all healthy social changes.....divinity within."

[For the letter of Mr. E. T. Sturdy *vide the Indian Mirror*, November 21, 1895].

January 4, 1896

THE NEED OF A "GURU"

Many among us consider that too much stress is laid by our religious teachers upon the necessity of choosing a "*Guru*" and following his teachings for all those who are desirous of attaining spiritual bliss. It will be my humble endeavour in this short paper to show that the necessity of a *Guru* in the case of men having a desire to make spiritual progress cannot be too strongly insisted upon.

Sri Ramakrishna Paramhansa used to say that "you can no more attain the knowledge of God by reading religious books than you can form an idea of Benares by a reference to its representation on a map." But those who dispute the necessity of a "*Guru*" argue that your "*Guru*" can hardly say a word more about religion than the numerous books extant upon the subject do. Why about religion alone? There is hardly a subject—whether it is literature, science or art,—on which books professing to help students in all possible ways to master it, do not exist. Not only this. Attempts are every now and then made in many quarters to discover a royal road to learning and benefit the world thereby. It is not infrequently that you come across advertisements of books such as—how to learn this language and that without the aid of teachers—science made easy—How to learn music independently of a teacher—and so on. Such titles of books would lead one to suppose that one has only to purchase a copy of any of these books to become master of the subject the book professes to teach. But the argument in favour of substitution of books for teachers is not borne out by practical instances of success. We all know that a student, brilliant though he is, can ill afford to dispense with the services of a teacher, notwithstanding his innumerable "note books", "keys" and "aids" to master various branches of learning. If the services of a teacher are considered indispensably necessary in the matter of ordinary education,—how much more indispensable are the services of a "*Guru*" in the case of an aspirant after divine knowledge?

Numerous are the ways in which a "*Guru*" makes himself useful to his "*Sishya*." In man, there are spiritual disorders just as there are physical disorders. The study of religious books no more contributes towards the removal of your spiritual disorders than a study of medical works does towards the removal of your physical disorders. Spiritual ailments require as much the aid and advice of a "*Guru*" as the physical ailments do those of a medical man. It is your "*Guru*" who would know wherein your weakness lies and advise you how to get over it. It is your "*Guru*" who alone can clear up the doubts that might assail you anywhere on your way. It is your "*Guru*" who would be best able to show you the path best fitted to help you on towards the reaching of your spiritual goal. Even Swami Vivekananda whose brilliant achievements in America mark him out as verily a born genius and one of Heaven's chosen few—even he did not, perhaps could not, consider himself above accepting a "*Guru*". Any one who knows anything of the past history of the great Swamin must know what an important and prominent part Sri Ramakrishna Paramhansa had in moulding his life and shaping his religious views.

It is not meant in this article to deny the usefulness of religious books. Read books by all means, but by no means, depend solely on your books for the realisation of your objects. You will find in you many spiritual ulcers of even a malignant nature which, unless you have recourse to your *Guru* for their treatment, no amount of book-reading will cause them to heal up altogether. The study of books will help you in this way, that is, it will enable you to better understand and appreciate your *Guru's* teachings in the same way as a previous knowledge of all about Benares acquired from reading books on the subject enables you when you are in Benares, to better appreciate all that is good, interesting, and beautiful in that city.

While on this subject, I can not refrain from mentioning how Sri Ramakrishna Paramhansa used to put his disciples in their way to spiritual advancement. With an extraordinary knowledge of human capacity in respect of matters spiritual, he would at once find out the nature of a man's spiritual needs and defects and would shape and mould his own teachings and advices in a way which would be best suited to the particular requirements of the particular cases. He would admit the claim of all to divine grace. The drunkard, the debauchee, the outcast had each his share of his kindness and his favour. *Guru* had different lessons to give to men of different sorts of habits. The drunkard who would sooner part with his life than with his drink came to him and went away a better man, leaving behind him a sincere promise to make an earnest attempt to leave off his objectionable though congenial and long-standing habit. The secret of his popularity even among the men who from their very nature and habits are the least inclined to seek the company of *Sadhus*, is to a large measure due to the kind treatment he accorded to all. He never shrank from, but was always prepared to grapple with, all the difficul-

ties that follow an attempt to turn a man of irreligious habits to the path of religion and virtue. What is most surprising is that the ways he used to suggest to men of bad habits to get rid of such habits invariably commended themselves to such men. Who but a *Guru* can suggest to you a way by which alone you can get rid of the habits that stand in the way of your true bliss—who but a *Guru* can show you the way, the shortest and the easiest leading to your spiritual goal ; we who know the truly magnetic and mighty power which Sri Ramakrishna Paramahansa had on the hearts of men can have no doubt as to how needful the *Guru* is for all.

SIMLA. P. C. G.

(Correspondence)

We are reliably informed that Swami Saradananda of the Alumbazar Muth starts shortly for England to help Swami Vivekananda in the spread of Vedantism in the West. An able and suggestive contribution from his pen on 'Tantrikism' will appear in our next issue.

(Notes and Thoughts)

January 18, 1896

TO THE EDITOR OF THE BRAHMAVADIN

Sir,

While our beloved Swami Vivekananda was away in England disseminating his sublime teaching with well deserved success, the seed of truth sown in America did not die away as many were afraid it would in the absence of the master, but developed and is now beginning to ripen its beautiful fruit. His followers continued his work eagerly, holding regular well-attended weekly meetings in which they endeavoured to enlighten each other on the difficult questions of the Vedanta philosophy, urged one another to make the moral lessons it inculcates a living reality in their daily lives, and by expanding the circle of its followers awakened a widespread interest in, and love of, the Hindu people from whom this divine philosophy emanated. Some of the Swami's disciples who, following the example of their great *Sannyasin* teacher, had renounced the world in order to devote themselves entirely to the service of their fellowmen, carried the Swami's message to other cities, and, as our people after a long period of religious indifference and crude materialism are beginning to thirst after spiritual truth, found a ready hearing and succeeded in forming new centres for the propagation of the doctrine of love to God and of the universal brotherhood of man. Such independent circles were formed at Baffalo, N. Y., Detroit, Mich., and other cities of the Union where earnest truth-seeking men and women are carrying on the work with a devotion and zeal worthy of our great cause.

On Friday December 6th the Swami after a three months' absence arrived on the Britannic, in excellent health and filled with fresh vigour to resume his work in this country. He took his head-quarters at 228, West 39th Street, located in the best part of the city and easily accessible from all parts by means of horse and trolley cars and the elevated railroad. He occupies there together with brother Kripananda two spacious parlour rooms which can easily accommodate an audience of hundred and fifty persons. These rooms will be for the Swami's regular class work ; for his public Sunday lectures a hall of a larger capacity will be rented. On Monday, a preliminary meeting will be held when classes for the study of the Upanishads and the Yoga philosophy are to be arranged and an outline of the work for the coming season to be sketched out.

I cannot close my letter without complimenting you on the success of your excellent paper which fills a long-felt want of all searchers after truth, and especially of students of the Vedanta philosophy. If its contents continue as exquisite as those of the first four copies so far received, I can promise you several thousand subscribers in this country within less than a year.

With greetings and good wishes from my brothers in America to my brothers in India.

New York, Yours fraternally
7th December, 1895 K.

(Correspondence)

We draw the attention of our readers to the letter we publish in another column from one of the American disciples of Swami Vivekananda, a disciple who, we have been told, has himself become a *sanyasin*. We need not say that it fills our heart with gladness to know that the Swami's work of propagating Vedantic thought and life in the West is progressing apace ; and we have no doubt that nothing will make the East and West love and harmonise with each other so well as the divine influence of the Vedanta can. *(Notes and Thoughts)*

Swami Vivekananda, the Yogi, Comes from Bombay, Preaching Love for His Fellow-Man— To find an ascetic of the highest Eastern type clad in a red and flowing Hindoo cloak over unmistakable American trousers is necessarily a surprise. But in other things besides dress is Swami Vivekananda astonishing. In the first place he declares that your religion or any one else's religion is just as good as his own, and if you should happen to be a Christian or Mussulman, Baptist or Brahmin, atheist, agnostic or Catholic, it will make no difference to him. All that he asks is that you act righteously according to your lights.

While in New York he will lecture upon metaphysics and psychology, and will also disseminate in a general way his ideas on the universal religion which asks no man to take another by the throat because his creed happens to be different. "Let me help my fellowman ; that is all I seek," he says.

"There are four general types of men," he says, "the rational, the emotional, the mystical and the worker. For them we must have their proper worship. There comes the rational man, who says, "I care not for this form of workship. Give me the philosophical, the rational—that I can appreciate'. So for the rational man is the rational philosophic worship.

"There comes the worker. He says : 'I care not for the worship of the philosopher. Give me work to do for my fellow-men'. So for him is made a worship, as for the mystical and the emotional. In the religion for all these men are the elements of their faith.

"No," said the Swami, very softly, in answer in a question. "I do not believe in the occult. If a thing be unreal it is not. What is unreal does not exist. Strange things are natural phenomena. I know them to be matters of science. Then they are not occult to me. I do not believe in occult societies. They do no good, and can never do good."

In fact, the Swami belongs to no society, cult or creed. His is a religion which compasses all worship, all classes, all beliefs.

Swami believes in reincarnation. He believes that with the purification of the body the soul rises to a higher condition, and as the purification through matter continues the spirit rises, until released from further migration and is joined with the universal spirit.

The peculiar name of the Yogi signifies, literally, "the bliss of discrimination." He is the first India Yogi who ever came to this country.—*New York World.*

February 1, 1896

The Birthday Anniversary of BHAGAVAN SRI RAMAKRISHNA will be celebrated on Sunday the 16th of February, 1896, at Rani Rashmony's KALIBARI, DAKSHINESWAR, Calcutta.

We publish in the Open Column the Notes of a Class Lesson on *Karma-Yoga* by Swami Vivekananda, specially reported for our columns. This class was held in New York on the 13th of December 1895, and it has been arranged to obtain from time to time for publication in the *Brahmavadin* notes of such interesting and important class lessons by the Swami.

The subjects of Swami Vivekananda's free lectures referred to by our American Corres-

pondent are as follows :—(1) The Claims of Religion : Its Truth and Utility. (2) The Ideal of an Universal Religion. How it must embrace different types of minds and methods. (3) The Cosmos : The order of Creation and Dissolution. (4) Cosmos (continued.)

The *New York Herald* speaking of Swami Vivekananda's Lectures in America says :—

"One thing is not fit for all ; everything is not fit for one." This maxim of Goethe is the rule to which the great Hindu preacher Swami Vivekananda strictly adheres in his propagation of the *Yoga* philosophy in this country and to which he owes the success he achieved in gaining followers.

According to the Hindu preacher, the greatest misfortune to befall the world would be if all mankind were to recognise and accept but one religion, one universal form of worship, one standard of morality. This would be the death-blow to all religious and spiritual progress. Instead of trying to hasten this disastrous event by inducing persons, through good or evil methods, to conform to our own highest ideal of truth, we ought rather to endeavour to remove all obstacles which prevent men from developing in accordance with their own highest ideals, and, of making the vain attempt to establish one universal religion.

The ultimate goal of all mankind, the aim and end of all religion, is but one—re-union with God, or, what amounts to the same, with the divinity which is every man's true nature. But while the aim is one, the method of attaining may vary with the different temperaments of men.

Both the goal and the methods employed for reaching it are called *Yoga*, a word derived from the same Sanskrit root as the English yoke, meaning "to join," to join us to our reality, God. There are various such *Yogas* or methods of union—but the chief ones are Karma, Bhakti, Raja and Gnana Yoga."

(Notes and Thoughts).

KARMA-YOGA

BY SWAMI VIVEKANANDA

According to the *Sankhya* Philosophy..... true life of renunciation.

(Vide The Complete Works)

TO THE EDITOR OF THE BRAHMAVADIN

Two weeks of hard and unremitting work have passed since the Swami's return to this country. Without allowing himself a minute's rest he at once resumed his difficult task of propagating in our midst the sublime message of which he is the bearer. During this short time he lectures seventeen times, mornings and evenings, and it is only on account of the Christmas holidays that he finds himself compelled to take an involuntary, but much needed rest of a few days. He has every reason to be satsified with the result of his gigantic efforts. The classes are well attended and the number of those who attend is constantly increasing. He has gathered around himself a circle of faithful followers who, together with the Newspapers (which are only too glad to publish extracts of his teachings), help to spread the religion and philosophy of the land of Bharata throughout the whole of *Patala* (the Antipodes).

The Swami has introduced an innovation in the ministerial procedure of this country at which, I am afraid, the clergy here will not feel much delighted : he charges no fees ; either for his class lessons or public lectures. The first question asked by the men and women who for the first time come to hear the Swami, is "How much have I to pay?" and when they are told that he has not religion for sale, but welcomes everybody who wants to come to God, it simply passes their understanding that a man could be so unpractical as to give away something without asking for any return. The whole movement is carried on by voluntary contributions, just sufficient to defray the neces-

sary expenses for hall rent, etc. A few members have raised a fund for engaging a shorthand-writer in order to take down all of the Swami's lectures. A copy of the notes will be sent to the *Brahmavadin* for the benefit of its readers.

Commencing with Sunday, January 5th, the Swami begins a series of free public Sunday lectures on various religious and philosophical topics, to be given at Hardeman Hall.

From England we receive very encouraging reports. The seed sown there by the Swami is beginning to bear fruit. His followers are holding regular weekly meetings which are well attended and impatiently await the return of the master to get fresh inspiration. We feel assured that both here and in England the Vedanta has come to stay.

New York, K.
December 23rd, 1895. *(Correspondence)*

February 15, 1896

SWAMI VIVEKANANDA'S WORK IN AMERICA

New York, January 12th, 1896

Mr. Editor,

The wonderful success, which the Swami Vivekananda has achieved in spreading the religious and philosophical ideas of the Hindus in our country, may lead one to the erroneous conclusion that this happy result is due to a coincidence of favourable circumstances, rather than to the extraordinary ability of the agent chosen by destiny to carry out this difficult task. It is only by studying the *fin de siecle* condition of our country, by taking cognizance of the antagonistic forces that had to be coped with, and considering the numerous difficulties to be overcome in this attempt, that we come to fully appreciate the grandeur of the work accomplished, and to realize that the great success accompanying it is solely due to the personality of the agent, to his extraordinary moral, intellectual, and spiritual endowments, and to his exceptional energy and will-power, and to no other cause whatever.

It is true that, on the occasion of the Parliament of Religions at Chicago, many of your countrymen succeeded in calling the attention of the world to the Light from the East, and caused a religious wave to pass over our country, but this wave would have died away as quickly as it had come, without leaving any lasting effect, had it not been for the efforts of this one man who, with the tenacity so characteristic of your great *Sanyasins* in spreading spiritual knowledge, unremittingly persisted in ingrafting your religious ideas on our Western materialism ; and never rested until his work was crowned with well deserved success. So that, if now others come to take up his work they will have a relatively easy task to perform, as they will find the ground well prepared, and the minds ready for the acceptance of true religious teachings.

It is easy to write on a blackboard once it has been cleansed from the dust covering it, and all the traces of former uncouth writing have been effaced from its surface ; but when the blackboard is covered with the accumulated dust of ages and disfigures by thousands of the oddest characters that have left their imprint upon it, the task becomes more difficult, if not impossible. The loftiest sentiment, the highest knowledge, the sublimest truth would only be written in vain ; if it did not run the greater danger of being misinterpreted or identified with the absurdities left from previous writings. The American mind resembles such a blackboard. It is coated with thick layers of superstition and bigotry that have come down from the oldest times, and there is no humbug, no charlanry, no imposition which has not left here its impression, its *samskara*, to use a technical expression of your philosophy. You know how difficult it is to eradicate these *samskaras*. We Americans are a very receptive nation ; and this is why our country has become the hot-bed of all kinds of religious and irreligious monstrosities that ever sprang from a human

brain. There is no theory so absurd, no doctrine so irrational, no claim so extravagant, no fraud so transparent that it cannot find here numerous believers and a ready market. This morbid craving for the abnormal, the occult, the sensational, has, at the end of this nineteenth century of the Christian era practically brought about a revival of the Middle Ages. To satisfy this craving, long forgotten superstitions, of the past have been ransacked, Nostradamus, Agrippa, Paracelsus, Cagliostro, and all the cranks and conscious or unconscious impostors that ever contributed to retard human evolution, have been unearthed and dressed up in modern fashion, and hundreds of societies and sects have been given birth to, to feed the credulity of the people and, in turn, draw support therefrom. The whole atmosphere is here in some places filled with hobgoblins, spooks, and *Mahatmas* (who, by the way, according to the latest statement of a representative Theosophist, have now emigrated to the North Pole —it seems you Hindus have made it too hot for them in your country) ; and new prophets are rising every day in Israel, sent from some great hierophant of the "Brotherhood of the Motherhood of the Golden Candelabra" and similar known and unknowable Gobi and Himalaya dwellers to start some new sect for the salvation of the world, and pocket from $25 to $100 initiation fee from fools ready to pay it. In this Bedlam of religious cranks of all shades and colour, in this devil's kitchen of fraud, imposture and knavery, the Swami appeared to teach the lofty religion of the Vedas, the profound philosophy of the Vedanta the sublime wisdom of your ancient Rishis. The most unfavourable conditions, indeed, for such an undertaking, the worst possible environment for such a task ! Before even starting this great mission, it was necessary to first perform the Herculean labor of cleansing this Augean stable of imposture, superstition and bigotry, a task sufficient to discourage the bravest heart, to dispirit the most powerful will. But the Swami was not the man to be deterred by difficulties. Poor and friendless, with no other support than God and his love for mankind he set patiently to work, determined not to give up until the message he had to deliver would find a receptacle in the hearts of truth-seeking men and women.

In the beginning, crowds of people flocked to his lectures. But they were not of the kind that a teacher of religion would be pleased to have for his auditors. They consisted partly of curiosity-seekers who were more interested in the personality of the preacher than in what he had to preach, partly of the representatives of the cranky and fraudulent elements mentioned before, who thought they had found in the Swami a proper tool to forward their interests. Most if not all of this latter type of persons tried to induce him to embrace their cause, first by promises of their support, and then by threats of injuring him if he refused to ally himself with them. But they were all grievously disappointed. For the first time, they had met with a man who could be neither bought nor frightened :—"*trafil kosa na kamienia*", "the sickle had hit on a stone", as the Polish proverb says. To all these propositions, his only answer was and is :—"I stand for Truth. Truth will never ally itself with falsehood. Even if all the world should be against me, Truth must prevail in the end." He denounced fraud and superstition in whatever guise they appeared, and all those untrue and erratic existences, like bats at the approach of daylight, hid themselves in their haunts before this apostle of truth.

Of our friends the Christian missionaries, with their numerous adherents and *tutti quanti*, I need not say much. Their general methods and tactics are well known. They would have liked it ever so much to have the Swami preach Christianity, and a Christianity too as they understood it. But "leider hat's nicht sollen sein ; it could not, should not be", as runs the refrain to the German Folks' song. In his lectures, when referring to Christ, he spoke of him with the reverence due to this great personality but always adhered strictly to the maxim,

"*amicus Plato, sed magis amica veritas.*" Indifferent to the filthy stories they set in circulation about him, he peacefully continued to preach God, and Love, and Truth, and their gossip had the only effect to advertise his lectures, and gain him the sympathy of all fair-minded people.

A worthier antagonist, though not one commensurate with his strength, he had to meet in another class of people, the so-called freethinkers, embracing the atheists, materialists, agnostics, rationalists, and all those who, on principle, are averse to anything that smells of religion. They thought this Hindu monk was an easy match for them, and that all his theology would be crushed under the weight of Western civilisation, Western philosophy, and Western science. So sure were they of their triumph, that they invited him in New York, to lecture before their Society, anxious to show to their numerous followers how easily religious claims can be refuted by the powerful arguments of their logic and pure reasoning. I shall never forget that memorable evening when the Swami, accepting the challenge, appeared single-handed, to face the matadores of materialism, all arrayed with their heaviest armour of law, and reason, and logic, and common-sense, of matter, and force, and heredity, and all the stock phrases calculated to awe and terrify the ignorant mass. Imagine their surprise and consternation when they found that, far from being intimidated by these big words, he proved himself a master in wielding their own weapons and as familiar with the arguments of materialism, as with those of the Advaita philosophy. He showed them that their much vaunted Western civilisation consisted principally in the development of the art to destroy their fellowmen, that their Western science could not answer the most vital questions of life and being, that their immutable laws, so much talked of, had no outside existence part from the human mind, that the very idea of matter was a metaphysical conception, and that it was the much despised metaphysics upon which ultimately rested the very basis of their materialism. With an irresistible logic he demonstrated that their knowledge proved itself incorrect, not by comparison with knowledge which is true, but by the very laws upon which it depends for its basis ; that pure reasoning could not help admitting its own limitations and pointed to something beyond reason ; and that rationalism when carried to its last consequences must ultimately land us at a something which is above matter, above force, above sense, above thought and even consciousness, and of which all these are but the manifestations :— "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express Him, nor the fire ; through Him they all shine."

The powerful effect of this lecture could be seen on the following day, when numbers of the materialistic camp came to sit at the feet of the Hindu monk, and listen to his sublime utterances on God and religion.

Thus after eliminating all the morbid and fraudulent elements, the Swami gathered around himself, from among the most heterogeneous classes of society a large and ever increasing following of sincere men and women animated with the only desire to pursue truth for truth's own sake.

In this letter I have tried to delineate the negative part, as it were, of the Swami's work. He had first to clear the ground and lay a deep foundation for the grand edifice to be built. In my next letter I shall try to give an idea of plan of this edifice and the rapid progress of the work.

K.

(Correspondence)

February 29, 1896

MANY WELL KNOWN PERSONS ARE SEEKING TO FOLLOW THE TEACHINGS OF SWAMI VIVEKANANDA'S PHILOSOPHY

FUNDAMENTALS OF THE FAITH

Swami Vivekananda is a name to conjure by.....*New York Herald.*

(*Vide the Indian Mirror*, March 25, 1896)

BHAKTI-YOGA

BY SWAMI VIVEKANANDA

(Published serially on February 29, March 14 and 28, April 11 and 25, May 9 and 23, June 6 and 20)

[*Vide the Complete Works.*]

TO THE EDITOR OF THE BRAHMAVADIN

Sir,

The visit of Swami Vivekananda to England had demonstrated that there exists a thoughtful, educated body of people here which has only to be found and properly approached to benefit very largely from the life-giving stream of Indian thought.

I call it Indian thought because, although it has sprung again and again into evidence in various countries and at many different epochs, yet in India it has ever been a living system, deliberately followed. Elsewhere its manifestation was but too often the floweret born too soon, never to seed and multiply.

Moreover to make a closer definition I call it *Vedanta* thought, for, under its three divisions, the *Vedanta* carries, as far as the Nations outside of India are concerned, a threefold commentary which can be applied by any type of mind, which is not entirely sectarian, to the religion or system of philosophy it may follow.

We have instances of this in the spirit of high devotion in which the philosopher Schopenhauer wrote of the *Upanishads* and the equally high spirit in which his descendant, as it were, in the Western *guruparampara*, Professor Deussen has expressed himself, enriched the wealth of Sanskrit learning, in his *Elements of Metaphysics*.

Again, from pulpit utterances, making reference to Swami Vivekananda's expositions here, it was not difficult to see how, through him, some of the more open-minded of the Western clergy, who were fortunate enough to meet him, were able to make applications to their own system of religion of pure *Vedanta* teachings.

Thus the *Dwaita, Visishtadwaita* and *Adwaita* all find their circles of influence.

Swami Vivekananda's classes drew together considerable numbers from the various ranks of English life. The great majority of these carried away with them a clear conviction of his capacity as a teacher. Upon his return to America, in order to keep together the introductory work thus accomplished, classes were set on foot for the reading and study of the *Bhagavad-Gita* and other kindred subjects.

These classes continue and will probably become quite a permanent possibility, for anybody who likes to attend them, in the infinite variety of London life.

No introduction is needed to attend these classes ; nor is any question asked as to what such visitor may believe or disbelieve. No Society is formed, or will be formed, nor is any money consideration accepted. Such has always been the free offering of the Eastern Light, physical and spiritual, which knows no price.

The attendance has not been large since the Swami went away. The endless variety of London pursuits, its theatres, its social ambitions, wealth-gaining and last but not least, its sorrows, born of separation by death, loss of pelf, or family strife, all tend to drag down again by force many who have some spirit of earnest inquiry—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्धयेनमिह वैरिणम् ॥

Bhagavat-Gita, III, 37.

Strength however is not in numbers but in individuals and there are a few who through their own exertions have gained insight into some problems that before were unraised for them, and have also found some interpretation, through Eastern teachings, of Western problems which perpetually haunt and vex the conscientious mind.

A new teaching has to fight for its existence and to sustain all attacks. Out of multitudes who may come to inquire into it some very small proportion find the exposition, or the

expositor, in harmony with their idiosyncrasies. These remain and this process of attraction continuing, there is gradually formed in a nation a new sentiment which at length finds voice.

The untiring work of great scholars first carved out a path of approach to Eastern Learning and they will continue that work, conscientiously and exhaustively ; but this work does not reach the great masses of people ; it is too heavy, dry and scholarly.

But then arise men like Sri Edwin Arnold, who by the Heart of Love, throw these researches into beautiful form, he being a Sanskrit scholar also. "*The Light of Asia*," "*The Song Celestial*" (*Gita*) and "*The Illiad of India*" have had no small share in shedding Light for many a hungry soul wherever the English language is spoken.

But at length alights upon our shores a *yogin* coming with love in his heart and the tradition of ages in his memory. May he be the precursor of many such, and may they find a field which will bear fruit from their labours !

We have not been without these too, unfortunately, who by marvels and false mystery have done much to injure the reception of Eastern Thought in England and America.

Honest in their intentions, for the most part, they have erred terribly in their methods and the bad results will remain for a whole generation.

Great are the possibilities for the Indian peoples by the conquering of the heads and hearts of their rulers. Jealously should they watch the motives and characters of the men who come, by their co-operation, to assist in this conquest. Let it never be said of any such teacher coming to us here—'स भोगी न योगी' but let it be said of him—सर्वं दत्वा पुनर् न किमपि कांक्षति.

Caversham, E. T. S.
England. *(Correspondence)*

March 14, 1896

New York,
January 31st, 1896.

Om Namo Bhagavate Ramakrishnaya.
Greetings and blessings to our brethren in India.

Praise and thanks to the Lord for permitting me to be the messenger of the happy news to you that our great cause is constantly advancing. Wider and wider spreads the light of truths brought to this country by our beloved teacher, larger and larger grows the number of his followers, deeper and deeper take root his sublime teachings in the hearts of truth-loving men and women.

The first series of free Sunday lectures given by the Swami at Hardman Hall came to a close, and the result exceeds all expectation. The large hall could not hold the great number of people attracted by the very name of the speaker, and hundreds had to be turned away for want of standing place. The wonderful effect of these lectures upon the audiences can best be estimated by the ever increasing number of those who attend the class lessons and who now average over a hundred in each class. These classes held twice daily require all the Swami's care and attention, and it is only with reluctance that he accepts invitations for lecturing outside. His lectures before the Metaphysical Society in Brooklyn, and the People's Church in New York were, as usual, well attended and highly appreciated. In February he will lecture before the Metaphysical Society at Hardford Conn, and the Ethical Society, Brooklyn, where his numerous followers are eagerly anticipating the pleasure of his coming.

On Sunday, February 9th, the Swami begins his second series of free lectures on the following topics :—1. Bhakti-Yoga. 2. "The Real and the Apparent Man," 3. "My Master, Sri Ramakrishna Paramahansa." As Hardman Hall proved too small to accommodate all the people eager to hear the "lightining orator," it has been found necessary to rent a larger hall at Madison Square Garden, with a capacity of

over fifteen hundred. Still, judging from the wide-spread interest manifest in all circles of society in regard to the "Hindu monk" and his teachings, this large hall may also prove too small for the purpose.

At the close of these lectures the Swami will accept an urgent invitation extended to him repeatedly by the Harvard University to lecture before the Graduate Philosophical Club, which is the leading philosophical organization at Harvard ; and then visit Baltimore, Detroit, Chicago and other cities to lecture and gather around him his adherents for solid work in the future.

Our new *Sanyasins*, Abhayananda and Kripananda, are now beginning to assist the Swami in his great task. Though quiet and attracting less attention, their work in spreading the sublime teachings of their master is persistent and accompanied with success. Abhayananda holds well attended classes on the Vedanta Philosophy in Brooklyn, and Kripananda, at the head-quarters, teaches lessons on *Raja-Yoga* and *Bhakti* to classes of beginners.

K.

(Correspondence)

March 28, 1896

New York,
February 19th, 1896

Om Namo Bhagavate Ramakrishnaya.
Greetings and blessings to our brethren in India.

Since my last letter an immense amount of work has been accomplished by our beloved teacher in the furtherance of our great cause. The wide interest awakened by his teaching, is shown in the ever increasing number of those who attend the class lessons, and the large crowds that come to hear his public Sunday-lectures. The physical and mental energy he displays in disseminating true Hindu spirituality in this country which, in spite of its much vaunted Christianity, is a through and through materialistic land, seems exhaustless, and fills with awe and admiration all those who have occasion to witness his gigantic efforts ; lecturing twice a day, carrying on a vast correspondence, giving interviews and private instructions and preparing literature for the guidance of his followers—all this fills his time from the early morning till late at night, and would long ago have broken down his iron constitution, were it not for his powerful will, nourished by his love for mankind, that gives him the strength to cheerfully carry on his difficult task.

This incessant, untiring activity, to which he is impelled by no other motive than the good of mankind is, indeed, the best object lesson to illustrate his teachings of unselfish work, especially to the American who, though ever active knows no higher motive power for his activity than the interest of his petty little self. Thus, our teacher gives us in his own person, the example of a true Karma-Yogin, just as in other respects, he proves himself a perfect Bhakta and Jnanin, and as such, a worthy disciple of his great master, Ramakrishna Paramahamsa, whose ideal was the harmonious union in one character of these three great types of humanity.

To supply the great demand for some literature on the Swami's teachings, several of his Sunday lectures have been published in pamphlet form at a nominal price hardly sufficient to cover the expenses. They sell very rapidly, and thus help to carry the Vedanta into regions where the existence of this wonderful system of thought was, perhaps, never before dreamed of. Eight of the Swami's class-lessons on Karma-Yoga are in print to be published in book form, a sufficient number of copies to pay the cost being already subscribed for in advance. In this work the Swami was greatly assisted by several of his *Grihastha* followers whose unselfish efforts, in behalf of the furtherance of our movement, cannot be commended enough.

Abhayananda is established in Brooklyn and there propagates the Swami's teachings with well-deserved success. The classes on Vedanta Philosophy are well attended, and the

public lectures help to increase the number of the Swami's following.

On Thursday, the 13th of this month, another soul joined the children of Ramakrishna : Dr. Street took the vow of renunciation, and thus became a *Sanyasin*. The impressive ceremony was performed by the Swami at the head-quarters, in the presence of the other *Sanyasins* and a number of *Brahmacharins*. The name given on this occasion to Dr. Street was Yogananda.

Besides the numerous *Brahmacharins* who are preparing themselves for the definite step, this is the third *Sanyasin* created by the Swami in this land. It shows that the idea of renunciation is coming up, slowly it is true, but surely, that people at last are coming to realise that to be religious, it is not sufficient to merely believe, but that they must live in accordance with what they believe to be true, and that there are even in this country, where everybody clings so strongly to the world and all its vanities, these few at least, to whom the Swami has brought home a strong conviction of the necessity of renunciation as the only means of attaining liberation. The importance of this fact cannot be measured with the standard of your country, where this idea of renunciation is imbibed with the mother's milk, and where without it no religious life can be even imaginable. We must remember that, here, a man may be in the full enjoyment of all the luxuries of this world, may possess money, and wealth, and wife and children and still be regarded as religious, nay even as a great light of the church and a true follower of Him who taught, "Sell whatsoever thou hast, and give to the poor..... and take up thy cross, and follow me." Measured by this standard of religious life, and considering the Swami's great reluctance to create *Sanyasins* in this country, except upon the most urgent insistance of the applicant, the fact of these three people giving up the world for the sake of God and truth, and joining the ranks of your glorious order of *Sanyasins* must be regarded as one of the most marvellous evidences of the Swami's powerful influence for good, and should fill with joy the hearts of all true Vedantins untrammelled by narrow caste and race prejudices.

This, however, is not the only result brought about by our beloved teacher. The strong current of religious thought sent out in his lectures and writings, the powerful impetus given by his teachings to the pursuit of truth without regard to inherited superstitions and prejudices, though working silently and unconsciously, is still exercising a beneficial and lasting effect on the popular mind and so becoming an important factor in the spiritual uplifting of society. Its most palpable manifestation is shown in the growing demand for Vedantic literature and the frequent use of Sanskrit terms by people from whom one would least expect to hear them : *Atman*, *Purusha*, *Prakriti*, *Moksha*, and similar expressions have acquired full citizenship, and the names of Sankaracharya, and Ramanuja are becoming with many almost as familiar as Huxley and Spencer. The public libraries are running after everything that has reference to India : the books of Max Muller, Colebrooke, Deussen, Burnouf, and of all the authors that have ever written in English on Hindu philosophy, find a ready sale ; and even the dry and tiresome, Schopenhauer, on account of his Vedantic back-ground, is being studied with great eagerness.

People are quick to appreciate the grandeur and beauty of a system which, equally as a philosophy and a religion, appeals to the heart as well as to the reason, and satisfies all the religious cravings of the human nature ; especially so, when it is being expounded by one who, like our teacher, with his wonderful oratory is able to rouse at will the dormant love of the divinely sublime in the human soul, and with his sharp and irrefutable logic to easily convince the most stubborn mind of the most scientific matter-of-fact man. No wonder, therefore, that this interest in Hindu thought is to be met with among all classes of society. To give only the opinion of two representatives, an emotional

nature, and a scientific mind :—Sarah Bernhardt, the "divine Sarah" as people are pleased to call her, the greatest actress of modern times, sought an interview with the Swami, and expressed to him her admiration for and intense interest in the sublime doctrines of Hinduism ; while Nicola Tesla the greatest electrician of this day, when hearing an exposition of the *Sankhya* system given by the Swami a few days ago, candidly admitted the superiority of its cosmogony, to all other accounts, and declared that its teachings as to *Kalpas*, *Prana*, and *Akasa* offered the only rational theory modern science can take, to explain the cosmological problem.

This praiseworthy interest in Hindu thought is not without its counterpart of morbid curiosity after everything occult and uncanny that bears the Indian stamp. People pick up indiscriminately any book on *Yoga*, and without thinking of the necessity of a *Guru* for their guidance, begin the practice in the hope of attaining *Anima*, *Mahima*, *Laghima*, and the remaining five perfections after a five minutes sitting. Just imagine, the nervous, restless American looking at the tip of his nose with as much interest as if it were a ten dollar gold piece, and trying to meditate on the rise and fall not of the stock market but of the *Kundalini*, and his disappointment when, after his gigantic effort to keep still for a few minutes, no *Deva* had made his appearance to present him with a bag of dollars ! Fortunately for his ignorance, the danger resulting from these unguarded practices is lessened by his lack of patience to carry on these experiments for any great length of time.

By the way, India better at once make clear her title to the ownership of the Swami. They are about writing his biography for the national Encyclopaedia of the United States of America, thus making of him an American "malgre lui." The time may come, when, even as seven cities disputed with each other for the honor of having given birth to Homer, seven countries may claim our master as theirs, and thus rob India of the honour of having produced one of the noblest of her children. K.

(Correspondence)

Referring to those who listen to Swami Vivekananda the *New York Herald* says :—.....Sunday afternoon. *(Notes and Thoughts)*

[*Vide the Indian Mirror*, April 9, 1896]

April 11, 1896

Correspondence.....Helen Huntington.

[For the letter *vide the Indian Mirror*, May 7, 1896].

SWAMI VIVEKANANDA'S WORK IN LONDON

TO THE EDITOR OF THE BRAHMAVADIN

E. T. S.

[For the report *vide the Indian Mirror*, May 7, 1896].

Swami Kripananda, the advanced agent of Swami Vivekananda, has been in the city two days, stopping at the Utopia. He talked enthusiastically of his brother, and of the work he has been doing in New York, and hopes to do here.

"I have always been a seeker for truth," said he. "I studied many religions and found some truth in all, but all too much entrusted with superstition, until I became a materialist, and remained so until I met the Swami in New York just after he came here, and was helped to find the truth. I have lived with him three years since, and learned to know that religious experiences are as capable of demonstration as any other fact in science, that they can be proved, that we may see God. I am an American citizen, and was educated in Germany and France. I have lived in this country for years,

I used to have a paper in the South myself, and was, later connected with one of the largest dailies in New York.

"The Swami will remain here about two weeks, holding classes at 240, Second Avenue, at 11 a.m. and 8 p.m., every day, beginning Wednesday. They will be free. Religious teaching cannot be sold for dollars and cents. He has had great success in New York for the last three months, holding daily classes with large attendance, and bringing many to the truth. He will go to Boston from here and will address the philosophical students at Harvard, then after a week in Chicago he goes to England, where Lady Dudley and others have long been interested.

"He will spend the summer there and then return to India, where he will retire to a cave for may be two or three years for contemplation and introspection, as pious monks do. I was initiated by him to the order of Sanyasins, or announcers of the truth, and will remain here after he goes, to continue his work.

"How will I live? I will get some work to earn enough to keep body and soul together. We take three vows before we are initiated—poverty, chastity and homelessness. "Not I, but you, is the watchword of a Sanyasin. We work for the love of the good. Religion should not be made a profession."—*Detroit Evening News.* *(Notes and Thoughts)*

Swami Kripananda said to a representative of The *Detroit Free Press* :—

"All roads lead to Rome ; and so all religions lead to God. The various religions are, as it were, so many universal dramas in which one and the same actor—God—appears in different roles—Yehova, Allah, Krishna, Jesus, and so forth—but in all alike good, grand and perfect. According to the different states, temperaments and natures of men, they like him in the one character more than in the other, just as some people see Booth rather as Romeo than as Othello, as Hamlet rather than as Julius Caesar. So far so good. The mistake only comes in when people, instead of seeing in all these roles one and the same actor, and admiring the wonderful versatility of his art, identify him with his personifications and, even as the gallery rabble when displeased with a particular character, hoot and hiss both at the player and the play, not satisfied with that, deride and fight all those who love and admire the great player in that special part. This lack of true perception is the cause of all religious hate, persecution and bloodshed found in the train of most religions, this religion of love par excellence.

"The Hindoos can be said to be the only race who never committed this mistake. Behind every manifestation under which God is worshipped by mankind, they see one and the same Universal Spirit, and therefore, instead of deriding and persecuting other men's religions, they reverence them as so many aspects of one and the same truth. For, says not their divine incarnation Krishna : "However men approach me, even so do I accept them, for the path men take from every side is mine." To them the various religions are so many roads that lead to the same goal, so many methods that help men to attain the same realization— God. The methods may differ, but each, if only practised—and not merely talked about or "believed" in—is efficient in bringing about the desired result.

"It is this idea of the basic truth of all religions and the adaptation of different religions to different natures of men, which Swami Vivekananda, the Hindoo monk and delegate to the religious congress at Chicago, during the last three years has endeavoured to promulgate in this country. He is not content with mere religious toleration. To him the use of the word toleration is an insult. If analyzed it means this : you are but an infidel, a depraved soul only good to be burned at the stake ; but I in my unbounded generosity suffer you to live near me. Such a spirit is a stigma both on religion and civilization. He wants not only

the toleration but also the recognition and acceptance of all religions as so many phases of the same truth. He would even split up the existing religions into the greatest number of sects possible, until every man should have his own religion and thus be enabled to follow his own highest ideal. The increase in the number of religions means an increase in the number of methods through which our highest aim, realization of God, can be attained, hence so many more chances for every man and woman to become truly religious. In brief, "unity in variety" is his ideal of a universal religion.

(Notes and Thoughts)

April 25, 1896

SWAMI VIVEKANANDA IN BOSTON

(From the *Boston Evening Transcript*)

[For the report *vide The Indian Mirror*, May 15, 1896].

NEW YORK LETTER

Owing to various circumstances I was prevented from sending you my regular N. Y. letter. The following is in brief what has occurred since my last letter.

On February 24th, the Swami closed his series of public lectures and his work in New York, with a lecture in Madison Hall on "My Master." It so happened that it was the very date of the celebration of Ramkrishna's birthday. On the preceding Thursday the 20th, several young men and women took the Diksha.

There has been organized in New York a "Vedanta Society" for the study and propagation of the Vedanta literature.

From New York the Swami went to Detroit. In spite of the many attacks of the missionaries, his classes and public lectures were attended to over-crowding. Rabbi Grossman preferred the use of the temple Beth-El, which could not hold the great crowd, so that hundreds of people had to leave without hearing the great Hindu preacher. The Rabbi, in other respects too, proved his liberality and great friendship for the Swami by taking up his defence against the attacks of the Clergymen in the newspapers. His introduction of the Swami in the temple was one grand eulogy of the Hindus and Hinduism. I hope to be able to get this introduction from the Rabbi for the benefit of your readers.

In Detroit, too, several persons joined the children of Ramkrishna.

The Swami left Detroit after a fortnight's successful preaching, leaving behind him Kripananda to continue his work in this city. He went to Boston, Mass. where he is to lecture before the graduates of Harvard University, and hold classes which have been arranged by one of his followers, a noble lady and enthusiastic adherent of the Vedanta philosophy. In the history of the great religious and spiritual movement initiated by the Swami in our country, the name of this lady will rank foremost as one who through her devotion to the cause, but more through her personal example of a pious and self-sacrificing life has contributed most for the spreading of the sublime truths of the Vedanta. May the Lord bless her.

March 22nd, 1896 K.

(Correspondence)

May 9, 1896

UNIVERSAL RELIGION

THE HINDU SWAMI LECTURES BEFORE SEVERAL SOCIETIES

(From the *Boston Evening Transcript*)

[For the lecture *vide The Indian Mirror*, June 4, 1896].

We learn that an article on the Life and Teachings of Sri Ramakrishna Paramahansa will soon appear in the pages of the *Nineteenth Century* from the pen of Prof. Max Muller. *(Notes and Thoughts)*

LONDON LETTER

TO THE EDITOR OF THE BRAHMAVADIN

Dear Sir,

Swami Saradananda arrived in London on April 1st and in good health. After Swami Vivekananda's arrival in this country the two *gurubhais* will probably remain together for sometime in the house which has been taken for them in London.

There are many small works which need translating into English and during the coming month Swami Saradananda has kindly consented to help Mr. Sturdy in this undertaking.

On account of the Easter holidays the weekly classes have been suspended and they will not meet again until the beginning of May when Swami Vivekananda returns from America.

Constant applications are being made for literature which unfortunately cannot be supplied, the addresses and lectures given by Swami Vivekananda in America not being obtainable, so far, in this country.

We live in an age of cheap books and cheap printing and the only way in which a large number of people can be made quickly aware of any subject is through books and through reviews in the Press. We hope soon after Swami's return to remedy this absence of his lectures and addresses so that we may put them before everybody at as low a rate as possible.

E. T. S.

(Correspondence)

May 23, 1896

SWAMI VIVEKANANDA'S WORK

TO THE EDITOR OF THE BRAHMAVADIN

At no period of his life a *Sadhu* is so much appreciated as when success follows his attempt to turn a vicious and faithless man to the path of virtue and faith. In fact a *Sadhu* rises in popular estimation in proportion as his presence and ways of living influence the nature and character of those around him. If one were to ask a man who has just read a rough account of Sri Chaitanya's life as to which incident in the life of that saint of Navadwip impressed his mind most—the answer would be—the conversion of Jagai and Madhai—a couple of brothers who before, they came under the holy influence of Sri Chaitanya, and left no vice un-indulged in ; how Sri Chaitanya with his devout follower Nitai injured and insulted by the vicious brothers, paid the brothers back *not* in their own coins, but with love and sympathy and the only weapon of defence they possessed—the sweet name of Hari : how the brothers were brought to their senses *not* by the sentence of a law-court to remain imprisoned or to pay a fine —but by a love almost divine in its nature, words soft and encouraging and a disposition forgiving to the extreme on the part of those whom they assaulted and from whom they were prepared for a sort of treatment very different from that they actually experienced. Now, the task the *Sadhus* take upon themselves of winning over men of irreligious and God-less ways of living and thinking to the holy path of religion and virtue is by no means an easy one ; to induce men to abandon such habits as they have indulged in for years—habits which are so closely associated with their ideas of joy, pleasure and comforts or to make them willingly and heartily adopt a course of life which is as far removed from their past life as light is from darkness, would appear little short of accomplishing an impossible feat. And it is only natural that a Sadhu's influence in this direction more than in any other should be most appreciated.

Hard as is this task of bringing about a change in the life of the vicious and the irreligious who are so either from ignorance or early associations, harder still is the task of making religious teachings appreciated and practised by such men as have lost faith in religion and God—not in the pursuit of some idle fancy

promising pleasure in a life that has shaken off all the consoling bonds of religion, but from a pure conviction they have arrived at after carefully studying and weighing all that some of the best intellects have had to say both for and against religion. An ignorant man, given to an irreligious and dissolute course of life would admit of being won over if he is shown by a touching and eloquent appeal to his feelings the bliss and happiness that a religious life promises both in this and the world to come. But in the case of a cultured atheist or agnostic, eloquence or appeal to feelings will count for nothing ; every word that is said to him in favour of religion is required to be proved to be consistent with reason and it requires very sound arguments, not such as he can altogether anticipate, but proofs fresh and convincing, to argue him out of his conviction.

To the harder of the two tasks mentioned above Swami Vivekananda set himself in America and nothing is wanting to show that this noble self-imposed task has been and is still being attended with success. In a land, where a men's worth is measured by his capacity to earn money, where man's brains and intellect are chiefly employed in devising means to add to physical comforts and pleasures, where the scuffle and scramble for money, place and position make men blind to and forgetful of what is due to those whom nature has not given sufficient strength to run swift in the race of competition, where the cultivation of science and philosophy breeds disbelief in God, in a land such as this for Swami Vivekananda's mission to meet with success is what strikes me as nothing short of a miracle. Helpless, friendless and penniless did Swami Vivekananda find himself when he first set foot on the American soil. The message he felt called upon to deliver to the American people had an appearance extremely distasteful to the Americans ; but he felt the truth and holiness of his message and—deliver it he must—and he did deliver it and has been delivering it since, with what result readers of the *Brahmavadin* need not be told. Americans in large numbers, gather round him, surprised now to learn that the teachings of religion are not altogether opposed to the principles of science and philosophy and more surprised to see that Hinduism, a religion which has all along been represented to them by Christian Missionaries as another name for barbarism and superstition, contains such solutions of the problem of life and death as properly understood will be found to stand the test of even modern science and philosophy. Among those in America who have learned to admire and appreciate the Swami and through him, the noble cause he represents, are men and women of note and sufficient pretensions to culture and learning. Just imagine a man of Indian complexion preaching Hinduism, regarded and revered as a *Guru* by a number of educated and well-reputed Americans. Just fancy an American lady who would sooner part with her life than cease to indulge in fashionable tastes in respect of dress and outward appearance and in worldly enjoyments and comforts, seriously taking upon herself the vow of poverty and devoting her life to preaching what she has till recently considered to be the religion of the heathens. Do not these achievements of the Swami outshine the miraculous performances of many prophets, ancient or modern, of the east or of the west !

I take this opportunity to answer certain objections raised in certain quarters against the Swami's preaching in America. Such objections are based on the ground that the Swami's real work lies in India in as much as Hindoo India more now, than ever requires to be awakened out of their slumber and indifference into a practical appreciation of the teachings of Hinduism. Blind must be they who do not see the changes brought about in the tendency of young India by the reports that now and then reach India of the Swami's doings and preachings in America :—the changes so much desired in the views and tendencies of young India of to-day are effected more surely, I say, by the Swami's preaching in America than would have

been the case had the Swami's work were confined to India. Unfortunately for us, we do not notice the beauty and sublimity of our religion unless they are pointed out to us by men of the West ; and when western opinion expresses itself in favour of our religion it invariably finds an echo in the Indian heart. The extent to which the acceptance by the Americans of the principles of Hindoo religion and philosophy through Swami Vivekananda has affected Hindoo India furnishes one more proof of the fact above referred to. Since the report, for the first time, reached India of the Swami's success in the Parliament of Religions, many young men have taken to studying for themselves the various Hindoo Shastras, some in the original and others, ignorant of the Sanskrit language, through translations. A thirst eager is noticeable in many quarters for an acquaintance with the life and teachings of Bhagavan Sri Ramakrishna—the illustrious *Guru* of Swami Vivekananda. People daily look into the newspapers for reports of the Swami's doings and lectures. Young men eagerly look forward to the return of the Swami to India to hear religious discourses from his lips. And last but not least, the publication of a paper like the *Brahmavadin* and the heartiness with which it is welcomed by the public, show the extent of the appreciation by India of Swami Vivekananda's work in America.

P. C. GHOSH

Simla Hills. *(Correspondence)*

The World's Advance, Thought of Portland Oregon says "We gladly welcome to the journalistic brotherhood of those engaged in disseminating the Light of the New, the True and the Good, the *Brahmavadin*. He who reads this new, enlightened Hindu Publication will see that all truth is one and that the true religion of the soul is not bounded by geographical lines, nor restricted to certain creedal systems. Its editor is a ripe scholar and a spiritual man. The *Brahmavadin* will be successful beyond the expectations of its projectors."

(Notes and Thoughts)

June 6, 1896

HINDU IDEAS GAIN IN AMERICA

So successful was Swami that another apostle will come.

EMINENT CONVERTS MAY BE MADE

Intellectual Leaders in this City have become greatly interested in the Hindu Beliefs, and a Church to teach the faith here doubtless will be established.

When that Lordly Hindu monk of India..... whatever form we choose. [For this portion of the report *vide the Indian Mirror, July 3, 1896.* The remaining portion of the report is given below].

The meetings of the circle in this city have lagged somewhat since the departure of Vivekananda, but the private research has continued and it is expected that Swami Saradananda will find a substantial following when he arrives in this country. It is the claim that the religion of the Vedas was the primeval religion that has attracted so many students to the sounding of its depths. Vivekananda was the first who had been able to present this claim in a manner that could convince. No less a personage than Canon Wilberforce of Westminster is among the most careful students of the Veda's philosophy, Prof. Max Muller is another.

It is to theory of the Hindu monks that their religion comes through the revelation of the Vedas, which are without beginning and without end. By the Vedas they mean the accumulated treasures of spiritual laws, discovered by different persons in different times. Vivekananda's words were as follows :

Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so with the laws that govern the spiritual world ; the moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the father of all spirits, were there before their discovery and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honour them as perfected beings, and some of the very best of them were women.

The Hindu believes that He is a spirit. Him the sword cannot pierce, Him the fire cannot burn, Him the water cannot melt, Him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose centre is located in a body, and death means the change of this centre from body to body. Nor is the soul bound by the condition of matter. In its very essence it is free, unbound, holy and pure, and perfect. But somehow or other it has got itself bound down by matter, and thinks of itself as matter.

The Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that, at the head of all these laws, in and through every particle of matter and force, stands one "through whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth." And what is his nature? He is everywhere, the pure and formless one, the Almighty and the all. He is to be worshipped as the one beloved, dearer than everything in this and the next life. This is the doctrine of love preached in the Vedas, and it was fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth. He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world—his heart for God and his hands for work. The constant struggle is to become perfect.

"There have been many Christs", said Miss Phillips. "All represent the fundamental principles of the philosophy of the Vedas. Calvin and Luther and Mohammad and Swedenborg and the other makers of religious history founded their faiths on the same principles. So in studying this fundamental faith, we hold that we are only gathering information so that we may better understand the religion of Jesus of Nazareth.

Swami Saradananda ..... later on.

(Notes and Thoughts)

[For the letter *vide the Indian Mirror, June 19, 1896*].

July 4, 1896

TO THE EDITOR OF THE BRAHMAVADIN

Dear Sir,

Though the ideal of work.....of his existence.

63 St. George's Road,
London, S. W.,
6th June, 1896.

YOURS &C.,
VIVEKANANDA

[For the letter *vide the Indian Mirror, July 16, 1896*]. *(Correspondence)*

THE PRABUDDHA BHARATA
OR
AWAKENED INDIA

We commend this little monthly journal of twelve pages to the readers of the *Brahmavadin*. It has been started 'as a sort of supplement to the *Brahmavadin*' and commands the fullest sympathy of Swami Vivekananda. "It is mainly intended to awaken a lively interest in our religion amongst our young men. It will endeavour to present the sacred truths of Hindu Religion and the sublime and beautiful ideal of the Vedanta in as *simple*, *homely* and *interesting* a manner as possible, and amongst others will contain Puranic and classical episodes illustrative of those great truths and that high ideal, Philosophical Tales and Novels of modern type, short articles on Philosophical subjects written in a *simple popular style free from technicalities* and the Lives and Teachings of Great Sages and Bhaktas irrespective of caste, creed or nationality." The conductors of the journal have for their chief aim '*simplicity* and *fervour*' and have priced it very low to place it within the reach of all. The first issue teems with interesting matter and we have no doubt that before long it will make its way in India and abroad. *(Reviews)*

Swami Vivekananda's work in England, as evidenced by the Press notices which we append is beginning to meet with just as great success as it has been our repeated pleasure to record of his mission in the United States. Our readers probably know of the conservatism of London papers, and will accordingly appre-

ciate such complimentary references to his mission as the following :—

The *London Daily Chronicle of June 10th* said :

[For the report of the *London Daily Chronicle vide the Indian Mirror, July 17, 1896*].

The Country House (Magazine) of June says :

All sorts and conditions of men are to be found in London, but probably the great city contains just now none more remarkable than the philosopher, who represented the Hindu religion at the "Parliament of Religions," held in Chicago in 1893. In an unobstrusive way he is still teaching and preaching though the public know but little of his work. I lately come across two or three little books containing his addresses on the "Vedanta Philosophy". It would be the merest flippancy to attempt on a cursory reading to discuss here and now the recondite subjects with which they deal. But they are singularly lucid in expression and the ideas which they contain are set forth with much moderation and persuasiveness. The philosopher, who elects to be known as Swami Vivekananda, believes he has a message for the world, and the burden of his theme is a universal religion. There has been of late a curious interest in the philosophy of the East, and the casual reader may obtain from these little books a tolerably clear idea of its general principles.

Speaking of a lecture which the Swami delivered at the residence of Mrs. Biddulph Martin (17, Hyde Park Gate, S, Kensington, London) the *London American* of June 13th, says :

Those of us who were at home in the year of the Exhibition will doubtless remember the Parliament of Religions which assembled at World's Fair. It was a bold idea, and one which could scarcely have been conceived of, let alone carried through, by any but Americans. The Indian representative at that great gathering was Swami Vivekananda, a Hindu with a marvellous grasp of his subject, and an equally marvellous power of expression. This interesting man is at present in London and with her usual eagerness to learn and have others do the same, Mrs. Victoria Biddulph Martin, on Wednesday afternoon, asked him to deliver an address at her house in Hyde Park-gate on the Hindu idea of Soul. The weather on Wednesday was wretched, but this did not prevent a large number of ladies and gentlemen accepting Mrs. Martin's hospitality. The address was, as its title would show, of a most fascinating nature, the Hindu theology being most graphically and picturesquely explained. After the address, general conversation took place over the tea-cups, and the Hindu was plied with questions by several ladies who seemed to have studied the subject to some purpose. This, perhaps, was as interesting as the address itself, as it showed wherein the main difference lies between the Christian and Brahmin beliefs. It is the usual thing at Mrs. Martin's receptions to meet Americans, and on Wednesday we noticed many well-known faces. There were also present some members of the Royal Household, but these were strictly *incognito*. Mrs. Martin's drawing-room looked, as it always does, artistic from floor to ceiling. The room formed, indeed a fitting stage for the Swami, who himself presented a picture with all the Eastern coloring in perfection. His dark olive face with its dignity of expression, his little yet powerful figure clothed in a long brown garment with a cromson girdle, and his raven-black hair, made him look what in truth he is—the Hindu Swami (the Master) ; the expounder of an Oriental creed. *(Notes and Thoughts)*

July 18, 1896

THE SWAMI VIVEKANANDA IN ENGLAND

Sir,

I feel sure you will be glad to have an idea of the progress of the Swami's work in England, as a supplement to the letter which the Swami Saradananda sent you a few weeks ago. At that time a series of Sunday lectures was being

arranged, and three of these have now been given. They are held in one of the galleries of the Royal Institute of Painters in water colours, 191 Piccadilly, and have been so far remarkably successful in attaining their object, that of reaching people who, from one reason or another, cannot attend the class talks. The first of the series was "The Necessity of Religion". The Swami claimed that religion is and has been the greatest force in moulding the destinies of the human race. Concerning its origin he said that either of the two theories, (1) Spirit-origin, (2) Search after the infinite, will meet the case, and, to his mind, neither contradicts the other, because the search after the departed of the Egyptians and Babylonians, and the attempt to peep behind the veil of the dawn, the evening, the thunderstorm, or other natural phenomena, of the Aryans, can both be included as a search after the supersensuous, and therefore the unlimited. This unlimited, in the course of time became abstracted, first as a person, then as a presence, and lastly as the essence of all existence. To his mind the dream state is the first suggestion of religious inquiry, and inasmuch as the awakened state has always been, and always will be accompanied by the dream state, a suggestion of existence finer than that of the awakened state yet vanishing during it, the human mind will always be predisposed in favour of spiritual existence and a future life. It is in our dream-state that we really find, in a sense, our immortality. Later on, as dreams are found to be only milder manifestations of the awakened state, the search for still deeper planes of the mind begin, the super-conscious state of the mind. All religions claim to be founded on facts discovered in this state. The two important points to consider in this connection are, that all facts discovered in this way are, in the highest sense, abstractions, and secondly, that there is a constant struggle in the race to come up to this ideal, and everything which thwarts our progress towards that we feel as a limitation. This struggle soon ends in the discovery that to find infinite happiness, or power, or knowledge, or any other infinity, through the senses, is impossible, and then the struggle for other channels of expansion begins, and we find the necessity of religion. The second lecture was upon the subject "A Universal Religion", when the Swami gave, in substance, the lecture which most of your readers have seen in print as it was delivered in New York. As this lecture may be termed the Swami's "plan of campaign" we always await its delivery with very great interest, and it is most encouraging to note that the impression made herein London was equally as good as was the case when the lecture was delivered in the Hardman Hall, New York. The third of the series brought us up to Sunday last, June 21st, when "The Real and the Apparent Man" was the subject under discussion. In this the Swami, link by link, glanced over the tread of thought which has gradually advanced from the consideration of men as separate entities from God and the rest of the universe, up to the point at which we concede the impossibility of more than one Infinity, and the necessary consequence that which we now regard as men, as animals, as the universe of matter, cannot be the real unity ; that the real must be something which is indivisible, and unchangeable ; and when reason forces us to the conclusion that this phenomenal world can only be an illusion, through which we, as entities in the illusion, have to pass to discover our real nature, "That which exists is one ; sages call it variously". But the Swami did not stop with the theory ; he showed what would be the practical effect of such a theory, the gradual elimination from society of class distinctions, and distinctions between man and man, by greater unselfishness in the matters of money and power. Answering the objection that such a religion means loss of individuality, he argued that that which is changeful cannot be the real individuality, and that the gradual discovery of the reality behind us would mean the assumption of individuality and not its destruction.

The three lectures thus given have been so

favorably received, and there have been so many wishes expressed for their continuation that three further lectures are to be given. Next Sunday the subject will be *Bhakti-Yoga*, Sunday, July 5th, "Renunciation," Sunday, July 12th, "Realisation."

Meanwhile, the class work has been proceeding harmoniously and with a great deal of good effect. The attendances at the five classes weekly are uniformly good, and the questions classes on Friday evenings have especially done much educational work. After concluding a series of class lectures dealing mainly with the history of the Aryan Race, its development, and, along with this development, its religious advance, and the diffusion of its religious influence, he took up the subject of *Raja-Yoga* which he has since been explaining and teaching. In this connection I may mention that the Swami's American lectures on *Raja-Yoga* are in the press, and will be issued in book form on July 12th. There is already a very large demand for this, both here and in the States. This week *Bhakti-Yoga* will be commenced, but it will be hardly possible to conclude it before the classes cease. This will be, probably, on July 15th, when the Swami will take a short rest, after three years of almost incessant work, and, as at present arranged, the work will recommence in the early autumn.

These classes and Sunday lectures do not by any means cover the work the Swami is doing. He addressed a large meeting at the house of Mrs. Biddulph Martin, a few days ago, in addition to another of Notting Hill Gate, at the residence of Mrs. Hunt. He also spoke to a large meeting at Wimbledon, when a good deal of helpful discussion followed the lecture, and several other meetings of a similar character have been held.

The Swami has himself written to you of his visit to Prof. Max Muller, and of his exceedingly kind reception by the Professor, and yet another most gratifying circumstance remains to be told. The Rev. H. R. Haweis, the leading English authority on Church Music, and himself a delegate to the Chicago Parliament of Religions, from the Anglican Church, preached two sermons last Sunday at St. James Chapel, Marylebone, London, on the Swami. I wish those in India and elsewhere who are so eagerly following the Swami's movements could have heard the eloquent and generous tribute paid to him by this other worker in God's Vine-yard. The Rev. gentleman spoke of the Swami's teachings from the point of view of the support they give to Christ's teachings, and what better evidence could I give that the "Ideal of a Universal Religion" is not falling on barren ground? Is not the object of all religions that which is embodied in the Vedic prayer :—

"From the unreal lead we to the real,
From darkness lead we to the light,
From death lead we to Immortality."

One other scrap of information will interest you. On Monday next the Swami Saradananda, who is fast becoming appreciated equally with the Swami Vivekananda, for his unselfish and kindly disposition, is to lecture before a Woman's Vegetarian Society here on Vegetarianism, and on the following Saturday he sails for New York. He is to give a series of classes at Greenacre, Maine, teaching, principally, meditation. He will have the good wishes of all who know him, not only in India, but here.

At the class lecture yesterday morning a number of those who have been regularly attending, combined to guarantee a sum of money necessary to obtain quarters for the exposition of the Vedanta in London. The proposal includes a large room for regular lectures, a library of books on Eastern Philosophy, including all translations of Sanskrit literature, and a monthly magazine. The fact that the necessary funds were forthcoming before the close of the lecture will be encouraging news to all who are interested in the spreading of the Vedanta.

63, St. George's Road,
London, S. W.
June 23rd, 1896

Sincerely yours
A DISCIPLE
(Correspondence)

NARADA SUTRAS : AN INQUIRY INTO LOVE

BY E T. STURDY

Published by Longmans, Green & Co. London.

We are glad to acknowledge the receipt of a copy of the Narada Bhakti Sutras from the publishers. The book is a sign of the times ; at an age when the different systems of thought are degenerating into heartless materialism, it is refreshing to meet with such a work as this. Mr. Sturdy is one of the admirers and disciples of Swami Vivekananda and gratefully dedicates his work to the Swami who in the pregnant words of the sloka was one of those that "removed the veil of profound ignorance from before his eyes and showed him his real relation to That." Mr. Sturdy has done a great service to the Hindus in effectively vindicating the universality of the Hindu systems of thought....*(Reviews)*

August 15, 1896

THE REAL AND THE APPARANT MAN
A NEWYORK LECTURE

BY SWAMI VIVEKANANDA

(Vide the Complete Works)

In the August no. of the *Nineteenth Century* Professor Max Muller has published a very interesting article on "A Real Mahatman" in which he gives an appreciative account of the life and teachings of the late Sri Ramakrishna Paramahamsa.

He opens the article with a short historical and critical sketch of the *Sannyasins* of India, pointing out the ideals of life which they sought to realise ; and describes Sannyasin as a saint, great souled and high-minded. He refers to Sri Ramakrishna Paramahamsa as a noble specimen of this class of holy beings. He was not only a high souled man, a real *Mahatman*, but a man of original thought. He seems to have deeply meditated on the world from his solitary retreat and was thoroughly imbued with the spirit of the Vedanta ; and his utterances breathe the spirit of that philosophy. He was so cosmopolitan in his ideas that certain modes of European thought and even of European style have found an entrance into his oracular sayings. He was one of the genuine *Sannyasins* of the modern times who have stepped out of the vanities and vexations of *Samsara*, calling upon the world to have their eyes opened and to discover the way to their true salvation. The Vedanta which Ramakrishna Paramahamsa preached all his life in his admirably short and simple sayings is an ancient and elaborate system of thought which has given rise to diverse interpretations. Prof. Max Muller has given a lucid account of these different interpretations and after quoting a few extracts from the Paramahamsa's teachings from the *Brahmavadin*, concludes his article with a post-script giving an idea of the catholocity and eclecticism of his message to aspirants after truth.

Our best thanks are due to the Professor for his having brought to the notice of the western world the great Hindu Saint revered by thousands in this country.

(Notes and Thoughts)

August 29, 1896

Dear Editor,

As the Swami Saradananda has now been in America for three weeks, and has become well established in his work, your readers will like to have a general idea of the progress he has made and is making. Let me say, to begin with, that he acknowledges the debt to the Vedanta, and Vedantic teachers owe to the Swami Vivekananda for the masterly manner in which the movement has been pioneered ; and let me *add*, the Swami Saradananda is proving wonderfully successful in seconding those efforts, and in confirming in this religious philosophy large numbers who were attracted to the Vedanta by the other Swami's eloquence and example, but who had not had sufficient opportunity for personal contact to become what I would call, *established in it.*

The Swami Saradananda is one of the teachers in a Conference of Comparative Religions held here in connection with the Greenacre Summer School, a still young, but exceedingly prosperous and useful movement. Other religions represented are Buddhism, Confuscianism, Taoism, Zoroastrianism and Christianity, while Dr. Janes, who presides over the conference, has given a series of very able historical lectures, the object of which has been to trace the existence of one common truth as the origin, and the development to one common ultimate, of all religions. Before speaking more particularly of the Vedanta you will be interested to hear that the Rev. Dr. Guthrie, of Cincinnati, an episcopal clergyman, has openly expressed here his indebtedness to the *Bhagavatgita*, as the means through which he first obtained an intelligent insight into the teachings of the fourth gospel of the New Testament.

The Swami Saradananda began his work on July 7th, with a lecture in which he gave a general presentation of the Vedanta, with the particulars of which I need not deal, excepting to add that he not only received a thoroughly sympathetic hearing for this, his first lecture in the West, but impressed people with the feeling that both from his manner, and the matter of his address, he had much to give them. The following day he began a series of classes on alternate week-days in *Raja-Yoga*. On the intervening days he holds a devotional, or meditation class, which is sincerely appreciated, and in the hours

which are not occupied in this way much of his time is taken up with private instruction in practical Yoga, to many who are systematically and earnestly pursuing this method. From the theoretical instruction in *Raja-Yoga*, he next took up the subject of *Karma-Yoga*, in which he is now engaged, and this will be followed by *Bhakti-Yoga*, but the private instruction in *Raja-Yoga* will continue throughout the conference, which will last altogether for two months.

At the close of his work here, he has arranged to meet the Swami Vivekananda's classes in New York, and to continue the latter's work there, and I have no doubt other work will be found for him. He has one object at heart, to assist and to develop the work of his *Guru Bhai*, and the unassuming and yet energetic manner in which he is doing his work is creating a profound impression.

I have striven rather to give a general idea of his work, that details of his teaching, preferring to leave the latter in the capable hands of the *Brahmavadin*, but as the work proceeds I have no doubt I shall trouble your readers again.

Greenacre,
July 23rd, 1896.

Yours sincerely,
A DISCIPLE
(Correspondence)

August 29, 1896

We have been requested to announce that in honour of the usual anniversary of Sri Ramakrishna Paramahamsa there will be special service and Sankirtan every day at the Kakurgachi Yogodyan from the 23rd to the 30th August and that on the latter date a lecture will be delivered in Bengali by Baboo Ram Chander Dutt on "Debit and Credit in Life" as expounded by Sri Ramakrishna at the Star Theatre and that on the 31st there will be the procession of *Nagarkirtan* starting at 9 A.M. from 11, Madhu Ray's Lane, Simla, for the Yogodyan where the usual festivities will be held.

Swami Avedananda, another Sannyasi disciple of Sri Ramakrishna Paramahamsa and a good Vedic and Vedantic scholar has sailed for London to help Swami Vivekananda in the spread of Vedantic ideas in the West. We wish him godspeed.

The Greenacre Letter which we publish elsewhere will give some idea of the work which Swami Saradananda has already begun to do in America. It may perhaps interest our readers to know that just at present a conference is being held at Greenacre and the lectures arranged for are grouped about the topics of Peace, Comparative Religions, Education, Home, the History of Man, Evolution, Nature, Art and Sociology. In short it appears to be, in many respects, a miniature Parliament of Religions. The American Papers to hand by the last mail say that Greenacre cannot easily be surpassed as a place of beauty, and are full of descriptions of the scenery in and around the place. The *Boston Evening Transcript* speaking of the school under whose auspices the present conference is held says :—"It is not, indeed, a school in any strict sense of the word.....The principle of the school is peace, its method is less instruction than interchange of spirit and experience, and the ends it aims at are no less practical but rather more so because they are the ends that elude prosaic expression. The school is less like a training place for the struggle of life than a resting place in which the trained life discerns principles and gets new impetus to fulfil them. To catch the spirit which animates the work at Greenacre is necessary if one would understand its purpose or follow truly the lines of help it offers. Sympathy—that revealer of power and wisdom which giants are weak to neglect—sympathy is the word of life at Greenacre ; and it is what the world from strangely various quarters is demanding and for which everywhere its work and good are suffering". It is in such a place that the Swami has began his instructions on *Raja-Yoga* under a large pine tree, generally known as the "Swami's Pine", for Swami Vivekananda taught his classes there two years ago. An abstract of Swami Saradananda's lecture on the Religion of the Vedanta we hope to publish in our next issue.

(Notes and Thoughts)

September 12, 1896

EXTRACTS

The first lecture of the Swami Saradananda was listened to with great interest. In spite of the severe storm about seventy persons were present. The Hindu teacher has the impassive fascination of his race and, although this was his first public lecture in the English tongue, he made himself heard and understood with great clearness and force. His theme, "The Philosophy of the Vedanta", though at first thought remote from common interest, was developed with practical and pertinent application to popular thinking. The philosophy of the Vedanta aims to answer the great question, "What is that thing by learning which we learn the whole truth?" "Vedanta" means the latter part of the Vedas, or sacred books of Hindu faith. But the Vedas refer not only to these scriptures, but to the sum of revealed knowledge of the past and the future. The Hindu doctrine of inspiration has no rock of literal infallibility to go to pieces on, but gives room for all the light that may break forth from the Eternal World.....*Boston Evening Transcript.*

Swami Saradananda's second lecture appears to have been equally interesting and we can quote only, a few passases from the comments thereon, of another American paper—

The Swami Saradananda gave his second address this morning. His hearers were gathered under a large pine tree at some distance from the usual assembly place, and the teacher sat at its base. The quiet shade, surrounded by light, the distant views over land and water, the wind singing its monoton as only pines can made it sing, the dark-skinned, finely cut face, all united to give a setting to the discourse that fitted peculiarly with its calm, mysterious meaning. To follow the Oriental mind into the realm of metaphysics is to the Occidental like an ethereal swimming lesson.....

To hear a native teacher speak of far-off ideas and theories is in itself a stimulus and refreshment to the mind. It is like reading in the original what one first became familiar with through a translation. The familiar has a new vitality, a power of meaning inexpressible potent, and an essential force when it comes direct from the spring. We see one who has been through the severe course of speculative discipline required of Hindoo teachers, is himself his best exponent of its significance, one who, with the confidence and assurance of the adept, not so much argues as declares his faith. The Swami to-day claimed that the *Yoga* discipline was necessary, as a science is necessary to the attainment of truth. Its experimental evidence in fairness should be studied through genuine and undoubted instances, before it is doubted because of impostors. It has its miracles, its fruits of sainthood, that cannot be gainsaid. And its method of training for the attainment of the perfect, the so-called super-conscious existence deserves to be followed just as in any of our sciences, in Chemistry and Astronomy, preliminary rules of practice have to be faithfully learned and observed before its end will be obtained.....

September 26, 1896

SWAMI SARADANANDA ON THE HINDU COSMOLOGY AND DOCTRINE OF EVOLUTION

Among the notable attractions of Greenacre are the philosophical conferences of the Swami Saradananda, of India, who first arrived in America on the 3rd of July, to participate in the work of the Monsalvat School of Comparative Religions. The Swami Saradananda is a *Sanyasin* monk, of the same order as the Swami Vivekananda well known in Brooklyn and elsewhere in America. He is a young man, somewhat darker in complexion than Vivekananda, with a good command of the English language, and a thorough understanding of the subtleties of Hindu thought. His features are classical in outline. His gentleness of disposition and purity and devotion of character have endeared him to all who have come within the circle of his influence.

On Friday morning at the Evolution Conference, under the spreading branches of a noble pine tree near the Greenacre grounds, the Swami Saradananda gave an admirable exposition of the Hindu cosmology and doctrine of evolution. Sitting cross-legged upon the ground, in Oriental fashion, with a circle of interested hearers reclining, in various postures around him, his dark face lighted with enthusiasm, he expounded the beliefs dear to his heart ; the interest of the occasiou caused his auditors to take no note of time, and the conversation far exceeded the hour usually devoted to the seance under the pines....

Dr. Lewis G. Janes expressed his satisfaction that the week of evolution had given us this interesting presentation of the Hindu version of the doctrine. He was again impressed with the strong resemblance of some points in the Vedanta philosophy with the teachings of Herbert Spencer. In the idea expounded by the Swami Saradananda that the relative intellect cannot grasp the origin of all existence, we have the essence of Herbert Spencer's much misunderstood doctrine of the Unknowable. He was glad to note that in all his teachings the Swami Saradananda protected the Vedanta system from the possible misapprehensions and misinterpretations on the moral side to which Pantheistic doctrines have sometimes been susceptible, by emphasizing the fact that the moral life was an essential condition of all spiritual attainment. In response to the query, "What is the proof that we are the Absolute Existence?" the Swami replied, in substance, that the only proof in the nature of the case was that of personal experience. The sages describe various ways in which the super-conscious state may be attained. The fact that holy men have attained it and testified to its reality is also an evidence which encourages us to persevere in our search.

In answer to the question, "How can we know that man can think without a brain or any material organ?" he replied that the Vedanta philosophy carefully distinguished the super-conscious state from that of conscious thought. It recognized three conditions : the sub-conscious, conscious and super-conscious. The experiences of the latter cannot be described in terms of consciousness, yet it must be regarded as superior and not inferior to the conscious state. It was not a lapse into unconsciousness, but an evolution into what we may regard as a higher consciousness. The final evidence here can only be that of individual experience.

In reply to the query, "What is the messge of the Vedanta to a wicked man?" he replied ; "It says to him, 'Believe that you are God. Act as if you were the Divine Being." It says to him also, 'No higher attainment, no

escape from the miseries of a relative existence is possible except by purity of life as a primary condition. He who expects to find this higer realization while indulging his selfish propensities will be diappointed ; such a result is impossible."

In answer to a further query in regard to the evidence of the truth of Hinduism as a religious system, he referred his hearers to the sacred writings, the testimony of the sages, and the evidence of personal experience. The ultimate evidence of any system of thought, he said, must be its effect upon life. In the lives of men like his master, Sri Ramakrishna, described by Prof. Max Muller in the July number of a leading English review, he found the strongest testimony to the substantial truth of his doctrine—a doctrine which was wholly unsectarian, which recognized truth in all the religions of the world, the fellowship of all great prophets and religious teachers, and the essential unity of the religious sentiment.

The Swami Saradananda will speak in Brooklyn next October in the course of the Brooklyn Ethical Association, where he will deliver an address on "The Ethics of Hinduism"—*The Standard Union, Brooklyn. N. Y.*

October 10, 1896

THE VEDANTA

BY SWAMI VIVEKANANDA

[An unpublished speech delivered recently before the Twentieth Century Club of Boston about the time of his departure from America]

Before going into the subject of my speech this afternoon.....some of the practical historical result of the *Vedanta.*

(For the lecture *vide the Complete Works*).

October 24, 1896

EXTRACT

THE PHILOSOPHY OF THE VEDAS

By kind invitation of Miss Muller, some 30 or 40 residents, nearly all ladies, gathered at Airlie-lodge, (Ridgway-gardens), on Tuesday afternoon, for the purpose of hearing an address by the Swami Vivekananda, a native of India, on the "Philosophy of the Vedas." Mr. J. F. Schwann, J. P., presided, and in introducing the Swami, mentioned that Miss Muller, to whose kindness they were indebted for the discourse they were about to listen to, had been in India for sometime and had interested herself very much in the religions of that country, and especially in the different branches of the Hindu belief. She accordingly took great interest in the course of lectures which the Swami had been giving in America and England, and he was sure they felt very grateful to her, for having placed her room at their disposal that afternoon. His own knowledge of the subject which was to be dealt with was exceedingly vague, and he expected it was the same with a great many of them.

The Swami then commenced his address, which eloquent throughout, was listened to with the greatest intentness and appreciation. [Here follows the address. For the speech of the Swami *vide the Complete Works, Vol. I, 10th ed., 1957* under *The Spirit and Influence of Vedanta* (pp. 387-392)].

At the close of the address, Mr. Schwann cordially thanked the Swami, on behalf of all present, for the intellectual pleasure he had afforded them, and announced that he had expressed a desire to form some classes in Wimbledon. They would be free and meet at Airlielodge, by the kindness of Mrs. Muller. —*The Wimbledon Post.*

Speaking of the world-wide unity, before the Oak Beach Christian Unity, Swami Vivekananda said that all religions were, at the bottom, alike. This was so, although the Christian Church, like the Pharisee in the parable, thanks God that it alone is right and is willing to admit that all other religions are wrong and in need of Christian light. Christianity must become tolerant before the world will be willing to unite with the Christian Church in a common charity. God had not left Himself without a witness in

any heart, and men especially men who follow Jesus Christ, should be willing, he said, to admit this. In fact, Jesus Christ was willing to admit every good man to the family of God. It was not the man who believed a certain something, but the man who did the will of the Father in Heaven who was right. On this basis—being right and doing right—the whole world can unite.—*New York Tribune.*

November 21, 1896

SWAMI VIVEKANANDA ON THE GERMAN VEDANTIST

DR. PAUL DEUSSEN OF THE UNIVERSITY OF KIEL

More than a decade has passed.....religion and philosophy. (*vide the Complete Works*)

TO THE EDITOR OF THE BRAHMAVADIN

Sir,

I am sure that you will be glad to know that the peaceable fruits of Swami Vivekananda's teachings have been all the while increasing ; his influence is like sunshine—so quiet so potent and far-reaching. It will always be a marvel to us that an Oriental could take such a firm hold on us Occidentals, trained as we have been by long habit of thought and education to opposing views. Yet we, busy materialists, who rush through life with nerves strained to their utmost tension in the march of western civilization, paused to listen intently to the first message of peace from the Orient ; and from that time to this we have been eagerly searching after the true Light "which lighteth every man that cometh into the world." Our interest is not of the noisy effervescent quality often incited by passing fads ;—to-day it is stronger and deeper than ever before, and all of the Swami's followers endeavour earnestly to spread the truth according to the various opportunities afforded to them,—some quietly within domestic circles, others more prominently, as the case may be. And who is able to estimate the measure of man's silent influence?

We are not without opposition from the very men to whom we are accustomed to look for spiritual guidance. The clergy here have not yet been brought to realise that the study of Indian Philosophy, instead of being antagonistic to their belief, gives the student a deeper insight into the life and teachings of our great guide and teacher Jesus of Nazareth : we, as his followers, cannot honor him more than by a life of renunciation and purity as taught by the *Vedanta.*

Even down here, a thousand miles or more from the scene of the Swami's work, I hear mention of his name, but the people are not yet ready to receive his message. We need awakening—not so much the stereotyped revival of our orthodox churches, but a real awakening of spiritual desire and heavenly aspiration. I hope the time is not far distant when the *Vedanta* will be as well known here as in New York City. How I should love to hear its precepts expounded from every pulpit from shore to shore of our big, prosperous country, to level the creeds and dogmas men have raised to shut us from God's ineffable presence, and gather our millions of truth-seekers together under the strong bond of universal brotherhood ! Universal brotherhood ! The God within us manifested toward all mankind every hour of our lives ! I love the grand old theme as expounded to us by Swami Vivekananda—not the unsatisfying orthodox acceptation with more or less of limitations, but the whole-hearted love and good-will to all created beings irrespective of race or creed or condition.

It is impossible not to wish for Swami Vivekananda's return to our midst, because he has endeared himself so deeply to all of us. As he said of the *Guru,* Ramkrishna Paramahamsa, "His presence was a blessing to everyone, saint and sinner," So was his own life among us ; for he influenced us to better living and brotherly-kindness to all men. If there be found any among his so-called enemies who

speak of him otherwise—and I may truthfully say that they are very few—we all feel sure the Swami will freely forgive them ralising that the wrong comes through error rather than through evil intent.

In conclusion let me say that the *Brahmavadin* has been exceedingly helpful to those of us who have taken up Indian Philosophy as a special study. I wish that the journal may find a place in every thoughtful household of America, for we are a nation of readers always eager to learn ; and indeed I know of no medium more fruitful in the revealation of spiritual light. We find in its pages valuable food for meditation, and much that is helpful in the daily walks of life as well. With hearty good wishes for its welfare, I am,

Gainesville, Georgia, Yours very truly
October 14th, 1896 HELLEN F. HUNTINGTON

December 5, 1896

We are reliably informed that Swami Vivekananda himself will land in Madras about the middle of January next and as we are well aware that every part of India has recognised the value and importance of the great religious work he has been doing in the West, we have no doubt that everywhere our countrymen will accord to him the most enthusiastic reception. *(Notes and Thoughts)*

Swami Vivekananda in a letter to the *Indian Mirror*, advises his countrymen to give to Dr. Barrows a fitting reception. He says :—

[Here follows the letter published in the *Indian Mirror*, November 19, 1896].

We are glad to be assured by such an authority as the Swami that, in spite of what certain Christian missionaries and their organs have said to the contrary, Dr. Barrows will deal with the problem of religion in a highly liberal and sympathetic Christian spirit; and we have more than once expressed in our columns that true Hinduism has no quarrel with other religions and is always ready to stretch forth the right hand of fellowship to all religions which lay no claim to the exclusive possession of the whole truth and nothing but the truth. We have no doubt that our countrymen will give to Dr. Barrows a very hearty reception and listen to his lectures with all the attention they deserve. *(Notes and Thoughts)*

HINDU ETHICS

AN EXPOSITION TO "THE ETHICALS"
BY SWAMI SARADANANDA

ORIGIN OF MIND AND MATTER

THE BEGINNINGS OF ALL PHILOSOPHY—ORIENTAL THEORIES IN ENGLISH FORM

The second of the Brooklyn Ethical Association's current series of lectures upon "The Evolution of Ethics", was given at the Pouch Mansion, last evening, to a large and appreciative audience by the Swami Saradananda, of India, upon "The Ethical Ideas of the Hindus."

Interest in the Vedanta philosophy has steadily increased since the appearance of the Swami Vivekananda at the World's Congress of Religions, and on his departure for England he persuaded Miss Waldo to carry on the work, as he considers her his ablest and best-prepared student in this country. Previous to the Swami's arrival she had been interested in the various schools of philosophy, and had been a student of Max Muller. For the last four years she has studied faithfully and diligently, with the result that she will now organise classes of her own. On Wednesday evening last there was an informal reunion, in honor of the Swami Saradananda, held at the home of Miss Mary Phillips, No. 19 West Thirty-eighth St., Miss Waldo who is a relative of Ralph Waldo Emerson, is a keen student and eager in the pursuit of the Vedanta philosophy. Miss Emma Thursby, William Flagg, the Rev. Francis Caruthers, Mr. and Mrs. A. H. Spencer, Mrs. Weyman, Dr. Austin Telice and other prominent men and women have signified their interest in the subject by attendance Wednesday evening.—*The Brooklyn Standard Union* and *Brooklyn Eagle. Oct.* 26.

VEDANTA IN NEW YORK

A large and intelligent audience gathered to listen to the Swami Saradananda of India, Wednesday evening,

Oct. 28th, on the occasion of the opening of the work of the Vedanta Society for the Season 1896-1897.

The Swami's reputation had preceded him, and among his hearers were those who had learned to love his gentle and devoted character, at Greenacre, Eliot, Maines, during the past summer, when he lectured and taught at the Monsalvat School of Comparative Religions.

He held the close attention of his audience to the end of his lecture, which was given without notes, and answered questions for an hour later before the people seemed willing to disperse.

During the evening he announced that the classes in Vedanta Philosophy, through November and December 1896, would be conducted by Miss Ellen Waldo, who had consented to teach in addition to other valuable service rendered to the cause, at the urgent request of the Swami Vivekananda, whose pupil she had been for several years.

Swami Saradananda gave an admirable lecture on the "Ethics of the Hindus" before the Brooklyn Ethical Association, on Sunday evening, Oct. 25th, previous to his coming to New York. Immediately after his lecture here, he returned to Brooklyn, and gave another lecture before members of the Ethical Association and their friends, and then returned to Cambridge, Mass., where he is to lecture at the Cambridge Conference held in the beautiful house of Mrs. Ole Bull, and to teach there until the New Year, when he promises to return to the New York Society for the months of January and February 1897.

Miss Ellen Waldo commenced her classes on Wednesday evening, Nov. 11th, with a large attendance, although the weather was stormy previous to her address (a copy of which I enclose). A letter from Swami Ramakrishnananda, of Alambazar Math, Baranagore, Calcutta, India to the "Students of the Swami Vivekananda," was read to them, and attracted deep interest, all of them desiring a printed copy. Extracts with reference to the work were also read from recent letters of the Swami Vivekananda. The next class meeting will be held on Nov. 18th.

ONE OF THE STUDENTS

(Miss Waldo's lecture referred to in the above letter, we publish in our *Open Columns* to-day, and commend it to our readers as a lucid exposition of the mission of the *Vedanta* in relation to Christianity and the other religions of the world. The *New York Daily Tribune* refers thus to this lecture :—Miss Ellen Waldo's first lecture of a series of lectures on the Vedanta philosophy was listened to last evening by a large gathering of students at the home of Miss Mary Phillips, No. 19 West Thirty-eighth St., Miss Waldo is regarded by the Swami Vivekananda, who began the teaching in this country, as one of his ablest pupils. It was at his earnest request that she consented to carry on the work and this first effort before a class of her own had, therefore, a peculiar interest for all who were looking into the study of Eastern theories—*Ed.*)

———

TO THE EDITOR OF THE BRAHMAVADIN

Dear Sir,—I wish to inform you that Swami Vivekananda will continue his class lectures till the 10th of December. On the 13th of December all the English people who are interested in the Swami's teachings will give a farewell reception to him in a public meeting at Prince's Hall, Piccadilly, London.

On the 16th December he is going to start from here for India. The spiritual light, which has been lit up in the minds of such of the English people as have attended his classes and heard his lectures, by his magnetic personality, his eloquence and his lucid explanations of the highest philosophy and religion of the Hindus, will, I hope, go on increasing even after his departure. For there are many persons here who have really understood the Swami's teachings and who are so much interested in the *Vedanta* that they will carry on the work until the Swami comes back. Although the Swami's presence here just at this time when the wheel has been set in motion, will have produced greater results than what we can expect to achieve after his departure ; although not one of his pupils here is willing to lose his company even for a short time, and although most of them have requested him to stay here at least for a few months more, the Swami has now made up his mind to accept the repeated invitation of his Indian friends and followers, for whom he is ever ready to sacrifice everything. His heart is in deep sympathy with all, but he feels most for our own India, particularly when he remembers her majestic greatness and past glory.

After the Swami's departure his classes will be closed for a few days on account of Christmas and will be renewed after the New Year's day.

The Swami will travel over the continent seeing some of the interesting places on his way to Naples. From Naples he will go on to India by *S. S. Prinz Regent Luitpold* of the

North German Lloyd Line. She will reach Colombo on or about the 16th of January 1897. The Swami wishes to stop there for 2 or 3 days. Thence he will go to Madras by another steamship. He will reach Calcutta before the birthday anniversary of Bhagavan Ramakrishna Deva.

That he may, by the blessings of Bhagavan Ramakrishna, reach India safe and sound, is the constant prayer of

London, 27th November, 1896 — ABHEDANANDA *(Correspondence)*

We are glad to be able to inform our readers that an influential committee of Hindu gentlemen has been organised to concert measures to give to Swami Vivekananda a fitting reception on his arrival here.

It may interest some of our readers to learn that the disciples of Swami Vivekananda in England have resolved to start a *Vedantic* journal of their own and as a first step in that direction the addresses of the Swami in England will be published in monthly parts, each part containing a complete address.....Along with this monthly series it is intended to give notes of interest upon the work to which Swami Vivekananda has devoted his life, as it proceeds in India, America, Europe, or elsewhere and in this way it is hoped that in a little time opportunity may be found to set on foot a magazine to represent that vast field of thought and work conveniently designated the 'Philosophy of the Vedanta.' We wish the projectors of the scheme every success.

We extract, the following from the notes at the end of the first number of the above series :—"Swami Vivekananda leaves England on December 16th for India where his coming is awaited in various parts of that vast continent by large bodies of devoted friends. The last address by him will be given on Thursday morning, December 10th... Swami Vivekananda will be perhaps six months or more in India, he has a large country to traverse and much work to organize and set in motion ; he will then return to England and America and resume his teaching. There is certainly no greater force acting at the present time to produce a sympathetic tolerance and co-opeation between the Eastern and Western worlds than that which the Swami Vivekananda and his brethren are wielding—the force produced by generous hearts and an all-embracing philosophy."

(Notes and Thoughts)

January 2, 1897

THE NECESSITY OF RELIGION

BY SWAMI VIVEKANANDA

"Of all the forces that have worked and are still working.....the God in the universe." *Vide the Complete Works.*

We are informed that at a meeting of the leading citizens of Mysore it was resolved to invite Swami Vivekananda to their city, and that arrangements are being made, at Colombo to accord to him a public reception on his landing at that place.

We are glad to learn that a farewell address was presented to Swami Vivekananda by his friends and admirers in England at a well attended meeting held at Prince's Hall, Piccadilly, London, on the 13th December last. We hope to publish the address with the Swami's reply in our next issue. *(Notes and Thoughts)*

January 16, 1897

SWAMI VIVEKANANDA'S DEPARTURE FROM LONDON

"The last lecture on the Advaita.....one in God."

(vide the Indian Mirror, January 7, 1897)

Swami Vivekananda landed at Colombo on 15th instant at 6 p.m. and was accorded a magnificent reception. Following address of welcome signed by Sir P. Cumarasawmy and Kulabirasangam Pilly was presented to him by the Hindu citizens of Colombo :—

(For the address *vide the Indian Mirror, January 23, 1897*).

January 30, 1897

The *Chicago Tribune* in reviewing Swami Vivekananda's *Lectures on Raja Yoga* says as follows :—

There is something delightfully refreshing in listening to the philosophy of the East. We have so long been accustomed to send out missionaries to convert the poor, ignorant Hindoo that the idea of reversing the situation and taking the Hindoo as our teacher brings a mental shock which is most invigorating. It is only the ignorant, of course, who really regard the religion of the Brahmin as little better than that of the Australian bushman ; and yet so many theistic shams and so much of the exploded mysticism of the last few years have been associated with different parts of India that even the wise can hardly be blamed if they look upon any apostle of the great Indian creed as a fanatic or a charlatan.

Without any personal knowledge of the Swami, who was such a familiar figure in the Congress of Religions at the time of the World's Fair, without caring to inquire whether he came with due credentials from his home in the East, or whether he had a right to speak in the name of the great religion of the East, I can only say that a perusal of the modest volume lately published by him upon the philosophy of the Raja Yoga is calculated to open the eyes of pharisees and fanatics who set themselves upon a plane of thought far above that of the native of India. Indeed, there are thousands of those who profess and call themselves Christians who have never in their highest and best moments attained the level of universal tolerance which is the starting point of all Vivekananda's teaching. It would be impossible here to go into the details of the original Raja Yoga, nor would we find there the true essence of what its interpreter has to say. Vivekananda has attempted to apply the advanced ideas of Western philosophy to the old beliefs of the Brahmin religion, and although he might not admit it himself, he has read as much into the old forms as any commentator ever read into Shakespeare. But he has this in his favour; he is able to look upon Western thought and Western creeds from an outsider's point of view. He has criticised us fairly and truly, just as we may criticise Brahminism ; only he has shown greater impartiality than any Christian would employ in judging the effete East. And this, perhaps, is one of the great advantages of Brahminism, that it is no universally tolerant. It has kept its hold upon millions of people of very diverse habitation and intelligence simply because it embraces everything that runs counter with it. Indeed it would embrace Christianity if we were only willing that it should be so.

Life is wonderfully simple. One efficient energy or Spirit permeates all that exists. A few universal habits or laws characterize this energy in all phases of its infinitely varied manifestion. To feel this Spirit as a living reality within, to understand these simple laws and reduce life to wise obedience to them without, this it is to possess such peace, such happiness, and such power of doing good as the world in general knows not of. The entire secret could be told in a few words ; that is so far as this great inner joy can be described by human speech. To cease the restless activity and pursuit which causes the unhappiness of finite life, and recognize that which is eternally with us, is in a word the method whereby the great secret may be learned. *(Notes and Thoughts)*

February 27, 1897

SWAMI VIVEKANANDA AT KUMBAKONAM

In reply to addresses of welcome presented to Swami Vivekananda at Kumbakonam, he delivered the following speech, which we publish in our columns, as it bears upon the mission of the *Vedanta* in the world.

[For the speech *vide the Complete Works, Vol. 3. 8th Enl. Ed.* ened pp. 177-199].

March 13, 1897

VEDANTA IN LONDON

After Swami Vivekananda's departure from London, there was an interval of nearly a month of rest extending over Christmas and New Year's day, in the active exposition of Vedanta by lectures, &c., in London. Enough had certainly been written and spoken to give those, who had a desire to inquire earnestly, ample food for thought.

The new series of lectures began on January 12th under the auspices of Swami Abhedananda. These lectures have been very clear and full of instruction ; but for various reasons, not the least of them being the inclemency of the season, these lectures have not been very numerously attended.

The plan pursued has been rather different from that formerly followed. One lecture given early in the week in the morning, is repeated to a different audience assembled on another evening ; a portion of this evening and the whole of another morning is given to questions and objections, arising either from the lecture or the Vedanta position generally.

This plan has given great satisfaction, and several positions and difficult points have been heartily worked upon, and much light has been thrown upon them.

Indications are not lacking that the Vedanta Philosophy under, many names and in various ways, is gradually permeating the thought of the West, and it would be difficult often to find any points of difference, except in terminology, between what is directly taught under the name of Vedanta by Swami Vivekananda and others who have been co-operating with him and the teachings of some of our most prominent philosophers, inside and outside of the various churches.

One sidedness and ignorance often lead to intense fanaticism and the so-called missionary zeal; those who see deepest and understand most are generally the least anxious to upset the natural developments of the infinite varieties of the human mind. The former state of things was curiously illustrated the other day at a meeting held to encourage donations to the Indian Famine Fund where a wild individual rose and declared that this distress was occasioned by the tardy efforts made by this country to convert India to Christianity and that, if more widespread efforts were not made, God would take India out of British control and give it to Russia to Christianise ! Notwithstanding such forms of Christianity amongst us, with the general spread of wider ideas the missionary enterprises in India are more likely to decline than to increase. That is to say, missionary enterprises as at present understood, for, as long as knowledge and love are seen by the wise to be the greatest of all gifts, they will desire to spread these in their world, giving to each in the way natural, and spontaneous to the man whoever he may be, according to traditions, nationality, or other environment, and not afraid, often, to remain to learn where the intention in setting out was to teach.

E. T. S.

VEDANTA PHILOSOPHY IN NEW YORK

DEAR EDITOR OF THE BRAHMAVADIN

The classes in the Vedanta Philosophy, conducted by Miss Ellen Waldo, have been very successful. She is distantly related to Ralph Waldo Emerson, and was a close student of his writings, and also Max Muller's before the arrival of Swami Vivekananda in America ; and soon after his coming to this city she became one of his ablest and most thorough students. She became well-acquainted with Swami Saradananda, at the Monslavat School of Comparative Religions, last summer, at Green Acre, Eliot, Main, and it is largely due to her influence that the New York students are able to have his valuable assistance this winter.

Dr. E. G. Day when presenting the Swami Saradananda to the classes in Vedanta on Wednesday evening, Jan. 6th, at the New Century Hall, No. 509, Fifth ave, said :—

"Among this audience I recognise the faces of many who gathered to hear the sublime teachings of the Vedanta, from the lips of the gifted and well-beloved master, Vivekananda, and of many who mourned when their friend and teacher left, and who earnestly long for his return. I wish to assure you that his mantle has fallen on worthy shoulders, in the person of Swami Saradananda who will now teach the Vedanta studies among us. I am sure that I voice your sentiments when I say that we are ready to extend to him the love and loyalty we had for his predecessor. Let us extend to the new Swami a hearty welcome."

On the following Sunday morning, the Swami Saradananda lectured again without notes. I enclose a report

of this, cut from the *New York Tribune* of Jan. 11th, 1897.

Class instruction is given on Mondays, and Saturdays in the morning, and on Mondays, Wednesdays, and Fridays in the evenings in the various Yogas.

The class room has already proved too small for the evening classes, which were held this week in the New Century Hall, in the same Building. The location of this Hall is one of the most central and desirable in the city, and is very conveniet of access along many lines.

ONE OF THE STUDENTS

VEDANTA PHILOSOPHY EXPLAINED

FIRST OF A SERIES OF LECTURES BY THE SWAMI SARADANANDA

Swami Vivekananda, the delegate from India to the Parliament of Religions in Chicago, who taught the principles of the Vedanta philosophy for two years in this city, recently returned to India, and is now succeded by another teacher of the same faith, the Swami Saradananda. This new teacher delivered his first Sunday discourse in the New Century Hall, No. 509 Fifth. ave, yesterday morning on the general subject of the Vedanta philosophy.....

The Swami Saradananda is about twenty-eight years old, a Sanyasin, or teacher, who renounces all property and accepts no pay. He has the classic features characteristic of his countrymen, is above medium height, with fine shoulders and chest. He speaks English well. There are free classes on Monday, Wednesday and Friday evenings, and he will also speak next Sunday evening in the same hall :—*New York Tribune.*

March 27, 1897

Professor Lewis G. Janes, late President of the Brooklyn Ethical Association, writing to us says—

"I wish to add my personal appreciation of the high character and broad and inclusive teaching not only of the Swami himself, but also of the *Brahmavadin*, and its able corps of writers. If the work can be continued in this generous spirit, free from all narrow propagandism, it will, I am sure, be of the greatest value in America. Interest in the comparative study of religions and philosophical systems is certainly increasing here, and there is a growing desire to receive the highest truths, and make them helpful to the lives of men and women, whatever may be their source or name."

The following extract from a letter addressed by the same Professor to Swami Vivekananda will, we are sure, be of interest to our readers :—

I have just been reading your delightful article on Profs. Deussen and Max Muller in *Brahmavadin*, and cordially respond to your hope for benefits to come out of this new mingling of the thought and life of the Orient with that of the west, both for India and for us.

I shall be gratified if the Cambridge Conferences can be even in some small way helpful in promoting this noble end. They have opened very successfully. We here, in this University centre, afford unusual facilities for a meeting-place on neutral ground of all the different religions and philosophical faiths. No member or speaker is bound to any other. No dogma binds any of them or interferes with the free expression of opinion.

Our experience confirms our original belief that the living presence of representatives of the national cults is of the greatest value to students. It demonstrates the qualities of national thought and life, and is a most powerful incentive to students to study and respect the broadest thought, the courtesies and interests of life and is a living commentary to vitalize and stimulate interest in ideas presented.

For the future promotion of the work, (a friend) suggests that representatives of all the great religions be invited for a certain period of time to be sent by their home governments or such recognized organizations of their friends, at home as will give them a representative character and assure them respectful reception and consideration, such home organization to give them their moral and material support. They could here come into active personal relations with our most gifted men, a work centre and home centre are ready to welcome them, and their desires in regard to diet and mode of living would be respected. A definite plan of study can be opened through them to students, as thorough and complete as may be desired. The conferences would give them constant contact with the best philosophical and scientific thought of the western world,

and opportunity for friendly intercourse with the best minds would grow naturally out of their work. If such teachers could be supported by their own countrymen it would render them independent in not requiring a salary or financial support here, and would more certainly command the attention and regard of our people.

Already we have suggestions of a desire that the work of the conferences should be extended to other University centres ; and (the same friend) suggests the possibility that such a school could be made a moveable body, spending a month or six weeks at different centres, with myself as constant director. Private hospitality and some appropriate meeting place could easily be provided in each place by those interested in the establishment of such a school. The summer work could be carried on at Greenacre, and other similar places.

I am desired to outline this plan to you so that you can, if you approve, perhaps interest your own people in this idea. Such work, to reach intelligent and broad-minded people must be kept up to the plane of undogmatic teaching and comparative study, and not allowed to degenerate into Sectarian propagandism of any particular system. "The truth is mighty and will prevail," if allowed a fair field and free expression. Being composed of scholars, scientists and representatives of the different religions and philosophical schools, such an organization would transcend the limitations of the established schools and cults which too often emphasize divisions of creeds and forms instead of seeking to build up a fellowship of the spirit based on the search for ideal truth. The expenses of living could also be made much less than would be involved in independent journeyings and residence.

I may add that it seems to me that we have in this plan the grandest opportunity ever offered to break down the walls of Sectarianism and prejudice, and help forward that ideal of human brotherhood which has been the hope and vision of all the world's great religious teachers.

Accept my own cordial regards and wishes for the prosperity of your efforts for spreading the light of truth and brotherhood both in India and in our western world.

(Notes and Thoughts)

THE FOLLOWING GREETING has been sent to *Swami Vivekananda* signed by forty-two of his especial friends at Detroit :—From this far away city in a land, old yet young, ruled by a people who are a part of the ancient Aryan race, the mother of nations, we send to you in your native country—India, the conservator of the wisdom of the ages—our warmest love and sincerest appreciation of the message you brought to us. We Western Aryans—have been so long separated from our Eastern brothers that we had almost forgotten our identity of origin, until you came and with beautiful presence and matchless eloquence rekindled within our hearts the knowledge that we of America and you of India are one.

May God be with you ! May blessings attend you ! May All-love and All-wisdom guide you !

Om Tat Sat Om.

April 10, 1897

SWAMI VIVEKANANDA

An ochre-coloured garment robed him round
As, prophet-like, he moved within our midst,
Flooding each seeking soul with that true light
That shone through all earth's ages, and still shines
Above all clouds of creeds and lack of creeds.

His voice, sonorous-sweet, or spoke or sung
Of The Eternal one, the God in Man,
The God of all, in all ; a Fatherhood
Supreme ; Fraternity inviolate
List'ning, men's former foolish fancies fled ;
Their little, feeble thoughts, like bubbles, burst,
Yet, in their bursting, caught, from that fair light
Fresh colour and fresh form.

'Twas thus we learned
How, of infantine images of fear or faith,
To raise an edifice enduring ; strong
As the strength of Him who built the worlds ;
Founded in Him, by Him sustained eternal.

We thank him and we praise him that he brought
Out from the East—whence wisdom wends its way
Into the waiting West,—his loving heart,
Loyal in ev'ry pulse to touch of truth,
In travail for our welfare.

In his face
Serenely steadfast, glowing with the light,
We saw sweet signs of sacred restfulness,
And moveless peace, and measureless content.

Stately he strode by right of rectitude,
Crowned with great grace and charm and dignity
Full princely ; and while humblest hearts he drew
Most haughty spirits to his spell succumbed.

His eyes, anon, flashed with the "scorn of scorn" ;
Anon, in seas of sympathy they swam.

His words melodious stirred the sluggish soul
Into desire to breathe the breath of life ;
His utterance a wid'ning worship woke
Wherefore, for all, we thank him and we praise.

Wimbledon ERIC HAMMOND

May 8, 1897

MAYA AND THE EVOLUTION OF THE CONCEPTION OF GOD

BY SWAMI VIVEKANANDA

[A lecture delivered in London]

"We have seen how the idea of Maya..... unto none else." (For the lecture *vide the Complete Works*)

May 22, 1897

THE SWAMI VIVEKANANDA IN THE HIMALAYAS

Under strict medical orders to take rest in the mountains, the Swami Vivekananda, after spending the last two months at Darjeeling has now gone to Almora, N. W. P., meeting with a most cordial, unofficial welcome at Lucknow (where he remained one night) on the way. At Kathgodam on Sunday, he was met by several Almora admirers and one of his English disciples, who accompanied him on the ride through the hills to Almora. At Lodea, close to Almora, on Tuesday afternoon, there was a large crowd of citizens waiting to convey him the final part of the journey, and at their request the Swami mounted a horse dressed in handsome trappings and headed a procession into the town. It seemed that as the bazar was reached, every citizen of the place joined company, so dense was the crowd that some difficulty was experienced in leading the Swami's horse through ; thousands of Hindu ladies from tops of the houses and windows showered flowers and rice on the Swamiji as he passed along. In the centre of the town, a section of the interesting old-fashioned bazar street had been turned into a pandal capable of holding three thousand people, decorated cloth stretched across from side to side of the street forming the roof, and the ends being decorated with festoons of flowers, banners, &c. In addition, every house displayed lights till the town appared to be a blaze of light, and the native music with the constant cheers of the crowd, made the entire scene most remarkable, even to those who had accompanied Swamiji through the whole of his journey from Colombo.

Naturally with from four to five thousand crowding inside and outside of the pandal, and with excitement in full play, the proceedings of the formal welcome were brief. Pandit Jwala Dutt Joshi read first a Hindi address of

welcome on behalf of the Reception Committee of which the following is a translation :—

"Great-Souled one. Since the time we heard that, after gaining spiritual conquest in the West, you had started from England for your fatherland, India, we were naturally desirous of having the pleasure of seeing you. By the grace of the Almighty, that auspicious moment has at last come. The saying of the great poet and the prince of Bhaktas, Tulsidas—"A person who intensely loves another is sure to find him," has been fully realized to-day. We have assembled here to welcome you with sincere devotion. You have highly obliged us by your kindly taking so much trouble in paying a visit to this town again. We can hardly thank you enough for your kindness. Blessed are you ! Blessed is the revered Gurudeva who initiated you into Yoga. Blessed is the land of Bharata where, even in this fearful *Kaliyuga*, there exist leaders of Aryan families like yourself. Even at an early period of life, you have by your simplicity, sincerity, character, philanthrophy, severe discipline, conduct, and the teaching of knowledge, acquired that immaculate fame throughout the world, of which we feel so much proud.

In truth you have accomplished that difficult task which no one ever undertook in this country since the days of *Sri Shankaracharya*. Which of us ever dreamt that a descendant of the old Indian Aryans by dint of *tapas*, would prove to the learned people of England and America the superiority of the ancient Indian creed over other Religions. In the world's Parliament of religions held in Chicago, before the representatives of different religions assembled there, you so ably advocated the superiority of the ancient religion of India, that their eyes got opened. In that great assembly, learned speakers defended their respective religions in their own way, but you surpassed them all. You completely established that no religion can compete with the religion of the Vedas. Not only this, but by preaching ancient wisdom at various places in the continents aforesaid, you have attracted many learned men towards ancient Aryan religion and philosophy. In England, too, you have planted the banner of ancient religion which it is impossible now to remove.

Up to this time the modern civilized nations of Europe and America were entirely ignorant of the genuine nature of our religion, but you have with your spiritual teaching opened their eyes, by which they have come to know that the ancient religion, which owing to their ignorance they used to brand "as a religion of subleties of conceited people or a mass of discourses meant for fools," is a mine of gems. Certainly "It is better to have a virtuous and accomplished son than to have hundreds of foolish ones." "It is the moon that singly with its light dispels all darkness and not all the stars put together." It is only the life of good and virtuous sons like yourself that is really useful to the world. Mother India is consoled in her decayed state by the presence of pious sons like you. Many have crossed the seas and run to and fro, but it was only through the reward of your past good *Karma* that you have proved the greatness of our religion beyond the seas. You have made it the sole aim of your life by word, thought and deed to impart spiritual instruction to humanity. You are always ready to give religious instruction.

"We have heard with great pleasure that you intend establishing a *Math* (Monastary) here and we sincerely pray that your efforts in this direction may be crowned with success. The great *Sankaracharya* also after his spiritual conquest, established a Math in the sacred *Badrikasrama* in the Himalayas for protection of the ancient religion. Similarly, if your desire is also fulfilled, India will be greatly benefitted. By the establishment of the *Math*, we Kumaonees will derive special spiritual advantages and we will not see the ancient religion gradually disappearing from our midst.

From time immemorial, this part of the country has been the land of asceticism. The greatest of the Indian sages have passed their time in piety and asceticism in this land, all of which have become a thing of the past. We

earnestly hope that by the establishment of the *Math* you will kindly make us realize it again. It was this sacred land which enjoyed the celebrity all over India of having true religion, *Karma*, discipline, and fair dealing, all of which seem to have been decaying by the efflux of time. And we hope that by your noble exertions this land will revert to its ancient religious state.

We cannot adequately express the joy we have felt at your arrival here. May you live long, enjoying perfect health and leading a philanthropic life. May your spiritual powers be ever on the increase so that through your endeavours the unhappy state of India may soon disappear."

Pandit Hari Ram Pande followed with a second address from the Swami's host, Lala Badri Shah and a Pandit read an equally appreciative Sanskrit address.

The Swami made a brief reply only.

(For the reply *vide the Complete Works Vol. 3, 8th ed.*, pp. 352-354).

The proceedings closed with frequently renewed cheers for the Swami, who was the guest that night of Lala Badri Shah.—*The Advocate.*

A LECTURE DELIVERED AT LONDON

BY SWAMI VIVEKANANDA

We have nearly finished the metaphysical portion of the Advaita.....has ever come to you.

(For the lecture *vide the Complete Works*)

June 5, 1897

TO THE EDITOR OF THE BRAHMAVADIN

Sir,—I am very glad to inform you, as well as, your readers about the noble work which Swami Akhandananda a disciple of Bhagavan Sri Ramakrishna has been doing for the relief of the famine stricken people in some places near Moorshidabad. The kind-hearted Swami was on his preaching tour and followed the course of the Ganges north-ward from Calcutta and reached a place named Mahula whence he wrote "The people of this place are dying for want of food as well as good drinking water. On both sides of my way I see the famine-stricken villages. It is impossible to count the number of men and women that are already dead, as well as those that are on their death bed, for want of food." In another letter he writes from the same place, "All the surrounding villages together with this one are famine-stricken. When I imagine the agonies of the starving men, I almost shrink to go to their side, for I will not be able to do anything to them save seeing their extreme pain. You are right that it is all the will of God. But I look upon the matter in this way that God occasionally sends forth such misfortunes in the world in order to select the number of his true and legitimate sons as it were for, a true and legitimate son inherits the qualities of his father, and consequently the son of God must possess some of that vast kindness which is only possible in God. At this critical time those legitimate sons of God feeling much for the starving millions try their head and heart to relieve them. God selects these men as His true and legitimate sons and takes them to His side, by thus testing them. But those heartless creatures that reclining on the lap of thoughtless Luxury, laugh away their times at this critical period are not His legitimate sons, but rather the sons of Satan."

In the next letter from the same place we hear from him that Swami Vivekananda on hearing about the great distresses which the people are in, has sent money as well as two assistants to help him in the relief of the famine-stricken men and women. He writes "Since yesterday we have begun our famine relief work. We went into village after village thence brought out starving men and women and supplied them with rice. Yesterday we supplied rice to eighteen people. To-day we have supplied rice to 69 men and women. We are supplying rice only to those who are literally dying for want of food. So you see in one day the increase in the number of the dying people !" "The Mahabodhi Society has sent me Rs. 150 for the relief work. From the 15th of May we have began to distribute rice, and now on the 22nd the number of men has increased to two-hundred. Five maunds of rice have been already distributed. Unless we get more money it will be impossible for us to continue the work looking at the rapid increase in the number of men and women. We hear that Swami Vivekananda has directed Swami Subodhananda to collect funds for famine in Calcutta. If that be the case, then we hope to continue our work. We are also writing to our friends everywhere. Since you are in Madras can you not influence the people there to contribute something to our Relief Fund? We hope to continue the work by the grace of Bhagavan Sri Ramakrishna, as well as the sympathy of all of you."

The above extracts plainly show that unless the Swami gets help from all sides he will have to discontinue his noble work. Hoping your generous readers will give the matter their sympathetic consideration.

I remain, here yours most obediently,

RAMAKRISHNANANDA

(Correspondence)

We invite the attention of our readers to the letter from Swami Ramakrishnananda published in another column and trust that the appeal therein made will be responded to. Every pie spent in the cause of distressed humanity will be treasured up in heaven and serve as a passport to eternal glory.

June 5, 19, and July 3, 1897

SWAMI VIVEKANANDA'S LECTURE ON MAYA

DELIVERED IN LONDON LAST AUTUMN

"Almost all of you have heard of the word *Maya*.....He was bound."

[For the lecture *vide the Complete Works*].

June 19, 1897

TO THE EDITOR OF THE BRAHMAVADIN

My dear Sir,

Since writing to you my last letter, I have got other letters from Mahula which will draw tears from the eyes of all kind-hearted men and women, and rouse them to take more practical interest in the subject than they have hitherto been taking. With this end in view I translate these letters for the information of your generous readers. The rapid increase in the number of the starving and famine-stricken multitudes which are enlisting themselves for relief from the little Famine Relief Fund started by Swami Akhandananda, is the clearest indication that, unless the Swami be helped with money from all quarters the noble work shall have to be dropped for want of funds, That the Swami who is now joined by one of his brother Swamis, named Nityananda, and a Brahmacharin, named Sureswarananda, is the fittest man for the work which he has willingly taken upon his shoulders can be easily known by the fact that he has that practical energy, independence of character and complete dependence upon, and rigid faith in the goodness of the Providence, which enabled him to brave the freezing cold of the Himalayas, and cross and re-cross the highest of the mountains four times even when he was under his teens. By thus going to and staying at Thibet, he has got a good mastery over the Thibetan language. He lived in the Himalayas continually for five years all alone. This sort of secluded life has formed his character. He lived at Rajputana for four or five years, and there under the auspices of the good and benevolent chief of Khetri, he started many schools for the education of the poor. We have no doubt, that since this benevolent and energetic Swami has enlisted himself as one of the workers in the cause of relieving his famished, and dying fellow-men, he is sure to make the work a success. His own energy, benevolence, and strength of character have already gained for him friends on all sides, and even the Government authorities are now beginning to recognise the noble work which he is doing, so much so that they are helping him a little, as will be clearly seen in the following letter.

SWAMI AKHANDANANDA'S LETTER

May 29th, 1897

Our work is going on well. Every day new famine-stricken men and women are enlisting themselves to be regularly supplied with rice daily. We too make sufficient inquiries about them going to their villages. The men here do not get sufficient quantity of food daily, to support their lives. What by begging, or by working, and what by getting some help from the Government Relief Fund, they mange to live some how or other with coarse and insufficient food. There are some who are altogether helpless, and unable to walk. They are simply dying for want of food. We are especially taking care of such people. We have already sent you an account of our first six days' work here, and now we are sending the account of the next 9 days' work for your information. A Government Circle Officer reported about our work here to the Secretary of the Relief Fund Committee, Babu Nityagopal Mukerji, to whom I have recently paid a visit. He has consented to sell us rice at Rs. 3 a maund with the permission of the President of the Fund. Before this we had been purchasing rice at the rate of Rs. 4.9 As. a maund. This kindness of Nityagopal Babu has saved much of our money no doubt. Many people are being saved from death through the timely help they are getting from this our little relief store. In the whole Moorshedabad District there are four or five Government Relief Funds, but these are not working satisfactorily, for many really helpless, and famished people are altogether overlooked. Therefore the people here are very much pleased with our mode of Relief-work which does not neglect any one, but takes especial interest in helping those who are altogether helpless, and obscure and therefore escape the eye of the Government officials.

The Account of our work from 21st to 29th May

Days.	Adult Male at 1 lb. each.	Adult female at 1 lb. each.	Boys and girls at ½ lb. each.	Mixed at ½ lb. each.	Absentees at ½ lb. each.
21st May	29	69	29	58	5
22nd ,,	28	70	29	57	12
23rd ,,	23	69	29	53	27
24th ,,	21	58	23	53	52
25th ,,	20	60	24	49	54
26th ,,	25	70	29	71	40
27th ,,	27	78	33	71	36
28th ,,	27	79	32	72	37
29th ,,	29	83	34	76	38

SWAMI AKHANDANANDA'S LETTER.

17TH MAY

Every day the number of starving men is increasing. The news of our distributing rice has been attracting the famished and dying men from all sides. But since our funds are very limited we only supply those with the full quantity who are just on the brink of death. We were in the habit of searching into every village for the starving men and women, but from yesterday we have stopped going into the villages, for men are flocking of themselves from all quarters, and the number of men and women is more than we can properly supply. Yesterday we purchased two maunds of rice from a trader, but that has well nigh gone. To-day Swami Nityananda has gone to a neighbouring village to purchase a cart load of rice, and when that arrives we will again go to inspect the villages. Just now two women and man are before us in a cart. They are so very weak for want of food that it is impossible for them to beg walking. We have supplied them with their two-days' food. One old Mahomedan is suffering from desentery. We have arranged for his proper treatment.

SWAMI NITYANANDA'S LETTER

16TH MAY, 1897

Coming to help Swami Akhandananda on Friday, the heart-rending sights which I saw everywhere around me are simply beyond description. When the ragged men and women in every village come to us, and narrate their troubles, no man can remain unmoved to hear them. The husband of a certain woman, leaving his wife and children to their fate, has run away to save his own life from starvation. Another has hanged himself, being unable to see the extreme pains of his hungry wife and children. We are supplying the helpless wife and her children with rice. Two other men oppressed with hunger as well as disease, were going to commit suicide but timely help from us has prevented them from fulfilling their fatal intention. The majority of the people are simply living upon a little quantity of boiled pulse and pot herb, but these too even are now becoming rare. Along with starvation diseases have also come to increase the distress of the people. No one who is not present on the scene, can ever realize the extreme distress to which they have been put for want of food and medicine. We are distributing rice as much as our means can allow. The people are almost naked. Cloths are required to cover their nakedness. The number of men and women suffering from privations is daily increasing.

BRAHMACHARI SURESWARANANDA'S LETTER

MAHULA,
2nd June, 1897

My dear Swamin,

The state of the starving multitude is truly deplorable here. Some are living upon half diet, some are dragging on their lives even without food waiting for death every now and then. After inspecting the villages all round, I saw that most people are living upon a wild fruit, called Boanch, and a certain kind of pot-herb, called Kalambi. We have opened our Relief Work here just at the proper time. Although the Government has opened many Relief Works, still it has not been able to reach the class which require help most. The Mahomedan ladies are confined in their zenanas, and there they will starve themselves to death rather than come out to take a little quantity of rice from the hands of lower Government officials who are generally not very polite. We are especially helping this class of men and women, as well as those who are altogther helpless, old and decrepit. Every day we distribute two maunds of rice to nearly 250 men and women flocking from 22 or 23 surrounding villages. But our funds are very limited. If through the grace of Sri Ramakrishna our funds get somewhat increased we will also extend our charity to more men and women. Everyone here is full of wonder and admiration at seeing the indefatigable energy, and all-embracing love of Swami Akhandananda. The Swami sometimes spends the whole night by the side of a sick-bed, sometimes goes from village to village to bring the helpless and the needy for supplying them with food. If any one wants to learn what it is to feel for the poor he should come and see the works of Swami Akhandananda. Every one should learn to love the poor from him.

The above letters speak for themselves and clearly show the state of affairs in the villages round Moorshidabad. The Government Relief is no doubt striving to cope with the situation as best as it can, but its organisation is too centralized and formal and too much lacking

in personal sympathy to bring within its beneficient sphere of operation many cases of real distress and suffering. Hence the urgent necessity for private agencies to supplement the work of the Government. So it is plain that we want to help those who are really helpless and consequently altogether unfit for the struggle for existence, we must send some men whose hearts really weep at seeing the distress of the poor, and what hearts are more kindly and sympathetic than those of the Swamis above quoted? I hope that every generous hearted reader, if he wants to save even one of his fellow brothers from starvation, he should send timely help to the Swamis at Mahula. They are really doing yeoman's work there. Hoping that your readers will consider upon the matter.

I am, yours truly,
RAMAKRISHNANANDA

Ice House, Triplicane, Madras. *(Correspondence)*

July 17 and 31, 1897

A LECTURE ON VEDANTA

Delivered in England

BY SWAMI VIVEKANANDA

"A sage called Narada.....God of the Universe."

(For the lecture *vide the Complete Works*)

A LECTURE ON KARMA

Under the auspices of the Y. M. H. A., Mr. J. J. Goodwin, a disciple of Swami Vivekananda, delivered recently a lecture on "Karma or work," dealing with the Western conception of Krishna's teachings.

Very pleasant reading in the news which continually reaches us from America of the reception, in every respect, accorded to the Swami Saradananda and the Philosophy he expounds. Until late in the spring he was a prominent figure in the Cambridge Conference, of which *Harper's Bazaar* says, that those who attend its meetings invariably carry away with them the pleasantest recollections of the admirably friendly spirit in which the teachings of the various religions represented are received and discussed. This is one of several attempts which have been made to give a permanency to the work of the Parliament of Religions, and it is unquestionably one of the most important, from the recognised ability of many who have assisted in its deliberations. The Swami Saradananda's part seems to have been neither the least appreciated or the least prominent. In May he paid a short visit to New York—where Miss S. E. Waldo carries on the work of propagating Vedantic teachings in his absence—and he is at present, we believe, at Greenacre, which had the pleasant privilege of giving him his christening as a public speaker and teacher. During the coming Autumn he will work in New York, and next Spring in Boston again.

* * * *

While the Swami Saradananda is doing such good work in the West, his famous brother Sanyasi, the Swami Vivekananda, has been taking a well earned, and medically ordered rest, first at Darjeeling, and laterly at Almora. Within the last few days, however, he has left Almora, and his admirers are looking forward to a great addition to his power and energy when he returns in the Autumn to tour Northern and Central India. It seems rather a pity that while here and there in America noble attempts are being made to realise in a practical way the ideal of harmony in religious diversity which was the key-note of the Chicago Parliament of Religions, from the same country come discordant notes, from time to time, calculated to do much injury to religious work as a whole. It is only quite recently that hardly an American paper was without an attack on the Swami Vivekananda, based upon an entirely untrue foundation. Two charges were made against him, one of abusing and ridiculing American women, and the other of grossly exaggerating and misstating the success which attended his mission in America. Respecting the first of these, an English Journalist who has accompanied the Swami during the whole of his stay in India, says that in no speech, in no interview, and, as far as he knows, in no conversation, has a single word fallen from him derogatory to American women. On the contrary, he has lost no opportunity of speaking of their generosity and kindness to him, and of their sincerity in the search for truth. The second charge is equally untrue. When asked about his mission, the Swami has repeatedly avoided

answering at all, and when pressed to talk on the subject, has spoken with a modesty which would well become some of those who appear to be quite prepared to seem notoriety at his expense. Those who know the Swami will readily understand how ridiculous is a charge of ungratitude as made against him.

From our advertisement columns it will be seen that a book has been issued from this office recording the incidents of the Swami Vivekananda's tour during the Spring, and containing seventeen of the lectures he delivered. It is a book of nearly 300 pages, and is priced at Re. 1. 4 as. or by post, Re. 1.6 as., paid in advance. No order will be filled for which payment has not been received.

While activity is being displayed in the propagation of the Swami Vivekananda's Mission in America, not only by the Swami Saradananda and Miss Waldo, but the Swami Abhayananda, (the Sanyasini), in Chicago, where she has been doing admirable work, the Swami Avedananda is continuing the teaching of the Vedanta in London, and daily adds to his own power as a teacher and the interest taken in his work by a very satisfactory attendance. Swami Ramkrishnananda is at work in Madras, and last week began a series of lectures at the Young Men's Hindu Association on the lives and teachings of Hindu prophets. He opened the series with Chaitanya, and we hope at an early date to publish the whole of, or copious extracts from, the lecture. On Saturday next Mr. Venkataranga Row discusses Ramanuja and his philosophy, and friends of the Swami's Mission will regularly follow with the other reformers. In Calcutta much good work is being done, and a weekly meeting of "The Ramkrishna Mission," which has been instituted by the Swami Vivekananda is developing much interest among followers of both the Paramahamsa and the Swami. Swami Sivananda has also begun work in Colombo. This is in response to an appeal made to the Swami Vivekananda, when in Ceylon, to send a teacher of Vedanta there. There is a very large field for work, as there are no less than three quarters of a million Tamils in Ceylon, over and above the Singalese (Buddhist) population. *(News and Notes)*

August 14 and 28, 1897

REALISATION AND KNOWLEDGE

THEIR SCOPE AND FUNCTIONS

A lecture delivered by the Swami Vivekananda in London.

"The one question that is most difficult to be grasped.....to that one end".

[For the lecture *vide the Complete Works*].

August 28, 1897

OUR THIRD VOLUME

With this issue the second year's issue of the *Brahmavadin* comes to a close. Our readers have already been informed that Volume three will take a new form, that of the regular magazine, with cover. This means a considerable addition to the reading matter, and we believe that the nature of the additions will add much to the interest in and importance of the paper.

In the meantime we may remind our readers that the journal was commenced at the initiation of the Swami Vivekananda, and we take great satisfaction in the assurance we have received from him both of his full sympathy with its objects, and his appreciation of the manner in which it has been conducted. Our ideal has been, and still is, to express, through the medium of the best available writers, the ideas of all sections of Vedantists, believing that this is, perhaps, the very best means of bringing about Religious harmony and sympathy. That we have so far succeeded, the extent of the support accorded us would seem to prove.....

SWAMI VIVEKANANDA'S FAMINE FUND

We referred, in a recent issue, to Swami Akhandananda's intention of distributing 500 cloths to the recipients of famine relief under the Swami Vivekananda's Fund. The distribution has since taken place, the Collector and Magistrate of Moorshidabad, Mr. E. V. Levinge, undertaking the duty, the Deputy Collector (Mr. N. G. Mukerji), Swami Akhandananda, Swami Trigunatithananda, Mr. Keogh, a planter in the district, being among those present. Mr. Levinge spoke of the pleasure with which he was taking part in the distribution, and acknowledged the debt of gratitude he said he owed to Swami Akhandananda for the help he had rendered him in the relief of the existing distress. While he saw that such good work was being done he was determined

to help him, and it was for this reason that they had been willing to grant the Swami special facilities for procuring rice at lower than ordinary rates. The Swami had been regularly relieving the wants of from 400 to 500 people, and had managed the matter so well that he, as controlling the Government Relief Fund, had been able to relieve himself of all responsibility with regard to the villages so covered. Swami Akhandananda heartily thanked the Collector for the sympathetic help he was throughout giving to the work, and spoke warmly of the methods which the Collector had taken, and was sure that they met with approval on all hands. It would not have been possible for him (the Swami) to have carried on his work but for this help, and that from Calcutta, Benares and Madras, and the Maha-Bodi Society. Swami Trigunatithananda representing the Alambazar Math, spoke of Mr. Levinge as fulfilling the requirements of a ruler, the will to take a fatherly interest in the people controlled. We may add that the Swami Akhandananda wishes us to tender his grateful thanks, among others, to Mr. R. Gopala Iyer, B. A., B. C. E. (the generous Madras subscriber), Babus Mukundalal Burman, Vaikunta Nath Sen, Mritunjaya Bhattacharya, Girija Bhusan Burman, Sudhansu Sekhar Bagchi and Priyanath Mitra (District Engineer).

September 15, and October 1, 1897

RAMKRISHNA PARAMAHAMSA

A LECTURE BY SWAMI VIVEKANANDA

"Many of you perhaps have read.....
Thy children than we can ever do."

(For the lecture *vide the Complete Works.*)

September 15, 1897

AT ALMORA

THE SWAMI VIVEKANANDA'S WORK AND MOVEMENTS

When the Swami's visit was drawing to a close his friends in Almora began talking about a lecture. The English residents in the station expressed a wish to hear him, and invited him to give an address at the English Club. The Club room does not hold more than 100 persons, and there were four or five hundred wishing to hear the Swami. In order to give them the opportunities they desired, arrangements were made for two lectures in the Zillah School and one in the Club. There had been a wish expressed by many persons that one of the lectures should be in Hindi. Now I am informed that the language is still in an unformed or undeveloped condition, and does not lend itself readily to modern oratorical style. The lecturer consented to make the attempt for the first time, but quite anticipated finding the Hindi language too inflexible, or at least unsuitable ; he was therefore prepared to abandon it, and carry on the lecture in English. But from the first it was evident that he was complete master of the situation. He began slowly, and soon warmed to his theme, and found himself building his phrases and almost his words as he went along. Those best acquainted with the difficulties and limitations of the Hindi language as a medium for oratory, expressed their opinion that a triumph had been achieved, probably unique of its kind, as well as profoundly interesting—also that the lecturer had proved by his masterly use of it that the language had in it undreamt of possibilities of development in the direction of oratory.

The subject was "Vedic Teaching in Theory and Practice". The audience was a highly educated intelligent collection of about 400 persons, who listened with breathless interest and obvious pride to the eloquence and learning of their celebrated fellow-countryman.

The lecture at the English Club was attended by all the English residents of the Station, Col. Pulley of the Gourkas in the chair. There were also present Dr. Hamilton, Mr. Gracy, Deputy Commissioner, and Mrs. Gracy, Mrs. Harrison, wife of Col. Harrison, Mr. &. Mrs. Whishaw, Mr. & Mrs. Larkin, Mr. Spry, Mr. & Mrs. Mcferson, Lala Badri Sah, Chirungi Lal Sah, Jwalla Dutt Joshi, and many other personal friends of Swami and leading residents of Almora.

A short historical sketch of the rise of the worship of the tribal God, and its spread through

conquest of other tribes, was followed by an account of the Vedas. Their nature, character, and teaching were briefly touched upon. Then the Swami spoke about the soul, comparing the Western method, which seeks for the solution of vital and religious mysteries in the outside world, with the Eastern method, which, finding no answer in nature outside, turns its enquiry within. He justly claimed for his nation the glory of being the discoverers of the Introspective method peculiar to themselves, and of having given to Humanity the priceless treasures of spirituality which are the result of that method alone. Passing from this theme naturally so dear to the heart of a Hindu, the Swami reached the climax of his power as a spiritual teacher when he described the relation of the Soul to God, its aspiration and real unity with God. For sometime it seemed as though the Teacher, his words, his audience, and the Spirit pervading them all, were ONE. No longer there was any consciousness of "I" and "THOU" or "THIS" or "THAT". The different units collected there were for the time being lost and merged into the Spiritual radiance which emanated so powerfully from the Great Teacher, and held all more than spell bound.

Those who have frequently heard him will recall and recognize a similar experience,—a moment when he ceases to be Swami Vivekananda lecturing to critical and attentive hearers, —all details, and personalities are lost, names and forms disappear, only the Spirit remains, uniting Speaker, Hearer, and spoken word.

F. HENRIETTA MULLER

IN THE PUNJAB

We are indebted to *Arjuna* for the following, which will give some idea of the impression made by the Swami in the Punjab—"We hope the Punjabis who showed so much enthusiasm over Mr. Dadabhai Naoroji, Mrs. Besant and Swami Dayananda Saraswati will give a right royal welcome to Swami Vivekananda who is a genuine Hindu at heart. In these degenerate days men like Vivekananda are the glory of India. The foreign policy of India, the Swami says, should be to send highly trained men to other countries to preach the Hindu Philosophy and Religion, so that Europe and America may have a feeling of deep respect for India, and help it to become great again. The Indians also will thus learn the wisdom of other nations. The Indians, he says, should not live like a frog in the well. They should go abroad and teach others and learn from others. The internal policy according to him should be : (1) To do away with the numerous sub-divisions in the Hindu castes and to intermarry among these sub-divisions. (2) To put a stop to excessive marriage. 'Every beggar is anxious to marry and to produce ten more slaves in the country." There should be a large number of celibate men among us. (3) To bridge over the gulf between the classes and the masses, to spread mass education, and to ameliorate the condition of the masses by giving them bread sooner than metaphysics. (4) To spread Sanskrit learning on intelligent lines and not to look with contempt at the Pandits and Brahmans. But for the Brahmans Sanskrit would have been nowhere in India. (5) To have Universities of our own which would produce strong men and deep thinkers. The present system of education is wretched, and destructive and not constructive. We should have man-making Universities where students and teachers would live together. (6) To raise our character so that we may become worthy of one another's confidence. At present there are very few men among us that can be trusted. (7) To love one another in spite of difference of opinion. The Hindus have had enough of quarrels among themselves. They should now unify themselves.

LONDON

VEDANTA TEACHING IN WIMBLEDON

Very little formal teaching has been done in Wimbledon since the departure of Swami Vivekananda in December last. It is true that Swami Abhedananda has

come down and held several classes, at different private houses, which have been followed by animated discussions. Mr. Sturdy has always presided at these gatherings, and has done much to elucidate points raised. But owing the summer we have ceased to meet in this way, and shall probably not resume the custom till October.

It does not follow however that Vedanta is dead or even asleep amongst us. Some of us regard these breathing periods the most valuable influence of all, in extending the sphere of conviction. The thoughts that Vedantic teaching brings, to a mind hearing it for the first time, are too vast and too new in kind for speedy assimilation. There must be rest and solitude, and fate has ordained that instead of our going away into the wilderness to find these, our interpreters shall go away from us and leave us to fight with our ignorance alone ! To not a few of us the words of Swami Vivekananda came as living water to men perishing of thirst. Many of us had been conscious for years past of that growing uncertainty and despair, with regard to Religion, which has beset the intellectual life of Europe for half a century. Belief in the dogmas of Christianity has become impossible to us, and we had no tool such as we now hold, by which to cut away the doctrinal shell from the kernel of Reality in our Faith. To these, the Vedanta has given intellectual confirmation and philosophical expression of their own mistrusted intuitions. "The peoples that walked in darkness have seen a great light." So that, if it had done no more, merely by enlargement of our religious culture, this system of thought would have been of incalculable benefit to us. But it has done much more.

We have not all shared that spirit of doubt and negation which is certainly the characteristic thought mood of cultured Europe to-day. Many gentle souls are able to adapt the religious instruction of childhood to their own mental growth, and these, without any anguished sense of rupture from truths associations, gain a generous outlook, and a readiness to get truth from whatever quarter of the horizon it may hail. To these (the two classes are not of course entirely distinct), it has not been the Intellectual Basis of Belief as a whole, but special ideas, that have come as great inspirations, throwing light upon all previous experience, and opening the door to the acceptance of Vedantic doctrine as a whole. To one, the very conception of a religion which preached universal tolerance —which held that *we proceed from truth to truth, and not from error to truth*—was enough. He had been brought to the instant recognition of this by years of toil amongst the many fractions of political partisanship. To another, deeply versed in our modern literature,—and especially in Poetry, with its ever-recurring flashes of supreme intuition—it was the Swami's *I am God* that came as something always known, only never said before. Others there were who had been vaguely troubled by the anthropomorphism of our Christian doctrine of the Fatherhood of God, and these found in *Bhakti Yoga* that such a conception was not final, but only one of a series passing by degrees into that sense of Divine Union of which we have, in the *Imitation*, a standing witness. Yet again, it was the Unity of Man that was the touch needed to rationalise all previous experiences and give logical sanction to the thirst for absolute service never boldly avowed in the past. Some by one gate, and some by another, we have all entered into a great heritage, and we know it. Of course there are cases in which the name of a given formula rouses a certain repugnance, which it takes time to overcome. *Reincarnation* is an idea so foreign to our habits of thought that it remains an outstanding rock to this day with very many. That sin is Ignorance is another alien notion. On the whole it may be observed that the last point to be taken quite seriously is the opposition between the Real and the Apparent. But is it not true that complete apprehension of this truth always so changes the current of life that the will henceforth must needs be god mighty wrestling? If this is so, surely it is well for a man that he be a loyal subject ere he become as enlisted soldier. At any rate, to times of rest, like the present, when the mind works sub-consciously upon great ideas, we look for the consolidation of impressions and the real growth of the good seed. And thinking thus, we recall that great moment of Emerson's when he said :—"God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened ; then we behold them, and the time when we saw them not is like a dream."

MARGARET E. NOBLE

CALCUTTA

It is most gratifying to find, how the Sannyasi disciples of Sri Ramkrishna Deva, to which brotherhood the illustrious Swami Vivekananda belongs, are engaged in the work of bringing the principles of their great master to bear on the practical life of humanity and in diffusing the knowledge of the spiritual truths contained in the ancient scriptures of India. Under the auspices of the members of the Math, and with Swami Vivekananda as its guiding spirit, an association has been started called the Ramkrishna Mission, its object being "to propagate the principles propounded by Sri Ramkrishna, and illustrated by his own life, for the benefit of humanity, and to help mankind in the practical application of those principles to their spiritual intellectual and physical needs." Its method of work is "to start new centres in different places, to train spiritual and secular educators by encouraging arts and industries, and by popularizing the study of the Vedanta and other

systems of spiritual thought, as interpreted by the life of Sri Ramkrishna." Swami Vivekananda has been elected its general President. The Calcutta centre consists of all the disciples (both the ascetics and the householders) of Sri Ramkrishna. Swami Brahmananda is its President. "Any one who believes in the mission of Sri Ramkrishna, who is ready to co-operate for the spread of that Mission, and who endeavours to lead a moral life, is eligible to the membership." Meetings are held every Sunday evening when recitations and explanations of texts from the Vedanta, the Gita and the Upanishads are given, and lectures are delivered, the subject being selected by the President. Some very interesting reminiscences of the Master have been furnished by some of the most intimate and faithful of his lay disciples. Babu G. C. Ghosh's experiences are especially instructive. But it enraptured all who heard the vivid and faithful representation of that life as it actually appeared when the Master was in flesh and blood pouring forth the Gospel of peace and hope in words that made the darkest hearts forget themselves in heavenly joy, and as preserved in the hitherto unpublished writings of Babu M. N. Gupta. Besides the above the following lectures have been delivered since May (1) The Birth and Renunciation of Buddha, (2) Work of Swami Vivekananda, (3) Jnan and Bhakti, (4) Life of Sukadeva, (5) Life of Saint Haridas, (6) Philosophy of Worship, (7) Worship of God, (8) The Existence of God (9) The Need of Work, (10) God's Grace and Man's Work. The lecture on the Worship of God delivered by Babu S. C. Chakrabarty, a learned Sanskrit scholar, was much appreciated.....

SASIBHUSHAN BHOSE, M.B.

THE CALCUTTA CORRESPONDENT of the *Hindu* says that "When Vedanta was in everybody's mouth last spring in consequence of the visit of the Swami Vivekananda," an endowment of the annual value of Rs. 5,000 was made by a Calcutta Millionaire for a chair of Vedanta in connection with Calcutta University to be called the Jayogopal Mallik Vedanta Lectureship. The idea is to promote the study of Indian Philosophy among the English educated young men. Pandit Chandra Kanta Tarkalankar, Professor of Philosophy in the Government Sanskrit College, has been appointed first lecturer.

October 1, 1897

THE SWAMI VIVEKANANDA'S MOVEMENTS

The Swami Vivekananda, since his visit to Umballa, has spent some days at Dharmasalla, a hill station in the Punjab, and has also been in Lahore and Murree, on his way to Kashmir. The state of his health is not by any means what his friends would wish it to be. Return to the heat of the plains seems to have caused a relapse of the illness which took him to the Himalayas, and he has, in consequence, been forced to further postpone his lecture tour. But if he is forced into comparative idleness, his spirit is animating many of his brothers and disciples to work, the extent of which may be judged from the reports we are giving from the different centres. It cannot be denied that in India we are rather prone to eschew work—even work of a spiritual nature—as something below the ideal, and it is a striking commentary on the great influence the Swami exerts that so much energy is being displayed. It would seem to be still necessary for us to learn that work, when done without motives, or only with the highest motives, is noble, and is, to the vast majority, the best and safest means of attaining the goal of religion, unity with God, either actual or in the spirit, according as our Religious ideas express the ideal which we hold. There may, it is true, be some who are strong enough to be pure *jnanis*, but the number is small, and, for the rest, we need be by no means averse to combining knowledge with work in such a way that the work we do shall be of the highest and best. And it is examples such as that of the Swami Vivekananda which teach us, in the fullest sense, how noble we can make work if we so will.

WIMBLEDON

Owing to the departure of Swami Abhedananda for America, the London Centre is temporarily disbanded, and the same fact has interfered with the organisation of our Winter's work in Wimbledon. We shall not let the matter rest there, however. New houses have been offered to us for meetings, and various London members have promised to come down to read papers and start discussions for us, so that we are by no means at a standstill.

One feature which will be of vast interest to our first

gathering is a report of the Math Brotherhood and its work, which has been sent to us from Baranagore by the Swami Brahmananda. This document will also be printed and distributed amongst all friends known to us in this country and America, and any one else who desires to see it has only to send for a copy. In this interesting and exhaustive statement all who have read it feel that we take an important step towards true realisation of our solidarity with our Indian brethren. The Ramkrishna Mission is an idea that appeals to us particularly, not only for the honour of the Saint after whom it is named,—and whom many of us in England have learnt to love,—but also because its aims and methods are congenial to our own. This and the Alum Bazaar Famine Relief are a splendid vindication of the spiritual life from the charge of passivity so often preferred against it by the Materialistic West.

In Protestant countries we have long lost the tradition of a career which shall express to the uttermost the striving after selflessness. A life like Mazzini's flashes across our sky like a meteor, without seeming cause or relation, and without doing anything to people its own high solitudes. We altogether ignore the fact that Joan of Arc, St. Catherine of Siena, and St. Fancis of Assissi, with hosts of others, could only become effective in a society that included the religious life amongst its possible openings. And forgetting the value of this form, we are given also to the ridicule and disparagement of it : practical work and the service of Humanity are the only passports to our admiration, and he who would speak to us must use this language. This the Brotherhood of the Math has done, and some of us hope to extend the organisation—which is in our eyes co-operation—in the form of a society ramifying through England and America, and endeavouring to realise the maxim of our socialist friends—"From each according to his means, to all according to their needs."

MARGARET E. NOBLE

MADRAS

A peculiar interest attaches to the work of Swami Vivekananda in Madras. It was here that the Swami's intellectual and spiritual powers first attracted public attention several months before that memorable speech of his before the Parliament of Religions. Great as are the gifts of the Swami as a speaker, greater still are his powers of infusing religion into those that come in close contact with him. During his stay amidst us in 1893 he sowed the seed that has been quietly working to transform for ever the lives of several educated men. The names of some of those who, before they met the Swami, took pride in scoffing at everything sacred, and "battered hard with impious knocks" all kinds of beliefs, flash through my mind, and they now feel thankful to him beyond measure for the change that has been wrought in them. The Swami's American and English work had a wonderful effect on us here, and the influence of his teachings naturally extended all over the Presidency, and it is no wonder, therefore, that the Swami was hailed with unparalleled enthusiasm by all classes of people in February last. The Swami has long had the idea of making Madras a centre of his work and very readily consented to send one of his *Gurubhais* from Calcutta to carry on his mission here. The choice of the Swami fell upon Swami Ramkrishnananda, one of the most favourite disciples of the Paramahamsa. Swami Ramkrishnananda arrived here about the end of March, and began to conduct a Gita class every evening, at Castle Kernan at first, and subsequently in the Math, on the Ice House Road. Swami Ramkrishnananda began to have calls from various associations in Madras and Saidapet to lecture on the Vedanta Philosophy and Religion. A series of lectures connected with the Swami's work has beeen organised at the Young Men's Hindu Association. To make the lectures popular and interesting the lives and teachings of some of our great saints and prophets have been taken up, and it is a matter for congratulation that the attendance at these lectures is gradually increasing. ...Though the work has been so far satisfactory it must be admitted that it is not commensurate with the enthusiasm displayed when Swami Vivekananda was here in February last. An attempt is being made to organise an association to place the Swami's work on a permanent footing and to give the most prominent of his ideas a practical shape.

M. C. A.

WOULD'ST THOU SEE GOD?

"God cannot be seen so long as there is the slightest taint of desire." *Sri Ramkrishna Paramahamsa*

Would'st thou see God? Is it thy life's desire
To gaze with eyes of thine
Into His holy eyes, nor fear their fire?
To brook the light divine
That falls and flashes from His faultless face,
Searching the inmost nook
Of all thy being, with all-seeing look?
Then learn of me how thou may'st gain that grace.

Would'st thou, indeed, see God? Could'st thou endure
To stand, unrobed and bare
Body and soul, in His pure presence, sure
And unashamed?—There ;
Where knowledge dwells of deeds that thou hast done ;
And where thine every thought
Into the radiance of His light is brought?
These lips of mine point out the way. 'Tis one.

One, and one only. Lo ! the path is plain ;
Love not the love of life ;
Love not the world nor any worldly gain ;
Play no part in the strife
For fame or high estate ; but these disdain,
And hold them of light worth.
Then shalt thou learn the lesson of new birth,
And, in his beauty, see the king, and reign.

Thus, while within these one desire shall stay
Of lesser, lower sort
Than God Himself, thou can'st not trace the way.
Awake ! Be not the sport
Of petty passions, little lusts or great.
Lilt up thy heart, and take
Control of all thy senses ; that they make
No slave of thee, their head. Then, fear no fate.

ERIC HAMMOND

November 1, 1897

PRACTICAL VEDANTA

A LECTURE DELIVERED AT LONDON

BY SWAMI VIVEKANANDA

From the same Upanishad we read.....
to bring that about.

(For the lecture *vide the Complete Works*)

THE VEDANTA MISSIONARY WORK

WIMBLEDON (LONDON)

On Monday evening, October the 4th, a few of the class met at Mr. Paston Browne's, to hear a paper by a member of the London Group, and to be made officially acquainted with the movements and work of the Swami Vivekananda since reaching India. Mr. Eric Hammond took the chair.

Great interest was expressed in the work of famine relief and in the Ramakrishna Mission. These are developments which appeal to the West in a peculiar way, and it may be hoped that eventually the English centres will do their share towards sending out those secular and spiritual educators who shall carry on Hindu work on Hindu lines as some slight acknowledgement of the great benefits conferred on themselves by the awakening missionary zeal of India.

It is very difficult to some who have never dreamt of the genuine character of Christianity, to conceive of the Vedanta as a friendly and not a rival system. It says worlds for the power of the Swami Vivekananda's teaching that, it drew many such to listen to him, and left thoughts with them which they have since unconsciously assimilated and used instead of rejecting.

Quiet and tasteful reference was made by the lecturer on Monday evening to that drawing—together of East and West which Christianity—ever noble in feeling, however mistaken occasionally in method—had initiated.

In religious questions it is often difficult to find arguments which shall appeal to the reason satisfactorily on behalf of a new conception. It is thus with an English Audience of advanced type, on the question of immortality. To the Vedantic student, of course, this question has long ago been merged in a view of life so extended that it is almost impossible to him to recall his own old position of doubt inclining to negation.

Reincarnation was a word that annoyed him in its time as much as anyone, yet he finds that he accepts it now as part and parcel of that other thought that has gradually become his, that the dip into the matter is a transitory dimming of the brightness of real existence. But how to communicate this conviction? It is self-evident to him, as the Law of Gravitation was self-evident to Sir Isaac Newton after long pondering. Alas, Sir Isaac Newton could prove the truth of his theory by the moon's distance from the Earth, and on this plane no proof as such is possible !

Difficulties like this are common in dealing with English audiences, and on this particular question there is a frequent longing for more light.

The next gathering of Vedanta-students will be much more limited in size than the last, and after that we shall hope to institute a regular series here. There is hunger enough, God knows amongst common men and women,

to justify us in this attempt to share the small crust of our knowledge with others who have less.

MARGARET E. NOBLE

THE VEDANTA MISSIONARY WORK

CEYLON

TO THE EDITOR OF "BRAHMAVADIN"

Dear Sir,

I think it is time we should send word through your valuable, and highly prized Periodical, about the work of the revered Swami Sivananda, who in his love for humanity came to Ceylon several weeks ago. Through friends in India he became here introduced to a few European students as well as to the leaders of the Hindu community, who are perfect English scholars and therefore doubly able to assist the Swami to form classes among Hindus. These classes are as yet not as largely attended as could be wished, although the Swami is in the lecture room regularly four evenings in the week. His best opportunity for work is among a few European students, for whom he has two evening classes at the Musaeus school, as also one on Sunday evening for expounding the Bhagavata Gita, which draws a few of our most earnest students. Perhaps the most telling part of his painstaking work is accomplished by his visiting a few students to whom the knowledge he imparts on the Vedanta and spiritual development, is of unspeakable benefit.

The Swami looks upon his coming here now more in the way of a first step towards more generally useful and effective public work. It is too soon to speak of this future work definitely as yet, but the plans formed with a view to it, carry the elements of success in themselves, and no doubt at the right time the Swami will send you particulars. Meanwhile we would beg and pray all well-wishers of this glorious spreading of *your* inheritance among us outsiders, to assist the revered Swami's work by strong sympathetic thought-waves, so that he may feel he is backed by all his co-religionists who would thus share in the good work of which he is the patient labourer.

Yours in the Lord,

HARI PRIYA

December 1, 1897

THE VEDANTA

BY SWAMI VIVEKANANDA

(A lecture delivered at Lahore on the 12th November, 1897).

"Two worlds there are in which we live.... ....to be living in God.

(For the lecture *vide the Complete Works*)

LAHORE

The visit of Swami Vivekananda to Lahore was in every sense a pleasure. It began with a warm welcome being accorded him at the Railway Station, on his arrival from Jammu, and it ended with equal regrets being showered after him as he left for Dehra Dun, after a stay of ten days. It was a busy time for him too. The people of Lahore are certainly anxious to arrive at truth, and the existence there of so many sects holding varying ideas on Hindu religion is evidence that not only in the past but now much independent thought has been exercised. The Swami's mission wherever he goes is to find a common platform of agreement among this variety, as he said in one of his lectures there, to show that while sects are necessary all the world over, sectarianism need not exist. And he has begun well in the Punjab by impressing people holding apparently diametrically opposed views with his earnestness and his ability to do much to assist in the regeneration of Hinduism. To the leaders of the Arya Samaj he is especially grateful for the kindness they invariably showed for him and the practical help they showed for his own eminently practical ideas. Throughout his stay both at Sialkote and at Lahore he was very emphatic in his insistence upon practical work being more necessary in India than mere theory, of which he believes that the country has had enough and to spare. The starving millions, he urged again, cannot live on metaphysical speculations ; they require bread ; and in a lecture which he gave in Lahore, on Bhakti, he suggested as the best religion for to-day that every man should, according to his means, go out into the streets to search for one, two, six, or twelve hungry Narayans, take them into their houses, feed them, clothe them, and

offer them all the worship they would give to their images. Man is the highest temple of God, and worship of God through man is therefore the highest, always remembering in such work that according to Hindu Religion the receiver is greater than the giver, because for the time being the Receiver is God Himself. He added that he had seen charity in many countries, and the reason of its failure was the spirit in which it was carried out. "Here take this and go away." Charity belied its name so long as it was given to gain name or the applause of the world.

As a result of the many conversation of this nature both Sialkote and Lahore are doing something by which his visit will be remembered. At Sialkote among the many who came to see him were two Sadhani's from the Hills, and this gave him the idea of suggesting an institution there for the training of girls. The proposal was warmly taken up, and already an influential committee is considering the preliminary steps. In this connection it may be mentioned that the Swami strongly feels the importance of the primary education of boys and girls being undertaken by women teachers, and he would welcome any steps which fitted women for this work. He regards this also as one excellent means of settling the problem how to provide for Hindu widows. At Lahore he, one afternoon, gave a large number of B. A., students a long talk, suggesting work which was open to them. An association was there and then created of an entirely unsectarian character, for work among "the poor Narayans" the giving of food, nursing of the sick, and education of the ignorant, on simple and popular lines, during the evenings.

Three lectures were given by him in Lahore, all of which will, in their turn, be published in the *Brahmavadin*, and the Swami then left Dehra Dun, again bent on practical work of considerable importance. He is here selecting land on which will be commenced at once the building of a training home for Brahmacharins. He is taking advantage of this opportunity to abstain from lectures for a few days and is then likely to go into Rajputana on a short visit.

SWAMI ABHEDANANDA arrived in New York, on Aug. 6th. An informal reception was given on the 26th to welcome him to America, after which he made a short visit to the Countess d'Ahdeman, in Virjinia—stopping for a day in Philadelphia, and Washington. One of the Vedanta students invited him to a charming place, New Paltz near Lake Mohonk, New York, where he gave several lectures, and enjoyed the delightful drives and fine scenery.

The work in New York commenced on Sept. 29th, when Swami Abhedananda lectured on "The Vedanta Philosophy." He was introduced to the audience by Mr. Edward Emerson Waten, a near relative of Ralph Waldo Emerson.

I quote part of his introductory adderss :—

"The Vedanta Society was incorporated for the purpose of exploring the vast storehouse of intellectual, scientific, and spiritual wealth contained in the Vedanta philosophy, and of allowing our friends, the general public, and ourselves, the opportunity for becoming better acquainted with it from the lips of *accredited* Teachers."

"The Vedanta Philosophy does not oppose any denomination, or religion, nor does it seek converts in our Western sense. It wishes simply to convert our ignorance of it, into intelligent acquaintance with it. It is not a sect, or denomination. The wisdom contained in it throws light on many puzzling questions, and no well educated man, or woman of this generation, can afford to be ignorant of its value."

"Our brother, and teacher Swami Abhedananda, comes to us from London where he successfully carried on the work of Swami Vivekananda, &c."

The audience was delighted with the Swami's lecture. I enclose a programme of the work for October, also a notice cut from *The Home Journal*, a New York weekly paper. A great deal of interest and enthusiasm has been aroused, and the seed sown by Swami Vivekananda is bearing fruit.

ONE OF THE STUDENTS

December 16, 1897

BHAKTI

The Swami Vivekananda has been actively engaged in prosecuting the work he has set himself to do, the work of spreading broadcast

the ideas of Ramkrishna Paramahamsa. For over a month he worked in Kashmere, and his work has been much appreciated by the Maharaja and his two brothers. The Swami also lectured at Murree, Rawul Pindi and Jammu, at each of which places he spent some days. By special invitation he paid a two days' visit to Sialkote (Punjab) and lectured twice, once in English and once in Hindi ; a summary of the latter translated into English from his own notes by Mr. Ramachand (of Sialkote), is given below. Thence he proceeded to Lahore. Lahore received the Swami with much evident pleasure, the Sanathana Sabha taking up the duties of a reception committee. Here a considerable programme was arranged for him, including two, if not three lectures, and a garden party in his honour the details of which appeared in the last issue of the *Brahmavadin*. Thence he proceeded to Rajputana *via* Delhi, Agra and other places.

The subject of the Swami's Hindi lecture at Sialkote was Bhakti, and the following is the substance of what he said :

"The various religions that exist.... we attain permanent bhakti."

(For the lecture *vide the Complete Works*)

LONDON

We continue to meet in small groups, and do our utmost to help each other and ourselves, over afternoon tea, or evening coffee.

It is wonderful how much elucidation is done by mere comparison of difficulties, and each little gathering seems to win more complete adherence from someone who has hitherto thought his own conversion on points of doctrine quite impossible.

The Viveka Library will be re-opened in a few weeks under the care of Mrs. Ashton Jonson, a lady whose influence has probably been stronger than any other single person's for the cause in England.

It is of course a blow to the work that Mr. Sturdy should be about to spend the winter abroad.

We all look to Mr. Sturdy, and his exertions and generosity have been unremitting. We trust that he will receive all kinds of strength and enrichment from a journey which is to include Japan, and to involve, as all Mr. Sturdy's visits must, earnest research in new fields of religious thought and speculation.

Expressions of sympathy with the Indian work have reached us on all hands of late, in connection with our distribution of the Brotherhood's report.

Amongst us there is no doubt amazing ignorance of the Indian point of view, but there can be very little conception in India of the sympathy and interest with which the mass of our people regard that country.

Renan points out in one of his last essays the great effect of the philological discoveries of this century on the imaginations of Indo-European peoples. There can be no doubt that he is right at this moment here in our little Northern Island where a few later roses linger to greet the cold blasts and footsteps of the coming winter, as there in your sun-steeped continents of the south, there are the first stirrings of a consciousness which shall not long be that of ruler and ruled,—a consciousness in which memory of war and conquest and aggression and violence shall be utterly swallowed up and lost, giving place to that sense of nationality which is the local expression of the burning Love and thirst-for-service of humanity.

To English Minds—Ever translating, as the Swami Vivekananda pointed out, the Freedom of the Soul into the Freedom of the State,—some such consummation seems to foreshadow itself in India's Gracious gift of age-long thought to the West.

With those who think thus there is a great desire to manifest in turn this Love and Fellowship.

And has not the Vedanta itself taught us that spirit conquers in the end, and where Brotherhood is longed for on both sides mutual acceptance of Brotherhood is at last inevitable.

MARGARET E. NOBLE

NEW YORK

Dear Sir,

Since my last letter to you the Swami Abhedananda has been successfully continuing his Vedanta lectures in New York. He has given three lectures a week to audiences that have steadily increased in number and in the interest they manifest in this great philosophy. I enclose one of the programmes for the month of October, which will give some idea of the amount of work which has been done. Each subject has been presented in an original manner, the expositions being most able and philosophical. After each lecture, the Swami spends half an hour or more in answering questions. He is master of the art, his replies being quick, brilliant and lucid. The privilege of asking questions after the lectures, has always been highly appreciated ever since Swami Vivek-

ananda introduced it three years ago, and it forms one of the most attractive features of the classes.....

Since the Swami Abhedananda has been lecturing in New York interest in the Vedanta literature has revived, and there is a more active demand for Swami Vivekananda's books and pamphlets. Many orders also come from distant places, especially from California, so that if Swami Vivekananda should revisit America by way of the Pacific Coast, he would find many who have read his books and who are thus prepared for his teachings.....

NEW YORK,
29TH OCT. 1897

Yours truly,
A NEW YORK FRIEND

WOMAN MONK IN CHICAGO

The Swami Abhayananda is anxious to build a temple in Chicago. She has gathered a few disciples of the Vedantian philosophy about her, and though it is but a small beginning, this wearer of the yellow robe has great hopes. This can easily be, as she does not recognize a future. Neither does she think of a past. It is only of the moment in which she lives that this monk of the oldest clerical order in the world thinks and of the freedom of the spirit which she hopes for all.

For although the exponent of the Vedanta philosophy is a woman, to the rest of us in her religious life she is a monk, and without sex. For in the order of the Sannayasin neither man nor woman is recognized. At least it is the case in the fourth and highest stage of the life and it is to this plane that the Swami has arisen. And it is to teach us this philosophy or religion that she has taken up her residence in Chicago. This she has done in a tiny flat at 6106 Ellis avenue and there she will pass her life in poverty and study, for with all her knowledge she still feels that she is at the threshold of wisdom.

VOWS OF POVERTY

The vows of absolute poverty were taken when the Swami became a Sannyasin. It was but three years ago that he "gave up", for that is what the highest stage of the order means—abnegation in its strictest sense—and since that day she has consecrated her life to the "Oneness" in which she so firmly believes.

It seems to me that the Swami should have many followers, for her nature seems a sympathetic one. Any individual it matters little whether it be man or woman who is seeking the freedom of the whole, should be closely followed, and this is her mission. It cannot be said to be simply her labor for this life, for she believes firmly that she has lived many times before and will many times to come.

PROPAGANDA PLANS

The principles and philosophy which she teaches will be voiced at the Masonic Temple throughout the coming winter. The first lecture of the series will begin a week from to-day at 8 o'clock, and then she will also hold classes every Tuesday and Friday morning.

The Swami Abhayananda is the only woman in America wearing the yellow colored robe which is so famous in India. The garb means much to a Hindoo, for its flaming hue signifies purification by fire. Before the Swami renounced the world and all its charms she was a French woman who had lived long in the United States, but with her consecration into Brahminism not only did she give up the riches of this life, but name and all kinship. The order of Sannayasin, in which she has gone so high, believes in perfect renunciation, and this vow the Swami took three years ago at a summer gathering among the Thousand Islands.

Her sponsor was ViviKananda, the Hindoo, with whom Chicagoans became familiar during the religious congress at the time of the world's fair. He it is who is her spiritual father and who initiated her into the highest rank of the order of which he is so famous a member.

FIRST WOMAN MONK

Abhayananda not only was the first and only woman in America to become a monk of this order, but she was the first person in this country to be admitted, though her initiation was followed shortly after by two others. Vivi Kananda performed the service at their consecrations also.

Immediately after her installation as a monk the twain set out to teach the principles of the philosophy of which she is a firm believer. For several weeks this summer a school where the Vedanta philosophy was taught was let by her. This was at Paw Paw, Mich., and here for some time a large number of men and women listened to this learned scholar who says that her especial mission is to teach the "Adwaita".

HER HINDOO DISCIPLE

It was during these days in the country that the Swami initiated a Hindoo into the order of which she is a monk. She could not, however, endow Paramavanaprastha with the yellow robe of the mendicants. Before this Hindoo can renounce all the riches of this life he has a mission to fulfil to some estate in India. At present he is a wearer of a snow-white garb, but later he will surrender his trust and then he will be entitled to clothe himself in the ochre garb, which means so much to this order, which, it is said, has stood for more than 10,000 years.

The Swami does not need the yellow garb to be distinguished. Still this garb is likely to attract attention to her wherever she may go. She is a tall, well-formed woman with a wonderfully interesting face, which, notwithstanding that she has forsaken all ties in this world, yet looks with kindness upon all with whom she comes

in contact. Her eyes are of gray and look at and beyond one, and her thick, short hair is of the same color. It is years since the Swami tasted flesh and the freedom of her nature from the life of another, though it is but a low animal, is shown in the purity of her look.

She is dependent entirely upon others for her food and clothing, which is of the simplest. She has sworn to give up all and she has done it that she may teach the philosophy of the universals.—*Sunday Chronicle Chicago*

January 1, 1898

VEDANTA MISSIONARY WORK

NEW YORK

TO THE EDITOR OF THE "BRAHMAVADIN".

Dear Sir,

The work in New York continues to progress successfully and the public interest in it appears to steadily increase as time goes on. Swami Abhedananda is also growing in power as a speaker and the people like him very much. In fact, there is a strong demand for more work than he is able to undertake, and many more classes could profitably be given. Many persons are desirous to make a regular study of the Gita and Upanishads, but as yet, time does not permit. We do not wish to overtax the Swami, but to leave him sufficient time for study and for rest, which he barely has at present.

I wrote to you last month of his continuing the work begun in Montclair by Swami Saradananda. This has been very successful, large number being present at every class. The Swami gives three regular lectures in New York each week, on Wed. evenings, St. mornings and Sun. afternoons, besides a weekly lecture at Montclair every Monday afternoon.

Brooklyn is greatly disappointed not to be able to have any classes given there, but at present, the Swami's time is all filled. Every one deplores the return to India of S. Saradananda, just in the height of his usefulness here. It really seems as if America needed him more than India, especially as Swami Vivekananda has regained his health and feels all his old energy has come back to him. We are eagerly looking forward to the reports of his Indian work, that are promised to appear in your columns now that he has started out to teach and lecture again.

The New York centre has recently been visited by by Mr. E. T. Sturdy of London. We were all delighted to meet so energetic and effective co-worker in Vedanta and feel greatly encouraged by his words of cheer and his friendly interest in our labours. These pleasant interchanges between the different centres, which are endeavoring to carry on the work begun by Swami Vivekananda are most useful in promoting harmony and unity in spreading the grand principles of the Vedanta in the West.

On his way to the Pacific Coast Mr. Sturdy will stop in Detroit and Chicago to visit friends and disciples of S. Vivekananda. In the latter place Swami Abhayananda is meeting with much success and will probably prolong her stay there some time longer as her friends and pupils are unwilling to part with her. Thus by one means and another, the good work of spreading the gospel of unity and all-inclusiveness is gradually reaching out farther and farther like the ripple from a stone thrown into a lake until we hope to see it cover the wholeworld making every being feel its oneness with the one Background of it all thro' Which alone "we live and move and have our being."....

NEW YORK, 30TH NOV. 1897

Yours truly,
A NEW YORK FRIEND

KHETRI

TO THE EDITOR OF THE 'BRAHMAVADIN'

Sir,—From Dehradun Swami Vivekananda started for Rajaputana and proceeded towards Khetri, visiting Delhi, Ulwar, and Jeypore on the way. His Highness the Rajah of Khetri ordered all the necessary and convenient arrangements on the way from Khetri to Jeypore, and himself drove a distance of 12 miles to receive the Swamiji. The whole town of Khetri was filled with joy and enthusiasm. They arranged for a grand dinner and brilliant illumination and fireworks in honor of his Highness's successful return from his travels in England and the Continent and the advent of the Swamiji at such an occasion was looked upon as God-sent and doubled the feelings and enthusiasm in the hearts of the whole public. His Highness and the Swami were presented with addresses to which were given suitable replies befitting the occasion. The Swamiji and his followers were then lodged in a beautiful bungalow on the top of a hill.

On the 17th December, there was an assemblage in the school premises where both the Rajajee and the Swamijee were given numerous addresses from different committees. The

Ramakrishna Mission, Calcutta; the Education Department, Khetri ; the Young Men's Debating Club and others were among those who presented the addresses to the Rajajee. Then after many little pieces of poems, some of them especially composed in honour of the Rajajee were recited by the young boys of the school. Swamiji distributed the prizes to the meritorious students at the request of the President, the Rajajee ; for the school authorities thought it fit to avail of this opportunity for their annual prize distribution. The Rajajee made a brief reply to the addresses presented to him thanking all of them especially the Ramakrishna Mission for the chief of the Mission was present here. He said that he tried to develop the ideas which his father worked before. He said that the Education Department had been most progressive in his time seeing that three new schools have been started this year and the old school is also progressing fairly. He promised that he would try to improve the Medical Department in the near future. After this Swamiji also delivered a brief speech with his usual fluency in which he thanked the Rajah highly, saying that what little he had done for the improvement of India would not have been done if he did not meet him. He then compared the Western and Eastern ideal of education and said that while the ideal of the former was worldly enjoyment, that of the latter was renunciation and advised the young men of Khetri to stick to the Eastern ideal and not to get dizzy by the glamour of Western ideal. Education he said was bringing out the Divinity which is already in man, so in educating the children we should have abundant faith in the child, must believe that every child is a reservoir of Infinite Divine Power and we must try to rouse that sleeping Brahman within him. The next point we should remember in educating the children is that we should encourage originality of thought even with them. The want of this he said was the cause of the present degraded state of India. If the children be educated in the way he suggested they would become men and would be able to solve their own problems in the struggle of life. Then after a vote of thanks to the chair, the meeting dispersed.

SWAMI SADANANDA
KHETRI

On the 29th November at Baidyanath under the auspices of the local Ramakrishna Mission Famine Relief centre some 200 poor famine-stricken people from the surrounding villages were provided with new clothes. The Sub-Divisional Officer of Deoghur Mr. H. H. Heard kindly presided at the distribution ceremony, and about 35 native gentlemen of the place were present. After the close of the ceremony Mr. Heard said "he has not come to deliver a lecture but only to see the distribution of clothes to the needy recipients of the relief from the Ramakrishna Mission. The work was being carried on, so nobly, silently, and disinterestedly that he had not heard of its existence even until he was asked to see the work done by the Ramakrishna Mission. It was an easy thing to come and see the distribution but it was a hard task to go over all the villages and enquire in the huts of the poor, to select the actually needy from the imposters, to start an organisation and carry on the work throughout. Therefore, the whole credit and thanks were due to the Sannyasin who was the executive mover and worker of this noble undertaking. What struck most was the system and the organisation of the movement".—*Indian Mirror*, Dec. 2nd, 1897. *(Notes)*

January 16, 1898

TO H. H. THE MAHARAJAH OF KHETRI

If the sun by the cloud is hidden, abit
... ...
To three may all come right.

Ever yours in the Lord,
Sd/- VIVEKANANDA

(For the poem *vide the Complete Works*).

VEDANTA MISSIONARY WORK

KHETRI

There are some who want to work always, some continued rest. There are others who

declare for alternate rest and work and Lord Krishna holds him to be the best "Who sees rest in the midst of work and work in the midst of rest." Time comes however now and then to almost every man when work is pleasure and rest. Such was the case with our Swami Vivekanandji Maharaj at Khetri. There was sight-seeing and lecturing and above all the meeting of two souls born as it were to help each other. Raja Ajit Singhji Bahadur of Khetri, comes back from his western trip many times better equipped for work than when he left India. As it is, all right thinking persons are very much pleased, that these Rajput Princes, the natural leaders of our race, do well to gather experience and broaden their views by foreign travel for which the nation is indeed grateful to them. Our Kshatriyas were some of the main builders of the glory of the *Sanatanadharma*—religion eternal. It is no wonder that with the blood of the divine Krishna and Rama circulating in their veins, noble Rajput princes like Raja Ajit Singh are ready to give a helping hand to spiritual giants like Swami Vivekananda. Now more than at any other time India looks up to them and them alone for the spread and protection of the Vedanta. Swami Vivekananda as he himself once remarked could not have done much without the help of Raja Ajit Singh Bhahadur. May his power and faith to help the cause of the 'Dharma' increase every day.

Two lectures were delivered by the Swamiji at Khetri, but unfortunately they could not be taken down as a reporter was not present there. They were on the subject of what Vedantism really means, its scope and practicality ; they created very lasting impressions on the Khetri people I am sure.

His Holiness the Swamiji has proceeded towards the southern part of Rajputana and after visiting a few places goes direct to Calcutta.

A FRIEND

March 1, 1898

A LECTURE ON THE VEDANTA

BY SWAMI VIVEKANANDA

DELIVERED AT LONDON

What concerns us most is the religious thought.....यस्मिन्विज्ञाते सर्वं विज्ञातश्चवीत ॥

(Knowing whom everything else becomes known)

(For the lecture *vide the Complete Works*)

VEDANTA MISSIONARY WORK

LONDON

The departure of Miss Noble, from Wimbledon for India, gave occasion for the gathering together of a large number of friends who gladly seized this opportunity of saying farewell to her and bidding her "God Speed."

Though great regret was experienced at her determination, it was set felt that the loss of her society here might be repaid a hundred-fold by her usefulness to India.

Though she left Wimbledon early in the morning, and on an extremely cold and foggy morning too, friends assembled for a last good-bye at the station.

Monthly meetings are continued at Wimbledon, Mrs. Ashton Johnson kindly coming from London to take the chair. Most of the meetings, have been held at "Kinellan", Wimbledon Common. They have proved extremely attractive, Mrs. Johnson's method being well calculated to inspire interest and arouse discussion. It is notable that these meetings owe their maintenance to the desire on the part of those who attend them, to acquire something concerning the true essence of the Vedanta philosophy, and to put in practice—as far as in them lies—the practical possibilities of its teaching.

Although our numbers are not nearly as large as we could wish, we are by no means without hope.

Consciously, or unconsciously, the sense of Divine Unity is possessing the souls of men of all creeds. It seems impossible to avoid seeing that to-day,—when, of truth, men run here and there on the earth and knowledge is almost momentarily increased,—shines with a lustre of its own, having a radiance, if not a splendour, that must endure.

Repetition of thought cannot be denied. Idea, after all, emanating from within man, is, as man is, immortal. One dare not, then despise the endless energy of a single soul-stroke.

Now, when such soul-strokes float from pole to pole, or nearly so, clothed in words that burn, with living fire into the hearts and lives of those that listen, they bear, necessarily, great and growing guerdon of fruition.

Here, in England, society is no longer quite the namby-pamby monstrosity which, a few decades ago, it shamelessly professed to be. The significance of personal spiritual advancement is becoming recognised as inevitable. The brotherhood of Man is becoming *known*, as well as the Fatherhood of God. The growth of the Divine is a matter not only for consideration but for cultivation.

The message of the Swami Vivekananda to England has not been without permanent impression.

A FRIEND

This year Madras gave a demonstration of its appreciation of Sri Bhagavan Ramakrishna by its grand celebration of His birthday on the 12th ultimo. For the last four years this celebration was mere of a private character among a select circle of friends. But this year owing to the active work of Ramakrishnananda in spreading spirituality and the happy presence of three other *Gurubhais* of Swami Vivekananda, the festivity was more a public one and was celebrated with great enthusiasm in "Castle Kernan" under the energetic supervision and management of Mr. S. Biligiri Aiyangar. Early in the morning there was *puja* and *sankirtan* which continued till 12 A.M. After that about 300 gentlemen took their meals in the "Castle" and about 2,000 poor consisting chiefly of Mohamedans and Pariahs were fed. From 4 P.M. to 8 P.M. there was *Harikatha* when the Hall on the 2nd floor was crowded to suffocation. The festivity came to a close at 9 P.M. with *arati* and distribution of *prasad. (Notes)*

March 16, 1898

VEDANTA MISSIONARY WORK

CALCUTTA

THE BIRTHDAY FESTIVAL OF SRI RAMAKRISHNA

BY AN ENGLISH LADY

Even at Howrah Bridge as we drove up on Sunday morning to take a boat, there was a feeling of subdued excitement. A Crimson Scroll, bearing the honoured name in white Bengali characters, fluttered gaily above the little shrine of Siva that humble worshippers kiss so lovingly as they leave the ghat after the morning purification, and rowing up stream, afterwards against the tide, we found ourselves every now and then involuntary Eavesdroppers to conversations amongst the bathers, in which the word "Bellur" was frequent and distinct.

These things gave an air of festivity to the very water ; and the great vessels lying out in the river, ready for the holiday throngs. Not to speak of the red canopy and streamers flying over the site of the future college further up the bank on our left, seemed to speak answer and corroboration to this glee of the Ganges.

But our parts are marked, and none stays to see the play through. Here on this Sunday morning, under tropical sunshine, and the chime of some free Church bells, dried leaves were dropping from the great tree above, on Siva's shrine, and the air was sweet with the smell of saffron. It may be that in years to come men will contend that the Birthday is but one of many festivals dedicated to the spring, its joy being part of the rapture of the people in all lands, when birds build and sap rises in the branches.

However that be, great saint to whose name the day is consecrate, grant it never to cease its gift to this land, so old, so weary and so well beloved, of just such a smile !

... ...

We on this occasion included two of those seven western disciples of Sri Ramakrishna who were privileged this year to celebrate his birthday in India, and a Hindu friend of ample Vedic scholarship.

Our little party had planned a visit to the temple-garden at Dakshineswar where the Master himself lived, served, and prayed before appearing at the Festival. The place lies on the North bank, opposite the present monastery about half a mile higher up. It has a flight of steps to the water's edge, and at the top of these on each side stands a row of six small thatched domes (the peculiar form of the Hindu temple) which separately roof the oratories of the several deities. Set further back from the middle of the line, a more ambitious structure raises slender spires and cupolas skywards. In one of these temple-huts Sri Ramakrishna waited on Kali's altar, but of the interior I cannot speak. My companion wore the Hindu sacred colour, yet to her as to me entrance was forbidden by a notice which included all 'Christians and Mussulmans' in its prohibition.

So we took the path to the left along the terrace, past the Master's dwelling house, and one or two buildings on, through the shady ways to the great Tree of Realisation.

There we sat down on the bank of brickwork about the brink. Below us, at a little distance, a couple of wandering sannyasins were lighting a fire and sweeping a space for their noonday meal. Their trident staff and a bundle of clothing, lay against a fallen tree, and their faces reflected the glow of the flames they were tending. They looked like wild men of the woods with

their black unkempt hair and beards. In front to the left the river came sweeping down in a great curve. All round, palm trees and birds and squirrels added their voices to the murmur of the water. And we sat and drank in the beauty of the spot where the Master Himself had prayed and meditated.....

An hour later, a long argument—between our Hindu friend and a small crowd who had gathered round us, as to an English Women's right to wear their robe of renunciation—had ended, and entirely unasked they were opening the door of Ramakrishna's house, and begging us to enter. Fancy a crowd in England being reasoned out of a point of prejudice by copious quotations from learned authorities. Though after all, it is not clear that it was the learned quotations,—it may have been the intuition of a common love and sympathy that unlocked the door.

Be that as it may, we were admitted. Reverent hands had adorned beds and portraits with fresh strings of marigold, and in the scrupulously clean room not the tiniest trifle had been disarranged. Slippers, charcoal, razier, a garment or two, all were as he had left them when he last occupied the place,—amongst the pictures being Mary Magdalene praying at the feet of the crucified, on a lonely and desolate shore.

For one of us indeed these things did not exist ; it was a holy place ; and the bond between us and the kind faces in the door-ways was strengthened by the tender sympathy they accorded to the tears of affectionate devotion.

We could hear the noise of the multitudes, and the sound of religious singing, long before we landed at the garden and Thakur-Bari of Babu Purna Chunder Dhan, at Bally, where the festival, by kind permission of his heirs was being held. So dense were the crowds that it was a matter of considerable difficulty to pilot our way through them to the garden-house, where we could add our congratulations to the Swami Vivekananda's letters and telegrams, and be presented also to the host of the day.

Outside, only that it was roofed in with canvas, and that everything had a religious character, the scene was not unlike a much thronged English fair. Instead of merry-go-rounds and swinging-boats were great musical centres, where a number of men danced, or sat cross-legged to sing strange old chants and songs of devotion, to the accompaniment of primitive musical instruments.

All this was intensely earnest, and was eagerly watched by hundreds of young Bengalis who only desisted on the appearance of the Swami to follow him round the assembly with cries of "Lecture ! Lecture !"

In another part of the grounds, the monks attended by their Brahmin cook, were busily engaged in feeding the people. It was like the picture which the New Testament miracle of refreshment makes familiar to us Christians. Hundreds of poor recipients sat on the grounds in rows to enjoy the simple fare—consisting of curried rice, some vegetable, and a couple of sweet-meats, served on dried leaves—which was being distributed.

Upstairs in the garden-room we English and Americans had shared their meal, but not in greater order and decorum than prevailed down here, Something like 20,000, including children, were fed in the course of the day, and the quietness and regularity of the feast were marvellous.

Later in the day we saw poor women going home carrying large chattiesful of the rice and sweets. In spite of caste there was no difficulty about these viands. They had been offered and were therefore blessed, or as they call it, *prasad.*

But the great attraction was a shrine on a little height where a sort of altar had been erected before the portion of Sri Ramakrishna. The pillars and arches were a mass of marigold under the roof hung a canopy made of jessamine buds threaded in a net, and wherever a flower could be offered there were roses.

Here, amongst the crowds that came and went, there was one constant worshipper a poorly clad old woman who called herself "Gopal's mother". "Gopal" is a name common to boys here as babies, and this old lady had known and loved Ramakrishna as a baby, and always alluded to herself as His mother, in their words.

A sweet American lady was the first of us to discover Gopal's mother and I was taken by her to be blessed and kissed. The "kiss" consists of two fingers placed gently under one's chin, and Gopal's mother has a touch as light as dawn !

Though we had not a word in common, her wealth of beautiful feeling put us in touch at once, and without an effort at enquiry she took our hands in hers, and led us away into a sereened building where the high caste women from the neighbouring village had taken up a post of observation.

Friendliness and pleasure greeted us here once more, and no language was necessary to express the readiness of these Eastern women to meet love lovingly and trustfully half-way.

Only, I fancy, in some such fashion as this can the real genius of the Indian people be gauged.

Let the occasion be religious, and all barriers are broken down. High and low, men and women, kindred and alien, all are one, because all realise so intensely, like Gopal's mother, the common devotion that has drawn them together.

Sri Sri Guru Deva
Sri Ramakrishnabharsha
Sri Ramakrishna Jayati

AUSTRALIA

TO THE EDITOR OF THE BRAHMAVADIN

Sir,

The Swami Sivananda sent me forth with his authority to prepare the way for some teachers of the Vedanta that may feel induced to visit Australia and New Zealand. In obedience to his desire, I remained in Adelaide for some weeks and met earnest students evening after evening in the drawing-room of Miss Crooks, who spared no pains to make every one who came, most welcome. Miss Crooks herself and several others became ardent students of the Vedanta ; arranged to subscribe for the *Brahmavadin* through their bookseller and to send for several of the Swami Vivekananda's works. They also agreed to my proposal to form a class for study and mutual help. The same was arranged in a small place in Victoria, and as they were only a few who could not afford books, I promised to send them fortnightly articles and extracts from the *Brahmavadin* etc. which I copy out and post to them. My next opportunity was in Hobart where I spent a day with some influential students of the place, and from Sydney. The whole days was spent in opening out the Vedanta and speaking of the work being done also where to get further information. There also and to Sydney I at present send articles and extracts until their own arrive ; so four places are eager for a teacher to come. Here I shall live, and am just arranging for classes, of which I shall send you word when at work. All those people I know and my hopes are very high. The "harvest is ripe"; may our Lord send the laborers !

Yours humbly

HARI PRIYA

April 1, 1898

INFLUENCE OF THE SPIRITUAL THOUGHTS OF INDIA IN ENGLAND

The following is a lecture delivered by Miss Margaret Noble, on Friday the 11th March, at the Calcutta Star Theatre, under the presidency of Swami Vivekananda. We gladly publish the proceedings of the meeting in which the lecture was delivered as reported in *the Indian Mirror* of April 1, 1898.

For the lecture *vide The Indian Mirror, April 1, 1898 (Addenda).*

We publish the following extract from the *New York Tribune*, March 6, 1898, which more than bears out the statement made in the above letter of our New York friend, in regard to the success of Swami Abhedananda's work to spread the teachings of the Vedanta in America :

THE STUDY OF THE VEDAS

DOCTRINE OF HINDOO TEACHERS HAS MANY FOLLOWERS HERE

VEDANTA, the end of all wisdom, and its teaching—its aim to apply religious principles to human life, rather than to inculcate new dogmas.

[For the extract *vide The Indian Mirror*, April 10, 1898].

April 16, 1898

LEAVES FROM THE GOSPEL OF SREE RAMAKRISHNA

SWAMI VIVEKANANDA'S OPINION REGARDING IT

DEHRA DOON

24th November, 1898

My dear M—,

Many many thanks for your second leaflet. It is indeed wonderful. The move is quite original and never was the life of a great teacher brought before the public untarnished by the writer's mind as you are doing. The language also is beyond all praise, so fresh, so pointed and withal so plain, and easy.

I cannot express in adequate terms how I have enjoyed them. I am really in a transport when I read them. Strange, is'nt it? Our teacher and Lord was so original, and each one of us will have to be original or nothing. I now understand why none of us attempted his life before. It has been reserved for you, this great work. He is with you evidently. With all love and *namaskar.*

VIVEKANANDA

Socratic dialogues are Plato all over, you are entirely hidden. Moreover, the dramatic part is infinitely beautiful. Everybody likes it, here or in the West.

June 1, 1898

THE SEA OF IMMORTALITY

A PSALM BY SRI RAMAKRISHNA

The Master sang a song of Love Divine ;
A song whose sweetness shall not know decline.

Dive deep, dive deep, dive deep !
Into the Sea of Seas.
Dive deep, O Mind, nor creep
With hesitant, weak knees

On this great Sea's firm shore, in fear.
Plunge thou, and, plunging, dare the dear
Delight of diving in its crystal clear.

Dive deep, Fear Not, Plunge thou.
The Sea of Beauty lies
Close by thee, Bathe thy brow,
Thy being, open thine eyes,

Undoubting, faithful. Thou shalt see
A gem, within these waters, on which He,
The God of Love, has set His imag'ry.

Dive deep, Let body go
And heart and mind and all.
Dive deep, and search, to know
The glory of thy fall

Into this sea wherein true knowledge lies ;
Wherein are spread the wondrous mysteries,
Of Life Immortal worshipped by the wise.

Drink deep this death of death.
Drink deep this light of light
No breaking of Life's breath
Is here ; but love and might,

Joy everlasting, bliss supreme ; no bar
Between God's soul and thine ; th' Eternal Star
Shining within thee, through thee ; not afar.

God speaks from out this sea.
Hear Him, and realise
His voice, His wishes ; be
One with thy Lord, and rise

To wisdom's height of heights. List thou, and learn,
Of him. Thine inner heart shall long and yearn
Like His with flame of fadeless fire to burn.

ERIC HAMMOND

June 16, 1898

VEDANTA MISSIONARY WORK

CAMBRIDGE (U. S. A.)

EDITOR BRAHMAVADIN

The many friends of the Swami Saradananda in Cambridge and vicinity cannot permit him to return to India without expressing through your columns, their hearty appreciation of the excellent educational work which he accomplished in this country, and the fine accompaniment of personal character and influence which greatly strengthened the effect of the work wherever it was conducted. On every hand, the friends of Swami express a sense of personal loss in his departure, and the hope that he may some time return to America, where his work is so heartily appreciated.

In Cambridge, the classes in the Vedanta philosophy, constituting a single feature in the broad field of comparative study outlined for the Cambridge Conferences, attracted large and intelligent audiences, in part made up of Professors and Students in Harvard University. The Swami's exposition of the principles of the Adwaita doctrine, in just comparison with other views which are held in India, was admirably lucid and clear. His replies to questions were always ready and satisfactory. His great fairness of mind and soundness of judgment enabled him to present the doctrine in a manner which at once convinced all of his sincerity and earnestness, while it disarmed that factious opposition which is sometimes stirred up by a more dogmatic and assertive manner.

In Boston, Waltham and Worcester, Mass. the Swami Saradananda also conducted courses of lectures which were largely attended, and which everywhere manifested a sustained interest in his subject. At Worcester, he addressed the students of Clark University, by invitation of President G. Stanley Hall, one of our ablest educators ; and in Providence, R. I. he spoke before the Philosophical Club of Brown University, by invitation of Prof. E. B. Delabarre, whose guest he was in that city. The Worcester lectures were a result of the personal interest and influence of a Roman Catholic Lady of high character who met the Swami Saradananda at the White Mountains, and afterwards at Greenacre, where she attended the lectures of the Monsalvat School of Comparative Religion.

The Monsalvat School is perhaps the first organization in our Western World explicitly devoted to the comparative study of different religions and philosophical doctrines, upon the principle of having each expounded by a competent and sympathetic teacher, without any attempt at propagandism, and permitting the students to form their own unbiased judgements. This movement is based upon the faith that "Truth is might, and will prevail," and the dominance of error need never be feared as long as truth is left free to combat it. It is an outgrowth of the Greenacre Assembly, the guiding spirit of which is Miss Sarah J. Farmer, a large-hearted and philanthropic woman whose noble and genial personality inspire and adorn any enterprise in which she interests herself.

In the judgment of many of their best friends, the teachers of the Vedanta have done wisely in allying

themselves with such broad and unsectarian movements as the Monsalvat School, the Cambridge Conferences and the Brooklyn Ethical Association instead of undertaking a sectarian propaganda. In this way they have been able to reach a large number of intelligent and cultivated people, the professors and students in our universities, and others, who would have been repelled by a sectarian propaganda. They have lent their potent aid to break down the sectarian spirit, to assert the unity and universality of truth, and to encourage people to seek for it under all the various guises in which the religious sentiment manifests itself. In so doing, the teachers of the Vedanta have strengthened the hands of the members of the Free Religious Association, and the Liberal Congress of Religions, who have been waging up-hill conflict with sectarian influences in this country ; and have helped to preserve and expand the spirit of brotherly love and justice to all religious faiths which was the outgrowth of the Parliament of Religions, against the misguided efforts of some even of the avowed friends of the Parliament of 1893. They have also enabled their friends to repel the unfriendly assaults which have recently been made upon the oriental teachers in this country, by setting an example of courtesy and brotherly kindness which is the severest possible rebuke to unjust and illiberal critics—whether among the avowed opponents of the Vedanta, or masquerading in the guise of friendship and quondam "conversion" to its tenets.

The friends of liberal thought and believers in the might of truth and the unity of the religious sentiment in America will continue to welcome the scholarly teachers of the Vedanta who come to them in this large spirit of brotherly kindness and fairness toward all. They will uphold the banner of religious freedom, extend the hand of friendship, and defend the absent against all unjust assaults upon their character or motives. By so doing they will endeavour at once to exemplify a noble type of Christianity than that which claims exclusive righteousness and saving efficacy for the Christian name, and to recognize the fact that the Truth which exists is one, however variously it may be denominated by sage or sectarian propagandist.

LEWIS G. JANES
Director, Cambridge Conference

PAUHARI BABA OF GAZIPUR MADE A SACRIFICE OF HIS BODY

The *Yoga-Siddha* familiarly known as Pauhari Baba who resided at the village of Kuta in the District of Gazipur, for about thirty years, and has been the great source of spiritual influence to all grades of the Hindu community, put an end to his earthly career in rather a curious way. He owned nothing very important in the way of property except a small image of Rama his favourite Deity, the photos of Sri Ramakrishna Paramahamsa, Jesus and a few others supposed to be presents from Keshab Chandra Sen, and a few utensils used in daily worship. ...On the day previous to his end, it seems he hinted to his brother that the weight of the Kaliyuga was becoming too oppressive and that it was time that his spirit quitted this mortal body. His brother seems to have suspected nothing but learnt the grave significance of these words, the next day. The morning of June 10th, of the seventh day of the dark half of the lunar month, Jyeshtha, was the last time when the pious pedestrians on the fields of Kuta heard the familiar ringing of the *puja* bell of their beloved Yogin. For it was on that day the venerable Sadhu, after his customary ablutions, gathering of flowers and worship, is said to have smeered his body with clarified butter and springled it over with incense and then fire to the four corners of his room ; and when the flames had taken hold on all sides, it is said he deliberately went and sat in the sacrificial pit making his body an oblation to the great *Brahman.*

Swami Vivekananda once related to us an incident in the life of this great man, illustrative of the influence that he shed on all those around him. The Swami once met during his wanderings a *Sannyasin* who incidentally told the Swami the story of his conversion. The *Sannyasin* in his previous *asrama* was a professional thief very much dreaded in the suburbs of Gazipur. One day pressed by great want, he determined to rifle the solitary abode of the Yogin. He entered it, and made a bundle of the little things that he could lay his hands on ; and while he was about to emerge out of it, he saw the gaunt figure of the Yogin with long beards and hairs suddenly emerge out of the cave and stand before him. He threw the bundle down and took to his heels. As he heard the pursuing footsteps of the Sadhu, he ran and ran till he became quite exhausted and sat down. To his surprise he saw the bearded apparition stand before him with the bundle on his head and laying it down at his feet, entreat him with eyes filled with tears to accept it. The *Sadhu* in a most pitiable tone requested the thief to pardon him for unwittingly prevented him from taking away that would have been of some use to him and to render him blest by accepting the bundle. What could the thief do? He could not accept the offered but at the same time felt transmuted into a new being by his very words and could not return home. Ever since he renounced everything and became a *Sannyasin.*

Such is the greatness of this man to whom Swami Vivekananda refers in more than one place in his Lectures. Our readers will better appreciate the glory of this saint from the eloquent words of the Swami himself.

"There is a sage in India, a great Yogin, one of the most wonderful men I have ever seen in my life. He is a peculiar man ; he will not teach anyone ; if you ask him a question he will not answer. It is too much for him to take up the position of a teacher ; he will not do it. If you ask a question, and if you wait for some days in the course of conversation he will bring the subject out himself, and wonderful light will be then thrown on it. He told me once the secret of perfect work, and what he said was "Let the end and the means be joined into one, and that is the secret of works." Again in another place he says : "The greatest men in the world have passed away unknown. The Buddhas and the Christs that we know are but second rate heroes in comparison with the greatest men of whom the world knows nothing. Hundreds of these unknown heroes have lived in every country working silently. Silently they live and silently they pass away ; and in time their thoughts find expression in Buddhas or Christs, and it is these latter that become to us. The highest men do not seek to get any name of fame from their knowledge. They leave their ideas to the world ; they put forth no claims for themselves and establish no schools or systems in their name. Their whole nature shrinks from such a thing. They are the pure *Sattvikas* who can never make any stir, but only melt down in love. I have seen one such Yogin who lives in a cave in India. He is one of the most wonderful men I have ever seen. He has so altogether lost the sense of his own individuality that we may say that the man in him is completely gone, leaving behind only the all comprehending sense of the divine. If an animal bites one of his arms, he is ready to give it his other arm also, and say that it is the Lord's will. Everything that comes to him is from the Lord. He does not show himself to men and yet he is a Magazine of love and of true and sweet ideas."

REQUIESCAT IN PEACE (J. J. GOODWIN)

BY SWAMI VIVEKANANDA

(For the poem *vide the Complete Works*).

We regret very much to announce the death of J. J. Goodwin of Bath, England, who followed Swami Vivekananda to India. He joined the staff of the 'Madras Mail' Office temporarily and fell a victim to the enteric fever while doing duty at Nilagiris. He was a sincere, energetic and unselfish worker in the cause of the Vedanta. His devotion to his master Swami Vivekananda was very great. Truly to love great things and serve a great man is to identify oneself with something pure, sincere, good, and sublime. It is the instinct of greatness in him that drew him to Vivekananda and the Vedanta. He was ever ready to lay his life at the altar of duty. Duty first then pleasure was always his Motto. In India wherever he went he was the friend of every one he met ; his love for his mother, for children, and lower animals was truly Indian. He leaves behind him a large circle of friends in every centre of India who feel heavily for his loss. We feel his loss all the more, for in him we have lost not only a personal friend but a great worker in the field of the Vedanta and a great lover and helper of the *Brahmavadin*. We here quote a letter written to us by a New York friend of his which gives a true picture of him and also points out to the feeling regarding him of his American and English friends.

My dear Sir,

I have never received a sadder message than the words from you announcing the death of dear Goodwin. It causes us all who know him great sorrow. We had counted so much on seeing him here in India.

Such a life calls for reverent recognition, so utterly generous, silent and untiring has he been in the service of his beloved Guru Swami Vivekananda and others.

He once told me that his early years had been spent knocking about the world as a journalist and in literary work and the best outcome of it all was agnosticism. After his experience in New York as stenographer to the Swami, with whom he lived day and night for months, the beauty of life's highest realization, knowledge of the soul and of God, came to him, as we know.

His entire devotion to the Swami as his servant and friend was the fruit of his new hope and belief and the Swami's published lectures as recorded by Mr. Goodwin are his permanent contribution to us. This young man embodied the integrity and honor of the gentleman to enemy and friend alike, in brief, he was a true Englishman with the spirit of sympathy, responsive to the noble and divine wherever he found it, at home or abroad. The Sannyasins of Vivekananda's order have in this layman an example of one, who worked for work's sake and loved for love's sake.

In Mr. Goodwin's death, the work of the Swami Vivekananda meets with an irreparable loss to us of the West.

We are grateful for his brave loving life—a life that added richness of experience and pleasure, to all those whom he loved or served. You will, I know, sympathize with us as well with you and all of us with his family in England.

Almora

Sincerely yours

SARA C. BULL
(N. Y. Mass)

July 15, 1898

NOTE

We are glad to announce that the *Prabudda Bharata* is again to be issued from Almora from the Rama Krishna Muth there, in a somewhat improved form. We wish the *Prabudda Bharata* under its new management every success and are sure that all its old subscribers will continue to patronise it as before.

August 15, 1898

VEDANTA MISSIONARY WORK
THE RAMAKRISHNA MISSION

CALCUTTA

Our association has resumed its meetings from the 1st of August. Owing to the official announcement about the middle of April last, that Plague was prevailing in Calcutta and the enforcement of the Plague Regulations, the public mind was striken with a terrible panic and it was thought necessary to withhold our weekly meetings and to do what lay in our power to mitigate the diresome consequences which were then threatening. Fortunately the dark forebodings have not so far proved to be correct and, we hope, it would not be necessary to undertake those projects which a few weeks ago were thought to be urgently needed.

The sad news of the untimely death of J. J. Goodwin Esqr. has cast a gloom on the minds of all of us. The proceedings of our first meeting were confined to the spontaneous expression of the deepest sense of sorrow which every one felt at his death. The following resolutions were unanimously passed. "That this meeting records its deep sense of sorrow at the untimely death of J. J. Goodwin and conveys their sincere and heartfelt condolence to his mother and sister at their sad bereavement." In moving the resolution Babu N. Mitra, B. L., Attorney-at-law spoke of the noble services done by the deceased for the cause of our mission. It was seconded by Babu Nagendra Nath Mitra B. L., who very feelingly expressed the sense of all present at the irreparable loss sustained by the mission at Mr. Goodwin's untimely death. The 2nd Resolution ran as follows and was also passed unanimously—"That this meeting resolves that in token of love and gratitude to the deceased and as humble recognition of his noble and unselfish services rendered to the cause of the Ramakrishna Mission, a marble tablet be erected to commemorate his memory."

We are glad to announce that Swami Saradananda is going to deliver a course of lectures on the Vedas at our weekly meetings, which we hope will be very much appreciated. He proposes to give to these lectures a conversational style so that he might draw his hearers closer. We believe that these lectures would prove a great success.

SASI BHUSAN GHOSH, M.B.

GNANAYOGA

A LECTURE BY SWAMI VIVEKANANDA

I will read to you a part of the Vedas to night.....and all miseries cease.

[For the lecture *vide the Complete Works*]

EXTRACT

TALK OF HINDU RELIGION

BY SWAMI ABHAYANANDA

There is no ground too sacred for the American woman to tread, no holy of holies too awe-inspiring for her to penetrate ; as witness the first of her race and only the second woman west of the orient was the other day in Chicago ordained as a Swami, which, according to the tenets of the Hindu religion, constitutes her a god. Mrs. L. V. Comer, who was the Swami Sraddananda that is, was inducted into this philosophy and initiated into the order by the Swami Abhayananda, the first woman, and indeed the first person of the western world to be thus exalted.

Swami Abhayananda is a keen, intellectual French woman who had for many years been a student of philosophy when the famous Vivekananda came to this country to represent the Hindu faith at the world's congress of religions. She lost no time in placing herself, under his tutelage, and later became a priestess of the oriental cult, which is, by the way, the oldest order of monks in the world, and of Hindu origin.

In order to become a member of this body one is supposed to have passed through some extraordinary spiritual experiences, and by study and meditation to have arrived at that high state of soul-development where all desires for wealth, power and fame vanish and all ideas of separateness or attachment to personalities are merged into the infinite. One then voluntarily relinquishes family and name and takes upon himself or herself the vows of celibacy, continence, poverty, non-resistance and service to all beings of the universe.

Swami Abhayananda came to America when a young woman—though she still speaks English with an accent—and lived for many years in New York, where she was initiated into her mysterious faith. This imposing ceremony has, by the way, never been performed in Europe. For some time she taught in New York but came to

Chicago two or three years ago, where she continues to be at the head of the order in this country. She has quite a large following in the western city, and may be found at almost any hour in the rooms of the Adwaita society in 24th street.

One cannot look at this nobly proportioned French woman with her fine, strong, expressive face and distinctive personality, and not be convinced of her power; nor come to comprehend the simplicity of her life and environment without feeling that in espousing poverty and service she has in reality eliminated from life half of its wearisome details.

Here iron-gray hair, for instance, framing her face with its full pompadour, need never give her an instant's uneasiness as to how she shall wear it nor consume any time in its arrangement; while her costume gives that delightful freedom from the mutability and exactions of fashions that goes with the adoption of any simple uniform; besides which it is very pretty, and—if one may judge from the two this side the orient who have donned it universally becoming.

THE SWAMI COSTUME

The robe is always of ocher hue signifying purification by fire. It is made in something the form of a scant princess, open all the way down, but held in place by buttons, and reaching to within two or three inches of the floor, a convenient walking length and quite effective with tan shoes. If buttoned to the right it signifies that one is a Brahman; otherwise it may indicate some other branch of religion. In this country, of course, one must use such materials as are at hand, and soft cashmeres and crepons seem the most suitable. Hindu beads, also of ochre, are worn on occasions and add a certain air of mysticism to the costume.

One might conclude that the rob as a whole was intended to stand for comfort, but instead it symbolizes universal love. It is fitted loosely to the figure and is girdled with a silken sash wound twice around the waist to signify twice born. One end of the sash is made into a bag signifying forestry; this was originally for the convenience of the founders of the order, who dwelt in forests and used it as the receptacle for their scanty fare. In those days, however, the sash was probably not made of silk, and certainly in these days the monks, male or female do not take to the woods, but live in comfortable homes and are evidently sufficiently well fed.

My curiosity was piqued as to the ways and means in which one who has taken the vows of poverty manages that part of the programme, since in this practical age food and shelter are unfortunately not secured without money and without price. I found that the Swami preaches, teaches, holds classes and meditations, etc. and the followers of her cult contribute what they choose to her support.

"How is it, Swami Abhayananda?" asked the worldly interviewer, "that the idea of equal rights came to percolate this ancient order? When were women first admitted to its mystic rites?

"Ah, madame," replied the Swami, "in the world of the spirit there is no sex. Members of our order are neither men nor women, but souls. Sex is but a phenomenon, a mere wave upon the surface, while the soul is the deep, quiet, changeless ocean that exists from century to century, now in one form, now in another. You may be a man in one incarnation and a woman in the next, according to the naure of our development. The dudes, for instance, who mark the degeneracy of this generation, will be woman in their next incarnation and women of a low order of intelligence, too; while the strong, stalward, earnest woman of to-day, like Susan B. Anthony and Julia Ward Howe, will be men and leaders of men in their next stage of development. Women as such have never been recognized by this order, but any human creature who has become dead to the world and desire to live 'after the spirit' has been welcome to the brotherhood from its most ancient days. There is no distinction in the costume. We are all monks and wear the ochre robe."

PROGRESS OF THE THOUGHT

"Have many Indian women joined the order?"

"I believe not a large number."

"Does your renunciation bring happiness?"

"We at least attain peace and liberation. Attaching ourselves to nothing, we are never forced to detach ourselves from any thing; and the cares and struggles of human life do not touch us."

"But one must live," was insisted.

"Oh yes but our life is so simple that it costs next to nothing. Of course by the spirit of our religion we are vegetarians."

"Meat is then prohibited."

"We are forbidden nothing. There is not a 'thou shalt not' in our whole code. But we could not take upon ourselves the vow of service to all living beings, animals included, and then use the latter as food."

"Do you claim to preach Buddhism?"

"Our order does not acknowledge race, sex or creed or, rather it is the epitome of all races and creeds. You notice there back of our altar pictures of the Christ, saints of both the episcopal and catholic church, dark-hued prophets of the orient, Buddha, etc. Here I preach Jesus of Nazareth, as he is the manifestation accepted in the western world, and, indeed, the highest of all manifestations, but among the Mohamedans I should teach the same spiritual truths with Mohomed as their exponent. Our faith is the synthesis of all religions, moralities and philosophies. "That which exists is one, men call it variously."

"What progress is the most ancient order making in this most modern of American cities?"

"The thought is growing rapidly. The women of New York were inclined to take up the study of Buddhistic philosophy as a fad, but the women of Chicago have gone into the subject earnestly, and are more ready to accept it as a religion."

The name of the Swamis all terminate in "ananda", which signifies bliss—Abhayananda meaning freedom and bliss ; Sraddhananda, the name of the new convert, faith and bliss. Once having taken orders, the previous name and environment of the monk are supposed to have passed into utter oblivion. Like her spiritual mother, the first American recruit will preach and teach. The saving grace of this, as of all religions worthy the name, is that it teaches unselfishness and universal love of the highest law.

Chicago Record DELIA T. DAVIS

December 15, 1898

COMPARATIVE STUDY OF RELIGIONS

Mrs. Picket, of Nile street East, is forming a class (which is open to all) for the purpose of taking up the comparative study of religions. It is proposed to hold a class on alternate Friday evenings. The other evening, Mrs. Picket gave an introductory paper upon the subject, when she said :—

That the Comparative Study of Religions is demanded at the present time by conflicting interests, and exigencies of international intercourse, was an idea that originated in America among men great in mind and heart. They realised that religions, so far from uniting men, were almost fruitful element of discord ; that instead of being a unifying bond, the history of human evolution was written in fire and blood, and that, therefore it behoved all who believe and trust in the brotherhood of man to try and find the ultimate unity on the Spiritual as well as on the mental plane, just as Science, in other departments of investigation is gradually approaching such an ultimate one principle.

... ...

It is now about seven years ago that this thought for combining for directing great issues at state in the field of religion took a definite shape. The Parliament of Religion was planned, resolved on, and carried out. Invitations were sent forth by an organised committee of Management to all leaders of religion, in all parts of the civilised world, to send representative delegates, who should set forth their own religious conceptions in a spirit of brotherliness.

... ...

Now let us turn for a short time to the central figure Swami Vivekananda who was one of the delegates to the Parliament of Religions, who was requested to remain and lecture in America. He did so, and afterwards went to England, and after three years of arduous work he returned to India, which needed him as much as the West. He was kindly received by Professor Max Muller, and the Rev. H. R. Hawies (who was also a delegate to the parliament referred to) in a couple of sermons preached in Marylebone, London, treated upon the Swami's teachings. A correspondent refers to latter thus :—"Would that those in India and elsewhere who are following the Swami's movements, could have heard the eloquent and generous tribute paid to him by this other worker in God's vineyard. The Rev. gentleman spoke of the Swami's teachings from the point of view of the support they give to Christ's teachings and what better evidence could I give that the "ideal of universal religion" is not falling on barren ground. Is not the object of all religions that which is embodied in the Vedic prayer, "From the unreal lead us to the real, from darkness lead us to the light ; from death lead us to immortality !" Here are a few more extracts from letters which speak of the Swami's great work in faithfully delivering a message from India to her American and English brethren. A Calcutta correspondent speaking of the great and good work that Swami Vivekananda was doing in the West says : "The question arises has the Swami done anything to place humanity any higher than before in this materialistic age, and if so ; what? Has he really any solution of the problem of life to offer to the

Nineteenth Century? We think he has succeeded in drawing attention to some things which will place humanity in a higher position than before, and that he has endeavoured to spread abroad the solidarity of the harmony of religions." Let us see how he has done so. In the lecture delivered by him at Hartford on "Soul and God" he refers to the message he bears from India to the West. He says :— "Let there be peace, peace be to you and to all religions." It is not a message of antagonism but of one united religion.

Let us now turn our attention to the various matters upon which he has endeavoured to throw light.

Hinduism is a universal religion. At the Parliament of religions he said : I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true, 'for whosoever comes to Me, in whatsoever form, in that same form I reach him ; they all are struggling through paths that lead to Me."

The Swami's picture of universal religion is exceedingly interesting. He says, "If there is to be ever a universal religion it must be one which would hold no location in place or time ; which would be infinite like the God it would preach. Whose sun shines upon the followers of Krishna or Christ, saint or sinners alike ; which would not be the Brahmin or Buddhist, Christian or Mahomedan religion but the sum total of all these and still have infinite space for development. Which in its catholicity would embrace in its infinite arms and find a place for every human being, from the lowest grovelling man who is scarcely removed in intellectuality from the brute, to the highest mind towering almost above humanity."

It is gratifying to note that the Swami's teaching as to universal toleration has been appreciated not only in America but also in India. '*The Madras Mail*' which is conducted by Christian editor says :—"The great lesson taught by the Parliament of Religions is that beneath the great diversity of religions in the world there is one religion ; and the important work for all to do is not to persuade men to accept this or that religion, but to embrace the religious spirit in a broad and liberal sense of the word. And whatever else this great gathering may or may not have done we may hope at least that it has rung out the death knell of religious bigotry and persecution for ever." "Every religion is governed by the laws of its own growth. The Christian is not to become a Hindu, nor a Hindu a Christian" says the Swami. "The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth or the air or the water ? No. It becomes a plant, it develops after the laws of its own growth, assimilates the air, the earth and the water converts them into plant substance, and grows into a plant", such is the message of Swami Vivekananda to the West and to the world. Who can deny the need of it ? And who can think lightly of the value of his work?

In January, 1897, Swami Vivekananda returned to India for a short rest, so as to enable him to continue his much needed teachings among his own countrymen. On arriving in Colombo, he was received at the beautifully decorated jetty by some of the highest Hindus in the place, most of them high dignitaries of the colonial Government. A vast procession escorted him to the Bungalow prepared for his stay in Colombo, where on consulting together the Swami promised to lecture the following evening (Saturday, the 16th), and on the following Monday. I was fortunate enough to hear him, as he lectured in English though specially to his own fellow countrymen. He kindly made an appointment with me for the following morning, when I had one of the momentous conversations of my long and varied life. The Swami told me also, that a brother *Sannyasin* would come to Colombo for imparting certain *Yoga* instruction to some native students and that he would

also, if I wished it, answer any questions and teach me the principles of the *Vedanta*. A few months later, during the much lamented absence of my regular master, into whose hands I had placed myself on arriving at Colombo and who had been sent to England for the Jubilee on diplomatic service, the Swami Sivananda came to my bungalow three mornings in the week. I also am the bearer of messages from my master, Paaranandu to my fellow-Christians, and from Swami Vivekananda and Sivananda to all that care to receive their special teachings. I was in obedience to these charges that I spent some time among my fellow Theosophists in Australia and then have tried to interest here a few students in the movement inaugurated at the Parliament of religions—the comparative study of all Religions ; an association quite informed has thus been formed, and we would wish many more to join us.

SRI RAMAKRISHNA PARAMAHAMSA

The long-expected Life of Ramakrishna Paramahamsa by Prof. Max Muller is just out and we make no apology for making a few extracts from it as our readers are sure to find them interesting. The Right Hon. gentleman has spared no pains in collecting materials and stringing them together in his own inimitable way and though in many places we cannot agree with his sentiments and remarks, the entire book will amply repay perusal. The subject of the sketch is as all of us know a very interesting personality and it is not easy for a mind nurtured in Western traditions and Western ways of thinking to appreciate all the phases of a Hindu saint's character. It is the life-long labour of Prof. Max Muller in the field of Oriental Literature that accounts for much of the true insight that he shows into Hindu life and character in his life of Paramahamsa Ramakrishna. He says in his preface 'The name of Ramakrishna has lately been so often mentiond in Indian, American, and English newspapers that a fuller account of his life and doctrine seemed to me like to be welcome, not only to the many who take an interest in the intellectual and moral state of India, but to the few also to whom the growth of philosophy and religion, whether at home or abroad, can never be a matter of indifference'.

* * * *

We do not know why Prof. Max Muller considers that Sannyasins are out of place in the West especially when it cannot but be admitted that Jesus Christ himself was to all intents and purposes a true *Sannyasin*. However we know that there have been and there are even now men in the West who try to imitate Jesus in not only leading holy and pure lives but even in the matter of working miracles.

The Prof. then quotes with appreciative remarks some of the sayings of Ramakrishna and concludes his short preface with the following remarks which while they show genuine sympathy for India and her religion also brings out into prominence the catholicity of his mind and a prophetic insight into the spritiual problems that just now agitate the human mind in India and elsewhere.

* * * *

This rather lengthy extract from Prof. Max Muller's *Life of Ramakrishna* is sure to convince our readers that Religion was with Ramakrishna nothing short of actual Realisation. With him an ounce of practice was worth much more than tons of talk about religion. It is for this reason that India, the cradle-land of saints, has always been worshipping saintly men like Ramakrishna.

A sympathetic sketch of the life and teachings of an Indian Saint from the pen of an oriental scholar of such high repute as Prof. Max Muller will surely go to show that in matters of religion it is saintliness that the world cares for more than dogma or creed. We have no doubt that the book will therefore be heartily welcomed by all seekers after truth both in India and elsewhere.

January 1, 1899

THE LATE BABU RAMCHANDRA DUTTA

We regret very much to have to announce the death of Babu Ramchandra Dutta, Assistant Chemical Examiner of the Calcutta Medical College, at 11 o'clock on the night of the 17th ultimo. He leaves behind him a very wide circle of friends to bemoan his loss. He was one of the foremost of those *grihis* who were fortunate enough to come early under the influence of Bhagavan Sri Ramakrishna. Ever since the ascension of his Master, Ram Babu, was leading a very pious life in his *Yogodyana*, a garden at Kankurgachi, East of Calcutta, consecrated to the worship of his beloved *Guru*. In this garden a portion of the relics of his Master was interred, and on the holy site he erected a small shrine where he used to conduct daily the worship of the Great Saint. His activities, physical and mental, were directed entirely to the service of his *Guru*. Till his last, he held the Assistant Chemical Examiner's post in the Medical College and every pice of his earnings he spent in the service of his Lord. He used to deliver weekly lectures in Bengali, in the Metropolis and was doing an invaluable service to

the public at large by preaching those sacred truths which he had learnt at the feet of his Master. He was also the Editor of a Bengali journal by name *Tattva-manjari* devoted to the same purpose. He was the first to write a Bengali Life of Sri Ramakrishna, and compiled a bulky volume of more than five hundred sayings of the Saint. It may be truly said of him that he tried in his latter days to live, move, and have his being in his revered Master. He loved every one who loved his *Guru*, and was ready to be any the least service to him. His unselfish, and saintly nature attracted many young admirers who eventually became his disciples and helped him much in conducting the worship of his *Guru*. He who lives and labours for others will certainly live in the hearts of those for whom he lived and laboured even after his soul quits this mortal body. Such a man can never die. As long as his Guru's name is remembered Ram Babu's name is sure to be remembered. He was a *Bhakta* in every sense of the word ; and if unassuming and unselfish work is a criterion of greatness Babu Ramchandra Dutta was certainly a great man.

February 1, 1899

"The Udbodhana" is a Bengali fortnightly journal started by Swami Trigunatitananda, a co-worker of Swami Vivekananda, on the first of Magha or the 14th of January 1899. The first article is entitled "Prastavana," or Introduction written by Swami Vivekananda. Through the kindness of Swami Ramakrishnananda we give a free translation of the article and we are sure that our readers will find the article full of interest.

THE INTRODUCTION TO THE "UDBODHANA"

(For the introduction *vide the Complete Works*)

June 1, 1899

TO THE EDITOR "BRAHMAVADIN."

To Emerson and Thoreau America owes the introduction of Eastern philosophy into its literature fifty or sixty years ago, when their essays and lectures and poems first called popular attention to Hindu teachings. In these conservative and orthodox days comparatively few appreciated the written and spoken messages brought by these gentle and noble spirits. Now their writings are cherished classics, and the intervening years mark a great change in religious thought in the West. In the past six years, especially, the ideas of the Hindus have made an impression in many directions, dating from Swami Vivekananda's masterly addresses before the Parliament of Religions. The growing influence of Oriental Philosophy is seen in the subjects comprised in courses of lectures, in sermons preached in some of the the best known churches, and in the publication of an increasing number of metaphysical and philosophical magazines of a religious character. A notable sermon was delivered several weeks ago by the Rev. R. Heber Newton D. D. in the Protestant Episcopal Church of all Souls in New York, of which Parish Dr. Newton has been the honored and beloved rector for many years. In the discourse Dr. Newton said it had been his privilege to know some of the children of the East, and to entertain them in his home, and with deep feeling dwelt upon the visit of Swami Abhedananda in his country home last summer. Of a certain twilight hour during this visit of a week Dr. Newton said out of the midst of ordinary conversation the Swami gently led our thoughts to the great Reality, and each of the little company was imbued with a sense of communion, a serene, ecstatic, sweet and tender converse with the eternal and infinite Presence.

The above is an abstract of the sermon sent for publication in "The Brahmavadin." N. [NIVEDITA]

THE VEDANTA WORK IN AMERICA

TO THE EDITOR OF THE BRAHMAVADIN

Accounts of the successful and promising season of the Vedanta Society in New York have already reached you from a New York friend, but a few corroborative words regarding the work cannot be out of place. Throughout March, besides two public lectures and two students' classes, a social meeting was held one evening each week. This innovation proved very pleasant and practical, affording the opportunity for better acquaintance with our blessed teacher, Swami Abhedananda, and with each other. The Swami spoke to each one, often answering personal questions privately. A more formal meeting followed, the Swami presiding ; students asked general questions about Vedanta as related to practical experiences in our western life, and helpful answers were given by the Swami....A memorable evening was that enriched by our good American friend then just returned from a year in India, and her message was eagerly listened to and cherished. The greatest interest attached to accounts of Swami Vivekananda, Swami Saradananda and the Sister Nivedita, her school work arousing much sympathy. Already a few friends are planning what money help they can give to this practical expression of a Western woman's devotion to the children of the east. It may not be amiss here for a disinterested American to say to such friends in the West as may read this letter, that during the past year the Sister Nivedita, (Miss Noble of England), a young woman highly accomplished and trained, has founded and carried on a school for Hindu children the idea being to teach the

practical useful arts of the West as a help toward better every day living in the East. Giving her life freely, the work has gone on in the face of poverty of the people and of uncertain and meagre support. This gifted and consecrated teacher and her little flock of some thirty pupils, are housed at 16 Bose Para Lane, Bagh Bazar, Calcutta. Miss Noble became a student of Vedanta in England during Swami Vivekananda's visit there, and was made a Brahmacharini by him in India. To students of Vedanta who are profoundly grateful for the blessing India has brought to the West in her spiritual teachers, this school affords an easy opportunity for a practical expression of gratitude and love in financial support. But a word more about the social feature of the Vedanta work in New York ; with urgent invitations to Swami Abhedananda from other cities, the friends of Vedanta in New York expressed their desire to have the Swami continue his lectures and classes here next autumn. Nearly one hundred persons subscribed their names as friends and supporters of the Vedanta teaching, many contributing generously in regular monthly sums. It is hoped, with this accumulating fund, to establish a headquarters early in the fall, and to carry on the work more actively and continuously. A new and revised Edition of "Raja Yoga" by Swami Vivekananda has just been published, and three lectures on Reincarnation by Swami Abhedananda.

A NEW YORK STUDENT

July 15, 1899

A TRIBUTE OF AFFECTION

Brother Swami Vivekananda,
Bright pearl of the Orient sea,
Came here with his soul all illumined
By Light, Love, and Liberty.

He came here with greetings fraternal
From the mystical East to our West ;
And from those wise Vedas inspired
He taught us the purest and best.

He brought us a message most gracious
From the long past ages of time ;
He came as the Priest and the Prophet,
Enthused with a faith all sublime.

Right soon to our hearts he found entrance,
So loveable, so gentle was he,—
And as *teacher* or *friend* was so winning,
None could other than lover be.

He proclaimed ancient truths with wisdom,
And his eloquence quickly did win
Many earnest and faithful disciples,
Whom he taught of their God-powers within.

God bless our dear brother Swami,
May his path grow ever more bright ;
And when his earth journey is finished
He be clothed in God's garments of light.

DR. JOHN C. WYMAN

23rd June 99 *Brooklyn, New York*

(The author, in sending us the above "Tribute of appreciation for Swami Vivekananda," says—"I still love him and want him to know that my heart is filled with brotherly affection for him.")

August 1, 1899

EXTRACT FROM
THE ADVOCATE OF INDIA
BOMBAY, 29TH AUGUST, 99

On Sunday the 27th instant the Bengali disciples of Mahatma Ramakrishna Paramahamsa, celebrated at Bombay the anniversary of the Mahatma with much eclat in their mess-house of Chunamkiln Road, Tardeo.

About 150 Bengali residents attended the ceremony. Sevaka B. K. Ghose, travelling salesman of John Dickinson & Co., welcomed the guests most cordially. Babus H. K. Ghose, M. M. Ghose, B. M. Ghose, and H. Roy formed the quartette party and sang a few appropriate songs composed for the occasion. The image of the Mahatma was beautifully decorated with flowers and sevaka K. C. Mookerjee a veteran devotee of the Mahatma acted the part of the priest. His folded hands, closed eyes, and deep meditation in prayer inspired the whole audience with the solemnity of the occasion.

The most conspicuous feature of the ceremony was the initiation of P. Chakrabertty as a disciple of the Mahatma.

The guests partook of a sumptuous repast. The complete success of the ceremony was due to the untiring efforts of Babus S. C. Chatterjeee and H. C. Ghose.

September 15, 1899

THE VEDANTA WORK

TO EDITOR, THE BRAHMAVADIN

It is already three weeks since Swami Vivekananda and Swami Turiyananda reached

America from England. Swami Vivekananda is rapidly recovering from all indisposition, and to the gain made in health during the voyage from India to England, is daily adding renewed vigor. The few chosen ones who have heard the Swami in easy home-talks since his arrival, are deeply impressed with the great message of truth he bears ;—a larger and fuller prophecy and vision than any he has yet given to the East or West. Swami Turiyananda is beloved by all who meet him and is heartily welcomed as a needed teacher. Happy and blest are we by their presence, and their more active work later on is sure to bring knowledge and enlightenment to many who are now longing and searching for understanding and wisdom. Swami Vivekananda is resting quietly in the home of loving friends, where Swami Turiyananda also is, together with Swami Abhedananda. Swami Turiyananda has endeared himself to all who have met him, and his work is opening out to him in hearty welcome from students of Vedanta eager for his teaching. The Swami Abhedananda willl soon resume his work in New York after six months of travel and teaching in many places. I hope to send you a detailed sketch of Swami Abhedananda's summer work before long. In New York, the most difficult city in the United States in which to reach the spiritual nature of people, Swami Abhedananda has made a profound impression. Two years of patient, persistent, loving service has established Vedanta in a consecrated body of earnest students who are devoted to the continuance of the work. The outlook for extended work by Swami Abhedananda is most promising. The lectures in New York will begin in about three weeks.

The Sister Nivedita arrived in New York from England at noon today.

AN AMERICAN BRAHMACHARINI

New York, Sep. 1899.

VEDANTA PHILOSOPHY AT GREENACRE

The Greenacre Conferences were started by Miss Farmer in 1894, the year after the Parliament of Religions was held at Chicago. Since the time of their inauguration the liberalising and unsectarian spiritual teachings of the Vedanta philosophy have taken a prominent part in shaping the ideals of the Greenacre movement. The teachers of this philosophy have come from India, and have represented it almost every year. These teachers are known as "Swamis", a word meaning spiritual teachers, or masters. Of these, the first was Swami Vivekananda, the Hindu *Sannyasin*, or monk, who represented the Hindu philosophy before the World's Fair Parliament of Religions. He was the first Hindu teacher who came to America and explained the lofty ideals of the Vedanta through his wonderful eloquence, oratorical powers, and magnetic personality.

In 1896, his successor, Swami Saradananda, came to Greenacre and taught Vedanta for two successive seasons. By his charming manners and unselfish love for humanity he succeeded in making a deep impression, as to the practical results of the Vedanta teachings, upon the minds of almost all who met him personally or heard his discourses under the "Swami's Pine" in the woods.

In 1898 Swami Saradananda was followed at Greenacre by the writer of the present article. During that season he gave one lecture on "Science and Religion." in the large tent before the general audience, and four lectures before the Monsalvat School of Comparative Religion, established and conducted at Greenacre by Dr. Lewis G. Janes. On account of the pressure of work at different cities this season, the present Swami could give only three lectures—in the last week of August. The subjects were "Is Hinduism Pantheistic?" "Reincarnation", "The Spiritual Influence of India in the West."

—ABHEDANANDA

[Extracted from the *Mind*]

November, 1899

THE VEDANTA WORK

MADRAS

TO THE EDITOR, "BRAHMAVADIN."

... ...

When, under the garb of spirituality rank materialism from the West began to deluge the land and carry in its flood every thing that was best and most beautiful, a voice was heard from the temple of Dakshineswar, proclaiming the triumph of the "religion-eternal", not only in the land of its birth, nay, in no distant future, far across the seas. One of the worthiest sons of Sri Ramkrishna Dev carried the message of the Vedanta to the far West and boldly gave it to the American and the English people.

Happier days have begun to dawn upon India. Her spiritual atmosphere is at present surcharged with the divine inspiration of the great sage of Dakshineswar. Commission from the Most High is, indeed, necessary in the teachings of matters spiritual. But such commission has not now to be worked out from within. It is already there. Every cubit of India's soul is vibrating with it. And though the inspiration of Sri Ramakrishna Dev has expressed itself with its tremendous rush through one of his direct disciples, every one can expect to be more or less a conduit for its flow, if he has the will to be so, for is it not that every soul is God in essence?

The Hindus are alive to this awakening and, when Swami Vivekananda called "his countrymen, his friends, his children, to forget all about their name, all about their fame, their wives, their children, their property, even their own bodies, to worship the *Virat*, their Mother Land, their own race, everywhere his hands, everywhere his feet, everywhere his ears, to carry religion to every Indian home, and make the bridge of human chains over which millions will cross this ocean of life," you, Mr. Editor, were the first and foremost link in the chain, which has been thrown across the ocean and, over which, before long, will be seen a crowd of all denominations and religions, holding aloft the banner of Vedanta, of "Harmony and Peace, and not Dissension", disappearing in its infinite length far beyond the line where the sea and the heavens meet.

Then came Swami Ramkrishnananda from Calcutta. He had seen Sri Ramkrishna Dev, had lived with him, had served him like a son serving his father and had been initiated by him into the eternal truths of the Upanishadic religion. Madras received him with open arms. This was in March 1897. A house was rented for him, in which he stayed for about a year, after which he removed to Castle Kernan, the premises of Mr. S. Biligiri Iyengar, Attorney-at-Law of the Madras High Court. The Castle is situated on the famous beach of Madras and commands an imposing view of the sea. Mr. Biligiri is a friend of Swami Vivekananda and is one among the many in Madras, who take enthusiastic interest in the success of the Swami's cause. He lent, free of charge, a room in his Castle, where the Swami stays for the present.

God is Love. Fortunate are those blessed souls, to whom was the special privilege given of sitting at the feet of Bhagavan Sri Ramkrishna Dev and having a look into the inmost workings of his loving heart. It was a living fountain, from which would flow eternal life, freely for the saint, or, the sinner. That heart is no more ! Dear Mr. Editor, we were unworthy of its touch ! Is it? No. He has left his worthy sons, of whom the heart of every one is an echo of the Father's. Let us go to them and see, through the sons, what the Father was ! 'He that hath seen the son hath seen the Father."

Swami Ramkrishnananda, with his love and untiring zeal for work, soon succeeded in opening several classes in different parts of the town and its suburbs. There are altogether eleven classes, of which six are for the Gita, two for the Upanishads, one for the Vedanta Sutra, one for the Sankhya and one for Srimat Bhagavata. Of the six Gita classes, two are evening classes, one held in the Castle itself on Monday and another at Saidapat on Saturday, one is an afternoon class held at Triplicane, Mylapore and Purasewakham respectively on Wednesday, Thursday, and Sunday. The Upanishad classes are one at Mylapore and the other in the Castle, held respectively on Thursday morning and Wednesday evening. The Vedanta Sutras, the Sankhya and Srimat Bhagavata are taught to three evening classes, one in the castle on Thursday, another in the Young Men's Hindu Association, Blacktown on Tuesday and the third at Chintadripet on Sunday.

The Swami kindly took me to all his classes. The time appointed for each class is generally one hour and a half, though, if the subject turns out an unusually interesting one, it may prolong to two hours, or more. Among his students are the young, the old, as well as, the middle aged. One wonders at the amount of work done by the Swami in so short a time and cannot help admiring his patience and perseverance in gradually clearing the ground of the exuberance of weeds that obstructed the free growth of Hinduism proper. The attendance of every class numbers from twenty to fifty and consists of Brahmins as well of non-Brahmins. They listen with deep interest to what the Swami has to say of Karma Yoga, Jnana Yoga, Bhakti Yoga and Raja Yoga, and often express their strong desire to fashion their life after the ideal of our ancient Rishis. Let that ideal be always presented to the young and the aged, to the *pariah* and the priest,—the idea of Rishihood, and let the Future India come out of it.

Yes, "the Ancient Mother has been awakened once more, sitting on her throne, rejuvenated, more glorious

than ever. Proclaim her to all the world with the voice of peace and benediction." "The Lord can raise his workers from the dust by hundreds and thousands,"—Let every one of us believe in the truth of this challenge and verify it in our life.

With love,
YOURS-ONE-IN-VIVEKANANDA
SATCHIDANANDA

Triplicane
Madras.

VEDANTA WORK

VEDANTA PHILOSOPHY

VEDANTA is the name of the most ancient system of Philosophy in India. It has survived throughout the ages and has given an unshakable foundation to the religion of the Hindus. Vedanta is regarded by the pioneers of advanced thought of modern times as the greatest philosophy of the world. It inspired Ralph Waldo Emerson, the most eminent prophet and philosopher that America has produced. Since the Parliament of Religions, at the World's Fair in Chicago, this Philosophy has been explained in this country by the Swamis, that is, the spiritual teachers or masters from India. The word Vedanta literally means "End of all wisdom", and this Philosophy explains what the end of wisdom is and how it can be attained.

VEDANTA TEACHES the truths which were taught by Christ and other Incarnations of God, brings light to dispel the darkness of ages and makes clear the real spirit of Christ's religion. It teaches that revelation is the disclosure of the Divine Spirit in the individual soul, being ever from within, and not from without. Vedanta does not recognize caste, creed or sex in the soul. Going beyond toleration and brotherhood, it teaches that each soul is potentially Divine, and that we are all children of Immortal Bliss. It shows the way to the realization of the truth "I and my Father are one." It is not built around any personality, nor does it depend on any particular book, but it embraces all the Scriptures of the world. Vedanta accepts every phase of religious thought, and teaches active co-operation with all the various sects and creeds of special religions, which are but the partial expressions of one underlying universal religion. Vedanta harmonises with the ultimate conclusions of modern science, and gives a scientific and philosophic basis to religion. It points out the evil effects of popular superstitions and describes the way to mental and spiritual freedom.

THE OBJECT OF VEDANTA is not to form a new sect nor to make proselytes, but to explain through logic and reason the spiritual laws that govern our lives, on which the various sects and creeds of different religions have been founded ; to propagate the principles taught by the great sages, prophets and religious leaders of different countries and illustrated by their lives ; and to help mankind in the practical application of these principles in their spiritual, moral, intellectual and physical needs.

VEDANTA WORK IN NEW YORK. Lectures on the Vedanta Philosophy were first delivered in New York in 1894 by Swami Vivekananda, delegate to the Parliament of Religions in 1893 as the representative of this philosophy. The lectures were continued during 1894 and 1895 many being published in pamphlet and book form. At this time a number of students formed the Vedanta Society, for the manangement of the business connected with the lectures and publications.

In 1896, after the return of Swami Vivekananda to England, and later to India, Swami Saradananda, of India, lectured in New York and Cambridge. In 1897 Swami Abhedananda, having lectured in England for ten months, was invited to New York by the Vedanta Society ; coming in August, he lectured from September until the end of April in Mott Memorial Hall, travelling and giving addresses in many states during the summer. In 1898-99, Swami Abhedananda lectured in Assembly Hall, New York, for five months, beginning in November, again lecturing throughout the New England and some of the Middle States during the summer months. In 1898 the Vedanta Society was regularly incorporated under the laws of the State of New York.

After two years' successful work Swami Abhedananda resumed his lectures in New York, October 22nd, 1899, in Tuxedo Hall, 59th Street and Madison Avenue, and will continue these throughout the winter and spring on Sunday afternoons at 3 o'clock. The Swami will also lecture and hold classes during the week in the Office and Library Rooms of the Vedanta Society, at 146 East 55th Street, between Lexington and Third Avenues.

The Society was incorporated to manage the necessary business of the work, as, to pay the rent of hall, etc. and to support the Swamis by providing them with food, shelter and clothes, as they do not take any salary for their work. There is no membership roll, nor is there any endowment or fund. The income of the Society depends entirely on collections, voluntary contributions and regular subscriptions. The incorporators and necessary committees make up the organization. The names and addresses of subscribers are registered and also those of persons who desire notices of lectures and other meetings. The Register for notices may be signed at any of the lectures and at the office of the Society. Through the generous subscriptions and co-operation of students and friends, a headquarters for the office and Library of the Vedanta Society was established October 15th, 1899, at 146 East 55th Street. These rooms are open daily from 2 to 5 P.M. and from 7.30 to 9 P.M. for the conduct of the business of the Society ; for the sale of

pamphlets and books on the Vedanta Philosophy, including lectures by the Swamis published by the Society and current periodicals published under the direction of the Swamis in India ; for class instruction and lectures. A library will be founded, comprising the best books on metaphysics, philosophy and religion.

Letters and inquiries for further information should be addressed to the Corresponding Secretary, and donations to M.B. Coulston, Treasurer of the Vedanta Society, 146 E. 55th Street, New York.

THE EXECUTIVE COMMITTEE
OF THE VEDANTA SOCIETY

The Swami Vivekananda is now in New York city, greatly improved in health and strength. A reception was tendered to the Swami in the library of the Vedanta Society, Friday evening November 11th, where many of his American friends met him for the first time since his return to this country late in August. The Swami Turiyananda is lovingly homed in the family of the friends of Swami Saradananda, in Monteclair, New Jersey, 20 miles from New York, and has begun to teach a class in Monteclair and a children's class in New York. Many friends are already won to Swami Turiyananda and are gratified for his presence.

THE ADVAITA ASHRAMA

HIMALAYAS

In Whom is the Universe, Who is in the Universe, Who is the Universe ; in Whom is the Soul, Who is in the Soul, Who is the Soul of man ; knowing Him—and therefore the Universe as our Self, alone extinguishes all fear, brings an end to misery and leads to Infinite Freedom. Wherever there has been expansion in love or progress in well-being, of individuals or numbers, it has been through the perception, realisation and the practicalisation of the Eternal Truth,—THE ONE-NESS OF ALL BEINGS. "Dependence is misery, Independence is happiness." The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom.

Hitherto it has not been possible to preach this Noble Truth entirely free from the settings of dualistic weakness ; this alone we are convinced explains why it has not been more operative and useful to mankind at large.

To give this ONE TRUTH, a freer and fuller scope in elevating the lives of individuals and leavening the mass mankind, we found the Advaita Ashrama on the Himalayan heights, the land of its first expiration, with the fullest approval and under the guidance of the Swami Vivekananda.

Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here will be taught and practised nothing but the Doctrine of Unity, pure and simple ; and though with entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

The main lines along which the work is to be carried on are necessarily educational and consist of sending out trained teachers and issuing publications. Arrangements, therefore, are in course of progress for training Indian and European men and women side of side, for advaita work in the East and the West. All men and women who believe in the uplifting power of the Advaita and are ready to make their lives one with the GREAT LIFE and to help others in doing so, are invited to join the Ashrama and assist in the carrying out of its object in the manner best suited to their individual circumstances.

For further particulars and the rules of the Ashrama apply to the Secretary, Advaita Ashrama, Mayavati, Kumaon, Himalayas.

(MRS.) C. E. SEVIER
J. H. SEVIER
SWARUPANANDA

January 1900

VEDANTA WORK

... ...

From Lily Dale the Swami [Abhedananda] went on August 10th, to Chantanqua, the mother of all summer Schools, founded on church lines nearly thirty years ago, and now superseded by more liberal institutions where all sides of questions may be heard. Buddhism was this summer represented at Chantanqua by Dr. J. H. Barrows from the Presbyterian standpoint and that of the Christian missionary struggling to save the souls of "heathen" Hindus. The Swami next went to Greenacre, Maine, another journey of several hundred miles. There he lectured before the Monsalvat school for the study of comparative religions, under the management of Dr. Lewis G. Janes. This school is held under a tree which can shelter nearly 200 persons under its over-spreading branches. This is known as the Swami's Pine, named when Greenacre was founded in 1894 and the Swami Vivekananda taught there and consecrated it for use in the teaching of Vedanta. Only the Swamis ever teach

under its protecting shelter, and happy memories associated with all the Hindu Swamis who have been in America are associated with this lordly forest relic of a by-gone century. The first lecture was delivered on the 23rd of August, the subject being is Hinduism Pantheistic. On the 30th inst. the lecture was on Reincarnation, also under the Swami Pine, and on the 31st inst. on the spiritual influence of India in the West in the large assembly tent.

One of the visitors at Greenacre this summer was a Madrassee convert to Christianity, who came to America to raise money for digging a well for the Pariahs in the Madras Presidency. He called himself a prince, and described the condition of the Pariahs in a very exaggerated manner, in a way which has become familiar through like efforts for American money made by Hindu converts. One of these, who claimed to be a princess, recently appealed for a fund for starting a hospital in Bombay, secured the money, married a Frenchman, and is now teaching occultism in London. It is difficult to say what motive is at the basis of statements made by these disinterested or interested workers. Time alone will reveal the truth.

At Greenacre the Swami was informed of the arrival in America of Swami Vivekananda and Swami Turiyananda, and received a telegram from Swami Vivekananda to visit him in the Catskill Mountains. The joy of this re-union of the brother Swamis after three years and more of separation by half the world must be imagined. For ten days the Swamis lived together in one of the cottages on the estate of their host, enjoying communion with each other, with loving friends and with nature. The Swami Vivekananda gained steadily in health and strength ; with assuring promise of his recovery to former vigor. Swami Turiyananda is beloved and revered by all who meet him and his very silence and quiet presence is making loving friends and students for him wherever he becomes known.

While on a brief visit to New York to meet the committee of the Vedanta Society, Swami Abhedananda, with other friends, met Miss Noble, the Sister Nivedita, on her arrival from England. The sympathy of friends of Vedanta and of India, in America, will be enlisted by this friend of the Hindus who is lovingly and unselfishly working for them ; not by converting from the kind of superstition to another, but by recognizing the good which the Hindu women already possess, and by educating them various departments of secular knowledge.

AN AMERICAN BRAHMACHARINI

February 1900

VEDANTA WORK

NEW YORK LETTER

...On Tuesday November 8th Swami Vivekananda came to New York city from the mountains, and was urged to take charge of the meeting of that evening, Swami Abhedananda introducing the Swami in words of love and reverence as the founder of the present Vedanta work in New York, and the pioneer and prophet of Vedanta Philosophy in America. Swami Vivekananda presided and gave the evening to questions and answers. On the 10th November a reception was tendered to the Swami, many old-time friends and students, as also others who had long desired to see the Swami, were happy for the privilege of greeting him. On the 22nd of November Swami Vivekananda left New York for Chicago, a thousand mile journey and a week later went to California, two thousand miles further, so that he is now on the Pacific coast, with only the great ocean between him and his native land. There in a balmy atmosphere, amidst luxurious semitropical vegetation, hospitably cared for by loving friends the Swami will doubtless fully regain health and strength. There has been a large sale of the Swami's printed lectures in California during the past five years, and the blessed privilege of seeing and hearing the teacher has now come to students there. Vedanta is thus carried across this continent, and the truth as taught in this philosophy will be known in many regions where it has been unheard of until now.

AN AMERICAN BRAHMACHARINI

TO THE EDITOR OF THE BRAHMAVADIN

MADRAS

Dear Sir,

Better late than never. I was thinking of sending you a brief account of the opening of "Swami Vivek-

ananda's Society" at Pudur attached to Vaniyambadi by Swami Ramakrishnananda on the 20th of January last for publication in your valuable journal but owing to some unavoidable circumstances I was prevented from doing so a little earlier than this. I now request that you will be good enough to publish this in the Brahmavadin.

As requested by the President of the Society, Mr. Venkataswamy Naidu, the Swami Ramakrishnanda was pleased to come to Vaniyambadi by the midday train on the 20th January, from Madras, and a large gathering of respectable Hindu residents of the place awaited his arrival at the Railway Station. As soon as he got down they garlanded and took him in procession, with music, to Pudur which is about a mile from the Station. He was driven in a dog cart, while the gentlemen present all walked the whole distance. A separate place was selected for the Swami's lodging and the road was decorated with flags and festoons. After opening the Society the Swami delivered an impressive lecture on "Hinduism" in the evening.

The middle-sized, and decent looking society building was regularly packed up as it were by persons of all castes and creeds to hear the Swami's lecture ; and after it was over the Swami was garlanded and cheered most enthusiastically and when he expressed a desire to start to Madras by that night's Mail Train, the audience requested him to remain and give another lecture on the following morning and the Swami was pleased to give consent accordingly.

So at 8 A.M. on the next day another lecture about the "Unity of Religions" was given and this day too there was a good gathering of men of all religions.

The lecture was briefly explained in Tamil to those who did not know English as was done in the previous day too and the Swami was thanked for the delivery of the lectures and for the trouble taken. After the breakfast was over he was driven to the Railway Station in procession with music, followed by a large crowd of people. While in the waiting room a number of persons including, Pandarams, Virags and Sannyasins as well as all the respectable Hindu gentlemen one after another prostrated to the Swami and obtained blessings. A regular enthusiasm prevailed during the Swami's stay at this place and when the train arrived and Swami got into the carriage all the respectable gentry remained till the train started when they took leave of him and wished God speed.

A Sanskrit Pandit appeared when the lectures were delivered who had composed very able verses on the Swami, which he explained to the audience.

I beg to remain
Dear Sir,
Yours Most Obediently
"ONE PRESENT"

March 1900

RAMAKRISHNA, AN INDIAN SAINT OF OUR DAY

BY DR. ARTHUR PRUNGST (FRANKFURT)

In Constable's Hand-atlas of India we find a well executed map of the Indian Empire in which all European and American mission stations are clearly shown. The large number of these stations convinces us of the enormous sums that must be yearly expended on the Indian mission. But any one who has at all occupied himself with Indian questions, will only look at this map of Constable's with melancholy, because the idea must dawn on him, that a great part of this expenditure would without doubt find another outlet if the religious thought of the country of the Ganges were more studied in the circles of Europe and America where conversion is zealously sought. It is therefore of the highest consequence that correct ideas as to the spiritual life of peoples should be more generally disseminate, because on them depend the solution of many very important practical questions. Without such ideas it is impossible to judge with any correctness of spiritual culture. As a means to this end we must warmly welcome a book of Max Muller, which has recently appeared and which deals in detail with the life and opinions of Ramakrishna, an Indian saint of our day. It gives us an instructive insight into an important modern religious tendency.

But Max Muller's book is also in another view of great importance. Of late years the so-called "Theosophical movement" has taken its rise, which in spite of its mystic obscurity has suddenly risen in importance and has found many followers in America and Europe. This movement by means of a widely diffused press spreads a successful propaganda for "Esoteric Buddhism", which however does not exist and has much compromised the modern religious tendencies in India, even in circles free from prejudice. It is therefore fortunate that we are made acquainted with an Indian thinker of our time whose thoughts—as expressed in the words of the editor—are still of value to those who went to school with Plato and Aristotle, Kant and Hegel.

In India men have been always found who have been regarded by the people as saints with superhuman spiritual powers. In early days they were called "sannyasins", signifying those who have given up all worldly thoughts and desires. In the Bhagavad Gita it is said "he shall be called a sannyasin, who no longer hates nor loves." To-day such a person is no longer called a Sannyasin, but a mahatman—that is a man in a higher plane of thought. Within the last ten years many men of this kind have appeared—Dayananda Sarasvati was none worthy of special mention. He established the important and striving sect of the Arya-Samaj. Another was

Pawari Baba whose recent death under remarkable circumstances roused painful interest throughout India. For nine years this saint had lived alone in his house, which was surrounded by high walls and enclosed by a large gate. Only his younger brother, no one else, was allowed near him. Once a week he came to the gate to exchange a few words with any one who might happen to be near. One day he declared to his brother, that he could no longer bear the misery which he foresaw was coming over India. His brother did not understand what he meant. The Mahatman quietly took his usual bath, went through his customary religious practices, then smeared his body all over with butter, and powdered it with incense and then proceeded to set fire to his house at all four corners. As the flame spread through the room, he cast himself into the fire, and before any one could come to his help he was burnt to ashes. Nothing was left to those who revered him than to cast his ashes with all solemnity into the stream of the Ganges. This death of Pawari Baba, honoured as a sage and saint, must naturally have made a great impression on the Indian people ; who have been accustomed from the oldest times to ascribe a really superstitious importance to mortification and asceticism and even at the time when the Mahabharata was comprised we read of penances the power of which made even the gods in heaven tremble.

Such Mahatmans have lived in India within the last ten years ; and amongst the most holy, called Paramahamsa by the people, belonged Ramakrishna who died in 1886. It is with his life and sayings that Max Muller's book makes us acquainted. It was from Vivekananda that Max Muller obtained the material for this work.

[Here follow a brief life-sketch and sayings of Ramakrishna Paramahansa based on Max Muller's article]

March 1900

NEW YORK LETTER

The Swami Vivekananda is now in California, enjoying the friendly climate of that region, and its peace and rest. He has lectured several times and is to hold classes. A friend writes that the complete re-establishment of the Swami's health is now assured. The love and prayers of his friends and disciples follow him on his mission of enlightenment to souls eager for truth. One of the Swami's hearers in California, in a letter received to-day says, "It is to be regretted that we were not brought up on this philosophy instead of having a foundation which is useless when we are of reasonable age." Blessed are we who are privileged to have this exalted teaching.

AN AMERICAN BRAHMACHARINI

May 1900

EXTRACTS

SWAMI VIVEKANANDA'S LECTURES

Swami Vivekananda, the Hindoo missionary in the interests of "Practical Psychology", gave last evening in Washington Hall, Red Men's building, the first of a series of three lectures. Last evening's discourse was on the "Art of Breathing." The speaker held that if one had full control of breathing and could make it rhythmical the control of the mind would be complete. He said that this could be tested by going when disturbed to where one could be quiet and breathe deeply and regularly and that in a short time perfect peace would come. Vivekananda answered questions at the close of the lecture as he will after the next two which will be on "Meditation" and "Explanations in Regard to Breathing."

—THE CHRONICLE, SAN FRANCISCO

SWAMI ON ART IN INDIA

SAYS THIS PERIOD IS ONLY ONE OF IMITATION
DECLARES THE ANGLO-SAXON PEOPLE
HAVE ALWAYS BEEN BADLY FITTED
FOR ART

"Arts and Sciences in India" was the topic under which the Swami Vivekananda was introduced before the audience in Wendte Hall last evening in the Unitarian Church. But as he acknowledged himself, he touched nearly every subject but the one upon which he was elected to speak. Nevertheless, the Swami held the attention of his audience, as was demonstra-

ted by the many questions which were put to him after his address.

The Swami said in part :

"In the history of nations, the government, at the beginning, has always been in the hands of the priests. All the learning has begun from the hands of the priests. Then after the priests the government changes to the hands of the kings, and the military rules triumphant. This has always been true. And last comes the grasp of luxury, and the people sink down to be dominated by stronger and more barbarous races.

"Amongst all races of the world, from the earliest time in history, India has been called the land of wisdom. For ages India itself has never gone out to conquer other nations. Its people have never been fighters. Unlike your Western people, they do not eat meat, for meat makes fighters ; the blood of animals makes you restless and you desire to do something.

"Compare India and England in the Elizabethan period. What a dark age for your people and how enlightened we were. The Anglo-Saxon people have always been badly fitted for art. They have good poetry—that is the blank verse of Shakespeare. This rhyming business of words is no good at all. It is the most uncivilized thing in the world.

"In India music was developed to the full seven notes ; even to half and quarter notes many years ago. They led also in drama, music and sculpture. Whatever is done now is merely an attempt at imitation. Everything now in India consists of how much less a man can have and yet live."

—*California Enquirer*

RAMAKRISHNA MISSION AND THE BUSTIS IN CALCUTTA

SIR,—I am directed by the President, Ramakrishna Mission, to forward the accompanying Report of the sanitary work, begun in April, 1900, in the Bustis of Calcutta for publication in your valuable columns. I hope, it will draw your sympathy and interest in the cause.

Yours, &c.,
NORENDRA NATH MITRA, B.L.
Honarary Secretary

The 21st April, '00

[For the report *vide the Amrita Bazar Patrika, April 28, 1900, under the Ram Krishna Missions*]

June 1900

SWAMI VIVEKANANDA, the Hindu, commenced another series of lectures last evening in Washington Hall, Red Men's building 320 Post Street. He spoke at length on "Worshipped and Worshipper," and answered general questions. The next lecture will be given this evening on "Formal Worship," and the third of the series, on "Devotion and Love," will be heard on Thursday evening next. —*Chronicle*

EXTRACTS

SWAMI VIVEKANANDA'S LECTURES

The Swami Vivekananda, who has been lecturing in this city, gave the first of a series of three lectures in San Francisco at Washington Hall last evening. He will deliver his final lecture in Oakland next Monday evening on the Ideals of India.—*Enquirer*

SWAMI VIVEKANANDA

Those of our readers to whom Swami Vivekananda is personally known will be glad to learn that he is at present in the United States. After spending some months in Los Angeles and the neighbourhood and giving numerous public lectures and talks, he went at the end of February to San Francisco, where he is now lecturing and teaching. He is in excellent

health and his friends feel that some of the best and greatest work of his useful life is yet before him.

An interesting account of some of his work in Los Angeles is given in "UNITY" for Feb. We make a few quotations from it.

"Hindu missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself, to show us that there is in reality but one Religion, and that we can do no better than to put into practice what we profess to believe. We had eight lectures at the Home by the Swami Vivekananda and all were intensely interesting. ...There is combined in the Swami Vivekananda the learning of university-president, the dignity of an archbishop, with grace and winsomeness of a free and natural child. Getting upon the platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing conditions in Christian countries today, who go and seek to reform the Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of things he described what took place during the last great famine in India where men would die of starvation beside their cattle rather than stretch forth a hand to kill."

It is the hope warmly cherished in the hearts of the many disciples and pupils of the Swami Vivekananda in New York City, that he will yet return here—and soon—diffusing the inspiration and the light, which in former years so enriched, gladdened and exalted their lives.

July 1900

THE VEDANTA WORK

All hail the Light of Asia ! Thus, poet, sage, and devotee in speaking of the advent of the Swami Vivekananda upon our Western shores ! It were not difficult to you who know him, to understand the vivid and profound impression made by this brilliant and charming personality upon all those with whom he comes in contact, and the temptation to extravagance in speaking of him and his work. But we will attempt such sweet reasonableness as is possible to us, in this little appreciation of one of the deepest thinkers, and finest spirits who has yet visited among us for our blessing and delight.

To some extent, California was prepared for the simple-subtle teaching of this Oriental sage. First came to us, some years ago, the white robed Brahmacharin with his message, then Dharmapala of the imperial yellow garb, and there has been here for some time a Buddhist church, and much thought along theosophical lines, besides all the usual orthodox developments, each in its place, lower steps of the temple to which the latest and greatest of these, the Vedanta philosophy, is leading.

It is now more than four months ago since Swami Vivekananda came to California, and it was in the southern part of the state where his first work was done. After some weeks of successful labor in Los Angeles—("city of the angels," appropriately !) the Swami was invited to speak in the Unitarian Church in Oakland, near S. F., by the pastor the Revd. B. Fay Mills, and there began his teaching to us of the North. On Feb. 16th at Golden Gate Hall in San Francisco, the first lecture was given, "the Ideal of a Universal Religion," and since that time between forty and fifty lectures have been delivered by the Swami, exclusive of many private talks, and, intimate teaching to a few chosen spirits. The interest in his doctrine has been steadily increasing,—even reaching the hopeful limit of a mild martyrdom of pulpit denunciation !—and, though it is yet early to prophesy results, it seems safe to say that the enthusiasm thus awakened is of a permanent character. Classes for the further study of the Vedas have been formed, not alone in San Francisco but in 6 Oakland and Alameda where

our master also taught, and he has promised if we are faithful in our following, to send to us another teacher. He regards the Californian atmosphere, from its distinctive climate and racial conditions, as being peculiarly well fitted to the student of truth,—the state, perhaps therefore, a coming centre of Oriental thought? Strange if the wedding of East and West were here to come, that nice balance of ideal and material, by which the noble conception of a universal religion should be made possible! Who knows?

Had we been able to claim for our climate a perfect kindness to the Swami Vivekananda our measure of content had been full, and it perhaps rather owing to his lavish gift of his strength in our service, than to the climate, that the later days of his lectures here found him somewhat seriously indisposed. But the last word from him, he is now in retirement with some good friends in the country, tells of renewed strength and vigor and we shall surely send him to his next stopping place, New York, in perfect health again.

Greeting to all our good friends in India, think sometimes of the new children of your thought in California.

B. P.

BIRTHDAY CELEBRATION IN AMERICA OF SRI RAMAKRISHNA PARAMAHAMSA

This year the anniversary of Sri Ramakrishna's birth fell on the 3rd March. The Hindus do not keep the same date every year as is our custom, but calculate the date for each year so that it falls under the same astronomical conditions. Owing to the difference of time, the Birthday was celebrated in New York on the evening of the 2nd March.

Sri Ramakrishna Paramahamsa was the Master of Swami Vivekananda and the other Sannyasins who have succeeded him in this country. He was born in 1835 and laid down the body in 1886. He was a great saint and is regarded by many Hindus as an Incarnation of Sri Krishna. So remarkable was his personality that Prof. Max Muller has published a volume on his life and sayings.

In India the birthday celebration of Sri Ramakrishna is observed with great and joyous ceremonies. The poor are fed; there are *Sankirtan* parties (singing of sacred songs) and usually there are addresses by some of the Swamis. This year it was celebrated in several of the large cities, but the chief festival was held at Belur, near Calcutta where is situated the Math, a sort of monastery where dwell his disciples.

In Greater New York there were three celebrations of the event. The principal one was held at the rooms of the Vedanta Society, where Swami Abhedananda and several of the Brahmacharins passed the evening in reading from sacred books and meditation on the Master's life, amid the fragrance of flowers and Oriental incense.

A smaller gathering of a similar character was held in Brooklyn spending a few hours in meditation, as has been the custom for several years past.

Other celebrations in the city of New York were held by the Swami Yogananda at his class rooms, which were adorned with flowers and perfumed with incense. He makes a prominent features of what is known as *Mantra Yoga* consists of chanting certain devotional sentences in rythmic intonation. It may be remarked in passing that the idea of musical services in the churches of the West was derived from this Oriental custom. The following *Mantram* we used on the occasion of Sri Ramakrishna's Birthday :

Mantra to Sri Ramakrishna Paramahamsa
On Absoluteness of Self.
Om. Om. Om.
I am That I am !
I am That I am !
My True Self is Eternal
Tat Tyam Asi !
Tat Tyam Asi !
That Thou Art !
That Thou Art !
Hari ! *Hari* ! *Hari* !
Aham Brahma-asmi !
Aham Brahma-asmi !
Hari ! *Hari* ! *Hari* !
I am That I Am !
I am That I Am !
Unto Thee, O Lord Brahma
Do I lift my soul !
Om ! *Om* ! *Om* !

Student—a Journal

It is necessary to learn the proper pronunciation and method to intonation before trying to use this *Mantram.*

August 1900

Says the *Brooklyn Eagle*—The arrival in New York yesterday of Swami Vivekananda, who was a delegate to the Congress of Religions in Chicago in 1893 and has since lectured in different parts of this country, will be of interest to many who heard him in Brooklyn under the auspices of the Ethical Society. The Swami has just come from California, where for the past six months he has lectured and taught the Vedanta philosophy. He is now on his way to the Paris Exposition and will remain a few week in this city at the home of the Vedanta Society, 102, East Fifty-eighth street, Manhattan. A reception will be given there in his honor on Tuesday evening.

VEDANTA SOCIETY'S NEW HOME

A PLEASANT NEW HOUSE ON FIFTY-LIGHTH STREET HAS BEEN SECURED

The Vedanta Society has removed from its quarters in East Fifty-fifth street to a pleasant house in Fifty-eighth street, near Park avenue. An entire house has been rented to meet the growing demands of the Society's work. The parlors will be used for reading room, library and reception rooms. During the summer the Sunday afternoon meetings will be smaller than those of the winter, and will be held in the rooms in Fifty-eighth street. On the floor above the parlors the swamis will have their rooms. Two of these teachers will be in the city during a portion of the summer. Swami Abhedananda will assist the Swami Turiyananda during the next few weeks, and will then go to deliver lectures in different parts of the country. The latter Swami will remain in charge of the society in this city all the summer. He came here from India last winter and was engaged to carry on classes among children, in which line of work he had great success in India.

During the past winter the Vedanta Society has held meetings in Tuxedo Hall on Sunday afternoons. The interest aroused has been very great and the meetings will probably be resumed early next fall. Three swamis have been heard during the past season, the Swami Vivekananda, who first introduced the Vedantic philosophy into this country in 1894 at the Parliament of Religions, having paid a flying visit to the city. The other Swami who has lectured in this country, the Swami Saradananda, may return next winter. The claim is made that Vedantic philosophy underlies all religions and numerous persons have been interested to investigate its principles. Besides the Sunday afternoon meetings during the summer the Saturday morning classes will be continued, also the Tuesday evening meetings and the daily meditation from 4 to 5 P.M.—*The New York Commercial Advertiser.*

ARASAMAPATTI

THE VIVEKANANDA HALL

The gentleman who built the Vivekananda Hall at Vaniyambadi has been slowly though silently working in the neighbourhood. Through his exertions not only has a society been opened in the village of Arasamapatti but a new building is also to be constructed for the location of the society. The following subscriptions have already been promised :—

DONATIONS

Arasamapatti.			Rs.	A.	P.
M.R.Ry. Ramasawmy Naidu, Avl., Mittadar.			50	0	0
Other Subscriptions.	...	...	74	0	0
Barur.	...	...	40	0	0
Trumathur.	...	...	1	0	0
Puliyur.	...	...	1	0	0
Kosapatti.	...	...	2	0	0
Pochampalli.	...	...	5	0	0
Pautharapalli.	...	...	2	0	0
Tinkalkathirampatti.	...	...	4	0	0
Thathampatti.	...	...	2	0	0
		Total.	181	0	0

September 1900

THE SANITARY WORK IN CALCUTTA OF THE RAMAKRISHNA MISSION IN CONNECTION WITH THE PLAGUE OF 1900

The sanitary work of the Mission in connection with the plague has come to a close, for the season. Much as we liked to carry on the work all through the month of May and a good half of June, we have been compelled to stop early for want of funds. Fortunately however, the diminuation of the disease also has made it unnecessary ; and we are in a position now to place before the public an account of the money entrusted for the work, to our hands.

The work of the season extended through a period of five weeks only and was limited to the insanitary Bustees of the Wards 1, 2 and 3. The benefit derived from such work might be deemed to be temporary but

none can deny the fact that it has done good in the line of the prevention of the fearful disease, from which the town suffered as it had never done before, and in teaching practically to the ignorant masses the utility of living a cleanly life, in accordance with simple sanitary rules.

The work has been confined mostly to the poorest classes, who were unable to pay for cleansing and disinfecting their houses, drains and closets kept in the most filthy condition. Our establishment consisted of 2 gully-pit-boys, I Bhisty, 3 Dhangars, 6 Methars, and 1 matee. The following table will show the kind and amount of work done with them.

(1)	The No. of Busti-huts cleansed and disinfected, including drains and closets in connection, is	... 1300
(2)	The No. of Pucca houses cleansed and disinfected, is	... 40
(3)	The No. of cart-loads of refuse removed, is	... 160
(4)	The No. of houses disinfected where plague and cholera occurred, is	... 24

We feel grateful to the Chairman of the Corporation for the kind interest he took in our work, and to the Health Officer Dr. J. N. Cook for his kind sympathy and advice and the trouble he took in going round to inspect the work done in the Bustees.

Great as was the disadvantage we had to labour under an account of the superstition and ignorance of the people it gives us much satisfaction to know that it has been appreciated in some good quarters. We quote the following from a leader of the *Indian Mirror* of April 29, as it is likely to interest those who have so kindly helped us in this undertaking.

"The Ramakrishna Mission has its plague-volunteers likewise. They are to be met within Calcutta in the dirtiest streets and filthiest Bustees, helping to clear plague-spots, encouraging the people, consoling them in their affliction and teaching them to live clean lives. And this is done without the expenditure of much money".

We also add to our report the following letters from Dr. Hossack, District Medical Officer, Plague Department, and from the Chairman of the Corporation :

(1) LETTER FROM DR. HOSSACK

130, Lower Chitpore Road,
12-5-00.

Babu Buto Kristo Pal
Dear Sir,

To-day on going to disinfect a house in which a suspicious death had occurred, I found it already disinfected. I was informed that this had been done by the staff of an association of native gentlemen who have taken up disinfection, and that you were supplying disinfectants gratis. If this is so, it is an admirable idea and I should be glad to know something more of the association and its work. Could you please give me the name and address of some leading gentlemen in connection with the movement that I may get full information about it.

Yours truly,
(Sd.) WM. C. HOSSACK, M.D.

(2) LETTER FROM THE CHAIRMAN

No. 611.

Municipal Office :
Calcutta, the 30th April, 1900

To Babu Narendra Nath Mitter, B. L.

Hon. Secy., RAMAKRISHNA MISSION, CALCUTTA CENTRE

With reference to your letter dated the 24th. instant, forwarding copy of a Report of the Sanitary Work done in Calcutta by the "Ramakrishna Mission," I am directed by the Chairman to state that he is much obliged to you for the report sent to him and much interested in the work which you are doing and which has his cordial sympathy.

I have the honor to be,
Sir,
Your most obedient servant
(Sd.) W. R. MACDONALD
Secy. to the Corporation

In conclusion, the Mission tenders its thanks to the Swami Sadananda who was in charge of the work.

THE MATH
Belur, Howrah.
15th May, '00.

SWAMI BRAHMANANDA
President,
Ramakrishna Mission

October 1900

THE VEDANTA WORK

CALIFORNIA

Our New York Correspondent writes :— A large tract of land in California (160 acres) was given to Swami Vivekananda for the use of the Vedanta Work, and Swami Turiyananda is now on this land, camping out with about a dozen disciples. The place has been called the "Santi Ashrama" and it is just adapted for the purpose, being fifty miles from a railway station and twelve miles from the nearest habitation except the P. O. which is only three miles away. It is virgin soil, forest and field and is situated in the Santa Clara Co., of California at an elevation of about 2500 ft. It is twelve miles from the famous Sick Observatory on Mt. Hamilton. The Vedanta students are much delighted to have Swami Turiyananda with

them. He will carry on the work begun by Swamiji in California. Swamiji is now in Paris, but we hope he will return to the U. S. in a few months. Swami Abhedananda is at Greenacre, but the season there is nearly over.

We are glad to learn that Swami Vivekananda is now in London in renewed health and strength and that he recently paid a flying visit to Paris.

December 1900

VEDANTA WORK

PARIS

We learn that Swami Vivekananda twice addressed the Philosophic Section of the Exposition Universelle and that his lectures were much appreciated. The New York *Herald's* European Edition says 'Mrs. Francis H. Legget gave a series of dinner-parties which lent an attractive brightness to the opening of the season in her handsome residence in the Palace des Etats Unis.' Swami was one of the many distinguished guests present. The Paris correspondent of the *New York Journal* states that the Great Singer Calve has broken all her contracts and has started for India to study Hinduism in all its phases in company with the Swami Vivekananda and that Princess Demidoff, Miss McLeod of New York and her sister Mrs. Francis Legget are also in the party.

LONDON

EDITORIAL PROMINENCE WAS GIVEN TO THE FOLLOWING IN THE *Daily News, London* :— To-morrow afternoon, from four to six, at 7, Westbourne Street, and next Monday evening, at the Sesame Club, Dover Street, lectures on the new philanthropic and native movement in India, originated by the "order of Ramkrishna" will be delivered by Sister Nivedita.

HERE IS WHAT THE LONDON CORRESPONDENT OF THE HINDU, MADRAS, SAYS REGARDING NIVEDITA :—

In days of old, say the stories of Western chivalry (the East did differently, its women not being given to roaming), a distressed maiden was nearly always reduced to the last extremity of despair, was face to face with shame or death before her champion appeared, but that he did appear, and just the nick of time too, we are assured by all such stories from Perseus to Lohengrin. English people would hardly like to think that things have come to so sad a condition with regard to India, though there is much to be said for such a theory when the country is chronically famine-stricken. However this may be, there has arisen a champion for India from an unexpected quarter, as was the way with champions of old. Not from a far country, however, nor from a strange people, nor from masculine ranks, has this new champion come. She is a lady, belonging to the Ruling Power in India, a lady of exceptional ability, who has given up a promising career in England to devote herself to the service of women in India. Miss Margaret Noble is her name, and though she has been only eighteen months in India, she has learned more of real Indian life during that time than have others who have passed as many years there. She was, some time ago, at the head of a flourishing school for girls in London, but impelled by the feeling that service might be rendered to India by sound, general education on national lines—Indian national lines, mark—she left her English pupils to the care of other teachers and went to India to study the life of Indians as it is to-day. She was convinced that good work for the people must be based upon a thorough knowledge of their life, their philosophy and their customs, not by riding rough-shod over their prejudices but by educating and developing their particular characteristics. Miss Noble took a house in one of the lanes in Calcutta, lived the life of an Indian lady, was received by Indian ladies as a friend and student and gathered around her some children for teaching. She has been admitted a member of the order of Ramkrishna and, as "Sister Nivedita," is now in England addressing audiences in various places on the subject of Indian life and philosophy. She is a striking figure to English people, garbed in a gown of white flannel, graceful in cut but of extreme simplicity ; the beads round her neck suggest a rosary, whether it be a symbol of penitence to "Sister Nivedita" I know not, but to an outsider the beads seem to be of the most use to her when she is speaking particularly earnestly, by affording her fingers something to toy with, as is the custom of modern Greeks. Her eloquence is striking, she speaks without notes, animated simply by an intense sympathy for the people of India and the desire to break down some of the false ideas which have been associated with Indian ladies by English people. "Woman," said Miss Noble at the Sesame Club last Monday evening, "is much the same all the world over. Her little tricks and deceptions differ very slightly whether practised in the East or in the West, but in India, woman especially the motherhood of woman—is accorded the deepest and holiest reverence." I need not give you

here further quotations from her addresses ; a summary of one of them will, I am sure, be published by you.

Many are the enquiries that have been made of us regarding SWAMI VIVEKANANDA. We are glad to be able to state that he is in the best of healths and that he is now on a trip to Constantinople, Athens and Egypt. He appears to have left Constantinople on the 10th November for Athens. M. Blois, a distinguished French writer, is in his company as also the French and American ladies already mentioned.

THE LATE MR. J. H. SEVIER

It is with profound regret that we convey to our readers the sad intelligence that on Sunday, the 28th October last, Mr. J. H. Sevier breathed his last. Many of our readers are aware that himself and his Sati-like wife accompanied Swami Vivekananda from England and during the few days that they spent in Madras formed many a fast friend. To all those friends and to others this sorrowful news will come as a great shock. Mr. J. H. Sevier had learnt to love India and its Philosophy and might have done great things for India had his life been spared. He was a staunch friend of the Ramakrishna Mission and but for his exertions the Adwaita Asrama on the Himalayas would not have been founded. We echo every word of the following extract from the November number of the *Awakened India*. "A staunch follower of the highest Vedic philosophy, with the characteristic liberality and catholicity of mind towards every other form of faith, a genuine Advaitin, a man, humane and noble, and a heart loyal and true, while his absence from us in the body is loss irreparable to us, ours is not the wish to drag him back to the concerns of this shadow of existence by selfish thoughts. May he, if Karma's debts should remain, find in a higher form of life,—as we doubt not he has—conditions and opportunities for a greater and fuller realization of the Eternal Truth, the Ever permanent One Being, towards Which his highest aspirations were here directed ; and may the harmony of "*Hari Aum Tat Sat*," which he loved to hear and meditate upon, and which vibrated around him in forceful, peaceful waves during his freedom from the flesh, sent out with the whole-souled earnestness of devoted and loving hearts, accompany him in his pilgrimage to a higher sphere and act as a guiding force in shaping his further evolution to the Perfect ! *Hari Aum Tat Sat.*

By special desire expressed most emphatically all through life his remains were cremated, with Vedic rites with new silk cloth, ghee, sandal-wood, camphor, incense &c."

We have no doubt that Mrs. Sevier will put up with the inevitable in a spirit of complete resignation and continue the good work which both together so well began.

BOOK REVIEW

KALI THE MOTHER—By the Sister Nivedita of the order of Ramkrishna. (Published by Swan Sonnenschen & Co., London, 1900).

A weird little book, 3 in. by 6. Dark blue wrapper folding over on either side. We open the book with great curiosity, and wonder at the dedication :—

To

VIRESHWAR—

LORD OF HEROES

A friend explains that was the home name of Swami Vivekananda, usually abbreviated to *Beele*. The next page discloses the strange contents.

Concerning Symbols.	...	...	11
The Vision of Siva.	...	...	55
Two Saints of Kali.	...	...	63
The Voice of the Mother.	...	...	86
A Visit to Dukineshwar.	...	...	93
An Intercession.	...	...	101
The Story of Kali for a Western Baby		...	107
Kali the Mother.	...	...	114

We are so fascinated we do not care to read the chapters from beginning to end in the given order. We turn to the simplest title—A Visit to Dukineshwar, and read it slowly through, and could not without much effort make anything of it, the friend proposing various guesses as to the meaning. The result is that the weird first impression is deepened. We then take up the first chapter, and are charmed with the many profound reflections on the contrast between the religious genius of the East and that of the West. And so we read on, a chapter here and a chapter there, stopping now and then to enjoy the inspiration produced by the *Sat Sanga* of the book, occasional remarks of 'A very sincere woman' 'Truly religious' &c., escaping us. We recognize a true artist's hand in the portraits given of Ramaprasad and Ramkrishna ; and we are reminded of painters who with a few black lines produce perfect pictures. Two of the chapters are prayers of a deeply sincere religious spirit, and we are tempted to compare them with the meditations of the devoted Thomas a Kempis.

A friend to whom we gave the book to read, became

so enraptured with the interpretation of Kali the Mother, that he exclaimed, "Was Nivedita born to interpret the Divine Mother to the world."

Another after going through it remarked that there was a mystic glow of loveliness about the poetic prose of Nivedita's booklet which in several places mirrors forth the sentiments of Swami Vivekananda in all the glory of an English woman's languge and imagery.

We intend making a few extracts from the chapter on The two Saints of Kali in the January number of the *Brahmavadin.*

January 1901

VEDANTA WORK

NEW YORK

Members and students of the Vedanta Society of New York feel that the past season was a successful one in many ways. We have been much benefitted by the visits and instructions of the several Swamis, who were with us, some of whom only remained a little while, and then departed to carry the message to others.

On the 7th of June, Swami Vivekananda of California came to N. Y., staying in the Vedanta Society Rooms, 102 E. 58th St. with Swami Turiyananda and Swami Abhedananda. At that time Sister Nivedita was also in the City and she was present at most of the meetings.

On the following Saturday, June 9th, Swami Vivekananda conducted the morning class on Bhagavat Gita, relieving Swami Turiyananda, who usually taught the class. On Sunday Morning, June 10th, Swami Vivekananda lectured in the Vedanta Society Rooms on the subject of "Vedanta Philosophy." The rooms were filled to their utmost capacity with students and old friends of the Swami. A reception was given to Swami Vivekananda on the following Friday evening, thus giving an opportunity to old friends to meet him once more and many students, who had long wished to meet the renowned author of Raja Yoga, were made happy by receiving a few kind words and a grasp of the hand. He spoke on the object of the Vedanta Society, and the work in America.

The next morning, Sat. June 17th, he also took charge of the class and lectured on "What is Religion?" Sister Nivedita spoke in the evening on "The Ideals of Hindu women," giving a most beautiful and sympathetic account of their simple life and purity of thought. The women students, who are always most eager to hear of the every-day life and thought of their Hindu sisters, especially enjoyed this talk ; Sister Nivedita was pleased at the interest that was felt and answered many questions which were asked, so that most of the people went away with a clearer idea of life in India than they had ever known.

On June 23rd, Swami Vivekananda conducted the Gita class, and on Sunday, June 24th, he lectured on "The Mother worship." In the evening Sister Nivedita spoke again on "The ancient Arts of India." Her talk was most entertaining because of her familiarity with the subject. Her visit and conversations were very instructive, and all regretted when on June 28th. of the following week, she sailed for Paris.

Swami Vivekananda conducted the class on the morning of June 30th, and the next morning, Sunday July 1st, lectured on "The Source of Religion." As on all previous occasions, the rooms were crowded, and all felt it a privilege to hear the Swami. On the July 3rd, Swami Vivekananda and Swami Turiyananda, left New York, the former going to Detroit to visit old friends and Swami Turiyananda went to California, to establish a Shanti Ashrama, "Peace Retreat" a beautiful place situated in the mountains about 12 miles from Lick Observatory.

Swami Abhedananda gave instructions to the Yoga class on Thursday evening. On July 10th, Swami Vivekananda returned from Detroit, staying at the Society rooms until the latter part of July, and on the 20th, he sailed for Paris.....

ASSISTANT SECRETARY OF THE VEDANTA SOCIETY, *New York*

February 1901

THE PROJECT OF THE RAMAKRISHNA SCHOOL FOR GIRLS

CALCUTTA, INDIA

The changes that have made Hindu education a Western problem completed themselves on the day when the declaration of the English Empire constituted India one of the countries of the modern world.

Till then, from a remote antiquity, the geographical isolation of the peninsula had been the opportunity for the evolution of a singularly perfect form of society. And the education of the individual, in adaptation to the structure of the community, was well understood.

There was full scope for all classes in competition with each other, a reasonable standard of comfort was attainable, and its definition generally accepted ; and the training which was to enable each man and woman to distribute the life-effort in due proportion between self and the social organism, had stood the test of time.

To-day, all this is changed. Ever since 1833—when the East India Company's Charter was renewed, on condition that it ceased to carry on trade or manufacture, *i.e.*, ceased to foster and develop the industries and exports of that country as against home—India has stood out in the full current of world-commerce. And, like some ancient treasure that could not bear contact with the air, her own arts and wealth have crumbled to dust and been carried away by that stream. Her mysteriously lovely cottons are still to be bought in the land of Venice and Genoa, but they are "Old, very old," nowadays. The one foreigner—Shah Jehan—who ever had the genius to see what might be done with the humble native crafts of mosaic and stone-cutting, and the munificence to do it, has had no successor. Aniline dyes are displacing the brilliant beauty of Oriental colors by the same sequence which is substituting English for Hindustani, and is tending to supplant the national treasures of Sanskrit, Hindi and the Dravidian tongues with the ephemeral literature of the nineteenth century of Europe.

Change is inevitable, even desirable ; but change need not mean decay. It is easy to see that India is still in the first shock of the modern catastrophe, not having yet realized even the elements of the new problem, much less having had time to evolve methods of solution. It is also plain that if the present pause in the national life is to prelude a process of restoration and development, rather than of disintegration, this can only be determined by some scheme of education which shall enable the people to conserve all that they have already achieved, while at the same time they adapt themselves to the needs of the new era.

The weaver's brain is not idle, as his shuttle flies to and fro on the loom, nor can he be set to this task without the co-operation of every part of his society. So, wherever characteristic industries exist, characteristic schemes of philosophy and cosmology, national epic cycles, bodies of speculation on abstruse subjects, and other accumulations of heightened individuality, must also occur. This is pre-eminently the case in India, where contributions to mathematics, astronomy and other sciences have been of the greatest importance in the past, and are likely to be so again. Any education, therefore, that shall effectually meet the Indian need of self-adaptation must produce amongst other results, at least in the higher castes, an increased national self-consciousness, a sentiment of the vigour and responsibility of a young people, and an attitude of friendship and promise towards the other peoples of the world. To produce an Oriental in whom Orientalism has been intensified, while to it had been added the Western conception of the Cause of Humanity, of the Country, of the People, as a whole, Western power of initiative and organization, Western energy and practicality—such an ideal should inspire our energy of culture in the East.

(It will be noted that this "conservation of national achievement" is not in any sense that of the antiquarian or the pedant who would strive, with a kind of refined selfishness, to retain the picturesqueness of things as they were).

Towards such ends, the steps that have already been taken by the Government and others, where not actually misguided, have been merely preliminary. But all have been eagerly welcomed by the natives of the country. Their indebtedness to the educational missionary is something that the Indian people never forget, and from the Himalayas to Cape Comorin the names of great members of this profession, whether Protestant or Roman Catholic are held in loving and grateful memory. To this day, every Hindu student at the University of Calcutta is required, by the tradition of his own people, to make a pilgrimage to the tomb of David Hare, the Scotsman, who, a hundred years ago, founded the school that has since developed into the university ; died of cholera, caught in nursing a pupil through the illness ; was refused burial in christian ground, for his rationalistic tendencies ; and was finally carried on the heads of his own boys, and lovingly interred in a spot that stands to-day within the college railings. Every act of that little closing ceremony is eloquent to him who understands Hindu expression of passionate devotion and gratitude. It is the etiquette of India to entertain a guest according to his customs, whatever the trouble and cost ; and this delicate honor shines through the fact that burial—a thing abhorrent to the Hindu and not cremation, was the fate of David Hare. Then, again, actual contact with the dead was not deputed to those hirelings, who are amongst the lowest of the low, but was borne by high-

caste youths themselves, at considerable personal risk. It is an inhuman thing to analyse an act of love, but we need to know the associations that lie behind this, in order to appreciate the demonstration at its true value. And further, reverence for tombs and relics being excessively Mahommedan, nothing could be more significant than this present habit of paying visits to Hare's tomb, of the depth of the impression made on the municipal imagination by this apostle of secular education.

Yet the days of David Hare, and many a great schoolmaster, were long over before the preliminary dispute—must the new code be dominated by the Eastern or Western classics?—could be decided by statesmen in the interests of a national form of instruction. It was settled at least, by Lord Dalhousie's adoption of Sir Charles Wood's scheme in 1854, by which existing native schools were recognized, inspected, and aided, while an acquintance with the Vernacular in the first place, and English in the second, was made the great purpose of study. At the time, this was felt to be a wonderful solution of the question. But in the years since 1854 it has dawned upon all of us that education is not altogether a matter of words, nor even of information, and actual experience of its results has led the majority of English officials to be entirely dissatisfied with things as they are being done.

Yet in what direction changes are to be made is not clear either. The cost of teaching in Bengal is kept down rigorously to something like twenty-nine cents (or one shilling and two pence halfpenny) per head per annum. Obviously, there is no margin here for expenditure on scientific laboratories, or manual training-schools.

On the other hand, in a population so large as three hundred millions, the curse once entered on can never be retracted, though it may be modified in direction, and results have to be reckoned with, however unexpected, in kind. The Unification of India, as Sir William Hunter pointed out, through the half-penny post, cheap railway travel and the popularity of English education, is one of the least fore-seen of these. It will readily be understood how dangerous in many ways to the best interests, alike of rulers and ruled, is such unification, reached, as it is apt to be through the cheap and rapid Europeanism of mere reading.

Thus far, all that has been said applies to boys equally with girls. When we come to consider the latter, however, as a separate problem, we are met by new considerations.

Oriental women are much more tenacious of custom, and of the old form of training, than the men. Like women of the old regime in other countries, they are all required to marry—without, in their case, the alternative of the protection of the Church—and that early. Economic causes have postponed the usual age of this solemn betrothal nowadays, to as late as twelve years. The period between the ceremony and the day of entering the mother-in-law's house-hold, at about the age of fourteen, is supposed to be divided by the little bride in visits alternately to the old home and the new.

Sould the husband die during these years, the girl is as much a widow as if she had already taken up her abode with him, and social honor makes re-marriage equally impossible. Cases of this kind constitute the class known as "child widows." Their lives henceforth become those of nuns. They are expected to embody a specially high ideal of austerity and devotion. But in return for this they meet with the approval and respect of all about them, and not—as has so mistakenly been supposed—with hatred and contempt.

If all goes happily, however, the bride at twelve becomes a wife at fourteen, and passes into a position of duty and responsibility in the home of her husband's mother. Up to this time she has been a petted and indulged child. (The over-tenderness of the Hindu family for the little daughters who are to leave them so early, is a fruitful source of difficulty in the schoolroom). At this period, all that might strictly be called education begins for her, and the wonderful dignity and savoir-faire of the Hindu woman's bearing is a sure witness to the training of the careful mother-in-law.

Translated into terms of deeper simplicity and poverty, we have the Bower of the old Feudal castle represented in the women's apartments of a Hindu home to-day. It is not tapestries and embroideries that employ our maidens, indeed, but the more homely matters of house-cleaning and cooking, the milking of the family cow, and the bringing-up of children. There are likely to be many girls of an age, in the household, as wives of brothers and cousins, and their relationship to the old ladies of the family culminates in the deference paid to "the mother," who is in her turn mother or wife of the chief of kin. Certainly no old poem or romance was ever perused more eagerly by the fair dames of the days of chivalry than are the Indian Epics and Purans within the Zenana. Even the parties of strolling minstrels who sang and acted in the Castle hall have their parallel, for in the spring evenings it often happens that a Ramayana-party is given, and seated behind screens on the courtyard verandah, where they can see without being seen, the ladies listen to the ever-old and ever-new story of the wanderings of Sita and Rama in the forest.

Such innocent pleasures, however, are growing less frequent, for the modest means that were necessary to secure them are yearly diminishing. The men of the Indian higher classes are sinking into a race of cheap English clerks, and are becoming more and more incapable of supporting their numerous dependents. New activities, calling for enterprise and power of combination will have to be opened up by them, if this state of things is

to be retrieved. And in such an epoch of reconstruction, the sympathy and co-operation of the women will be absolutely necessary as a social force.

It is obvious that their present education is largely a discipline rather than a development. Yet it has not altogether precluded the appearance of great individuals. Witness, amongst many others, that widowed Rani of Jhansi, who emerged from her seclusion in the days of the Mutiny, to make proclamations, issue a new coinage, cast cannon, and finally to die in battle with us, at the head of her own troops.

Sporadic instances of this kind nevertheless, serve rather to show the virility of a race than to prove the rightness of a system of training. It is undeniable that if we could add to the present lives of Indian women, larger social potentiality and some power of economic redress, without adverse criticism, direct or indirect, of present institutions, we should achieve something of which there is dire necessity.

Now, thanks to the efforts of Christian missionaries and others, two kinds of education are within reach of some—the three R's taught in the primary school and a university degree. As the orthodox usually seclude their daughters after marriage, the school-course in their case, has to end at ten or twelve. In the case of Christians, the Brahmo Somaj and Parsis degrees are quite commonly carried off by women. But taking these, and all similar instances into consideration, the total number of girls in Bengal who receive formal instruction is only six and a half per cent, of the population. And Bengal is said to be in this respect the most advanced province.

There is, therefore, a great need. We are also agreed in some measure as to the character of the answer. The question that remains is, How and where can we make a beginning in offering to Indian women an education that shall mean development adapted to the actual needs of their actual lives?

It is after careful study and consideration of such facts as these that the project of the Ramakrishna School for girls has been formed.

We intend, if we succeed in acquiring means, to buy a house and piece of land on the banks of the Ganges, near Calcutta, and there to take in some twenty widows and twenty orphan girls—the whole community to be under the guidance and authority of that SARADA DEVI, whose name has been lately introduced to the world by Professor Max Muller in his "Life and sayings of Ramakrishna."

It is further proposed to add to this establishment a scholastic institution in which the best manual trianing can be given.

The school course is to be founded on the Kindergarten, and is to include the English and Bengali languages and literature, elementary mathematics very thoroughly taught, some elementary science very thoroughly taught and handicrafts, with a special bearing on the revival of the old Indian industries. The immediate justification of the last subject would lie in enabling every pupil to earn her own living, without leaving her home, by a pursuit which should be wholly ennobling.

But the school is to have a second function. The widows,—whom we may reckon as from eighteen to twenty years of age—are not only to be useful in giving the true Hindu background and home-life, but amongst them we look to organize two or three industries for which promising markets can be opened up in England, India, and America. Amongst these, the making of native jams, pickles and chutneys, is to be included.

Supposing our effort to be in every way successful—supposing, above all, that it approves itself to Hindu society as in no sense *denationalizing*—it will probably be possible slightly to defer the day on which we ask each child to choose for herself the life of marriage or of consecrated national service. For those who choose the first, we shall hope to provide ways and mans that are entirely creditable. With any who may prefer to devote their lives to unremitting toil on behalf of their country and her womanhood, we shall expect, after an extended education, and using the older women as guards and protectors, to start new Ramakrishna schools in other centres.

Such in brief is the scheme.

To carry it out, making proper provision at the same time for the health and salaries of skilled western teachers, will require $30,000, with an income in addition of something over $3,000 a year. Of this sum, less than $1,500 are already collected, $1,000 being the gift of Francis H. Leggett, of New York.

It is not necessary to say that any additions to this amount, large or small, as donations or subscriptions, will be most acceptable and useful. The Bankers' Trust Company, of 10 Wall Street, New York, have kindly undertaken to receive the same, and to place them to my credit. I hope to keep all subscribers in touch with our community, as years go on, by sending receipts, accounts, and literary work, direct to them.

Very special thanks will be due to those persons who may undertake to form groups of our society in one place or another, for purposes of subscription. In their case money would be transmitted through them to the Banker's Trust and Co., but receipts and accounts would reach subscribers direct from myself. Thus the duties of local secretaries are threefold—(1) to collect sums promised ; (2) to lodge them with the Bankers' Trust and Co., of New York ; and (3) to send all names and addresses of subscribers straight to the Ramakrishna School, Calcutta, India—or, till that is established, to Miss Noble, care of Francis H. Legget, Esq., 21, West 34th Street, New York.

Let me say, in conclusion, that I trust I am seeking to divert no energy or gift from the near duty to the far. In these days of international commerce and finance, we are surely realizing that only World-Service is true Home-Service. Already, we seem to be answering Walt Whitman's sublime question in the affirmative—

"Are all nations communing? Is there going to be but one heart to the globe?"

MARGARET E. NOBLE
(Sister Nivedita of the Order of Ramakrishna, Calcutta, India).
C. O. Francis H. Leggett, Esq.,
New York City, N.Y.

February 1901

OBITUARY NOTICE

A nasty accident at Secundra in Agra has snatched away in beauty's bloom a typical Rajput whose greatness and whose worth are not as well known as they ought to be. We refer to the late Rajah of Khetri. He had in him all the virtues of his race and would have proved himself worthy of his blood by self-sacrificing services to his country had his life been spared. His love of his country and its traditions, his general culture and enthusiastic devotion to duty were highly remarkable. His interest in the new thought and the Vedantic revival as it is called was very keen.

March 1901

VEDANTA WORK

The sixty-eighth birthday celebration of Bhagavan Paramahamsa Sri Ramakrishna may be said to have been celebrated all the world over.....

CALCUTTA—On the banks of the Bhagirathi, in the spacious gardens over looking the river where the new muth has been built, there was an unusual bustle on the 24th of February. People began to pour in both by land and river from the early morning and about noon the *Sankirtan* parties commenced the recital of their songs, composed yearly for the occasion and danced before the picture of Sri Ramakrishna placed in the centre of a spacious pandal from one side of which there came melodious music cheering all those that had assembled there. These *Sankirtan* parties form in our opinion specially noteworthy feature of the celebration at Calcutta and we have nothing we can liken to it in any other celebration. They surpass description specially as regards devotioned fervour and the good effects wrought on our system by such religious excitement. It often happens that some member of these parties fall down senseless, carried away by God-intoxication. These parties and those of other visitors that steam-launches and carriages brought in, were received by SWAMI VIVEKANANDA and the other Swamis of the muth, all of whom knew no rest for several days. It may be specially noted here that it was very appropriate that the Gauranga party also took active part in the celebration specially when it is remembered that Sri Ramakrishna himself always exhibited an inexplicable attachment to Gauranga. All these parties were supplied with *Panaka* (sugar water), *loochies* (wheat-cakes boiled in ghee) as *prasad.* A large number of poor people were sumptuously fed, and the richer visitors were given *kichedi* in pots. More than 30,000 people are said to have attended the festival and temporary bazars formed a special feature of the celebration. All those that came returned well-pleased, feeling the power that was behind the whole celebration.

April 1901

SWAMI VIVEKANANDA

AT DACCA

The following is taken from "the Dacca Gazette," Monday April 1, 1901.

"This famous man (Swami Vivekananda) is nowin our midst. He went in for an ablution at the *Nangalband* ghat on the occasion of the last *Budhastami*; and returning to Dacca, delivered an interesting speech at the Jagannath College premises on the evening of Saturday last—the subject of his discourse being "What have I learnt?" Beginning with an expression of his pleasure at the opportunity that his coming to East Bengal has afforded him, to acquire that intimate knowledge of this part of the country which he hitherto sadly lacked in spite of his wanderings over many civilized countries in the West as well as his gratification at the sight of majestic rivers, wide fertile plains and picturesque villages in his own country of Bengal which he had not the good fortune of witnessing for himself before, he referred to the fact that it is many years now since he has found Hinduism to be the only perfectly satisfying religion in the world. He therefore deplored the existence of widespread indifferen-

tism in respect of religion among his own countrymen professing such a unique faith, though he was very well aware, as he remarked, of the unfavourable materialistic conditions in which they passed their lives, owing to the difusion of European modes of thought in their great country. He also deplored the existence in the country of certain reformers who wanted to reform their religion or rather to turn it topsy-turvy with a view to the regeneration of the Hindu nation. There were, of course, he added some thoughtful people among them, but there were also people who followed others blindly and acted most foolishly not knowing what they were about. Then there were others who were mad after scientific explanations of Hindu customs, rites, etc. and who were always talking of electricity, magnetism, air vibrations and that sort of thing ; and who would perhaps some day define God himself as a mass of vibrations ! (laughter).

In fact, the Swami was nothing, if not smart. That he could talk away with the greatest fluency was a well-known fact ; but that he was so great a humourist and so apt in repartees was new experience to many of his hearers. He had a fling at the Christians in general, and the missionaries in particular, and he was deservedly hard on the materialistic tendencies of the age which must be traced to our western rulers.

As to what he had learnt being the subject of his lecture, he put forth in telling language the well known essential condition of progress in the path of spirituality which, he averred, was only to be found in Hinduism, including idolatry. This idolatry, he defended with all the wit he could command, ridiculing people who had anything to say against that phase of our national religion. To attain spirituality, he observed, one must be disgusted with the world ; especially with lust and wealth ; he must then be burning with a desire to see God—he was careful to say that his God was not nature or any similar idea. But these were not all, that is disgust with the world and burning desire for God were not sufficient ; the devotee must seek and accept a *guru* or spiritual guide who was to be his counsellor, philosopher, friend and guide. In short, the *guru* was the *sine qua non* for spiritual progress according to the preacher under notice ; and we are not surprised that crowds of people, mostly young men, are flocking to him for advice and illumination in regard to the one thing needful in our life. The *Swami* advocates, as he practises, celibacy and many of his disciples are fighting shy of matrimony, with results that we are at present, unable to foresee."

On the following day, we learn the Swami delivered another lecture on "The religion we are born in" of which we have not received any detailed report as yet. The Swami left Dacca on Friday, the 5th April to visit the holy shrine of *Chandranath.*

June 1901

BOOK REVIEW

"MY MASTER"

BY SWAMI VIVEKANANDA

PUBLISHERS, BAKER & TAYLOR COMPANY

NEW YORK

Extract from *The New York Sun*

A curious account of the life and example of the Paramhamsa Ramakrishna is given by his disciple the Swami Vivekananda in a little volume entitled "My Master" (Baker & Taylor Company). This remarkable Hindu saint, who died barely fifteen years ago, is not unknown in English-speaking countries, for some years ago Prof. Max Muller published a volume dealing with him and his teachings—or rather his sayings, for Ramakrishna himself disowned the intention of teaching in the common sense.

By the average "practical" Western mind, the Paramhamsa would have been regarded as a mad man; indeed, he was so regarded by many in his time. To such he might have replied : "My friends, the whole world is a lunatic asylum ; some are mad after worldy love,

some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylum I am also mad ; I am mad after God. If you are mad after money, I am mad after God. You are mad ; so am I. I think my madness after all the best." We do not know that these words were ever used by Sri Ramakrishna ; they are quoted by the Swami, without definite attribution, in one of his earlier volumes. But they define clearly enough the nature of the Paramahamsa's madness.

He belonged properly to no sect ; that is to say, he found good in all forms of religion, not merely in the sense of most Hindus who regard the teachings of their several sects as various manifestations of one idea, but in a still broader sense. He was born of Orthodox Brahmin parents and as a youth he became a priest—a humble occupation for a Brahmin. He did not stay here long however. Doubts arose in his mind, and a vague longing to understand the truth underlying the form of religion that he had known, and he retired to a little wood nearby and gave himself up to contemplation. A woman, Sannyasini, came to him and he learned from her of the different religions of India and the sundry practices of Yoga ; afterwards a Sannyasin came, and initiated him into the order of the mendicant frairs of India. By this time Ramakrishna had a thorough knowledge of the philosophy of the Vedas, but he knew little beyond the religions of his own country. A desire seized him to become acquainted with other systems. He went to a Mohammedan and lived with him and submitted to the disciplines prescribed by him. He studied the teachings of Christianity with the same thoroughness, and other religions, too, he investigated with wholehearted sympathy. "Thus," says the Swami, "from actual experience he came to know that the good of every religion is the same, that each is trying to reach the same thing, the difference being largely in method, and still more in language."

Finally he felt that to obtain perfection he must be completely liberated from the consciousness of sex. His method was a strange one. By the force of will he endeavoured to acquire the outlook of a woman ; he actually dressed in women's robes, he gave up the occupation of men, and lived among the women of his family for years as one of them, until at last the idea of sex-distinctions was completely overcome, or, rather, he came to look upon every woman as a kind of incarnation of the goddess Kali, the Blissful Mother. In an article by Protap Chunder Mazoomdar, reprinted at the end of this little volume another curious story is told of how the Paramahamsa freed himself of the love of money. "He took in one hand a piece of gold and in the other a lump of earth. He would then look at both, repeatedly calling the gold *earth* and the earth *gold* and then, shuffling the contents of one hand into the other, he would keep up the process until he lost all sense of the difference between the gold and the earth."

Having spent three-quarters of his life thus in freeing himself from all worldliness, his mission began ; but he never practised the didactic method. "When the lotus opens," he would say, "the bees come of their own accord to seek the honey, so let the lotus of your character be full-blown and the results will follow." He criticised no one, sought out no one, yet hundreds came to him. Never did he attempt to force narrow creed on any, yet he said : "Religion can be given and taken, more tangibly, more really, than anything else in the world." The little distinctions of different faiths did not concern him, and he never endorsed the supposal that God had entrusted all the truth to the keeping of any body of men to be handed out to the rest of the world. "Do not," says the Swami Vivekananda, "try to disturb the faith of any man. If you can give him something better, if you can get hold of a man where he stands and give him a push upward, do so, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice.

The only true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understand through his mind. Such a teacher can really teach and none else. All these negative, breaking-down, destructive teachers that are in the world can never do any good."

The Swami's master was a constructive teacher : he perceived the fundamental unity of the several religions, and it was this perception that distinguished him from most teachers. "Other teachers," says his disciple, "have taught special religions which bear their names, but this great Teacher of the nineteenth century made no claim for himself ; he left every religion undisturbed, because he had realized that, in reality, they are all part and parcel of one Eternal Religion."

July 1901

CHRIST, THE MESSENGER

Notes from a lecture delivered by SWAMI VIVEKANANDA at Los Angeles California in 1900

"The wave rises on the ocean....for our descendants".

[For the lecture *vide the Complete Works*]

August 1901

"VIVEKANANDA TOWN HALL"

Dharmapuri

Sir,

Your readers are perhaps aware that the Ramakrishna Paramahamsa Mission works here, an out-of-the-way town. The newly constructed Town Hall which is named after His Holiness Swami Vivekanandajee, is grand and is well situated in the very heart of this pretty wide but small and somewhat historical town. The building has a very small room beside the hall which will contain more than 200 persons, two verandahs lengthwise, a draw-well on its north, and sufficient ground, 6 feet wide all round, to adorn it with a small flower garden. It will be used for both lecturing and reading purposes. It will also have a library consisting mostly of Vedantic and other religious books. This is the second of its kind in the District of Salem, nay, in the whole of Southern India, the first having been built at Vaniyambadi. A few of the promising young men of this place who are *soidisant* votaries of the Paramahamsa and the Swamijee, applied on Thursday, November 16, 1899, for the site to Mr. C. G. Spencer, I. C. S., the President of the Hosur Taluk Board who also subscribed liberally, and got it *gratis*, and raised the present building nominally out of public subscriptions but largely through the munificent help of Mr. D. G. Muniswami Naidu, the only educated rich man of this place. It has cost us about Rs. 1000, but is estimated more than two-fold that figure by the public. It is Mr. Naidu who deserves every praise in the matter, for, he not only spent more than a moiety of its cost, but it is his arduous work which has made the building look so magnificent. Why should it take the name of Swami Vivekananda? It is because he went to the West to propagate the Vedanta, the most ancient philosophy of the world, and thereby laid the true foundation stone to bridge over the great gulf that unfortunately exists between Orientals and Occidentals and brought the latter to a consciousness of the Divine in man which, as it stands, will at no distant date erect a great temple of the future wherein the Hindus and the Christians may join hands and hearts in worshipping the one and the same Supreme Spirit who is not far from any one, for in Him we live and move and have our being. The Swamijee has also consented to associate his sacred name with the building.

The fete of the opening of the Hall is to take place on the evening of the 25th instant, when Mr. C. G. Spencer, I. C. S., will preside. His Holiness Swami Ramakrishnananda will also grace the occasion with his genial presence. Two addresses of welcome in English and in Tamil will be presented to him on the 24th instant. The Swamijee will remain here for a week or so to propagate Hinduism in its true aspect.

I am exceedingly glad to say that Pundit Arunachala Aiyer, one of the votaries above referred to, has resolved to enlighten the public now and then with his Vedantic lectures after the building is opened. May He the Everlasting-Intelligent-Bliss give unto the Pundit and Mr. Naidu all health, wealth, and strength to propagate the Vedanta in all its aspects is my constant and humble prayer.

Dharmapuri
August 16, 1901

Yours in the Lord
KANDASWAMI GUPTA

(Since publishing the above we learn that the Hall was formally opened by Mr. Spencer and Swami Ramakrishnananda attended the opening ceremony and was received with ovation at Dharmapuri, Vanyambody and Arsampatti. We hope to publish fuller accounts of all that happened in our next issue.—Edr. Brn.)

WORK AND ITS SECRET

Notes from a lecture delivered by SWAMI VIVEKANANDA at Los Angeles, California, January 4, 1900.

"One of the greatest lessons I have learnt ....to produce the end."

(For the lecture *vide the Complete Works*)

September 1901

THE POWERS OF THE MIND

Notes from a lecture by SWAMI VIVEKANANDA at Los Angeles, California, Monday evening January 8, 1900.

'Every one of us has heard ..... is no way out."

[For the lecture *vide the Complete Works*]

October 1901

OURSELVES

Report of a lecture by SWAMI VIVEKANANDA, at Paine Hall, Los Angeles, California.

"Wherever we turn ourselves.....even for a moment."

[For the lecture *vide the Complete Works*]

November 1901

VEDANTA WORK

MADRAS

Swami Ramakrishnananda has been, as usual, doing his quiet, laborious, and useful work. We give below the list of Vedanta Societies started and worked under his guidance with the names of their Secretaries. They are all styled Vivekananda Societies. This shows the immense influence which the Swami Vivekananda has exercised on the thought of the present generation. We hope that these societies will continue on a larger scale the humanitarian work they have begun already. India needs men who will go forth to elevate the poor houseless suffering fellowmen ; and we believe the spread of such associations will aid in calling forth the energies of the depressed people to accomplish our mission in this age.

VIVEKANANDA SOCIETIES

Place	*Secretary*
Vaniyambody.	C. Venkataswami Naidu.
Nikundi.	Ramachandra Rao.
Arasampatti.	S. Rama Rao.
Barur.	S. Subramaniya Aiyer.
Krishnagiri.	B. Raja Rao.
Dharmapuri.	Munuswami Naidu.

The work done by the societies.—Lectures on the Vedanta and Vedanta classes ; Pujahs ; Bhajans ; teaching and feeding the poor.

OBITUARY

Many of our readers will learn with sorrow of the death of Dr. Lewis G. Janes, late President of the Brooklyn Ethical Society. He passed away at Greenacre, Eliot-Maine, on the 4th September last, at the comparatively early age of 57 years. In his death the Vedanta movement has sustained the loss of one of its best friends in the United States. Dr. Janes became interested in Swami Vivekananda at Greenacre, in the summer of 1894, and the following winter invited him to lecture before the Brooklyn Ethical Association. After Swami Vivekananda returned to India, Dr. Janes welcomed Swami Saradananda also at Greenacre, where for many years Dr. Janes conducted a summer Conference for the comparative study of Religions. Throughout the period of his life after meeting Swami Vivekananda, Dr. Janes remained his staunch and loyal friend and also extended a cordial reception to all the Swamis who succeeded him in America. They will join with his many friends in mourning the untimely decease of an able and learned man, a true exponent of broad and liberal sentiments and an ever faithful friend and co-worker.

In the untimely death of P. Singaravelu Mudaliar, B.A. the Ramakrishna Mission has lost one of its strongest and sincerest adherents and Madras itself is poorer by the loss of one, so simple and good at heart, so learned in the knowledge of the East and the West, and so self-sacrificing in the cause of Truth. Brilliant as his University career was, it never turned his head, and his thirst for knowledge went on increasing till it culminated in complete renunciation of all worldliness in 1894. This event is attributed by many to his having chanced to come in *contact* with Swami Vivekananda. Every one who had the pleasure of his friendship knew the earnestness and sincerity of purpose that rang through his system—the main cause of the success of the Awakened India whose manager he was from the outset—and was sanguine of his perseverence and ultimate success in the matter of spiritual realization. No one can say exactly what progress he had made in that direction. But let us learn what that inward fulness noticeable about him in his latter days really means. Let us try to follow in his footsteps and ascend to the Peak of Promise and like him

Freighted with eternal principles
Athwart the mighty void,
Where cloud masses darken,
And the wind blows ceaseless around,
Beyond the range of conceptions,
Let us gain the Centre
And there hold fast without violence,
Fed from an inexhaustible supply.

November and December 1901

THE SCIENCE OF RAJA YOGA

LECTURE BY SWAMI VIVEKANANDA, HOME OF TRUTH, LOS ANGELES, CALIFORNIA

"This morning I will try to present to you.. ....our play is done."

[For the lecture *vide the Complete Works.*]

March 1902

AN EASTERN SAINT OF TO-DAY

BY ERIC HAMMOND

(From the *Theosophical Review*)

A face somewhat sphinx-like, somewhat oracular; the nose aquiline, broadening slightly at the base, the lips a little full, the mouth a little wide, the forehead high and broad, surmounted by long black tresses falling to the waist, while the white folds of a silken *Sari* conceal the whole body, save the right shoulder, the right arm and both hands; hands shapely, capable, placed together with fingers and thumbs touching in an attitude of quiescent meditation. The eyes, features of singular impressiveness in most instances, do not belie themselves in this. They are clear, intellectual. Their look-out is far-reaching. One reads in them infinite patience, an assurance of certainty, and, too, a certainty of sympathy. A type eminently Eastern, even though the photograph fronting me as I write is incapable of presenting oriental colouring.

One cannot fail to descry dignity in the pose, kindliness in the gaze, a certain impressive atmosphere—the air of a counsellor and adviser to many souls. Until, at the earnest request of Western friends, the photographer gained entrance to her apartment, no man but her father and her husband had ever seen the owner of this face. Pilgrims from far-off quarters of India and of other countries, persons in temporal or spiritual difficulty, men desirous of acquiring the knowledge of the highest, came and came again to her, receiving her words of wisdom through the lips of ladies who like nuns surround her, as their abbess, their director.

Her photograph, sent to us from herself with loving greeting, occupies an honourable place in our home. It is the portrait of Sarada Devi, of whom Swami Abhedananda recently said in a lecture on "Women's place in Hindu Religion," she "has become a living example of the great honour and reverence that are paid by Hindus to a woman of pure, spot-less, spiritual life." Yet it is not only her life, pure, spotless, spiritual, that places her on the pedestal of worship. It is also—and perhaps primarily—because she is the widow and disciple of Ramakrishna—designated in the lecture referred to "the great Hindu saint of the nineteenth century."

It is of him that we think and write in this paper. We would discover, if we may, the secret of his saintliness. We would, if we may, learn by what means he attained that spiritual rest and peace which belong to those who in merging with The I—The All-Father—have lost the "*i*" which for a little space limited them in an individuality of hope, and fear, and longing and dissatisfaction.

We would ascertain also the why and wherefore of that wisdom, which led men of learning and culture to sit humbly at Ramakrishna's feet—imbibing there a knowledge of the Eternal not to be gained from books, from parchments or from preachers, a knowledge deep, abiding satisfying.

It was this man who inspired the hearts and tongues of earnest Hindu teachers of our own time. It was he who showed the ultimate uselessness of caste and of creed. It was he who, perhaps more than any other Eastern of these latter days, insisted upon the unity of the Deity, and the unity of the Deity with humanity.

Underlying the formulae and wordy mysteries of the great religions of the world, he found the one inalienable truth, that I, myself, I and my father, are one.

The casual and common-place were his earliest environments. Around him and about him were no apparent evidences that he came out from God. No miraculous conception, no standing still of the forces of nature ushered him into the world. After ordinary orthodox fashion he was born.

The Hoogly District claims him and a village called Kamarpukur marks his birth-place ; for there he began this phase of existence, on February 20th, 1833, [1836]. Until August 16th, 1886, he dwelt among men, having fulfilled half a century of earthly years. He came, it is true, of Brahmanical parentage, his father and mother belonging to "the most orthodox and exclusive type in India" (*Brahmavadin*, September 1897).

Yet poverty almost as extreme surrounded them and him. It is recorded that his mother had been known, willingly and religiously, to give to even poorer persons food of which she herself stood in need. Rigidly, religiously also, both father and mother clung to every regulation enjoined upon them by the customs of their caste.

Theirs, and his, was a life utterly devoid of luxury on the one hand, and on the other, a life immoveably, unalterably in accord with the rigorous ritual involved in the intricacies of the worship which was theirs. Of Ramakrishnna it might be written, as it was said by Paul of Tarsus, "after the straitest sect" of his religion he lived. Caste prescribed his rule of life. Being a Brahman he might be nothing but a Brahman ; that is to say, that many modes of money making were imperatively denied to him, even had he desired to enter upon them.

It was for him to sit at the feet of some Brahman learned in the law and lore of Hindu faith.

He had reached twelve years of age when he was invested by his father with the sacred thread which set him apart, which marked him as a student ; and now the vast store of Sanskrit learning was thrown open to him. One historian tells an interesting story of this period (*Brahmavadin*, June 1898).

Discipline obliges the newly invested with the sacred thread to beg his food at the hands of the women of neighbouring houses. Among the women who offer rice to the begging boy, the first from whom he begs is considered to hold, from that moment, a position of peculiar relationship to him. She is supposed to take the place of the mother of the boy during the period of his studentship. We are reminded that this village of Ramakrishna's contained very poor folk for the most part ; among themd welt one of the carpenter [in fact blacksmith] caste, whose wife, Dhani, loved young Ramakrishna so greatly that she urged him to beg first from her, and despite the disapproval of his partents, he carried this point.

This woman of the carpenter caste became, as it were, the God mother of a Brahman boy. "Apparently the inner humanity in the heart of the boy could not understand the narrowness of caste restriction. To him the lovable nature of Dhani did not appear marred in any way by reason of her belonging to the carpenter caste."

One historian speaks of him as in every way attractive, possessed of a voice of notable sweetness, and of a memory which enabled him to retain and repeat many songs. Very considerable ability in forming figures of the gods from clay is attributed to him, also high artistic faculty in the delineation of human and other forms. Under local instruction of very limited kind—he acquired some little knowledge of arithmetic, but he appears to have disliked prescribed studies and times of study.

For him, nevertheless, a course of study was, or seemed to be inevitable. Shortly after his father's death, which occured while he was still a lad, he attached himself to a teacher. Hindu teachers impart their knowledge without charge, and thus, under the recognised system of things, thorough and inexpensive learning was his for the taking.

He became immediately devoured by a spirit of enquiry. He soon learned this, that at all events some of the sages, despite all their erudition and reputation for wisdom and holiness, were anxious to exhibit their knowledge, at marriage and other feasts given by wealthy folk, in order that they might receive applause. More, he found that gifts were, at least sometimes, valued at a higher rate than even adulation.

After this, nothing could make him attend to their teaching. Young as he was, uncultured as he was, he threw over any attempt of following in their steps. Their struggle had worldly gain of some sort for its goal, and his soul revolted against it and them.

We next hear of him as a priest of a temple, that temple of Kali, known as Rani Rashmonie's temple standing near Calcutta, on a bank of that river where waters are sacred in Hindu sight.

In this, change of condition there was apparently little or nothing of an alluring nature. It was not as if, among Westerns, he had followed the customary university course, received ordination at episcopal hands, and, by virtue of holy orders, obtained a diaconate in some established church. It signified, rather, an accentuation of his poverty. It meant that his mother's home could no longer sustain him and, that, perforce of circumstances, he must undertake the temple service in order to secure the food and clothing necessary for existence. He had, literally, become a servant, his duties consisting of service more or less menial.

Sacred images required looking after, floors needed cleansing. Now and again some worshipper desired to pay special devotion at the shrine of some special representation of the deity, and the temple-server would be requisitioned.

For his service he would receive payment, a matter extremely repugnant to a Brahman, accustomed to learn for nothing, to teach for nothing.

Here, in the temple, he thought and thought, and prayed and prayed. Here, in the temple, he strove for an answer to the questions which continually agitated him : "Is there a God? Does the soul live on after it withdraws from the body?" Here, in the temple, he had, or made, leisure wherein to meditate upon these momentous matters. At times his abstraction was so intense that his duties were altogether neglected. At other times he continued in their performance hour after hour, mechanically, so puzzled was he by the wonder of life and the wonder of living on after life. Again, he would wonder away and be lost to men and lose himself in his striving for a solution, "whether in the body or out of the body" he could have told no man.

Perhaps it was natural that, in a temple dedicated to Kali, he became possessed by a conviction that in the Motherhood of God lay a great and glorious factor in faith.

Here he gazed daily upon the image of Her who represented the female principle in the Godhead. Before it he would lie prostrate murmuring : Mother. Mother. Art thou the Mother to whom men may come for hope, for love, for salvation, for all.

Kali, the Mother, the Creator, the Bearer—the Mother, in this sense, the Protector of her children also, was she not all-powerful, all-conquering?

There came then, to Ramakrishna, an answer. It took the form of self consecration to the Divine Mother, as one says, "A childlike, whole-souled self-consecration to the Motherhood of God as represented by the power and influence of womanhood."

Henceforth, for him, there could be no sense of sex relationship. Woman became for him, a being sacred, apart, worshipful. Not immediately, not without the sternest, severest struggles, after long and unwavering persistence, he overcame the natural desire of man, and acquired the natural adoration of one who had overcome. The Mother had, he said, opened his eyes to behold Herself in every woman ; in every woman the incarnation of the divine. (*Life*, by Girish Chandra Sen).

As his mother, henceforth, he regarded every woman, of whatever age, or rank or caste ; and to every woman he paid pure and lowly devotion.

No word, no thought, of his, from this time forward, but was directed by utter and complete respect for the Divine Mother in human woman-form.

His loathing of the carnal—because the carnal wrought and brought sin—resolved itself into deification of the feminine.

Married by his people to a girl-bride, in a vain hope that by her beauty and her grace he might be weaned from too absorbing religious abstraction, he held himself aloof during his soul struggle, until the mother-message of motherhood dawned luminously, upon him.

There is one chapter in his career of a very pregnant very pathetic kind, relative to this matter. He had, as we have seen, lost the woman of the world in the Goddess and Queen, of Heaven. (Recorded by several : see *My Master*, by Swami Vivekananda).

One day, his wife, wondering at his continued absence wandered from the home of her own people, with whom, after the manner of the land, she dwelt, to the shrine of his deity.

Quaintly, naively, he tells her (the Sarada Devi whose portrait we know) that he now sees how the Mother exists in every woman, for him—even in her, his wife, you are, to me, as an incarnation of her whom I adore. I would be as I am. I would worship always, I would learn more deeply of divine things. Yet, if you will, I am yours. Then, I must be, as other men, of and for this lower life."

Sarada Devi bade him worship God in his own way, declaring that she would be no hindrance to that worship. Her desire for her husband should never stand between him and his God. That is the woman of the photograph, the woman who learned to worship her husband to imbibe his teaching as from one taught of God—to disseminate that teaching, to-day, in the hearing of many ears.

Perhaps, it is not wonderful, comprehending his conception of womanhood, that he gathered much from the words of a woman, described as beautiful and learned who visited him at a time when his absorption counted among men for mental weakness. Repudiating this idea of madness, she proved her faith in the coming seer by dwelling in the temple year by year, inspiring him, encouraging him, implanting within him precept by precept, the Vedanta philosophy.

After her, came a man, a Sannyasin, continuing text and exposition until Ramakrishna himself attained to the condition of a Sannyasin, being duly initiated into the order.

Faithful to Kali, he yet remembered with reverence Rama, the God of his father, Siva, the contemplative one, Krishna, the embodiment of the Divine Love, Each of these, many more than these shadowed forth, for him, some phase of the Eternal. These he therefore worshipped.

In his determination to crush within himself all idea of sex, he, at one time, wore women's dress, completely ignoring and forgetting himself as man. He determined, also, to cast aside all distinction of race or creed. All around him and about him, inside and outside the country of his birth, were millions of men of another colour than

his—professing other beliefs than his ; striving after an altogether different fashion, to attain to the Divine. In his determination to understand the inner meaning of the great creeds, their religious motives, their forms and regulations, he took an equally decisive course. He put on, for example, Mahommedan clothing. He ate Mahommedan food, a bold step to take in face of Hindu law and life. He learned the gospel of the Koran from the lips of a celebrated Mahommedan teacher with whom, to this end, he took up his abode. Christianity allured him also. He studied the Scriptures of the Western world. He acquainted himself with, and put in practice, rites and ceremonies instituted by various priesthoods of the Christian cult. The Sayings of Jesus, the Life and Death of the Carpenter of Palestine appealed to him with irresistible power. His heart responded to that of the Preacher of the Sermon on the Mount, and he bowed his head at the mention of the Holy Name.

Thus he gained intelligence concerning creeds.

Perforce of indomitable perseverance he comprehended the essence of divinity, the eternal Unity, alike in the Talmud, the Koran, and the New Testament. He acquired and assimilated the good in each by actually fulfilling the law of each. By this fulfilment of the law, he freed himself. He put himself, willingly, eagerly, into bondage, that he might learn the freedom of that Gospel which is the centre and sum of all creeds, whether spoken of in Sanskrit or Hebrew, or concealed by a net work of modern phraseology.

We might again liken him to St. Paul, who said : "For I, through the law, am dead to the law ; that I might live unto God."

One other notable thing he saw, with a seer's eyes, that as good lay in all creeds and among all peoples, no scroning of one or of the other should be deemed in any wise possible. That in effect, as the creator manifested himself in each and all, no scorn of anything created was permissible.

This attitude of his brings to one's mind a passage in Alfred Sutro's introduction to Maeterlinck's *Wisdom and Destiny*, where he writes :—

"Nothing is contemptible in this world but scorn, and, for the humble, the foolish, nay, even the *wicked*, he (Maeterlinck) has the same love, almost the same admiration, as for the sage, the saint or the hero. Everything that exists fills him with wonder, because of its existence and of the mysterious force that is in it; and to him love and wisdom are one—joining hands in a circle of light.

For the wisdom that holds itself aloof from mankind, that deems itself a thing apart, select, superior, he has scant sympathy ; it has wandered too far from the watch-fires of the tribe..... But the wisdom that is human, that feeds constantly on the desires, the feelings, the hopes and the fears of man, must needs have *love* ever by its side ; and these two, marching together, must inevitably find themselves, sooner or later, on the ways that lead to God."

Rama Krishna's own remarkable utterance, "God, His words, and His devotees are all one and the same," illustrates, assuredly, the fact that, for him, no differentiation between the 'i' that is human and the 'I' that has existed, and exists, and will exist, was conceivable. His parable on the union between the undifferentiated (or the Universal Soul) and the differentiated (or the individualised soul) runs thus :

"One upon a time a doll made of salt went up to the sea with a view to measure its depth. The salt doll had a sounding line and lead in its hand. It came to the edge of the water and looked at the mighty ocean that was before it..... Upto this point it went on to be the salt doll that it actually was—keeping an individuality of its own. But no sooner did it take one step forward, put its foot into the water, than it became one with the ocean, lost, entirely lost to view. Every participle of the salt doll now melted away in the sea-water. The salt of which it was made had come from the ocean, and, behold ! it came back once more to become re-united to the original salt of the ocean..... The 'differentiated' once more became one with the 'undifferentiated' !"

Of this, foremost phase in his spiritual development, his chief disciple has written :

He went to the various sects existing in our country that were available to him, and whatever sect he took up, he went into it with his whole heart. He did exactly what they told him ; and then he came to the conclusion that they were all teaching the same thing; the difference was only in method and, more still, in the language. In the *heart*, all the sects and all the religions taught the same thing.....This is what he found ; that the one central idea in all religions is, not 'me' but 'Thou' and he who says 'not me,' the Lord fills him up ; the Lord fills his heart. The less of this little 'i' the more of God there is in him."

From the multitude of Rama Krishna's messages to men, we can gather but a few ; yet in these few, we, shall trace at least something of the trend of his thought towards the trend of our thought to-day.

These sayings have been given to the world in various ways. Some of them published periodically in the *Brahmavadin*, will sufficiently serve our end ; for example :

"The soul enchained is man, and free from chain is the Lord."

"As fish playing in a pond of water covered with reeds cannot be seen from outside—so God plays in the hearts of men invisibly."

"Be diluted in the Lord 'even as crude medicine is diluted in the spirit'."

"How can the idea of ego-hood be destroyed? It requires constant practice to do it."

"In threshing out rice from the paddy, one must look to it from time to time, to see that the rice is properly husked ; if not he must, of course, go on threshing."

"People do not see the force of habit. If you say eternally 'I am a sinner, I am a sinner," you will remain a sinner to the end of the Chapter..... One who says he is bound to the world, *will* be bound to the world, indeed! But that man is *free*, who says 'I *am* free from the bondage of the world. Is not the Lord our Father?' .....Such is the force of habit !"

"Verily I say unto you, that he who wants Him, finds Him. Go, verify it in thine own life !"

"How can one attain divinity? Thou must sacrifice thy body, mind and riches to find him."

One of Rama Krishna's discourses, submitted to me for the purpose, I have turned into verse, as follows :

Would'st thou see God? Is it thy heart's desire
To gaze with eyes of thine
Into His holy eyes, nor fear their fire?
To Brook the light divine
That falls and flashes from his faultless face
Searching the inmost nook
Of all thy being, with all-seeing look?
Then, learn of me how thou may'st gain that grace.
Would'st thou, indeed, see God? Could'st thou endure
To stand, unrobed and bare,
Body and soul, in His pure presence, sure
And unshamed? There,
Where knowledge dwells of deeds that thou hast done
And where thine every thought
Into the radiance of His light is brought?
Then, lo ! my lips point out the way. 'Tis one.
One, and one only. Lo ! the path is plain,
Love not the love of life !
Love not the world nor any worldly gain ;
Play small part in the strife
For fame or high estate ; but these disdain
And hold them of light worth ;
Then shall thou learn the lesson of new birth
And, in His beauty, see the King—and reign.
Thus, while within thee, on desire shall stay of lesser, lower sort
Than God Himself, thou can'st not trace the way.
Awake ! Be not the sport
Of petty passions, little lusts or great,
Lift up thy heart, and take
Control of all thy senses, that they make.
No slave of thee, their head ! Then fear no fate.

The homeliness as well as loftiness, the humour as well as holiness found in Rama Krishna's sayings, surely prove the sanity of his mind and method.

"He finds God the quickest, whose concentration is the greatest."

"Is there no hope for the worldly man? Yes, there is! If you drop a purifying agent into muddy water, the water is purified and the impurities all settle down upon the bottom of the vessel. Thus it is that the worldly man ceases to be worldly and becomes pure."

"I look upon all human beings—in fact, all creatures as the incarnation of the Deity. I see God evolved into all things, God manifest in everything, in man and nature. I see God Himself has taken these multifarious forms that appear before our eyes in this Universe."

"In a potter's shop there are vessels of different shapes and forms, pots, jars, dishes, plates, &c., but all are made of one clay. So God is one, but worshipped in different ages and climes under different names and aspects."

"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 curds and churn it well, and *then* you will get butter. So—if you seek to see God, practise spirituality and then you will see God."

"A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man told him to come the next day. The next day, when the man went the saint said : 'Do not give sweets to the child and the child will be cured.' The man questioned : 'Sir, you could have said this to me yesterday evening.' The saint replied, 'Yes, I *could*—but yesterday I had a lump of sugar lying before me, which seeing, the child would have thought 'the saint is a hypocrit ; he advises me not to take sugar but himself eats it'."

About the words and ways, the mind and method, and memory of Rama Krishna an edifice of literature has already been erected. One of the notablest efforts is that of the late Professor Max Muller. We may also mention the writings of Protap Chunder Mozoomdar and C. H. Tawney, M.A. (late Director of Public Instruction, Bengal, &c.). But for a brief and concise glance into the outcome of Rama Krishna's teaching I will select, first, a few words by an Indian judge, spoken by him when presiding at a lecture on the life of the Saint :

"Sri Rama Krishna had," he said, "furnished the strongest protest against unbelief and irreligion. Another service he had done.....was that he had shown to the orthodox that their notions of religion, were false and narrow, and that their methods of dealing with religious matters were utterly faulty. *That* he had done by the catholicity of his views and by the absolute equality of treatment which he had extended to all religions and to all sorts and conditions of men."

That we may know still further of this outcome, we will turn for a moment to the best known disciple

of our saint—Swami Vivekananda. Lecturing at Madras on "The Sages of India", he said :

"The time was ripe for one to be born who in one body would have the brilliant intellect and the wonderfully expansive infinite heart, one who would see God in every being, one whose heart would weep for the poor, the weak, the outcast, for every one in this world, and at the same time whose brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects..... The time was ripe ; it was necessary that such a man should be born—and he came..... Without any book-learning whatever..... he never could write his own name..... the most brilliant graduates of our University found in him an intellectual giant.....And mark the Divine power working behind this man.....The unknown and unthought of, is worshipped, literally, by thousands to-day and, to-morrow will be worshipped by thousands more."

Full and more exhaustive details of the life, the teaching and the outcome of the teaching, have just lately been given to the world in Vivekananda's book, entitled *My Master*, from which, by way of fittest conclusion, we gather a brief sentence or two.

"For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all of them ; he had found the harmony between them ; ...he condemned no one, but found the good in all.

People came by thousands to see this wonderful man, to hear him speak in a *patois*—every word of which was forceful and instinct with light. I learned *this* of him : 'Be spiritual first. Religion is not doctrines, nor theories nor is it sectarianism—it consists in realisation.' This man was a triumphant example, a living realisation of the complete conquest of lust and desire for money. He was beyond all ideas of either.

".....The first part of my Master's life was spent in acquiring spirituality, and the remaining years in distributing it. Men came in crowds to hear him—and he would talk twenty hours in the twenty-four ; until, at last, the body broke down under the pressure of this tremendous strain."

On the 24th of February in the last year, more than 30,000 people are said to have attended the festival held at Calcutta, in celebration of Rama Krishna's birthday. At Madras 6,000 poor persons were fed at a similar festival on the same day.

The celestial harmony comprises many notes, some, apparently of themselves, discordant, but the theme and the harmony are one.

The answering harmony, here, on this earth, is, too, composed of many notes, some of which, heard singly, jar in our hearing, but the theme and the harmony are one.

April, 1902

PRACTICAL VEDANTA

BY SWAMI VIVEKANANDA

(From the *Pacific Vedantin*)

"I have been asked to say something ..... others are weak."

(For the lecture *vide the Complete Works*).

REVIEW

SRI SRI RAMAKRISHNA KATHAMRITA

(PART I IN BENGALI)

Told by M.—Published by the Udbodhan Office, Bagbazar, P.O , Calcutta. Price Re. 1.

This book of 17 chapters is a verbatim report of the conversations, with different men, of Sri Ramakrishna Paramahamsa whose life was written by the late Prof. F. Max Muller. It is full of profound observations on mundane and ultra-mundane life, made with remarkable insight by one who has peeped behind the veil. The great Paramahamsa's life may roughly be divided into three periods, the period of accumulation, the period of realization and the period of distribution. During a small portion of the third period of his life Mr. M., a silent disciple of the Master, made a brief record of every thing that fell from his lips. Through the kindness of the author we have been able to publish in the *Brahmavadin* a few of these conversations under the title of the Gospel of Sri Ramakrishna. The Sayings of Sri Ramakrishna Paramahamsa, the second edition of which will soon be out, were gathered by his disciples only from such conversations as are to be found in the book before us. The life of no prophet has ever been written in the way in which M. has done it in the book under review. Even Boswell's life of Johnson falls into shade before this magnificent record of the Paramahamsa's sayings and doings during the last two years of his life. To the student of psychology and psychic research these conversations are of immense value. They give us a peep into the workings of an extraordinary mind which has risen above the din and incessant devouring activity of this work-a-day world to the eternal presence of the music of the higher spheres. They point out how a God-man who has attained spiritual one-ness and realized universal harmony becomes the interpreter of God to man. The dialogues of Socrates resemble to some extent these conversations but without the sublime and tranquil ecstasies of the oriental saint. The book presents a picture of the daily life lived and words uttered by one who passed the greater portion of his time in Samadhi

or God-consciousness. The whole narrative sparkles with the freshness and exactness of an eye witness and largely fills one who reads it with the holiness and harmony of the presence of the great Master himself.

We feel grateful to M. for his resolution to give this treasure to the world. We hope the whole record will soon see the light of day and that M. himself will give it an English garb for the benefit of thousands of those to whom the Bengali edition must be a sealed book.

The Pacific Vedantin, 770 Oak St., San Francisco, California. Price $ 1.00.

We welcome to the ranks of Vedantic journalism the *Pacific Vedantin* started and conducted under the auspices, we believe, of the *Santi Asrama* in California. The journal so far as we have seen of it seems to be conducted on very excellent lines by a few earnest and devoted adherents of the Vedanta Philosophy in that part of the world. It is well-known that the movement was set on foot in California by Swami Vivekananda's eloquent lectures there and has been kept alive both by the life of peace and renunciation led by Swami Turiyananda and his disciples and the intellectually active life of Swami Abhedananda. Let us hope that the fire lit up and kept on by such hands is destined to gain power and strength in the fulness of time so as to enlighten and enliven the whole of the known world.

May 1902

THE INDIAN EPIC 'RAMAYANA'

A LECTURE BY SWAMI VIVEKANANDA

"There are two big epics ..... God-speed !"

(For the lecture *vide the Complete Works*).

PRACTICAL VEDANTA

BY SWAMI VIVEKANANDA

PART II

"I will read to you a very ancient story.... manifest it, make it tangible."

(For the lecture *vide the Complete Works*).

July 1902

THE LATE SWAMI VIVEKANANDA

It is with feelings of profound sorrow that we announce the passing away of Swami Vivekananda on the evening of the 4th July, 1902, at the Belur Mutt on the banks of the sacred Bhagirathi near Calcutta. His immortal soul departed in solemn peacefulness to its divine abode of eternal freedom and enduring bliss. The zeal, which he displayed while here on earth in behalf of the spiritual elevation of humanity, so as to make men in general and his own country-men in particular realise the glory and the power of the divinity dwelling within them, cannot but be a guarantee to all those, who have had the privilege of feeling the warmth and the glowing intensity of that zeal, that his soul, from its divine abode, will continue to watch with care and help on, in ways that frail man here, may not see, the progress of the work of human ennoblement for which he laboured so hard both in the East and in the West. Still the loss sustained by us and, as we may well say, by the world at large in the disappearance of this great personality from the earthly scene of his holy activity is immeasurably great, and appears to us to be almost irreparable. We have been too much within the brilliant halo of his magnetic influence to estimate justly either the great value of the work that he did in our midst or how that work will grow and prosper in the coming years so as to make the march of human civilisation towards its God-appointed goal quicker and surer. The *Brahmavadin* owes its very existence to his inspiration ; and whatever it has achieved, in the way of spreading the higher thoughts of Hindu philosophy and religion, has been largely due to his continued help and sympathetic guidance. We therefore make no apology to give our readers an account of how his loss has been felt all over this country ; and in doing so we wish to draw the attention of every one of them to the truth that there is only one way of worthily honouring the memory of a great man that has been a great worker, and that that one way consists in labouring steadily and strenuously towards the fulfilment of his high aims and aspirations. May God bless the departed Swami's soul with divine blessings,

and may He also bestow on us the strength to bear up his loss and to carry on his mission of human elevation and ennoblement in India and elsewhere.

VIVEKANANDA

IN LOVING HOMAGE ; AND IN HOPE

Broken, again, the golden bowl. Again
Loosened the silver cord. Lo ! once again
The spirit of The Lord has rent earth's bonds ;
And that embodiment of the divine,
Known among men as Vivekananda,
Is known no more forever. It has passed !

In touching grief the fir-tree loud laments
The falling of the cedar. High-piled peaks
Of snow-topped ranges in the far-off East
Have donned a darksome shadow ; for they mourn.
The Western Thames glides, grieving, through its vales.

The Seine moves sadly on its course. Afar
The mountain masses of America
Peer, sadly, skyward. Earth's full forces throb
With reverential sorrow and regret.
Throughout the world's domain, homes, here and there,
Hold hearts that ache. Tears fall and sobs resound
For he who was our Teacher is no more !

Our Teacher ! nay, our Father, Lover, Friend !
No separating sense of race or shade
Or blood or creed, within his gracious soul
Found resting-place ; for all the sons of men
Are, too, the sons of God. He taught us that !
He taught that God within man dwelt in truth ;
That no lone creature stood without the Love
That builds and breaks and builds again
For very love. That breaks—but builds again !

His ochre-coloured raiment robed him round.
When, prophet-like, he moved within our midst,
Flooding each seeking soul with that fine light
That shone through all the ages, and still shines
Above all clouds of creeds and lack of creeds.
His voice, sonorous, sweet, spoke holy-wise
Of the Eternal One, the God in man,
The God of All in all ; a Fatherhood
Supreme ; Fraternity inviolate.

List'ning, our little foolish fancies fled,
Our little foolish thoughts like bubbles burst
And, in their bursting, caught from that fair light
Fresh colour and fresh form. From him we learned
How, of infantine images of fear and faith,
To rear an edifice, enduring, strong
As is the strength of Him Who built the worlds,
Founded in Him, by Him sustained eterne.

We thank him and we praise him, that he brought
Out from the East ; whence wisdom wends its way,
Into the waiting West ; his loving heart
Loyal in ev'ry beat to touch of truth,
To travail for our welfare.
In his face
Serenely steadfast, glowing with The Light,
We saw sweet signs of selflessness, and rest,
And moveless peace and measureless content.

Stately he strode by right of rectitude ;
Crowned with great grace and charm and dignity
Full princely ; humble lowly souls he drew,
And haughty spirits to his spell succumbed.
His brilliant eyes flashed with the "scorn of scorn" ;
Anon in seas of sympathy they swam
His words melodious stirred the sluggish soul
Into desire to breathe the breath of life ;
His utterance a wid'ning worship woke.
Wherefore we thank him and we praise and bless.

Called to his own he left us. Still we hope.
For He who builds and breaks shall build again?
Yea ! In His time, the world will welcome one
On whom the mantle of the glorious dead

Shall light ; in Whom The Spirit of The Lord
Shall come once more to take life's burden up
And solace, cheer, and save ; like unto him !

ERIC HAMMOND

A TRIBUTE TO VIVEKANANDA

"Lo, Indian weeps .... loved his God."

(This portion of the poem was published in *The Indian Mirror*, July 10, 1902. We reproduce below the remaining portion of the poem :]

The breezes whisper, while the murmuring west winds are sighing ;
The throbbing sea echoes the sad refrain,
The hoary mountains to the sound replying,
Send forth the message o'er the distant plain,
Send on the word o'er land and ocean wide,
And many a heart with bitter sorrow bent,
Will still recall the hero's work with pride,
A daring messenger whom gods had,
High raising India's name where'r he went.

But seasons roll by, and years will be coming and going.
And mortals must go, the path for all men is the same.
Well have they lived who leave the world, bestowing
Unto posterity a hallowed name.
Then mingle with the death knell's sombre chime
Hope for new strength, will to delay your fears.
His noble work will live throughout all time ;
His monument, washed in a nation's tears,
Will be a holy shrine in future years.

A. CHRISTINA ALBERS

IN MEMORIUM

Great soul ! They say and sigh he's dead ;
Can it be true? That noble mien,
That child-like face, those radiant eyes,
Can we, O God ! behold no more?
No more, alas ! no more. He's gone.
'Tis true, cruelly true, though sudd'n
The tidings came like lightning's flash
Across a clear and azure sky.

O cruel fate ! Is it Thy will
That fallen Ind should fallen be
For e'er? Or why hast thou recalled
The conq'ring hero from his field?

Poor India weeps ; her wail echoes
O'er hill and stream across the sea ;
And, hark ! how weeps the world entire,
It's warring creeds, its varied tribes !

And why this universal wail
For a poor, beggar, homeless monk?
These myriad meetings ev'rywhere
T'immortalise a hermit's name?

Born tho' in Ind, a patriot still,
He made the wide, wide world his home ;
He scoffed at castes and knew no creeds,
He taught that man was man all o'er.

He sang a sweet philosophy
In logic bold and language pure,
And gave the nectar of its truths
To aching heads and panting hearts.

The envious creeds that tried to scoff
Were charmed to love the man, and learn
The truths sublime he preached in love.
'Tis ignorance that envy breeds.

Weep, weep, poor India ! weep ; thy cause
Is just ; thy loss is great ; the heart
Breaks, oh, to think that he is dead.
How fond love hopes he is alive !

May, God ! his soul in peace repose !
Ne'er more his soul in flesh be clothed !
May he in Thee his soul submerge
And Live in ecstacy divine.

Y. S.

(It is not desirable, nay, it is impossible that those who have been too near Swamiji should attempt to say anything about him. A few extracts from the letters of some of our distinguished countrymen regarding him

will, we are sure, indicate to some extent the magnitude of the loss sustained by this land and the world at large in the *Mahasamadhi* of Swami Vivekananda. Through the kindness of the Sister Nivedita we have been enabled to publish the following extracts. *Edr. Brn.*)

Dr. J. C. Bose writes from London :—

What a void this makes. What great things were accomplished in these few years. How one man could have done it all. And how all is stilled. And yet, when one is tired and weary, it is best that he should rest. I seem to see him just as I saw him in Paris two years ago—the strong man with the large hope, everything large about him.

I cannot tell you what a great sadness has come. I wish we could see beyond it. Our thoughts are in India with those who are suffering.

July 9th 1902

Babu Romesh Chandra Dutt, Retd. I. C. S., writes :—

Since then I have heard the sad news of Swami Vivekananda's death. I never saw the Swami, I never closely followed his teachings, but you know how sincerely I appreciated and admired his high patriotism, his genuine belief in the greatness of his country, his manly faith in the future of his countrymen if they are true to themselves. That spirit of self-reliance, that determination to work out our own salvation,—that faith in our country and ourselves, —that conviction that our future rests in our own hands,—are the noblest lessons that we learn from the life of him whose loss we all lament to-day. India is poorer to-day for the untimely loss of an earnest worker who had faith in himself ; to us in Bengal the loss is more of a personal nature ; to you the bereavement is one which will cast a shadow over all your life. Only the thought of his earnestness and greatness, only the imperishable lessons which his life teaches,—may afford some consolation to those who have lost in him a friend, a helper in life, a teacher of great truths.

[It is the unexpected that always happens. In spite of his poor health, and in spite of the teaching of history regarding the shortness of life of great religious heroes and in spite of the remarkable prediction of his own great *Guru* we all fondly hope that the Swami would live to a good old age. Now that his *Mahasamadhi* is a fact, we must put up with the inevitable. We are sure that the following letter written in 1893 by Swamiji to a Madras admirer of his who suffered then very severe domestic affliction will be read with interest,—*Edr. Brn*].

Dear—,

"Naked we come out of our mother's womb.... May the Lord send you peace is the prayer day and night of

SATCHIDANANDA

[For the letter *vide the Complete Works*].

CONTEMPORARY OPINION

THE LATE SWAMI VIVEKANANDA

[For the obituary notices reproduced here from the following papers : the *Mahratta*, the *Indian Mirror* and the *Indian Nation*, see the respective papers. For the obituary notices of the *Hindu vide* the *Bengalee*, July 13, 1902. The obituary notices from other papers are given below :]

EAST & WEST

The eloquent representative of Hinduism who took the Parliament of Religions at Chicago by storm is no more. His open, prepossessing countenance, his majestic bearing, and his orange colored robe might have contributed in some measure to heighten the effect of his eloquence, but what struck his hearers most,

was the universality of his creed, the absence from it of that theological exclusiveness which is generally associated with the religions which seek to assert their superiority over others. The Hindu regards all religions with equal reverence, proclaimed the apostle of the Vedanta, and what higher goal could a Parliament of Religions attain? It seemed as if that divine event towards which the highest thought of the West is tending had been fore-stalled on the banks of the Ganges long before the springs of philosophy had been discovered on the banks of the Jordan or of the Arno. But ere long the magic lost its charm. How can all religions, with their fundamental differences and mutual incompatibilities be equally true? If they cannot why should they be equally revered? The mild Hindu is a dreamer, an intellectual coward who shrinks from the idea of a conflict with the mere masterful religions of the world. So argued the matter of fact worshipper of what he calls the "realities" of the spiritual world. Here we have one of those examples where the East is grievously misunderstood by the West. Can the Hindu really believe that white and black are the same color, that the three angles of a triangle are equal to two and at the same time three right angles? Yet such is the kind of unthinkable inconsistency of which it is supposed the Hindu intellect is capable. It may be granted and the Hindu claims it with pride—that he is fond of detecting unity of principle in the midst of diversity of manifestations. The keynote of Indian Philosophy was struck centuries ago by the poet who sang that all that exists is one, though sages call it variously. That is how he unified all existences, divine and human, animate and inanimate. A similar love of unification led him to discover that there is a common purpose running through all forms of religion, notwithstanding their external dissimilarities. Does not the Western philosopher, when he is reminded of the destructive effects produced by the conflict between science and religion, reply that religions may disappear, but religion will remain as long as the human mind is constituted as it has been since the origin of the species "homo"? So does the reflective Hindu, withdrawing himself from the world of conflicting creeds, and militant churches, discern that while religions may be many, religion is one. He does not seek to reconcile irreconcilable theorems ; he appreciates the common aim which inspires all faiths. He does not teach that all quests at truth are equally verifiable by objective tests, but that all attempt to read the mysteries that surround us originate in a common aspect of human nature, that they are moved by a common aspiration, and that they tend towards a common goal, though they may meet with different degrees of success, and follow different paths, all pointing in one and the same direction. No doubt English-speaking Hindus themselves may sometimes be heard preaching at the present day that "all religions are equally true," and that they would depreciate any change of professed faith on the part of any one in whichever religion he may be born. The late Professor Max Muller complained that Sanskrit words are round, while their English equivalents are square. It may similarly be said that Hindu thought is of one shape, while the English garb in which it is dressed is of another. It is, moreover, very common now-a-days for Hindus to study their features in looking glasses of European make, to accept western interpretations of the teachings of their own ancestors, or of the mental attitude of their own countrymen. But whether they are themselves conscious of it or not, it is but fair to assume that when they appear to be intellectual enigmas by asserting the 'truth' of all religions alike, they do not really understand by that word an objective fact, as a mathematician may speak of the truth of a geometrical proposition, or a man of science may believe in the truth of a physical law. What the Indian universalist declares is that every religion seeks to penetrate the mysteries of God and man as truly as every other : that the Being whom the sages of the various reli-

gions have beheld in their visions is one in reality, though variously styled. The physicist believes that the thunder is produced by the rapid expansion and contraction of the atmospheric air ; an ignorant observer of the skies surmises that it is caused by a collision of the clouds, the early myth maker explained that it was the rumbling of the wheels of the car of the rain god ; there are hill tribes in India, who tell us that the clouds are the wild boars of the sky, and that as a certain celestial hunter chases them, rain bow in hand, and shooting arrows of lightning at them, they grunt and the sound is heard by the mortals beneath. The explanations here are different, but the experience is the same, and is as true in the case of the Western *Savant* as in that of the Eastern hillmen. In like manner, says the Hindu philosopher our explanations of the supernatural may be different, but our experience of it is as true when we are taught to believe one system of religions as when we believe another. The corollary that is sometimes drawn that no one need profess to believe what his ancestors did not, or his caste fellows do not, believe—may not follow from the main proposition, but understood in the manner we have tried to explain, the Hindu ceases to be an enigma he would no longer apear to perform intellectual feats which to the Western logician are unintelligible.

THE GITA SOCIETY AND THE LATE SWAMI VIVEKANANDA

51, SANKARITOLA,
CALCUTTA, JULY 1902

To—The Superior,
Ramkrishna Misson,
Belur Math.

Dear Sir,—As President of the Gita Society, I crave leave to lay before you the following message with reference to the melancholy death of Swami Vivekananda. The Resolution, I have the honour to submit, was carried with becoming solemnity at a special meeting of the Society, held under my presidency on Sunday, the 6th July, the vast assembly standing up in utter grief to do honour to the sacred memory of the illustrious departed.

Resolved "that this Meeting desires to place on record its sense of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted the best years of his life with unflagging zeal and enthusiasm to the propagation of Vedantism and of Hindu philosophy and theology generally in the West. By his death the Hindu community has suffered an irreparable loss, which is keenly felt throughout the length and breadth of the country."

To Swami Vivekananda belongs the undying honour of being the pioneer in the noble work of Hindu religious revival, consumated by bringing Western thought to bear upon it in appreciation of the beauty and grandeur of its doctrine and discipline. The heroic efforts of the Swami towards uniting the East and West into a fraternal union by the silken ties of spiritual kinship, deservedly met with a considerable measure of success. He dedicated his life to the blessed task of spreading the light of Hindu thought, which attained to the sublimest flights that the mind of man can ever ascend in the Western land of mists and shadows, overshadowed by doubts, perplexities and errors, and steeped in materialism of the grossest type, and the good seed since sown by him in America and Europe promises to germinate and yield in abundant harvest in the fulness of time. It was almost entirely owing to his genial personality, his vast culture and erudition in the lore of Vedantism, his unbounded sympathy, his simplicity, and unostentatiousness and his earnestness and will, that Hindu philosophy and theology could make such headway, and be appraised at its true worth in Western countries. He devoted himself with the whole force of his gigantic intellect to achieve the regeneration and moral conquest, of the world by the illumination of Hindu religion and philosophy and to harmonize the aggresive civilization of the West, against which the trend of religious ideas in

Christendom seems to be absolutely impotent in robbing it of its conspicuous character of iron and blood, on lives of harmony, spirituality and bliss.

There is yet another aspect of the surpassing usefulness of the late Swami, worthy of the highest commendation, which brings out in prominent relief, the nobility of his character, the loftiness of his aims and the feminine kindness of his heart. Rare indeed, is the example he has so gloriously set of disinterested and almost selfless philanthropy. We all remember with admiration and gratitude the magnificent work of rescue and succour undertaken and accomplished by the noble band of self-sacrificing workers of the Ramakrishna Mission, under the inspiration and guidance of the late Swami. As the accredited head of this earnest band of devoted workers he organized with remarkable success, extensive, philanthropic works in different parts of India for the alleviation of pain, misery and wretchedness. This silent but practical altruism has left a permanent record in the annals of the country and impressed the popular mind with a profound sense of moral duty, with which asceticism can be associated.

Such, indeed, was his character—a man in a million—who has laid down the burden of life to the intense sorrow of his admiring countrymen and passed away after the end of his temporary journey in this fleeting world, into peace eternal on his Maker's breast. The Venerable Swami was in every sense a Prince among men, whose purity of life, loftiness of aims and principles and many-sided activity have entitled him through generations yet unborn, to the admiring gratitude of posterity.

"He was a man, take him for all in all ;
We shall not look upon his like again."

On behalf of the members of the Gita Society, I desire to offer you together with your brethren of the Ramakrishna Mission our sincerest and heartfelt condolence for the sad untimely death of Swami Vivekananda. We mourn over his death because we are painfully conscious that a tower of strength for the Hindu community, that valiantly swept away the stronghold of prejudices against Hindu life and thought has suddenly disappeared, which might under God's providence have achieved incalculable good to the general cause of Indian reform. We venture to join our tears with those of his Mission and offer them our heartfelt condolence because we have the firm faith and abiding conviction that "sorrow shared is sorrow soothed," and I am desired to submit that none shares your poignant grief with greater sympathy than the members of the Gita Society.

We all pray to the Almighty Father, Who is the giver of all good, that the immortal soul of the late lamented Swami Vivekananda, which has flown to Him may rest in peace for ever and ever. *Requiescat in peace* !

I am, yours in deep mourning.

NORENDRO NATH SEN
President, Gita Society

To—The President of the Gita Society.

Dear Sir,—Your kind note of sympathy enclosing the Resolution of the Society to express its deep sense of sorrow at the loss, has reached our hands.

We hasten to send in our grateful thanks for the same, on behalf of all the *Sannyasis* of the Ramakrishna Math.

Irreparable as the loss has been to ourselves, it gives us joy even at this time to think that the unselfish labours of our dear Swami on behalf of his mother-land, are being appreciated in the midst of his own people, however slightly. Time alone will show the extent of his labours, and how much he has raised Mother India, in the estimation of the great nations of the west.

The sower has sown the seed and gone to his rest, but shall we be able to hold our own and carry on the great work, which he has so nobly begun? Let us hope so, in the meantime let us all rally round the sacred memory of the great life that has been just taken away from

among us, for united effort, for the regeneration of our own land and people.

With thanks for your sympathy again and blessings and best wishes, we remain.

Faithfully Yours,
(Sd.) BRAHMANANDA

For all the Sanyasins of the Ramakrishna Math.

THE BRAHMACHARIN

SWAMI VIVEKANANDA

Swami Vivekananda was the greatest Hindu of modern India. He loved India, as no other Indian did, and made her name respected throughout the world. His countrymen can never forget the service he did to the cause of their religion and philosophy at the Chicago Parliament of Religions. Young in years, he was old in wisdom. His piety and self-sacrifice would serve as bright examples to his countrymen. No one that has not come in contact with him, can form any idea of his strong personality, before which even crowned heads would not hesitate to bow down. He was truly a prince amongst men.

The Sanyasis of modern India has forgotten their duty towards their country. Theirs was an individualism extremely selfish in its nature, which sought nothing but one's own salvation. Universalism had fled from the land. Swami Vivekananda revived the Sanyasa of Buddha and Sankara, who considered their individual salvations as of no importance whatever compared with the good of humanity. If Swami Vivekananda gave up the world and all its good things, it was not for retiring into the forest and living a life of meditation only, but for doing active good to his fellowmen, free as he was from the trammels of a family life.

If renunciation is the test of greatness, Swami Vivekananda was a truly great man. His ideal was ancient India of the Rishis, who made India the teacher of all nations. The young graduate of Calcutta cut himself off from his associations of Western culture and civilisation, and fell at the feet of a poor Brahmin, who had no education of the sort which can be had from our schools and colleges; not because he depreciated Western culture, but because he believed that the genius of the East had a sphere of its own. It was his idea that the Hindus were destined to fulfil the function of the priest and teacher to other nations, and that if the nations of the world could be divided into four divisions, according to their tendencies, then the Hindus were the Brahmins. He has sown the seed, and we have no doubt it will germinate and grow into a goodly tree, if the workers he has left behind him, make the best use of their opportunities, and work as unselfishly for the cause of the country, as he himself did. The function of a sanyasin, a teacher, is man-making, and Swami Vivekananda was eminently successful in drawing his disciples from the various races of India, who, as well as his European and American disciples, are as devoted to the cause of India's religion and philosophy as was their master, and who will no doubt carry on the work, which he had begun but could not finish. Vivekananda though young worked hard for the country, and he deserved rest, and rest he has got. The mission of his life has been fulfilled, and the prophecy of his Guru Sri Ram Krishna verified.

Swami Vivekananda was a Vedantist, but his Vedantism was of a practical sort. He did not like his countrymen to be dreamy philosophers, but strong practical men, with love for God and man. His advice to our youngmen was 'Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football, than through the study of the Gita. You will understand Gita better with your biceps muscles a little stronger. The Gita was taught not to an unmanly lot of man, but to Arjuna, a great warrior, the leader of the warlike race of Kshatriyas. You will understand the mighty genius, and the mighty strength of Krishna with a little of strong blood in you. You will understand the Upanishads

better and the glory of *Atman*, when your body stands firm upon your feet and you feel yourselves as men." "It seems as if for the last thousand years, national life had one end in view, *viz.*, how to make us weaker and weaker, till we have become real earth-worms crawling at the feet of every one who dares to put his feet on us. Therefore, my friends, as one of your blood as one that lives and dies with you let me tell you that we want strength strength and every time strength. And the Upanishads are the great mine of strength enough to invigorate the whole world, the whole world can be vivified, made strong and energised. Love your brother as you love yourself, that is the teaching of Vedanta and not to have the world behind you and seek your own salvation. If you are a Vedantist, you must love the meanest of the mean as you love the highest of the high." "He alone lives who lives for the good of others," the Swami often used to say. "What we want," he said on one occasion, "is not so much spirituality as a little of the bringing of the Advaita into the material world, first bread and then religion. We stuff them too much with religion when the poor fellows have been starving. No dogmas will satisfy the craving of hunger. There are two curses here, first our hatred, secondly, our dried up heart. You may take doctrines by the millions, you may have sects by the hundreds of millions, aye, but it is nothing, until you have the heart to feel for them as your Veda teaches, till you find they are parts of your bodies."

ALLAHABAD

THE KAYASTHA SAMACHAR

THE LATE SWAMI VIVEKANANDA

The loss of such a sincere and genuine patriot at the present juncture in our history is a truly irreparable loss, which we can hardly bear with equanimity. Though a worker in a different sphere of activity, no less heavy has been the loss to the country in the death of the young Bengalee preacher—he was only 39—who bore the name of Narendra Nath Dutt, but was better known, all over the world, as the Swami Vivekananda. Graduating himself in 1884 at the Calcutta University, he soon came under the spiritual influence of the great *Paramahamsa* Ram Krishna, whose life and teachings were recorded and preserved by the late lamented Professor Max Muller in a volume published by him, with the aid of Vivekananda himself, in 1898. On the death of his Master, Vivekananda travelled a good deal, specially in Western and Southern India, but he was hardly known to fame, until his appearance at the platform of the World's Parliament of Religions, held at Chicago in 1893, in connection with the grand International Exposition held in that city to commemorate the fourth centenary of the discovery of America. Vivekananda's appearance on the Chicago platform, draped in the orange-coloured robe of a Hindu *sannyasi*, his lucid and learned exposition of the Vedanta philosophy, his command over the genius and the resources of the English language and his remarkable facility as a public speaker, all combined to create quite a stir in the New World and produced a deep sensation, even in that land of nine day's wonders. Telegraphic messages transmitted by Reuter to this country had prepared the people to accord the Swami on his return most enthusiastic ovations and his journey from Madras—where he landed—to Calcutta, his ultimate destination, was made amidst scenes of unparalleled and wildest enthusiasm. Except for a visit to England, during which he made the acquaintance of Professor Max Muller, the Swami devoted himself to travelling in India and delivering discourses on various theological and philosophical questions and it was during the course of one of his itineraries in Kashmir, that we had the privilege of making his acquaintance, at Srinagar, in the autumn of 1898. Beside delivering courses of lectures on Religion and Philosophy—most of which have been brought

together and published both in London and in this country—he was instrumental in establishing two *ashrams* one at *Paramhansa* Ram Krishna's seat, near Howrah, and the other at Almorah ; and the inmates of the Howrah *ashram* did most excellent work during the recent Plague out-break in Calcutta and its suburbs. Such in brief is a survey of the short active life of the late Swami, but there is no doubt of the fact that short as his life was and few as the number of years were during which he worked for public welfare, the moral influence exercised by him and brought to bear upon his countrymen, has been large out of all proportion to the shortness of the period of his activities. It would take us beyond the scope of this note to discuss the Swami's religious and philosophical views or the influence of his career and character upon the fortunes of his countrymen. Happily we are exonerated from the task, as a discussion of these problems appears elsewhere in this Journal, from the pen of one most competent to write on the subject, but there can be no doubt of the fact that the death of the Swami has removed from our midst a towering and a unique personality, which we could ill afford to spare, just at present.

THE ADVOCATE

LUCKNOW

It is with great regret that we announce the death of Swami Vivekananda. The news everywhere will be received with feelings of deep regret and sorrow. In him we have lost not only one of the most popular Vedantists, but a patriot whose heart was full of love for mother India. Earnest and sincere, always trying to live the life of a practical Vedantist, full of noble emotions and thoughts, for the regeneration of the mother country, his life has been cut short in the very prime of manhood amidst the great sorrow of the community at large. When we last saw him in Calcutta, he was eloquently talking, in pure and chaste Hindi, which would do credit to any Upper Indian, his face beaming with enthusiasm. Who then thought that the end of the great man who has raised Hindu philosophy much in the eyes of the West, who could count hundreds of Europeans and Americans as his disciples and who had by standing temptations in the West showed of what good stuff he was made, was coming so soon? The Swami had been ailing since some years past ; dyspepsia and diabetes, the two cursed diseases that have claimed such a large number of our countrymen, attacked him three years ago. All what human ingenuity could do was done.

THE INDIAN REVIEW

THE PASSING OF A GREAT HINDU MONK

A glorious light is extinguished and a terrible gloom has been cast over the land. The brightest star that for ten years and more proclaimed in all its splendour and grandeur the glory of God and the divinity of man has vanished from mortal view. He that came of the Lord has gone unto the Lord. The noble soul that early in life cast off all that mortal man holds near and dear, donned the simple yellow robe of the ascetic, took the beggar's bowl in hand and wandered from one corner of the country to another, aye ! crossed the distant seas to proclaim the glory of the Vedanta, is no more. We shall no longer see his majestic figure, nor hear his magnetic eloquence that kept under a spell all that came under its influence. On the 4th this month, Swami Vivekananda who had been out for a walk in the evening, feeling ill, returned to the Mutt at Howrah, assembled all his brother *Sannyasins*, announced that his master's call had come and in a few minutes passed in peace. It is impossible to adequately give expression to the feelings of genuine and profound sorrow which the news of the premature demise of this great *Sannyasin* has caused throughout the land and the sorrow with which the sad tidings will be

received in America, the land where he built his world-wide fame. It is equally impossible within the short space of a note written hastily under the influence of great sorrow even to describe in brief the glory of his mission and the greatness of his achievements. To that we shall have to refer often in future. For the present we content ourselves with answering the question, what is the reason of the extraordinary sorrow which his death has called forth? To say that he pondered to the vulgar patriotism of the people by speaking of the glory of the past would be a cruel lie. No, on the other hand there was no more scathing critic of the present degeneracy of the Hindus than Swami Vivekananda. Those that have not had the fortune of listening to his many private discourses have simply to read his many lectures and in particular the one on the Vedanta delivered at Lahore on the 12th November 1897. Therein they will find the Swami's sledge hammer blows on the exerescences that have crept into our religion and life. The secret of his success lay in his sincere but enlightened love for the land of his birth and the religion of his Rishis. His religion knew no caste, no creed, no colour; his philosophy knew no systems and sophistries; his sympathy was boundless, and he recognised a brother and sister in every man and woman he met. With the same breath and the same spirit he praised the glory of the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of the Jews, and the Father in heaven of the Christians. He despised no religion, no form of worship. Read his favourite song—

"As the different streams, having their sources in different places all mingle their water in the sea, so O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

If often he laid stress on the glory of the Vedanta, it was because he felt that in ideal it proclaimed the great lesson which he incessantly voiced forth,—the lesson of the harmony of all religions. Remember the motto which he proclaimed from the platform of the great Parliament of Religions! "Help and not Fight, Assimilation and not Destruction, Harmony and Peace and not Dissention."

The death of such a man leaves a void that will long remain unfilled. This is the great misfortune of India at present. Worthy and capable leaders are few and far between, and when they go, they leave no successors to carry on their work. Swami Vivekananda, however, was a teacher of rare personal charm and power. May we hope that his blessed mantle has descended on some worthy pupil of his?

THE THEOSOPHIST

On the 4th of July last, Swami Vivekananda, the distinguished pupil and disciple of the late Ramakrishna Paramahamsa departed this life, at Howrah, a suburb of Calcutta, in the 40th year of his age. His brief but brilliant public career dates back, from 1893, when he astonished all America by the eloquent orations in which he defended the Hindu religion and expounded the doctrine of the Vedanta. The scene at the platform in the great hall of the Parliament of Religions at Chicago, when the meeting broke up, as described in the local newspapers of the day was most striking. Many of the first ladies in the audience crowded round him in a state of great excitement, overwhelming him with compliments and trying to get a chance to touch his hand, or even to intercept a glance of his eyes. So completely had the Western public been deceived about the character and attainments of the inhabitants of India, that this quaintly garbed man with the brown skin and deep, penetrating eyes, whose platform oratory challenged comparison with that of the best American public speakers, came flashing before them like a brilliant meteor. Their first impressions were deepened by his subsequent public lectures; he was invited to all parts of the States, and remained in the country until 1897; disciples of both

sexes gathered about him, a Vedanta society was formed, several of his fellow-pupils of the Paramahamsa went to the States and are still working there, and a demand for ten more helpers was, it is said, recently sent to him.

Vivekananda's health has been feeble ever since his return, and his death, although sudden, has not much surprised his friends. The Swami has left behind him several works of a religious character, but it is as an orator and public teacher that he will be longest remembered. He had a strong personal magnetism and was naturally combative. It can hardly be said that he was a friend of the Theosophical Society or a believer in the assistance of our Great Teachers ; still, he was an intense Hindu and a most able expounder of the school of philosophy to which he belonged.

THE SWAMI VIVEKANANDA MEMORIAL MEETING—MADRAS

A public Meeting of the Native community of Madras was held yesterday evening at Pachaippa's College to give expression to the deep sense of the great loss which India has sustained in the death of Swami Vivekananda and to take steps to perpetuate his memory in a suitable form. The Meeting was very largely attended and the proceedings were characterised by the greatest enthusiasm. The Hon'ble Rao Bahadur P. Ananda Charlu, C. I. E., was in the Chair ; and among others present were Mr. V. Krishnaswamy Iyer, Mr. P. R. Sundaram Iyer, Professor M. Rungachariar, Mr. T. V. Seshagiri Iyer, Mr. C. Mariappa Moodelliar, Swami Ramakrishnananda, Mr. V. C. Sesha Chariar, Mr. G. V. Venkataranga Rao and Mr. M. C. Nanjunda Rao. Proceedings began with the reading of a number of telegrams and letters from several people, including the Rajah of Ramnad and the Private Secretary to H. H. the Gaekwar, expressing sympathy with the objects of the Meeting and regretting their inability to be present at the Meeting.

THE CHAIRMAN'S SPEECH

The Hon'ble Mr. Ananda Charlu, in opening the Meeting, made a short speech alluding to the greatness of the Swami Vivekananda as a religious leader and reformer. He said that Madras had known the late Swami at his best, *viz.*, when he returned here as a conquering hero from America. On that occasion people of Madras had given him a reception the like of which he had seen nowhere in this country. At that time they rejoiced over his unrivalled success, and that evening they were met to lament his untimely death ; not only to lament over the loss which he hoped would not be irreparable, but to keep his memory green in some tangible form in their midst, so that the influence for good which he had inaugurated might not fail, but might continue to operate. The Chairman next alluded to the impressions which the late Swami Vivekananda left on his mind on the four occasions on which he had the privilege of seeing him. It was impossible, he remarked to have been anywhere near Swami Vivekananda without being strongly influenced by his presence, his eloquence of voice and personal magnetism were very great indeed. He had by his work in America and other places raised Hindus in the scale of nations and by the mission that he performed he had convinced foreigners that Hindus, who possessed an enlightened and great religion of the kind he had preached in America, could not be savages ! His great services to the country ought to stimulate in them that desire of generous recognition and enthusiasm which he deserved in the hands of the people of this country.

VIVEKANANDA'S LIFE-WORK

Mr. V. Krishnaswami Iyer, who was received with loud cheers, moved the first resolution, which was in these words :—

"That this Meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda",

In so doing he said that it was not possible for him to say any words which could add to the splendid tribute which their distinguished Chairman had paid to the memory of the great Swami. Vivekananda was gone, but as a Hindu he hoped and believed that he had not gone for ever. By saying so he did not mean the mere customary platitude that though the man was gone, his influence still lived. He believed the Swami would come to them again in another form to do work nobler than he had done in the life that had just closed. A star of the first magnitude had disppeared from the Indian firmament, and as Hindus they believed that the star would rise again in the East to shed more lustre on this land. Swami Vivekananda was born of a Kayastha family in Calcutta. He went through the ordinary school course and graduated as so many of them did. He had the good fortune of sitting at the feet of that great Saint of Dakshineswar—Ramakrishna Paramahamsa—who had inspired the lives of many a great man of his time in this country. He changed his garments for the orange robe of the monk. The orange robe among Hindus was badge of abnegation of self, for the relinquishment of woman, family and wealth. He took that robe and received the inspiring teachings of his great master. Swami Vivekananda was unknown when he came to Madras before going to America, and had stayed here for a short time delivering brilliant discourses to the young men who had assembled at his residence from all parts of the city. He had then been recognised by Sir Subramania Iyer and others as a man of great originality, power and wisdom and was sent to America to attend the Parliament of Religions at Chicago. He was the most conspicuous figure in the Parliament of Religions, a man who made the deepest impression, not merely by his personality but his brilliant discourses, the eloquence of his thought and argumentation. To the Parliament of Religions, where assembled the greatest Doctors of Divinity, professors of various faiths, in short the best intellects of all countries, he proved that India had a faith which at least was as great and noble as the faith of other nations of the world. He had never before spoken on a public platform ; but the speech he had delivered at the Parliament of Religions for the first time in his life was described by the Press of America as "the most brilliant speech at the Parliament." That speech made him famous all over the world. He had followed up his career as a speaker and addressed various meetings in America. He preached the faith of the sages of India and created in the American mind love for the same. He left a number of his disciples and fellow workers behind him in America to carry on the work which he had begun and returned to India. Every one of them remembered the magnificent reception accorded to him in the Victoria Town Hall. On that occasion the Swami was overpowered by the feeling of thankfulness for the work he had accomplished and thankfulness for the rejoicings on the part of the people. After staying for a few days in Madras, then, he went to Calcutta where his work in this life ended. He had left his work unfinished. It was no new thing for them to find their great religious teachers pass away in the plentitude of their wisdom and work. The great Sankara Chariar had passed away at 32, and Swami Vivekananda had departed at 39 without finishing his work, the task of enlightening the West upon the wisdom of the East and of quickening the East itself into fresh life and activity. The first he had performed and the second he had left undone. It was the idea of the Swami that an organisation should be founded for the study and propagation of the Hindu Religion and Philosophy. It was his idea that they should not be negligent of the spiritual interests of the large masses of their countrymen, as they no doubt were. Let them look at this picture of Hindu religion to-day. Famines came and large masses of their people famished. Unable to maintain themselves, they were obliged to join the Christian faith for the sake of the gruel given to them,

Let them look at the picture of Hindu religion to-day. It was a common mistake to suppose that the Brahmins were priests, though the priests were taken from among the Brahmins. The condition of the priesthood of the present day was most melancholy. He did not know of any priest that would not sell his soul for a mess of pottage! Their community was in such an effete condition and it was time they rose from their lethargy. Swami Vivekananda had a scheme of rousing the people to a sense of their ancient greatness. He had an idea of founding an institution to train a number of Sannyasins who would have no attachment in this world and whose only end in life would be to uplift the masses of the country. That scheme he had not been able to carry out. It would be the duty of that Meeting to consider how best to carry out his great idea. The Swami was not merely a great religious leader. His letters from America to his friends in Madras were full of sympathy, love and enthusiasm and were calculated to infuse into the minds of the young men of this country every kind of noble feelings. The speaker hoped that Mr. Alasinga Perumal would one day think fit to make some of these letters available to the public. As the great Sannyasin had left them, it was their duty to enshrine his memory in a suitable form. The proposition that was to follow would require money to carry out. It was often the fashion to suppose that great movements of this kind died for lack of funds. The resources of the country were vast. What was wanted was earnest men with unflinching courage with great devotion to duty. Given such men, he had no doubt success could be guaranteed. He had known mendicant Brahmins and pious Brahmin widows go about the country and succeed in collecting several thousands to carry out some pet religious ideas of their own. One had collected lakhs by begging to make a jewel for the idol in a temple. How was it that such people had succeeded? Because people believed in the sincerity of these men, and women and in their honesty of purpose. People were satisfied that the money collected would not be misspent. So that given such men, success was certain. The proposition to perpetuate the memory of Swami Vivekananda could be easily carried out provided they had the co-operation of men of strong will and honesty of purpose.

Mr. V. C. Seshachariar said that he felt impelled by a strong sense of duty to come forward and second the proposition. He desired to echo in feeble sentiments, the deep sense of the loss sustained by the country in the early death of the Swami who had commanded their adoration and admiration at one and the same time. He had been sent to America to preach religion, to open the eyes of all sceptics to the sublimity of the soul that it enshrined in the body. They were assembled there to lament the passing away of the great Swami whose business of life was to teach *Atman vidya*, the highest system of philosophy, as taught in the Upanishads, the Brahma Sutras and the Bhagavad Gita. There were numerous disciples and fellow disciples of the Swami following his great example, and these commanded their confidence and reverence. The late Swami had intended to build a temple—not a temple where mere forms were kept and formal worship was carried on ; but a temple in which real knowledge could be taught. It was the duty of those, who were in some measure his proud disciples to put their shoulder to the wheel and achieve the object which the Swami had had in view.

Mr. A. C. Parthasarathy Naidu made an eloquent speech in Telugu dwelling on the great services rendered to the country by the Swami and the necessity that there was to perpetuate his memory in a suitable form.

The proposition was carried in solemn silence, the audience standing up.

THE NEED FOR MEMORIAL

Mr. P. R. Sundaram Iyer, B.A., B.L., moved the next proposition in the following terms :— That this Meeting resolves to perpetuate the

memory and continue the work of the late Swami Vivekananda by establishing an institution in this City for the study and propagation of Hindu religion and philosophy. He said that those who had the privilege of listening to the discourses of the late Swami before he went to America, knew how very earnest he was and how very irresistible his arguments were, when he preached to them the necessity for the spiritual regeneration of the country. Many a time the Swami felt ashamed of the loss of spiritual power in this country of the rishis. The Swami was very strong when he began to chide them, but he was also very careful to encourage them. They all knew that he was a great teacher, but he was not sure whether all of them were aware how great a patriot the late Swami was. If there was one thing that the Swami had been anxious to see done, it was to see the greatness of the country restored. He had gone to America to preach the religion of the Vedanta. He had seen that the men of his country had been going too much after the things of this world and any active scheme to turn them from that direction would require a great deal of money. He knew that if the people of the West appreciated the Vedanta, they would give any amount of money for its propagation and he knew also that if the Western appreciated the wisdom of the East the people of this country would feel ashamed of their own inertness. That was the reason why the Swami had gone to America before trying to work out the scheme in this country. The first thing which he had set himself to do after he returned from America was to propound a scheme of his own, which he was sorry to say had not yet been fully developed and worked out in all its details. The Swami's great desire had been to organise a band of earnest workers, who would make it their sole duty to restore the spiritual supremacy of India in the whole world. He had made the Western world recognise that the ancient ancestors of the Hindus had seen and explored a great deal more of the world of Spirit than they had been able to do even up to the present day. He had made the West ready to help the East. He had great hopes of the Madras Presidency, which had taken the initiative in beginning the work of the spiritual regeneration of this country. He had recognised this Presidency as the birth place of the three great Acharyas or Religious Reformers of modern times—Sankara, Ramanuja and Madhva —and as having given birth also to a great number of sages of the Vaishnavas and the Saivas. If they had any regard for the memory of the great Swami and for the great truths that he had preached and if it was true that his preachings had produced any impression on them it was their sacred duty to see that the influence of his teachings did not die away. Without discussing the details of the scheme, he would say that what was wanted was a band of earnest workers who would act as sources of light and inspiration in various parts of India ; and a place to train more and accommodate them comfortably. A number of such workers was more valuable from the personal influence they could exert than several volumes of books they could write. Such a band of workers who would work willingly for the imparting of instruction in their religion and philosophy and who would not complain of want of time or remuneration could only be found in the ranks of Sanyasis. An example of the kind of worker that was wanted was Swami Ramakrishnananda who had been working amongst the people of Madras for the last 5 years silently and perhaps unknown to many. Other parts of the Presidency constantly applied for the services of similar men. Hence the necessity for starting an institution which might both serve as a Memorial of the late Swami and as a centre, for the study and propagation of their religion and philosophy. In such an institution these unselfish, learned and holy workers could be maintained in comfort and sent out wherever their services might be wanted. It was not only out of affection to Swami but also out of affection to themselves and their philosophy that the Memorial should take that form.

Mr. V. Ramasen seconded the proposition, and Mr. Bhuttasree Bala Saraswati Narayana Sastri, B.A., B.L., supported it in an effective Tamil speech.

The proposition was carried with acclamation.

Mr. C. V. Kumaraswami Sastriar B.A., B.L. moved the third Resolution, appointing a large and influential Committee to carry out the objects of the above Resolution. He said that the late Swami was eminently a seeker after God, an ennobler of humanity, not in the restricted sense of a particular caste or sect, but of humanity in general. His object was not to promote this or that particular one among rival faiths and contending factions. He was full of pity, hope and sympathy for all. He had pitied ignorance and hoped as time progressed people would be able to show to the world what golden thoughts lay hidden in the musty pages of their ancient sacred works. The work which the late Swami had set on foot was not the work of a solitary man but of a progressive stream of thinkers who had to sacrifice everything for the well-being of humanity and for the finding out of the eternal truth. It was with the object of providing such a stream of thinkers and workers for the spiritual regeneration of their country that they were assembled there.

Mr. V. V. Sreenivasan, B.A., B.L., seconded the proposition, which was carried unanimously.

Swami Ramakrishnananda having read on the following earnest appeal to the Meeting for help towards the establishment of an "Ananda Mandir" in Madras, the Chairman brought the Meeting to a close.

With a vote of thanks to the Chairman and the Trustees of Pachaiyappa's Charities for the use of the Hall, the proceedings terminated.

A SANNYASIN'S APPEAL

Dear Sir,

Now that Swami Vivekananda has entered the *Mahasamadhi*, I as a fellow disciple of his under the great Paramahamsa Ramkrishna, approach you with the request that you should be pleased to render such help as is in your power to embody the great life-work of Swami Vivekananda in a local religious and educational institution, in accordance with his desire and the desire of many who have appreciated and admired the great Swami's personality and teachings. For the last five years I have myself been doing in my own humble way, under the late Swami's guidance and our common Master's inspiration, the work of expounding the higher truths of Hinduism to young and earnest students in more than one part of this city of Madras. It is here, by the intelligent and earnest citizens of this city of Madras, that Swami Vivekananda's great intellectual and moral worth was first recognised openly, and it is from here that he derived the support which sent him on to America to the Parliament of Religions held at Chicago. Again it is here that he received the grandest public ovation on his return from America, after doing there the most signal and ever memorable service in behalf of the ancient philosophic religion of our ancient and holy country. There are reasons to believe that the loss sustained by the country in consequence of his departure from this life is very keenly felt in almost every part of India ; and to you, the people of Madras, who loved him so well and honoured and appreciated him so much, it surely must be a source of great pleasure and satisfaction to render help in respect of the organisation of an institution which will, in your midst, carry on the great *Vedantic* missionary work, which he started and for which he so heroically and successfully laboured during nearly the last ten years. What shape the contemplated institution may take is dependent upon the nature of the response to my appeal for help. It is a great cause—the cause of spreading and propagating the spiritual wisdom of India and her famous religious teachers. The world outside needs the light of their wisdom quite as much as we do in India, and I am hence anxious to see an *Ananda-mandir* rise somewhere in a conspicuous part of Madras, from whence

that light might be made to radiate in an ever-increasing profusion to all near as well as distant regions, so as to take away the over-shadowing darkness of ignorance which is indeed responsible for all the weaknesses and miseries of man. I need not tell you that God always blesses those who bless His creatures by helpful service rendered unto them. Any contribution that you may make will be received with gratitude, will be treated as a sacred trust, and will be fully utilised in commemorating the great Swami Vivekananda so as to continue his life-work in Madras.

May God inspire you with love and faith, and bestow on you the blessing of peace and prosperity is the prayer of

A
Fellow Disciple
of
Swami Vivekananda
under the ever-to-be-revered
Ramakrishna Paramahamsa,
RAMAKRISHNANANDA

August 1902

MALABAR MAIL

THE LATE SWAMI VIVEKANANDA

Swami Vivekananda is dead. The prop of Hinduism is fallen in his quiet hermitage at Howrah, on the 4th of this month, that great leader of Hindu thought and ornament of the religion of the Rishis, bade the last adieu to his country. God's will be done. To this ancient land, the heir of the most glorious past that the world has ever known, and to more than two hundred millions of grateful inhabitants, the great Swami whose premature demise we record to-day, was for the last ten years and more "Like you orbe in Heaven without whom all were darkness". The Hindus were taught by him by both precept and example ; their thoughts were shaped and their actions guided by his mighty intellect. The people of India knew, why for the matter of that, the whole civilized world knew, first to admire and respect and then to love him like a master and adore him a God. The world is certainly much poorer by the death of the Swami and the loss that the Hindus have been doomed to sustain to-day, in the untimely demise of the great Bengali Saint is one the like of which has not happened to them at any time in the near past, and will not, because it cannot, happen to them at any time in the near future. "Whom the Gods love die young." So, in their despair cried the old philosophers of Greece. The Gods indeed have loved him but too well and deprived a weeping and woe-begone world of its lovely light and leader. The heart-rending news must have been received throughout the length and breadth of this empire, from Cashmere to Comorin and from Karachi to Kachar, as one of the heaviest national calamities that have befallen the Hindus. When we only remember, that even in distant continents like America and Europe and in the remotest corners of the world, the death of the great Hindu Sanyasin will be looked upon as a direct, distinct and positive loss to the world, which nothing on earth can profess to replace, we must be in a position to realise the worth and magnitude of the work that the Swami was doing in his life. And now that our revered Saint is no more what alone, we Hinuds, who follow the religion that Swami Vivekananda preached, can hope to do, is to study his life and learn from it the many noble lessons of purity and self-sacrifice, which will last like beacon-lights to the end of the time for the guidance and correction of erring humanity.

Babu Narendra Nath Dutt, afterwards known by the immortal name of Swami Vivekananda was born in Bengal in 1863. As his family name "Dutt" will indicate, he was a Kayastha (a North-Indian Vysia caste) by caste and came of a very respectable family therein. After passing the B. A. Degree Examination of the University of Calcutta with honours, young Narendranath prepared himself for be-

coming a lawyer, his father himself being an attorney-at-law of the Calcutta High Court. Before he had qualified himself thoroughly for the Bar however, his father died, unfortunately enough for the family of Narendranath, but fortunately for the wider world of man outside. For, it was to this incident, that the immediate change in the career of young Dutt, was pre-eminently due that change which awakened India as it were, from a transe, and made her name great in the eyes of the most distant nations.

Bengal was then, it may be said that it was so, from the very beginning of the 19th century, in the throes of a revolutionary religious convulsion. Missionary propagandism under the enthusiastic leadership of its Hebers and Duffs was reaping a rich and most glorious harvest. Men like Madhusudan Dutt and Krishna Mohan Banerjee whose talents and scholarship were of the very highest order, were embracing Christianity without a moment's hesitation. It was then that patriotic and earnest-minded Hindus began to put to themselves the serious question, whether after all there was that wonderful world of difference between the teachings of the religion of their Missionary friends and of the religion that their forefathers pursued that the former asserted there was, and Devendranath Tagore and Kesava Chandra Sen came forward and declared that modern Hinduism stood badly in need of alteration and adjustment. In the meanwhile, amidst this all-pervading confusion and chaos, a humble Sanyasin, in his own quiet and unobtrusive way, was teaching the higher doctrines of Hinduism to those who came for it, and leading a life, at Dakshineswar Kali Temple in Calcutta, of plain living and high thinking. For a native of India to be recognised by a European is high honour enough. When that native is of a quiet and retiring nature and becomes recognised, as it were, even in spite of him and when the European who does it is a man of renown, the honour is, of a certainty, all the greater and to be more proud of. But for a man of Ramakrishna Paramahamsa's stamp, a Saint in every sense of the term, who fled from public applause, to be not only recognised but even respected and written a biography of, by that giant European intellect, who for full half a century was the uncrowned king of the Oriental world of letters, the late Professor Max Muller—we do not know how to describe it, unless it be that in that one public acknowledgement, the East has undeniably conquered the West. The late Ramakrishna Swami was indeed a worthy successor of Krishna, Gautama and Sankaracharya, and had he lived in another generation would have attained equal celebrity with them. Professor Max Muller both by his contributions to "The *Nineteenth Century*" and by the Life of Ramakrishna that he published about 3 years ago has left permanent record, in the world, more lasting and more enduring than brass, of the greatness of the hermit's genius, and the sayings of Ramakrishna, found in that book will last longer in the world than the language in which it has been writen. Such was the man, at whose feet Narendranath sat and studied the subtleties of the Vedanta Philosophy. A specialist in the religious literatures of the Hindus, Mr. Dutt, still young, assumed the name of Swami Vivekananda, and began to go about preaching a new gospel, that Hinduism, Buddhism and Jainism were all but diverse manifestations of the one sacred Revelation, the pith and marrow of all the teachings of Ramakrishna. The Swami made a tour through the whole of India, before he appeared on the invitation of Dr. Barrows as the representative of Hinduism in the Chicago Parliament of Religions. It is not perhaps known to many that in this tour he had included Travancore also, and coming to our capital stayed with Professor Sundrarama Iyer, then in our midst as tutor to the late lamented First Prince of this State. Those who saw him then, know well, how the great man even then impressed them with his magnetic eloquence, his captivating manners, his depth of learning and his acuteness of intellect. Thence he went, helped by the munificience of

a few patriotic South India Princes (and citizens) to the Great Parliament of Religions in America, and Dr. Barrows, a bigoted Christian though he was, was struck with the Swami's inward greatness. The lectures that he delivered in that connection are some of the master-pieces of the world's religious literature and, many American Christians who had come to scoff at him, remained in the end to pray with him. Not only Chicago, the scene of the Swami's brilliant discourses, but the whole Republic of the United States was galvanised by his thrilling speeches and the great orator and thinker commanded, at times, the largest audience, that could ever be had for lectures on religion. It is due to the Swami's speeches and the classes he held in different parts of America that Hinduism has become an established religion at least in the Vedantic form, with thousands of men and women in that country. Thence he proceeded to Europe, where, wherever he went, he received a most cheerful and enthusiastic reception. And thus visibly making the whole religious thought and feeling of the right-thinking world gravitate towards Vedanta, full of glory though not of years, Vivekananda came back to India to resume his life-work in the midst of a grateful and roused up people. Ever since his return, he has been working, immeasurably, and incessantly for the religious revival of the Hindus, and in that one supreme endeavour, has not minded, his physical comforts and his very health. The *Brahmavadin* of Madras, which does a world of useful work in Southern India was started at his instance. And that famous periodical, edited also at his instance by the late Mr. B. R. Rajam Aiyar who too like his master, died alas ! too early, "the *Awakened India*" was taken up by him again and has continued to be edited by him till his death. His Asrama in Cumaon in the Himalayas, has been as pure as the snow that surrounds it and from that high eminence, a perpetual stream of life-giving light was flowing in all directions. The Swami had it in mind to undertake even a voyage to Japan in the cause of his religion ; but ill health stood in the way. He was only about 39 when he breathed his last ; but he has done with that "contracted span" work whose influence will end but with the end of Time. This is not the place, nor is this the occasion, to expatiate upon the life-work of the great Saint in detail ; we are too near the soul harrowing grief, to describe them at this moment. God has taken away his person from us. But his spirit is still with us, and will guide and control us. Hindus are proud to cherish the memory of such a man, and Hindus will love and revere him, as long as they live. Swami Vivekananda, was born in a country, which produced the authors of the Bhagavatgita and the Vedanta Sutras and will be unhesitatingly ranked with them by the future historians of India. We who live today to record this, feel proud, that one from among us lived to attain that honour.

"Lord ! Who hast snatched him from our midst
Show us the way and make us live like him."

THE SOUTH INDIAN TIMES

THE LATE SWAMI VIVEKANANDA

BORN 1863, DIED JULY 4, 1902

Another distinguished son of India is gone and it is with deep sorrow that we record the death on Friday the 4th inst. of Swami Vivekananda the great scholar and preacher of the Hindu Vedantic Philosophy. He was born in 1863 of a respectable Kayastha family in Calcutta and in early life went by the name of Narendra Nath Dutt. This Babu graduate received lessons under the great Hindu sage Ramakrishna Paramahamsa and without becoming a lawyer as originally intended, turned his energies and talents towards the study of his own religion as well as that of other countries and, inspired as it were by a religious zeal and fervour, commenced the life of a Sanyasin. It was with infinite credit to himself that he

mastered to doctrines of innumerable religions so well as to be able to meet their respective missionaries in their own fields and to even successfully maintain the truth, the dignity and the divinity of his own religion, Hinduism. Nothing is so difficult and even impossible as to expect a missionary of one religion to acknowledge some merit in another religion. This however, Swami Vivekananda has achieved in his remarkable career in Chicago during the famous Exhibition there. His addresses before the great Parliament of Religions held in Chicago in 1893 were received by foreign religionists with discriminating admiration, if we are to believe what the American newspapers wrote about the Swami at the time. The representatives of all creeds and denominations respected his views and even those that disagreed, loved him as a man and as a preacher—so winningly affable and so unoffending in his expressions and manners. Those who had the privilege of hearing his inspiring and spirited lectures in foreign lands—and he had visited many of them —and those who like us in Kumbakonam have listened to his able expositions in his country will readily credit him with extraordinary powers of eloquence, deep wide knowledge and his philanthropic heart. Here do we cull a few random extracts from the comments of the American Press :——

"The polished Hindu feared not to meet single-handed and alone, the combined attacks of all Christians of America. He had thus much confidence in his religion. Yet he did not seek to proselytise. Although his knife cuts deep sometimes, it is like that of the surgeon, in that it cuts only to be kind.

The most impressive figure of the Parliament was Swami Vivekananda. He is an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than his earnest words, and the rich, rythmical utterance he gave them"—*New York Critic*, Nov. 7, 1893.

"Those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say, that they desired all the more to hear him again."

—*Dr. H. W. Thomas of Chicago.*

That the ancient Hinduism apart from the later growth of superstitious beliefs and practices, is a whole and elevating religion has been acknowledged by its friends and enemies. Any time spent on its earnest study will result in personal happiness and beatitude. We but echo the unmixed sorrow of the Indian people at this calamitous news and we hope that the impressions left in them by his varied discourses will be lasting enough to ennoble their souls. We quote below most appreciatingly these few thoughts of the Hindu sage whose demise we are just mourning.

"If the Parliament of Religions has shown anything to the world it is this. It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every religious system has produced men and women of the most exalted character.

In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of all resistance. 'Help but no Fight,' 'Assimilation but no Destruction.' 'Harmony and Peace but no Dissension."

———

THE MAHABHARATA

A LECTURE BY SWAMI VIVEKANANDA

"The other epic about which I am going to speak ..... willing to go to hell for a day."

(For the lecture *vide the Complete Works*).

———

September 1902

EXTRACT

THE NATIONAL SIGNIFICANCE OF THE SWAMI VIVEKANANDA'S LIFE AND WORK

BY SISTER NIVEDITA

(From *the Hindu*, Madras)

(For the article *vide the Bengalee*, September 10, 1902).

THE VEDANTA SOCIETY

BANGALORE

The meeting commenced precisely at 3.30 P.M. on Sunday the 27th instant in the hall upstairs of Mr. Narrainsawmy Pillai's house in the Cavalry Road. The small hall was gorgeously decorated with flowers and leaves and with the pictures of the sages of all religions. The central figure on one side was the symbol of Nataraja placed in an ornamented carlike mantap. On the other side was a photo of Swami Vivekananda seated in the meditative posture decorated with flowers and garlands. Amongst those present were a few Eurasians, native Christians and Mohamedans. Mr. P. Venkata Rama Aiyer was then proposed to the chair.

After requesting G. G. Narasimhacharya to become the Vice-President of the Society the Secretary said as follows : The deep feeling of our hearts at the loss of him whom we all loved so deeply for his sanctity and acknowledged piety, for his cosmopolitan and broad-minded and philanthropic work in the cause of humanity, deprives us of every suitable expression of sorrow. *For deep calls unto deep* and the realization of our heart's inmost sorrow is to be found in silence alone not in utterance.

Accept therefore the position which we offer you and we feel that through your efforts as our Vice President our longing to have a Mutt and an Orphanage as a momento of our Society would ultimately become an accomplished fact.

I have one sad duty to perform in conclusion and that is to record our deepest and heartfelt sorrow at the loss which India and the world have sustained in the removal of Swami Vivekananda from the scene of his activity. Our hearts are too full to adequately express what we feel—his personality and his voice which moved the heart of India and the most advanced nations of the world though invisible now still live and for one such life, hundreds will rise to follow that glorious prophet and teacher's footsteps and I hope you will all raise a shrine to his memory in your hearts and follow his sacred calling and carry out his plans. May the Blessings of Bhagavan Ramakrishna be on you and all our efforts and that you and our worthy President Mr. Narayana Iyengar may live long for the good of many is the earnest wish of the members of the Society.

Mr. G. G. Narasimachariyar in his reply said I had the peculiar privilege of introducing our beloved Swamiji's name to the Bangalore public eight years ago. Now as fate will have it the very same person has been chosen by you to give expression to the feelings of love we have for him though we live more than a thousand miles away from his birthplace. Our chairman and myself are a few of the many who had the special privilege of becoming acquainted with the Swamiji from the very moment he set his foot in Madras. His learned disquisitions on various subjects, spiritual and otherwise, above all his wonderful love and sympathy for even the meanest of God's creature endeared him in a short time to the whole of Madras.

First of all, I wish to tell you that no body need feel sorry for the loss which the whole world has sustained by the untimely ascension of Swamiji. According to the Hindu Sastras, man is not the body or anything connected with the body. He is the eternal immortal soul which is unlike the body and its characteristics and which continues to exist even though the

body is destroyed. When an ordinary man dies he leaves his body to take another in pursuence of the laws of karma. A great man is above the ordinary laws of karma and is born at will and leaves the body at will for the good of humanity. One such was our beloved, Swamiji. He had a certain message to give to the world a certain mission to fulfil; therefore, he incarnated at will in his late august and holy body. His mission was fulfilled and he has thrown away the body like a man who throws out a worn out coat.

As I told you, you need not think that the Swamiji has left those he loved for ever. His spirit is still working with us ; he is still living amidst us ; for don't the *sastras* say "wherever my devotees assemble, wherever there is talking of God, there I am present."

I may quote to you the words that Swamiji once wrote to a friend of mine in Madras. "To work for the good of humanity has been my motto. Even though I die I shall still work for the salvation of India." Friends ; therefore work, work till you die ; that is what you should do.

Brothers ; the Swamiji that wrote this, you need not dispair is not with us at this moment.

Mr. Narasimachariyar then went on to narrate his reminiscences of the Swamiji and to extol his many qualities of both the head and heart. He said that while it was very difficult for those who knew him through his writings to forget him, how much more so should it be for one who knew him personally and so well and who had the good fortune of having his sceptic eyes opened by him to truths beyond and fed and nourished by him even as a child !

He then spoke of the message of which the Swamiji was the bearer to suffering humanity and which it was his duty to echo this evening. He pointed out that it was the unique function of India to be the teacher of religion to the world. For the past 2000 years India has gathered unto her bosom all the religions of the world which are known as unvedic. The genuine representatives of Zoroastrianism, Mahomedanism, Christianity are to be found to-day in India and India alone. Besides the religious liberty which India enjoyed for the past 8000 years, had developed religion in almost every possible phase of its existence. The great Vedantic teacher Sankara whose mission was to harmonize the innumerable phases of Hindu religion that existed before his time was followed by Ramanuja, Madhva and a host of other reformers, each one of whom laid special stress on some one feature of the Hindu religion which was neglected by his predecessors. In the attempt of the followers of these to view with one another for supremacy and in their fanaticism and blind bigotry the unity of purpose and oneness of spirit of all religions was thrown into the shade in this ancient land of religion amidst its own warring innumerable creeds. To add to this, the religions which received their growths in exotic soils had to be faced and reconciled with the mother of all religions, the true Vedic religion. The time arose for the fulfilment of the hoary doctrines of the Vedas in the light of many faces which truth assumed in the course of centuries and in the light of modern science.

Moreover religion was driven by the ignorant masses to hide itself behind social customs and habits which entirely submerged the true spirit and made people forget for a time the universal spirit of our ancient Sanatana Dharma.

The great Ramakrishna Paramahamsa came in time, lived in a hut and thought in seclusion. He represented the passive side of Brahman though his life was the embodiment of practical religion. Another was necessary, one who personified the active side and carried and spread the message of his lord throughout the length and breadth of the whole world. Vivekananda, our beloved Swamiji, was the person on whom this mantle fell. The two complements, Father and son, supplied the one whole, fulfilled the one mission, which is to carry humanity as a whole to the highest goal of spirituality.

Their greatest messge to the world is the Harmony of religions, that religion is indepen-

dent of the externalities of sects, creeds and social customs and is something underlying all those and binding all men of multifarious practices into one harmonious whole. To use Swamiji's own words, he said that religion does not consist in thinking and theorising, in reading books and attending churches, but in being and becoming, in living the life of purity, holiness and becoming God Himself.

Such a message was not specially intended for any one sect or nation, but was an appeal to all sects, to all nations, in fact to the whole world.

In Swamiji's opinion, there was nothing like scepticism and it was only one of the different phases through which the supreme spirit manifested itself in this world. To give up all human frailties, to behold and brave and with one heart perserve till every one reached the highest goal—the Universal Spirit within. The one advice which Swamiji gave in every one of his letters to his friends was "patience, purity, and perseverence." So long as one possessed these virtues, one need not be afraid of anything.

The lecturer gradually went on, to speak on the glory of renunciation which formed an important theme of Swamiji's teachings. He said non-attachment, unselfish labour and universal love were the key to the secrets of religion. He was all along conscious that he was speaking before that great symbol (pointing to Nataraja's picture) which represented the joyful dance of the universal spirit over the demon of worldliness and attachment, the triumph of the *Purusha* over *Maya*. For is not this symbol otherwise called Akasa lingam or the ethereal substratum of the universe, that ultimate knowledge and essence whose visible manifestation is this phenomenal universe? The one leg uplifted points out the heavens while the other slightly resting on the earth, shows that though we live in this world, our vision should be directed heavenward and we should dance even as a drop of water on a lotus leaf immersed in the eternal ecstacy of the soul.

In the end, he exhorted the audience to imitate the Swamiji and to put into practice his teachings. Two other speakers Mr. Theagaraya Iyer and Mr. Ganapathy Naiker spoke in Tamil on the importance of religion and the correct practice of it as consisting in observing it in the light thrown by Vivekananda, the most recent exponent of our oldest religion.

Mr. Stephens of Messrs. Higginbotham & Co., then came forward and said in a few well chosen words his opinion of the Swamiji.

He said that he is a bigoted Christian and an earnest student of religion. Nothing could make him grasp well the noble teachings of his master. It was only after reading the lectures of Swamiji, he understood the secrets and glory of Christ's teaching. He therefore testified to the nobleness and universality of Swamiji's teachings and requested every one to join hands in fulfilling the unique message of the Swamiji. The chairman then arose and spoke as follows :

I thank you for the honor you have done me in proposing me to the chair. We have met here to-day to express our sense of loss in the Mahasamadhi of Swami Vivekananda whose striking personality and commanding figure are fresh in my memory. Though my acquaintance with him was short yet it was very instructive and useful to me. Many of you present here may not have had any opportunity for seeing him and benefit by his sweet discourses on religion and I therefore think it fit on this occasion to narrate to you some incidents in his life, as I knew from him and show what an all round person he was.

Swami, as layman, was Norendra Nath Dutt. The utterances of Keshab Chandra Sen attracted the attention of the school going youth. His whole attention was engrossed with the intellectual and the emotional teachings of the new cult and he therefore became a follower of Keshab Chandra Sen. One of Swami's relatives took him once to Ramakrishna Paramahamsa and from that date began the change in Norendra's career, which with further developments under the Paramahamsa's training

has benefited the world to an invaluable degree. In one word, he renounced the world and became Sanyasin. Young as he was, he attracted the special attention of the Paramahamsa who observed that if Keshab had one siddhi, Norendra had 18. Swami's success in his mission was due to his profound faith in his Guru and his Bhakti to him.

When the Paramahamsa died and consequently his *sishyas* dispersed for the time being, Swamiji took first to a regular course of inward training for about 5 years (mana sthiti), then travelling to important places in India and Asia. He moved out with a Kamandalu and one shirt and dhoti, eating what chance gave him. He travelled along the western coast and after many months reached Trivandrum. Mr. Sundram Iyer, M.A., the then tutor to H. H. the late first prince of Travancore and Mr. Rangachariar, M.A., Professor of Science in the Maharajas' College met him ; the Swami was with them for some time and then joined the party of Mr. Bhuttacharji, Asst. to Acctt. General, who then happened to be there. Both of them being Bengalis, they travelled together, visited Rameswaram and reached Madras *via* Pondicherry. Swamiji was comfortably lodged in Mr. Bhuttacharya's residence at St. Thome. Within a few days his intellectual attainments came to be known to all and his first introduction to the Madras Public was in the Literary Society at Triplicane, where a conversazione was held. From that day, he became more and more known. Educated men of all ranks and position began to gather in his room and listen with enwrapt attention to the melifluous discourses of the Swami on all matters. His conversational power was marvellous. Even abstruse metaphysical subjects were handled by him in a very pleasing way and in simple language. Anecdotes related by him were very charming. Once he was travelling in Rajaputana. Two Europeans got into his compartment and mistaking Swamiji for an ordinary ochre robed monk began to talk to each other, of course abusing the Swamiji, as best as their power of expression enabled them. The train moved but halted at some station for half an hour. Swami was very thirsty and therefore asked the station master in English who happened to be his best acquaintance to give him water to drink. The two Sahebs then knew that the sannyasi understood them perfectly well and to make poor amends for their bad treatment accorded to an apparently innocent man one of them said to the Swami "Well, you seem to know English, we thought you were an ordinary monk. If we indulged in abusive language about you, you must not be pained by it." The Swami coolly replied "Oh never mind, this is not the first time I have seen fools. I have seen them even among your country men." So saying he kept quiet and went on the journey. His strong physique aided by his dhandan was a match to the strength of two sahebs put together, if the matter came even to that. But it did not. The sahebs quite ashamed of themselves by the ready-witted reply of the Swami and the coolness and composure he preserved, went to some other compartment later on.

Such was the Swamiji's timely wit and courage. I quoted this only to show you that Vivekananda had in him indomitable courage and presence of mind. I was present when he and another important person engaged in the same sphere of unselfish work for the good of humanity grew to a heated controversy and passed personal remarks and when the Swamiji put down the cynicism of the other by a few well expressed words. It astonished me and made me see what a remarkable man he was.

Coming again to his discourses in Mr. Bhuttacharya's residence we used to gather there every evening. People whose minds were not settled and who were hating every form of religious faith began to take peculiarly lively interest in his instructions so much so that from 4 to 10 P.M. there used to be a regular crowd at his residence, people that came to know him, being unwilling to miss his company even for a day.

The late Singaravelu Moodaliar B.A., Assistant Professor of Science in the Christian College, who was such an atheist that he requested his friends, when on one occasion his life was despaired of to bequeath to his children his honest conviction and comfort that there is no soul or an hereafter, came to see the Swami one day. Both of them became friends. Singaram the atheist became a religious Pandaram and renouncing position and family, lead the life of a recluse, lived on spontaneous alms, and died a calm death. His conversion was a marvel to some of us who knew him. You may gather from this what it was to hear him. Caesar said "I came, I saw, I conquered." But Singaram came, saw but was conquered. Swamiji's masterly exposition of Free will and Karma during a conversazione in the Mylapore atheneum was unanswerable, and a few of us who heard him that day took it to be the best intellectual treat that man gave to man.

When it was three months for the Parliament of Religions to commence its sitting at Chicago, the Swami expressed his desire to attend it to represent Hinduism. A few devoted to him went round to collect subscriptions. A philanthropic gentleman whose official position and rank is the pride of Southern India headed the list with Rs. 500, though another gentleman richer than the one mentioned above refused to give a pie and even suspected the bonafides of Sanyasins in general and Vivekananda in particular. In a week the required amount was obtained, and the Swami left for America.

In the Parliament of Religions, he was the central figure, though there were many already known to the world as leaders and literatii took part. He had a strong moral force in him and he never swerved one inch from that. While some became reformers after a sufficient taste of worldly happiness, the Swami from his youthhood was attracted to spiritual life and problems and the fact that he became the disciple of the Paramahamsa soon after he came out of college modelled his life according to the Hindu discipline of sishyaship. He lived and worked for mankind and died at his post, at the very Muth which was sacred to him and through him to the world even to-day. It is idle to measure the greatness of a person by newspaper obituary notices alone. There may not be a concensus of opinion. But in Swamiji's case Madras which sent him to America honored him when he returned and condolled at his death in as suitable manner, in a public meeting at Pachaiyappa's Hall. We are not to think that he died young and should have lived some years more. Some of the important workers in the field of religion were very short lived and even though the Holy Ghost directly influenced Jesus, he lived 32 years or so. Sankara, an avatar of Siva, lived only the same short period. So did Sambandhar and a few others of Puranic fame.

His death has given an opportunity for his admirers and direct followers to take up the work where the Swamiji has left it and work with his vigour, and energy in the furtherance of the cause which he so nobly and ably headed. Just as the sons of a father establish each a household after the death of the latter and begin each to feel the responsibility, so Swami's admirers who did till now put the whole work on him will have to wake up to keep the legacy left by him and rightly enjoyed both by them and by their brethren. In conclusion, I request you, youngmen of the Vedanta Society to patiently work and do your duty. To know what morality is to be moral and so to know what religion is to become religious.

IN MEMORIAM : SWAMI VIVEKANANDA

TRIBUTE TO THE MEMORY OF SWAMI VIVEKANANDA

From the San Francisco Class of Vedanta Philosophy to His Brother Sannyasis at the Math in India :

[For the tribute *vide The Indian Mirror*, October 17, 1902].

January 1903

VEDANTA WORK

NEW YORK

A MEMORIAL SERVICE IN HONOR OF THE BLESSED SWAMI VIVEKANANDA was held by the Vedanta Society in the Society House on the afternoon of Sunday, October 26th.

It was not possible to organize an earlier meeting because of the dismembered condition of the Society during the summer months. Scarcely a handful of students, indeed, could have been gathered together at the time when the sad news of the Swami's passing away reached New York, and out of consideration for the many devoted disciples and friends who would have felt it a real deprivation not to be present, it was deemed best to postpone the commemorative service until all had returned to the city.

The wisdom of this decision was abundantly proven by the eager response to the invitation made by everyone. Not only did the regular members come in large numbers, but also many outside friends, who in loving devotion to their former Master, travelled, some of them, long distances to do honor to his memory. The masses of flowers which filled the rooms bore equally strong testimony to the tender regard in which he was held. Everywhere were they banked in profusion, but especially about the platform on which stood the Swami's portrait linked by garlands and the soft silk of a turban to the picture of RAMAKRISHNA, hanging above under the star.

The service opened with prayers, meditation, and an address by the Swami Abhedananda, during which were read extracts from the letters of brother Swamis in India describing the wonderful passing out of the great Soul. Although his emotion was so intense as at times well-nigh to master him, the Swami Abhedananda was nonetheless able to bring home forcefully to his listeners all that they owed to the Swami Vivekananda as the daring pioneer who had first proclaimed the lofty truths of Vedanta to America.

Dr. Parker, the president of the Society, next dwelt with earnest reverence upon what it had meant to us and to the world to have known so profound a thinker and so great a spiritual leader, and how irretrievable must be his loss to all concerned in the uplifting of the human race. In conclusion he offered in the name of the Society the following resolutions :—

Resolved :

1. That the members of the Vedanta Society and the students of the Vedanta Philosophy feel how great and irreparable is the loss to the Society in the untimely passing away of the Blessed Swami Vivekananda, the Founder, Master, and Spiritual Director of the Vedanta Society of New York.

2. That the Society expresses deep sorrow and sends heartfelt sympathy to his brother Sannyasins, disciples, followers, and co-workers residing in the monastery at Belur, in Madras and other parts of India, in Europe and America.

3. That it is the desire of the Society to hold Memorial Services in a public hall in honor of Swami Vivekananda, and to raise funds to perpetuate his memory as the founder of the Vedanta Society.

4. That a copy of these Resolutions be filed in the records of the Vedanta Society and be sent to the Magazines published here and in India.

After Dr. Parker, Mr. Goodyear, the Society's treasurer and a warm personal friend of the Swami Vivekananda in his turn paid glowing tribute to him, as did another disciple, Dr. Street. Miss McLeod, who had been with the Swami not only here but in his own country, told how dear India was to his heart ; while Miss Sarah Farmer, the Founder of the Summer School for the Comparative study of Religions at Green Acre, who was prevented by the severe illness of a near relative from being present, wrote of him in the following terms :

"My duty is here, but in reality my spirit will be with you all as you bear witness to the

spiritual uplift which, under God, you all received from this dear brother. To know him was a renewed consecration ; to have him under one's roof was to feel empowered to go forth to the children of men and to help them all to a relization of their birthright as Sons of God.

What Green Acre owes to him cannot be put into words. A little band of people had started to prove the providing care of God for those who rely upon Him in utter faith and love. This great soul came into our midst and did more than any other to give to the work its true tone, for he *lived* every day the truths which his lips proclaimed, and was to us the living evidence of the power manifested nineteen hundred years ago in that he went about his Fathers' business in perfect joyousness and childlike trust, without "purse or script" and found all promises fulfilled, all needs met. Forever after, as he grew in knowledge and in power, his influence increased among us and helped to strengthen our faith, and today his power for good is even greater and will continue to be, if we are true to Him who worketh in us "to will and to do His good pleasure."

"When the news of the transition of this beloved servant of God reached us, we assembled in the grove consecrated by him and his brothers and under "the Prophet's Pine" gave thanks to God for what he had been to us, for what he is now and ever will be. It was a blessed hour, and I pray that tomorrow the Spirit of God may move mightily among you all, leading each to know the Unity of God, and find that in Him we are all one, visibly and invisibly, clothed upon with Him who is our Sun and Shield.

May this transition give renewed impetus to his work here and in the far east. I shall always give thanks that I was permitted to work at his side when the first precious seeds were planted in New York. God bless you all."

Mrs. Ole Bull, who fortunately arrived from Europe just in time to attend the service, and who like Miss Farmer, had witnessed the incalculable good accomplished by Swami Vivekananda at Green Acre as well as in other parts of the United States and at home among his own people, made an eloquent appeal for earnest workers, who in return for the priceless spiritual teaching which India had sent to them would go out to aid her in the reconstruction of her social fabric, not by offering her new ideals, but by helping her men and women to value and apply those given to them ages ago by their own Great Teachers.

So impressive and convincing were her words that few could have heard them without feeling the desire to share in the noble work already begun by Ramakrishna's disciples ; and when at the close Swami Abhedananda in ringing tones recited Swami Vivekananda's "Song of the Sannyasin," every heart must have felt renunciation a privilege, and the voice which had first uttered that loud call to freedom worth following, wherever it might lead.

February 1903

EXTRACT

A LOVING TRIBUTE TO SWAMI VIVEKANANDA

A pure, grand soul hath left us journeying here
While he, a victor crowned, hath sped to heav'nlier sphere :
We mourn our loss, and sadly gaze, with grief untold,
Along that shining way on which his spirit bold,
Yet calm and wise hath gone. Alas, no more
Shall we his gentle presence know. This we deplore.
"To live in hearts we leave behind is not to die,"
A poet sang. So lives he in our hearts for aye.
The magic spell of his surpassing eloquence
Oft filled our souls with longings deep, intense
And prayerful, as the splendour of his thought,

All glowing with a light from heaven caught,
Moved us to wonder, rapture, smiles and tears,—
Sweet memories to linger through th'eternal years.
Farewell, Dear Brother. Thou wert one of "God's own kin",
Thy home of *peace* and *rest* thou now hast entered in.

DR. JOHN C. WYMAN

SWAMI VIVEKANANDA

(From *the Anubis*)

THERE recently passed away at Calcutta, India, one of the most remarkable men that the nineteenth century produced. Swami Vivekananda was a well known figure in England and America, as well as in his native India. He was a man who would shine in any environment, by virtue of his splendid presence, his brilliant conversational powers, his magnetic eloquence and above all by his unworldly simplicity and purity of character. He was the eldest son of a distinguished Calcutta family and some of his relatives are known as able writers and finished scholars.

The subject of the present sketch was destined for the bar, where he undoubtedly would have made a shining success. To that end he was afforded every educational advantage that wealth could supply, and was graduated from Calcutta University. From earliest childhood he had been of a strongly religious bent, and like so many of his countrymen was tormented with a thirst to know the truth of things.

Under his clear eyes, shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth and sincerity before all else, and became greatly discouraged in his search, by meeting on all sides with shallow pretence and outward show, in place of the earnest sincerity that he was seeking.

At the University, he came under the influence of scientific agnosticism, which, combined with his own intolerance of shams, nearly made him renounce all belief in religion. At this critical juncture in his spiritual life he came under the influence of that great Indian Saint the late Sri Ramakrishna Paramhamsa, whose influence over the young man was immediate and lasting. For the first time he had come in contact with a man to whom God was a living everpresent reality, and who possessed the ability to impart his wisdom to those who were really seeking truth. It must have been a wonderfully powerful character, a holiness and purity beyond all possibility of cavil that was able to impress the young agnostic at the very time in his life when a youth feels his own knowledge and importance to be far in advance of all others.

The high spirited, impetuous boy was no easy conquest, but the love and patience of the Master were boundless, and the force and beauty of his unselfish, utterly unworldly life were so great as to entirely vanquish all opposition of the wilful disciple, and Sri Ramakrishna's victory was complete. The young man gave up his worldly ambitions, renounced the pleasures that so naturally attract youth, and consecrated himself, body and soul, to his Master's work. His place in the busy world knew him no more, his name was dropped and he became a Sanyasin, a pure soul for whom all earthly allurements were non-existent. Not for him were home and wife and children, not for him were name and wealth and professional success. All these were cast aside as of no value, and in their place the boy chose the yellow robe, the staff and begging bowl of the Hindu monk. Little did he dream that name and fame would ever be his, that he would become far greater than if he had followed the ordinary course of life.

Ever enthusiastic in all he undertook, Vivekananda threw his whole heart into his chosen vocation. He travelled on foot all over India, walking barefooted for thousands of miles, during many years, teaching and helping

the people. In the snowy Himalayas, in the marshy plains of Bengal, over the burning deserts of southern India, amidst pestilence and famine, undergoing privations of every kind, he persevered in his loving ministry, bringing hope and comfort to thousands of disconsolate hearts.

He happened to be teaching in the Madras Presidency at the time that the Parliament of Religions was proposed to be held in Chicago during the World's Fair in 1893. Some young men of Madras who were students of Vivekananda subscribed some money to send him to represent Hinduism at the Parliament. Another disciple, a Rajah of a near-by state, made up the sum to an amount sufficient to carry out the enterprise.

Thus it came about that the Hindu monk was sent across the wide ocean to Vancouver and thence found his way to Chicago in May '93. To his dismay he found that the Parliament was not to open for some months, and his slender resources were insufficient to provide for such a lengthy stay. He was alone in a strange land, but fortunately he had a perfect command of the language. He was a dreamy meditative Hindu, suddenly dropped into the whirl and disttaction of the busiest city of the Western States of America. It was a trying moment for the young foreigner, then just thirty years of age, but a child in the ways of the world. He said to himself "If I am really here on God's work, He will take care of me." He gave himself no more concern over a situation that would have seemed desperate to most men in like case. His trust was justified, for friends came forward, people who had never before known of him, but who were instantly attracted to the gifted stranger. He was taken into the family and cherished as a son, and to the end of his life he retained the affectionate regard of these early friends. To know Vivekananda was to like him and to know him *well* was to revere him.

The instant and overwhelming success of the young Hindu monk in the Parliament of Religions is too well known to need detailed account here. Thousands were thrilled by his eloquence and hung upon his word.

A lecture Bureau secured his services after the Parliament was over, and he lectured all through the West, but soon wearied of the life as being beside his purpose. He lived only to teach religion "pure and undefiled" and after the first gratification of the orator in his success, cared nothing for the plaudits of his audiences. They were only admiring the genius of the man, and were not seeking the truth he was so anxious to impart. At considerable pecuniary loss he cancelled his engagement with the Bureau and began to hold classes to teach those who were in search of higher things. Friends invited him East, and after some desultory lecturing in private houses, he cut himself adrift from social life, and began his work in earnest. A series of lectures before the Brooklyn Ethical Association, brought him in contact with more earnest people, and early in 1895 his New York work began to take definite shape.

Among the many who came to hear him, some few were found who became his disciples. A dozen of these accompanied him to Thousand Island Park, where during seven weeks he gave them daily instruction, and above all they enjoyed the inestimable advantage of sharing his daily life and seeing the beauty and simplicity of his character.

After this he visited London, England, where he had been invited by a gentleman much interested in Vedanta philosophy. Vivekananda's success in England was as immediate as it had been in America and he addressed large audiences, besides holding classes for more definite instruction. All his work, both in America and England was done gratuitously, the Swami accepting merely the means to provide for his support and refusing all remuneration for his services, save on the few occasions when he lectured on secular subjects. The Hindu feels that religion cannot be sold.

At the close of 1895 Vivekananda returned to New York and held classes nearly every

day in the week, besides lecturing on Sundays.

Fortunately his friends engaged a stenographer to report the Swami's words, and thus preserved these utterances for publication.

After lecturing in Boston, Chicago and other cities, Vivekananda went back to England in March '96, and continued his work there with ever-increasing success until the end of the year, when he returned to India. There he received from his appreciative fellow-countrymen an ovation without parallel in modern times in India. Vivekananda lectured from Colombo in the south to Almora in the north, stopping in every large city on the way.

After a period of arduous labor in India, the Swami's health broke down and his friends persuaded him to take a sea voyage as a means of restoring it. He sailed for London, and later came a second time to the United States, where as soon as his health permitted, he resumed his labours, this time on the Pacific Coast, where he remained until June 1900, when he came again to N. Y. He gave a few lectures and then sailed for France to attend the Paris Exposition, where he had been invited to speak before the religious Congress.

At the close of the year 1900 Vivekananda returned to India and once more took up his work there. He established missions and educational centres in many parts of the country, laboring earnestly to spead the teachings of his great Master Sri Ramakrishna, whose message was one of peace and conciliation to all. He strove to make men understand that all the different religions of the world are but different paths to the one Supreme Being, are but different aspects of one Religion Eternal which is the property of no race or nation, which knows neither beginning nor end, but is the inevitable expression of man's sense of the Divine.

Early in the present year, the Swami's health again failed from overwork, and he was obliged to give up all exertion. He had made a satisfactory progress towards recovery and his complete restoration to health was confidently anticipated by all his friends, when suddenly on the 4th of July last, he gave up the body and passed beyond mortal men. It was a sublime death, a fitting close to the life that had preceded it and one in harmony with the grand philosophy of the Vedanta that he had loved so well and taught so faithfully.

Swami Vivekananda was a man who will be widely missed, and to India his loss will be incalculable. The extent of his work there is far wider than is generally known, and friends and admirers in all classes of Hindu society will deplore the closing of a life that meant so much.

Not only in India, but in nearly all quarters of the globe are to be found groups of men and women whose lives have been broadened and whose inspirations have been elevated through the ministrations of the noble soul whose departure from the tenement of flesh is a source of deep sorrow to the many who loved him. A great man has left the earth and all the world is the poorer in consequence. He lived a noble life and left behind him many mourning hearts.

S. E. WALDO

THE PRABUDDHA BHARATA
OR
AWAKENED INDIA

July 1896

DOING GOOD TO THE WORLD

A CLASS LECTURE DELIVERED IN AMERICA
BY
SWAMI VIVEKANANDA

[For the lecture *vide the Complete Works*]

BUDDHA

THE IDEAL KARMAYOGIN

The Swami Vivekananda concluded one of his class lectures on Karmayoga, delivered at New York in the following words :—

I will tell you in a few words.....the very ideal of Karma Yoga.

[For the lecture *vide the Complete Works*]

SWAMI VIVEKANANDA IN LONDON

Here in London.....at his lectures—*Indian Mirror.*

[For the report *vide the Indian Mirror*, June 3, 1896].

Swami Saradananda who is now in London is to go shortly to New York to take the place of Swami Vivekananda now in England.

MORE SANYASINS TO ENGLAND :—*Swami Vivekananda* is expected to be here by the end of this year, when *Swami Avedananda* another disciple of Sree Paramahamsa Ramakrishna Deva, will sail for England. *(News and Notes)*

August 1896

AN AMERICAN DIVINE ON SWAMI VIVEKANANDA : The Revd. C. C. Everett, D.D., LL.D. of the Harvard University, in an introduction to an address on Vedanta Philosophy by Swami Vivekananda published in America, speaks of the Swami and his works in the following terms :—

The Swami Vivekananda was sent by his friends and co-religionists to present their belief at the Congress of Religions that was held in connection with the World's Fair at Chicago. This he did in a way to win general interest and admiration. Since then he has lectured on the same theme in different parts of our country. He has been in fact a missionary from India to America. Everywhere he has made warm personal friends ; and his expositions of Hindu Philosophy have been listened to with delight. It is very pleasant to observe the larger interest

with which his own people in India follow his course, and the joy that they take in his success. I have seen a pamphlet filled with speeches made at a large and influential meeting in Calcutta, which was called together to express enthusiastic approval of the manner in which he has fulfilled his mission ; and satisfaction at this invasion of the West by oriental thought. This satisfaction is grounded. We may not be so near to actual conversion as some of these speakers seem to believe ; but Vivekananda has created a high degree of interest in himself and his work. There are indeed few departments of study more attractive than the Hindu thought. It is a rare pleasure to see a form of belief that to most seems so far away and unreal as Vedanta system, represented by an actually living and extremely intelligent believer. This system is not to be regarded merely as a curiosity, as a speculative vagary. Hegel said that Spinozism is the necessary beginning of all philosophising. This can be said even more emphatically of the Vedanta system. We Occidentals busy ourselves with the manifold. We can, however, have no understanding of the manifold, if we have no sense of the One in which the manifold exists. The reality of the One is the truth which the East may well teach us ; and we owe a debt of gratitude to Vivekananda that he has taught this lesson so effectively."

THE SWAMI SARADANANDA ON HIS WAY TO NEW YORK :— The Swami who is fast becoming appreciated equally with Swami Vivekananda, for his unselfish and kindly disposition, is to lecture before a women's Vegetarian Society in London on Vegetarianism and to sail to New York soon after. *(News and Notes)*

WHAT IS DUTY?

(An abstract of a lecture delivered in America)

BY

SWAMI VIVEKANANDA

[For the lecture *vide the Complete Works*]

MAX MULLER—A VEDANTIST

[Extract from Swami Vivekananda's article on Max Muller published in the *Brahmavadin*]

September 1896

SWAMI VIVEKANANDA IN LONDON

During the London season.....his departure for Calcutta—*India.*

C. S. B.

[For the report *vide the Indian Mirror*, August 26 and 27, 1896].

EACH IS GREAT IN HIS OWN PLACE

(An abstract of a lecture)

BY

SWAMI VIVEKANANDA

Every man should take up his own ideal..... is not the duty of the other.

[For the lecture *vide the Complete Works*]

LONDON HINDU ASSOCIATION—On the 18th of July, a Social conference of Indians, resident in Great Britain and Ireland was held under the auspices of the above named Association, when Swami Vivekananda presided and Mr. Ram Mohan Ray delivered an address on "Hindus and their Needs". Many English ladies and gentlemen attended.

February, April, May 1897

GNANA YOGA

(Class lectures delivered at America)
Specially sent for this paper

BY

SWAMI VIVEKANANDA

No. 1. Sadhanas or Preparation

"First among the qualifications required.... into whom they all return ; *i.e.*, God".

[For the lecture *vide the Complete Works*]

March 1897

THE VEDANTA IN ITS APPLICATION TO INDIAN LIFE

(The full text of a lecture delivered by Swami Vivekananda at Pachaippah's College, Madras).

There is a word which has become..... to carry into practice His commands.

[For the lecture *vide the Complete Works*].

SWAMI VIVEKANANDA IN MADRAS

As our readers are aware, the Swami arrived here on the 6th February and was accorded a most enthusiastic reception, one of the grandest, we are told, ever known in Madras. Many were the addresses presented to him. His stay here was very short. He delivered five lectures in all—two in the Victoria Hall, one in the Pacheyappah's, one in the Triplicane Literary Society and the last in Harmston's Circus Pavilion. The enthusiasm which marked his reception continued undiminished till his departure. His stay here was a regular nine-nights' festival (Navaratri). Mr. Goodwin the Swami's English disciple and others simply wondered at the remarkable display of religious enthusiasm which flows from all classes of society alike. The following address was received during his stay in this city.

[The address was sent by the members of the Cambridge Conferences. For the address *vide The Indian Mirror*, March 6, 1897].

The following letter addressed by the Brooklyn Ethical Association to 'our Indian Brethren of the Great Aryan Family' was also received in Madras and copies were printed and distributed to an eager and thankful multitude.

[For the letter *vide the Indian Mirror*, March 6, 1897].

We cannot sufficiently thank the American people for the large-hearted hospitality and kindness which they showed to our beloved Swami during his sojourn with them and the members of the Cambridge Conferences and the Brooklyn Ethical Association in particular, have laid us under a very deep debt of obligation, which we can only repay by commending them and the great nation to which they belong with all our hearts to the care and kindness of Him whose care availeth more than that of all the world, and who is the great and eternal fountain of all mercy. No one who heard from the eloquent lips of the Swami of the generous love and sympathy which the American and the English people showed him could have helped being struck with the genuine greatness of the Western branches of the Aryan family. And nothing could give us Hindus greater pleasure than to join with the Brooklyn Ethical Association in praying for 'the establishment of closer relations of sympathy and mutual helpfulness between India, England and America'. At the request of several of our friends we have great pleasure in publishing two of the Swami's Madras speeches, the full texts of which have not appeared in any other paper and which two in particular many are anxious to have in a book form.

THE SAGES OF INDIA

(The full text of a lecture delivered by Swami Vivekananda at the Victoria Town Hall, Madras)

In speaking of the sages in India..... on me is the responsibility.

[For the lecture *vide the Complete Works*]

A rumour is being spread here by interested parties that Swami Vivekananda "played to the galleries" in America. The attention of those that indulge in such rumours is invited to the address and the letter from the Cambridge Conferences and the Brooklyn Ethical Association printed elsewhere in this number.

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The Swami was accorded a most enthusiastic reception in Calcutta also. He was taken from Kidderpore Docks by special train to Sealdah Railway Station whence he was dragged along in a splendid carriage by the young men of Calcutta to the Ripon College and from there to the house of Mr. Mitter where he was entertained in regal style. The procession was very grand with music and all, and triumphal arches had been put up all along the way. The Swami now stays at Cossipore, a suburb of Calcutta.
(News and Notes)

April 1897

THE PHOTO-TYPE OF SWAMI VIVEKANANDA :—Herewith, we gladly send the Photo-type of Swami Vivekananda. It is the best likeness we have been able to send to our subscribers. It is from a half-tone block prepared for us by Messrs. S. K. Lawton and Co., of Jaffna, Ceylon, from a photograph specially taken here by Mr. T. G. Appavan Mudaliar, No. 3, Veeraraghava Mudali Street, Triplicane, Madras. We are sure many would be glad to have the likeness of the Swami in his simple Indian Sanyasi dress and position. We are sorry to announce that many of our subscribers have not as yet sent us the small amount of two annas, we asked of them, to meet the extra cost in printing these photo-types on separate sheets. Nevertheless, we have sent a copy of the above photo-type to each of our subscribers, in the fullest hope that such of our subscribers as have not already remitted the amount, will not fail to remit the same at their earliest convenience. We can never bring ourselves to believe that any of the subscribers of the '*Awakened India*' will fail to send this small amount of two annas for both the photo-types. We tender our thanks to those of our subscribers who have already remitted the amount so promptly ; we regret that we cannot find space to publish their names.

SWAMI VIVEKANANDA :—We are glad to learn that the Swami has, by a fortnight's stay at Darjeeling, improved a little in his health. He paid a flying visit to Calcutta on the 21st ultimo, to meet the Rajah of Khetri, Rajaputana, one of his staunchest and most faithful disciples, who had gone all the way from Rajaputana specially to see the Swami. He will go back to Darjeeling, to take rest for some months more, before going to Almora.

SWAMI RAMAKRISHNANANDA AND SADANANDA—have come to Madras, to work out Swami Vivekananda's plans and they will shortly open Gita and Vedanta Classes. *(News and Notes)*

June 1897

The Swami Vivekananda's triumphal entry into Almora in the Himalayas....—*Advocate*

[For the report *vide the Brahmavadin*, May 22, 1897].

July 1897

LORD BUDDHA

SOME OBSERVATIONS ON—
BY
SWAMI VIVEKANANDA

In the course of a lecture delivered in Detroit, U. S. A., the Swami Vivekananda made the following reference to Lord Buddha—

"In every religion we find one type of man how..... parrots cannot do that".

[For the lecture *vide the Complete Works*]

August 1897

PRIVILEGE

(Extract of a lecture delivered by Swami Vivekananda in London, December 6, 1896)

[For the lecture *vide the Complete Works*]

ISVARA AND BRAHMAN

In reply to a question as to the exact position of Isvara in Vedantic Philosophy, the Swami Vivekananda, while in Europe, gave the following definition—"Isvara is the sum-total of individuals, yet *he* is an individual, as the human body is a unit, of which each cell is an individual. Samasti, or collected, equals God ; Vyashti, analysed, equals the Jiva. The existence of Isvara, therefore, depends on that of Jiva, as the body on the cell, and *vice versa*. Thus, Jiva and Isvara are co-existent beings ; when one exists, the other must. Also, because, except on our earth, in all the higher spheres, the amount of good being vastly in excess of the amount of bad, the sum-total (Isvara) may be said to be all-good. Omnipotence and Omniscience are obvious qualities, and need no argument to prove, from the very fact of totality ; Brahman. is beyond both these, and is not a state ; it is the only Unit not composed of many units ; the principle which runs through all, from a cell to God, without which nothing can exist, and whatever is real is that principle, or Brahman. When I think I am Brahman I alone exist ; so when you think so etc. Therefore, each one is the whole of that principle".

J. J. G.

September 1897

IS VEDANTA PESSIMISTIC?

BY

SWAMI VIVEKANANDA

In reply to this question put to him at the Harvard University.....of the real world.

[For the lecture *vide the Complete Works*]

A LIBERAL DONATION.—Mr. R. Gopalier, B.A., B.C.E., Assistant Engineer, Bellary, has contributed Rs. 1,500 to the Swami Vivekananda's Famine Fund, so ably administered by Swami Akhandananda. Here is a first class instance of Indian charity, and we hope that the example will be largely followed. The unique character of the Fund is that it is managed by Sanyasins, disciples of Bhagawan Sri Ramakrishna and that it goes by the name of our beloved Swami Vivekananda. *(News and Notes)*

October 1897

FREEDOM OF THE SOUL

BY

SWAMI VIVEKANANDA

In the great Sanskrit epic, Mahabharata.... ....ever existing is this soul of man.

[For the lecture *vide the Complete Works*]

November 1897

REVIEWS

HINDU IDOLATRY.—A pamphlet of 26 pages, by Mr. V. Mutukumaraswamy Mudaliar, B. A. (Executive Engineer's Office, P. W. D., Salem, Price As. 4) is a spirited lecture in which the real meaning of image-worship is well expounded. The writer advises the critics of Swami Vivekananda and his followers to think twice before they speak and concludes with an earnest prayer.

December 1897

THE SWAMI VIVEKANANDA IN NORTHERN INDIA

Although by no means restored to health the Swami Vivekananda is in active work again, this time in the north-west. After a visit of some weeks to Kashmere, where his views secured the favourable consideration of H. H. the Maharaja, and assurances of his support in the [....] of practical work being undertaken in the district, the Swami paid a short visit to Jammu, lecturing there once in Hindi to a most appreciative audience. From Jammu he went to Sialkote (Punjab) as the guest of Lala Mool Chand, M.A., LL.B., and two lectures were arranged for him, one in English, and one in Hindi.

In the English lecture he again described the basis upon which he looked hopefully for a united religious India. The Hindi lecture was on *Bhakti*, and was addressed more particularly to "the people". One theme was common to all these lectures, as to all which have since followed, that Religion must be practical to be religion at all. The Swami seems daily to be becoming more emphatic on this point, and is enforcing his views by starting works of various kinds which seem to him to suit the needs of the places he visits and the characteristics of their people. Thus, at Sialkote he strongly urged the establishment of an educational institution for girls, and as the result of his two days' visit a committee was afterwards formed of most of the influential men in the town, with Lala Mool Chand as Secretary, to at once give the proposal practical effect.

Lahore was next visited, and the Swami was received at the Station by a large crowd, including many of the members of the Sanathana Dharma Samaj, in whose hands the reception was left. He was driven through the picturesque streets of the city, after being garlanded, to Raja Dhyan Singh's Palace, and afterwards put up with Babu N. N. Gupta, the Editor of the *Lahore Tribune*. On the Friday evening, he lectured in the large courtyard of the old palace on "The Problem before Us". The numbers present were so large that the space available was altogether too small to accommodate all who wished to hear, and the necessity for disappointing many at one time threatened to prevent the holding of the meeting altogether. After at least two thousand had had to be turned away, however, there still remained fully 4,000, who listened to an excellent discourse, in which the Swami insisted on Religion being the only groundwork upon which the Indian nation could be regenerated. He pointed out too that the Vedas were the common property, as well as that they held the common reverence, of the whole nation. With the Vedas as the basis it was possible to find a unity among the complicated sectarian variety in India, but it was necessary to recognise that although sects must remain, sectarianism must go. On the following Tuesday, another large crowd gathered in the Pandal of Prof. Bose's Bengal Circus, to hear the Swami lecture on *Bhakti*. He defended the Puranas from attacks often made against them, and claimed that neither they nor any other Sacred Books in India held that they preached the highest form of Religion. Their very existence, however, proved their necessity ; and both historically and by comparison he pointed out that every nation and every religion required the help of some sort of material objects in bringing men to God. He strongly condemned those who were so illiberal as to forbid idol worship, at the same time he had no sympathy with those who would force every man to be a worshipper of idols. The best form of worship in these days was to see Siva represented in living men, and especially in the poor. He would like to see every man each day take a hungry Narayan, or a lame Narayan, or a blind Narayan or six, or twelve, as their means permitted, into their own homes, there to feed them, and to offer them the same worship which they would give to Siva or to Vishnu in the temple. He had seen charity in many lands and the reason for its ill-success was that it was not given with a proper spirit. "Here, take this and go away" was an entire misconception of what charity should be, and had a bad effect alike on the giver and the receiver. They in India should especially remember that according to their religion the receiver was greater than the giver, because for the time being the receiver was God Himself. Charity now-a-days was forced and selfish—given with the idea of gaining a name, or winning the applause of the world.

The third lecture, on the following Friday evening, was a triumphant success. The arrangements, this time entirely made by students in the four Lahore Colleges, were exceedingly good, and the audience, without being inconveniently large, was in every sense representative. The subject for the evening was *Vedanta*, and the Swami for over two hours gave, even for him,

a masterly exposition of the Monistic philosophy and religion of India. The manner in which, at the outset, he traced the psychological and cosmological ideas on which Religion in India is founded, was marvellously clear, and his insistence that Advaita was alone able to meet the attacks not only of science, but also of Buddhism and agnosticism against Religions and transcendental ideas, was conveyed in definite language and was full of convincing power. From beginning to end the lecture preached strength—belief in man in order that belief in God might follow—and every word of perhaps the finest lecture the Swami has given in India was itself full of strength. This was just as marked when he urged that Advaita was alone able not only to preach morality, but to explain it, and he indignantly reputed the idea that Advaita was either impractical or dangerous.

The lecture created great enthusiasm and the Swami found it in no way difficult to induce a number of students who were his constant attendants while in Lahore to take steps to put it in practice. In fact he held a meeting for students, at which, after hearing his suggestions, an association was thereupon formed, purely unsectarian in its character, the work of which, as it gradually unfolds itself, shall be to help the poor and where possible by searching them out in every district of the town, to nurse the sick poor, and to give night education to the ignorant poor. The idea has been taken up with so much enthusiasm that I do not doubt its ultimate success. In conversation with the students the Swami over and over again told them that it was necessary to build character in India. The present system of education here crammed their heads with facts but paid no attention to the moral man. Character could only be gained by practice, and the best practice for them was on the lines suggested as the work of the association. This practice of helping others in any way that offered for the tendering of help, would tend in time to make them naturally charitable, and then—when it was their very nature to think of others and to abhor selfishness— they might be said to possess character.

Two days later the Swami left for Dehra Dun, again on business, although he will not lecture there and from there he will proceed to Jeypore, probably visiting Umballa and Delhi on the way.

J. J. GOODWIN

December 1897

VEDANTA

BY

SWAMI VIVEKANANDA

(A lecture delivered at Lahore on the 12th November, 1897).

[For the lecture *vide the Complete Works*]

January 1898

MRS. ANNIE BESANT ON SWAMI VIVEKANANDA

[From *The Theosophic Review, London*]

The work set on foot by Swami Vivekananda in America, England and India is progressing steadily. In America, Swami Saradananda is winning both respect and affection ; we met him at Greenacre, the peaceful resort of men and women of all faiths, and enjoyed a pleasant interchange of thought ; at once learned and modest, he recommends his teachings by his life. In India various centres are being started, and Swami Sivananda has gone to Ceylon, to teach the Hindu community in that island. All who work for the revival of spirituality in India must be regarded as fellow-labourers by students of the "Divine Wisdom", and we heartily wish God-speed to all the efforts made in this direction, by the disciples of Paramahansa Ramakrishna. This holy man—to whom Professor Max Muller paid a well-deserved tribute in the *Nineteenth Century*, our readers may well remember—has drawn many young

men to the religious life by the magic of his purity and devotion.

A number of these Sanyasins have been gathered together by Swami Vivekananda in a Math, the time-honoured Indian institution which in some aspects resembles the monastery of Christendom. A routine is laid to which all members conform, and they are trained to study and meditate. Two centres have been started, one at Calcutta and one at Madras, and "anyone who believes in the mission of Sri Ramakrishna is ready to co-operate for the spread of that mission, and who endeavours to lead a moral life, is eligible to the membership". Weekly meetings are held at Calcutta, at which readings and lectures are given, while at Madras there are three lectures a week on Bhagavad Gita and the Upanishads, a weekly musical service and a weekly public lecture.

THE PHILOSOPHY OF THE ATMAN AND THE SOUL

(A class lecture by Swami Vivekananda)

"According to the Advaitic philosophy..... ....dragging it onward".

[For the lecture *vide the Complete Works*]

THE BASIS FOR PSYCHIC OR SPIRITUAL RESEARCH

Very many lectures by the Swami Vivekananda have been published, up to this time, but it was not often that he took part in debates, while in the West, so that the opportunities for publication of his part on such occasions have been limited. One such occasion, in London, was the discussion of a lecture on "Can Psychic Phenomena be proved from a scientific basis". Referring first to a remark which he had heard in the course of this debate, not for the first time in the West, he said—One point I wanted to remark ; it is a mistaken statement that has been made to us that the Mahommedans do not believe that women have any soul. I am very sorry to say, it is an old mistake among Christian people, and they seem to like the mistake. That is a peculiarity in human nature, that people want to say something very bad about others whom they do not like. By the by, you know I am not a Mahommedan, but I have yet opportunity for studying them, and there is not one word in the *Koran* which says that women have no souls, but everything in the *Koran* says they have.

About the Psychical things that have been the subject of discussion I have very little to say here, for, in the first place, the question is, whether psychical subjects are capable of scientific demonstration. What do you mean by this demonstration? First of all there will be the subjective and the objective side necessary. Taking chemistry and physics, with which we are so familiar, and of which we have heard so much, is it true that everyone in this world is able to understand the demonstration even of the commonest subjects? Take any boor and show him one of your experiences, what will he understand? Not a bit. It requires a good deal of training beforehand to be brought up to the point of understanding an experience. Before that he cannot understand a bit. That is a great difficulty in the way. If scientific demonstration means bringing down certain facts to a plane which is universal for all human beings where all beings can understand it, I deny that there can be any scientific demonstration for any subject in the world. If it could be so all our universities and education would be in vain. Why are we educated if by birth we can understand everything scientific? Why so much study? If no use whatsoever. So, on the face of it, it is absurd if this be the meaning, bringing down intricate facts to the plane on which we are now. The next meaning should be the correct one, perhaps,—that certain facts should be adduced as proving certain more intricate facts. There are certain more complicated, intricate phenomena, which we explain by getting, perhaps, near to them ;

thus they are brought down to the plane of our present ordinary consciousness. But even this is very complicated, and very difficult, and means a training also, a tremendous amount of education. So all I have to say is that in order to have scientific explanation of psychical phenomena we require not only perfect evidence on the side of the phenomena themselves, but a good deal of training on the side of those who want to see. This all being granted we shall be in a position to say yea or nay about the proof or disproof of any phenomena which are presented before us. But, before that, simply in an off-hand manner, the most remarkable phenomena, or the most oft-recorded phenomena that have happened in human Society, in my opinion would be very hard to prove indeed.

Next as to those off-hand explanations that religions are the outcome of dreams, that those who have studied more into them would think them mere guesses. We have no reason to suppose that religions were the outcome of dreams, as has been so easily explained. Then it would be very easy indeed to take even the agnostic's position, but unfortunately the matter cannot be explained so easily. There are many other wonderful phenomena happening, even at the present time, and these have all to be investigated, and not only have to be, but have been investigated all along. The blind man says there is no Sun. That would not prove that there is no Sun. These have been investigated years before. Whole races of mankind have trained themselves for centuries to make themselves fit instruments to discover the fine workings of the nerves, their records have been published ages ago, colleges have been created to study them, and men and women are still living who are living demonstrations of these phenomena. Of course I admit that there is a good deal of hoax in the whole thing, a good deal of what is wrong and untrue in these things, but with what is this not the case? Take any common scientific phenomenon ; there are two or three facts which either scientists or ordinary men may regard as absolute truths, and the rest is mere frothy supposition. Now let the agnostic apply the same test to his own science which he would apply to what he does not want to believe ! Half of it would be shaken to its basis at once. We are bound to live on suppositions. We cannot live satisfied where we are ; that is the natural growth of the human soul. We cannot become agnostics on this side who must not seek for anything here ; we have to seek. And, for this reason, we have to get beyond our limits, struggle to know what seems to be unknowable ; and this must continue. In my opinion, therefore, I go really one step further than the lecturer, and advance the opinion that most of the psychical phenomena—not only little things, like spirit rappings, or table rappings ; these are mere child's play ; not merely little things like telepathy ; I have seen boys do them ; but what the last speaker calls the higher clairvoyance, but which I would rather beg to call the experiences of the superconscious state of the mind, are the very stepping stone to real psychological investigation. The first thing to be seen is whether the mind can attain to that state or not. My explanation would, of course, be a little different from his, but we should probably agree when we explain terms. Not much depends on the question whether this present consciousness continues after death or not, seeing that this universe, as it is now, is not bound to this state of consciousness. Consciousness is not co-existent with existence. In my own body, and in all of our bodies, we must all admit that very little of the body we are conscious of, and of the greater part of it we are unconscious. Yet it exists. Nobody is ever conscious of his brain, for example. I never saw my brain, and I am never conscious of it. Yet I know that it exists. Therefore we may say that it is not consciousness that we want, but the existence of something which is not this gross matter, and that knowledge can be gained even in this life, and that knowledge has been gained and demonstrated, as far as any science has been demonstrated, is a fact. We have to look into these things,

and I would insist on reminding those who are present on one other point. It is well to remember that very many times we are deluded on this. Certain people place before us the demonstration of a fact which is not ordinary to the spiritual nature, and we reject that fact because we say we cannot find it to be true. In many cases the fact may not be correct, but in many cases, also, we forget to consider whether we are fit to receive the demonstration or not, whether we have permitted our bodies and our minds to become fit subjects for their discovery.

J. J. GOODWIN

February 1898

THE YOUNG MEN'S HINDU ASSOCIATION, MADRAS :— The Anniversary of the Association was held on the 15th January evening, when Swami Ramakrishnananda read a paper on Bhagavan Sri Ramakrishna Paramahamsa and the Hon. Mr. Justice Subramania Iyer presided. In the course of his very interesting lecture the Swami laid special stress on the religious catholicity of Ramakrishna Paramahamsa, his humility, his love for mankind and the frequency with which he went into the state of Samadhi. The chairman drew the attention of his hearers to the many valuable lessons which one might learn from the life of the Paramahamsa and suggested that his sayings should be collected and published in a book form and exhorted the young men to work energetically for the association.

MISS MARGARET NOBLE :— Miss Margaret E. Noble, of Wimbledon, has come to India to assist Swami Vivekananda.

March 1898

TO

THE EDITOR,

The Awakened India,

Mylapore.

Dear Sir,

The perusal of the recently-purchased Gnana-Yoga, and growing admiration for the Swami have led me to pen these stanzas....as a love-offering to him. I send them to you ; if you consider them worth finding place on the last page of your journal, or worth being printed, in a supplemental page, I beg it may be done.

TO SWAMI VIVEKANANDA

Lion-hearted Sage ! whose learned roar
Has sent a thrill o'er hill and dale,
And shook the world from shore to shore,
Blest by thy dear and hallowed name.

Our hoary Ind, Sanyasin bold !
Was Sankara's giant battle-field ;
The Beggar-prince and others of old
Have fought and preached here, here, alone.

But, thou, O trumpet-tongued great Soul !
The torch of great Vedanta's truths
Dost carry high, from pole to pole,
And lustre shed where darkness reigns.

The warring creeds that haunt the world,
But pilling doubt on doubt have learnt
Beneath thy bann'r of Truth unfurled
To think and know the one true God.

"A war of words, ye fools why fight?
Amiss is naught. Each in his stage,
In the Soul's onward march is right ;
Let, then, the strong the weaker lift.

"Why seek, ye friends ! the Lord in vain,
In church, in temples, mosque and fire?
The Lord, man-god ! supreme doth reign
Thy inmost mortal frame within.

Almighty man ! thy Self know, then ;
That known, the veil of Maya lifts ;
Thou seest, then, th's Immortal One,
And knowest the Unknowable.

Say not, thou fool ! ye are so weak ;
That weakness is Avidya's child.
Work, work, whate'er thy lot and seek
To know thy Omnipotent Self.

Renounce thy all to reach that goal,
For, all but Self is death ; make bold,
And list'n the music of thy soul—
'Sivoham, O, Sivoham, Sivoh'm.'

Bold, awful truths, though old as time,
Who preached, in more convincing tones,
In accents strange, in prose or rhyme,
Than thou, sweet orator divine !

A conq'ring hero ! thou, in climes,
Where pelf and power sway supreme,
Hast proved Ind's hoary truths sublime
Can never die, herself though dead.

The Beggar's bowl was India's boat,
The orange-monk her captain ev'r,
In sinful times to steer and float ;
Armed, thus, O sage ! raise sinking Ind.

Sing us, Sanyasin bold ! O sing
The Song Supreme, 'Om Tat Sat Om' ;
Teach us 'Tattvam Asi' to sing
And lose the Self in ecstasy.

The magnet of thy face divine,
The music of thy voice sweet,
To be obeyed but need be seen,
May'st thou live long dear Ind to bless.

Venkatagirikota AN ADMIRER
25-1-98 *(Correspondence)*

We publish the above on the cover page as unfortunately there is no space elsewhere.

THE GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA.—Mr. M. who is a devoted grihastha disciple of the great Master is piously anxious that the Gospel should spread far and wide and that its influence should reach every corner of the land. Space forbade us from publishing the 'leaves' which he favoured us with, on former occasions, our journal being a monthly one and comparatively small. But those which appear in this issue are of absorbing interest and require a very vast circulation. Besides they specially suit our journal as presenting the loftiest ideas in the simplest language, as we have ever been attempting to do. For these reasons we need make no apology to our readers for publishing them here at the cost of other articles. And we most heartily thank Mr. M. for the kindness with which he favoured us with them and pray God that his holy work may meet with the appreciation and reward which it so richly deserves. The translation was done by him immediately after *Sranavanam* from the notes taken down then and there and is therefore perfectly reliable.

(News and Notes)

June 1898

YAJNAVALKYA AND MAITREYI

A class lesson by Swami Vivekananda

That day is indeed a bad day on which we do not hear .... manifested in different forms.

[For the lecture *vide the Complete Works*]

August 1898

TO THE AWAKENED INDIA

BY

SWAMI VIVEKANANDA

[For the poem *vide the Complete Works*]

The following touching tribute to the memory of the late Mr. Goodwin was sent by the Swami Vivekananda to the papers :— "With infinite sorrow I learn the sad news of Mr. Goodwin's departure from this life, the more so as it was terribly sudden and therefore prevented all possibilities of my being at his side at the time of death. The debt of gratitude, I owe him, can never be repaid and those who think they have been helped by any thought of mine, ought to know, that almost every word of it, was published through the untiring and most unselfish exertions of Mr. Goodwin. In him I have lost a friend true as still, a disciple of never-failing devotion, a worker who knew not what tiring was and the world is less rich by

one of those fews who are born, as it were, to live only for others.

REQUIESCAT IN PEACE (J. J. GOODWIN)

[For the poem *vide the Complete Works*]

INTERVIEW WITH SWAMI VIVEKANANDA

In an interview which a representative of Prabuddha Bharata had recently with the Swami Vivekananda, that great Teacher was asked : "What do you consider the distinguishing feature of your movement, Swami?"

"Aggression", said the Swami promptly, "aggression in a religious sense only. Other sects and parties have carried spirituality all over India, but since the days of Buddha we have been the first to break bounds and try to flood the world with missionary zeal".

"And what do you consider to be the function of your movement as regards India?"

"To find the common bases of Hinduism and awaken the national consciousness to them. At present there are three parties in India included under the term 'Hindu'—the orthodox, the reforming sects of the Mohammedan period and reforming sects of the present time. Hindus from North to South are only agreed on one point, *viz.*, on not eating beef."

"Not in a common love for the Vedas?"

"Certainly not. That is just what we want to reawaken. India has not yet assimilated the work of Buddha. She is hypontised by his voice, not made alive by it".

"In what way do you see this importance of Buddhism in India to-day?"

"It is obvious and overwhelming. You see India never loses anything ; only she takes time to turn everything into bone and muscle. Buddha dealt a blow at animal sacrifice from which India has never recovered ; and Buddha said 'Kill no cows', and cow-killing is an impossibility with us",

"With which of the three parties you name do you identify yourself, Swamiji?"

"With all of them. We are orthodox Hindus", said the Swami, "but", he added suddenly with great earnestness and emphasis, "we refuse entirely to identify ourselves with 'Don't-touchism'. That is not Hinduism : it is in none of our books ; it is an unorthodox superstition which has interfered with national efficiency all along the line".

"Then what you really desire is national efficiency?"

"Certainly. Can you adduce any reason why India should lie in the ebb-tide of the Aryan nations? Is she inferior in intellects, is she inferior in dexterity? Can you look at her art, at her mathematics, at her philosophy, and answer 'yes'? All that is needed is that she should de-hypnotise herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations".

"But India has always had her deep inner life. Are you not afraid, Swamiji, that in attempting to make her active you may take from her, her one great treasure?"

"Not at all. The history of the past has gone to develop the inner life of India and the activity (*i.e.*, the outer life) of the West. Hitherto these have been divergent. The time has now come for them to unite. Ramakrishna Paramahamsa was alive to the depths of being, yet on the outer plane who was more active? This is the secret. Let your life be as deep as the ocean, but let it also be as wide as the sky.

"It is a curious thing", continued the Swami, "that the inner life is often most profoundly developed where the outer conditions are most cramping and limiting. But this is an accidental not an essential—association, and if we set ourselves right here in India the world will be 'rightened'. For are we not all one?"

"Your last remarks, Swamiji, raise another question. In what sense is Shri Ramakrishna a part of this awakened Hinduism?"

"That is not for me to determine", said the Swami. "I have never preached personalities. My own life is guided by the enthusiasm of this great soul ; but others will decide for themselves

how far they share in this attitude. Inspiration is not filtered out to the world through one channel, however great. Each generation should be inspired afresh. Are we not all God?"

"Thank you. I have only one question more to ask you. You have defined the attitude and function of your movement with regard to your own people. Could you in the same way characterise your methods of action as a whole?"

"Our method", said the Swami, "is very easily described. It simply consists in reasserting the national life. Buddha preached renunciation. India heard, and yet in six centuries she reached her greatest height. The secret lies there. The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation".

October 1898

AMARNATH

I

High amongst the Western Himalayas, close to the borders of Ladakh, lies the long glacial gorge in which is the famous Cave of Amarnath.

The journey thither, that brings the worshipper to make his darsana on the day of the first full moon in August, is now one of the best known and holiest pilgrimages in India.

It was on Tuesday, the second of August of this year, that some two or three thousand persons,—including Sadhus of all orders from the length and breadth of the country, reached the shrine, to pay the accustomed worship.

Starting from Islamabad, eight days before, the procession passes through some of the most beautiful scenery in the world. Asia is the cradle of nomad races, but the ease with which a canvas town springs up, bazaar and all, in the course of half-an-hour at each resting-place, is always somewhat astonishing to Western eyes. We look at the gay sight,—tents of yellow cloth, and tents of white, tents of all shapes and sizes, every kind of costume and turban, the glow of countless cooking-fires, scarlet palanquin-tops, and groups of Sanyasins and Yogis in their various garbs,—and we please ourselves with the fancy that this is a recurring memorial of a long-past age, that once more the Aryan hosts are on the march, and that through all the centuries, as now, religion has been the overmastering passion of the race. Perhaps the most impressive moment however is at night-fall, when torches strive to illumine the blackness, or in the moonlight, or best of all, at two or three in the morning, when sleepers stir, and tents are struck, and the great caravan finds itself once more on the move.

At Bawan, the first stopping-place, there are sacred springs, and the reflection of light in the water is very fine.

At Eismukkam, the next halt is made, and on the third day of the pilgrimage, Pahlgam is reached. Here, at the foot of an arrowshaped ravine, beside the roaring torrent of the Lidar, and under the solemn shadow of the mountain-firs, the party spends the eleventh day of the lunar month. The spot is superb in its wild loveliness, and the same grandeur of water and pine-trees is present at Chandanawara, the fourth stage.

After this come two tremendous ascents, and the pilgrims are out of the region of plentiful fuel, and in the cold of the greater altitudes, once for all. Last winter has been unusually mild in Kashmir, and the journey is easier in consequence. It is said that ice and snow generally extend as low as Chandanawara, and make travelling very difficult.

The pilgrims go steadily upwards, the whole of the fifth morning, till at last the source of the Lidar lies, in the half melted waters of the Sheshanag, five hundred feet below them. The scene is cold, and bleak, and stormy : mountain peaks of snow, in two or three directions are visible ; on a ridge behind, the tent-coolies stand out like a company of spearmen against the sky ; and the terrible barren beauty of the place sends a shiver through the soul.

That night for the first time silence is made perfect. No more the rushing torrent casts a veil of music over the whispers of the pines. Here is indeed a river, but hushed in an icy cradle at our feet. Trees with their murmurs, are far below. High behind us rises the moon, almost at the full, and the scarred peaks become pure white as they reflect her radiance. Nowhere is the blue of the midnight sky so deep. Night utters her voice on the mountain-tops, and her words are the ineffable silence of the stars speaking with the snows.

On amongst frost-bound peaks and glaciers winds the procession next day, stopping after some eight miles' march, at Panjitarini, the Place of the Five Streams. Here, in ancient times, the action of ice left a pebbly beach across the floor of the valley : now, the ice ceases higher up, but the river which issues from it, gives off four smaller rivulets, which meander over the shingle, and join the main flood again at the lower end.

There are then five ablutions to be performed in crossing this small space, and in spite of the intense cold, men, women, and children go faithfully through the ceremony,

passing from stream to stream with wet garments clinging to their shivering forms. But already on the high bank, tents are being pitched, fires of juniper are blazing, and preparations are in full swing for the midday meal.

We are to-day some hundreds of feet below Sheshanag : to get here many a chill torrent has had to be forded, and once at least we have risen to the height, where the snowpeaks hold awful festival amongst themselves, not pausing even to notice this sudden irruption into their midst of the bumptious insect, man.

The road for the last three stages has been little more then a sheep-track, a certain danger has attended each step forward, but so far, the absence of ice has been in our favour, and only one serious accident has occurred. In the remaining division of the journey, the mildness of the year adds to its hardships.

There are usually three roads from Panjitarini to Amarnath : of these, one is rendered impassable by the disappearance of ice bridges : the difficulty of another is enhanced indefinitely from the same cause : and the third is so steep and arduous, that only those anxious to throw away their lives, would be consistent in attempting it. The second is the way that we must take.

And now the great morning has—not yet dawned indeed, for it wants an hour or so to the full moon ; but midnight is past, calls sound from tent to tent in the darkness, the pilgrims set out one by one from the camp, —to-day we shall reach Amarnath.

Down the valley we go, and the road is dangerous enough. The cold is bitter, but dry and exhilarating, and between sunrise and moon-setting, the procession winds on, fathers carrying babies, men and women, old as well as young, Sadhus of both sexes in the thinnest garments, Yogis clad only in ashes, and others without even that protection, but all in breathless anxiety to reach the goal.

There is a terrible hour or two, —first of climbing and then of descent—in which one false step would mean instant death, and then we are on the glacier ; the snow gives firm foothold, and in the distance yonder, the sun pours down on tumultuous crowds of pilgrims, some bathing in the river, some shouting for joy, as they enter the sacred precincts of the cave, while far away to the head of the gorge, a single peak, covered with newly-fallen snow, watches over the whole in awful consciousness of purity.

II

Some party of wandering shepherds, driving their cattle down the glacier at its foot, in these long summer days when time and distance matter little, must have been the first to light on the great Cave of Amarnath.

Or perhaps—for the spot is far indeed from the habitations of men, and no tradition lingers about the countryside, to tell the tale of the wondrous finding,—perhaps it was some solitary herdsman who found himself and his flocks in the gorge in the heat of the noonday, and turning into the cavern for coolness and refreshment, was started by the resence of the Lord Himself. For there, in a central niche within the vast cathedral, the roof itself dropping offerings of water over it, and the very walls crusted with white powder for Its worship, stood the Shiva-Lingam in clear white ice. Stood, as It must have stood for centuries, all unseen of mortal eyes, as It stands to-day, here, at the very heart of the Himalayas in this, the secret place of the Most High.

How did he act, we wonder, this simple peasant of our fancy? Had he the gift of vision to know Him, white like camphor, Who sits lost in eternal meditation, while the Ganges struggles to free herself from the coils of His matted hair, and all the needy and despised of earth find refuge at His feet?

Or was his, perchance, that other rapture, to look down the long vista of the years, and hear the many voices of the pilgrims singing, as in the travel-song of another Eastern People :—

"Lo ! now thou that art builded as a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. Pray for the peace of God's dwelling place : they shall prosper, that love thee?"

Some one at least with eyes to see must have knelt there, ere the legend was whispered amongst the cowherds in the valley, and they began the custom that has grown to such mighty proportion since, of making darsana at the shrine of Amarnath.

The "Shiva Om", now sounds there from far and near, and this year the white doves of Shiva flew over the heads of at least one worshipper from Cape Comorin, and another from the distant islands of the sea.

All that is strong, all that is noble, in the heart of man finds acceptance and response in that austere vision of God that is worshipped here. Surely no race ever conceived for itself a myth grander than this of Shiva and Uma.

The sweet memories of childhood speaking this name of God can waken in the heart of His worshipper no note that is not of the highest. Brooding ever in eternal silence amongst snow-clad Himalayas, there is in Him no trace of wrath, or of the meaner passions of humanity. The asceticism of the pilgrim, the heroism of the hero, the self-sacrifice of the willing victim,—these are the roads by which men draw near to Him, and such only the praise that they may utter in His Presence.

And they do praise. This people, silent in all else, is expressive in devotion. The surging throng, fills the cave with song and movement. But through it all and over it all, amidst the multitude of voices, and the strangeness of the tongues, there rings that daily prayer of His

devotees, that most beautiful of all the world's cries to the Eternal :—

"From the Unreal lead us to the Real,
From Darkness lead us unto Light,
From Death lead us to Immortality.
Reach us through and through ourself,
And, Oh ! Thou terrible One, protect us ever
From Ignorance, with Thy sweet compassionate Face".

NIVEDITA

[It may be mentioned here that Sister Nivedita accompanied Swami Vivekananda on her pilgrimage to Amarnath.]

November 1898

ANGELS UNAWARES—I

BY

SWAMI VIVEKANANDA

[For the poem *vide the Complete Works*]

INTERVIEW WITH SWAMI VIVEKANANDA

ON INDIAN WOMEN—THEIR PAST, PRESENT AND FUTURE

It was early one Sunday morning, (writes our representative), in a beautiful Himalayan valley, that I was at last able to carry out the order of the Editor, and call on the Swami Vivekananda, to ascertain something of his views on the position and prospects of Indian women.

"Let us go for a walk", said the Swami when I had announced my errand, and we set out at once amongst some of the most lovely scenery in the world.

By sunny and shady ways we went, through quiet villages, amongst playing children and across the golden cornfields. Here the tall trees seemed to pierce the blue above, and there a group of peasant girls stooped, sickle in hand, to cut and carry off the plume-tipped stalks of maize-straw for the winter stores. Now the road led into an apple orchard, where great heaps of crimson fruit lay under the trees for sorting, and again we were out in the open, facing the snows that rose in august beauty above the white clouds against the sky.

At last my companion broke the silence. "The Aryan and Semitic ideals of woman", he said, "have always been diametrically opposed. Amongst the Semites the presence of woman is considered dangerous to devotion, and she may not perform any religious function, even such as the killing of a bird for food : according to the Aryan, a man cannot perform a religious action without a wife".

"But Swamiji !" said I—startled at an assertion so sweeping and so unexpected—"is Hinduism not an Aryan faith ?"

"Modern Hinduism", said the Swami quietly, "is largely Pauranika, that is, post-Buddhistic in origin. Dayananda Saraswati pointed out that though a wife is absolutely necessary in the sacrifice of the domestic fire, which is a Vedic rite, she may not touch the Shalagrama Shila, or the household-idol, because that dates from the later period of the Puranas."

"And so you consider the inequality of woman amongst us is entirely due to the influence of Buddhism ?"

"Where it exists, certainly," said the Swami, "but we should not allow the sudden influx of European criticism and our consequent sense of contrast to make us acquiesce too readily in this notion of the inequality of our women. Circumstances have forced upon us, for many centuries, the woman's need of protection. This, and not her inferiority, is the true reading of our customs."

"Are you then entirely satisfied with the position of women amongst us, Swamiji ?"

"By no means," said the Swami, "but our right of interference is limited entirely to giving education. Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world".

"How do you account for the evil influence which you attribute to Buddhism ?"

"It came only with the decay of the faith",

said the Swami. "Every movement triumphs by dint of some unusual characteristic, and when it falls, that point of pride becomes its chief element of weakness. The Lord Buddha—greatest of men—was a marvellous organiser and carried the world by this means. But his religion was the religion of a monastic order. It had, therefore, the evil effect of making the very robe of the monk honoured. He also introduced for the first time the community life of religious houses and thereby necessarily made women inferior to men, since the great abbesses could take no important step without the advice of certain abbots. It ensured its immediate object, the solidarity of the faith, you see, only its far-reaching effects are to be deplored."

"But Sannyasa is recognised in the Vedas !"

"Of course it is, but without making any distinction between men and women. Do you remember how Yajnavalkya was questioned at the Court of King Janaka? His principal examiner was Vachaknavi, the maiden orator—Brahmavadini, as the word of the day was. 'Like two shining arrows in the hand of the skilled archer', she says, "are my questions'. Her Sex is not even commented upon. Again, could anything be more complete than the equality of boys and girls in our old forest universities? Read our Sanskrit dramas --read the story of Shakuntala, and see if Tennyson's 'Princess' has anything to teach us !"

"You have a wonderful way of revealing the glories of our past, Swamiji !"

"Perhaps, because I have seen both sides of the world", said the Swami gently, "and I know that the race that produced Sita—even if it only dreamt of her—has a reverence for woman that is unmatched on the earth. There is many a burden bound with legal tightness on the shoulders of Western women that is utterly unknown to ours. We have our wrongs and our exceptions certainly, but so have they. We must never forget that all over the globe the general effort is to express love and tenderness and uprightness, and that national customs are only the nearest vehicles of this expression. With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others."

"Then have our women any problems at all, Swamiji ?"

"Of course, they have many and grave problems, but none that are not to be solved by that magic word 'education'. The true education, however, is not yet conceived of amongst us."

"And how would you define that ?"

"I never define anything", said the Swami, smiling. "Still, it may be described as a development of faculty, not an accumulation of words, or as a training of individuals to will rightly and efficiently. So shall we bring to the need of India great fearless women—women worthy to continue the traditions of Sanghamitra, Lila, Ahalya Bai, and Mira Bai—women fit to be mothers of heroes, because they are pure and selfless, strong with the strength that comes of touching the feet of God."

"So you consider that there should be a religious element in education, Swamiji ?"

"I look upon religion as the innermost core of education", said the Swami solemnly. "Mind, I do not mean my own, or any one else's opinion about religion. I think the teacher should take the pupil's starting-point in this, as in other respects, and enable her to develop along her own line of least resistance."

"But surely the religious exaltation of Brahmacharya, by taking the highest place from the mother and wife and giving it to those who evade those relations, is a direct blow dealt at woman ?"

"You should remember", said the Swami, "that if religion exalts Brahmacharya for woman, it does exactly the same for man. Moreover, your question shows a certain confusion in your own mind. Hinduism indicates one duty, only one, for the human soul. It is to seek to realise the permanent amidst the evanescent. No one presumes to point out any one way in which this may be done. Marriage or non-

marriage, good or evil, learning or ignorance, any of these is justified, if it leads to the goal. In this respect lies the great contrast between it and Buddhism, for the latter's outstanding direction is to realise the impermanence of the external, which, broadly speaking, can only be done in one way. Do you recall the story of the young Yogi in the Mahabharata who prided himself on his psychic powers by burning the bodies of a crow and a crane by his intense will, produced by anger? Do you remember that the young Saint went into the town and found first a wife nursing her sick husband and then the butcher Dharma-Vyadha, both of whom had obtained enlightenment in the path of common faithfulness and duty?"

"And so what would you say, Swamiji, to the women of this country?"

"Why, to the women of this country", said the Swami. "I would say exactly what I say to the man. Believe in India and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world."

January, March, June 1899

SKETCH OF THE LIFE OF PAVHARI BABA

BY

SWAMI VIVEKANANDA

[For the article *vide the Complete Works*]

January 1899

OUR CALCUTTA LETTER

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

Yet a similar task has absorbed much of the Brother's time of late. For there has been a good deal of ill-health within the walls of the Math itself, and the younger men have been specially active in attendance on the sick.

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

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

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

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

NIVEDITA

Sister Nivedita is not unknown to the readers of Prabuddha Bharata, even if Amarnath be the only paper which appeared over her signature in its pages. She was a successful educationalist in London, her special department being that of Kindergarten for children : but coming across Vedanta through the medium of the Swami Vivekananda's lectures, she has come over to India, about a year since, and has, we understand, been prevailed upon by a few friends, to start a small school for children at Bagbazar, Calcutta. We have not as yet received full particulars about the school : presumably it is only experimental. And if so, may we speak a word to Hindu parents and guardians of children living in that city? Here is a gifted, large-hearted lady who did not hesitate to make a complete self-sacrifice to attempt to do what good she can to poor India. Would they shake off a little of their characteristic indolence and avail themselves of this golden opportunity of educating their

children in the best up-to-date method, and in the right loyal Hindu spirit, by gratefully accepting the kind and helpful services of one who knows what she is about? It is rarely indeed that one can combine in a single act the security of one's best self-interest and the expression of sincere gratitude. Here is such an act. We shall wait and see how the Hindus of Calcutta do it.

(Nana Katha)

February 1899

SCIENCE METAPHYSICS AND NATURAL LAW

BY

DR. LEWIS G. JANES, M.A.,

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

....Perhaps the most remarkable movement of all is that which is now going on in India, the home of philosophical thought. A dozen years ago, the educated young men of India were largely given over to agnostic and materialistic speculations. The state of mind was similar to that which existed in the cities of the Roman Empire prior to the advent of Christianity—a scepticism in regard to the old faith, but with no observable trend toward Christianity, or any other positive form of religious belief. Today the Vedanta is rising from the grave with the torch of the coming century in its hand, and touching anew the hearts and aspirations of the thoughtful Hindu people. This movement is not limited, as it was one or two decades ago, to insignificant sects like the Brahmo-Somaj or the Arya-Somaj ; it is a movement of the people, the revival of the best that is in the old Vedic and Puranic literature, seeking alliance with, but not absorption in the best in other faiths. The eloquent words of the young Sannyasin, the Swami Vivekananda, in this country, have been welcomed and cheered to the echo by immense meetings of the people, without regard to sect in the Town Hall of Calcutta, in Madras, and in other parts of British India. Since his return he has everywhere been greeted with popular enthusiasm, and is inaugurating educational movements in his native land of far-reaching beneficent promise.

A year or two ago, I accidentally met an intelligent Hindu gentleman, a merchant and manufacturer, visiting this country in search of information relating to the introduction of a branch of manufactures into India. Learning that he knew of the Swami Vivekananda, though he came from a part of India distant from his residence, I asked him how generally the monk and his work in America were known in that country. "I believe every Hindu knows about Vivekananda," he replied with enthusiasm. The literature of this new movement is already voluminous, and enlists the work of Indian scholars of broad culture and great native ability, as well as of European scholars like Prof. Max Muller. That the movement is not reactionary, but evolutionary—a step forward, an adaptation of the old philosophy to the needs of the new time—is indicated by the fact that one of its noticeable accompaniments is a recognition of the truth that the West has something of value for the civilization of the East, as well as the Orient for the Occident. The walls of demarcation are being broken down. The immemorial superstition which forbade the Hindu to cross the water or leave the soil of India, is already undermined. Today, more than five hundred natives of India are sojourning in England, and they are by no means an unfamiliar sight in our own America. By this contact, sure to become greater in the coming years, Science and material progress are to be married to the hopeful philosophy, of the new spiritual awakening, and two hemispheres are to be united into the higher life of the Universal Brotherhood of Man.....

April 1899

INTERVIEW WITH SWAMI VIVEKANANDA ON THE BOUNDS OF HINDUISM

[For the interview *vide the Indian Mirror*, June 24, 1899].

April and July 1899

KALI, AND HER WORSHIP

(The following is the substance of a lecture delivered by Sister Nivedita (Miss M. Noble) on Monday, the 13th February, 1899, at the Albert Hall, Calcutta).

I am aware that I have little right to stand here, and offer myself as a lecturer on Kali-Worship. I am not qualfied by a knowledge of Sanskrit or of Indian history to judge between rival theories as to the archaeology of the matter. I have been in India only one year, and as I am often reminded, that which seems incontestable to me now, may seem as unsupported in another year's time.

In the meantime, certain rights are mine. *First, I have been hearing of Kali-Worship all my life*, in terms not flattering to Kali or Her worshippers, and now that I am in contact with the thing itself, I have a right to stand up and say that if the things I heard as a child were true, at least they were not the whole truth, and it is the whole truth that we should insist on having ; and, secondly, I have the right of an Englishwoman to express public regret for the part which countrymen and women of my own have played in vilifying a religious idea, dear to men and women as good as they, and to utter a public hope that such vilification may soon end by the growth amongst us all of sheer good-will and sympathy. *And, last of all. I have the right of all first impressions to be heard.* We often forget that what produces this, is just as real a part of the whole as the last. This is true of all goodness and beauty. Of anything so complex and extended as an area of religious consciousness, it is still more true. *A religious idea ought to be judged by all the states* which it produces. We must not ignore either the lowest or the highest apprehension of the symbol. Certainly, we must not ignore the highest and we must remember that a common acknowledgement of that symbol binds the man, who now appreciates it in a very rudimentary way, to the *Yogi* who finds in it the higher manifestation of God. So that we should be careful how we meddle with, or pass judgement on, that lower form of worship, save to open out to it the natural path of development, by which the saint has gone to his far-reaching vision.

Again, it often happens that a certain freshness of view is absolutely necessary to us. How it is here, I cannot judge ; but with us I know that nothing is so fatal as to hear the story of Christianity often from babyhood. That wonderful life by the Sea of Galilee and among the Hills of Judaea loses all its poignancy, and comes to mean nothing at all. But let it come perfectly new into the grown-up life of a man or woman, and it stands out the most vivid thing in the whole world.

And so the impact of our own religion upon a fresh consciousness is often a helpful thing to ourselves. There are two other things that help in the same way—(1) the study of another faith, giving a basis of comparison and induction, and, (2) a sect of people or a period in one's own life, denying the truth of the whole thing. This causes us to examine the grounds of our own creed, and the meaning of it, and its demands on us. I see nothing in Calcutta to-day, which is more calculated, if we accept it thankfully, to strengthen and purify our thought of God as the Mother than the presence of a section who deny and distrust our worship. Let us not forget that they seek truth as we do—and let us weigh carefully all that they urge, knowing that the Mother Herself speaks to us through their lips, for the perfecting of their love and ours.

Those of us who feel that the search after God is the be-all-and-end-all of human life—that the wise man, the man of fullest living, is he who cries out, with his whole soul in the cry, "Like as the heart panteth after the waterbrooks, so panteth my soul after Thee, O God," we who believe this will see in national customs, in national history, in national ways of viewing things, only one or other mantle in which to clothe the apprehension of the Divine.

It was so that the Semite, dreaming of God in the moment of highest rapture, called him "Our Father", and the European, striving to add the true complement to God as the Child, saw bending over Him that Glorified Maiden whom he knew as "Our Lady".

But in India, the conception of woman is simpler, more personal, more complete. For India, there is one relationship that makes the home—that makes sanctity—that enters into every fibre of the being, and it is not Fatherhood. What wonder that in India God's tenderest name is that of Mother?

This idea of the Motherhood of God has about it all that mysterious fascination that clings to the name of India for those who know it as students of history or philosophy.

In the old days, long before the birth of Buddhism, she was the land of treasures, to which men must go for precious stones, and sandal-wood and ivory. Then came the time when she meant much to the Western day that was dawning in Greece. The days of Buddhism, when her Gymnosophists taught the Greek philosopher her ancient wisdom, even then, perhaps, ancient. Again came our Middle Ages, when the countries round the Mediterranean had somewhat recovered breath, and when the Crusades began. The Crusades—which were the meeting ground between East and West—Eastern tendencies and interests all streaming towards Baghdad, and thence being thrown on the Syrian deserts by the Saracen.

Here in the Crusades, and afterwards in the Moorish

occupation of Spain, and always in the streets and by-ways of those fascinating old ports of Venice and Genoa, must have been born the true mystery of the name of India.

The wonderful tales of travellers and pilgrims, the magnificence of Indian escorts and palaces, the feats of jugglers, and the extraordinary powers of endurance, shown by Indian ascetics, all these associations are called up by the name of India, for those who have never walked under the palm trees, nor seen the wild peacocks of the Motherland. And those are the associations of mediaeval Europe.

Not contemporary with these surely, but belonging to the earlier days of the English occupation, is the glamour round the names of Indian doctrines. Such a delusive sheen tinges the popular reading of the word Maya, and such a spirit arises when we hear that in India you talk of this—the Motherhood of God.

Not but that this is a conception that must occur in all religions that are to satisfy the soul. The Galilaean Teacher did not forget it, when he took a little child, and set him in the midst, and said "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven". St. Paul wrote to his disciples as a mother greatly anguished till Christ be formed in them. Every true and tender word of help and counsel has added to the Semitic idea, "Like as a *father* pitieth his children", that sweeter notion of the Aryans, "Like as a mother pitieth her children".

But in Christianity it has been implied—not overtly expressed, and the curious divergence between Indian and European ideals of women comes in here, further to thwart the birth of the thought of Motherhood in worship.

One of the most beautiful fragments of devotion that have come down to us from our Middle Ages is a little old French manuscript called "Our Lady's Tumbler". Here it might be thought, we had lighted on real Mother-worship. But this is not so—for the characteristic utterance is "Lady, you are the mon-joie (my-joy) that lightensa ll the world",—*i.e.*, worship is not being offered to a mother, but to a queen. In India, this is never so. Behind palace walls or within her mud hut woman lives much the same simple and beautiful life of the old Aryan villages. Exquisite cleanliness and simplicity, infinite purification, and always the same intimate motherhood.

The notion of the lady is foreign to India, and those who love the country cannot be too thankful that it is so. Not that Indian woman would be deprived of anything that would make life noble and sweet and strong, but that their conception of existence is already more beautiful because more noble than any exotic notion. It must be through the intensifying of the Indian ideal of selflessness and wisdom and social power that emancipation shall come.

And this absence of luxury and self-indulgence from the ideal conception of Indian womanhood is fitly imaged in this symbol that you make to yourselves of God, the most precious religious symbol in the world, perhaps God the Mother,—and the Queen,—the Mother.

And of this symbol, you have made three forms—Durga, Jagaddhatri, and Kali.

In Durga, we have, indeed, an element of queenhood, but it is the power of the Queen, not her privilege.

Emerging from amidst the ten points of the compass, one foot on the lion, and one on the Asura, striking with the serpent and holding instruments of worship and weapons of destruction, there is, in Durga, a wonderful quality of literary interpretation, She is a wonderful symbol of the Power that manifests itself as Nature—the living energy at the centre of this whirlpool.

Dim overhead is that series of pictures of the Giving of the Gods, that brings home to us the relation of God, of our own soul, to this great Energy.

Below, all movement and turmoil, above the calm of eternal meditation. The Soul inert, and Nature the great awakener. Behind both That Which manifests as both—Brahman.

Look at it how you will, could there be a finer picture than this of the complete duality? But Durga is the Mother of the Universe. The Divine and resistless Energy that kills almost as many as it brings to the birth, that fosters by the terrible process of the destruction of the unfit.

> Are God and Nature then at strife.
> That Nature sends such evil dreams?
> So Careful of the type she seems,
> So Careless of the single life?
> That I, considering everywhere
> Her secret meaning in her deeds
> And finding that of fifty seeds
> She often brings but one to hear.
> I falter where I firmly trod,
> And falling with my weight of cares
> Upon the great world's altar stairs
> That slope through darkness up to God.
> I stretch lame hands of faith, and grope
> And gather dust and chaff and call
> To what I feel is Lord of all,
> And faintly trust the larger hope.

Quivering human nerves know something that is called pain. How does Durga stand to that?

For the Gods that men make to themselves will not all utter the same voice of the Universal Life, but unless they have been so realised as to feed their worshipper's hunger, some faculty of his will be starved and stunted. We must remember that all *this* is but one way of seeing God—that every act and feeling is unconscious worship. God is its real soul, and if we hunger for love or for sym-

pathy or for some word of encouragement and comfort, it is not in man that we shall find it—though it may be through man for the moment that our cry is stilled. And so in the symbol that we make of God, we need do no violence at all to this hungry human heart. We may and *must* satisfy it. Does Durga do this?

If not—the great World Force, indifferent to pain as to pleasure, is clearly not the mother of the soul.

In *Jagaddhatri*, we have some development of the notion of protection. But it is before Kali—the terrible one,—Kali the tongue of flame—Kali the face seen in a fire—Kali, surrounded by forms of death and destruction, that the soul hushes itself at last, and utters that one word "Mother".

To the children she is "Mother" simply after their childhood's need. The mother who protects, with whom we take refuge—who says to the soul, as God says to all of us sometimes : "My little child—you need not know much in order to please me. Only love me dearly".

And if in all that surrounds Her, there is anything to our grown-up vision terrible, their eyes are sealed that they do not know it, and they find in her—as is the case with all emblems—only what their own life and experience leads them to understand.

And to the grown man, she is "mother" after *his* need —the mother who does not protect but makes strong to overcome, who demands the very best that we can give, and will be content with nothing less.

Not, you see that in Kali there is balm for every wound —not that for the pain she gives the sweet—not that the truth of things is to be blinked and protection to be given to one, that means the desertion of another. We shall see that as long as we need that, as long as we in life are glad to take a place in the cool that leaves another to bear the burden and heat of the day, as long as we are thankful to possess, as long as we are cowards, even for those we love, so long we shall look for a coward's satisfaction in our God. And we shall find it.

But when we have grown past this, we shall find the right hand uplifted in blessing, *while* the left destroyes. We shall see the moment of destruction of the Universe as the moment of realisation. Life will be a song of ecstasy and thanksgiving that the last sacrifice has been demanded from us.

KALI THE MOTHER

The stars are blotted out
    The clouds are covering clouds,
It is darkness vibrant, sonant,
    In the roaring, whirling wind,
Are the souls of a million lunatics,
    Just loose from prison house,
Wrenching trees by the roots
    Sweeping all from the path.
The sea has joined the fray
    And swirls up mountain waves.
To reach the pitching sky—
    The flash of lurid light
Reveals on every side
    A thousand, thousand shades.
Of Death begrimmed and black—
    Scattering plagues and sorrows,
Dancing mad with joy,
    Come, Mother, come.

For terror is Thy name,
    Death is in Thy breath.
And every shaking step
    Destroys a world for e'er.
Thou "Time" the All-Destroyer,
    Come, O Mother, come.
Who dares misery love,
    And hug the form of death
Enjoy destruction's dance,
    To him the Mother comes.

Religion, it appears, is not something made for gentlehood. Religion is for the heart of the people. To refine is to emasculate it. Every man must be able there to find bread. I must always illustrate from Christianity. I know that we have to thank God for certain elements of crudity and superstition that Christianity contains, that carry it to places that without these it could never reach.

The man who derives brutal satisfaction from life, or who sees no further than the surface of things, this man has a right to find these satisfactions, and to make for himself a worship which shall express these instincts. The man who is violent in his modes of thought, and vivid in his apprehension of life, the man who appreciates the struggle of Nature, and is strong enough to plunge into it fearlessly that man has a right to offer to God that which he hourly demands from life. He who with precisely the same instincts as these, is full of the pity of life and of creation, will see in God the Refuge of all, the Divine Mother—pitiful and compassionate. He will echo Her cry to the world : "Humanity, Humanity, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not !"

But consciousness will not be arrested here. After all, what is the meaning of death—of destruction of the visible—of all these forms of horror and fear? Is it not the manifestation of that Divine Energy that carries through fire and slaughter and blind cruelty the message of love and deliverance home to us? And the man to whom once the great word of religion was "My child, you need not know much in order to please Me. Only

love Me dearly. Talk to Me as you would talk to your mother, if she had taken you on her knee", —that same man will now be able to say through every word and act and thought, "Though Thou slay me, yet will I trust in Thee".

And at some infinitely distant time, perhaps, when duality is gone, and not even God is any longer God, may that other experience come of which the Master spoke when he said—"It is always on the bosom of dead Divinity that the blissful Mother dances Her dance celestial".

As the child is occupied solely with the counting of some few objects, and the grown man with the truths of the higher mathematics, and as even those truths are transcended in reality by the faculty which they have developed, so here—the first symbols are as necessary as the last, if we are to reach the end. There was no ultimate importance in those early operations of counting, yet the mathematics could not have existed without them. So worship must have its feet in the clay, if with its head it is to reach to Heaven. At every stage, however, we realise something that is to remain with us. *To the children of the Mother, all men must be brothers.* Separation is not. Difference is not. There is the common Motherhood. Men speak Her words to us, supplicate with Her hands, love with Her eyes, and our part to them is infinite service. What does personal salvation matter, if God, the infinite God, calls for love and service?

And we realise the *greatness of fact.* No betrayal of truth is so terrible as that of choosing what is beautiful and easy and soft, to be believed and worshipped. Let us face also and just as willingly the terrible—the ugly—the hard.

God gave life—true. But He also kills.

God is Eternity, but with that idea does there not rise the black shadow of time, beginning and ending in obscurity?

I have been born in happy circumstances. He gave them. How dare I say that, when to another He gave hardship and pain and care? Shall I not worship Him in this manifestation of destruction, nay is this not the very place where I shall kneel and call Him Mother?

But linked with this sincerity is that other which leads us to it and beyond it. "If thy hand or thy foot offend thee—cut it off, and cast it from thee. Better is it to enter into life halt or maimed than having two hands or two feet to be cast out into ignorance". The God of Truth must needs be the God of Sacrifice. And, last of all, the great glory of this Mother worship lies in its bestowal of *Manhood.* Time after time Kali has given men to India. In the history of Protap Singh, of Shivaji, and of the Sikhs stand the men She gave. If Bengal, the cradle of Her worship, the home of Her saints, parts with Her worship, she will part at the same time with her manhood. It is her part to renew that ancient worship with ten times greater devotion, for the loss would be to her lasting peril and disgrace.

I have not dealt in so many words, yet I have I think, covered in passing, the three main accusations, that are brought against Kali-Worship—

1. That it is worship of an image ;
2. That it is worship of a horrible image ; and
3. That it is a worship that demands animal sacrifice.

But I think it more fair to leave these points to be brought up in the discussion with all the force that individual conviction can give.

It is well to remember, that we seek truth, not the triumph of a party. And it is also well to remember, that where the question of authority comes in, the only authoritative fault-finder would be that man who had realized all that Kali-Worship has to give.

And He found no fault. Rather, He uttered a message in the name of the Divine Mother that is to-day going out into all the world, and calling the nations to Her Feet.

KALI AND HER WORSHIP
II

THE infinite and absolute superconsciousness of which mind and matter are the *illusory* aspects, is, as is well-known called Brahman in the Vedanta, and the energy which expresses itself as mind and matter is called Maya. This is no place to enter into an examination of it, but it is necessary to state here the theory of Maya. The infinite and absolute cannot by definition be limited and related, be differentiated and split up into parts. If a thing looks like that which it cannot be, if a rope is seen like a snake, we call it an optical illusion, in place of the secondless Brahman we find this infinitely variegated interplay of mind and matter. If Brahman is not to die, the universe of phenomena must be regarded as show, as an illusion or Maya.

The ancient Rishis sought to symbolise this Maya-idea, express it in concrete form, by the image of Kali.

It is beyond our purpose to enter here into the question of the so-called idolatry of the Hindus. It will suffice for our present purpose to say, that in addition to word-pictures, which all worshippers use, the Hindu Rishis thought it wise to have concrete material images to help the understanding, and hence is the system of image-worship among them.

Let us now try to read the image of Kali.

The most prominent feature about her is her horridness. She is naked and dances on the bosom of her husband. She has a garland of decapitated heads round her neck and her tongue is out-stretched to drink the warm blood of her victims. Weapons and terrible agents of Death

adorn and surround her. She is dark like an ominous raincloud and her dishevelled flowing masses of hair fall down to her feet. Her laugh beats the thunder-clap all hollow. She is all terror.

Is that the picture of a young Hindu woman?— She that has no individual existence apart from her husband, she that is so graceful, unobtrusive, retiring, always covered from head to foot, always the gentle, the soft, the loving mother ! If anything, Kali is the exact reverse of the Hindu woman.

And that was exactly what the Rishis wanted to draw her and we must say their success was perfect. Nothing could be more unwomanly—more unlike a Hindu woman, than the picture of Kali they painted.

Maya has no individual existence apart from Brahman, like the snake apart from the rope, or the bubble apart from the water. So the Hindu woman who is but a type of the Original Woman has no individual existence apart from her husband. But what does Maya *show*? Instead of keeping in the background always, instead of playing her true role, she has grabbed Brahman, put him out of sight and shows *herself* in innumerable, terrible, unwomanly, unmotherly ways. In place of the one limitless, taintless surging ocean of bliss, we have this infinitely variegated relative world of phenomena, and the one cry of misery and death, the inevitable product of the struggle for existence which dominates and shapes it, ringing through every plane of existence from the nebulous to the human. Unless we are prepared to blind and cheat ourselves deliberately we can no longer ignore *the one law* of life and progress which runs through all states of matter and mind. This is *struggle for existence*. And not one feature of Kali will be found overdrawn or exaggerated if she is looked upon as the concretised image of this fundamental law of relative life.

The first impulse which is apt to rise in the mind after this explanation of Kali is known, is,—If Kali is such, why worship her? She should be the last thing to adore !

A little reflection will show that this impulse is a reflex action of the ignorance of the true meaning of worship. Worship, as we Hindus understand it, is *constant remembrance*, always keeping before the mind's eye. And what is there, what can be there in the universe more important and vital for *Moksha* than to constantly live in the idea that the universe of phenomena which frightens us with its innumerable terrific faces is in reality but a *show*, a false appearance, the one truth being Satchidananda which is back of it all?

Maya is false, Kali is its symbol. If Kali were painted as the ideal Hindu woman, she would have been real. To convey her unreality—as she shows herself, she is painted as the ideal *non*-woman.

She hides Shiva under her feet, she dances over his bosom and successfully draws and rivets all attention to herself, as the mirage which shines over the desert cheats, and holds back the vision of the onlooker from the true state of affairs.

She has to be seen through, she has to be crossed over. What else should be thought of or worshipped—if not she? Does one pore over a blank sheet, if one has to commit to memory a book?

Thus the true worshipper who knows her, who has seen through her, coolly ignores her existence, refuses to see her as she shows herself and succeeds to see her as she *is*. Her real existence is in Brahman, as the identity of a dream-ego is the ego which sleeps. The dream, however real and potent it may be for the time being is nothing to the waking-consciousness. The seer tells Kali, that she is not what she seems, she is really Brahman and in no other light would he see her. She is Tara (the way to Moksha) and Brahmamayi (pervaded, interpenetrated, overlapped and full of Brahman).

No other child of hers has expressed and interpreted her better and more fully than the divine Ramaprasad. His songs stand unequalled for force, simplicity and depth of expression of the divine Motherhood. We have only room here for the translation of a few of them dealing with the point under consideration.

"Who knows what Kali is? The six *darshanas* (system of philosophy) have not obtained Her *darshana* (sight). Kali as a Swan, plays with the Swan in the lotus forest. The Yogi always meditates on her in the Muladhara (the plexus underneath the spinal chord) and in the Sahasrara (that in the brain). Kali is the Atma (self) of the Atmarama (enjoyer in the self) ; innumerable are the wonderful evidences and administrations of her. Tara resides in all forms, just as she pleases. The universe is the Mother's womb—you know what size it is. The Mahakal understands her properly, who else knows her like Him? The world laughs at Prasada's words,— "Crossing the ocean by swimming". My mind has grasped it—but not the prana. This dwarf wants to touch the Moon".

"My mind, don't be intolerant. I have looked and searched through the Veda, Agama and Purana ; Kali, Krishna, Shiva, Rama—my Elokeshi (she with the dishevelled hair) is all these. She holds the horn as Shiva and plays on the flute as Krishna. O Mother ! you have a bow as Rama and a sword as Kali. Prasada says the attempt to demonstrate Brahman is like the smile of the person who has got big rows of teeth always projecting out ! My Brahmamayi is in all forms and at her feet are the Ganges, Gaya and Kashi".

"Would, O Tara ! such a day come, when streams will flow down my eyes with my repeating Tara Tara?— The lotus inside the breast will blossom and raise up its head and the darkness of the mind shall vanish, and I shall fall down on the earth, and be beside myself with the name of Tara. Then shall I be able to give up the

questions of distinction and non-distinction (or duality and non-duality), all wants of the mind will vanish— O ! the Veda is true a hundred times. My Tara is formless ! With the greatest happiness Ramaprasada proclaims to the world that the Mother resides in all forms—Look O blind eyes ! at the Mother, she is the dispeller of darkness !"

We are aware of the many beastly and corrupt rites which have come to be associated with Kali-worship. While our regret for them is boundless, we do not see the wisdom of inveighing against Kali-worship in the wholesale manner as is often done by some sisters and brothers. Destroy the weeds, but save the garden !

April 1899

REVIEWS

We have been favoured with copies of a Hindi Monthly Journal named "Prabhat" devoted to the Hindu Religion, and a Hindi translation of the Swami Vivekananda's opening speech at the Parliament of Religions. We thank Mr. Nakhare, the Editor, for them and shall be extremely happy to see "Prabhat" bringing light to those for whom it has been started. It is published from the Olcott Press, Saugor.

The first of that garland of Sannyasins whom Sri Ramakrishna left behind him fourteen years ago, passed beyond the mortal regions at 3 o'clock in the afternoon of Tuesday, March 28th 1899. While the joy of release is infinite to the freed, his surviving brothers, friends and admirers feel the shock of separation from the Swami Yogananda doubly, in as much as the event brings the memory of the Master's departure back, green though it is always in their hearts, with a peculiar keenness. *Hari Om Tat Sat* !

The passing away of the Saint was wonderful. His words before death was : "My *Jnana* and *Bhakti* have so much increased that I cannot express them"—And when a Grihasta brother said "You have to come again with our Lord"—he told all those around him to sing loudly in a chorus "*Hari Om Ramakrishna.*" An old sannyasin brother who was at the bedside at that solemn moment, writes, that they felt of a sudden such an inflow of a higher state of being, that they vividly realized the soul was passing to a much higher, freer and superior state of consciousness than the bodily.

A correspondent, one of the older brothers, writes about the departed "..... many a time, he seemed to me nothing less than perfect in forbearance. The dream that he had about a month or two before his death is very significant. He saw the Master and heard him telling, 'You are too weary of your burden. You have had enough and need not stay any more, come to me'. The dream is a reality today, and he is there, where our too human visions cannot reach and we are left to feel the separation and make surmises and guesses. When I attempt to write anything of him, so many thoughts come crowding in, that it becomes all a jumble and I do not know where to begin or which to begin with". Another Sannyasin writes speaking of the event : "I did not know whether to joy or to sorrow". One of the younger members of the Math writes :—— ananda smiled and said 'All's well', when I met him at 5 and said, "I'm very sorry to hear this Swami". The same correspondent continues "..... as for the dead the last ceremonies as I saw them, at the hour were inexpressibly solemn and beautiful, and the chanting of the 'Hari Om' never sounded so fine. They waved lighted camphor before him and put on his gerua turban and flowers, and then they bore him away and I think it was 'Jaya Ramakrishna' that they sang then ! ..... and after they had taken him away, a great storm rose and the wind howled and sobbed on the tops of the trees. ..... He was such a great Saint that it fills one with awe to belong to the order that contained him, even as the youngest member".

(Nana Katha)

May 1899

THE RAMAKRISHNA MISSION ON PLAGUE SERVICE

On Good Friday, March 31st, Swami Sadananda began work in the Bosepara Bustee, with 7 scavengers.

Thursday, April 6th, our appeal for funds was published in the English papers, and Rs. 235 were added to our fund.

Monday April 10th, we raised our staff to twelve.

On Saturday the 15th, we had almost finished the Neekiripara Bustee which was originally in terrible condition. Swamis Shivananda, Nityananda and Atmananda also shared the work of direction with Swami Sadananda, from this time on.

Saturday April 15th, Dr. Mahoney, Dt. Medical Officer, made a second inspection of the work done and spoke very encouragingly.

Monday April 17th, Mr. Bright, Chairman of the Corporation, came and looked at it personally, and on Wednesday the 19th we started work at the earnest request of some residents, on a long-neglected drain in the Moonshi Bazar Bustee at Sealdah. This was a gigantic piece of work, however, and we found it necessary to engage extra coolies in order to carry it through even in that temporary manner which has been possible.

Sunday, April 30th, the Sealdah work ended, as far

as it could be done by ourselves and today, May the 1st, our gang has returned to work in its old field of action in and about Ward I. The actual results to be got from this labour are obviously very small and temporary in character. Yet we feel that it is a privilege we would not readily forego, to have the chance of doing even so much.

A more permanent value we trust attaches to that movement amongst the students which was inaugurated by Swami Vivekananda's stirring words to them from the chair on the occasion of Sister Nivedita's address at the Classic Theatre, Saturday, April 22nd.

About fifteen students signified their intention of forming themselves into a small band of helpers, for door to door visitation of huts in selected Bustees, for the distribution of sanitary literature and for quiet words of advice and counsel. This little group undertakes to meet on Sundays at the Mission House, 57 Ramkanto Bose's Lane, and we sincerely hope that something steady and earnest, may be the result of it.

This is an appropriate occasion too, to mention the great kindness and sympathy of many influential Brahmos of all sections. This sympahy is likely to bear fruit of an important kind, as a committee is being formed amongst these ladies and gentlemen to take step towards the amelioration of conditions for the poor.

Surely one of the great secrets of the weakness of India lies in the fact that the motherland has never in the past found means to voice in any special way her love of the feeble and the outcast and the disinherited amongst her children. Let us pray that we, of this new generation, may live to see the beginning of a different state of things. We mean to hold on to the priceless traditions of our national past, but we mean to create others too, just as good, to feed our national future !

Shri Shri Ramakrishna jayati.

[NIVEDITA]

Under pressure of medical advice and urgent calls of English friends, the Swami Vivekananda will start for England on the 20th June next. We are very glad to inform our readers, the Swamiji is much better and stronger now and we earnestly trust the voyage will restore him completely. He will be accompanied by the Swami Turiyananda. *(Nana Katha)*

August 1899

A correspondent writes to the Madras *Hindu*. "On Sunday morning the pier was crowded with an eager throng of spectators anxious to see Swami Vivekananda, who was on his way to England by the S. S. *Golconda*. But to their great disappointment they were told that the vessel having arrived from Calcutta, an infected port, was under quarantine, and that the Swami would not be allowed to land. The numerous people who had gathered together, of all ranks and ages, had therefore to go away considerably vexed.

Some there were who were determined to have a glimpse at least of the Swami, and with that view they went in boats alongside the vessel, from whose deck the Swami was accorded a distant but cheerful welcome by his friends and admirers. Some days ago, a public meeting was held at Castle Kernan under the presidency of the Hon'ble Mr. P. Ananda Charlu, when it was resolved to address Government praying that Swami Vivekananda be permitted to land at Madras and stop there for a few hours before embarking again. Message after message was despatched to the Blue Heights, but the Swami's friends and admirers got some vague replies, but no sanction was wired to the Port Health Officer and the result was that the Health Officer would not allow him to land. * * * * It is said, however, that the Captain of the vessel was permitted to come ashore, and that he was seen in several parts of the city. If this is true, I would like to know if the Captain had undergone any singular process of immunization from infecting other people. It is hoped Government would call for a report from the Port Surgeon as to why the Captain was allowed to go about the town and under whose authority".

* * *

Swami Vivekananda for whose reception grand preparations were made at Madras, could not leave his steamer, without suffering a quarantine of 24 hours. He is accompanied by Miss Noble (Sister Nivedita as she is called) and Swami Turiyananda. We are glad Swami Turiyananda has left for England. He is a highly cultured spiritually developed Sannyasi and a man of extensive experience of India, having walked over almost the whole of Upper

India. A man well versed in Vedanta philosophy, possessing keen sense of observation, a good speaker and writer, he will make his own mark, if not on the platform, at least in creating a large number of disciples to gather round him. In 1896 Swami Turiyananda was for some months in Lucknow ; those who were brought in contact with him were struck with his intelligence and keen sense of observation. He will prove a tower of strength to his brother in faith, the Swami Vivekananda. — *Advocate.*

* * *

The following lines are culled from a private letter :—"Inspite of silly Plague Regulations the permit to land which was refused to Swamiji at Madras, was granted at Colombo, and much hospitality was shewn by many kind friends. In the evening there was quite a demonstration in one house, and the adjoining street, and the shout of praise to Shiva nearly deafened one. In spite of European clothes he was their Avatar and you could see by their dear dear faces that they knew it." (*Nana Katha*)

September 1899

ANGELS UNAWARES—II

BY

SWAMI VIVEKANANDA

[For the poem *vide the Complete Works*]

October 1899

ANGELS UNAWARES—III

BY

SWAMI VIVEKANANDA

[For the poem *vide the Complete Works*]

The Swami Vivekananda, who we are glad to inform our readers kept excellent health on board ship all the time, reached England with the Swami Turiyananda and Sister Nivedita on the 31st July last, and was met by many friends and disciples on landing. Quarters were taken at Wimbledon, where the Swamis stopped till the middle of the following month,—no work of course being taken on hand.

On the 16th August they left for America, Sister Nivedita following a week later. It is probable that Swami Turiyananda and Sister Nivedita will stop in America for Vedanta work, the Swamiji returning shortly to England to do some work, if not incapacitated by indisposition.

We have since received news of Swamiji's arrival at New York. He is now staying at the countryhouse of Mr. Leggett, the President of the Vedanta Society. (*Nana Katha*)

November 1899

LETTER TO THE EDITOR

The Swami Vivekananda and Swami Turiyananda have now been in America for three weeks, the revered and beloved guests of long-time friends. Swami Vivekananda is gaining daily in health and strength and his former vigor is rapidly being restored. During the voyage from India to England and in the three weeks since the Swami's arrival in America, marked improvement has been made. All who have met Swami Turiyananda are grateful for his presence and full of love for this latest teacher of Vedanta in America. The Swamis are resting in a home in a mountainous region of New York State, with no plans beyond the acceptance of a most loving invitation to Swami Turiyananda to Montclair, New Jersey. This beautiful town is some twelve miles from New York. Swami Turiyananda will be the guest of the family who delighted to serve and honor Swami Saradananda, and there he will begin to hold classes. Swami Abhedananda has been visiting Swami Vivekananda and Swami Turiyananda for the past ten days and is now leaving to resume his summer work of lectures in various cities, going to-day to Worcester, Massa-

chusetts, where he will live in the same household with the brother of Swami Saradananda. Swami Abhedananda will resume his work in New York City, October 1st. During the six months absence of Swami Abhedananda from New York the students have not been idle but have steadily made preparations for the coming season. The outlook is promising for a most successful year's work under the Swami's able teaching and wise counsel.

Sister Nivedita reached New York to-day from England.

AN AMERICAN BRAHMACHARINI

New York, Sept. 19, 1899

January 1900

PEACE

BY

SWAMI VIVEKANANDA

[For the poem *vide the Complete Works*]

February 1900

The Vivekananda Society of Vaniyambadi, Madras, is, as its name implies, an organisation formed for the purpose of furthering the cause of India's progress. On the 20th of January the members of the Society dedicated a newly-erected hall to the Swami's cause under the presidency of Swami Ramakrishnananda, who was invited to conduct the inauguration of it....

The major portion of the cost of erecting the building was borne by Mr. Venkata Sami Naidu, the President of the Vivekananda Society.

(Nana Katha)

VEDANTA WORK IN NEW YORK

EDITOR, PRABUDDHA BHARATA

SIR,

....On the 8th November Swami Vivekananda came to New York from the country where he had been recuperating under the kind ministrations of friends. He was present at the regular meeting that Tuesday evening, being introduced by Swami Abhedananda to those who were not acquainted with him, as the founder of Vedanta work in New York, as well as the great apostle of Vedanta in America, where he sowed the first seeds of its teachings at the Chicago Parliament of Religions over six years ago. On Friday, 10th Nov., a public reception was given to Swami Vivekananda, where many of his former friends and students gathered to greet with delight their much loved Teacher. To have him once more present among us gave us unfeigned satisfaction, and he made it plain to us that his heart was overflowing with love and good will to his early friends in America. There were also present many who had long desired to meet him and who rejoiced in the privilege of greeting him. The time sped all too quickly, especially as his stay in New York was so very brief. In less than two weeks, on 22nd Nov., Swami Vivekananda left for Chicago, the city that witnessed his triumph before the famous Religious Congress, and which holds many of his most devoted friends and admirers. They too must have mourned the brevity of his visit, for a week later he started for California, three thousand miles from New York. He had long desired to visit the Pacific coast, and will find there many who know his name through his writings and who will be glad to become personally acquainted with him. His health is now so far re-established that he is able to appear again on the lecture platform, and no doubt large audiences will be attracted by the magic of his name and held by the eloquence and grandeur of his teachings.....

YOURS &C,

8th Dec. '99 A NEW YORK FRIEND

(Correspondence)

April 1900

The sixty-seventh Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated with the usual enthusiasm

and earnestness in the Belur Math, the occasion being seized by men of almost all grades of social position, culture and religious beliefs for joining in love and sympathy with people of different faiths and views in a cause of general spiritual weal. The number of men who were present in the festival is estimated at about 20,000. The poor were fed by thousands.

It gives us unalloyed pleasure to learn that the Raja of Ramnad fed about one thousand poor people in commemoration of the birth of one whose heart ever bled for suffering humanity.

"We (the Vedanta Society, New York) observed the festival of Sri Ramakrishna's birthday on the evening of 2nd March—so as to more nearly coincide with the celebration in Calcutta on the 3rd. We decorated the picture of Sri Ramakrishna with flowers and placed living plants before it and burned incense and then sat in meditation for a long time".

The visit of the Swami Vivekananda to California, U. S. during the past winter has been productive of much good—the genial climate, so far restored his health, that he was enabled to give lectures at Los Angeles, which proved a most fruitful soil for implanting the Vedantic thought. The Swami after some weeks residence at Los Angeles has proceeded to San Francisco, where he purposes to pursue his teachings on the Indian philosophy.

(Nana Katha)

May 1900

NEW YORK'S JUVENILE VEDANTISTS

Under the above heading, with the sub-heading "LITTLE ONES WHO ARE LEARNING BRAHMANISM" and a beautiful photo of "the Swami Abhedananda and some of his youthful pupils in Oriental philosophy", the *New York Herald* of Sunday, March 4, 1900 has the following appreciative notice :—

"Not least among the extraordinary things of these times is the realization that India, the land of the heathen and benighted, according to popular impressions among our people, is sending missionaries of the Hindoo religion into the very core and heart of our Western civilization. Here in New York a few picturesque monks of the Brahmin faith have banded together a society for the propagation of their religion and philosophy, which is taking such deep root and spreading so rapidly that children in this city are being reared and trained in the faith of Brahma, and are sent every week to sit at the feet of the Eastern Mahatma to learn wisdom and grace.

"Every Saturday afternoon a class of young boys and girls gather together in the rooms of the Vedanta Society, in East Fifty-fifth street, to speak an hour or so with the Swami Abhedananda and drink in the teachings of the Hindoo philosophy, which is expounded to them in a most fascinating way. The young people come in with beaming, expectant faces, and draw their chairs around the handsome Oriental figure of the Swami, who sits in the circle wearing a robe of rich red, and holding in his hand an ancient Sanscrit Book—the Hitopadesha, or book of "good councels". This book is one of the oldest pieces of literature in the world. It dates back to the thirteenth century B. C. (?) and is the source of all of our fables of animals, our tales and fairy stories.

"The life and teachings of Jesus enter largely into the text of the Vedanta philosophy, and never a lesson goes by but that some saying of Jesus Christ's or some incident of his life is used to illustrate a moral lesson or point a principle.

"The Swami selects a story every Saturday afternoon from the Hitopadesha and tells it to the children. The stories are all about kings and queens and animals who converse freely together upon subjects of astounding range for young minds, but the children sit in rapt attention, eager for every word. Woven into the glittering fabric of wonder and imagination are all the doctrines of the Vedas—such ideas as reincarnation, karma and yoga, with bits of wit, wisdom and good advice, which will linger, doubtless, in these young minds during all their lives.

"The Swami ends the story, and then follows a little talk about it, and each child is asked to repeat the story in his own way and to tell the moral lessons and reflections which it has given him. It is wonderful to see how much of the real meaning of these tales makes its way into their heads and how eager they are for more.

"A philosophy which calms and embraces all religions is a little wide for the minds of most grown folk, but these young ones seem to take to it with avidity.

"One little boy in the class is so earnest and devout that he sacrifices the whole of his weekly holiday to glean the wisdom dispensed by the Swami, and early Saturday morning he makes his way from Brooklyn and comes to the rooms of the Vedanta Society, where he is allowed to listen to the class of grown up students who are studying the Upanishads with Swami Abhedananda.

"When the children's class was first formed the mammas

and aunts of the little ones were allowed to come in with the children, but it soon became evident that the older folk were too eager to take part in the lessons and absorb the attention of the Swami, so that the little ones had no chance. Now all grown folks are excluded, and the Swami and the children have things all their own way".

June 1900

THE ADVAITA ASHRAMA

A FEW EXPLANATORY WORDS

The Ashrama aims at helping with its best might, such men as sincerely long for a life truly suited for the culture of the deep spiritual instincts abiding in the human heart. While believing naturally in the elevating power of all systems of religion and allowing its members full liberty to choose and follow their own ways of *upasana*, the Philosophy of Advaita—which derives its support not only from the simple unequivocal text of the *Srutis* but also from the results of modern scientific research—forms the basic principle of its thought and action. And education which is nothing more or less than the unfoldment of the within, is accordingly, in keeping with the Advaita view-point, imparted more by assisting each member to think out for himself from, and adjust himself in his own way to, the facts of *Being* and *Existence* than by pressing upon him the opinions formed by others, thus gently leading him to develop and harmonise, to the fullest extent and satisfaction of his heart and reason, his individual ways of thought with conclusions directly deducible from the Advaita.

Those only who struggle to be entirely free from sensual appetites are capable of walking on the path, "sharp like the edge of a razor and pronounced extremely difficult by the wise". The Ashrama, therefore, lays down, as the first condition for membership, the rule that every member should take the vows of poverty, chastity and obedience. This excludes all those who have not that true longing for spirituality which ever delights in the freedom of renunciation. It also precludes the possibility of the members having to bear their own expenses of living in the Ashrama.

Love and sympathy unite man with man and unconsciously lead him to the realization of his kinship with all. Hatred and jealousy widen the gap of separation and bar the way to true knowledge. The two following rules, therefore, enjoin upon every one of the members to give that respect and toleration to the habits and religious opinions of others, which he would, they should accord to his, and to practise in daily life his belief in the Brotherhood of men and the Selfhood of all.

Now, as everything depends upon a strong physique, and as a good climate and moderate exercise almost ensure it to those whose habits are regulated by strict discipline, the Ashrama deems it wise to have some of its manual work done by the members. This will not only make them strong and healthy and, to some extent, independent of outside help, but will advance the growth of fellow-feeling and sympathy among its members by making them thus minister to one another's needs and comforts. It will also prove a great preventive against that sloth and inactivity which often makes its way into such bodies in the garb of meditative stillness.

Study would form another important and necessary occupation of the members. The usefulness of discriminate study in an institution of this character cannot be too much emphasized. It prevents the spirit of religion from lapsing into dead formalities and weakening superstitions, by bringing the touchstone of a refined understanding to bear upon whatever comes in its garb and lifts the mind pleasantly and unconsciously from the sense-plane to the region illumined with exalted thought. The subjects of study will, of course, be made as far as possible, to agree with the intellectual capacity of individual members. But the Upanishads, the six systems of Vedic Philosophy and the chief philosophical and metaphysical works of Western thinkers, will constitute the fixed course of study for members having a fair knowledge of Sanskrit and English. For students of lesser literary capacity, such books will be chosen as will make them acquainted with the general principles of these philosophical systems, by means of simple lessons. Members whose aptitude for study is meagre and who would therefore prefer to attend, in the hours of study, to the manual work of the Ashrama need not join the classes.

The last, though not the least object to be particularly attended to by the members of the Advaita Ashrama, is Yoga. This is the channel through which the energy acquired by judiciously following the disciplinary methods indicated above, should be directed in order that they may lead up to the highest point of spiritual evolution and ground the character firmly on the adamantine rock of conviction, gained through practical experience of spiritual truths.

Those Sannyasin members of the Ashrama who can give satisfactory testimony of their abilities—physical, intellectual and spiritual—to take that responsible position of teachers, will be sent out to teach what they themselves have learnt by study, meditation and Yoga. "Example is better than precept", and the Ashrama will always look to the all-sides development of the members as its sole concern, rather than seek to swell its body by indiscriminate admission.

But as the Advaita Ashrama believes that a single day spent in religious discipline in the company of men leading a higher life, may leave impressions capable of proving a tower of strength in trying circumstances, it will gladly admit members who have a mind to take

up the householder's life, after making them, to some extent, fit for its heavy responsibilities, by receiving some training in the Ashrama. It should be clearly understood that during the period of training, these members will have to abide strictly by the rules stated above.

No one, as a rule, will be initiated into Sannyas before the completion of at least twelve months of Brahmacharya at the Ashrama. But the Ashrama and every one of its members will have perfect liberty to part with each other whenever they think such a course advisable, after due consideration.

(Our contemporaries who kindly noticed the prospectus of the Advaita Ashrama when it was issued, are requested to do us the same favour in respect to the above—*Ed.*).

June 1900

Hindu missionaries are not among us to convert .... *Unity, Los Angels, (Nana Katha)*

[For the report *vide the Brahmavadin*]

SWAMI VIVEKANANDA IN SAN FRANCISCO

TO THE EDITOR, *Prabuddha Bharata*

From the West, to you, greeting !

If we may presume a comparative interest in California, in the land towards which our attention has recently been so forcefully turned, the land which has given us the master-thinker, and teacher, Swami Vivekananda, then will the following small account of the Vedanta work in California prove not uninteresting to your readers.

The Swami Vivekananda came to the "Golden State" some five months ago now, a stranger in a strange land, and, except to those fortunate few who heard him at the World's Fair, Chicago, entirely unknown. For some weeks he remained in Los Angeles, in the southern part of the state, teaching in the "City of Angels" amidst much quiet enthusiasm, and with happy results, and from thence he came to San Francisco, capital city of California. Here his success was immediate. The first audience which greeted him, on February 18th, at the First Unitarian Church, Oakland, numbered over two thousand people, who listened to his words with keenest attention, and enthusiastic sympathy. Since that time, between forty and fifty lectures have been delivered by the Swami, in San Francisco, Oakland, and Alameda, on the various phases of the Vedanta Philosophy, and conditions and life in India. His teaching has aroused a wide-spread attention here, and will undoubtedly have a strong influence upon the religious thought of California. Three classes, for the further study of the Vedanta Philosophy, have been formed, in San Francisco, Oakland and Alameda and it is possible that if the conditions are favourable, the Swami Vivekananda will send out to us another teacher. He himself regards California as a country peculiarly well-suited to the development of Oriental Philosophies, its climatic conditions especially kind, its strange intermixtures of races a fruitful soil wherein to plant this new-old thought, its youth a promise and potency of growth.

The impression made by the Swami's teaching has been most profound, the impress of his brilliant and distinguished personality,—what he is,—not less, but even deeper than his spoken work, strange and electrifying to us to see, the face of the warrior-thinker leap like a sword from its scabbard as the childlikeness of the master's countenance falls away under the power of the spirit ! Dear and beautiful to see his absolute kindliness to all with whom he comes in contact, his admirable simplicity of manner, his charming humility, and strange and lovely to our unaccustomed ears the music of his words, his wonderful eloquence in a foreign tongue, for the Swami Vivekananda is more than teacher, master, philosopher, he is a poet from the land of poetry !

The Swami is still among us, though he is living in retirement with some good friends. The end of the lecture course found him much exhausted, but at last hearing, he was much better, and on the high road to recovery. From here he goes to New York, and from thence

to Paris, remaining with us, however, for some few weeks longer.

BLANCHE PARTINGTON

San Francisco, California,
9th May 1900

August 1900

We are very glad to learn that the band of devoted workers of this order (the Ramakrishna Mission) prove themselves the very salt of the earth wherever they go. Their famine relief operations in Rajputana have won them the golden opinion of those who went to the spot ; and their Orphanage is a wonder of economy along with efficiency. In Calcutta they are none the less busy. Plague and Cholera have given them a good chance to be of some use to suffering humanity. During the two months of April and May they did much sanitary work in the filthy *bustis* situated in wards 1, 2 and 3, with splendid success. Though the benefit derived most, in the very nature of the work be temporary, it none the less saved a number of people from falling an easy prey to those two fell diseases. The work was necessarily confined to the poorest classes who were unable to pay for cleansing and disinfecting their houses, drains and closets. An establishment, consisting of 2 gully-pit boys, 1 bhisti, 3 dhangars, 6 mehtars, and 1 mate, under the guidance of Swami Sadananda, cleansed and disinfected in the course of less than two months about 1,300 *busti* huts and 40 pucca houses, removed 160 cart-loads of refuse and disinfected 24 houses where plague or cholera broke out. And this at an expenditure of about Rs. 128. The Chairman and the Health Officer of the Calcutta Corporation were both highly pleased with the help thus rendered by the Mission to the work of sanitation in Calcutta. We would there were many such Missions to take a variety of works intended to help poor Indians intellectually, physically and morally—*The Advocate*, Lucknow.

The following lines are culled from a private letter :—

Swami Vivekananda arrived in New York from California on 7th June. His old friends were all most delighted to see him again. He lectured on four successive Sundays, and although it was so late in the season, the audiences were large and appreciative. He also held a Gita class on four Saturday mornings. He has broadened in his sympathies and expanded in his knowledge during his four years of absence from America. While the season is now over for lectures and classes, Swamiji's old friends are basking in the sunshine of his presence. His health is now excellent and he is his dear old self once more, with yet a mingling of a newer, nobler self that makes us adore him more than ever.....He has to be a world's worker and so no rest can be for him until that great work is done. *(Nana Katha)*

October 1900

Under the heading "Some Misrepresentations Corrected" that excellent metaphysical magazine, the *Ideal Review* of New York, in its editorial department, has the following appreciative notice of the Swami Abhedananda's work in America :—

"The Swami Abhedananda has summarily punctured some of the bubbles that floated around in our boyhood days. Our books on geography had pictures of a Hindu woman beside the river Ganges in the act of throwing her infant child to a crocodile ; and there was another engraving of the car of Juggernat (Jagannatha) with fanatic worshippers casting themselves down to be crushed under the wheels. The Swami says that he has walked on foot along the Ganges for nearly fifteen hundred miles, mingling freely with Hindus of all classes and castes, but never heard of mothers feeding the crocodiles with their babes. Indeed it is now declared that crocodiles do not frequent the Ganges. In regard to the stories of the car of Juggernat which is drawn in procession every summer, the story that Hindus throw themselves under it to gain salvation by being crushed to death, the Swami declares to be utterly groundless and false. The Swami is doing an excellent work in correcting cherished false impressions of his countrymen, while instructing his hearers in just view of the older Aryan religion and philosophy". *(Nana Katha)*

November 1900

It is with the deepest sorrow that we announce the passing away on Sunday the 28th October last of Mr. J. H. Sevier, the joint-founder of the Advaita Ashrama, and a tried friend of India and the Indians. A staunch follower of the highest Vedic philosophy, with the characteristic liberality and catholicity of mind towards every other form of faith of a genuine Advaitin, a man human

and noble, and a heart loyal and true, while his absence from us in the body is loss irreparable to us, ours is not the wish to drag him back to the concerns of this shadow existence by selfish thoughts. May he, if Karma's debts should remain, find in a higher form of life,—as we doubt not he has—conditions and opportunities for a greater and fuller realization of the Eternal Truth, the Ever-permanent One Being towards Which his highest aspirations were here directed ; and may the harmony of "*Hari Aum Tat Sat*", which he loved to hear and meditate upon, and which vibrated around him in forceful, peaceful waves during his freedom from the flesh, sent out with the wholesouled earnestness of devoted and loving hearts, accompany him in his pilgrimage to a higher sphere and act as a guiding force in shaping his further evolution to the Perfect ! *Hari Aum Tat Sat* !

By special desire expressed most emphatically all through life his remains were cremated, with Vedic rites, with new silk cloth, ghee, sandal-wood, camphor, incense &c.

We are glad to learn that the Ramakrishna Mission has been co-operating with the Sobhabazar Benevolent Society in the flood relief work. Two members of the Mission, Swami Trigunatita, Editor, *Udbodhan*, who worked during the famine in Dinajpur, and Swami Sadananda, who worked during the plague in Calcutta—are in the field. Swami Trigunatita has gone to Behala-Bishnupur to inspect and to help the needy there, on behalf of the Benevolent Society.—*Indian Mirror.*

We are very happy to acknowledge receipt of Rs. 35, collected by the member of the Sadharan Dharma Sabha, Fyzabad, for the Kishengurh Orphanage. Our special thanks are due to Munshi Dwarka Prasad, Munshi Jai Dayal, and Mr. Surjan Lal Panday, through whose labours the sum was raised. .....

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The latest news we have had of Swami Vivekananda was from France where he was invited to attend the Congress of Religions held in connection with the Exposition Universelle. We are informed however that it could hardly be termed a Congress of religions ; for it mainly consisted of a few scholars who read papers on the history of various religions from a scientific standpoint. The Swamiji spoke twice, well and to the point. At the termination of the proceedings a banquet was held on the Eiffell Tower. Professor Geddes of the Edinburgh University and Pere Hyacinth, the well-known French liberal clergyman are two of the new acquaintances added to Swami Vivekananda's already long list of friends. *(Nana Katha)*

January 1901

We are very happy to inform our readers that we have got the Swami Vivekananda once again in our midst. This is the first visit of the Swamiji to the Advaita Ashrama, and though it has snowed here already, the climate, we are glad to say, agrees with him wonderfully. He has only quite recently returned to India, after an extended tour in the West, where his arduous labours have accomplished much good, and influenced many persons to investigate the truths of Vedanta. In America, hardly anywhere has he won for himself and his teachings a more unanimous or a more unstinted tribute of approbation than in California, where he passed the last winter. The proof that the principles involved in his instructions were thoroughly appreciated and comprehended, was clearly demonstrated by the starting of an Ashrama there, on a large tract of land, presented to the Swami for that purpose, and which is now under the able supervision of the Swami Turiyananda, whose efforts will no doubt develop it into a very useful training institution for students of Vedanta. During last spring, *en route* to Europe, Swami Vivekananda paid flying visits to Chicago and New York, delivering several lectures at the rooms of the Vedanta Society of the latter city.

At the request of numerous friends he visited Paris, where he was afforded exceptional opportunities of obtaining an insight into the

life of the French capital. In this fascinating city he fully maintained his reputation as the great exponent of Hindu philosophy, and his originality, coupled with that simplicity and modesty all his own, made him a welcome guest in many an aristocratic salon. There he met and mixed with various nationalities, and found a kindred spirit in Pere Hyacinth, that whilom Carmelite monk, who is now held in high repute as a popular liberal preacher. The Exposition with its varied and artistic exhibits pleased the fastidious eye of the Swami and nothing of interest escaped his keen glance.

From Paris, he visited Constantinople. A very important feature of his sojourn there, a sign of the times indeed—was, that even in the Turkish capital, the Swami delivered to interested audiences, two or three drawing-room lectures on the religion of the Vedanta.

From thence he passed on to Athens, whose ancient ruins serve as a picturesque setting to the gem-like beauty of the modern town. A hurried glimpse of Cairo, and sight of the old Nile, and then once more he sailed for his native land. Not for long however, will he linger here. Early in the summer, he proposes taking flight, this time for England, to return to his old field of work, which still awaits him there.

[In February 1901 issue under '*By the Way*' (Editorial Comments) some extracts of Swami Vivekananda's "*Stray thoughts on Theosophy*" (*vide the Complete Works*) were published. These do not bear the name of the author.]

THE SOCIAL CONFERENCE ADDRESS

[For the article *vide the Complete Works*. It may be noted here that the article was published in the *Prabuddha Bharata* without the name of the author].

We are pleased to note the building of "Vivekananda Town Hall" in Dharmapuri, Salem Dt., through the exertions of the local Zeminder, M. R. Ry. D. G. Muniswami Naidoo. We hope the founders of the Town Hall will see that work is done in the building which will satisfy the great teacher after whom it is called.

(By the Way)

ARYANS AND TAMILIANS

BY

SWAMI VIVEKANANDA

[For the article *vide the Complete Works*]

The untimely death of his Highness the Maharajah of Khetri by a fall from one of the minarets of Sikandra in Agra, and that of noted Dewan of Jeypur from pneumonia, while on Famine Commission duty at Nagpur, contribute to the gloom cast over the land. The Maharajah was in the prime of his life and possessed many princely and lovable qualities. . . . May these worthy sons of India find rest and peace in the regions they have sojourned to. *(By the Way)*

April 1901

Swami Vivekananda has gone over to Dacca (East Bengal) on invitation, where after visiting some holy places, he is expected to deliver some lectures. *(By the Way)*

SWAMI VIVEKANANDA AT DACCA

(From *The Dacca Gazette*)

[For the report *vide the Brahmavadin*]

May 1901

VEDANTA WORK IN AMERICA

THE EDITOR, PRABUDDHA BHARATA

SIR,

The many New York friends of Swami Vivekananda, greatly enjoyed his sojourn here, on his return from California in June 1900,

before he sailed for Paris, France. The Swami's visit was an unexpected pleasure, and formed a delightful winding up to what the members of the Vedanta Society have considered, a very successful season. He spoke on Sunday morning, June 10th, the subject being, "Vedanta Philosophy". The rooms were filled to their utmost capacity with old friends who came eagerly to hear him. On Friday of the following week, a reception was given, that the opportunity might be afforded the old students and friends to once again meet the Master, grasp and enjoy his presence and kind words. He gave a short talk that evening on the subject of Vedanta, and the Vedanta work in America.

Sister Nivedita was also in the City and gave an interesting talk in the rooms on "The Ideals of the Hindu Woman," answering many questions, to the enlightenment of the American mind, on the subject of the simple, beautiful life and purity of thought of our Eastern sisters. She gave one more lecture, an interesting account of the "Ancient Arts of India" ; long familiarity with this subject made the talk most instructive ; we felt it a privilege to listen to this sister whose earnest thought and ceaseless effort are all for the helping of her fellow-women, and we bade her "God-speed" as she sailed from these shores on June the 28th.

On July 3rd, Swami Vivekananda and Swami Turiyananda left New York, the former going to Detroit to visit old friends, and Swami Turiyananda to California, where he has since established the Shanti Ashrama. On Swami Vivekananda's return from Detroit, he remained with us for a few days rest before sailing for Paris, July the 20th.....

Vedanta Society,
New York

Yours &c.
B. AND C.
(Correspondence)

IN DEFENCE OF THE SWAMI VIVEKANANDA

In publishing the following cutting sent us by an esteemed friend from the United States, America, we wish particularly to express our indebtedness and offer our best thanks to Dr. Janes (in which we are sure not a few of our readers will join us) for raising his powerful voice, time and again, unsolicited, in the cause of truth and justice, to save India and Indians from the half-truths and exaggerations of its self-called friends.—*Ed.*

TO THE EDITOR OF THE STANDARD UNION

The notice of the meeting of the Brooklyn Ramabai Circle, in your issue of March 20, goes out of its way to attack the Swami Vivekananda for statements which he is alleged to have made in his lectures before the Brooklyn Ethical Association five or six years ago. As the Swami is far away in his native India, working for the elevation of his people, men and women alike, perhaps you will permit a friend to say a word in his behalf.

I heard all the lectures of the Swami Vivekananda which were given under the auspices of the Brooklyn Ethical Association, and to my certain knowledge he never mentioned the name of the Pundita Ramabai in any one of them. After the lecture given in the hall of the Long Island Historical Society, in response to a direct question from some person in the audience, the Swami replied temperately, saying that he wished well for the educational work of Ramabai but dissented from some of the methods which she had adopted for obtaining money in this country.

In one of his lectures at the Pouch Mansion, he also spoke of the Hindu widows, declaring it unjust to state that they were generally subjected to cruelty or oppression in the Indian Homes. He admitted that the prejudice against remarriage and the custom which makes the widow a member of the husband's family instead of that of her own parents inflicted some hardships upon widows in India, and favored all wise efforts for their education which would render them self-supporting and in this way alleviate their

condition. He emphasized his desire for the education and elevation of the women of his country, including the widows, by volunteering to give the entire proceeds of one of his lectures in support of the school of Babu Sasipada Banerjee, at Baranagar, near Calcutta, the institution of which preceded that of the Pundita Ramabai, at Poona, and where, if I am not mistaken, the Pundita herself obtained the first inspiration for her work. This lecture was given, and the proceeds were forwarded to Babu Sasipada Banerjee, and duly acknowledged.

Since his return to India with his help and under the auspices of his fellow monks of the Ramakrishna Math, near Calcutta, an English lady, Miss Margaret E. Noble, whose name describes her character, and who is known in India as "Sister Nivedita," has inaugurated a work, for the education of Hindu girls of wide-reaching beneficent promise. Several thousand dollars were contributed in this country toward Miss Noble's work, which has the good-will of the Hindu people in Calcutta, and elsewhere. Miss Noble is now in England, lecturing in the interest of her work before large audiences, and purposes soon to return to India and devote her life to the elevation of the Hindu women.

The late Prof. Max Muller, of Oxford, who is mentioned in your notice of the Ramabai Circle as "the friend of Ramabai," was also the friend of the Swami Vivekananda, and the biographer of the Swami's master, Ramakrishna, whom he regarded as one of the most remarkable men of modern times in India. The Swami Saradananda, the friend and companion of Vivekananda, furnished Prof. Max Muller with much of the material for his life of the Hindu saint. Babu Protap Chunder Mozoomdar, also well-known in this country, has likewise rendered to Ramakrishna the tribute of his high appreciation and respect.

Mrs. Ole Bull, who recently spent a year in India, travelling through the country from Bombay to Calcutta, and spending a summer in Kashmir, confirms the testimony of the Swami Vivekananda as to the beautiful type of character exemplified by many of the Hindu women, and to the regard in which they are habitually held by the men. There are doubtless cases of abuse of child-widows, and it is surely to be desired that they shall have ampler opportunities for improving their present conditions and escaping from the disabilities imposed by the prejudice against remarriage ; but to allege that the cruel abuse of widows is habitual in India is doubtless as unjust as it would be to qoute the records of our police courts as indications of the habitual character of our civilization in the United States. I have valued friends in India, of whose truthfulness I can vouch, who have child widows in their own families, and who have never been personally cognizant of a single case of abuse or cruelty.

In justice to a distant people who cannot defend themselves, we should guard against judging an entire civilization by special cases of privation and hardship, and in justice to Swami Vivekananda it should be remembered that his criticism of Ramabai—never volunteered and seldom uttered in public—were always directed against her unwise methods of exaggeration and wholesale denunciation of her people, and never against her legitimate educational work. In the light of the facts herein narrated this must, I think, be clear to your readers.

LEWIS G. JANES
Former President of the
Brooklyn Ethical Association.
Cambridge, Mass., March 21, 1901.

June and July 1901

WHAT IS RELIGION?

(*Condensed from a lecture delivered by Swami Vivekananda in New York*)

A hugh locomotive has rushed on over the the line.....the glory for ever more.

[For the lecture *vide the Complete Works*]

July 1901

REVIEWS

We have received with thanks a copy each of Swami Vivekananda's 'Karma Yoga',' Raja Yoga' and 'Hinduism' translated into Gujrati by Mr. Bhagu F. Karbhari, the founder and first editor of the *Prajabandhu* newspaper. Every able man of our country who undertakes the translation of Swamiji's works into his vernacular renders a service to his people,—since a very small portion of our countrymen are yet able to read them in the original.

August 1901

NEWS AND NOTES

The Bally Municipality would not consider our Math at Belur (Calcutta) as a place of public worship and so would have it pay taxes. The matter went to court and was decided in the first instance by the Sub-judge of Hoogly in favour of the Math. The decision was appealed against by the Municipality in higher court. It was then referred to the District Magistrate of Howrah for arbitration, who has upheld the claims of the Math and exempted it from the payment of house-rate.

October 1901

VIVEKANANDA TOWN HALL

TO THE EDITOR, PRABUDDHA BHARATA

SIR,

The "Vivekananda Town Hall" was formally opened on the 25th September last by Mr. C. G. Spencer, I. C. S., Sub-Collector to whom the Dharmapuri public are indebted for the practical encouragement and liberal contribution they received at his hands in the founding of the Hall. The happy occasion brought so many people together that the Hall was full to overflowing. The proceedings of the meeting were opened with the reading of the report of the Building Committee by Mr. Skanda Swami Gupta. Several speeches followed. Swami Ramakrishnananda, who in kind response to the special invitation sent to him by the Dharmapuri public came all the way from Triplicane and graced the meeting with his genial presence, delivered a splendid lecture on "The Advantages of Reading Rooms". The chairman in a short but sweet speech, congratulated the people of Dharmapuri on their having among them a generous and public spirited man like Mr. Muiniswami Naidu who contributed more than half the cost of the building ; and expressed his hope that the gentlemen of the place will cherish the Hall with fondness, nurse it with care and affection and make it a useful institution. He then formally opened the Hall and named it "The Vivekananda Town Hall", in token of recognition by the Dharmapuri public of the immense services rendered by the illustrious Swami to the country. A vote of thanks to the chair was proposed, which being duly seconded was carried by acclamation. The meeting then dissolved amidst loud cheers of joy.

Swami Ramakrishnananda, who arrived here the day before the Town Hall meeting, was received by the public with the greatest demonstrations of joy. He was led to the hall of the Lower Secondary School where the *elite* of the town assembled and presented him with three addresses of welcome, in English, Sanskrit and Tamil. In reply,the Swami cordially thanked the townsmen in well chosen words for the kindness they had shown him and then discoursed at length on "Love", which was highly appreciated by all present.

The Swami remained here till the morning of the 28th Sept. During his short stay he delivered two other lectures in the newly opened Town Hall, the subjects being, "Bhakti" and "The Unity of Religions". Several shed tears at his parting for they found in him a guru, a father, a friend and a brother.

Yours &c.
A DISCIPLE

November 1901

With deep regret we have to record the death, on the 5th of September last, of Dr. Lewis G. Janes of Brooklyn, America,—an eminent scholar and lecturer of science, ethics and religion and a great friend of the Vedanta movement in the west. His vast and varied learning, combined with his remarkable liberality of religious views and strong character, made him a centre of force of great moral potency to those among whom he lived and worked. His death is a great loss to the religious America

for the places left vacant by men of his exalted type can be filled by people who are few and far between.

(Notes and News)

March 1902

The anniversary of Sri Ramakrishna's birthday came off with the usual gathering of devotional people of different sects, feasting &c., at the Belur Math on the 16th March. A gloom was cast over the celebration by the serious turn which the malady of the Swami Vivekananda has taken. The doctors say he has Bright's disease. The Swami's proposed visit to Japan will be delayed till he feels better.

(News and Notes)

May 1902

REVIEWS

SRI SRI RAMAKRISHNA KATHAMRITA (In Bengali). Told by 'M'. Book I. Calcutta.

It contains accounts of Sri Ramakrishna's meetings with different people. There are seventeen chapters ; each of which is a sea of treasures untold. The nectar of spiritual thought flows in them unrestrained, filling the reader with life and sweetness. The work gives one peeps into the inner life of that wonderful man, and presents the picture of daily life he lived, thoughts he thought and words he uttered. The whole narrative sparkles with the freshness and the vivid interest of an eye-witness. Every incident is described with the feeling and power of a highly impressional nature roused to a great devotion and reverence by the spirit touch of a divinely developed soul, admittedly without peer in recent times. A small portion of it has appeared in the *Prabuddha Bharata* under the head-line "Leaves from the Gospel of Sri Ramakrishna". We hope the author will English his work for the benefit of a wider circle of readers.

SWAMI VIVEKANANDA'S LECTURES

Lecture on Hinduism at the World's Fair at Chicago, September 1893.

Karma Yoga +

Bhakti Yoga ++

Raja Yoga **

Also Bengali editions of all the above translated literally and lucidly, the last three by Swami Suddhananda.

Jnana Yoga+++ translated beautifully into Bengali by Swami Suddhananda.

Published by the Udvodhana Press, Bagbazar P. O. Calcutta. Price *As. 8 ; Bengali Edition As. 8. +Rs. 1-12. B. E. Re. 1-5. ++Re. 1-8. B. E. Re. 1-1. **Rs. 2-4. B. E. Re. 1-10. +++Rs. 2-2.

July 1902

Our beloved Swamiji entered *Maha Samadhi* on Friday night, the 4th of July, at the Math, Belur. On that morning, he meditated for more than two hours. During the day, he held a class on Panini Grammar for about three hours, and remarked how much better he was feeling. In the afternoon he took a short walk. In the evening, he went to his own room ; a Brahmacharin was in attendance. He took his beads and did *japam* and directed the Brahmacharin to sit outside, and do likewise. About 45 minutes later he called the Brahmacharin in, asked him to fan his head and then went to sleep. At about nine, he gave a sudden start and then drew two long breaths. The Brahmacharin, unable to understand what the matter was, immediately called an aged Sannyasin, who, on coming, felt for his pulse but found it stopped.

At first, it was taken to be a *Samadhi* and a brother repeated the name of the Master in his ear. Seeing no sign of return of life however, a doctor was called in, who tried to induce breath artificially, but without success. The next day, Swamiji's body was cremated under a *Bel* tree on the Ganges, in the Math grounds.

IN MEMORIAM : SWAMI VIVEKANANDA

God sends His teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth,
And shape of mind, nor gives the realm of Truth.
Into the selfish rule of one sole race ;

Therefore, each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge-reverence—
Infolds some germs of goodness and of right.

—JAMES RUSSELL LOWELL

By the death of Swami Vivekananda, we have lost a dear friend, and suffered an irreparable loss. He is best remembered by us, as having been "the greatest figure in the Parliament of Religions" held at Chicago in 1893, where he addressed crowded audiences, the quality of his teaching and his unaffected eloquence winning a most sympathetic hearing. He had a vivid, eager personality, singularly magnetic, persuasive and enthusiastic. He was no mere visionary anchrite of the Himalayas, giving out the truths of Indian philosophy. On the contrary, he was a man born with perfectly developed spiritual sense, discerning spiritual truths without effort ; calm and steadfast, giving forth power from the spiritual centre within, and living for the advancement of his race ; a true lover of his fellow-men, devoting his energies in trying to rouse them to their true selves, content to use up his gifts and talents for their benefit. Clad in his habit of red or ochre, did this Indian Sannyasin standing upon all sorts of platforms, in all manner of places with a strong beautiful voice expound the philosophy of Vedanta. Again and again in his lectures did he recur to the central idea of Advaita, the One in everything, the potential divinity in all. Gifted with an original out-look upon life, he displayed that fervour and vigour that one associates with monks, who have for centuries held to their spirituality with a power and *staunchness* unrivalled in worldly affairs.

He was widely travelled ; he preached Vedanta from New York to Chicago ; from Boston to California. Flitting through London, Paris and other cities, he passed though the vain show, as if unconscious of it, except, occasionally to hurl at his listeners a vehement denunciation of the frivolity, and lack of spirituality of the times. Speaking of India to Western people, his voice would drop, a wonderful smile would overspread his countenance, as he lovingly related the manners, customs, and characteristics of his beloved country-men and women. What charming Indian legends and tales he could tell, delighting and enthralling the hearts of his hearers, betraying the sympathy and yearning he felt for his race, feeling the pulsation of their hidden life, touching so tenderly on their little idiosyncrasies of temperament and custom.

He has gone from amongst us, he who was instinct with so much inspiration, and who had in him so much of the seer of these latter days. His teachings have become an abiding possession with us, and a strength for ever-more. Truly can we say with Carlyle—

"We have seen gleams in the face and eyes of the man that have let you look into a higher country".

The Swami had but scant sympathy with iconoclasts, for as he wisely remarked,—"The true philosopher strives to destroy nothing, but to help all".

I shall close this humble but heartfelt tribute as I opened it with some more lines from Lowell, the sentiments therein expressed so aptly applying to the tender-hearted character of our late revered teacher :

"As he foresaw how all things false should crumble
Before the free, uplifted soul of man :
And when he was made full to ever-flowing
With all the loveliness of heaven and earth
Out rushed his song, like molten iron glowing
To show God sitting by the humblest hearth.
With calmest courage he was ever ready
To teach that action was the truth of thought,
And, with strong arm and purpose firm and steady,
An anchor for the drifting world he wrought.
So did he make the meanest man partaker
Of all his brother-gods unto him gave".

A WESTERN DISCIPLE

July 1902

[For the obituary notices reproduced here from *the Indian Nation vide the Indian Nation* and for the extract from the *Advocate* of Lucknow *vide the Brahmavadin*, July 1902].

On Friday last, as already announced, was gathered to the shades of the Gurus the English educated young Indian monk and preacher of philosophic Hinduism, who by sheer force of individuality rose by one leap from obscurity to renown, and whose genius secured to the much maligned faith of his fathers a high place in the estimation of thoughtful people in the West. Allowing for all that his detractors might say about failings in his character or shortcomings in his teachings, Swami Vivekananda was a truly remarkable man, a man of wonderful powers of persuasion and strength of will, who, with a larger experience of life and a deeper initiation into the realm of spirituality, might have worked wonders in the way of rousing his countrymen from their comatose condition in matters religious and social if his life had been spared. It is indeed a case of a most promising career cut short, of the spark of life burning out before it reached its fulfilment. What the Swami, however, achieved during his short term of public life was no small thing. He it was who more than any other scholar or preacher contributed to establish the claim of philosophic Hinduism to respectful attention and careful study among the people of the West by standing forth in their midst as a concrete and brilliant example of the culture produced by it. In his own country his genius, besides giving form and shape to the cult which deifies his revered Guru, Sri Ramakrishna Paramhansa, as the last of the Incarnations, has brought into being a movement of practical benevolence which reminds one of the monks of old who went about preaching and practising the gospel of service to humanity. The Ramakrishna Mission is now a well-organised institution in the country whose members are seen working quietly in famine tracts or plague-infected areas, bringing relief to the needy and succour to the distressed according to their humble means. The monasteries established by the Swamiji at Belur, Mayavati, and other places are centres for the cultivation, by educated men who have renounced the world, of the practical religion, preached by their Master, of service to humanity and devotion (*bhakti*) to the Lord through the Guru. It was Vivekananda's genius that gave shape to this new and unique movement of a new school of monks in modern times, though perhaps the force of his revered master's spirit was behind. Ramakrishna was remarkable for his sayings, which have now passed into current proverbs in the Bengali language ; Vivekananda was great in action and organising capacity. And as men of action have to come into contact and friction with the world, Vivekananda has his critics and detractors. But although the universal love and admiration that followed his Guru was not his lot, and although judged by conventional standards he might be found failing here and there, not his severest critic would deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspirations and energies were devoted not to the aggrandisement of self, but to the uplifting of his fallen countrymen. He was a little over 39 at death.—*The Tribune*, Lahore, July 10.

All the different Provinces of India equally mourn the irreparable loss the country has suffered by the sudden and untimely death of Swami Vivekananda. The Madras Presidency, where the late Swami was most popular and where one comes across Vivekananda Societies and Vivekananda Town Halls, naturally mourns the most. Public meetings are being held all over the Presidency to mourn the sad event which the Madrasis consider as a national calamity, and it is remarkable that even the Mahomedans and Christians are coming forward with words of sympathy and sorrow.

Notes of grief are pouring in from almost all parts of the Presidency in prose and verse. The following is from Trichinopoly :—

Immortal son of Ind. Thy land today,
From snowy peaks of Northern Him to low
Red strand of Comorin, with grief is low ;

And loud with wail resounds from sea to bay.
Nor Ind alone thy early loss thus bewail ;
Climes far off where thine words did spread the light
Of Love and Faith and Truth and changed to bright
The minds in which did doubt and shadow prevail.

The Cocanada Literary Association at a special urgent meeting recorded its deep regret for the sudden death of Swami Vivekananda and feels it a national calamity.—The *Tribune*, Lahore, July 15.

August 1902

IN MEMORIAM : SWAMI VIVEKANANDA

(From the *Mahratta*)

[*Vide the Mahratta*,]

A largely attended meeting of the Naresapatam public was held on the 13th July to express their heartfelt sorrow at the sudden death of Swami Vivekananda.

* * *

In June last our beloved Swamiji arranged to start a new centre of Vedanta work at Benares. It also has been named Advaita Ashrama. A suitable place was taken and work began on the 2nd July. Swami Sivananda is in charge.

* * *

In a meeting of the Madras Hindu Theistic Mission at the Unity Hall, at which Messrs. A. S. Mudaliar, Mohomed Abbas Hussain, C. W. Mackenzie and others took part, the following among other resolutions was proposed and adopted :—

That the Hindu Theistic Mission be known as the Vivekananda Mission.

* * *

At this hour of bereavement and sorrow we have received letters of sympathy and condolence from kind friends, too many to be severally acknowledged. We take this opportunity to express our heart-felt gratitude to them and earnestly hope and trust that their devotion to the Swamiji's cause will be stronger than ever now that the great hero-sage is no longer with us in the flesh.

* * *

In a public meeting of the citizens of Conjeevaram held on the 14th July in the hall of Pachiayappa's High School with Mr. S. V. Kallapiran Pillai B. A., Sub-Magistrate, in the chair, the following among other resolutions was passed :

That steps be taken to perpetuate the memory of Swami Vivekananda by ordering for a good sized photo of his to be hung up in the hall of Pachaiyappa's High School and by founding a scholarship or medal to be awarded annually, to a student of that school who shows proficiency in religious essays.

[A summarised report of a meeting held in the Pachaiyappa's Hall to mourn the death of Swami Vivekananda was published in August number of this journal. For a detailed report of this meeting *vide the Brahmavadin* August, 1902] *(News and Notes)*

September 1902

IN MEMORIAM : SWAMI VIVEKANANDA

[For the obituary notices reproduced here from the *Indian Social Reformer vide* that paper and for the extract from the *Indian Review*, Madras *vide the Brahmavadin*].

We issued an extraordinary sheet on the 10th instant, containing the Special Telegrams from Colombo sent to us as soon as the sad intelligence of the death of this most revered and renowned sage and Hindu Missionary was published in the Colombo dailies. We need hardly say that a genuine feeling of very deep regret pervades the Hindu community here at the death of the Swami. It is but five years ago the Swami paid a visit to Jaffna and was accorded a most hearty and enthusiastic reception by the Hindu public. He then thrilled audiences

composed not only of Hindus but also of Christians, by his unmatched eloquence and religious fervour ; and this visit of the Swami is, and will always be, remembered by the Hindus of Jaffna as an important event connected with the revival of Hinduism here.

The Swami was undoubtedly the greatest Hindu Missionary of modern times. All other great Hindu sages and reformers confined their action within the limits of India. But it was Swami Vivekananda who preached Hinduism in America and Europe, convinced a large number of people in those Continents of the truths of this ancient Religion, and made several converts to his faith. Although he has trained others to carry on the work which he had commenced in the West, yet his death is an irreparable loss to the cause of Hinduism, and it would be long before his place can be filled.

—*The Hindu Organ, Jaffna, July 16th*

Swami Vivekananda, the foremost of the spiritual sons of India..... He was a great master of Hindu religion and philosophy. He contributed more than anybody else to shed a spiritual lustre around the Vedanta Philosophy of India among the Westerns. By his death the philosophy and religion of India have sustained a loss which it is very difficult to make good. We have many masters of Hindu Religion and Philosophy equal and even superior to Swami Vivekananda but we have yet to find one who has combined such mastery of the English language with such attainments in Hindu philosophy. It is however a consolation that in so short an age he has done so much to raise the name and fame of his fatherland in the western world.

—*Mysore Herald, July 14th*

IN MEMORIAM : SWAMI VIVEKANANDA

[For the obituary notices reproduced here from the *Hindu*, Madras ; the *Gujarati*, Bombay, and the *Kayastha Samachar*, Allahabad *vide* the *Bengalee*, the *Gujarati* and the *Brahmavadin* respectively].

October, 1902

A TRIBUTE TO VIVEKANANDA

BY A CHRISTINA ALBERS

"Lo ! India weeps.....

[For the poem *vide the Indian Mirror*, July 10, 1902 and the *Brahmavadin*, July 1902].

SWAMI VIVEKANANDA MEMORIAL

AN APPEAL

At a Public Meeting held in Pachiappa's Hall on Friday, the 25th July, which was largely attended by the citizens of Madras it was unanimously resolved :

That this meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of Hindu Religion and Philosophy.

Swami Vivekananda was one of the noble band of disciples of the great saint Ramakrishna Paramahamsa now known throughout India and even in the West by his sayings and teachings which have been published from time to time. The Ramakrishna Mission founded by his disciples has been carrying on the noble work that was initiated by Swami Vivekananda in America after the Parliament of Religions of instructing the West in the teachings of the Vedanta and of awakening the East to a sense of its ancient greatness. The order of Sanyasins to which these disciples of Ramakrishna Paramahamsa belong is the noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends. The great .....Maharshi Bhagavan Vyasa of the Vedas and the Mahabharata stands at the head of that order and the succession of great names immortalised in the history and religious tradition of India is unparalleled in any other country of the world. Sri Sankara, Sri Ramanuja and Sri Madhva the great teachers of the several systems of philosophy belong to this order. Every man that has taken the orange robe of this order has renounced the world and all ties of wife and family and wealth and dedicated himself to the service of God and the service of humanity. The band of Sanyasins that constitute the Ramakrishna Mission is doing the work of charity and love in various parts of this country and the West. It was a dream of Swami Vivekananda's life that an organisation should be formed with ramifications throughout the country to advance the spiritual and material needs of the people. Swami Vivekananda did not live to realise it in this life but he has bequeathed a legacy to his countrymen of noble work to be nobly performed. Shall we realise the magnitude of the task before us ?

The ancient learning of the Shastras preserved through all the vicissitudes of the fortune through which the country has passed, through centuries of foreign invasion and misrule shows signs of expiring on every side under the siren influence of modern material prosperity. The class of Pandits who carried forward the torch of knowledge from generation to generation shows signs of languishing for want of material support. Customs and forms which gave a meaning to spiritual truths and helped to preserve them have degenerated into empty and unmeaning symbols which are beginning to lose their hold upon the country. Missionaries of alien faiths taking advantage of the neglect into which Indian spirituality has fallen and of the periodical visitations of scarcity and famine have disseminated their doctrines and dogmas of exclusive salvation for the faithful. Is it not time for us to awake and to be up and doing? In the great name of Swami Vivekananda, it has been resolved to found an institution in the City of Madras where Sanyasins who do not know whence the meal for the morrow comes will be housed and fed. Men will be trained to preach the Vedanta not for a salary or other remuneration but for the love of humanity. Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for the relief of the destitute poor and the instruction of the masses would be organised under the control of this institution. The scheme is large but it was the one dream and ambition of the Swami's life. His countrymen must take up the task. Whatever the measure of success we achieve, it will be a noble work for the inheritors of the ancient Vedanta. In the words of the Gita "The doer of noble work, my child, perishes not". Funds will be needed for carrying out this noble undertaking. Shall we lack them in this land of a thousand charities? Devotion to duty, singleness of purpose and a faithfully discharge of duty voluntarily undertaken must convince the people that their contributions will be well and nobly spent. An influential committee in whom it is believed the public will have entire confidence has been formed for starting and working the organisation. Already Sanyasins of the Ramakrishna Mission like the revered Swami Ramakrishnananda who has been working in our midst for the last 8 years instructing young men in the truths of the Vedanta and feeding the destitute from time to time are ready for the work that lies before them. The reproach will be great if the opportunity is neglected. We trust our countrymen will rise to an adequate sense of the greatness and utility of the task before them. Under the blessing of God and of the immortal sages of this ancient land success shall be ours !

Subscriptions may be sent to any one of the undersigned. Receipts duly stamped will be sent to the contributors.

V. KRISHNASAMI AIYAR, B. A., B. L.,
High Court Vakil, Mylapore.
G. A. NATESAN, B. A.,
Editor, "The Indian Review", Esplanade, Madras.
G. VENKATARANGA RAU, M. A.,
Secretary to the Panchiappa's Trustees, Madras.

We rejoice to hear that a society by the name "Vivekananda Society" has been formed in Colombo. Swami Vivekananda was a great patriot-sage, and the promoters will do well to keep this in view if they want success in their undertaking—*The Hindu Organ, Jaffna.*

On Saturday the 20th September a largely attended successful meeting was held in the Calcutta Town Hall in honor of the memory of the late Swami Vivekananda. Babu Narendro Nath Sen presided. Some very good speeches were made. The meeting separated after appointing a strong Committee to raise subscriptions for a permanent memorial.

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A meeting of the Hindu students of Calcutta was held at the Albert Hall about a month ago under the presidency of the Prof. Anath Nath Palit, M.A., of the Metropolitan Institution. One of the resolutions was :

"That in the opinion of this meeting the best means of perpetuating the memory of the departed Swami is to form a band of young workers to be styled "Vivekananda Society" whose chief aim will be to meditate upon his pure and saintly character and to try to work on the lines indicated by him and continue as far as possible the humanitarian and philanthropic works inaugurated by him."

There were 30 members to begin with. Swami Saradananda held the inaugural meeting at 57 Ramkanto Bose's St., where it was decided that Prof. Anath Nath Palit, M.A., would be the President and Prof. Jogendra Nath Mitra, M.A., the Secretary of the Society. And that the

Swami Saradananda would hold weekly classes. He was to speak on 'Ideas of the Swamiji and how can they be brought into practice," on Saturday the 13th September. *(News and Notes)*

November 1902

IN MEMORIAM : SWAMI VIVEKANANDA

[Full text of Mr. N. N. Ghose's speech at the Vivekananda Memorial Meeting held at Town Hall, Calcutta. For the speech *vide the Indian Nation*, October 13, 1902.]

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[A report of the Vivekananda Memorial Meeting held at Gaiety Theatre, Bombay. For the full text *vide the Mahratta*, September 28, 1902.]

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December 1902

IN MEMORIAM : SWAMI VIVEKANANDA

[Tributes from the San Francisco class of Vedanta Philosophy *vide the Indian Mirror*, October 17, 1902.]

February 1903

IN MEMORIAM : SWAMI VIVEKANANDA

[For the obituary *vide the Native Opinion*, July 9, 1902.]

March 1903

REVIEWS

Acknowledged with thanks a Mahratti poem on "Swami Vivekananda" by Jagannath Raoji Tullu, B.A., Bombay, 1902.

May 1903

IN MEMORIAM : SWAMI VIVEKANANDA

A strong and sublime personality closed his earthly career on the 4th night when the Swami Vivekananda after returning from a walk passed to eternal rest. The Swami was born a little over 39 years ago, and built for himself a world-wide reputation when he was about thirty as a masterly exponent of the *Vedanta* in the Parliament of Religions of 1893. Since his return in 1897 to India he was engaged, in spite of indifferent health, in a strenuous effort to found the Ramakrishna Mission on an enduring basis. But his friends were always deeply concerned in the failing health of the apparently strong stalward-looking beloved leader of theirs. And now that the dreaded event has come to pass, to mourn and suffer seems to be the lot of India.

Her choicest sons are snatched away before her expectations are realised. Her greatest men too early become mere names,—a thing of memory. Is it wrong then to hope? No ; disappointments and sorrows are the steps that lead us to our goal. It is thus that we must receive the news of the death of the Swami Vivekananda. He is dead. He has joined the ranks of those who live to us only in their works. It is too early now to form any idea as to the extent of the Swami's influence over the present generation, and through this generation on the future. The grandest and most enduring work that he did according to our view is the teaching of the gospel of strength and love. His lectures, although a noble commentary and exposition of the great Vedanta Philosophy, insisted with splendid force and reiteration on its practical side. From being an abstract speculation to many, it has through the Swami's teaching become an intensely practical guide in our life. "Be strong, my young friends, that is my advice to you. You will be nearer to Heaven through foot-ball than through the study of the Gita. You will understand Gita better with your biceps muscles a little stronger. (The Gita was taught not to an unmanly bit of man but to Arjuna, a great warrior, the leader of the warlike race of Kshatriyas.) You will understand the mighty genius and the mighty strength of Krishna with a little of strong blood in you. You will

understand the Upanishads better and glory of the Atman when your body stands firm upon your feet and you feel yourselves as men." "It seems as if for the last thousand years national life had one end in view *viz.*, how to make us weaker and weaker till we have become real earthworms crawling at the feet of every one who dared to put his foot on us. Therefore, my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world ; the whole world can be vivified, made stronger, energized". Every man, great or small, high or low, is a centre of infinite power, infinite purity, infinite bliss, infinite existence. Only shake off the influence of the body, the power of the flesh, you will come to know the Atman, the pure, the eternal, the ever-present. You will then feel your power and strength. Thus the essence of all Swami's work is the gospel of strength and love. "Be strong ; free yourself from weakness, extend your love to all" was his feeling and favorite commentary on the Vedanta. In his letter to an Indian prince he said "our life is short ; the vanities of the world are transient, and he alone lives who lives for the good of others." All through his writings and his utterances, occur numberless passages like the above which, removed from their setting, lose all their potency. The lips that sounded the bugle call and uttered these inspiring words of strength, of love and of hope are now silent for ever, and all that remains of him now is dearer to the country. When speaking of what the Vedantic code of ethics requires of every Indian he said, "What we want is not so much spirituality as a little of the bringing of the Advaita into the material world, first bread and then religion. We stuff them too much with religion when the poor fellows have been starving. No dogmas will satisfy the craving of hunger. These are two curses here, first our hatred, secondly our dried up hearts. You may talk doctrines by the millions, you may have sects by the hundreds of millions ; aye, but it is nothing until you have the heart to feel for them as your Veda teaches, till you find they are parts of your bodies." Surely a noble religion expounded by a noble patriot. But the zeal of the reformer in him did not blind him to the uses of the forces with which he was not immediately concerned. In his famous epistle he said, "Bring all the forces of good together. Do not care under what banner you march. Do not care what be your color, green, blue or red, but mix all the colors up and produce that intense glow of white, the color of love."

Such was the man whose premature death has cast a gloom on India and left it poorer by one strong and sterling patriot who braced himself for a life of sacrifice and duty by drinking deep of the ancient founts of inspiration.

—*The Native States, Madras, July 13th*

THE STATESMAN AND FRIEND OF INDIA

November 9, 1893

HINDOOS AT THE WORLD'S FAIR

(*Vide the Indian Mirror*, November 11, 1893)

November 9, 1894

SWAMI VIVEKANANDA

BY THE

REV. J. HUDSON, B. A.

No speaker at the Parliament of Religions at Chicago seems to have made such an impression on the American public as the Swami Vivekananda, or Baboo N. N. Dutta, B.A., from Calcutta. The flattering reception accorded to him has naturally been most gratifying to his fellow-countrymen, some of whom have, however, formed a most exaggerated conception of the nature and extent of the influence he has exerted. Recently Mr. H. Dharampala, General Secretary of the Mahabodhi Society of Ceylon, addressed a crowded meeting in the Minerva Theatre, Calcutta, on "Hindooism in America". A number of University Fellows and other leading men were present. We are told that the one great fact on which the lecturer insisted was that the sixty millions of the United States were so favourably impressed by Hindoo philosophy as taught by Swami Vivekananda that the movement he had inaugurated required only to be followed up by sending other four or five Indians of like ability to convert the whole sixty millions to Hindoo philosophic thinking, and the whole audience cheered the speaker as if they believed it all. A few days ago a public meeting was held at Bangalore under the auspices of the chief officers of state for the purpose of sending to the Swami a letter of thanks for the eminent service he had rendered to his country.

We can scarcely expect that Hindoos will realise to what an extent the interest excited by Vivekananda is due to mere curiosity. Except in a few localities Hindoos are rarely seen in England, and in America they are almost unknown. Our friend Mr. Holdsworth, of Mysore, writing lately from Harrogate describes how the Princess Allix and Mrs. Holdsworth's Indian ayah seemed to be the chief objects of curiosity, and in another letter he tells of the extreme difficulty he had in speaking after a native of West Africa at a large public meeting. A man of colour, whether he be a Hindoo or a Negro, is sure to secure a large audience at any provincial town, especially if he appears in native costume. Then the speaker from Calcutta knew exactly how to pose with the greatest effect. Swami Vivekananda, the Hindoo sage, in his flowing robes was a far more impressive personage than Mr. N. N. Dutta, B.A., in coat and trousers. He seems, moreover, to have made a most favourable impression on the Americans by his suavity of manners and his fluency in English.

The paper which has raised the Swami to sudden fame contains the slightest possible sketch of Hindooism. The writer's one subject is to make his religion as attractive as possible. With this end he describes the ideal Hindooism

of philosophy and throws the popular Hindooism of to-day entirely into the background. It is impossible to accept the representation of Hindooism contained in the paper. Of what is said little will bear careful examination, while what is left unsaid would change the picture entirely. Those who had no previous knowledge of Hindooism would certainly not gain any intelligent conception of it. There is such a jumble of Christian and Pantheistic language that many would not know what it was attempting to describe. The paper opens with a plea for Hindooism on the ground that alone of the great pre-historic religions it has maintained its ground. As Judaism has been fulfilled in Christianity and Zoroastrianism was almost exterminated by the Mussulman sword, it does not seem that much is gained by this comparison, but, apart from this, no one will contend that the Hindooism of former ages has survived. Judaism probably survives to a larger extent in Christianity than the Vedic religion does in popular Hindooism, for Christians accept fully the sacred book of the Jews. It is true that Brahmanism did in the end conquer Buddhism, but it was at the cost of utter self-degradation. The Brahmans had to find a place in their system for the gods of the aborigines and to debase their worship in order to make it acceptable to the masses of the people. Defeat would have been better than victory with dishonour. Hindooism is full of contradictions. *Seeming* contradictions the speaker calls them, we should call them *real.* Pantheistic philosophy, the atheism of the Jains, low ideas of idolatry, multifarious mythologies, all these, he confesses, have a place in Hindooism. What is their common basis and bond of union? The Swami says it is the Vedas. Surely only a Hindoo would regard this as a recommendation of the Vedas. If it is true, so much the worse for those sacred books. But in fact while most of the Hindoo sects profess to derive their auhority from the Vedas, they often contradict them, and it has been one of the chief aims of recent Hindoo reformers to show that most of the evils of the present day find no support in the oldest and most revered of their sacred books.

The eternity of matter and of the soul are taught in the Vedas, but the latter have also scientific support. The Swami argues as follows : "Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in God. Then God was sometimes potential and sometimes kinetic, which would make him mutable, and everything mutable is a compound and everything compound must undergo that change which is called destruction. And thus God would die. Therefore, there never was a time when there was no creation". Such reasoning will have no weight with those who believe in a personal God of infinite power and intelligence. The subject of the eternity of soul naturally leads to an exposition of the most distinctive and universal of the doctrines of Hindooism—the two-fold doctrine of the *deeds* by which the soul determines its own destiny ; and the *successive* births in which it undergoes it, the first producing, the second through *Adrishta* or *Fate.* The usual argument based on the inequalities of the present life is fairly stated. "There must have been causes to make a man miserable or happy before his birth, and these are his past actions". Only those Europeans who have studied the subject do justice to the Hindoo doctrine of transmigration. The idea of souls passing from brutes to human bodies has made the whole doctrine grotesque and repellent, and it has appeared worthy only of being treated with derision after the fashion of Addison in the *Spectator.* But to those who believe in the pre-existence of souls, the doctrine affords a simple and natural solution of the strange differences observable in man's lot. Even as theory it is not really satisfactory, as the difficulty is only thrown further back ; but our chief objection to it is that it is absolutely without support. We have not the slightest rememberance of any

past life. Contrary to all sound philosophy one hypothesis is supported by another. We are at present under the power of *Illusion* and, therefore, cannot recall our just life. But even if we grant this—which of course we do not—there is another fatal objection to the doctrine. If we are regarded and punished for acts of which we can have no remembrance, we are surely under a most immoral and unjust system of government. It really makes very little matter whether I am punished for my own sins or for those of another man, if I have no consciousness of having committed the sins.

Vivekananda boldly cuts the knot altogether. There is no mystery in the case—no difficulty to be surmounted. We may remember all the past, and if we do not it is our own fault. He asks the question, How is it that I do not remember anything of my past life? and he replies : "This can be easily explained. I am now speaking English. It is not my mother tongue ; in fact not a word of my mother tongue is present in my consciousness. But let me try to bring such words up. They rush into my consciousness. That shows that consciousness is the name only of the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle, and they will come up, and you will be conscious even of the experiences of a past life. This is direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by our Rishis." The Swami is logical enough, for when by meditation the absolute unity of the human and divine soul is realised, Illusion should disappear, and there are probably legends of ancient Rishis gaining the consciousness of a past existence. But is the Swami simple enough to believe that his hearers will believe a word of such tales? How is deliverance to be obtained from this succession of births and deaths? The passage in which Vivekananda describes the misery of the present states and the way of release from it is worth quoting at length : "The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and from death to death. It is like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm, the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in and ever-raging, ever rushing, uncompromising current of cause and effect : a little moth placed under the wheel of causation which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry.

"The heart sinks at this idea. Yet such is the law of nature. Is there no hope? The cry that went up from the bottom of the heart of despair reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world, and in trumpet voice proclaimed the glad tidings to the world : "Hear ye children of immortal bliss, even ye that reside in higher spheres, I have found the way out. I have found the ancient one who is beyond all darkness, all delusion, and knowing Him alone you shall be saved from death again. "Children of immortal bliss !" What a sweet, what a hopeful name. Allow me to call you brethren by that, sweet name *heirs* of *immortal bliss* ; yea, the Hindoos refuse to call you sinners. Ye are the children of God, the sharers of immortal bliss. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal. Ye are not matter, ye are not bodies. Matter is your servant, not you the servant of matter". This passage reflects perfectly the sadness of tone which characterises the Upanishads. The Hindoos of former days yearned for release from the misery of life. It also represents the universal belief that the only release was by the loss of life itself. Misery was the result of the soul being in fetters to the body. The will was not about the burden of

sin, but the burden of existence. The Christian notion of sin was practically unknown. There is really no place for sin in Pantheism. Imagine a Christian peacher saying to his hearers, "Ye, divinities on earth, sinners? It is a sin to call you so." The Hindoos can find no place in their service for the Litany of the English church, or the Penitential Psalms. The members of the Brahmo Somaj acknowledge that they have derived their sense of sin from Christian teaching. They certainly could not have got it from Hindooism. According to the Swami the soul is already perfectly blessed, but it fails to recognise it is so.

Does the Swami really think that he will thus commend his teaching to men who have learnt the Christian doctrine of sin and whose consciences tell them that they are sinners? He might as well go to a convict prison and tell the inmates it is a sin to call them criminals. There is but one way of release from the misery of existence. We are to see and know God. Some of the Swami's language is very misleading as it is such as the Christian would use with quite a different meaning. "So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in thus reaching God, seeing God, and becoming perfect even as the Father in Heaven is perfect consists the religion of the Hindoos". And what is this knowledge which will confer perfect bliss? It is the knowledge immediate and certain which the human soul acquires of its identity with the supreme soul. The soul must realise that it is God. To explain his meaning the Swami should have quoted some such passage as the following which occurs in one of the Upanishads, and which describes how we are to see and know God.

"Fixing his body immovably with the three upper portions erect, and fixing his senses with the inward sense upon the heart, let the sage cross over all the fear-bringing streams of metapsychosis in the spiritual boat, the mystic Om.

"He must check his breath, and stop every movement, and breathe only through the nose with his inward sense repressed.

"Let him pursue the ecstatic vision in a level spot, free from fire, from pebbles and from sand, amidst sweet sounds and water and leafy bowers, in a place that soothes the mind and does not pain the eyes.

"First a frost, then a smoke, then the sun, then a fire, then a hot wind, then a swarm of fireflies, then lightning then a crystal moon,—such are the shapes that precede and usher in the manifestation of the self in the ecstatic vision.

"As soon as the visionary sage has seen the spiritual reality with his own soul as a lamp to light him he knows the divine self that is not born and never fails, and he is loosed from every tie".

This is to become perfect as the Father in heaven is perfect ! By this process also we may become conscious of a previous existence. The goal is now attained. The human soul is absorbed into the Divine. The Swami knows that this doctrine of absorption has no attraction for Christians, as to them it appears nothing less than a complete cessation of conscious existence ; but his courage does not fall him, and he boldly attacks this position. "We have", he says, "often and often read about this being called the losing of individuality. I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of two bodies or three, four, or five, and the ultimate of happiness would be reached when this sense of enjoyment would become a universal consciousness. Therefore, to gain such infinite universal individuality, this miserable little individuality must go". It is impossible to follow this reasoning. What meaning is there in *universal individuality*? If as my soul expands into the unviersal soul I could retain my individual consciousness there would be force in the reasoning, but surely the consciousness is absorbed like everything else. And the supreme being into which we are absorbed is unconscious of his own existence.

The saddest part of the address is the defence of idolatry. In this the lecturer adopts the usual mode followed by educated Hindoos. "Idolatry is a help to spiritual worship necessary for the many though not for all. It is the attempt of undeveloped mind, to grasp high spiritual truths". If he had said it was a *hindrance* he would have been much nearer the truth, for idols re-act on the imagination and degrade all conceptions of God. He should have exhibited to the audience some of the grotesque and hideous images which Hindoos worship, *e.g.*, Kali, Ganesha, Hanumana ; he should have read from the Puranas the history of those idols ; and then he should have shown by what process they help men to grasp high spiritual truths. "Idolatry in India does not mean anything horrible. It is not the mother of harlots". And the Swami says this with the fullest knowledge of the Puranas and Tantras, the service of the dancing-girls and the disgusting pictures of vice that ornament the temple walls and the idol cars.

It is fair to say that many of the Hindoo leaders would not whitewash the Hindooism of the present day in this fashion. When speaking to their own countrymen they frankly confess that there is very much to deplore. If they defend idolatry at all they mourn over the immorality connected with idol worship, and some are honestly endeavouring to purify it. As might be expected, dishonesty and fraud exist on a stupendous scale. There are unceasing complaints of speculation in the administration of temple funds. The most remarkable of these is one contained in a recent memorial to Government from the Hindoo inhabitants to Tirupati where there exists one of the most celebrated temples in South India. Pilgrims flock to it all the year round from all parts of India and every year contribute in offerings two hundred thousand rupees. The memorial pleads for fresh legislation to prevent the waste of temple funds, and shows that for fifty years there has been continuous misappropriation of the vast revenues of the shrine. The trustee of this temple recognised by Government is the hereditary priest called the Mohant. The second Mohant was sued in the District Court for Rs. 92,000 misappropriated by the first, and was afterwards himself convicted by the High Court for misappropriating Rs. 2,28,000. The third Mohant was convicted by the High Court of misappropriating Rs. 2,28,000. The fourth and present Mohant has been sued in the District Court for misappropriating Rs. 1,30,000—and there is at presnt a suit pending to recover Rs. 14,82,000. The total for the fifty years seems to amount to about two millions of rupees.

In all ages every kind of vice has been associated with idolatry. What a contrast there is between the enervating air breathed by the Hindoo pundit and the bracing atmosphere of the Hebrew prophets ! When Elijah and Isaiah attacked idols and their worshippers with words of bitter scorn and derision they spoke with conviction gained by sad experience. There can scarcely be found in history a more perfect specimen of the idol-worshipper than Queen Jezebel. If Hindoos wish to study the contrast between pure worship and idolatry in its effect on a nation, let them study the Old Testament.

At the conclusion of his paper the Swami extols the wide charity of Hindooism. No where in Sanskrit philosophy it is said that Hindoos only can be saved. All religions are only a travelling of different men and women through various conditions and circumstances to the same goal. After such an enthusiastic defence of his religion one would have expected the expression of an earnest hope that all men would embrace it. But it is nothing of the kind. On taking his leave he says, "Do I wish the Christian should become the Hindoo? God forbid". All that the Hindoos want for their religion from foreigners is *appreciation.* This feeling is not the same as Christian charity. It springs from a proud exclusiveness mixed with a kindly contempt for other people. We think the Swami would better have represented orthodox Hindooism if he had concluded

as follows : "I have briefly sketched for your admiration a noble religious system ; But do not for a moment imagine I wish you to accept it. I fear I must candidly tell you that we have no place for you. Were you to come to India we could not admit you to our caste. If through curiosity you strayed into our temples, we should make you pay heavily for defiling them. You would not be welcome to our houses, though you might sit on our verandahs. We would rather die than take food with you. No extremity of thirst would make us drink water polluted by your touch. We would not let you draw from our wells. We would prefer not to shake hands with you as additional ablutions must follow. We cannot let you join us on our path to bliss. But you need not despair. As I said, religions are merely different modes of travelling. There is a way for you as for the lower castes of India. We have had a road laid entirely for ourselves, and we speed on our journey by special express. But never mind. You will find a devious track through the jungle. There are no roads and no bridges, and your lumbering bullock-carts will often come to grief. But it will be well in the end, and you will arrive at the end of your journey only a few thousand years after us".

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January 14, 1897

THE HINDOO MISSION TO THE WEST

AN AMERICAN VIEW

A LARGELY ATTENDED meeting, under the auspices of the National Reading Society, was held yesterday evening at the Emerald Theatre, where Dr. C. Turnbull, of Chicago, delivered a lecture on "The Hindoo Mission in the West". Baboo Narendra Nath Sen occupied the chair and introduced the lecturer as an American gentleman, who was a great admirer of Hindooism. That alone, he said, had brought him to India. His present views of the Hindoo religion were due chiefly to the Parliament of Religions, held at Chicago. If it had taught him nothing else, it had taught him toleration, and he thought that the philosophy of the Hindoos would yet take a high place in the world's religions.

DR. TURNBULL, rising, said it gave him great pleasure to address them on the subject mentioned by the Chairman. He asked them, however, to remember that it was to him a work of love as well as duty. It was a duty, in as much as he wished to thank India for inaugurating a work among the thinking and educated portion of the American community, and a work of love, for he would refer particularly to one bright mind, whose brave yet tender words had aroused them out of a spiritual lethargy, and awakened a deep interest in the solution of the great problem of the universal and the nature and destiny of man. He referred to that prince of men—one of the world's great teachers, teaching others to become men, of whom India could feel justly proud, as well as America, who claimed him as a friend—Swamy Vivekananda, who appeared at the great Parliament of Religions, held in Chicago, during the World's Fair, like a star of the first magnitude, in the midst of a galaxy of stars, beaming with light and truth, and presented a new ideal. The highest ideal must be a universal ideal, one and the same to all, attainable by all. Each man according to his own perception had an ideal, and as his perception advanced, as he enlarged his understanding his ideals became higher. Man was unconsciously attracted to the higher, and went on changing his ideas, until some day he reaches the universal ideal of truth. Embodying this highest truth, he discovers that his progress, was right. According to universal law, he understands charity. All religions reached towards this universal religion. Tolerance to all was a high ideal, but love all the faiths, seeing right and goodness in all religions was the highest ideal. The intense love of all living creatures had been recognised by the growing circle of vegetarians who objected to the shedding of blood and flesh foods, with the attending ignominy and brutalising effect upon mankind. This was a

small factor of Hindoo thought in the West. The whole subject of Hindoo thought and writings were of such a nature that superficial reading gave no idea of the positive knowledge contained therein. Prejudice and intolerance had been the curse of religion. The Christian was generally trying to appease his body pamper his appetities, and acted as if the body were the real. The placid Hindoo learnt and knew the nature and method of God. Every act of his life was for his spiritual elevation and purity. In the West they acted as if revelation had ceased to exist. In the East revelation was believed to exist at all times, was sought and longed for. The speaker then went on to say that the truths India had given and was giving, to the world to-day could not be examined by the flickering light of the mind's reasoning only. Thanks to Eastern reflection they now fully knew that they were pertakers of an omnipresent love. A deep-seated spiritual energy was aroused, and a liberal interpretation could at once be placed upon all religions. Universal religion appealed to the intellectual as well as devotional, and they saw in this Hindooism a great hope for Christianity as well as many other religions. The lecturer concluded by saying that the great Swami consummately placed Hindooism as a solvent even for agnostics and atheists, and referred to his speech at the Parliament of Religions of 1893. He thanked those who were instrumental in sending to America this great Hindoo teacher. India's work was to become a missionary to the world, and what grander mission could a nation have?

The Chairman, on behalf of the National Reading Society, proposed a cordial vote of thanks to Dr. Turnbull for his valuable and learned lecture, and with a vote of thanks to the chair, the meeting dispersed.

January 26, 1897

SWAMI VIVEKANANDA—At a well attended preliminary meeting at the residence of Raja Benoy Krishna Bahadoor, yesterday a committee was organised to accord a fitting reception to Swami Vivekananda on his return to Calcutta, and to present him with an address of welcome. It was resolved to hold a public meeting at a place to be determined hereafter, and to open a subscription list to meet the necessary expenses of the reception. The Maharaja of Durbhunga has consented to be the president of the Reception Committee and Raja Benoy Krishna Bahadoor, will act as honorary secretary and treasurer.

February 20, 1897

SWAMI VIVEKANANDA IN CALCUTTA

(For the report *vide the Indian Mirror*, February 23, 1897).

March 4, 1897

SWAMI VIVEKANANDA—The Art Workers League, 34, College St., have taken two photographs of Swami Vivekananda. One is a cabinet-size photograph of the Swami, who is dressed in along chapkan-like garment, but wearing a puggree much after the style of a Madrassi. The other is a group picture of the Swami and his disciples, which include Mr. & Mrs. Xavier and Mr. Goodwin, who have arrived from England. Both photographs are clear and distinct, and indeed, very well developed.

(Calcutta and Suburbs)

March 5, 1897

SWAMI VIVEKANANDA IN CALCUTTA

LECTURE ON VEDANTISM

SWAMI VIVEKANANDA delivered his first public lecture in this city at the Star Theatre yesterday evening in the presence of a large gathering. Baboo Norendra Nath Sen occupied the chair, and among those present were the Hon. Rai Ananda Charlu, the Hon. Mr. A. M. Bose, the Hon. Baboo Guru Prosad Sen, Mr. Justice

Guru Das Banerjee, Raja Benoy Krishna, Mr. J. Ghosal and Mr. N. Ghose.

The CHAIRMAN opened the proceedings by introducing the lecturer to the audience.

SWAMI VIVEKANANDA then delivered his lecture. After describing the Vedantic philosophy, he said that Vedantism had been the first as well as the final thought on the spiritual plane that had ever been vouchsafed to man. From thence light was borne westwards, and gave its impetus to the minds of the Greeks, showing that the Vedantic system clearly must have made its mark on the minds of the ancient Greeks. India, too, in spite of all the jarring sects that they saw now, had the Vedantic system as the basis of all the sects. Whether they were trualists or anything else, there stood behind them as their authority the Upanishads. Whatever system in India did not obey the Upanishads could not be called orthodox. Thus Vedantism, whether they knew it or not, had penetrated all the sects of India, and what they called Hindooism, with its immense, almost infinite ramification, had been penetrated by the influence of Vedantism. Whether they were conscious of it or not, they tought Vedantism, they lived in Vedantism, they breathed Vedantism, and they died in Vedantism. Every Hindoo did that. To preach Vedantism in the land of India and before an Indian audience seemed to be therefore an anomaly, but the necessity of the age showed that it must be preached. All the Indian sects must bear allegiance to the Upanishads. But among all these sects there were many apparent contradictions. Referring to the Vedas, the speaker said that those writings had almost disappeared from India. The sects that were at the present time in India could be divided into the two great classes of dualists and monists. The little differences which these sects wished to improve upon, and upon the authority of which they wanted to frame a new name, did not matter much. What the Bible was to the Christian, and the Koran to the Mahmomedan, so were the Upanishads to the Hindoo. In conclusion, he advised the Hindoos to study the Upanishads.

A vote of thanks was then proposed to Baboo Norendra Nath Sen for presiding. The CHAIRMAN acknowledged the vote of thanks, and declared the meeting closed. The gathering then separated.

March 7, 1897

OXFORD MISSION LECTURES

TO THE EDITOR OF THE STATESMAN

SIR—A striking illustration of the fact that University education of itself does not necessarily tend to form gentle and polite manners was furnished last Sunday at the close of the lecture delivered by the Rev. Mr. Whitehead at the Oxford Mission House on Swami Vivekananda and Neo-Hindooism. The hall was crowded to its utmost capacity, and many had to content themselves with standing on the benches and tables in the verandah. Scarcely had the lecturer concluded when a Bengalee gentleman stood up, and poured forth a criticism in which, making many apologies, he took the liberty to characterise the lecturer and missionaries as a body as ignorant, selfish, and prejudiced persons, who preached a different Christ from the one in the Bible, who, according to him, was of the same rank as Ram Krishna and others, incarnations of Divinity, sent to the earth at different times for the same purpose and for the same end. This and an uncalled—for reference to the women of the West as compared with the women of the East displaying the worst possible taste on the part of the speaker, seemed to flatter the susceptibilities of some of the young men, who gave vent to their feelings by banging the doors, kicking the benches, and causing the wildest tumult—a scene which a large section of the audience had to witness painfully for several minutes. The contrast was striking between the criticism that the lecturer received and the spirit of the

lecture which dealt with the principles involved in the subjct treated, and which was characterised by moderation, coolness, and clearness of argument, and in absence of anything of the nature of personalities. In this, as well as in the lecture given on the Sunday previous at the Brahmo Samaj, Mr. Whitehead has set an example worthy of imitation by all who profess to speak in public on questions of this character. Sad as the spectacle was to which I have referred, there was one incident which was sadder still, which happened in the course of the lecture, and which must have grieved the lecturer more than anything that occurred subsequently. A solitary student was heard to say "Yes', in response to an appeal made to the audience as to their hearts' testimony with reference to a statement that Swami Vivekananda was reported to have made—"that the hearts of men were pure by nature, that men were not sinful, that what was called sin was the mere manifestation of the imperfections of a material body". The lecturer would not have spoken in vain, if this student who rose up, though in a hesitating way, to maintain that it was so in his case, and those who were disposed to back him, would in their calmer moments examine their own hearts as in the sight of God and in the light of their own conscience, and ask themselves if they had never offended against God. If they only made the inquiry honestly, they would not be long finding out that they had done so that day and times without number before, and that if they could only write it down, the catalogue of what they had done which they ought not to have done, and what they had left undone which they ought to have done, would simply astonish them and compel them to cry out—"We have sinned, we have sinned, in saying that we have not sinned". If inquirers about religion would only begin at this point, they would not search very long, but would stumble on the truth, and the Truth will save them. Whether the student in the present case really felt what he said, or whether he did what he did out of a mere desire to support a cause, the case seemed to be equally pitiable.

W. S. G.

SWAMI VIVEKANANDA AND NEO-HINDOOISM

The following is the substance of a lecture on the above subject delivered by the Rev. H. Whitehead at the Oxford Mission House on Sunday last. After expressing his admiration for the eloquence, earnestness, and courage of Swami Vivekananda in his advocacy of Hindooism, the lecturer said :

I proceed then to an examination of some of those principles as they are stated in the speeches and addresses which he has delivered in Chicago, and other cities of America, in London, and in various cities of India.

THE DOCTRINE THAT ALL RELIGIONS ARE TRUE

One of the main themes of his address at the Chicago Parliament of Religions is that all religions are true. There is no one single religion which can claim to be a universal religion. The only possible universal religion is that which embraces all the religions of the world, from the fetishism of the savage to the sublime heights of Indian Vedantism.

"If there is ever to be a universal religion, it must be that one which will have no location in place or time ; which will be infinite, like the God it will reach ; whose sun will shine upon the followers of Krishna, or Christ, saints or sinners, alike ; which will not be the Brahmin's or the Buddhist's, the Christian's or the Mahomedan's religion, but the sum total of all these, and still have infinite space for development". "To the Hindoo, then, the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances to the same goal. Every religion is only an evolving a God out of

the material man ; and the same God is the inspirer of all". (Speech at P. of R ; p. 27). Again he quotes the saying of Krishna, "I am in every religion as the thread through a string of pearls".

THE LAW OF CONTRADICTION ABOLISHED

Now this principle of universal toleration of religions and all philosophies is doubtless very attractive one to some minds. Apparently it captivated the hearts of many who took part in the Parliament of Religions ; but those who teach it, and those who accept it, can scarcely have stopped seriously to consider the consequences which this doctrine necessarily involves. It can only be maintained by sweeping ruthlessly away the most fundamental laws of thought in the sphere of religion. In the different religions and philosophies of the world, which are to be all included in this grand universal religion, there are not merely varieties of ritual and custom or different modes of expressing the same truths, but glaring contradictions, not merely apparent contradictions, as the Swami says, but fundamental and irreconcilable contradictions. The Christian says that Jesus Christ is God, the Jew and the Mahomedan declare that He is not God, and that it is blasphemous to call Him God. The Christian declares that it is possible to know God and to frame true propositions about the nature of God. The Buddhist declares that it is not possible to know even whether God exists, much less to frame any propositions as to His nature. The Christian declares that the world was created out of nothing by the will of God. The Swami Vivekananda declares that the world is eternal and was not created in the Christian sense. The Christian believes that every man is born a sinner. The Swami Vivekananda declares that it is a sin to call man a sinner. The pantheist believes that God is everything, and everything is God. The theist believes that God is not everything, and everything is not God ; but that there is an absolute distinction between God and the created universe ; and finally the Christian believes that Christianity is the one and only universal religion, and the Swami Vivekananda declares that it is not.

Now if these are not contradictions, if they are only apparent contradictions, merely different ways of expressing the same truth, then all that we can say is that there are no such things as contradictory truths at all, and that the law of contradiction must be expunged from the pages of our books on logic.

THE DOCTRINE AN EXAGGERATION OF A TRUTH

But the proposal to establish a universal religion by abolishing the law of contradiction, however impracticable in itself, is the exaggeration and perversion of a truth. And it is the truth which it exaggerates and perverts which makes it attractive. It is a favourite saying of the Swami that the law of nature is unity in variety, and this is true. What we see everywhere in nature is unity of principle and variety of detail ; and yet beneath it all there are a few definite and universal principles of structure, growth, and life which are common to the whole kingdom and are the same for all. And it is the same with man. Now it is upon these fundamental principles that the various religions of the world differ. To say they do not, to maintain that essentially all religions are the same, is, as I have already shown, plainly contrary to fact. We differ on such vital principles as the very existence and personality of God and if there is any such thing as truth and falsehood in the world at all, unless all science and history are a delusion, religions which contradict one another on such fundamental points as these cannot possibly be all true and all equally the word of the God of Truth.

THE CHRISTIAN POSITION

On this first point then the position of a Christian is briefly this :

FIRST, that there are fundamental principles

of religion which must be the same for all men, in every country, and in every stage of civilisation.

SECOND, that these principles are capable of being known by the human mind and expressed truly though inadequately in human language.

And THIRDLY, that the only condition on which a universal religion can exist is that these fundamental principles should be universally accepted.

After discussing some analogies used by Swami Vivekananda to illustrate his position, the lecturer went on to ask—

IS THE SOUL SINLESS?

I will take one more point in the Swami's teaching.

Swami Vivekananda explicitly denies that the soul of man is capable of sin.

"'Children of immortal bliss', what a sweet, what a hopeful name ! Allow me to call you, brethren, by that sweet name—heirs of immortal bliss—yea, the Hindoo refuses to call you sinners. You are the children of God, sharers of immortal bliss, holy and perfect beings. Ye are divinities on earth. Sinners? It is a sin to call man so. It is a standing libel on human nature. Come up O lions ! and shake off the delusion that you are sheep. You are souls immortal, spirits immortal, spirits free and blest and eternal ; you are not matter, you are not bodies. Matter is your servant, not you the servant of matter". According to this doctrine the soul itself is pure, free from sin and free from guilt. During this present life it is not in a state of sin, but merely in a state of imperfection. And that imprefection consists, not in any corruption of the soul itself, but simply in its bondage to matter, in that fact that it is connected with matter and is related to a material body.

"The Vedas teach", says the Swami, "that the soul is divine, only held here under the bondage of matter, and that perfection will be reached when this bond shall burst. The word used for this perfection is therefore Mukti—freedom—freedom from the bonds of imperfection, freedom from death and misery, and they teach that this bondage can only fall off through the mercy of God, and that this mercy comes to the pure. So purity is the condition of His mercy. How does this mercy act? He reveals Himself to the pure in heart. The pure and stainless man sees God even in this life".

THE MORAL RESULT OF THE SWAMI'S DOCTRINE—NO MORAL RESPONSIBILITY.

Now, I ask you seriously to consider the moral and spiritual consequence of this doctrine, a doctrine which cuts at the root of all morality and ultimately is destructive of religion.

(*a*) In the first place it teaches that there is no such thing as an evil soul among men ; a bad heart, a corrupt will is an impossibility. Every single soul of man is in itself morally pure; and its imperfection, which consists in its bondage to matter, is entirely involuntary. It cannot help it ; it did not choose to be bound to matter, and it cannot set itself free. There is therefore no such thing as moral responsibility ; no man in this world, on this theory, chooses evil instead of good ; he is bound to matter quite apart from his own choice, and is no more responsible for his own bondage to matter than he is for the law of gravity, and he cannot free himself. "The bondage can only fall off through the mercy of God". He cannot then be held responsible for remaining in a state of bondage from which he cannot possibly escape by any effort of his own.

It will be said, perhaps, that he can purify his heart, and then God will set him free. The mercy of God comes to the pure. So purity is the condition of his mercy. What man is responsible for then is the purity of his heart. He cannot help his bondage to matter, but he can help the impurity of his heart ; and if he purifies his heart, God will set him free from the bondage of mattter. Yes, but on this theory what is meant by purity and impurity of his

heart? Not moral purity and moral impurity of the soul itself. The soul itself is and must be pure. It cannot be anything else. To call it impure in the sense of sinful is a libel on human nature. The soul is divine ; the only impurity that is possible for it is its connection with matter ; the only possible meaning of the word purity, as applied to the soul, is freedom from matter. When a man is told, then, to purify his heart, what is meant is that he is to set it free from matter. When it is said that purity is the condition of God's mercy, what is meant is that freedom from the bondage of matter is the condition of God's mercy. When it is said that God reveals himself to the pure in heart, what is meant is that God reveals himself to the soul that is free from the bondage of matter. But to set himself free from the bondage of matter is an impossibility to man, and he cannot therefore purify his heart ; and to blame him for not doing what he cannot possibly do is a manifest injustice. If a king were to take an innocent man by force and shut him up for years in prison where escape was impossible, would it be just to condemn him simply because he was in prison. Yet on this theory, that is decidedly what men do whenever they morally condemn their fellowmen. If this theory, then, is true, we must strike out of all the languages in the world all that numerous class of words which express a sense of moral responsibility—a reprobation of moral evil and a consciousness of sin.

SALVATION IMPOSSIBLE

And then further consider the utter hopelessness of the situation. The soul is in a state of imperfection, which is described as misery and death. It cannot set itself free by its own efforts. Mere physical death will not help it, or there would be the resource of suicide. But after death it will only be born again in a new body. God and God alone can set it free. But He will do so only on one condition, that it purified itself, in other words that it first sets itself free. What a hideous mockery ! And this is called, I can only suppose in irony, the mercy of God. Imagine the king who shut up an innocent man fast in a loathsome dungeon, from which there was no escape, coming to the door and mocking him by promising to set him free if he would first get out by himself. What refinement of cruelty and tyranny it would be ! and this, forsooth, is what the Swami Vivekananda and the Neo-Hindooism offer to you as the mercy of God.

BONDAGE TO MATTER THE ONLY EVIL

But yet, again, if this doctrine is true, it follows that the only evil in human life is connection with material things. Whatever tends to connect the soul more closely with matter is bad. Whatever tends to loosen the connection with matter is good, since one tends to imperfection and the other to perfection. But, if this is the case, then the artist's sense of beauty is as bad as the lust of the sensualist, love is as bad as hate, and Oh ! Paradise of school-boys ! industry is worse than idleness, and thought than sleep. And as for the philanthropy of a Howard or a Wilberforce, which leads men to interest themselves in the material welfare of their fellowmen, or the patriotism which produces great statesmen and noble citizens, the best that can be said of them is that they are lamentable blunders.

ACCORDING TO SWAMI VIVEKANANDA GOD IS ETERNALLY IN BONDAGE TO MATTER

And yet once again, we are bound to ask why is this bondage to matter an imperfection, an evil? And there can be only one answer, because matter itself is evil. If matter itself is good and free from all taint of evil, why should it cause imperfection for the soul to be related to that which is good and pure? Does it limit its activity? On the contrary, experience teaches us that it supplies it with an infinite wealth of materials for thought.

There is no reason whatever for thinking that freedom from matter would increase the power or activity of the soul. And mark this, that, according to the Swami Vivekananda, the life of God Himself is eternally in bondage to matter. Matter, he says, was not created as Christians believe, in time by the will of God ; but it is eternal, and it is eternal as a manifestation of God Himself, it is part of the life of God. God, therefore, is eternally related to matter, eternally connected with matter, in other words, eternally in bondage to matter.

But we must ask, if matter is evil, and if man's soul is in a state of imperfection simply and solely because it is related to matter, and if this relation or bondage to matter is a state of misery and death, what are to we say about the eternal life of God Himself? Is His life a life of imperfection? Is His life an eternal misery and death? And how can we hope that God will set us free from the bondage of matter, when we learn that He is eternally in bondage to it Himself? When the Swami declares that the religion of the Hindoos consists in becoming perfect even as the Father in Heaven is perfect, does he only mean, after all, that it consists in being in bondage even as He is bondage?

How can He set before us as the supreme object of our reverence, our devotion, and our love, as the ideal of our life, and the final goal of all our efforts a Being who lives, has lived, and will live eternally in the same degrading bondage as ourselves?

The lecturer concluded by contrasting the teaching of Christianity with the teaching of the Swami on the subject of sin, and, appealing to the personal experience of his audience, he said :—"If there is one spiritual truth to which the heart and conscience of man everywhere and in every age bear witness, it is the truth of human sinfulness ; and it is the fact that pantheism necessarily denies it, that constitutes its strongest condemnation. Beneath the shadow of this poisonous *upas* tree, religion and morality must inevitably wither and decay."

March 9, 1897

OXFORD MISSION LECTURES

TO THE EDITOR OF THE STATESMAN

SIR :—Will you kindly allow me to say a few words on behalf of the Hindoo students who attended my lecture at the Oxford Mission House on Sunday, February 28. Your correspondent "W. S. G." describes their conduct as almost riotous and grossly unfair. Such was not the case. Considering the interest they took in the subject, and the strong terms in which I condemned Swami Vivekananda's principles, they listened with great patience and forbearance, and I took the opportunity of thanking them for doing so at the end of the lecture. The Hindoo gentleman who spoke at the end was not happy in his way of expressing himself, and was somewhat lengthy in his speech, but he meant to be courteous and we parted very good friends. The slight disturbance at the end was only caused by some indiscreet persons calling for three cheers for the lecturer, which naturally provoked a counter-demonstration in favour of Swami Vivekananda, lasting for about five minutes....

Yours etc.

Oxford Mission, Mar. 8. H. WHITEHEAD

March 10, 1897

SWAMI VIVEKANANDA—The Swami left Calcutta for Darjeeling on Monday, some of his disciples were at the Sealdah platform to see him off. *(Calcutta and Suburbs)*

January 18, 1899

REVIEW

Ramakrishna—His life and Sayings, F. Max Muller. Longmans and Company, London.

SPEAKING OF *S. Francis and others* Havelock Ellis said the other day : "In the East religions spring up for the most part as naturally as flowers". If this last work of Professor Max Muller be as accurate as he has evidently tried to make it,—"it is always difficult", he says, "to

get an exact account of anything that happens in India", —it deals with a quaint and somewhat attractive illustration of this statement. We are all familiar with the yellow-robed and ashen-clad forms of Sannyasies and Yogis who pass along Chowringhee daily, on their way from one native town to another. Whatever else they are, the very appearance of these men is a witness to the Hindoo worship of asceticism, and it is to be expected that here and there in the mysterious community that dwells on the other side of Bow Bazar, a sincere and unselfish ascetic will be found, with something to tell out of an intense religious experience. Such a case seems to have been this of Ramakrishna—a priest for some thirty-three years in the temple of the goddess of Kali at Dakshineshvara, about five miles to the north of Calcutta, standing 'on the side of the Ganges, and one of the finest temples in India'—an ascetic, moreover, who has a certain tangibility for us, as the Guru of the more or less known Swami Vivekananda. But on the point of launching out on his story, the professor seems to have been met by a curious problem—should he subject the story to a searching investigation, and publish only that residuum for which he believed himself able to vouch, or should he tell the tale as 'twas told to him, and provide us with a genuine fragment of Hindoo belief, including the fact that, within thirteen years of his death (which occurred in 1886), the subject of his narrative is actually worshipped in India as divine? Fortunately, he decided on the latter course, and with excellent motives.

"It is for this very reason (to illustrate the dialogic working of oral tradition), and because this process can be so seldom watched, but can generally be traced in its later results only, that even this slight sketch of what a disciple of Ramakrishna, with every wish to be truthful, can tell us of his master, may be of some interest to ourselves both for its own sake and for the light which it throws on the conditions under which every religion has to grow up and to be recorded."

Again—"I had made it as clear as possible to Vivekananda that the accounts hitherto published of his Master, however edifying they might be to his followers, would sound perfectly absurd to European students, that stories of miraculous events in childhood, of apparitions of goddesses (devi) communicating to the Sannyasin a knowledge of languages and literatures which, as we know, the never possessed in real life, would simply be thrown away on us poor unbelievers, and that descriptions of miracles performed by the Saint, however well authenticated, would produce the very opposite effect of what they were intended for. Vivekananda himself is a man who knows England and America well, and perfectly understood what I meant. Yet even his unvarnished description of his Master discloses here and there the clear traces of what I call the Dialogic Process, and the irrepressible miraculising tendencies of devoted disciples. And I am really glad that it does so, if only it helps to teach us that no historian can ever pretend to do more than to show us what a man or a fact seemed to be to him or to the authorities whom he has to follow, and not what he or it actually was."

What Max Muller himself may mean by this statement, however, is rendered very doubtful by the words that follow.

"No doubt it is very difficult to believe all the things which the ancient Yogins are credited with, and the achievements of modern Yogins also are often very startling. I confess I find it equally difficult to believe them or not to believe them. We are told by eye-witnesses and trustworthy witnesses that these Yogins go without food for weeks and months, that they can sit unmoved for any length of time, that they feel no pain, that they can mesmerise with their eyes and read people's thoughts. All this I can believe, but if the same authorities tell us that Yogins can see the forms of gods and goddesses moving in the sky, or that the ideal God appears before them, that they hear voices from the sky, perceive a divine fragrance, and lastly that they have been seen to sit in the air without any support, I must claim the privilege of St. Thomas a little longer, though I am bound to say that the evidence that has come to me in support of the last achievement is most startling" : in which case the things which the professor accepts seem quite as difficult as those which he refuses.

But, after all, while we are not all interested in Comparative Theology, most of us are or aught to be glad to meet with anything that interprets the subject races to us in a sympathetic sight. To quote our author.

—"A better knowledge seems desirable...whether for the statesmen who have to deal with the various classes of Indian society, or for the missionaries who are anxious to understand and to influence the inhabitants of that country, or, lastly, for the students of philosophy and religion who ought to know how the most ancient philosophy of the world, the Vedanta, is taught at the present day by the Bhaktas, that is the friends and devoted lovers of God !"

And the religious myth seems always to have exercised this as its supreme function—the overcoming of diversity of races, and welding men of scattered or opposing origins into a whole. We have only to look at the vivifying influence of Christianity on Latin and Teutonic races, or of Mahomedanism on Semite, Aryan or Tartar, to see the truth of this statement ; to see, too, that this function of religions is independent of their intrinsic truth or untruth, and acts even on minds that do not accept them. Are we to suppose that the statesmen of Rome under the Emperor Constantine accepted Christianity enthusiastically? Yet Christianity did its beneficent work in the political field for the minds that only contemplated. By the same rule we may find the mask we are apt to

think impenetrable in the case of our native fellow-subjects not really so : it would probably disappear at a moments notice in answer to a sincere expression of sympathy or respect for the thing that is dearest to them—a religious belief. And in this regard we cannot be too appreciative of the service which Professor Max Muller and his associated scholars are indirectly rendering to imperial interests.

It would be difficult to look upon the subject of his present work with disrespect. We realise this in a passage of great power and beauty :—

"Sincere as he always was, he could do nothing from mercenary motives, nor did he ever do anything which he did not thoroughly believe. He now began to look upon the image of the goddess Kali as his mother and the mother of the universe. He believed it to be living and breathing and taking food out of his hand. After the regular forms of worship he would sit there for hours and hours, singing hymns and talking and praying to her as a child to his mother, till he lost all consciousness of the outward world. Sometimes he would weep for hours, and would not be comforted, because he could not see his mother as perfectly as he wished. People became divided in their opinions regarding him. Some held the young priest to be mad, and some took him to be a great lover of God, and all this outward madness as the manifestation of that love."

The story is something in the quaint temper of those times, in which we are told of S. Edmund Rich that "secretly, perhaps at eventide, when the shadows were gathering in the Church of St. Mary, and the crowd of teachers and students had left its aisles, the boy stood before an image of Virgin, and placing a ring of gold upon its finger, took Mary for his bride". But the noticeable point is, not that people took the young priest to be mad—such has been the constant fate of religious genius,—but that members of his community were found to declare that these eccentricities were signs of a great love to God.

In due time the devotee became a master or Paramahamsa, and then Dakshineshvara formed the centre of a strange development of that Kali worship which is so distasteful to the Christian missionary and to Europeans generally. It is with this part of the Saint's life that the "Sayings", which form the bulk of the volume, are connected. Says Max Muller :

"'When the rose is blown, and sheds its fragrance all around, the bees come of themselves. The bees seek the full-blown rose, and not the rose the bees'. This saying of Sri Ramakrishna has been verified often and often in his own life. Numbers of earnest men, of all sects and creeds, began to flock to him to receive instruction and to drink the waters of life. From day-dawn to night-fall he had no leisure to eat or drink, so engaged was he in teaching, exhorting, and ministering to the wants of these hungry and thirsty millions. Men possessed of wonderful Yoga powers and great learning came to learn from this illiterate Paramahamsa of Dakshinesvara, and in their turn acknowledged him as their spiritual director (Guru), touched as they were by the wonderful purity, the childlike simplicity, the perfect unselfishness, and by the simple language in which he propounded the highest truths of religion and philosophy."

It is evidently from this period that the Logia have been collected. Many of them are remarkable for their poetic beauty, their observation of nature, or their shrewed common-sense ; others, again, as giving us glimpses into that strange state of feeling where God is known as "Mother". Such is, for instance, the curious utterance : "Humanity must die before Divinity manifests itself. But this Divinity must, in turn, die before the higher manifestation of the Blissful Mother takes place. It is on the bosom of dead Divinity that the Blissful Mother dances her dance celestial."

And : "Why cannot we see the Divine Mother? She is like a high-born lady transacting all her businesss from behind the screen, seeing all, but seen by none. Her devout sons only see Her, by going near Her and behind the screen of Maya."

Again : "Cannot the presence of thy Mother shame thee away from evil deeds and evil thoughts?"

Interesting for their simplicity are : "As the lamp does not burn without oil, so man cannot live without God," and "A jar kept in water is full of water inside and out. Similarly, the soul immersed in God sees the all pervading spirit within and without". But the real secret of the importance of the Ramakrishna myth lies in the sayings which are scattered up and down through the collection, to the effect that "Many are the names of God, and infinite the forms that lead us to know Him. In whatever name or form you desire to call Him, in that very form and name you will see Him". "Different creeds are but different paths to reach the Almighty". Sometimes this eclecticism is enforced by homely parables : "As the same sugar made into various figures of birds and beasts", for instance, "so one sweet Mother Divine is worshipped in various climes and ages under various names and forms....." "As one Master of the House is father to one, brother to another, and husband to a third, and is called by their different names by those different persons, so one God is described and called in various ways according to the particular aspect in which He appears to His particular worshipper."

Vague sentiments of this class are the common places of the day, but it is surely remarkable to find an illiterate devotee throwing all his intensity into their emphatic statement. With ourselves the conclusion that "different creeds are but different paths etc.", usually proceeds from a wearied analysis of the weakness of one particular dogma, and covers indifference to any, rather than the

reconcilliation of all. But in this case there is a positive ring about the tone that accrods with the reversal of the process. The same thought is carried still further in the dictum, "at a certain stage of his path of devotion, the devotee finds satisfaction in God with form..... God formless, and is with form too, and He is that transcends both form and formlessness." That is to say, an obscure Kali priest in the neighbourhood of Calcutta reached, some twenty or thirty ears ago, a theological generalisation which is certainly worthy of the attention of all earnest critics and theologians at the present day. But the writer gives us the clue to the process which he tells us of Ramakrishna's habit of devoting himself to different religions in turn, practising their customs and striving to realise their ideals, ending as follows :

"After all these visions and realisations of different religions he came to the conclusion that all religions are true, though each of them takes account of one aspect only of the Akhanda Sachchidananda, *i.e.*, the undivided and eternal existence, knowledge, and bliss. Each of these different religions seemed to him a way to arrive at that One."

April 6, 1899

THE CLEANSING OF CALCUTTA

TO THE EDITOR OF THE STATESMAN

SIR,—As one living in the native quarter, and doing what she can to grapple with sanitary necessities there, may I use your valuable paper to appeal for money to those who live in the better served portions of Calcutta?

It is well known that the Town Conservancy has an insuperable difficulty to deal with in the first six wards—not in the bustees alone. But only those who have examined a bustee personally can have any idea of the number of huts and little bye-lanes or the length of drainage that the term includes. An irregular rambling village is our nearest equivalent. All round the area, and often completely covering it, we find rows or clusters of mud huts, sometimes two or three deep, and the frontier is formed on two or three sides by public lanes and streets. But the bustee is carefully bounded in another way. Either outside or within the outermost of these rows of cottages runs a narrow open stone channel that serves all the purposes of drainage. This is often entrusted with mud and slime, choked with all sorts of refuse, or broken away and completely out of repair. Whatever its condition, its importance to the people is incalculable. Abatting on it are often crazy little structures built of bamboo on a foundation-course of brick, and occasionally surmounting a seeking cesspool which are intended to be "sanitary" but which are now so old that only the destruction of all their parts by fire could make them cease to be the reverse. Theoretically, the cleaning of such a space consists of visit of a mehter,—who stacks the refuse in heaps at given points in the larger lanes,—and a scavenger cart, which calls later and is supposed to collect all along a certain line for transport to the sewage platform. A multitude of supervisors, headmen, and others are understood to inspect the whole and keep it in perfect efficiency. But needless to say this is not done. Neither superintendent, mehter, nor conservancy cart can do justice to a task so great, and what is done is done in that "splash, splutter, and slap dash" manner that seems to create worse evils than it cures. What remedy the future may contain lies entirely in the education of individuals, to demand right arrangements and maintain them in full working order.

Under these circumstances, some of us felt that a very real way of helping the class that surrenders most readily to plague, would lie in cleansing the bustee in our immediate neighbourhood, and trying thereby to create a desire in the vicinity for similar co-operation and assistance.

A generous friend put into my hands what we hoped would be enough for two months service, and after a week difficulties and delay we got our men and set to work. We are succeeding beyond expectation. The need was even greater than we had imagined ; the people—once assured that we are private persons working from disinterested motives,—begged our helping interior cleansing, and have listened gladly to our advice about sanitation and disinfectants. They have allowed and even invited us to enter their houses, and have not been afraid to show us their terrible poverty. They are something like a couple of miles of drain and lane, three days ago unutterably filthy, where to-day an English woman can walk without annoyance.

As one bustee is cleansed, another is opened up, and the subsequent labour of keeping clean will be a matter of alternate days only. But necessary implements and disinfectants have taken a third of the money that I hoped to spend on wages. More funds are absolutely necessary, and as I have no hope of raising them here, I venture to appeal to European Calcutta for help. We are working on those lines of private responsibility which will prove inevitable if municipal problems in connection with conservancy are ever to be overcome. We know well that every spot cleansed is the source of danger to ourselves the less. But for far nobler motives than these I venture to hope that English people will help. Simple human pity and Christian charity are so far recognised among us that appealing in their name one dares to think that one does not appeal in vain.

Will those who can daily feast their sense of sight and smell on the fresh air and beautiful flowers of private gardens and the Maidan, those to whom cleanliness of roads and surroundings is no luxury but a first need, will they do what they can towards such ends for those

who cannot hope to enjoy even the least of them otherwise?

Subscriptions for us may be sent to General Patterson, 3 Esplanade, Calcutta, or to Dr. Salzer, 6 Loudon Street, Calcutta ; and Dr. Mahoney, Medical Officer of the District, 65 Beadon Street, kindly undertakes to examine our accounts during the progress and at the conclusion of our work. Even small sums will be very helpful.

MARGARET E. NOBLE, (SISTER) NIVEDITA

16, Bose Para Lane,
Bagh Bazar.

April 7, 1899

SANITATION OF CALCUTTA

TO THE EDITOR OF THE STATESMAN

SIR,—I have read with much interest the letter in your columns which appears above the signature of Margaret E. Noble, and I heartily sympathise in her sentiments and views. There can be no doubt that, if private individuals subscribe funds, and organise private conservancy parties, we shall at no distant date have the town so much cleaner than it is, that we may expect (even if we don't get it) an appreciable decline in the death-rate. But will the Municipality, in consideration of our taking matters into our own hands, and doing their work for them, remit any portion of our taxes? We cannot all pay both the taxes and the subscriptions which the scheme set forth in your corresondent's letter calls for. The truth is that such letters as the one under consideration, and the questions put by some of the commissioners of recent meetings of the corporation, with the object of inducing the Municipal Executive to stir themselves, are making it abundantly clear who it is that is largely responsible for the insanitary condition of Calcutta. It has been the fashion—a fashion followed, as all fashions are, without dispassionate inquiry—to abuse the commissioners alone (though I do not wholly exenorate them) who are responsible for the disgraceful condition of things in many parts of Calcutta.

A RATEPAYER

July 6, 1902

THE LATE SWAMI VIVEKANANDA—Swami Vivekananda who, a few years ago, made a great stir in America by his lectures on the Yoga philosophy died at the Belormath (temple), Howrah, on Friday night. He was a robust, youngish looking man of striking appearance, and after his tour in Europe and the United States he travelled round the country lecturing on his experience in the Western hemisphere. When returning to India, he was accompanied by a few of his European converts, a lady being one of the number ; but they left the country shortly afterwards. The Swami, who was highly esteemed by a number of his own country men, seems to have died rather suddenly. It appears that on returning to the math after a short walk he felt unwell and lay down on his charpoy, where he expired within a few minutes.

(Calcutta and Suburbs)

July 8, 1902

THE LATE SWAMI VIVEKANAND

SWAMI VIVEKANAND, whose somewhat sudden death was announced in our issue of Sunday, was a comparatively youg man, being, it is said by those who knew him intimtely, only thirty-nine years of age. He was the son of Babu Bissonath Dutt, managing clerk of Messrs. Temple and Friend, a well known firm of attorneys, which has ceased to exist. Norendro Nath Dutt—for such was the late Swami's proper name—received his education in one of the many native schools of Calcutta, but did not pursue his studies further than the Entrances Examination. Shortly after leaving school he was attracted, as indeed, were many others besides himself, by the teachings of a priest named Ramkrishna Paramhangsa, a warm devotee of the goddess Kali, who taught in a temple at Dakhineswar, near Barnagore, in the suburbs of Calcutta. Ramkrishna was a man noted among the Hindu community for his piety and austerities and young Norendro Nath Dutt became one of his disciples. While here, it is said, he mastered, evidently from the English translations, the mysteries of the Vedanta philosophy. He became so proficient in the sacred knowledge that Ramkrishna—himself, it was believed, a practitioner of the *samadhi*, or trance process—predicted great things of his pupil. Norendro Nath then went to Madras,

where he stayed several years, studying in one of the famous temples of Madura, belonging to the Raja of Ramnad. Here too, he acquired fame for his learning in Vedanta philosophy, and among others who took a deep interest in him was the Raja of Ramnad. When, therefore, it was announced that in connection with the Chicago Exhibition there would be a Parliament of Religions, the Raja of Ramnad and other leading Hindu gentlemen of Madras decided to send Norendro Nath Dutt to it.

Norendro Nath had by that time blossomed into a Swami, and having dropped his parental name, was henceforward known as Swami Vivekanand. His address at the Parliament of Religions attracted immense attention. The Swami was not exactly an orator, but he was gifted with a singularly fluent and apparently convincing method of speech. He had drunk deep of the Vedanta philosophy of which he was, as it happened, the only exponent at Chicago. He certainly was earnest, and it was his earnestness, combined with a complete mastery of his subject, which impressed his hearers, who, it is said, voted his speech the best of those delivered before that august and learned assemblage of the world's religious teachers. The philosophy he was expounding was, to most of his listeners, perfectly new, and ever after the wise Man from the East was not only much sought after, but found himself surrounded by many converts, some of whom, a few years later, followed him out to this country. Swami Vivekanand, on his return to India, was everywhere received with the greatest rejoicings. Thousands of people, in Madras, in Bombay, and in Calcutta, went out to receive him. Triumphant arches were erected in the public thoroughfares, bands played, and the excited crowds even unyoked his carriage and pulled it along themselves. The rejoicings in Calcutta lasted several days. Everybody wished to have the Swami as a guest and to grasp him by the hand. For days together the native papers were full of his praises and the wonders he had achieved in the New World. Then, suddenly, followed a period of silence, and it was whispered that the Swami had retrograded. The fact is that Swami Vivekanand, although robust in appearance, was not so in reality. During his stay in America he had eaten freely of unforbidden food, and on his return to this country gave mortal offence to many of his orthodox brethren by publicly advocating meat-eating. He maintained that this was not forbidden by Hinduism, certainly that it was not essential to it, and the result was a breach, and many of his followers fell off. With the help of subscriptions, most of them received from England, he started in memory of his former instructor, the Ramkrishna Mission, which did much good work when plague first broke out in Calcutta. The Math or temple on the banks of the Hooghly at Belur in Howrah was purchased, and several orphanages established. Sister Nivedita, who is now at Almora, is one of the principal disciples of the late Swami.

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July 9, 1902

THE LATE SWAMI VIVEKANANDA

TO THE EDITOR OF THE STATESMAN

SIR—Several inaccuracies have crept into your account of Swami Vivekananda. You say the Swami's Master, Ramkrishna, was a priest in a certain temple. The fact is he had been a priest only for six months (about the year 1856) in the temple of Dakheswar [Sic], where he lived as a saint for about forty years. The Swami was a graduate of the Calcutta University, and it is not the fact that he read, as you say, only up to the Standard of the Entrance Examination. He did not owe his knowledge of the *Vedanta* to your English translations at all, but he was a sound Sanskrit scholar, talking fluently in *Sanskrit* with the *pundits* of Benares, Madras, and other centres of Sanskrit learning, and preferring to quench his thirst for knowledge at the very fountain head.

Calcutta. July 8. M.

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THERE passed away at Belur on Friday evening, as already announced in these columns, one of the notable figures of the neo-Hindu movement. The Swami VIVEKANANDA was, in his way, a remarkable man, and, as his history shows, a personality of considerable attraction. The most prominent disciple of RAMKRISHNA PARAMHANSA, he had a large following in Bengal and Madras, and many people in Calcutta will remember the fervour of the reception accorded to him on his return from the West. Among the orthodox Hindus he was regarded with no little suspicion, chiefly because his teaching and practice were out of accord with the ceremonial usages of the traditional faith. A man who, whatever his learning and piety, should openly teach that only by taking to animal food can the Hindu people work out their salvation among the nations of the world, could scarcely expect to be approved by the mass of his co-religionists. It was on the other side of the world that the Swami VIVEKANANDA achieved his triumphs. At the memorable Parliament of Religions in Chicago, his superb appearance and the fascination of his speech swept the great assembly off its feet. In the United States—that home of quaint communities and impossible beliefs—the orange monk of the East became the vogue ; and, like Mr. KIPLING'S inimitable lama, he might have complained that they "who follow the Way are turned aside by foolish women". In England, also, he was admired by numbers of more or less thoughtful people who for all kinds of reasons, had ceased to find satisfaction in the religion of their fathers. The explorer of the byways of heterodoxy in London some six or seven years ago might occasionally have found himself crossing the quiet and withdrawn paths of the SWAMI. Wealthy ladies took him up. He made a surpassingly effective ornament to their drawing-rooms, with his saffron robe, his splendid turban, his full impassive face, and level mellifluous speech. In dim Belgravian rooms, on cool summer evenings, he was to be heard addressing a little company of devotees, mostly women, in whose eyes this Seer from the immemorial East was clothed in light. They drank of the waters of healing that he seemed to draw from the wells of the Vedanta Philosophy. Fluently, impressively, with unvarying solemnity, he delivered his message that the goal of all the Indian religions is one the liberation of the soul through perfection ; that every soul is potentially divine ; that the aim of the soul is to be free, and to manifest the divinity within, by controlling nature, external and internal ; that this is to be done by work, or worship, or psychic control, or philosophy—by one, or more, or all of these ; and that herein is the whole of Religion. To minds that had lost anchorage in evangelical Protestantism and were wandering in mazes of doubt and disillusion, seeking by any means that offered to untie the master knot of human fate, the SWAMI'S message from the remote East and the remoter past seemed to furnish a clue at least worth following for a little way. Many of his English and American followers contributed to his philanthropic schemes ; a few entrusted him with very considerable sums of money. His vogue, however, was not sustained, and in India his departure from the ceremonial law of Hinduism detracted very greatly from his influence. There can be no question that the increased interest in the ancient thought and creeds of India, which is so noticeable a feature of Wesern life to-day is largely due to the influence of the Swami VIVEKANANDA ; but it may be remarked that his own methods of exposition owed at least as much to the thinkers of modern Europe as to the sages of ancient India. *(Editorial)*

July 10, 1902

THE GEETA SOCIETY.—A special meeting of the Geeta Society was held at the hall of the Khelat Chandra Institution, Wellington Square, on Sunday. There was a large gathering. Babu Norendra Nath Sen presiding. The Chairman referred to the death of Swami Vivekananda,

and proposed the following Resolution, which was carried : "That this meeting desires to place on record its sensse of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted the best years of his life with unflagging zeal and enthusiasm to the propagation of Vedantism and of Hindu philosophy and theology, generally in the West. By his death, the Hindu community has suffered an irreparable loss, which is keenly felt throughout the length and breadth of the country."

(Calcutta and Suburbs)

July 30, 1902

A public meeting of the Madras Hindu community was held at Pachiappas Hall on Friday evening, the Hon'ble Rai Bahadur Ananda Charlu presiding, to express their sorrow at the death of Swami Vivekananda, and to establish a memorial to him. The principal speakers were some of the Hindu vakils of the High Court. The Swami's work in America and his exposition of the Hindu religion and philosophy were the themes of appreciation. As it was the Swami's idea that in order to continue and complete the work he had begun, there should be trained a band of earnest workers whose only work in life should be to spread the teachings of the Hindu religion, it was the general view of the audience that any memorial that was to be founded for him should embody that idea of his and aim at producing a stream of earnest workers to carry out his wishes. The following resolutions were unanimously adopted by the meeting : (1) "That this meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda." (2) "That this meeting resolves to prepetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of the Hindu religion and philosophy."

SWAMI VIVEKANANDA'S SUCCESSOR

TO THE EDITOR OF THE STATESMAN

"SIR,—It is with the deepest pain....and reply—I am etc., Nivedita of Ramakrishna—V. July 28."

[For the letter *vide The Indian Mirror*, July 31, 1902].

September 20, 1902

THE LATE SWAMI VIVEKANANDA

MEETING AT THE TOWN HALL

A public meeting of the inhabitants of Calcutta was held at the Town Hall last evening to express sorrow at the death of Swami Vivekananda, to pay a tribute to the eminent services rendered by the late Swami to the cause of Hindu religion, and to raise funds for a suitable memorial to commemorate his memory. Babu Norendro Nath Sen presided and there was a very large attendance. (Here follows a brief account of the meeting. For a detailed report *vide The Indian Mirror*, September 20 and October 8, 1902).

THE ENGLISHMAN

September 6, 1894

A HINDU DEMONSTRATION

MEETING IN THE TOWN HALL

A public meeting of the Hindu community was held at the Town Hall yesterday for the purpose of expressing the gratitude of Hindus to Vivekananda for his representation of Hinduism at the Parliament of Religions at Chicago, and to the American people for the cordial reception accorded to him. The immense hall was filled to its utmost capacity, and the speeches were received with continuous cheering. Among those present were Mr. Justice Gurudas Bannerji, Mr. J. Ghosal, Kumar Debendro Narain Roy, Kumar Radhapershad Roy, and Babus Gurupershad Ghose, Kaliprosunno Roy, Preonath Ghose, Hirendranath Dutt, Munundranath Bhattacharji, Bepin Behari Ghose, Atul Chunder Ghose, Jogendra Chandra Ghose, Bhupendranath Basu, Rakhal Chandra Banerji, Nagendronath Mittra, Issur Chunder Chuckerbutty, Suresh Chunder Somajpatti, Mohamohobabbe [Mahamahopadhyay] Mohesh Chunder Smritiratna, Mr. U. Mozumdar, Raja Peary Mohun Mookerjee, Babu Norendronath Sen, and Mr. J. N. Bonnerji.

On the motion of Babu Gonesh Chunder Chunder, Raja Peary Mohun Mookerjee was voted in the chair, and in opening the proceedings the chairman said, that they were assembled to express their thankfulness not to one who had distinguished himself by meritorious services to the State, or one who had scored the triumph of statesmanship, but to one who was a simple Sunyasi. Although a young man of about 30, he had been expounding the truths of their religion to the American people with an ability, tact, and judgment which had elicited the highest admiration. Brother Vivekananda had opened the eyes of an important section of the civilised world to the great truths of the Hindu religion, and convinced them that the most valuable products of human thought and of the researches of philosophy and religion could not be found in Western lore but in their own sacred Shastras.

Babu Norendronath Sen moved the first resolution which ran thus :—

(Here follow the resolutions adopted in the meeting. For the resolutions *vide The Indian Mirror*, September 6, 1894).

April 6, 1899

A SANITARY MISSION

TO THE EDITOR OF THE ENGLISHMAN

SIR,—As one living in the native quarter..... Even small sums will be very helpful.

MARGARET E. NOBLE (SISTER NIVEDITA)

[For the letter *vide The Statesman*, April 6, 1899].

April 7, 1899

THE SANITATION OF CALCUTTA

TO THE EDITOR OF THE ENGLISHMAN

SIR,—I have read with much interest ..... many parts of Calcutta.

A RATEPAYER

[For the letter *vide The Statesman*, April 7, 1899].

April 24, 1899

PLAGUE IN THE PRESIDENCY

AN APPEAL TO THE STUDENTS

[BY SISTER NIVEDITA]

[For the lecture *vide The Indian Nation*, May 1, 1899.]

In another column appears an account of a lecture delivered to a large audience of Bengali students on Saturday night by Miss Margaret Noble (Sister Nivedita) whose appeal for assistance in the excellent sanitary work which she and her colleagues are doing we were glad to publish the other day. Miss Noble believes in deeds rather than words, and she seems to have impressed a considerable number of her audience on Saturday night with some of her practical ideas. *(Editorial notes)*

July 7, 1902

A VERY REMARKABLE RELIGIOUS REFORMER....

warrior than the priest.

(*Vide The Times of India*, July 7, 1902).

September 20, 1902

THE LATE SWAMI VIVEKANANDA

MEETING AT THE TOWN HALL

The Town Hall last evening was the scene of a meeting for the purpose of founding a memorial to the late Swami Vivekananda to whom reference has already been made in these columns. The hall was fairly crowded with people, the Bengalee element predominating. A raised platform at one end bore the promoters of the scheme among whom were Babus Narendra Nath Sen, B. N. Ghose, Dr. S. K. Mullick, Sister Nivedita (Miss Margaret Noble), Babus Hamendra Nath Mitra, T. N. Bannerjee, J. Sen, P. N. Mitter, Hirendro Nath Dutt and several other leading Bengalee gentlemen. Babu Surendro Nath Bannerjee was to have been present, but indisposition prevented him from being present. Babu Narendra Nath Sen was voted unanimously to the chair and in introducing the subject of the meeting referred to the late Swami dwelling at some length on his virtues. The speeches were many and lengthy, some of the speakers preferring to speak in Bengali. Mr. N. N. Ghose in moving the second resolution delivered a speech in which he referred to the ideals to be sought after by the Hindu sects and spoke in exhaustive eulogy of the Swami, saying that he stood, alone amongst English educated Bengalees. He was followed by Babu Hemendro Nath Mitter, who seconded the resolution. Dr. Mullick was discursive on East over the West and the attachment of the Indian to his mother country. Dr. Mullick reached his peroration through a series of personal reminiscences in England, the familiar or rather popular quotation of "India with all thy faults I love thee still" being received with thunderous applause.

After a number of other speakers had eulogized with considerable emphasis the Swami and his works Sister Nivedita addressed the assembly exhorting the youth of Bengal in terms which ought to have reached the hearts of not a few present. After she had resumed her seat a young Mahomedan student stirred by Miss Noble's convincing eloquence, spoke expressing his regret that there were not more Mahomedans present to hear of the saintly Swami.

Shortly after this the meeting was closed by the Chairman, a vote of thanks having been accorded him.

Following are the resolutions adopted and passed unanimously :—

(For the resolutions *vide The Indian Mirror*, September 20, 1902).

THE INDIAN DAILY NEWS

May 16, 1894

HINDOOISM IN AMERICA AND SWAMI VIVEKANANDA

On the evening of Monday, the 14th instant, there was a large gathering of native gentlemen at the Minerva Theatre to hear the speech of Mr. H. Dharmapala, from Ceylon, on "Hindooism in America and Swami Vivekananda". Among others we noticed the following gentlemen :— Maharaja Bahadur Sir Norendra Krishna in the chair, Rajah Peary Mohan Mookharjee, the Hon'ble Mr. Justice Banerje, Sir Ramesh Chunder Mitter, Kt., Drs. Mahendra Lal Sarkar, and Rai Kanailal De, Bahadoor, Mahamahopadhyay Pandit Mohesh Chunder Nyayratna, and Baboos Guruprashanna Ghose, Upendra Nath Mookharjee, Hirendra Nath Dutta, Ramnath Ghose, Jogendra Nath Mallick, Bepinbehari Mittra, Iswar Chandra Chakraborty, Sarat Chunder Das, C. I. E. and Pasupatinath Bose and Mr. J. Ghosal. There were also a few native ladies present.

On the Chairman introducing the lecturer, the latter rose and began with the observation that India was sacred not only to Indians, but also to the four hundred and seventy five millions of Buddhists in Ceylon, China, Japan, Burmah, and the distant Siberia as the birth place of the founder of their religion. The term "Hindoo" did not occur in any of the sacred books, and he did not know how or when the term came to be first used—the old term being "Aryanism" or "Brahmanism". "Hindooism" as hitherto understood by Western people generally, was synonymous with Polytheism ; the work of Swami Vivekananda to have removed that prejudice, and the "religion of the Polytheist" was now occupying the serious attention of the great American Universities. When day after day, his brother lectured to a vast concourse of people in the Parliament of Religions at Chicago, who listened to him with rapt attention, the papers were filled with descriptions of the "Magnetic presence" of the "handsome Hindoo Monk, whose life-sized picture had been placed in one of the public places.

His Holiness Utoki, the Bishop of Japan, being unable to speak English fluently, had prepared a short paper which was read out by Mr. Dharmapala. In it he said that though separate nations ethnologically they were the same people in thought and idea. This has been his impression ever since he met Vivekananda at Chicago. He thanked the people of Bengal for the courtesy and the hospitality with which he had been uniformly treated here.

The customary votes of thanks to the lecturers and the chair brought the proceedings to a close.

September 7, 1894

THERE are unmistakable signs that India is waking up out of her long sleep. But to send a Hindoo monk to America preach Hindooism is simply taking the bull by the horns. Just fancy ; this monk, Swami Vivekananda, is only thirty years of age, has studied philosophy

and religion, and on a public platform, in a foreign tongue, is able to captivate an American audience ; temperately, wisely, and humourously informing the people of the Western Republic that this mild Hindoo is not such a fool as he looks ; that his venerable religion is not a farrago of old women's fables, but consists of myths of a sublime character. The poor Sannyasi is a nearer approach to the figure of Christ than my Lord Bishop in his apron and in his place. The poor, despised Indian does not care for money, clothes, and fine houses, nor does he think the way to Heaven is *via* Paris. The Indian pagan has never yet tried to localise his God by means of a dozen lighted candles. Let a few more of the B. As and M. As study their old religion and go to Europe, and they will be welcomed. The people are proud of Vivekananda, and so they ought to be.

March 3, 1897

A Mela—The next anniversary of the birth of the late Ramkrishna Paramhansa will be commemorated at the temple house of Rani Rashmoni on the Hooghly at Dukkinsore on Sunday next. The mela is usually overcrowded, and four steamers will ply continually between Ahireetola Ghat and the temple, where a temporary landing place will be constructed.

March 5, 1897

THE SWAMI'S LECTURE.—As announced the Swami delivered his first public lecture on "Vedanta in its various phases", yesterday afternoon at the Star Theatre. There was a large gathering of natives and friends and admirers of the Swami.

July 30, 1902

THE SWAMI VIVEKANANDA MEMORIAL MEETING

A public meeting of the native community of Madras was held on Friday evening at Pachiyappa's College to give expression to deep sense of the great loss which India has sustained in the death of Swami Vivekananda and to take steps to prepetuate his memory in a suitable form. The meeting was very largely attended, and the proceedings were characterised by the greatest enthusiasm. The Hon'ble Rai Bahadur P. Ananda Charlu, C. I. E., was in the Chair, and among others present were Mr. V. Krishnasawami Iyer, Mr. P. R. Sundaram Iyer, Professor M. Rungocharior, Mr. T. Seshagiri Iyer, Mr. C. Marriappa Moodelliar, Swami Ramkrishnananda, Mr. V. C. Sesha Chariar, Mr. G. Venketaranga Rao and Mr. M. C. Nunjunda Rao. Proceedings began with the reading of a number of telegrams and letters from several people, including the Rajah of Ramnad, and the private Secretary to H. H. the Geakwar expressing sympathy with the objects of the meeting and regretting their inability to be present at the meeting.

THE CHAIRMAN'S SPEECH

The Hon'ble Mr. Ananda Charlu, in opening the meeting made a short speech alluding to the greatness of the Swami Vivekananda as a religious leader and reformer. He said that Madras had known the late Swami at his best. *viz.* when he returned here as a conquering hero from America. On that occasion people of Madras had given him a reception, the like of which he had seen no where in this country. At that time they rejoiced over his unrivalled success, and that evening they were met to lament his untimely death ; not only to lament over the loss which he hoped would not be irreparable, but to keep his memory green in some tangible form in their midst, so that the influence for good which he had inaugurated might not fail, but might continue to operate. The Chairman next alluded to the impression which the late Swami Vivekananda left on his mind on the four occasions on which he had the privilege of seeing him. It was impossible, he remarked, to have been any where near Swami Vivekananda without being strongly influenced by his

presence, his eloquence of voice and personal magnetism were very great indeed. He had by his work in America and other places raised Hindus in the scale of nations, and by the mission that he performed he had convinced foreigners that Hindus, who possessed an enlightened and great religion of the kind he had preached in America, could not be savages! His great services to the country ought to stimulate in them that desire of generous recognition and enthusiasm which he deserved in the hands of the people of his country.

VIVEKANANDA'S LIFE WORK

Mr. V. Krishnasami Iyer, who was received with loud cheers, moved the first Resolution, which was in these words :—

"That this Meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda."

In so doing he said that it was not possible for him to say any words which could add to the splendid tribute which their distinguished Chairman had paid to the memory of the great Swami. Vivekananda was gone, but as a Hindu he hoped and believed that he had not gone for ever. By saying so he did not mean the mere customary platitude that though the man was gone he still lived. He believed the Swami would come to them again in another form to do work nobler than he had done in the life that had just closed. A star of the first magnitude had disappeared from the Indian firmament, and as Hindus they believed that the star would rise again in the East to shed more lustre on this land. Swami Vivekananda was born of a Kayasta family in Calcutta. He went through the ordinary school-course and graduated as so many of them did. He had the good fortune of sitting at the feet of that great saint of Dakshineswar—Ramakrishna Paramhansa, who had inspired the lives of many a great man of his time in this country. He changed his garments for the orange robe of the monk. The orange robe among Hindus was a badge of abnegation of self, for the relinquishment of woman, family and wealth. He took that robe and received the inspiring teachings of his great master. Swami Vivekananda was unknown when he came to Madras before going to America and had stayed here for a short time delivering brilliant discourses to the young men who had assembled at his residence from all parts of the city. He had then been recognised by Sir Subramania Iyer and others as a man of great originality, power and wisdom and was sent to America to attend the Parliament of Religions at Chicago. He was the most conspicuous figure in the Parliament of Religions, a man who made the deepest impression, not merely by his personality but by his brilliant discourses, the eloquence of his thoughts and argumentation. To the Parliament of Religions, where assembled the greatest Doctors of Divinity, Professors of various faiths, in short, the best intellects of all countries, he proved that India had a faith which at least was as great and noble as the faiths of other nations of the world. He had never before spoken on a public platform ; but the speech he had delivered at the Parliament of Religions for the first time in his life was described by the Press of America as "the most brilliant speech at the Parliament". That speech made him famous all over the world. He had followed his career as a speaker and addressed various Meetings in America. He preached the faith of the sages of India, and created in the American mind love for the same. He left a number of his disciples and fellow workers behind him in America to carry on the work which he had begun and returned to India. Every one of them remembered the magnificent reception accorded to him in the Victoria Town Hall. On that occasion the Swami was overpowered by the feeling of thankfulness for the work he had accomplished and thankfulness for the rejoicings on the part of the people. After staying for a few days in Madras then he went to Calcutta where his work in this life ended. He had left his work

unfinished. It was no new thing for them, to find their great religious teachers pass away in the plenitude of their wisdom and work. The great Sankara Chariar had passed away at 32, and Swami Vivekananda had departed at 39 without finishing his work, *viz.*, the task of enlightening the West upon the "Wisdom of the East and of Quickening the East itself into fresh life and activity." The first he had performed and the second he had left undone. It was the idea of the Swami that an organisation should be founded for the study and propagation of the Hindu Religion and philosophy. It was his idea that they should not be negligent of the spiritual interests of the large masses of their countrymen as they no doubt were. Let them look at this picture. Famine came and large masses of their people famished. Unable to maintain themselves, they were obliged to join the Christian faiths for the sake of the Gruel given to them. Let them look at the picture of Hindu religion to-day. It was a common mistake to suppose that the Brahmins were priests, though the priests were taken from among the Brahmins. The condition of the priesthood of the present day was most melancholy. He did not know of any priest that would not sell his soul for a mess of pottage ! Their community was in such an effete condition, and it was time they rose from their lethargy. Swami Vivekananda had a scheme of rousing the people to a sense of their ancient greatness. He had an idea of founding an institution to train a number of Sanyasins who would have no attachment in this world, and whose only end in life would be to uplift the masses of the country. That scheme he had not been able to carry out. It would be the duty of that Meeting to consider how best to carry out his great idea. Swami was not merely a great religious leader. His letters from America to his friends in Madras were full of sympathy, love and enthusiasm, and were calculated to infuse into the minds of the young men of this country every kind of nobler feelings. The speaker hoped that Mr. Alasingaperumal would one day think fit to make some of these letters available to the public. As the great Sannyasin had left them, it was their duty to enshrine his memory in a suitable form. The proposition that was to follow would require money to carry out. It was often the fashion to suppose that great movements of this kind died for lack of funds. The resources of the country were vast. What was wanted was earnest men with unflinching courage, with great devotion to duty. Given such men, he had no doubt success could be guaranteed. He had known mendicant Brahmin and pious Brahmin widows go about the country and succeed in collecting several thousands to carry out some pet religious ideas of the own. One had collected lacks by begging to make a jewel for the idol in a temple. How was it that such people had succeeded? Because people believed in the sincerity of these men and in their honesty of purpose. The people were satisfied that the money collected would not be misspent. So that given such men success was certain. The proposition to prepetuate the memory of Swami Vivekananda could be easily carried out, provided they had the co-operation of men of strong will and honesty of purpose.

Mr. V. C. Sesha Chariar said that he felt impelled by a strong sense of duty to come forward and second the proposition. He desired to echo in feeble sentiments the deep sense of the loss sustained by the country in the early death of the Swami who had commanded their adoration and admiration at one and the same time. He had been sent to America to preach religion to open the eyes of all sceptics to the sublimity of the soul that is enshrined in the body. They were assembled there to lament the passing away of the great Swami whose business of life was to teach Atma Vidya, the highest system of philosophy as taught in the Upanishadas, the Brahmasutras and the Bhaagabat Gita. There were numerous disciples and fellow-disciples of the Swami following his great example and these commanded their confidence and reverence. The late Swami had intended to build a temple—not a

temple where mere forms were kept and formal worship was carried on, but a temple in which real knowledge could be taught. It was the duty of those who were in some measure his proud disciples to put their shoulders to the wheel and achieve the object which the Swami had in view.

Mr. A. C. Parthasarathi Naidu made an eloquent speech in Telegu dwelling on the great services rendered to the country by the Swami and the necessity that there was to perpetuate his memory in a suitable form.

The proposition was carried in solemn silence, the audience standing.

THE NEED FOR A MEMORIAL

Mr. P. R. Sundaram Iyer, moved the next propostion in the following terms :—That this Meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this City for the study and propagating of Hindu religion and philosophy. He said that those who had the privilege of listening to the discourses of the late Swami knew how very earnest he was, and how very irresistible his arguments were when he preached to them the necessity for the spiritual regeneration of the country. Many a time he felt ashamed of the loss of spiritual power in this country of the *Rishis*. The Swami was very strong when he began to chide them, but he was also very careful to encourage them. They all knew that he was a great teacher but he was not sure whether all of them were aware how great a patriot the late Swami was. If there was one thing that the Swami had been anxious to see it done, it was to see the greatness of the country restored. He had gone to America to preach the religion of the Vedanta. He had seen that the men of his country had been going too much after the things of this world, and any active scheme to turn them from that direction would require a great deal of money. He knew that if the people of the West appreciated the Vedanta they would give any amount of money for its propagation and that thereby the people of this country would feel ashamed of their own inertness. That was the reason why the Swami had gone to America before trying to work out the scheme in this country. The first thing which he had set himself to do after he returned from America was to propound a scheme of his own which he was sorry to say had not yet been fully developed and worked out in all its details. The Swami's great desire had been to organise a band of earnest workers who would make it their sole duty to restore the spiritual supremacy of India in the whole world—he had made the Western world recognise that the ancient ancestors of the Hindus had seen and exployed a great deal more of the world of spirits than they had been able to do even up to the present day. He had made the West ready to help the East. He had great hope of the Madras Presidency which had taken the initiative in beginning the work of the spiritual regeneration of this country. He had recognised this Presidency as the birth place of the three great Acharias or Religious Reformers of modern times—Sankara, Ramnuja and Madhva —and as having given birth also to great number of sages of Vaisnavas and Saivas. If they had any regard for the memory of the great Swami and for the great truths that he had preached and it was true that his preachings had produced an impression on them. It was their sacred duty to see that the influence of his teachings did not die away. Without discussing the details of the scheme he would say that what was wanted was a band of earnest workers who would act as sources of light and inspiration in various parts of India, and a place to train more and accommodate them comfortably. A number of such workers was more valuable from the personal influence they could exert than several volumes of books they could write. Such a band of workers who would work willingly for the imparting of instruction in their religion and philosophy, and who would not complain of want of time or remuneration

could only be found in the ranks of Sanyasis. An example of the kind of workers that was wanted, was Swami Ramakrishnananda, who had been working amongst the people of Madras for the last 10 years silently and perhaps unknown to many. Other parts of the Presidency constantly applied for the services of similar men. Hence the necessity of starting an institution which might both serve as a Memorial of the late Swami and as a centre for the study and propagation of their religion and philosophy. In such an institution these unselfish, learned and holy workers could be maintained in comfort and sent out wherever their services might be wanted. It was not only out of affection to Swami but also out of affection to themselves and their philosophy that the memorial should take that form.

Mr. V. Ramasem seconded the proposition, and Mr. Bhutasree Valla Sarawati Narayana Sastri supported in an effective Tamil speech.

The proposition was carried with acclamation.

Mr. C. V. Kumaraswami Sastriar moved the third Resolution appointing a large and influential Committee to carry out the objects of the above Resolution. He said that the late Swami was eminently a seeker after God and an ennobler of humanity, not in the restricted sense of a particular caste or sect, but of humanity in general. His objects was not to promote this or that particular one among rival faiths and contending factions. He was full of pity, hope and sympathy for all. He had pitied ignorance, and hoped as time progressed people would be emancipated from their petty quarrels, and would be able to show to the world what golden thoughts lay hidden in the musty pages of their ancient sacred works. The work which the late Swami had set on foot was not the work of a solitary man, but of a progressive stream of thinkers who had to sacrifice everything for the well being of humanity and for the finding out of the eternal truth. It was with the object of providing such a stream of thinkers and workers for the spiritual regeneration of their country that they were assembled there.

Mr. V. V. Sreenivasa seconded the proposition, which was carried unanimously.

Swami Ramakrishnananda having read an earnest appeal to the meeting for help toward the establishment of an "Ananda Mandir" in Madras, the Chairman brought the Meeting to a close.

With a vote of thanks to the Chairman and the Trustees of Pachaiyappa's charities for the use of the Hall, the proceedings terminated.—*Madras Mail.*

September 20, 1902

THE LATE SWAMI VIVEKANANDA

There was a fairly large attendance at the Town Hall last evening to commemorate the memory of the late Swami Vivekananda. There were a number of influencial gentlemen of the native community present as well as a few European disciples of both sexes. Babu Narendra Nath Sen took the chair, who in opening the proceedings gave a short speech, speaking in high tribute of the Hindu reformer. Several of the other speakers were also very enthusiastic in their expression of regret for his untimely death. The following resolutions were then put forward, the supporters speaking in vernacular.

(For the resolutions *vide The Indian Mirror*, September 20, 1902).

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The public meeting of Hindus was held in the Gaiety Theatre, Bombay, to record its appreciation of the services rendered to the cause of religion by the late Swami Vivekananda, and to express regret at his untimely death. The theatre was crowded. On the motion of Mr. Tribhandas Mungaldas Natubhoy, seconded by Mr. Sundernath D. Khote the Hon'ble Sir Balchandra Krishna was called to the Chair.

(For the report *vide The Indian Mirror*, October 2, 1902).

THE PIONEER

March 8, 1894

HINDUISM IN AMERICA

[TO THE EDITOR OF THE PIONEER]

"SIR,—The World's Parliament of Religions held in the city of Chicago last September.... Oneness transcending all.

30th January, 1894 MERWIN MARIE-SNELL"

[For the letter *vide The Indian Mirror*, March 9, 1894]

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THE LETTER WE PUBLISHED YESTERDAY FROM Mr. Merwin-Marie Snell of Chicago, III, U. S. A., is apt to awake in the meditative mind much the same reflection as occurred to Truthful James regarding the strange experience of Injin Dick and Mr. William Nye :

Do I sleep? do I dream?
Do I wonder or doubt?
Are things what they seem?
Or is visions about?
Is our civilisation a failure?
Or is the Caucasian played out?

Here is an educated citizen of the greatest republic the world has ever seen, of the nation founded by the stern Calvinists who took refuge in New England from Popery and the Stuarts, of the people who blazon 'cuteness and superiority to dogma and superstition on their star-spangled banner—here is such an one confessing that his countrymen have been lying in gross spiritual darkness and had most probably lain there but for the "Parliament of Religions" at Chicago and the advent of an orange robed Swami from Hindustan, who has shown the benighted Yankees a great light. It is this same people, let it be remembered, who send missionaries by the score to India, men who even now are exulting over the number of conversions they have made from Hinduism to Christianity in Rohilkhand within the last ten years. Yet of which of these missionaries could it be said, as Merwin Marie-Snell says of Swami Vivekananda's appearance in the United States, that he received an ovation wherever he went, that he has always been spoken of in terms of the highest admiration, that he is a prince among men, and that his personal bearing and presence and language have wrung an "astonished admiration" from the multitude. A strange progression this truly, from the creed of the men who sailed on the *May Flower* to the sermons of a Brahman priest from the land of the Bharatas. "That which has been is", says the wise Koheleth : "that which is to be hath already been : and God quickeneth the past ;" but surely since the dawn of time, there never was a more pungent satire on the struggles of bewildered man towards truth than this spectacle of American missionaries toiling in the Indian Bazaars, and rejoicing with exceeding joy over one Hindu that verts, while a Hindu priest visits their own country to find their countrymen, and these of the educated classes, hanging on his lips for spiritual nutriment and life.

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Or is the Caucasian played out?

Here is an educated citizen of the greatest republic the world has ever seen, of the nation founded by the stern Calvinists who took refuge in New England from Popery and the Stuarts, of the people who blazon 'cuteness and superiority to dogma and superstition on their star-spangled banner—here is such an one confessing that his countrymen have been lying in gross spiritual darkness and had most probably lain there but for the "Parliament of Religions" at Chicago and the advent of an orange robed Swami from Hindustan, who has shown the benighted Yankees a great light. It is this same people, let it be remembered, who send missionaries by the score to India, men who even now are exulting over the number of conversions they have made from Hinduism to Christianity in Rohilkhand within the last ten years. Yet of which of these missionaries could it be said, as Merwin Marie-Snell says of Swami Vivekananda's appearance in the United States, that he received an ovation wherever he went, that he has always been spoken of in terms of the highest admiration, that he is a prince among men, and that his personal bearing and presence and language have wrung an "astonished admiration" from the multitude. A strange progression this truly, from the creed of the men who sailed on the *May Flower* to the sermons of a Brahman priest from the land of the Bharatas. "That which has been is", says the wise Koheleth : "that which is to be hath already been : and God quickeneth the past ;" but surely since the dawn of time, there never was a more pungent satire on the struggles of bewildered man towards truth than this spectacle of American missionaries toiling in the Indian Bazaars, and rejoicing with exceeding joy over one Hindu that verts, while a Hindu priest visits their own country to find their countrymen, and these of the educated classes, hanging on his lips for spiritual nutriment and life.

No doubt it will be easy for intelligent and well-informed missionaries—of whom there are not a few, though they usually leave their less fortunate brethren to write to the papers—to run a tilt at Mr. Merwin-Marie Snell. This is not the place to discuss the rival claims of opposed religions. We prefer the discreet attitude of the poet Rogers, who when asked what his religion was replied that it was the religion of every sensible man, adding that no sensible man would ever tell his religion. Argument is one thing, however, and fact another. It is plain that Mr. Merwin-Marie Snell has erred both by neglecting to acquaint himself with all the facts, which is a venial fault, by taking that for fact which is hypothesis, a less pardonable error and by assuming that what he does not know is not knowledge, which is not pardonable at all. What Swami Vivekananda probably caught the ears of his Chicago audiences with was lectures on Brahmanism proper, a purely philosophic religion of great spiritual subtlety and elevation. Now Brahamanism is Hinduism, but what Mr. Merwin-Marie Snell forgets or is ignorant of—for the Swami perhaps did not think it necessary to dwell on this aspect of the case, not all Hinduism is Brahmanism. The Hinduism of the millions is something very different from a highly philosophic pantheism. It is not fifty years since Dayanand Swami, the founder of the Arya Samaj, stood a boy of fourteen before a shrine of Siva in Gujrat. As he worshipped he saw the rats carrying away the offerings placed on the head of the idol, and it occurred to the boy that a god who could not preserve the offerings of his saint from the attacks of mice, could neither be the omnipotent and omnipresent supreme being nor a medium of the knowledge of the deity. Dayanand went back to the Vedas, and founded Aryanism, but the religion of the great majority of Hindus is still of the kind he discarded in the Gujrat temple. Carlyle makes Cagliostro say in defence of his lying and quackery : "What are they but the method of accommodating yourself to the temper of men : of getting their ear, their long low ear, while honesty has no chance at all." Hinduism is in this sense the most astonishing system of quackery the world has ever seen. Requiring only an acknowledgement of the spiritual headship of the Brahman and the observance of caste rules it has opened its doors to everybody from the fetish-worshiping aborigines upwards. It has "accommodated itself to the temper of men," until we find it now triumphantly asserting itself in the pulpits of Christian clergymen in the United States. Indeed if we pushed the matter *home* [*sic*] we should probably find that the spirit which brought about the Parliament of Religions at Chicago, and has sent the Yankees wild with enthusiasm over the sermons of Paramahansa Vivekananda, is very much the same spirit that drove Prince Louis de Rohan and many another dupe into the arms of Cagliostro a hundred years ago, and which in these days again is enabling alchemists, astrologers, symbolists, mysticists and the like to set up their booths with great profit in Paris. There could be no surer sign than this letter from Mr. Merwin-Marie Snell that the old faiths are rapidly losing their hold upon the peoples of the western world, and that the conflict of doubt which has brought about this calamity, is leaving the ground clear, not only for a new reformer when such shall arise, but for all manner of spiritual quackery and self-deception.

May 21, 1898

It seems that Swami Vivekananda, whose preaching created a stir in the United States about the time of the Chicago Parliament of Religions, has been on a visit to Naini Tal, accompanied by a band of disciples among whom, it is said, are one English and three American ladies. This last is not too strange to be true for the last mail brought us a copy of a Chicago periodical called *The New Unity* strongly advocating the assembly of a Parliament of Religions at Benaras in 1900. It will be

beautiful luck if the sacred city escapes plague in 1898 only to have this sort of visitation two years later.

January 26, 1899

AN INDIAN SAINT.—Professor Max Muller has been at the pains to collect a good deal of information concerning the life and sayings of an "Indian saint"—to adopt his own translation of the term "Yogi"—or—"sanyasi", —who was called Ramkrishna, who was born in the year 1833 not far from Burdwan, and who died about twelve or thirteen years ago in the odour of a very exalted sanctity, after having been "guru" or teacher of many disciples, one of whom—Vivekananda by name—has been very conspicuous in London during the last few years where he has been lecturing to fashionable audiences on Indian philosophy with great *eclat*. As the fruit of his investigation the Professor has published a little volume called "*Ramkrishna, His life and Sayings*" (Longmans) the interest of which will be recognised by everyone who cares to gain even a moderate comprehension of the under-currents of the Indian mind. Till lately the English in India were careless of all but the superficial aspects of the land in which their lot was cast. Whether relating to politics or social life, these did not command very great respect ; nor until recently did the Sanscrit students, laboriously turning the Upanishads into English with less interest in their meaning than in their roots and grammar, contribute much to the better understanding of the philosophy. They were the first among Europeans to handle. It was only when Sir Edwin Arnold in gorgeous verse reproduced for European readers the spirit of some passages in Sanscrit literature—and perhaps when the much abused Theosophists contrived at all events to interest the Western world in their interpretation of Oriental wisdom—that Europe, as a public, began to realise the magnitude and profundity of Indian thought. *The Light of Asia* and that best of all the translations of the wonderful *Bhagbat Gita* which Sir Edwin Arnold gave to the world as *The Song Celestial* taught all intelligent readers that ancient Indian philosophy bears something like the same relation to modern metaphysical thinking that Greek sculpture bears to modern art. Since then the mere Sanscritists, the readers in grammar and roots, have scarcely known how to meet the new intellectual demand. The literary stock in which their capital of energy has been invested has gone up very much in value, but owing to circumstances over which they have had no control and by reason of discoveries in which they had no part. The fashionable audiences, for example, who flocked to listen to Vivekananda, or other more specifically theosophical lectures, represented an enthusiasm at which Professor Max Muller has always been very much exasperated, an interest that is to say in Indian ideas without any reference to roots and grammar. And yet that very enthusiasm provides him also with an audience he would not have had otherwise. Thousands of people will read now about Ramkrishna, under the inspiration of motives with which the author of that book has no kind of sympathy. We are not however about to hold the balance between the Professor on the one hand and on the other the various exponents of Anglicised Oriental theology. The life and sayings of Ramkrishna may be criticised on their own merits without special reference to the modern controversies which revolve round the fundamental idea of religion in its Oriental presentment.

From boyhood Ramkrishna was absorbed in religious ideas taking shape of course from the strictly orthodox Brahminical ritual in which he was brought up. He could repeat religious dramas as a child, and would act them with his playmates. The old people around him were deeply impressed with his holiness of life and thought. One may find a western parallel to his childhood in the Cure'd' Ars in France, who attained, within recent years, such an extraordinary reputation for sanctity that pilgrims flocked by the thousand from all parts of the country to his parish merely to have the privilege of confessing their sins to him and getting his blessing. Young Vianney, the Cure in question, could take an interesting nothing but saying his prayers, at an age when other boys would care for nothing but toffy or toys. In both cases the taste of most people, even among those well inclined to take a serious view of existence would lead them to shun the society of such precocious youths. It might not be fair to say that either the Cure or the Sannyasi were prigs in their childhood, because that term implies not merely premature virtue but an exaggerated consciousness of virtue. However such persons might very easily be mistaken for prigs. Nor as he grows up does our Indian saint quickly emerge from the shadow of that suspicion. When the family are thinking about getting him betrothed in the orthodox Brahmincal fashion, he himself indicates that the daughter of a certain man would be endowed with the qualifications of a goddess or Devi and might therefore be fit for the privilege of becoming his wife. Her duties in the long run appear to have been rather negative in their character, but his judgement was vindicated, at all events, in that she seems to have acquiesced willingly in the idea of a purely spiritual relationship with her sublime guru-husband. Meanwhile our hero takes up all sorts of ascetic practices and leaves his teachers panting in the background. He meets an advanced Sannyasi named Totapuri somewhere on the banks of the Ganges, and after taking advice from his "mother," as he always called the goddess Kali, he becomes Totapuri's disciple.

After three days the Sunnyasi bewildered at the rapidity of his progress said to him ; "My boy ; what I realised after forty years of hard struggle you have arrived at in three days. I dare not call you my disciple. Henceforth I will address you as my friend." As in the case of the French Cure the Indian saint does nothing in particular during life except exert a wonderful moral influence for good on all with whom he comes in contact. Perhaps, indeed, the thorough paced modern Philistine will dispute the notion that an example of absolute indifference to all that make this life in itself worth having can be regarded as an example of a beneficial kind, but we must admit that the other sort of example is not so much more common that at all events a saint has his usefulness in toning down the Gradgrind philosophy of getting on. Ramkrishna came at last to live so continually in the state of physical unconsciousness called "Samadhi" that his disciples had to beat him with sticks from time to time to wake him up to the necessity of taking some fragments of food and water to keep the body in a state fit for his occasional return to it. At the same time his sayings during periods of wakefulness, have been recorded by disciples and these constitute nearly half the small volume before us. They are put together as a series of numbered and disjointed paragraphs nearly 400 in all, and it will be difficult to give a fair idea of their aggregate significance by quoting one or two. It may be worthwhile however to make a few selections. We often get this idea in various forms : "Many are the names of God and infinite the forms that lead us to know him. In whatsoever name or form you desire to call him, in that very form and name you will see him." The idea is of course a common place of modern thinking but a far less enlightened—a much cruder and narrower inception—was generally diffused through the western world until quite recently. Again there is a broad catholic spirit of sympathy with other forms of religion besides that to which the speaker was especially attached in the following apothegms. "The Avatara or Saviour is messenger of God. He is like the Viceroy of a mighty monarch. As when there is some disturbance in a far-off province the King sends his Viceroy to quell it, so whenever there is any warning of religion in any part of the world God sends his Avatara there. It is one and the same Avatara that having plunged into the ocean of life rise up in one place and is known as Krishna and diving again rises in another place and is known as Christ." The same sympathetic spirit reappears in other passages too numerous to quote. A more subtle thought is embodied in the following epigram. "The naked sage Totapuri used to say if a brass pot be not rubbed daily it will get rusty so if a man does not contemplate his deity daily, his heart will grow impure. To him Sri Ramkrishna replied yes, but if the vessel be of gold it does not require daily cleaning. The man who has reached God requires prayers and penances no more." More obscure in its significance again but specially worth attention from people who are interested from any point of view in Indian yogism is the next saying that catches our notice. "A man after fourteen years of hard asceticism in a lonely forest obtained at last the power of walking over the waters. Overjoyed at this acquisition he went to his Guru and told him of his grand feat. At this the Master replied, My poor boy what thou hast accomplished after fourteen years arduous labour, ordinary men do the same by paying a penny to the boatsman." Some western readers will be puzzled at the apparent slur thus cast upon the magic power often supposed to be the goal in view amongst those who practice yogism. Amongst some of the less intelligent yogis that may be the object in view, but the more enlightened Indian philosopher regards magic powers or siddhis with almost as much indifference as the other and more familiar possessions or privileges of mundane existence. He is wholly bent upon a spiritual quest, on the exaltation of his individual consciousness to such intimate union with the universal spirit that it shall be entirely lifted above the necessity of worldly incarnation. That exaltation of the individual consciousness to a condition of subtilty and bliss which no language can adequately paint, is the achievement that is sometimes called the attainment of Nirvana. A curious illustration of the dulness of understanding originally brought to bear upon the problems of Indian theology by the earlier explorers of Sanskrit literature is afforded by their well known misapprehensions on this particular subject. By Max Muller himself in the beginning, though we believe he has since dropped that view of the matter, Nirvana was supposed to mean the annihilation of individuality instead of its supreme exaltation.

Amongst the four hundred sayings before us it would be strange indeed if a good many were not commonplace and trivial, but on the whole those which are pungent and forcible are wonderfully in the majority. "Why do religions degenerate?" asks one of the disciples. 'The rain water is pure," answers the teacher, "but becomes soiled according to the medium it passes through. If the roof and the pipe be dirty the discharge is dirty." The metaphor is applicable no doubt to the state of popular religion in the East, but is certainly not confined in its applicability to that region of the earth. And conversely the good influence of so genuinely spiritual a teacher as Ramkrishna need not be confined to these aspirants towards holiness who naturally seek it along the paths of Ramkrishna's development. In some respects his philosophy, will be more stricking for them for students of his own nationality. Meanwhile we are not by any means inclined to applaud the influence of some Anglo-Oriental enthusiasts who try to fill the mind of young India with an exaggerated conceit by reason of the fact

that they trace their intellectual pedigree to a very dignified ancestry *Non bis. He in idem* and they will never recover the golden age of early Aryan civilisation by any attempt towards direct rechersion to types which are out of date. They have first to lay the foundation of the civilisation evolved in the West during the last twenty centuries—while their immediate forbears have been sinking into decrepitude—and on that foundation, if they are able, they can raise a superstructure of a more sublime philosophy than any that European minds have worked out, while those minds were chiefly concerned with the investigation of physical nature. But at the same time it would be a great mistake for the modern European to ignore the wisdom of the East, and the best Europeans are freely confessing that they find a great deal worth study in such Oriental lives and doctrines as those of Ramakrishna.

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July 14, 1902

THE LATE SWAMI VIVEKANANDA

BY A BENGALI

The nineteenth century in Bengal produced two great religious teachers, one in its first and the other in its last quarter. The one was Ram Mohan Roy, and the other was Ramakrishna Paramhansa. Both of them were singular personalities, towering high above the grovelling herd, and making their existence felt by their brave work and daring thought that dazed their countrymen. Both were men of unquestionable magnetic influence, and gathered round them, without any special effort on their part a large number of talented aspiring and devout disciples. Ramakrishna found in a bright intelligent youth, one who, he thought, was most endowed with those natural qualities that could enable him to grasp and communicate to others effectively the doctrines he preached. This youth was Norendranath Datta, a graduate of the Calcutta University and member of a respectable Kayastha family of Calcutta. This young man was a B.A., and unlike his compeers did not think of "*Bi-*", or marriage and a Government clerkship, but showed himself absorbed in the study and investigation of religious truth, with the help of not merely the Hindu Shastras but also Western philosophy and religious systems. He manifested the keenest ardour in arguing out the most subtle and intricate problems of philosophy and religion with the Paramhansa. He went through days and nights of privation, subjected himself to the discipline of abstinence from indulgences, even those that are harmless, and trained himself in self-control, in order to test for himself the beatitude of the spiritual exercises which his guru (preceptor) the Paramhansa went through. If the teacher weighed his disciple in the balance, the disciple also tested the teacher. This showed the stuff of which the young man was composed. This young Bengalee, Norendranath Dutt, B.A., of the early eighties of the last century is the Swami Vivekananda who, in the course of a comparatively brief career, attained a fame as a religious teacher almost world-wide in its character. The essence of the religious teaching of Ramakrishna Paramhansa was in a manner a harmony of Pantheism, Positivism and Universalism. It was an eminently philosophical and withal practical faith that the Paramhansa preached. And what Swami Vivekananda did was to present this faith to the world as Vedantism. I doubt very much if the Vedantism of ancient India is the Vedantism of Swami Vivekananda. The Swami's Vedantism bore on it the impress of Western influence. He gave Vedantism a shape presentable to the educated man of the present age. Vedantism, pure and simple, would perhaps be hooted on American platforms, where it was actually greeted when expatiated upon by the Swami were it not invested with all the attraction of a thoroughly practical side. What reflects high credit on him is the success he achieved in winning the heart of many American for the metaphysical side of his cult, that is the highly idealistic basis of Vedantism. But for this success, it must be pointed out, the Swami owed not a little to the rather concealed appreciation for idealism which the American mind naturally possesses, owing to their progenitors having been men and women of such strong religious seal and spiritual refinement as the Puritan

Colonists were. A people that have produced an Emerson cannot but betray a partiality for a powerful teacher of Vedantism.

One reason why Swami Vivekananda was not at all so great a success as a religious teacher in India as abroad was because his rather mixed Vedantism could never have any large number of enthusiastic followers in India, for if the Indian mind would have Vedantism it must have it in its undiluted idealistic form. But perhaps the chief reason was that the Swami was a great social reformer. He was not Hindu revivalist in the popular acceptation of the word. Far from it. He was a fervent denouncer of many of the timehonoured customs of Hindu society. He was one of that small band of progressive Hindus who hold that without freedom to cross over the ocean to other countries of the world, and without the adoption of the habit of meat-eating, regeneration of the Indian people is an impossibility. He laid perhaps greater stress on the latter than on the former. If India was to compete with European countries, he often used to remark in private talk with friends and disciples, her people must first of all abjure vegetarianism and be meat-eaters. He was himself a firm believer of this part of his Gospel. Some of his friends hold that he died a martyr to the habit of meat-eating, for the malady that laid him low has been pronounced by physicians to have had its origin in it. Another heterodox doctrine that he held was that the unmeasured veneration for the cow was in a great measure responsible for the degeneration of the Hindu race. The Swami was also for the reform of the system. Such and many other heterodox caste opinions he never tired of enunciating before private companies, friends and disciples. He was a man of strong reason, and ridiculed the emotionalism of those Hindu Theosophists who spare no pains to prove everything Hindu to be good and true and wise. He had, therefore, no regard for the Theosophical Society, and I believe Colonel Olcott and the Swami had more than one little quarrel.

Swami Vivekananda is not so much honoured and loved in Bengal as in other Indian provinces, for he worked least among his own people, as he was always troubled with an inordinate hatred of their foibles. In India before he left for America his field of work was Madras, Rajputna, and Bombay, where his death is being deeply mourned by his numerous followers, admirers, and friends. Bengalis honour him chiefly for the lustre that he shed on their race and country by his fame and work in America.

The late Swami was undoubtedly a great Bengali of the present times, and many are the extraordinary qualities that constituted his greatness. They were not only intellectual, but moral and spiritual.

It is said that he was apparently quite well till a few minutes before his death, when all on a sudden, he called together his companions and telling them that he would bid adieu to the world, thrice "drew heavy breaths," and immediately launched into eternity. If this is not mere gossip the Swami appears to have imitated in his death the *yogis* of ancient India, who when they thought the body was too weak to contain the soul, would give up the ghost by the mere exercise of their will, aided by that *yogic* power of control they possessed over their breath. This was called *Ichcha mrityu*, or dying at will.

July 28, 1902

THE LATE SWAMI VIVEKANANDA

PROPOSED MEMORIAL

Madras, 26th July

A public meeting of the Hindu community was held at Pachiappas Hall yesterday evening, the Hon'ble Rai Bahadur Ananda Charlu presiding, to express their sorrow at the death of Swami Vivekananda and to establish a memorial to him. The principal speakers were some of the Hindu vakils of the High court.

The Swami's work in America and his exposition of the Hindu religion and philosophy were the themes of appreciation. As it was the Swami's idea that in order to continue and complete the work he had begun there should be trained a band of earnest workers whose only work in life should be to spread the teachings of the Hindu Religion. It was the general view of the audience that any memorial that was to be founded for him should embody that idea of his and aim at producing a stream of earnest workers to carry out his wishes. The following resolutions were unanimously adopted by the meeting : (1) "That this meeting records with profound regret its sense of the great loss which this country has sustained by the early departure from this life of the revered Swami Vivekananda." (2) "That this meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of the Hindu religion and philosophy".

A committee was appointed, among whom was Justice Sir Subramania Iyer, to collect subscriptions.

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THE TIMES OF INDIA

February 22, 1896

SOME MODERN HINDU SAINT :—Professor Tawney has contributed a very readable critique, or rather a half critique half biographical sketch, on "A Modern Hindu Saint," Paramahamsa Ram Krishna of Bengal, to the January number of the *Imperial and Asiatic Quarterly Review*. Saint Ram Krishna was the religious teacher whose teachings greatly influenced the minds of the leaders of the Brahmo movement in India, Babu Keshub Chunder Sen and Babu Protap Chunder Mozoomdar. The development hypothesis in Europe, which later on became the established theory of Evolution in the hands of Herbert Spencer and Charles Darwin—Mr. Spencer's elucidation of the law having preceded by seven years the appearance of the "Origin of Species"—did not entirely originate with these great teachers of Evolutionism. The first glimmerings of it had occurred their predecessors. Buffon, the elder, was conscious of it ; Lamarck had dimly perceived it ; Oken had coquetted with it ; and Goethe with his allround intellect, has been fascinated by it. The religious movement in India, which we know as Brahmoism, has had a similar development. The idea of catholicity, which is its chief feature, was the idea that was formulated for the great Brahmo leader by saint Ram Krishna. Keshub broad-based it and developed it, imparting some newer elements in it—such as, for instance, the adoration of the Great Ones of Humanity—so that it became what may be called the Religion of Humanity in the East.....(*Editorial*).

August 6, 1896

THE YOGA PHILOSOPHY IN A NEW LIGHT : Swami Vivekananda has been preaching philosophic Hinduism to vast audiences in America and England—audiences that are "enthused", if we are to believe their own words, by the charm of the speaker's presence, and the grace of his fluent oratory. Swami Vivekananda is the disciple of Saint Ram Krishna Paramahamsa about whom Professor Tawney had some very pretty things to say in a recent number of the *Imperial and Asiatic Quarterly Review*. It was Saint Ram Krishna who laid the foundation of what we may call Catholic Hindooism, and the son of India who developed it later on into Brahmoism—the late Keshub Chunder Sen, we mean—derived his initial insight into it from Saint Ram Krishna. Swami Vivekananda is, equally with the great Brahmo leader, a disciple of Saint Ram Krishna, and though he was not formally identified himself with Brahmoism, his recent utterances are marked by a spirit of Catholicism and respectful toleration, which in India we are accustomed to look for in Brahmoism alone. In one of these recent addresses, delivered before an American audience,—an address distinguished by wonderful ability and thoughtfulness—Swami Vivekananda has produced some constructive material towards what he calls the "Ideal of a Universal Religion." With that subtlety which somehow specifically distinguishes a Hindoo, the Swami clears his ground at the outset by dissipating a fallacy about *making* people spiritual. Help, if you can, he says, but do not destroy. "Give up all such ideas that *you* can make men spiritual. It is impossible. You can no more do that than you can make them grow—physically. By all means supply food—nutrient fine-quality food—but leave growth to Nature. There is no other teacher (in religion) but your own soul." And surely grace can after all be from within—not

from without; not from human agencies. Since men, then, cannot be *made* spiritual, what are the means tending to their *growing* spiritual? He says that there are four things that can do it, and a religion that contains these four things has the chance of being the nearest approach to a Universal Religion. "Whosoever our senses reach, or our minds can imagine, we find action and reaction of two forces, one counteracting the other,—causing the mixed phenomena that we see around us or feel in our mind. In the external world it (the action and reaction) is expressing itself in physical matter, as attraction and repulsion, centripetal and centrifugal (action). In the internal world, it explains the various mixed feelings of our nature, the opposites, love and hatred, good and evil. We repel some things ; we attract some things. We are attracted by some one; we are repelled by some one. Many times in our lives we find, without any reason whatsoever, that we are attracted towards certain persons ; at other times, similarly mysteriously, we are repelled by others. This is patent to all, and the higher the field of action, the more potent, the more remarkable, are the action of these forces. Religion is the highest plane of human thought and herein we find that the actions of these two forces have been most marked. The intensest love that humanity has ever known has come from religion and the most diabolical hatred that humanity has known has come from religion. The noblest words of peace that the world has heard have come from men on this plane, and the bitterest denunciation that the world has ever known has sprung from religious men. The higher the object, the finer the organization, the more remarkable are its actions. So we find that in religion these two forces are very remarkable in their actions. No other human interest has deluged the world so much with blood as religion; at the same time nothing has built so many hospitals and asylums for the poor ; no other human influence has taken such care, not only of humanity, but of the lowest animals, as religion. Nothing makes us so cruel as religion, nothing makes us so tender as religion. This has been in the past, and will be in the future. Yet from the midst of this din and turmoil, strife and struggling, the hatred and jealousy of religions and sects, from time to time arise potent voices, crying above all this noise, making themselves heard from pole to pole—as it were —for peace, for harmony. Will it ever come." ...."People find it is almost impossible to mitigate the fury of this struggle of life, to tone down the tremendous nervous tension that is in man. Now, if it is so difficult to bring harmony and peace and love in the little bit of our life which deals with the physical plane of man,—the external, the gross, outward side—a thousand times more difficult it is to bring peace and harmony in that internal nature of men. I would ask you for the time being to come out of the net work. We are hearing from childhood such words as love and peace, and brotherhood, and equality, and universal brotherhood. But they have become words without meaning, which we repeat like parrots ; and it is natural for us to do so. We cannot help it. Great, gigantic souls, who felt in their hearts those great ideas, first manufactured these words, and at that time many understood their meaning. Later, ignorant people take the words and play upon them, and religion becomes a play in their hands ; mere for the words, not to be carried into practice. It becomes 'my father's religion,' 'our nation's religion,' 'your country's religion,' and so forth. It becomes only a phase of patriotism. To bring harmony in religions, therefore, must be most difficult. Yet we will try to study this phenomenon."

We see that in every religion there are three parts—we mean in every great and recognized religion. "First, there is the philosophy, the doctrines, the ideals of that religion which embodies the goal, embodies, as it were, the whole scope of that religion, lays before its votaries and followers, the principles of that religion, the way to reach the goal. Next, that philosophy is embodied in mythology ; so the second part is mythology. This mythology comes in the

form of (incidents in the) lives of men or of supernatural beings, and so forth. It is the same thing as philosophy made a little more concrete ; the abstractions of philosophy become concretized in the lives of men and supernatural beings. The last portion is the ritual. This is still more concrete ; forms and ceremonies, various physical attitudes, flowers, and incense, and everything that appeals to the senses. In this consists the ritual." Now, of course, there is no universal philosophy of religion. Each religion brings out its own doctrines and insists upon them as being the only true ones, and not only does it do that, but it thinks that the man who does not believe them must go to some horrible place. Again, each religion has its own mythology, with only this difference, that each one says, "My stories are not mythologies." For instance, take the question home, says Swami Vivekananda. "I simply mean to illustrate it ; I do not mean any criticism of any religion....The Christian believes that God took the shape of a dove and came down and they think that this is history and not mythology. But the Hindoo believes that God is manifested in the cow. The Christians say this is mythology, and not history : (it is) superstition. The Jews think that if an image be made in the form of a box, or a chest with an angel on either side then it is to be placed in the Holy of Holies ; it is sacred to Jehovah. But if the image be made in the form of a beautiful man or woman they say 'This horrible idol ; break it down ;" This is our unity in mythology. If a man stands up and says, "My prophet did such and such a wonderful thing," others say, this is superstition ; but *their* prophet did a still more wonderful thing ; they say it is historical. "No body in the world as far as I have seen," says the vivacious Swami, "is able to find out the fine distinction between history and mythology (that is) in the brains of these gentlemen." The same is the case with rituals. One sect has one particular form of ritual, and thinks this is the holy form ; and that the rituals of another sect are simply arrant superstition. "If one sect worship a peculiar sort of symbol, another sect says, 'Oh ; it's horrible.' Take for instance, the most general form of symbol, The Phallas Symbol is certainly a sexual symbol, but gradually that part of it was forgotten ; and it stands as a symbol of the Creator. Those nations which have this as their symbol never think of it as the Phallas ; it is just a symbol and there it ends. But a man from another race sees in it nothing but the Phallas, and begins to condemn it, yet at the same time may be doing something that to the Phallic worshipper appears most horrible. I will take two points, the Phallas-Symbol and the sacrament of the Christians. To the Christians Phallas is horrible ; and to the Hindoos the Christian sacrament is horrible. They say that the Christian sacrament, the killing of a man and eating his flesh and blood to get the good qualities of that man, is cannibalism. This is what some of the savage tribes do ; if a man is brave they kill him and eat his heart, because they think it will give them the qualities of bravery possessed by that man. Even such a devout Christian as Sir John Lubbock admits this, and says, the origin of this symbol is in this savage idea. The Christian generally do not admit this idea of its origin ; and what it may imply never comes to their mind. It stands for a holy thing, and that is all they want to know." So even in rituals there is no universal symbol, which can lead to general recognition. Where, then, is the Universality? How is it possible then to have a universal form of religion?

It is in equality that the long-expected solution has found a resting-place. Liberty, equality and fraternity, is a motto that has found as much favour in religion as in politics. Universal brotherhood sounds very magnificent to the ear. 'We are all equal, therefore, let us make a society of ourselves,' we say. As soon as we make a sect of it, we protest against equality, and our 'universality' of brotherhood lapses at once. So far then we see that it is hard to find any 'universal' ideas ; and yet we know they exist. "We are all human beings here, but there are some men and some women. Here

is a black man, there is a white man ; but all are men, all humanity. There are various faces ; I see no two faces here the same, yet we are all human beings. Where is this humanity? I cannot find it. When I try to analyse it, I do not find where it is. Either I find a man or a woman, either dark or fair ; and among all these faces, there is that abstract humanity, which is the common thing. I do not find it when I try to grasp it, actualize it, think of it. It is beyond the senses ; it is beyond thought—beyond the mind. Yet I know and am certain it is there. If I am certain of anything here it is this humanity which is a common quality among all. And yet I cannot find it. This humanity is what you call God. 'In Him we live and move and have our being.' In Him and through Him we have our being. It is through this I see you as a man or a woman ; yet, when I want to catch or formulate it, it is no where because it is beyond the senses ; and yet we know that in it and through it everything exists. So it is this universal oneness and sympathy—with this universal religion, which runs through all these various religions as God. It must and does exist through eternity. 'I am the thread that runs through all these pearls,' and each pearl is one of these sects. They are all the different pearls, but the Lord is the thread that runs through all of them, only the majority of mankind are entirely unconscious of it. Yet they are working in it and through it ; not a moment can they stand outside it, because all work is only possible through and in it ; yet we cannot formulate it, it is God Himself." Unity in variety is the plan of the universe. We are all men, yet we are all separate. As men we are separate from the women ; as human beings we are one with the women. As men we are separate from animals, but as living beings the man, the woman, the animals, the plant, are all one ; and as existence we are one with the whole universe. That existence is God, the ultimate unity in this universe. In Him we are all one. At the same time, in manifestation, these differences must always remain. In our work, in our energies that are being manifested outside, these differences must remain always. We find, then, that if by the idea of universal religion is meant any one set of doctrines which should be believed in by all mankind, it is impossible ; it can never be ; any more than there will be a time when all faces will be the same. Again, if we expect that there will be one universal mythology, that is also impossible ; it cannot be. Neither can there be one universal ritual. When that time will come this world will be destroyed. Because variety is the first principle of life. What makes us formed beings? Differentiation. Perfect balance will be destruction. Suppose the amount of heat in a room whose tendency is perfect diffusion, obtains that diffusion, that heat will cease to be. What makes motion in this Universe? Lost balance. That is all. That sort of unity will come when this universe will be destroyed, but in the world such a theme is impossible. Not only so ; it is dangerous. We must not seek that all of us should think alike. There would, then, be no thought to think. We would be all alike, like Egyptian mummies in a museum, looking at each other without thought to think. It is this difference of thought, this differentiation—losing of the balance of thought—which is the very soul of our progress, the soul of thought. This must always be. What, then, do we mean by the ideal of a universal religion? We shall be coming to it presently. *(Editorial)*

August 25, 1896

THE NEW SIGHT OF THE YOGA PHILOSOPHY—In our previous article on the Yoga Philosophy we found that we could not fix an ideal of a universal religion, from among the existing religions. By the ideal of a universal religion we mean neither a universal philosophy, nor a universal mythology, nor a universal ritual. What then do we mean? The recognition of variation. We must learn that truth, like beauty, may be expressed in a hundred thousand ways ;

and each one may yet be true. Mr. Spencer has given us a beautiful illustration. As we go along by the margin of a pond, or a lake, or an arm of the sea, while the sun or moon is shining, a bar of light meets our eye, which "accompanies" us as we progress along. The illusion is sure to occur that there is a fixed bar of light, and that one graciously bears us company and yet what is the fact? That though the light of the sun or the moon impartially floods the whole seascape, our eye is so constituted that at a particular angle of the rays meeting the retina, can we perceive the bar of light. If a hundred men, all at a variance distances along the mergin of the luminous lake, are supposed to be looking at it, all are perceiving the bar of light, and yet the unconscious illusion is difficult to shake off that. The bar of light that seems only to accompany you is also shared by your friends. Just so in matters religions. Some of us go each with a particular receptacles, to fetch water from a lake. Suppose one has a cup, another a jar, another a bigger jar, and so forth ; and we all fill them. When we take them up, the water in each case has got into the form of the vessel. He who brought the cup has water in the form of a cup, he who brought the jar has his water in the shape of a jar, and so forth ; but in every case, water, and nothing but water in the vessel. Our minds are like these little receptacles ; and each one of us is seeing his conception of the Eternal Spirit. This is the recognition of variation.

Now in society we see so many various natures of mankind. Swami Vivekananda classifies them roughly into four fairly distinctive groups. "First, there is the active, working man ; he wants work ; he has tremendous energy in his muscles and nerves. He likes to work, build hospitals, do charitable works, make streets, and so all sorts of getting together, planning, organising ; he is an active man. There is, then, the emotional man, who loves the sublime and the beautiful to an excessive degree. He wants to think of the beautiful, of the gentle part of nature, of Love, and the God of Love ; and all these things he likes. He loves with his whole heart those great souls of ancient times, the prophets of religion, the incarnations of God on earth ; he does not care whether reason can prove that Christ existed or Buddha existed : he does not care for the exact date when the Sermon on the Mount was preached, or the exact moment of Christ's birth ; what he cares for is his personality the figure before him. He does not even care whether it can be proved that such-and-such men existed or not. Such a nature is the lover ; he is the emotional man. Then, again, there is the mystic man, whose mind wants to analyse its own self, understands the working of the human mind, the psychology of it, the forces that are working inside, and how to manipulate and know and get control over them. This is the mystical mind. There is then the philosopher ; he, who wants to weigh everything, and use his intellect even beyond (what is dreamt in his) philosophy." Now a religion, in order to satisfy the largest portion of mankind, must be able to supply food for all these various minds. And this is wanting ; the existing sects are all one-sided. "You go to one sect," says Swami Vivekananda, "Suppose they preach love and emotion. They begin to sing and weep, and they preach love and all sorts of good things in life ; but as soon as you say 'My friend, that is alright, but I want something stronger than that ; give me an ounce of reason, a little philosophy ; I want to handle things more gradually.'—'Get out,' they say, and they not only say get out, but want to send you to the other place, if they can. The result is, that sect can only help people of an emotional mind, and none else." That is the failing of the whole thing. "Suppose," continues the vivacious Swami, "you are in a sect of philosophers talking of the mystic wisdom of India and the East, and all those big psychological terms fifty-syllable long ; and suppose a man like me, a common every-day man, goes there and says, 'Can you tell me, gentlemen, anything to make me spiritual?" The first thing they do is to smile and say, 'Oh, you are too far below us in reason to

exist ; What do you know of spirituality?' They are high up, the philosophers. They show you the door. "Then there are the mystical sects, who are talking of all sorts of things about different planes of existence ; different states of mind ; and what the power of the mind can do." And if you are an ordinary man and say 'Show me anything good that I can do ; I am not given much to that sort of speculation ; can you give me anything that fits me?'—they will smile, and say 'Look at that fool : he is nobody : the only thing we advise you to do is commit suicide ; your existence is for nothing." Such is the existing human nature ; the existing condition of things. What is wanted is a religion that will be equally philosophic, equally emotinal, equally mystic and equally active. "If your professors from colleges come, your scientific men and physicists, they will want reason. Let them have it as much as they want. In religion there must be such a side ; and we must be able to show how to realise the philosophy which teaches that this world is "one" ; that there is but one existence in the universe. Similarly, if the mystic comes, we must be ready to show him the science of mental analysis ; practically demonstrate it before him. Here you are, come and learn ; nothing is 'done in a corner.' And if emotional people come, we will sit with them and weep, weep in the name of the Lord ; we will 'drink the cup of love and become mad.' If now the worker comes, we will go and work with him, work with all the energy that he has." It would be highly desirable that all men were so harmoniously blended, that in their minds *all* these various elements, of philosophy, of mysticism, of emotion, and of work, were present. But it cannot be. "Every one", says the Swami, "who has only one or two of these, I may call 'one-sided' ; and that is why this world is almost full of these 'one-sided' men, with only one road in which they move, and anything else is dangerous or horrible to them. The attempt to help mankind to become wonderfully balanced in all the four directions is *my* ideal of religion."

And this religion is—what we in India call "Yoga" : union between God and man : union between the lower self and higher self. To the lover it is union between him and the God of Love ; to the philosopher it is union of all existence. This is what is meant by Yoga. It is a Sanskrit term, and these four divisions in Sanskrit have different names. The man who seeks after this union is called Yogi. The worker is called Karma-Yogi ; he who seeks it through love is called Bhakti-Yogi ; he who seeks it through mysticism is called Raja-Yogi ; and he who seeks it through philosophy is Jnana-Yogi. So this word Yoga comprises them all. Saintly people living in the world and yet out of it, belong to the first set, men who seek union by action : Some of the Jesuit Fathers, most of the Sisters of Charity. All philanthropists belong to this class. In India, the builders of tanks, of resting houses, men who have found hospitals, educational institutions, all belong to this class. The three other classes are represented by few select men. Chaitanya, the apostle of pure Vaishavism in Bengal ; Swaminarayana, the founder of the Puritan Vaisnavism in Gujerat and Kattyawar, represent Bhakti-Yoga ; union by love. The technically called Yogis of this land represent the third class. Perhaps Saint Ramakrishna, Mr. Keshub Chunder Sen, and Saint Swami Dayanand, belong to this class, partly : partly, to both the first two classes. Lord Krishna of the Mahabharata—not of the *Gitagovindam*, and Lord Buddha, the Light of Asia, represent the fourth, the highest class. In Europe, on the other hand, the philanthropists are all "seekers of union by action"—Karma-Yogis. There has probably been no Bhakti-Yoga in Europe : nothing exactly like that passionate emotional religionism as that of Chaitanya, or of Narsimha Mehta of Gujerat. We have not, too, the Raja-Yoga—union by psychology—such as we understand it in India. But our philosophers, men of the stamp of Herbert Spencer, of Schopenhauer, of Kant, of Spinoza, of Leibneitz. and of Auguste Comte may, and do, represent the Jnana-Yoga, they are

all seekers of union by philosophy. And yet in India we imply very much more by these terms than their ordinary acceptation. Perhaps we shall glance at their *rationale*, and close the enquiry. *(Editorial)*

September 9, 1896

THE YOGIC RELIGION—To-day we conclude our enquiry into the various kinds of Yoga. We glanced at them in a previous article, distinguishing one of them, the seeking of union with the Higher Self by works, as Karma-Yoga ; seeking that by worship, as Bhakti-Yoga ; that by psychic control, as Raja-Yoga ; that by philosophy, as Jnana-Yoga. Now first of all we will take up the Raja-Yoga. It has reference to the controlling of the mind. That which is called Hatha-Yoga, and which drew forth the witty, if sceptical, eloquence of the *World* recently, is the controlling of the mind by certain physical processes, notably by the regulation of breathing ; or, as they technically call it, the *pranayama*. The process consists of drawing in breath slowly, first through one nostril, while closing the other ; keeping the inspired air confined in the lungs as long as possible ; and then slowly releasing it through the other nostril, taking care that the respiration be not too quick, as reaction would make it. This one complete act of breathing being over, the next inspiration should be through the previously closed nostril, the respiration being through the previously open one ; and so on alternately. The *pranayama* thus is a process of slow inspiration, plus a period of voluntary suffocation, plus a slow respiration ; the two last portions of the act being more difficult than the first. It is professed that a steady practice of *pranayama*, will secure a progressively increasing capacity for voluntary suffocation, or putting it in other words, an increasing "long-windedness" ; and its specific effect will make itself felt in the increased retentiveness of the memory, a greater clearness of the intellect, and an increased power of the will. A life of continence is considered an essential preliminary to any of the yogic exercises, and the "long-bath" which the hatha-yogi indulges in, is considered by him that sovereign instrument, which by effectually cleansing his lungs makes him healthy and strong ; by making his will more powerful, gives him a stronger curve over his emotions—a greater self-control ; and by making his mind more luminous and calm, secures a more luminous perception of things. But the hatha-yoga is after all a means to an end. It secures to the yogi that concentration of the mind which the Raja-Yogi secures without having a recourse to these difficult physical processes. What then does the Raja-Yogi do? As, says Swami Vivekananda, it is the knowledge of and union with the divine which is the goal, reason in all these Yogas is never given up. None of them, we are told, asks us to deliver up our reason, hoodwinked, into the hands of the priests, of any type whatever. None of them demands that we should give our allegiance to any superhuman messenger. Each of them tells us to cling to our reason, and hold fast to it. But reason is the only one of the three things we require, to know the divine. There are two others. "We find in living beings three sorts of instruments of knowledge. The first is instinct, which you find mostly in animals, and to some degree in man ; it is the lowest instrument of knowledge. Reason—you find that mostly in man. Now in the first place, instinct is insufficient ; as you see among the animals, the sphere of their actions is very limited ; and within that limit instinct acts. When it comes to man it is developed into reason. The sphere has been enlarged. Yet it is still very insufficient. It can go only a little way, and then it stops. There it tells us, it cannot go further ; and if you want to push it further, the result is hopeless confusion ; reason itself becomes unreasonable. The whole of logic becomes an argument in a circle. Take, for instance, the very basis of our perception, matter and force. What is matter? That which is acted upon by force ; and force, that

which acts upon matter. You see the complication ; what the logicians call a see-saw ; one idea depending on the other ; that depending on this one. This world is our, this universe which our senses feel, or our mind thinks of, is but one bit of the infinite, which has been projected into the plane of consciousness ; and within that limit, which had been caught in the net-work of consciousness, works our reason, and not beyond. Therefore, there must become other instrument to take us beyond and that instrument is called inspiration. So instinct, reason, and inspiration are the three instruments of knowledge." Instinct belongs to animals, reason to man, and inspiration to God-men. But in all human beings are the germs of these three instruments of knowledge. They have got to be evolved ; but they are there. It must be remembered, that the one is the development of the other. It is reason that develops into inspiration, and therefore inspiration does not contradict reason but fulfils it. Things which reason cannot find out are brought to light by inspiration, but they do not contradict reason. The old man does not contradict the child, but fulfils it. Thus Mr. Balfour's enthronement of Authority, and Mr. Herbert Spencer's enthronement of Reason are reconciled. If the foundations of our beliefs rest finally upon Authority as Mr. Balfour contends they do, it can at last be shown that this Authority is not independent of Reason. Nor on the other hand is Reason, it may be conceded quite independent of Authority. If Authority represents what Swami Vivekananda calls Inspiration, it may go beyond Reason ; it may "bring things to light which reason cannot get ;" but it must not contradict reason ; and so viewed it remains eternally wedded to reason. So the first test of all Yogic inspiration is, that it must not contradict reason. And this is the basis of all these Yogas.

Let us now take the Yogas one by one. Let us go back to the Raja-Yoga, the psychological Yoga, the psychological way to union with the divine. What does it aim at? Concentration. "There is one method of all the knowledge that we have. From the lowest to the highest, from the smallest worm to the highest Yogi, they have to use the same method, and that method is called Concentration. The chemist who is working in his laboratory has concentrated all the powers of his mind, and brought them into one focus, and thrown them on the elements, and they stand analysed, and his knowledge comes. The astronomer has concentrated the thoughts of his mind, and brought them into one focus, and he throws them through his telescope, and stars and systems roll forward and give up their mysteries to him. So in every case [.....] cook, if he has it, will cook a mean better. In making money or in worshipping God, in doing anything whatever, the stronger the power of concentration the better will that work be. This is the one call, the one knock, that opens the gates of nature, and lets out the floods of light. The system of Raja-Yoga deals almost exclusively with this. In the ordinary state of our body, we are so much distracted, the mind is frittering away its energies upon a hundred different things. As soon as we try to calm our thoughts and concentrate our mind upon one object of knowledge, thousands of thoughts rush into the brain ; thousands of thoughts rush into the mind, and disturb it. To check that, to bring the mind under our full control—is the whole object of study in Raja-Yoga. So that we perceive that which hatha-yoga secures concentration, by physical process principally, in Raja-Yoga, the Yogi is supposed to be so well-equipped, as the result of former births, that he can proceed straight to concentration, without having to undergo any physical austerities. In the three other Yogas too, there are no physical austerities : neither in the Karma-Yoga, nor in the Bhakti-Yoga, nor in the Jnana-Yoga. Let us take them one by one ; the Karma-Yoga first. All of us like some sort of activity. Each one of us is working and yet the majority of us fritter away the greater portion of our energies, because we do not know the secret of work. Where to

dent seems to have unwittingly fallen? Swami is said to have been a revivalist at the beginning, and his contact with 'Hindu and Buddhist philosophers at places like Banares and Lahore" is said to have revolutionized his ideas on the subject of Hinduism. A year's further meditation is said to have landed him in a new Gospel. This story is very interesting, but has the slight disadvantage of not being founded on facts. A short account of the earlier part of Swami's life will make this clear.

He was born of a Kayasta family in Calcutta in 1863, and his original name was Narendranath. He took his Arts Degree before he was twenty. His father, who was an Attorney-at-law, wanted him to follow the same profession, and he was apprenticed as an articled clerk. Narendranath had a philosophical turn of mind from the beginning and was endowed with an earnest and enthusiastic nature. At that time he was an agnostic as most of our young men are. Just about this period Babu Keshub Chandra Sen discovered Ramkrishna Paramhangsa a great *Yogi* practising *yoga* in a quiet corner in the suburbs of Calcutta, and was imbibing from him those influences which gave birth to his "New Dispensation." An uncle of Narendranath followed the example of Keshub and was in the habit of spending all his leisure in the presence of Paramhangsa. His nephew came to know of it and began to scoff at him in the way characteristic of English-educated youths of this country. The uncle was one day much annoyed at the irreverence of his nephew and challenged him to go with him to Ramkrishna and retain his agnostic and irreverent proclivities. Narendranath accepted the challenge and went, no doubt with the full confidence that he would confound the illiterate old Brahmin with his subtle questions drawn from the great philosophers of the west. The very magnetism of the great master, who knew not how to write his name, was enough to create serious misgivings in the mind of the educated young agnostic as to the result of the interview. On being introduced by his uncle as a confirmed agnostic, Narendranath put questions in a spirit very different from that which actuated him when he started from home. His earnest nature was touched and his visits to Ramkrishna became more frequent than those of his uncle. His views changed. He became a *Vedantin* out and out, and being a bachelor determined to consecrate his life to the cause of Vedanta. He gave up home and took the ochre cloth, being christened by his master *Vivekananda* in recognition of his extraordinary intellectual powers. He practised *Yoga* praying every day to Devi that he should be endowed with powers to carry the message of his great master to the four corners of the world for the benefit of humanity at large.

In course of time Ramkrishna fell ill and left his disciples to take care of themselves, Swami Vivekananda, though a junior was chosen by his co-disciples as their leader. But they were all so poor and helpless that there was nothing to lead. Sometime after, Swami Vivekananda left his friends and started on a tour round India, making it a point on his way to come in close contact with the best exponents of every religion and *Panth* in India, irrespective of their importance. He has given the world the benefit of this communion with religious men in some of his lectures, which have been published in a book form by the *Brahmavadin* office at Triplicane, Madras. During this trip he was for some time in Bombay as a guest of our well-known citizen Mr. Chabildas. It was then that he visited the Mahamahopadhyaya Rajaram Sastry. He then went to Poona and thence to Belgaum. In the latter place he remained a fortnight. A friend of mine happened to be there at the time, and being an earnest inquirer into the mysteries of the world, visited the Swami almost every day and had long conversations with him. I happened to go there soon after and came to know the extraordinary abilities of the great man. I found my friend, who had been an agnostic, speaking enthusiastically of our Vedanta. My friend told me that

is the manifestation of the same Lord." But this knowledge ought not to be a theory, but life. Religion, the Swami well says, is a realization, not talk ; nor doctrines ; nor theories ; however beautiful all these may be. Religion is being and becoming, not hearing or acknowledging. It is not an intellectual assent ; but one's whole nature becoming changed into it. Such is religion. By an intellectual assent we can come to a hundred sorts of foolish things, and change the next day, but this being and becoming is what is Religion. We can only say that it is noble teaching. *(Editorial)*

July 7, 1902

THE RELIGIOUS REFORMER DEAD

A REMARKABLE CAREER

(From our own correspondent)

Calcutta, July 6

A VERY REMARKABLE RELIGIOUS REFORMER PASSED away at Howrah on Friday evening. Swami Vivekanand first came into public prominence nearly fifteen years ago as the champion of orthodox Hinduism. His eloquence combined with a strange personal magnetism attracted enormous crowds to the public lectures he delivered in the large towns of Upper India. [In this country it generally happens that a religious lecturer has to meet and answer in public the objections of people who think and believe other than he does, and it was thus that]* the Swami was brought into contact with the foremost living Hindu and Buddhist philosophers at places like Benares and Lahore. The result of the constant controversy in which he was engaged was to revolutionize his own ideas on the subject of Hinduism. One day he suddenly announced to his disciples that he was retiring from the revivalist campaign. Then he disappeared for a year from the active world in order to meditate. On emerging from his seclusion he began to preach a new gospel. He stated that Hinduism, Buddhism, and Jainism were but manifestations of the one revelation. So far as we are aware he did not publish any book supporting this statement by historical or similar evidence, but the last eight or nine years of his life were spent in preaching the essential oneness of the three systems of philosophy. It was his belief that the caste system and the selfishness it encouraged was responsible for much of the degradation of the Hindus. With a rare moral courage he threw away all the caste restrictions and ceremonial formulae, which he at one time had declared were essential to true religion. The philosophy he preached was in many respects so attractive that he was able to make converts not only among his own people, but among Europeans. He visited America as the recognised representative of an enormous community of Hindu-Buddhists and his eloquence not only ensured him a hearing, but won him some very fervent disciples. There are indications that his system of religious philosophy will not disappear with his death. He was not without his calumniators, but no man ever set a better example in the way of plain living and high thinking. He was big and burly in appearance, very different from the ordinary conception of an Eastern philosopher, and his movements and actions recalled rather the warrior than the priest.

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* This death-report was identical with that published in the *Englishman* on the 7th July, 1902, excepting this bracketed portion, which was omitted in the *Times of India.*

July 12, 1902

SWAMI VIVEKANANDA

TO THE EDITOR OF THE TIMES OF INDIA

SIR,—— My attention has just been called to the Telegram published in Monday's issue of the *Times of India* announcing the demise of Swami Vivekananda. Will you allow me to correct the errors into which your correspon-

dent seems to have unwittingly fallen? Swami is said to have been a revivalist at the beginning, and his contact with 'Hindu and Buddhist philosophers at places like Banares and Lahore" is said to have revolutionized his ideas on the subject of Hinduism. A year's further meditation is said to have landed him in a new Gospel. This story is very interesting, but has the slight disadvantage of not being founded on facts. A short account of the earlier part of Swami's life will make this clear.

He was born of a Kayasta family in Calcutta in 1863, and his original name was Narendranath. He took his Arts Degree before he was twenty. His father, who was an Attorney-at-law, wanted him to follow the same profession, and he was apprenticed as an articled clerk. Narendranath had a philosophical turn of mind from the beginning and was endowed with an earnest and enthusiastic nature. At that time he was an agnostic as most of our young men are. Just about this period Babu Keshub Chandra Sen discovered Ramkrishna Paramhangsa a great *Yogi* practising *yoga* in a quiet corner in the suburbs of Calcutta, and was imbibing from him those influences which gave birth to his "New Dispensation." An uncle of Narendranath followed the example of Keshub and was in the habit of spending all his leisure in the presence of Paramhangsa. His nephew came to know of it and began to scoff at him in the way characteristic of English-educated youths of this country. The uncle was one day much annoyed at the irreverence of his nephew and challenged him to go with him to Ramkrishna and retain his agnostic and irreverent proclivities. Narendranath accepted the challenge and went, no doubt with the full confidence that he would confound the illiterate old Brahmin with his subtle questions drawn from the great philosophers of the west. The very magnetism of the great master, who knew not how to write his name, was enough to create serious misgivings in the mind of the educated young agnostic as to the result of the interview. On being introduced by his uncle as a confirmed agnostic, Narendranath put questions in a spirit very different from that which actuated him when he started from home. His earnest nature was touched and his visits to Ramkrishna became more frequent than those of his uncle. His views changed. He became a *Vedantin* out and out, and being a bachelor determined to consecrate his life to the cause of Vedanta. He gave up home and took the ochre cloth, being christened by his master *Vivekananda* in recognition of his extraordinary intellectual powers. He practised *Yoga* praying every day to Devi that he should be endowed with powers to carry the message of his great master to the four corners of the world for the benefit of humanity at large.

In course of time Ramkrishna fell ill and left his disciples to take care of themselves, Swami Vivekananda, though a junior was chosen by his co-disciples as their leader. But they were all so poor and helpless that there was nothing to lead. Sometime after, Swami Vivekananda left his friends and started on a tour round India, making it a point on his way to come in close contact with the best exponents of every religion and *Panth* in India, irrespective of their importance. He has given the world the benefit of this communion with religious men in some of his lectures, which have been published in a book form by the *Brahmavadin* office at Triplicane, Madras. During this trip he was for some time in Bombay as a guest of our well-known citizen Mr. Chabildas. It was then that he visited the Mahamahopadhyaya Rajaram Sastry. He then went to Poona and thence to Belgaum. In the latter place he remained a fortnight. A friend of mine happened to be there at the time, and being an earnest inquirer into the mysteries of the world, visited the Swami almost every day and had long conversations with him. I happened to go there soon after and came to know the extraordinary abilities of the great man. I found my friend, who had been an agnostic, speaking enthusiastically of our Vedanta. My friend told me that

the Belgaum people—he among them—has pressed the Swami to deliver a public lecture, which he refused to do on the ground that he preferred the eastern method of imparting knowledge only to those who sought it with an earnest desire to learn and who were willing to make sacrifice for its acquisition. He then went to Bangalore and Mysore, on to Rameswara and Malabar, and at last reached Madras via Pondicherry.

At Madras he lived with Babu Bhattacharya. Soon afterwards a band of enthusiastic young men who had been exclusively fed by Dr. Dancan and others on Mill, Bain and Spencer, gathered round him when they found the *Sadhu* speaking English with a mastery impossible for most of them to attain, and showing an acquaintance with the great philosophers of the West which, with their book-learning they could never approach, the whole of educated young Madras was at his feet. There again he was pressed to deliver public lectures. Not only did he refuse to do so, but strictly enjoined his admirers not to publish in the papers what he taught. Afterwards the Parliament of Religions came, and with the help of the Rajah of Ramnad and the Maharaja of Khetri and Mr. Justice Subramanya Iyer and other Madras admirers he went to America, not "as a representative of Hindu Buddist" but as an expounder of the Hindu religion. His maiden speech was made on the platform of the Parliament and it was described by the American papers the next morning as the speech of the day. His career there afterwards is well-known.

The above account is enough to show that the Swami was always a Vedantin and, therefore, a Hindu in the strictest sense. Of course, those who know anything of Vedanta know that it has no quarrel with any religion in the world. Swami claimed and every Vedantin claims Buddha and Christ to have been the best expounders of Vedanta. I will remember the discussion the Swami had with a Christian missionary. He advanced arguments after arguments to show that Lord Jesus—as Swami always called Him—was as much a practical Vedantin as Lord Buddha. This universality of the Hindu religion is the needle-eye through which the western mind finds it impossible to pass. I am afraid your correspondent was in the same predicament. I have watched the Swami's career from the time I came to know of him at Belgaum, and his views have always been the same. The statement as to his having retired for a year and made a new discovery by meditation, is mythical.

Notwithstanding these mistakes, the admirers of the Swami appreciate the desire of your correspondent to do him Justice.

S. S. SETLUR
(Correspondence)

July 29, 1902

THE LATE SWAMY VIVEKANANDA

TO THE EDITOR OF THE TIMES OF INDIA

SIR,.... Allow me to call the attention of the Hindoos of this Presidency to the date they owe to the memory of the late Swamy Vivekanand. No doubt, the Bombay public had not the pleasure of hearing him speak and of feeling the influence of his magnetic presence. But that does not justify our indifference. It is a matter well-known to most of us that had it not been for his ill-health, he would have lectured here. And I am sure your Dekhani readers will appreciate his interest in the people of their province when they learn that if he had been spared to open a training college for lady preachers, for which he had made every preparation, he would have located it in Poona. Last time when he passed through Bombay he spoke to me about this, and had it not been for his illness, the college would have been started by this time. He had great faith in the girt of the Mahratta character, and believed that they would not let die an institution of such a character started in their midst. What better proof can there be of the "imperial" character of his

mission and of the breadth of his sympathies? Bombay was much his Bengal, and I am very much mistaken in my estimate of the character of the people of this Presidency if this feeling should not find a response in their hearts.

At America, at the Parliament of Religions, he represented our nation and our common religion, and I cannot believe there is a single Hindoo, be he a Gujrati, Sindhi, Cutchee or Mahratta, who has not felt a thrill of pride over his achievements there and in Europe. The last, though not the least, service he did to our country was the respect he won for our philosophy and religion by his discourses in Paris in French, which he learnt in six months. His premature death was due to the insidious disease he got by his overseal in fighting for our good name single-handed against heavy odds in a country of prejudiced strangers. Some of us may differ from his views, or even disapprove of some of his doctrines. But that should not be allowed to effect our appreciation of the obligation he laid every one of us under by winning for our nation the respect of the civilized world.

There are the considerations that have promoted me to trespass on your indulgence again. I hope they will commend themselves to the leaders of the Hindoo community in this country, and will be considered by them enough to justify their holding a public meeting, or taking some other step they may think proper to express the regret felt by us for his early death and to preserve his memory for the benefit of coming generations. When Mr. Justice Ranade died there was not a single province in India which did not hold a meeting to express its appreciation of the services rendered by him to our common fatherland, and it is now our turn to show that our patriotism is not parochial, and that we can also appreciate great personalities who have shed lustre during their life time over the whole country. News comes already from Madras of a grand public meeting held there under the presidency of the Hon. Mr. Ananda Charlu to mourn the loss of the Swamy.

July 28, 1902. S. S. SETLUR

(Correspondence)

August 1, 1902

THE ORDER OF RAMKRISHNA

TO THE EDITOR OF THE TIMES OF INDIA

"SIR,—— It is with the deepest pain that I hear....reply.

NIVEDITA OF RAMAKRISHNA-V."

(For the letter *vide The Indian Mirror*, July 31, 1902).

August 2, 1902

SWAMI VIVEKANANDA

TO THE EDITOR OF THE TIMES OF INDIA

SIR,.... I have no doubt that the appeal of Mr. Setlur, made to the public of Bombay through the columns of your journal will meet with a speedy response. In my opinion we have missed a great duty in not yet having expressed our deep sense of sorrow and disappointment at the untimely death of so great a worthy as the late revered Swami Vivekanand.

The service which the Swami has rendered to the cause of religion in general and the Vedanta Philosophy in particular, entitle him to our deep respect and heartfelt gratitude. His able and fearless advocacy of the cause of Hindu religion in the Parliament of Religions at Chicago evoked universal admiration. He was not a sectarian as many of our Hindu preachers are. He preached alike to the Hindu and the Mahomedan, the Christian and the Jew, the Parsee and the Buddhist. He never told people to give up their respective faiths, but on the contrary he advised them to act sincerely in their own beliefs. All the religions of the earth, he thought, were so many different ways which led to the same destination, viz. the true know-

ledge of the self. And he tried to show to the world the road which was easiest, according to his own opinion. Such a man, such a grant and good man, has left us forever, and it is our bounden duty to pay due respect to his sacred memory. I hope the public of Bombay will not delay in performing this neglected duty.

Girgaum Back Road,
July 31. SOMA BAPUJI CHIRVATKAR
(Correspondence)

September 27, 1902

THE LATE SWAMI VIVEKANANDA

TRIBUTE TO HIS MEMORY

A public meeting of Hindus was held, last evening, in the Gaiety Theatre, Bombay, to record its appreciation of the services rendered to the cause of Religion by the Late Swami Vivekananda and to express regret at his untimely death. The Theatre was crowded. On the motion of Mr. Tribhowandas Mungaldas Natubhoi, seconded by Mr. Sundernath D. Khote the Hon'ble Sir Balchandra Krishna was called to the chair.

[For the report *vide* the *Indian Mirror* October 2, 1902].

October 1, 1902

HINDOO MINDS

LECTURE IN BOMBAY

At the Gaiety Theatre, Bombay, last evening a crowded audience assembled to listen to a lecture delivered by Sister Nivedita (Miss Margaret Noble), a disciple of the late Swami Vivekananda, on the subject of the "High mind in Western Science." The Hon. Mr. Justice N. G. Chandravarkar was called to the chair.

[In conclusion to his presidential address Mr. Justice N. G. Chandravarkar said :]

"They (young men) need not, however, despair of a country which was capable of producing men like Pandit Vivekananda, or even men like Dr. Bose. In the self-sacrifice taught by such men, it would seem that the unflinching Hindoo was not mild but strong."

THE POONA OBSERVER & CIVIL AND MILITARY JOURNAL

July 11, 1902

THE LATE SWAMI VIVEKANANDA : Swami Vivekananda who a few years ago made a great stir in America by his lectures on the Yoga philosophy died at the Belur Math (Temple), Howrah, on Friday night. He was robust, youngish looking man of striking appearance, and after his tour in Europe and the United States he travelled round the country lecturing on his experiences in the Western hemisphere. When returning to India, he was accompanied by a few of the European converts, a lady being one of the number ; but they left the country shortly afterwards. The Swami who was highly esteemed by a number of his own countrymen seems to have died rather suddenly. It appears that on returning to the Math after a short walk he felt unwell and lay down on his charpoy, where he expired within a few minutes.

(Notes and Views)

July 12, 1902

SWAMI VIVEKANANDA : The *Statesman* writes : "There passed away ..... ancient India."

[For this obituary note *vide The Statesman*, July, 1902].

July 31, 1902

The Hindu community of Madras have decided to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing in that city an institution for the study and propagation of the Hindu religion and philosophy. The Hon'ble Justice Sir S. Subramania Iyer's name figures on the list of the committee that has been appointed to collect subscriptions. *(Notes and Views)*

THE MADRAS MAIL

August 10, 1896

THE LONDON HINDU ASSOCIATION

On Saturday, the 18th July, a social conference of Indians resident in Great Britain and Ireland was held under the auspices of the above-named Association at Montague Mansions, Museum Street, W. C, when Swami Vivekananda, M. A., the representative of Hinduism at the Parliament of Religions at Chicago, presided. A number of English ladies and gentlemen attended, the others present being composed of Hindus, Parsees, and Mahomedans. After a brief opening by the Chairman, Mr. Ram Mohan Ray, Barrister, delivered an address on "Hindus and their Needs."

He commenced by saying that political questions would not be alluded to at that Conference, the subjects to be introduced being entirely of a social character. Of the immense population of India about 200,000,000 were Hindus, who were, of course, by far the predominant race. They had a great past, and, he also hoped, a great future. He was in favour of abolishing all the castes among them, except, perhaps, that of religion. The caste system prevented the mixing of the people, and divided them into sections and sub-sections. Many reforms were necessary. He would first of all promote education which would clear away superstition. He would abolish caste in eating and drinking, establish civil marriage, allow widows to marry, do away with infant marriages, allow and expunge all restrictions on home and foreign travel. If these and other reforms, which he mentioned, could be carried out, he was sure it would be better for all concerned throughout the world. Liberty, in fact, was wanted, in order that the people of India might feel themselves on an equality with the British, and, as India might undoubtedly be called a British possession, equality was necessary for the natives to rise to their proper position.

In the discussion which followed Miss Morant drew attention to the condition of women in India with regard to what she termed the army of occupation. Mr. D. Naoroji said, so far back as 1849, he and others started three Parsee and three Hindu schools, which had flourished. He looked upon schools as a great means towards the end the Association had in view. Dr. Moncure Conway advised the Association not to go rashly to work, but to gather together the genius of India, and by careful action they would in time succeed. Mr. Martin Wood, Mr. T. J. Desai Sevak Ram (the Hon. Secretary), and the Chairman, also spoke, and the meeting closed with the usual vote of thanks.

RAJA YOGA

THE GREAT WORLD'S PARLIAMENT OF RELIGION: that assembled at Chicago in connection with the monster Exhibition there in 1892, attracted distinguished representatives of various religions from all quarters of the world, including Swami Vivekananda, the distinguished Sanyasi and disciple of Ramakrishna Paramahamsa — an account of whose life and teachings was given by Professor Max Muller in the last number of the *Nineteenth Century*—who was the representative of Hinduism. While representatives of other religions returned from America after the Parliament rose the Swami remained there preaching the truths of Hinduism to the people at large. He has travelled far and wide in that country and delivered hundred of addresses to crowded audiences in many important cities. Besides the itinerating work he organised regular classes of instruction in New York, before which a series of lectures were delivered

on Yoga philosophy. The lectures on Raja Yoga have now been published by Messrs. Longmans, Green and Co. In a prefatory note the Swami has summed up his teachings thus :— "Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy by one or more or all of these— and be free. This is the whole of Religion. Doctrines, or dogmas, or rituals of books or temples or forms, are but secondary details." The practice of Raja Yoga, of which the book before us treats, gives man the means of analysing his mind and concentrating all its powers on itself, and thus realising its own nature. "What is the use of such knowledge?" asks the Swami, and proceeds to answer it thus : "It will take away all our misery. When, by analysing his own mind man comes face to face, as it were, with something which is never destroyed, something which is by its own nature eternally pure and perfect, he will no more be miserable, no more unhappy. All misery comes from fear, from unsatisfied desire. Man will find that he never dies, and then he will no more fear death. When he knows that he is perfect, he will have no more vain desires, and both these causes being absent, there will be no more misery— there will be perfect bliss, even while in this body." Raja Yoga is divided into many steps. The first is *Yama*, or non-killing, truthfulness, non-stealing, continence, and non-receiving of any gifts. The next is *Niyama*— cleanliness, contentment, modification, study and self-surrender to God. Then come *Asana*, or posture, *Pratyohara*, or making the mind introspective, *Dhurana*, or concentration, *Dhyana*, or meditation, and *Samadhi*, or superconsciousness. The Swami devotes seven lucidly written chapters, full of illustrations drawn from the various departments of modern science, to an explanation of what is meant by each one of these and how they are to be achieved before final union with the divine is attained. The Swami's lectures and writings are characterised by a broad and generous spirit of fairness ; he does not attempt to make capital out of the defects in other religious systems, but points out the excellencies of his own.

To these chapters on Raja Yoga Swami Vivekananda has added the Yoga Suttras of Patanjali, with clear commentaries of his own thereon. Patanjali's "Yoga Aphorisms" is a standard work on Yoga philosophy, and with commentaries such as those of the Swami, who is said to be a practical Yogi himself, the work will be of great use to students of Yoga-philosophy. Many of the practices of Raja Yoga may appear puerile and even somewhat ridiculous to Europeans unacquainted with Eastern modes of life and thought, but that they are useful to the student of comparative religions as indicating the growth and development of one phase of religion in the East no one will deny. Swami Vivekananda is now in London delivering lectures on Hindu religion and philosophy, while his work in America is being carried on by a number of his disciples under the superintendence of Swami Saradananda, who proceeded to England last year. *(Editorial)*

Yoga Philosophy. Lectures delivered in New York, Winter of 1895-96, by "Swami Vivekananda" on Raja Yoga, or Conquering the Internal Nature. Also Patanjali's Yoga Aphorisms with commentaries. (London and Bombay : Longmans).

January 18, 1897

SWAMI VIVEKANANDA .. Mr. Gobindasawmy Servai telegraphs to us from Ramnad : "Just after Kannappar Guru Poojah yesterday the Maharajah [sic] got unexpectedly a telegram from Honourable Cumaraswamy of His Most Holiness Swami Vivekananda's visit to Ramnad on 27th January. Maharajah's overwhelming ecstacies indescribable. Swami was telegraphed not to abandon intended visit to Ramnad. Swami wired back coming under any circums-

tance. A thousand poor was fed. Excessive rejoicing in Palace and Town. Maharajah starting shortly to Paumben to welcome Swami". *(Madras News)*

February 1, 1897

SWAMI VIVEKANANDA

SWAMI VIVEKANANDA, the popular Hindu philosopher and preacher, who sailed from London on the 14th December last, will be in Madras in a few days. Unknown to the many hundreds who are now eager to welcome him in many parts of India, Swami Vivekananda left these shores for America to represent Hinduism in the Parliament of Religions held at Chicago in connection with the Great Columbian Exhibition of 1893. Born in Bengal in the year 1863, Swami Vivekananda or Narendra Nath as he was then known, was educated in the Church of Scotland Mission College, Calcutta, and graduated in 1884. Immediately after graduation he came under the influence of Paramhansa Ramkrishna, who was described as a "Real Mahatman" by Professor Max Muller in the pages of the *Nineteenth Century* and entered the holy *Asram* of a Sanyasi under the assumed name of Vivekananda (literally "bliss of discrimination") and joined the band of Sanyasis who were disciples of the same devotee. He then travelled all over the Himalayan regions, on which has ever been set the longing heart of many a Hindu Sanyasi as a favourite place for meditation ; and he even crossed these mountains into Tibet, where he studied Buddhism. In the spring of 1893 he came to Madras after travelling in Travencore and the Mysore Province. While in Madras, where he stayed for nearly two months, the proposal of going to the Chicago Parliament of Religions was put to him, and he forthwith fell in with the suggestion. About July, 1893, he sailed for America by the Far East visiting on his way Ceylon, Singapore, China and Japan and reaching the New World in August. Towards the end of 1893 the Parliament of Religions assembled at Chicago under the presidency of the Rev. John Henry Barrows, D. D., who will pay Madras a visit about the 15th instant in connection with his lecturing mission. In the Parliament, where were assembled over 4,000 representatives of all religions of the world, Swami Vivekananda delivered his address on "Hinduism", which was highly spoken of by the American Press. The *New York Herald*, the leading American paper described him as "undoubtedly the greatest figure in the Parliament of Religions." The *Boston Evening Transcript*, speaking of his popularity, wrote at the time : "At the Parliament of Religions they used to keep Vivekananda until the end of the Session. The four thousand fanning people in the 'Hall of Columbus' would sit smiling and expectant waiting for an hour or two of other men's speeches to listen to Vivekananda for 15 minutes." In his speech the Hindu Sanyasi, while claiming a fair hearing for the excellencies of his own religion, did not attempt to decry any of the other religions ; but he broadly laid down that each religion must assimilate the good points in the others and yet preserve its own individuality and grow according to its own law of growth. It is said that harmonising the truths of all religions has ever been Swami Vivekananda's one great and laudable aim. It will be noticed that with this end in view he tries over and over again in his lectures to enforce the principle that in the heart of every religion the same truth reigns and that the whole world of religions "is only a travelling, a coming up of different men and women through various conditions and circumstances to the same goal." In concluding his address before the Parliament, he remarked that upon the banner of every religion would soon be written "Help and not Fight ; Assimilation and not Destruction ; Harmony and Peace and not Dissension." As if to endorse the truth of this bold assertion Dr. Barrows has come to India to secure for Christianity as friendly a hearing as was accorded to Hinduism by the Christians of America. In

the thumb of the priests there. Between them and the priests they make a hell of earth ; and make a mess of religion. With the exception of these the Americans are very good people. They loved me so much : I love them a great deal. I felt as if I was one of them.

What is your idea about the results of the Parliament of Religions?

The Parliament of Religions, as it seems to me, was intended for a "heathen show" before the world ; but it turned out that the heathens had the upper hand, and made it a "Christian Show" all round ; so the Parliament of Religions was a failure from the Christian standpoint, seeing, that the Roman Catholics, who were the organisers of that Parliament, are, when there is a talk of another Parliament at Paris, now steadily opposing it. But the Chicago Parliament was a tremendous success for India and Indian thought. It helped on the tide of Vedanta which is flooding the world. The American people, of course, — minus the fanatical priests and Church women, — are only very glad of the results of the Parliament.

What prospects have you, Swamiji, for the spread of your mission in England?

There is every prospect. Before 10 years elapse vast majority of the English people will be Vedantins. There is a greater prospect of this in England than there is in America. You see Americans make a fanfaronnade of everything ; which is not the case with Englishmen. Even Christians cannot understand their New Testament without understanding the Vedanta. Vedanta is the rationale of all religions. Without the Vedanta every religion is superstition with it everything becomes religion.

What is the special trait you noticed in the English character?

The Englishman goes to practical work as soon as he believes in something. He has tremendous energy for practical work. There is in the whole world no human being superior to the English gentleman or lady. That is the reason of my faith in them really. John Bull is rather a thick-headed gentleman to deal with. You must turn the screw and push an idea till it reaches his brain. But once there, it does not get out. In England there was not one missionary or anybody said anything against me ; not one who tried to scandalise me. To my astonishment many of my friends belong to the Church of England. I learn that these missionaries who howl come from the lowest classes in England. No Englishman will mix with them. Caste is as rigorous there as it is here and the English Churchmen belong to the class of gentlemen. They may differ in opinion from you, but that is no bar to their being friends with you. Therefore, I would give a word of advice to my countrymen, which is, not to take notice of all these vituperative missionaries now that I have known what they are. We have "sized" them as the Americans say. Non-recognition is the only attitude to assume towards them.

Will you kindly enlighten me, Swamiji, on the Social Reform movements in America and England?

Yes. All the social upheavalists, at least the leaders of them, are trying to find that all their communistic or equalising theories must have a spiritual basis and that spiritual basis is in the Vedanta only. I have been told by several leaders who used to attend my lectures that they required the Vedanta as the basis of the new order of things.

What are your views in regard to the Indian masses?

Oh, we are awfully poor. Our masses are very ignorant about secular things. Our masses are very good because poverty here is not a crime. Our masses are not violent. Many times I was near being mobbed in America and England, only on account of my dress. But I never heard of such a thing in India as a man being mobbed because of peculiar dress. In every other respect our masses are much more civilised than the European masses.

What will you propose for the improvement of your masses?

We have to give them secular education. We have to follow the plan laid down by our

ancestors—that is to bring down all the ideals slowly among the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.

But do you think, Swamiji, it is a task that can be easily accomplished?

It will, of course, have gradually to be worked out. But if there are enough self-sacrificing young fellows whom I may hope to work with me it can be done to-morrow. It all depends upon the zeal and the self-sacrifice brought to the task.

But if the present degraded condition is due to their past karma, Swamiji, how do you think they could get out of it easily and how do you propose to help them?

The Swami readily answered :—Karma is the eternal assertion of human freedom. If we can bring ourselves down by our karma surely it is in our power to raise ourselves. The masses, besides, have not brought themselves down altogether by their own karma, so that we should give them better environments to work in. I do not propose any levelling up of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brahmins, the Brahmin being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brahmin. That is the plan. We have only to raise them without bringing down anybody. And this has mostly to be done by the Brahmins themselves, because it is the duty of every aristocracy to dig its own grave ; and the sooner it does this the better for all. No time should be lost. Indian caste is better than the caste which prevails in Europe or America. I do not say it is absolutely good. Where will you be if there is no caste? Where would be your learning, and other things, if there were no caste. There would be nothing left for the Europeans to study if caste had never existed ; The Mahomedans would have smashed everything to pieces. Where do you find the Indian Society standing still? It is always on the move. Sometimes, as in the times of foreign invasions, the movement has been slow, at other times quicker. This is what I say to my countrymen. I do not condemn them. I look into their past, I find that under the circumstances no nation could do more glorious work. I tell them that they have done well, I only ask them to do better.

What are your views, Swamiji, in regard to the relation of caste to rituals?

Caste is continually changing, rituals are continually changing, so are forms. It is the substance and the principle that does not change. It is in the Vedas that we have to study our religion. With the exception of the Vedas every book must change. The authority of the Vedas is for all time to come ; the authority of every one of our other books is for the time being. For instance one Smriti is powerful for one age, another for another age. Great prophets are always coming and pointing the way to work. Some prophets worked for the lower classes, others like Madhva gave to women the right to study the Vedas. Caste should not go ; but should only be re-adjusted occasionally. Within the old structure is plasticity and life enough for the building of two hundred thousand new ones. It is sheer nonsense to advocate the abolition of caste. The new must be the evolution of the old.

Do not Hindus stand in need of Social Reform?

We do stand in need of Social Reform. In old times great men would evolve new ideas of progress, and Kings would give them the sanction of law. Thus social improvements had been in the past made in India, and in modern times to effect such progressive reforms, we will have first to build up such an authoritative power. Kings having gone the power is

the people's. We have therefore to wait till the people are educated and understand their needs and are ready and able to solve their problems. The tyranny of the minority is the worst tyranny in the world. Therefore instead of frittering away our energies on ideal reforms which would never become practical, we had better go to the root of the evil and make a legislative body, that is to say, educate our people ; so that they may be able to solve their own problems. Until that is done all these ideal reforms will remain ideals. The new order of things is the salvation of the people by the people, and it takes time to make it workable, especially in India which has always in the past been governed by kings.

Do you think Hindu Society can successfully adopt European social laws?

No, not wholly. I would say the combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society for India. For instance it is absolutely necessary for you instead of frittering away your energy and often talking of ideal nonsense, to learn from Englishmen the idea of prompt obedience to leaders, the absence of jealousy, the indomitable perseverance and the undying faith in himself. As soon as he selects a leader for a work the Englishman sticks to him thorugh thick and thin and obeys him. Here in India, everybody wants to become a leader and there is nobody to obey. Every one should learn to obey before he can command. There is no end to our jealousies ; and the more important the Hindu the more jealous he is. Until this absence of jealousy and obedience to leaders are learnt by the Hindu there will be no power of organisation. We shall have to remain the hopelessly confused mob that we are now, hoping and doing nothing. India has to learn from Europe the conquest of external nature i.e. of substance and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans—there will be the ideal humanity which has conquered both natures, external and internal. We have developed one phase of humanity and they another. It is the union of the two that is wanted. The word freedom which is the watchword of our religion really means freedom physically, mentally and spiritually.

What relation, Swamiji, does ritual bear to religion?

Rituals are the Kindergarten of religion. They are absolutely necessary for the world as it is now ; only we shall have to give people newer and fresher rituals. A party of thinkers must undertake to do this. Old rituals must be rejected and new ones substituted.

Then you advocate the abolition of rituals, don't you?

No, my watchword is construction, not destruction. Out of the existing rituals new ones will have to be evolved. There is infinite power of development in everything ; that is my belief. One atom has the power of the whole Universe at its back. All along in the history of the Hindu race, there never was any attempt at destruction, only construction. One sect wanted to destroy and they were thrown out of India ; they were the Buddhists. We have had a host of reformers, Sankara, Ramanuja, Madhva and Chaitanya, — these were great reformers who always were constructive, and built according to the circumstances of their time. This is our peculiar method of work. All the modern reformers take to European destructive reformation which will never do good to any one and never did. Only once was a modern reformer constructive wholly and that was Raja Ram Mohan Roy. The progress of the Hindu race has been towards the realisation of the Vedantic ideals. All history of Indian life is the struggle for the realisation of the ideals of the Vedanta through good or bad fortune. Whenever there was any reforming sect or religion which rejected the Vedantic ideal it was smashed into nothing.

What is your programme of work here?

I want to start two institutions, one in Madras and one in Calcutta, to carry out my

plan ; and that plan briefly is to bring the Vedantic ideals into the every-day practical life of the saint or the sinner, of sage or the ignoramus, of the Brahmin or the Pariah.

Our representative here put the Swami a few questions relative to Indian politics ; but before the Swami could attempt anything like an answer, the train steamed up to the Egmore platform and the only hurried remark that fell from the Swami was that he was dead against all political entanglements of Indian and European problems. The interview then terminated.

ARRIVAL IN MADRAS

Swami Vivekananda arrived here this morning by the Mail train from Kumbakonam. The Egmore Railway Station was profusely decorated by the Vivekananda Reception Committee and a very large number of native gentlemen were present on the platform to welcome him. The Hon'ble Mr. Justice Subramania Iyer, the President of the Committee, garlanded the Swami and drove him down to "Castle Kernan' where the Swami resides during his stay in Madras. The route taken by the Swami was decorated at various intervals with triumphal arches bearing suitable inscriptions. He was presented with several addresses on the way to all of which he reserved his replies till the public meeting to-morrow evening. The Swami received a grand ovation, the like of which it is said no Hindu has yet received in Madras.

AT KUMBAKONAM

(From our own Correspondent)

KUMBAKONAM, 5th Feb.—The talk of the town is the arrival and presence amidst us of Swami Vivekananda on his way to Madras from Ramnad. A few days ago an invitation was sent to him by some of our leading citizens requesting him to halt here, and though he was not at first inclined to do so, he has now halted for three days. He is accompanied by three other Swamis and some American friends, evidently his disciples. They were received here by a pretty large crowd of Hindu friends and admirers. Last evening two addresses were presented to him, one from the Hindu community and the other by the students of the town. The Porter Town Hall presented a spectacle never before witnessed and by the hour of 5 p.m. the hall was crowded in every part, all the leading citizens being present. The Swami delivered a lecture on religion, lasting for over an hour, which was universally appreciated. The Swami's eloquent oration on the superiority of Aryan religion as the most catholic and elastic of all the religions in the world delighted the audience. The Swami had numerous visitors to-day, and he visited the local schools and exchange visits with Dewan Seshiah Sastri, C. S. I., Dewan Raghunath Row and others. He leaves to-night for Madras.

February 8, 1897

RECEPTION TO SWAMI VIVEKANANDA

OVER ten thousand people were, it is estimated, assembled in and around the Victoria Public Hall last evening on the occasion of the public reception and the presentation of addresses by various Hindu public bodies in Madras to Swami Vivekananda. Long before the Swami arrived at the Hall it was crowded literally to overflowing, and it was with the greatest difficulty that the Swami himself made his way to the platform. Among those present were the Hon'ble Mr. Justice Subramania Iyer, C. I. E., the Hon'ble Mr. V. Bhashyam Iyengar, C. I. E., the Hon'ble Mr. N. Subha Rao Pantulu, the Hon'ble Mr. P. Rajarathna Moodeliar, Col. H. S. Olcott, Mr. M. O. Parthasarathy Iyengar, Mr. K. P. Shunkara Menon, Mr. V. Krishnaswamy Iyer, Mr. P. R. Sundram Iyer, Mr. T. V. Seshaghiri Iyer, and others.

Addresses were presented to the Swami by the Vivekananda Reception Committee, the

Vaidikavidyat Katha Prasanga Sabha, the Rajah of Ketri and the Madras Social Reform Association. The Reception Committee's address, which was read by Mr. M. O. Parthasarathy Iyengar, being the important one we give it *in extenso* :—

REVERED SWAMI—On behalf of your Hindu co-religionists in Madras, we offer you a most hearty welcome on the occasion of your return from your Religious Mission in the West. On object in approaching you with this Address is not the performace of any merely formal or ceremonial function ; we come to offer you the love of our hearts and to give expression to our feeling of thankfulness for the services which you, by the grace of God, have been able to the great cause of Truth by proclaiming India's ancient and lofty religious ideals. When the Parliament of Religions was organised at Chicago, some of our countrymen felt naturally anxious that our noble and ancient religion should be worthily represented therein and properly expounded to the American nation and, through them, to the Western world at large. It was then our privilege to meet you and to realise once again, what has so often proved true in the history of nations, that with the hour rises the man who is to help forward the cause of Truth. When you undertook to represent Hinduism in the Parliament of Religions, most of us felt, from what we had known of your great gifts, that the cause of Hinduism would be ably upheld by its representative in that memorable religious assembly. Your presentation to the doctrines of Hinduism at once clear, correct, and authoritative, not only produced a remarkable impression in the Parliament of Religions itself, but has also led a number of men and women even in foreign lands to realise out of the fountain of Indian spirituality refreshing draughts of immortal life and love may be taken, so as to bring about a larger, fuller, and holier evolution of humanity that has yet been witnessed on this globe of ours. We are particularly thankful to you for having called the attention of the representatives of the world's great religions to the characteristic Hindu doctrine of the Harmony and Brother-hood of Religions. No longer is it possible for really enlightened and earnest men to insist that Truth and Holiness are the exclusive possession of any particular locality or body of men or system of doctrine and discipline or to hold that any faith or philosophy will survive to the exclusion and destruction of all others. In your own happy language which brings out fully the sweet harmony in the heart of the Bhagavad-Gita "The whole world of religions is only a travelling, a coming up, of different men and women through various conditions and circumstances to the same goal." Had you contended yourself with simply discharging this high and holy duty entrusted to your care, even then, your Hindu co-religionists would have been glad to recognise with joy and thankfulness the inestimable value of your work. But, in making your way into western countries, you have also been the bearer of a message of light and peace to the whole of mankind, based on the old teachings of India's "Religion Eternal." In thanking you for all that you have done in the way of upholding the profound rationality of the religion of the Vedanta, it gives us great pleasure to allude to the great task you have in view, of establishing an active mission with permanent centres for the propagation of our religion and philosophy. The undertaking to which you propose to devote your energies is worthy of the holy traditions you represent, and worthy too, of the spirit of the great Guru who has inspired your life and its aims. We hope and trust that it may be given to us also to associate ourselves with you in this noble work. We fervently pray to Him who is the all-knowing and all-merciful Lord of the universe to bestow on you long life and full strength and to bless your labours with that crown of glory and success which ever deserves to shine on the brow of immortal Truth."

Seeing that it was absolutely impossible to address the meeting with thousands of people kept out of the hall for want of space, the

Swami proposed to address them in the open. The audience then rushed out of the Hall in great confusion, and the Swami subsequently addressed the meeting from an open carriage. He said :

"Man proposes and God disposes," so it is said gentlemen. It was proposed that the Addresses and the replies should be carried in the English fashion. But here God disposes. I am speaking to a scattered audience from the chariot in the *Gita* fashion. Thankful we are, therefore, that it should have happened. It gives a zest to the speech and strength to what I am going to tell you. I do not know whether my voice would reach all of you, but I will try my best. I never before had an opportunity of addressing a large open air meeting. The wonderful kindness, the fervent and enthusiastic joy with which I have been received from Colombo to Madras, and am likely to be received with all over India, have passed even my most sanguine expectations, but that only makes me glad, for it proves the assertion which I have made again and again in the past that as each nation has one ideal as its vital, as each nation has one particular groove which is to become its own. Religion is a peculiarity of the growth of the Indian mind. In other parts of the world Religion is one of the many considerations, in fact it is a minor occupation. In England, for instance, Religion is part of the national policy. The English Church belongs to the ruling class, and as such whether they believe in it or not they all support it thinking that it is their Church. Every gentleman and every lady is expected to belong to the Church. It is a sign of gentility. So with other countries ; there is great national power either it is represented by politics or it is represented by some intellectual pursuits ; either it is represented by militarism or by commercialism. There the heart of the nation beats and religion is one of the many secondary ornamental things which that nation possesses. Here in India it is Religion that forms the very core of the national heart. It is the backbone, the bed-rock, the foundation upon which the national building has been built. Politics, power, even intellect form a secondary consideration here. Religion therefore, is the one consideration in India. I have been told a hundred times of the want of information there is among the masses of the Indian people and that is true. Landing in Colombo, I found not one of them had heard of the political upheavals going on in Europe, the changes, the downfall of ministries and so forth. Not one of them had heard of what is meant by Socialism and Anarchism of this and that change in the political atmosphere of Europe. But that there was a Sanyasi from India sent over to the Parliament of Religions, that he had achieved some sort of success, had become known to every man, woman and every child in Ceylon. It proves that there is no lack of information, no lack of the desire for information, where it is right that they want it, when it falls in a line with the necessities of their life. Politics and all these things never formed a necessity of Indian life, but Religion and spirituality has been the one condition upon which it lived and thrived, and has got to live in the future. Gentlemen, two great problems are being decided by the nations of the world. India has taken up one side of it, and the rest of the world have taken the other side. And the problem is this ; who is to survive? What makes one nation survive and the others to die, whether love should survive or hatred, whether Enjoyment should survive or Renunciation ; whether Matter should survive or the Spirit in the struggle of life. We think as our ancestors away back in historical ages did, where even tradition cannot look into the gloom of that past ; there our glorious ancestors have taken up their side of the problem and have thrown the challenge to the world. Our solution is Renunciation, giving up powerlessness, and love, these are the survival of the fittest. Giving up the senses makes a nation to survive. As a proof of this, here is History to-day telling us of mushroom nations rising and falling almost every century—starting up from nothingness, making a vicious

play for a few days and then melting into nothingness again in a few days. But here you remain. This gigantic big race with some of the greatest problems of the future stored up in your hearts, in the midst of misfortunes and dangers and vicissitudes which never fell upon the head of any other nation of the world. You survive because you have taken the side of Renunciation, for without Renunciation how can there be Religion. Europe is trying to solve the other side of the problem. How much a man can have ; how much more power a man can possess by hook or crook, by some means or other. Competition, cruel, cold and heartless, is the law of Europe. Ours is caste-breaking competition, checking its forces, mitigating its cruelties, smoothening the passes of the human soul through this mystery of life.

At this stage the crowd became so unmanagable that the Swami could not make himself heard to advantage. He therefore ended his address with these words :

Friends, I am very much pleased with your enthusiasm. It is marvellous. Do not you think that I am displeased with you at all. I am on the other hand intensely pleased at the show of enthusiasm. This is what is required—tremendous enthusiasm. Only make it permanent, keep it up. Let not the fire die out. We want to work great things in India. For that I require your help ; such enthusiasm is necessary. It is impossible to hold this meeting any longer. I thank you very much for your kindness and enthusiastic welcome. In calmer moments we would have better thoughts and ideas to exchange ; now for the time my friends, good-bye.

Before dispersing the Swami proclaimed "Victory" to the name of Aryan Dharmas, to the name of his Guru Ramkrishna Paramhansa and to Bhagavan Sri Krishna. The gathering enthusiastically responded "Jai Jai" and dispersed disappointed at the sudden termination of the Swami's address owing to the confusion that prevented it, but satisfied with having seen the Swami.

THE SWAMI VIVEKANANDA COMMITTEE

SIR,—The unexpected failure of the great mammoth meeting at the Victoria Public Hall (or shall I say at the People's Park?) yesterday evening ought to open the eyes of the Reception Committee to the necessity of more careful organisation. I have no reason whatever to throw the blame on any particular pair of shoulders. According to some, the public had no business to come in such large numbers. According to others, it was a mistake to have thought of an open-air meeting at the last moment. Yet another view is that the whole arrangement was characterised by an unlucky lack in the organisation—by a sleevelessness and ungirtness which is usual with all native organisations. I have neither the time nor the inclination to say anything by way of comment on these points. My own view of similar to that of Carlyle's who observed of a similar unpleasant state of things many years ago—"it is he, it is she, it is it." I am rather concerned about the future arrangements in the matter. It would be absolutely intolerable were Swami Vivekananda to leave us without delivering as many public lectures as possible during his short stay in our midst. I would suggest that the lectures may be arranged for in Harmston's Circus tent. I understand that the amiable proprietress is perfectly willing to lend the use of the tent for a small rent. Let the tickets of admission be charged for, at a rate sufficiently high to prevent any rush. I would myself fix it at Rs. 3 and 2. But that is a matter of detail. The proceeds may be devoted to any purpose the Swami pleases. I believe, Sir, this is the only way in which the matter can be arranged.

S. A. R.

(Correspondence)

February 10, 1897

THE TRIPLICANE LITERARY SOCIETY : Swami Vivekananda paid a visit to the Triplicane Literary Society yesterday morning at the request

of the members of the Society when an Address of welcome was read by Mr. T. V. Seshagiri Iyer, Vice-President, in which the Swami's attention was called to the fact that previous to his departure for America his first public appearance was in the hall of the Society, and it was that enabled the citizens of Madras to have a true estimate of the worth and weight of the Swami. In the course of his reply, lasting for over an hour, Swami thanked the Society for having afforded him the earliest opportunity to make himself known to the people of Madras, and proceeded to point out that the Hindu religion required much purification, a regular system of lopping off of many of the superstitions which disfigured the essence of the religion. The power of originality once possessed by Hindus had been lost, and they were now concerning, themselves with details and fripperies about dress, food and other trifles which at no time formed the genius of the Hindu religion. In a stirring peroration he said he would rather have a number of atheists to deal with than these superstitious and frivolous people—for when once thought is devoted to the discussion of mere trifles, the vigour and vitality requisite for the more earnest study of religion was dissipated. Notwithstanding that no notice of the Swami's presence at the Society's rooms was announced a very large crowd thronged the premises and cheered the Swami. *(Madras News)*

February 11, 1897

THE SOCIAL REFORM ASSOCIATION : The members of this Association held an "At Home" in honour of Swami Vivekananda at their premises in Black Town. Some interesting conversation took place between the guest of the evening and the members in which certain debated questions relative to Widow Remarriage, Sea Voyages etc. were discussed. Before his departure the Swami was presented with a handsome fan as a memento of his visit to the Association. *(Madras News)*

February 12, 1897

THE SAGES OF INDIA

LAST evening Swami Vivekananda addressed another large and crowded house at the Victoria Hall on the "Sages of India." Among those present were the Hon'ble Mr. Benson and Mrs. Benson, the Hon'ble Mr. Subramania Iyer, the Hon'ble Mr. N. Subha Rao (in the Chair), Rajah Sir S. Ramaswamy Moodelliar and others. The Swami lectured for over an hour. He pointed out how the *srutis* and the *smritis* were the authorities for the Hindu Religion and how, unlike other religions, the Hindu religion was not based on personality but on eternal principles. While there was a constant danger of the other religions crumbling down the moment the historical existence of their founders was questioned, the Hindu religion had no such thing to fear. He began with a description of what was meant by the word *rishi* and pointed out how in days gone by these came face to face with spiritual verities. Coming down to the Avatars or Incarnations he gave an account of Rama as an ideal king, an ideal husband and an ideal man. Sita was described as the embodiment of all womenly virtues and as standing unique in the history of womanhood in the whole world. She was worshipped to-day throughout the length and breadth of India by every Hindu, man, woman and child, and so long as the land of *Aryavarta* continued to exist, Sita would always continue to be glorious, purer than purity itself, all patience and all sufferings. He next described the life of Krishna as the ideal *Karma Yogin* and explained the episode of the *gopis* as illustrative of the most perfect love of the *Bhakta* to the Lord. Until people became pure in every respect they were not fit to understand "that marvellous episode of the *gopis*." He considered Krishna as the greatest of all incarnations the great landmark in the history of Religion. He taught the ideal of love for love's sake, work for work's sake and duty for duty's sake ; for the first time in the history of humanity, this teaching fell from the lips of the

greatest of Avatars and that upon the soil of *Aryavarta*. He considered Krishna in another aspect as the teacher of "Bhagvadgita," the greatest commentary on the Vedas. The Swami next dwelt upon the Avatar of Buddha—who was the greatest and boldest preacher of morality and said that it was a matter of history that the institution of temples and their paraphernalia followed in the wake of Buddhism. The disciples of Buddha had misunderstood his noble teachings and became a set of agnostic and irreligious people and prepared for the advent of Sankara who re-established the ancient truth as to the existence of soul and of God which were denied by the short-sighted followers of Bhagavan Buddha. Sankara's teachings were characterised by a wonderful liberalism of intellect. Ramanuja, who followed Sankara, had an expansive liberalism of the heart and worked for the elevation of the down-trodden masses. Then came Chaitanya who began life as a professor of Logic, but became a devout *Bhakta* and a preacher of *Bhakti* ultimately. He preached the religion of love. In concluding his address the Swami gave an account of his own Guru Sri Paramhansa Ramakrishna who combined in himself Sankara's liberalism of intellect and Ramanuja's expansiveness of heart. "The time was ripe," the Swami said, "that it was necessary that such a man as Ramakrishna should be born and he came. And the most wonderful part of it was that his life's work was just near the city that was full of modern western thought, which had been mad after occidental ideas, a city that had become more Europeanised than any other city in India. There he was born ; without any book-learning whatsoever, he could not write his own name. But everybody, the most brilliant graduates of our Universities found in him an intellectual giant. That was the curious man. It is a long story and I have not the time to tell you anything about him tonight. Sri Ramakrishna was the fulfilment of the Indian sages."

The meeting then terminated.

February 13, 1897

THE MADRAS ANNADANA SAMAJUM

The Sixth Anniversary Meeting of the Madras Annadana Samajum was held last evening at Pachaiyappa's Hall. There was a very large gathering, and Swami Vivekananda presided.

The proceedings were commenced by Mr. M. Venkataramiah Chetty, the president of the Samajum, reading his annual report, which showed that during the year 36,020 poor were fed and 1,225 poor clothed. The receipts during the year were Rs. 5,529.14 and the disbursements Rs. 3,527, the closing balance at the end of the year being Rs. 7,890-7-9.

After Messrs. T. Balasundara Moodelliar, A. C. Parthasarathy Naidu and R. Venkatasubha Rao had spoken in Tamil, Telegu and English respectively on the importance generally of charity and especially of the free gift of food, the Chairman made a few concluding remarks :

He said that four years ago while travelling in the Southern Presidency he was invited to several temples and houses and fed. But people refused to feed a Mohamedan friend of his who had accompanied him, but gave him some money to buy food with. Such treatment would nowhere have been given to the Mohamedan in Northern India. It was only possible in Southern India which was the most Brahmin-ridden country in the whole world. He was glad to learn that the Madras Samajum did not make any distinction about caste or creed in the distribution of charities. Charity, he said, should be given to every one who was in need of it. According to the Hindu religion the man who received was a greater man than he who gave. The receiver of the charity was for the time being representative of God himself, and the man who gave was merely a worshipper. If this point was kept in view they would feel that charity should make no distinction of caste, creed or religion. If as some speakers had remarked, the able-bodied Brahmin in these days was fed at the expense of the poor beggar the fault was the feeders. The idea of feeding Brahmins in old

days meant that as the custodians of spirituality and learning they should be supported and fed by the public, and the Brahmin was delegated entirely to religion. The gift of food was a great charity and food was described as God himself in the Vedas. Speaking on the question of discriminate and indiscriminate charity, the Chairman said that it went without saying that there was a great deal of indiscriminate charity in India. No country in the world had found out the remedy for indiscriminate charity. The institution of poor laws in England was not acceptable to the poor man in England who preferred to starve under a London Bridge to going to the poor-house and submit himself to the hard rules of the poor house. Though starving the begger was fond of liberty. In every country there must be a certain proportion of beggers so long as the disease called civilisation lasted. If these poor were driven away without being fed they took to thieving. A vagabond who was given a piece of bread continued to be only a vagabond, but one that was refused it became a thief. In the latter case they had to keep more jails and more police. Therefore looked at even from an economic point of view the Indian indiscriminate chairty is much better and less expensive than the European poor-law system.

With a vote of thanks to the Chairman the proceedings terminated.

February 15, 1897

SWAMI VIVEKANANDA'S LECTURES

THE VEDANTA

On Saturday evening Swami Vivekananda addressed a very large audience in Pachaiyappa's Hall on "The Vedanta in its practical application to Indian Life."

He said that Hindu religion was a collection, so to speak, of various ideas, of various ceremonials and forms of all gathered together, almost without a name and without a church and without an organisation. The only point where all the sects agreed was that they believed in the scriptures—the Vedas. No man could have a right to be called a Hindu who did not admit the authority of the Vedas as supreme. He said that the Vedanta covered the whole ground of Dualism, Qualified Monism and Monism or Adwaits and even took in part of Buddhism and Jainism too, for on closer analysis it was found that the essence of Buddhism was borrowed from the same Upanishads, and even the so-called great and wonderful ethics of Buddhism were word for word in some or other books of the Upanishads. In the Upanishads were also found the germs of all the subsequent development of Indian religious thought. Certain ludicrous attempts had been made by persons without much Upanishadic scholarship to trace *bhakti* to some, foreign source, but all these attempts, as they knew, had been proved to be failures, and all that they wanted of *bhakti* was there even in the *Samhitas*, not to speak of the Upanishads. In the *Samhita* portions they found traces of that fear and tribulation—a worshipper quaking before a Varuna or any other gods. Now and then they were very much tortured by the idea of sin, but the Upanishads had no place for the delineation of these things. There is no religion of fear in the Upanishads. It is one of love and one of knowledge. The Upanishadic literature was the most sublime in the world. This had been the great lesson that, he had been taught in his life, namely, to be strong and not to be weak. More weakness could not heal weakness. Could sin cure sin? "Strength, Oh man strength," says the Upanishad. "Stand up and be strong." Aye ! it is the only literature in the world where you find the word "fearless" used again and again. In no other scripture in the world is this adjective applied either to God or to man. And to my mind rises from the past, the vision of the great Emperor of the west Alexander the Great, and I see as it were in a picture the great monarch standing on the banks of the Indus talking to one of our Sanyasis in the forest ; and that old man he was talking to perhaps naked, stark-

naked sitting upon a block of stone, and the Emperor astonished at his wisdom tempted him with gold and honour to come back with him to Greece. And this man smiles at his gold, smiles at his temptations and refuses. And then the Emperor standing on his authority as an Emperor says, "But I will kill you if you do not come" and the man bursts into laughter and he says, "You never did tell such a lie as you do now. Who can kill me ; me you kill, Emperor of the material world ! Never ; for I am the spirit unborn and undecayed, never was I born, never did I die. I am the Infinite, the Omnipresent, the Omnipotent, you kill me, child that you are." Yea that is strength, that is strength and the more I read the Upanishads, my friends, my countrymen, the more I weep for you for therein is the great practical application—strength, Oh strength for us. What we need is strength. Who will give us strength. There are thousands to weaken us. Stories we have learnt enough. Every one of our Puranas if you press them gives out stories enough to fill three-fourths of the libraries of the world. We have all that. Everything that can weaken us as a race we have had for the last thousand years. Therefore let me tell you that what we want is strength, strength and the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world ; the whole world can be vivified, made strong, energetic. Problems that were only national 20 years ago could now no more be solved on national grounds. They were assuming huge proportions and could only be solved in the light of international grounds. International combinations, international laws and international organisations were the cry of the day. In Science it was being found that the universe was one ocean of matter in which man, the sun, and the moon and everything else were but the names of different little whirlpools and nothing more, mentally speaking the same one universal ocean of thought in which all were similar little whirlpools. As spirit it moveth not, it changeth not, it is the one unchangeable, unbroken, homogenous Atman. The cry of morality was also coming and that was in their books—the expansion of morality, the foundation of ethics, the world wanted and they would get them. If foreigners wanted these things, Indians wanted them twenty times more because they were very weak. Physical weakness was the cause at least of one-third of their miseries. They were immensely selfish. They had been fighting for centuries as to whether a certain mark was to be put one way or the other ; writing volumes upon such most momentous questions whether the look of one man spoilt another's food or not ! They were not ashamed of these ! He exhorted them to develop strength of muscle. They would understand the mighty strength and genius of Krishna with a little amount of strong blood in them. They would understand the Upanishads better, and the glory of the Atman when their body stood firm upon their feet and they felt themselves as men. Those were their needs. If he had a child he would from its very birth begin to tell is "Thou art the Pure One." They must feel they were great for them to become great. They might be called sinners, but if all Englishmen believed that they were sinners indeed, Englishmen would be nothing better than the Negroes in the middle of Africa. Bless them that they do not believe it. Do not think too much of yourself. Blessed you are that that privilege was given to you and others had it not. Give up the idea that by ruling some one you can do many good to them. But you can do just as in the case of the plant. You can supply the growing seed with the materials for the making up of its body bringing to it the earth, the water, the air that it wants. It will take all that it wants by its own nature ; assimilate and grow by its own nature. Bring all light into the world. Let light come unto every one. Let the task be not finished till every one has reached the Lord. Bring light to the poor and bring more light to the rich, for they require it more than the poor. Bring light to the ignorant and more light to the educated, for the vanities of this two-penny half-penny education of our

time are tremendous, and thus bring light to all and leave the rest unto the Lord, for in the words of the same Lord "to work you have the right and not to the fruits thereof." Let not your works produce results for you and at the same time may you never be without work. May He who taught such grand ideas to us, to our forefathers ages before, may He help us to get strength to carry, into practicé His commands (*Loud and continued cheering*).

The meeting then terminated.

AN ENTERTAINMENT TO SWAMI VIVEKANANDA

At his residence, Patter's Gardens, Royapettah, Mr. L. Govindas gave an entertainment in honour of Swami Vivekananda. Notwithstanding the fact that only very short notice was given a large number of European and Native gentlemen were present. An address in English was read by Mr. Govindas after which Pundit Amrithram-Narayana Sastri, of Baroda presented the Swami with a Sanskrit Address. The Swami thanked his host for the kind sentiments contained in his Address. Two clever musicians entertained the audience with several tunes on the Vina and the Guiter, after which Mr. Govindas presented the Swami with some orange-coloured silk clothes generaly worn by Sanyasis. After being garlanded and treated to refreshments the Swami left.

THE FUTURE OF INDIA

Last evening over three thousand people were assembled in the Harmston Circus Pavilion to listen to Swami Vivekananda's address on the "Future of India." The Hon'ble Mr. N. Subha Rao Puntulu presided on the occasion.

Swami Vivekananda observed the "India was the land where wisdom made its home before she went into other countries. Her soil was trodden by the greatest sages that ever lived. Here first sprang up inquiries into the nature of man and the external world. Here first sprang the doctrines of the immortality of the soul, the existence of a supervising God, the immanent God in nature and in man. Here the highest ideals of religion and philosophy had attained their culminating point. India was the land whence like tidal waves, spirituality and philosophy had again and again marched out and deluged the world, and this was the land whence once more such tides must proceed in order to bring life and vigour unto the decaying races of mankind. It is the same India which had withstood the shocks of hundreds of foreign invasions, of hundreds of upheavels of manners and customs. It is the same land which stands firmer than any rock in the world with its undying vigour and indestructible life. His object in speaking to them about the glorious past of India was to exhort them to drink deep of the fountains of that glorious past and look forward to make India brighter and much greater than she had been. There had been periods of decay and degradation which were necessary. The problems in India were more complicated and more momentous than those of any other country. Race, Language, Government, Religion all these made a nation. Of languages the most wonderful conglomerations are here. In manners and customs, there is more difference between two Indian races than between two European or any other nations. The one common ground the Indians had was their sacred tradition and their religion and upon that one ground they would have to build. In Europe political ideals formed the national unity ; in Asia religious ideas. Unity in religion was therefore absolutely necessary as the first condition of the future of India. In India all race difficulties, language difficulties, social difficulties, and national difficulties would melt away before this unifying power of Religion. To the Indian mind there was no greater ideal than the religious ideal ; that was the key-note to Indian life. They could only work on the line of least resistence. The solution of unification was not to bring down the higher to the

lower level, but by raising the lower to the level of the higher. That was the line of work. At the one end they had as the ideal the Brahmin, at the other end they had the *Chandala* and the whole work was to raise the *Chandala* upto the level of the Brahmin. He was sorry to see that especially in this Presidency there was so much fighting between castes. That must go. Caste exclusiveness and privilege was useless on both sides. Those days were gone. The duty of every aristocracy was to dig its own grave, and the sooner it did it the better. It was the duty of the Brahmin therefore to work for the salvation of the races in India. It was to Brahmin selfishness that they owed the degradation of other castes. The Brahmins were the custodians of the literature. They must break open the treasury and give it to everybody. The Brahmin must do it first. The non-Brahmin castes had always been sleepy and lazy and hence this race, as it were, between hare and tortoise ! Let them not get hold of every opportunity of fighting the Brahmin because it was their (non-Brahmins) own fault that they were low now. Let them all study Sanskrit and acquire the culture of the Brahmin and no one would dispute then their equility. While condemning the high caste people for the diabolical treatment of the low caste people he exhorted the latter not to fight the high caste men, but try to acquire the Sanskrit culture. The only thing for the non-Brahmin to do was to wait and not be in too great a hurry. The giving up of caste privileges would bring them into an organised body, and the whole problem would be then to co-ordinate their will powers. Will-power could do anything. The great and beneficent rule of the British to-day, was due to the strong will power of the Englishman. The Indians ought to have a hold on the spiritual and secular education of the nation. Education must be devoted to character building and man-making. Their young men as soon as they entered schools were taught that their parents were fools, their sacred literature are all a bundle of lies and by the time boys were 16 years old they were a hopeless mass of negation. Their education therefore must be on national lines as far as practicable. Religious education must be given to boys on a perfectly non-sectarian basis. He wanted to establish a temple and an institution here to train teachers and preachers and to carry religion to the door of every one, as also secular education. To accomplish his scheme he wanted the co-operation of young men. Money was no concern. Each one of them had a glorious future. Let them take up the great ideals and work with determination and success would be theirs."

Great enthusiasm prevailed throughout the meeting and the announcement that the Swami would visit Madras every year was welcomed with loud cheers.

THE SWAMI'S DEPARTURE TO CALCUTTA

The Swami left Madras this noon for Calcutta by the *S. S. MOMBASSA*. A Shamiana was pitched on the pier and the Dubash of Messrs. Binny and Co. had arranged for a farewell gathering which was largely attended. The Hon'ble Mr. Subha Rao spoke a few words of farewell to the Swami, who was trollied down amidst greatest enthusiasm and loud and continued cheering.

February 17, 1897

SWAMI VIVEKANANDA

SIR,—I have respect for the powerful brains of Swami Vivekananda. I congratulate him upon the laurels which he won at the Parliament of Religions in Chicago. I am sure all Americans feel very proud and happy for the love the worthy Swami bears them. When "after 10 years a vast majority of the English people will be Vedantins," I am sure Swami Vivekananda will not fail to take his seat in London as the great Pontiff of the new Vedantic Religion. Then a vast majority of the English people will believe with the worthy Swami that nothing really

exists, but Brahma ; that the very bread and butter which he used to relish so much—what a thick-headed gentleman John Bull is—is nothing else but Maya or Illusion ; that, althoough he may pride himself on his quality of British citizen, he is one and the same thing with his dog, his horse, his cigar and Almighty God ; in other words, that the separate existence of God, man's soul and of all natural phenomena is only illusory. "Ekam eva advitiyam. There is but one Being, no second." The worthy Swami believes that this wonderful revolution among the British public will be accomplished within ten years. I think he is a man of indomitable faith, hope and charity. But why has he given up America, where they "love him so much" and taken to England where he was near being mobbed on account of his dress? If the British public could not stomach his Vedantic dress, can he possibly hope they will stomach his Vedantic religion? We have respect for Swami Vivekananda ; we take great interest in him, in his lectures, in the enthusiastic ovations which he everywhere meets with ; consequently, for the sake of his not being mobbed again, for the sake of the Institutions which he is about to start in Madras and Calcutta, we humbly beseech him not to abandon any more this holy land, because it is here where "the more evidently physical and metaphysical speculations are opposed to common-sense, the more favour do they find with some Hindu thinkers. Common-sense tells an Englishman that he really exists himself, and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist. Dualism is his bugbear, and common-sense, when it maintains any kind of real duality, either the separate independent existence of a man's own spirit and of God's spirit, or of spirit and matter is guilty of gross deception." (Monier Williams—*Religious Thought, etc.* page 37.) We rejoice also to hear from Swami Vivekananda that "Christians cannot understand their New Testament without understanding the Vedanta." What a pity that the great Doctors of the Chrisian Church did not know the Vedanta ! They would have learned therein, that Brahma or God is, at the same time, the efficient and the material cause of this world ; that God is the potter and the clay, the spider and the web ; that all of us shall be finally happy, when our existence will be absorbed into Brahma, our eternal and imperishable sweetmeat ; nay when we shall turn into the sweetmeat itself. For our part, with the ancient sage Kapila, we choose rather to eat sweetmeats than to be identical with sweetmeats, for the simple reason that it is far better to eat than to be eaten. It is true, this is no Vedantic reason ; but the learned Swami cannot in justice expect that all thick-headed Britons should at once attain to the perfection of the Vedantic Philosophy. Mr. Vivekananda tells us in his famous interview with the representative of the Madras Mail, that "the fanatical priests and Church-women were not glad of the result of the Parliament of Religions." Apropos of which we cannot but praise the prudence of the pious Swami in making his skit on "the Churchey old maids" at a safe distance ; for nothing but the breadth of the ocean would save him from their wrath. At any rate we too agree with our learned Swami in thinking that the fanatical priests and Church women are quite wrong. They should know "these low born Clergymen," that "the Vedanta is the *rationale* of all religions." In consequence, if they embrace the theory of the Vedanta Religion they may go on as usual preaching Christianity, because "with the Vedanta everything becomes religion." Nay, provided they become converts to the Vedanta system, they may not only spread freely the Gospel in this holy country, but import also into England the chaste worship of the Linga—Yoni, the pure practices of Saktism, the beautiful worship of demons, animals, trees, men and women, and also, if they like them, the sublime mysteries of the Vamacharis. I know the learned Swami will answer that such abominable practices are not the Vedanta Religion, but, most ingenuous of men, call to mind that "with the

Vedanta everything becomes religion." Before ending we crave most respectfully the pardon of Swami Vivekananda for all we have hitherto said. If we have been rather plain-spoken it is due to this that we cannot as yet bring ourselves to consider him a Divinity, as the humble Swami, according to his Vedanta system of Philosophy, is bound to believe himself to be. There we take leave of the learned Swami with a heartfelt regret.

A CHRISTIAN MISSIONARY
(Correspondence)

February 18, 1897

HINDU REVIVALISM IN MADRAS

(From a Brahmin Correspondent)

Now that Swami Vivekananda is apparently infusing fresh enthusiasm into his followers, who have for some time past been standing up for a religious revival in this country, it may be profitable to inquire how far the ideas of these gentlemen are likely to succeed. The Swami himself is going to work apparently with the same purpose, and in his recent lecture on his plan of campaign has chalked out the general line of his work. I am not sure that the Swami's followers will accept his programme *in toto*, but it may safely be assumed that they are all agreed that the religion of this country, which impliedly is not in practice what it ought to be, needs to be revived and made more largely to influence the people than at present. It is important at the outset to understand how this revivalist or reactionary tendency has come about. It can be directly traced to the new spirit which Western education has brought into operations amongst us. This new spirit may be called the rationalistic or scientific spirit, and is clearly the outcome of the education which we have been receiving during the last 50 years in Western arts and sciences. Previous to this none of our people dreamed of questioning the meaning and utility of our social and religious institutions, but being all alike subject to that fatalism which resignedly accepts everything as ordained by God in his inscrutable wisdom they just accepted the *status quo* and conformed to it. With the progress of Western education, however, that state of things suffered a change. A spirit of inquiry spread abroad, and the current religious and social observances began to be subjected to critical examination, and it was found that the why of many of them could not be understood. The inevitable result began to follow—viz :—the decay of belief. It was on a small scale what happened in the early part of the Christian era in the Roman Empire when the simple, reasonable and practical religion of Christ that was then preached came into contact with the worn out mythology of Rome. During this conflict, as is well known, a temporary refuge was taken in mysticism by a section of the people who were unwilling to accept the new faith, but who found at the same time that the old faith could not stand the test of criticism. The same tendency is manifesting itself here now, and in the words of Renan, an attempt is made to draw from old books what is really a response to the aspiration of the age. It is rather remarkable that this tendency is manifesting itself under the combined teaching of two individuals —Mrs. Beasant and Swami Vivekananda—who, as far as one could see, differ widely in their views as to the essentials of Hinduism. The explanation is, however, to be found in the fact that just as a person in danger of being drowned catches at anything, be it the weakest reed the only refuge for those who find their old and time-honoured positions assailed is in this attempt to find a modernised justification of the existing order of things and save themselves the trouble of changing, for there is always pain in a new idea. In one sense it is perhaps improper to call the new tendency one of revival—for except the very recent utterances of the Swami, the effect of which is still to be known, there is nothing to show that any attempt is made to give up anything existing, and to go back to an

old order. The tendency is rather in favour of a reaction. The new spirit of inquiry is snubbed and by means of extremely forced but ingenious interpretations the existing systems are defended.

The late Laureate never stated a greater truth then when he said that "the old order changeth yielding place to new." The process of change in all human institutions may be slow and imperceptible but it surely always occurs. Now and again there is an apparent stagnation, sometimes for long periods, but in the end a bold step forward is always taken and a change for the better is the result. The Hindu religion and the Hindu community are no exceptions to this rule. I do not think anyone will deny that between the Hindu community of to-day and that of the Vedic age there is such a vast difference that if one of the Rishis of old were to come here amidst us now he would readily recognize us as the descendants of the people among whom he lived. But at the same time, owing to several causes, the change amongst us has been very very slow and has taken place in spite of extreme conservatism. The main reason for this is that in our religious and social institutions the progressive spirit was entirely absent. Though based on some principles originally, they were so numerous, so mechanical and so intimately connected with every detail of daily life that in the mere effort to conform to them all energy was lost, and their meaning by and by came to be lost sight of until there was nothing but the hard petrified institutions pressing hard on people's necks and compelling obedience to them. The spirit of enquiry which had not much leisure for its exercise died out from inanition, and as long as it was dead the institutions were safe. Now, however, that it has come once more into operation there can be no doubt that our religious and social systems are bound to change and change vastly to suit themselves to the altered circumstances of the present day. It is a well-known biological truth that the continued existence of any type depends on its capacity to adapt itself to altered enviornments, and the principle holds good of all human institutions. You can no more make feudalism flourish in England to-day than you can make the religion of the Puranas and Vedas serve the Hindus of to-day. There is perhaps no lesson better taught by history than this, that a revival of dead institutions is impossible. You can, of course, now and then create an interest in their favour, but a thorough revival is not to be thought of. Why, is not the very fact that the institutions died out a proof that they had ceased to suit the community? It may be all very grand to talk of *cycles* of development, but taking our stand not on abstract geometrical conceptions but on facts, is it open to us to doubt that in the history of nations there is no going back?

One hears it often stated—though it is difficult to say how much from sincere conviction and how much from a sense of patriotism—that this country has the best of all religions and the best of social systems, and it is argued that the dissatisfaction manifested by a few of those who have come under Western influences is due to the circumstances of their not having grasped the real meaning of our religious and social systems. They are, it is said, of a highly spiritual character and best calculated to promote the spiritual interests of the individual and the community. If I have understood Mrs. Beasant rightly the worship of idols, bathing in tanks like the dirty one attached to the Parthasarathi temple at Triplicane, the prohibition against widow marriage, and the custom of infant marriage, are all calculated to encourage the growth of spirituality in the Hindu community. This highly spiritual religion and this equally spiritual social system with its divinely ordained caste, have been at work for tens of centuries in this country and have been influencing not in any superficial way but in the deepest manner possible the life of the people ; and yet where is the proof that as a people we are spiritually superior to the people of the West? For after all in what does true spirituality consist? Not in Pharisaic adherence to forms

and rituals, but in a good moral character, in a wide and real charity, and in a universal benevolence. Is the Hindu superior to the man of the West in these respects? I cannot conscientiously answer this in the affirmative. There is any amount of lying in this country, and especially among the classes that ought to display most of spirituality. One has only to go to our Law Courts to understand how much lying a spiritual nation is capable of, and this spirit of lying seems to be less and less prominent the lower you go in the social scale. As to charity, if you neglect all those acts which, from what is called, "other worldliness," people perform in order to obtain rewards for them in another world you will find that there is very little of it of an unselfish kind amongst us. Why, take the latest instance, the Famine Fund that is being collected. How much money has been subscribed by Hindus alone, for after all the Fund is for the relief mainly of famine-stricken Hindus? It will be found that it is disproportionately small. The fact is that the comfortable doctrine of *karma* which, whatever its latest exponents may describe it to be, is practically understood to be identical with fatalism leaves a loophole through which anybody so minded can escape. "Am I my brother's saviour. Let him work out his past *karma*, he cannot escape it." And this precious doctrine is thus a valuable ally to the selfish and hard hearted. As for universal benevolence, what are we to think of a system in which a class of very useful people are kept in a state of degradation for which there is no parallel except perhaps in the annals of old Western slavery, and according to which the mere proximity of members of this class will spoil the spirituality of the higher classes? People talk glibly on platforms of Universal Brotherhood as forming part of the Hindu religion, but there is not one of them who will practise it. An educated Brahmin gentleman once said that Universal Brotherhood is not inconsistent with caste distinctions, that all castes alike are equal in the eye of God, and that each caste in performing its customary duties without committing the sin of trying to rise higher does God's work all the same. All this is very fine in the lecture hall and on paper. But read into it and what is its meaning? It is nothing more than this, that the lower castes should remain where they are and never strive to rise higher, as it makes the position of the higher classes uncomfortable. Is this Universal Brotherhood? I therefore fail to see wherein the spiritual superiority of the Hindu consists. On the other hand if true benevolence and altruism, regard for truth, and a high ideal of duty are indications of real spirituality, I think the European is far and away ahead of the Hindu, extreme cases being of course excepted. At any rate the Hindu is not superior ; and this is enough. The history of the Hindu community does not show that the community has been a great gainer by the religion and the social system that have prevailed in it. The higher ideals in both systems have been lost sight of by the people, and a host of formalities and ceremonies have been taking their place with the result that the community is in its present unenviable position. The older ideals have been played out, and there is no use in appealing to them once more.

The future of the community, both religious and social, depends on a full recognition of the new forces at work amidst us. Whatever of the older forces still at work that can be profitably utilised should still be used, but the more important thing is to recognise clearly that there can be no going back to the Vedic times and that the present state of things cannot long continue unchanged. The much vaunted system of caste—the corner stone of the Hindu social fabric—is already showing signs of decay. The Pariah——thanks to the Christian Missionary—is coming up, and Brahmin—his traditional occupation gone,—has to struggle in life with the other castes. The old distinctions are rapidly disappearing, and unless a miracle occurs to prevent it, the change will go on till a complete readjustment is made. In the field of religion, also, signs of change are visible, and those who have the true interests of the country cannot do

better than understand the meaning of this change and try to reform it, so as to be in consonance with the new aspirations that have come into existence. It is a sheer waste of time and energy to infuse life into the dry bones of an ancient system. It is *reformation* and not *revival* that is wanted.

February 19, 1897

SWAMI VIVEKANANDA

SIR—The letter of "A Christian Missionary," which appeared in the *Madras Mail* of the 17th instant, painfully corroborates the remark of the Hon'ble Mr. Justice S. Subramanien, as Chairman at the Rev. Dr. Barrows' first lecture, that Missionaries are too much given to hurting the feelings of Hindus by ridiculing religious symbols that they do not understand but which, for their meaning, are held in reverence by the followers of Indian religions. To attempt to belittle and degrade the Vedanta because Hindus worship certain idols and emblems, and because Hinduism is debased by the sexual enormities of certain sects, is most unwise, to say the least of it. Equally fair would it be to deride the lofty teachings of Jesus because of the disgasting practices of some poor, misguided Christian sects, or the unspeakable horrors that have traced a path of blood and crime behind the onward-moving car of this militant cult. Your correspondent amuses himself with gibes at the expense of the believers in Vedanta because it teaches the Omnipresence of God at once the potter and the clay, the spider and its web, the sweetmeat and the eater. Perhaps the gentleman does not believe that God is Omnipresent, that He is in everything and everything is in Him ; or, possibly, he has discovered a new rendering for the word, which permits one to admit that while the Deity *is* in fact Omnipresent, he is *not* existent in certain things—the gentleman and his sect, for instance. Yet Pere Felix, the great Christian orator of Notre Dame, affirming this fact of Omnipresence, taunted materialistic science by saying that for it there was an abyss in a grain of sand. As for the gentleman's abuse of Vivekananda, I have no remark to make save that Buddha said a wise thing when he declared that "Hatred is never quenched by hatred ; hatred ceases by [showing] love".

H. S. OLCOTT
(Correspondence)

February 25, 1897

HINDU ATTACKS ON MISSIONARIES

SIR—Missionary attacks on Hinduism have often been condemned ; but the tables are now turned. The Hindu idol of the day has been giving his opinion of Missionaries very freely. When interviewed by the *Madras Mail* correspondent, he said, "I learn that these Missionaries who howl come from the lowest classes in England." There is a Tamil proverb that one who lives among jackals learns to howl. As the Swami was educated at a Missionary college, manned from the "lowest classes in England," it is no wonder that he has learned to "howl" as vigorously as any of his preceptors. But the loudest "howls" of the Swami are reserved for the poor "Church women" of America. They are thus described : "When the woman tries her best to find a husband she goes to all the bathing places imaginable, and tries all sorts of tricks to catch a man. When she fails in her attempts, she becomes what they call in America an 'old maid', and joins the Church... Between them and the priests they make a hell on earth and make a mess of religion." Considering that the "Church women" at Chicago are reported to have almost fought with each other for the honour of shaking hands with the Swami, all this is rather unkind. The truthfulness of the foregoing statements is a guarantee for the accuracy of the Swami's forecast : "Before ten years elapse a vast majority of the English people will be Vedantins."* But the

* Madras Mail, February 6, 1897

object of this letter is to direct attention to an attack on Missionaries from a gentleman entitled to our sincere respect, the Hon'ble Mr. Justice Subramania Aiyar. In his address as Chairman at the Inaugural Lecture of Dr. Barrows, *inter alia*, he made the following remarks :

"Before concluding, he had a word to say to the Missionaries who preach Christianity. Greater caution should be observed by them than now in the matter of referring to the Hindu religion. They should take care not to offend the sentiments of the Hindus ; they should show respect to what we consider as sacred in our religious observances. It was only the other day that he had put into his hands a picture drawn up by the Missionaries in which Yoga Philosophy was ridiculed. It was represented in the form of a man suspended from the top of a stick and without any support on the ground, and a prize was advertised for any one who could perform that feat. That was highly offensive. The highest allegories of the Hindu religion had a meaning, and those who possess but a superficial acquaintance should not call it puerile, or non-sense, or foolish. If the Christian preachers should investigate it and learn about it, they would find its meaning. They should view all this in a liberal spirit and treat them with more indulgence."

It may be stated at the outset that the sole responsibility for the picture rests with the writer of this letter, so that his Missionary brethern are not at all implicated. The object of the pamphlet is stated in mottoes on the wrapper and title page. One is from the *Brihad Aranyak Upanishad.*

"From the Unreal lead me to the Real,
From Darkness lead me to Light,
From Death lead me to Immortality."

The other is a well-known quotation from Tennyson :

"Ring out the old, ring in the new,
Ring out the false, ring in the true."

The picture represents an exhibition which took place in Madras about 60 years ago, and excited a great stir. A Brahmin professed, by Yoga powers, to sit in the air without support. First a tent was erected and when removed, he was seen, as in the picture, counting his beads, with his hand resting upon a Yoga *danda.* It was the universal belief of the Hindus that this fact was accomplished by Yoga, and even some Europeans were puzzled to account for the "phenomenon." The writer saw the picture in an English Magazine some forty years ago, and it occurred to him that its reproduction, with the offer of a reward of Rs. 1,000, would help to dispel the universal belief among the Hindus that occult powers can be acquired by the Yoga exercises. This appeared the more needful as the Swami, in his *Yoga Philosophy*, seemed to imply that all the powers mentioned in Patanjali's *Sutras* are attainable. At page 498 he asserts, "The Yogi can enter a dead body, and make it get up and move, even when he himself is working in another body." Can any sensible man believe such a statement? The pamphlet on *Yoga Sastra* makes a great distinction between the Yoga of Patanjali, and a higher Yoga which arose at a later period from the deeply religious character of the Hindus, Patanjali's system is closely connected with the godless Sankhya. To avoid odium, Patanjali nominally acknowledges Iswara, but he is an empty name. The object of Patanjali's Yoga is expressed in the first *Sutra* : "Yoga is the suppression of the transformations of the thinking principle." This virtually means to reduce one's self to a state of idiocy. Such is the opinion expressed by Barth, the distinguished French Orientalist. He says that the Yoga exercises "conscienciously observed can only issue in folly and idiocy."[1] But the pamphlet refers to a higher Yoga, aiming at the stages styled *Salokya, Samipya, Sarupya, Sayujya.* So far from this aim being ridiculed, it is regarded with the greastest respect. My own feelings with regard to the deluded men who were lately bathing at Kumbakonum under the belief that the

[1] Religions of India, p. 83.

water of the Ganges had come there by an underground channel, is one only of pity. But I have no respect for the so-called educated men who lead a dual life, either here or elsewhere. The Calcutta correspondent of the *Hindu* says : "The teachings of our public men do not agree with their private life and daily conduct, and what is worse, there is not even any earnest struggle to make them consistent with their public professions." (Feb. 19th, 1897). Pantheists in India look upon the popular deities as mere fictions. Their association with polytheism, says Flint, "means a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy. Pantheism instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions."[2] The compiler of the pamphlet, *Yoga Sastra*, while he would tenderly regard the feelings of devout Hindus, would at the same time earnestly desire to have a greater regard for truth in India. For three thousand years falsehood has largely reigned supreme. In the words of Sir H. S. Maine in a Convocation Address, "Oriental Culture has been false morality, false history, false philosophy, and false physics". The remarks of Mr. Justice Subramania Aiyar with regard to the pamphlet I must view as a mere *obiter dictum*, an incidental opinion not a judicial examination. If he will point out anything *justly* liable to exception, it will be expunged.

Mr. Justice Subramania Aiyar's admission of ignorance of Christianity.—Although he took the chair he frankly remarked : "Believing as he fully did in the greatness of the Vedantic Religion, he could not pretend to believe in any other religion of which he knew nothing." Ought any well-educated man to require to make such an acknowledgement? "Jesus of Nazareth," says the late Dean Stanley, "was on the most superficial no less than in the deepest view we take of His coming, the greatest name, the most extraordinary power, that has ever crossed the stage of History." Liddon, another great English writer says : "Not to be interested in the life of Jesus Christ, is to be, I do not say irreligious, but unintelligent. It is to be insensible to the nature and claims of the most powerful force that has moulded the thought and swayed the destinies of civilized men."

The claims of Christianity has lately been laid before the Madras Public by Dr. Barrows with great ability, learning and eloquence. The Lectures are now on sale. They are commended to the attention of the educated Hindus and Muslims.

Madras Feb. 22, 1897. J. MURDOCH

(Correspondence)

[2] Antitheistic Theories.

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