পরিপিঠ
Worshippers of God and Lovers of Man.

Let us rejoice that we have lived to see this glorious day, let us give thanks to the eternal God whose mercy endureth forever, that we are permitted to take part in the solemn and imposing event of a World's Congress of Religions. The importance of this event, its influence on the future relations of the various races of men, cannot be too highly esteemed.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and majesty, the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this Congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

In this Congress the word 'Religion' means the love and worship of God and the love and service of man.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the Divine, it necessarily follows that individual opinions of the Divine nature and attributes will differ. But properly understood, these varieties of view are not causes of discord or strife, but rather incentives to deeper interest and examination. Necessarily God reveals Himself differently to a child than to a man, to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold Him through the coloured glasses of his own nature. Each one must receive Him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed Himself in the other, and remembers the inexorable law that with what judgment it judges, it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts: between signs and symbols and the things signified and represented. Such errors, it is hoped that this Congress will do much to correct and to render hereafter impossible.

This day the sun of a new era of religious peace and progress rises over the world.
Mr. President, Representatives of Nations and Religions—

I told you the other day that India is the mother of religion—the land of evolution. I am going, this morning, to give you an example or demonstrate the truth of what I said. The Brahmo Samaj of India, which I have the honor to represent, is that example. Our society is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago.

Sixty-three years ago the whole land of India—the whole country of Bengal was full of a mighty clamour. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay far more lamentable, the cry of those miserable women, who had to be burned on the funeral pyre of their dead husbands, desecrated the holiness of God's earth.

* * *

Amid the din and clash of this polytheism, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Mohan Roy. In his boyhood he had studied the Arabic and Persian; he had studied Sanskrit...and he had made a journey to Tibet and learned the wisdom of the Llamas.

Before he became a man, he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought upon his head persecution.

* * *

In 1832 he travelled to England...and in 1833 he died and his sacred bones are interred in Brisco.

* * *

The Brahmo Samaj founded (this) monotheism—the existence of one true living God—on the principles of the Vedas and the Upanishads.

All societies, all churches, all religious movement have their foundation not without but within the depths of the human soul. Where the basis of a church is outside, the flood shall rise, the rain shall beat, and the storm shall blow, and like a heap of sand it will melt into the sea. Where the basis is within the heart, within the soul, the storm shall rise and the rain shall beat and the flood shall come, but like a rock it neither wavers nor falls. So that movement of the Brahmo Samaj shall never fall. Think for yourselves, my brothers and sisters, upon what foundation your house is laid.

In course of time, as the movement grew, the members began to doubt whether the Hindu Scriptures were really infallible. They asked—'Upon what principles shall our religion stand? Upon what book shall true religion stand? And in 1861 we published a book in which extracts from all Scriptures were given as the book which was to be read in the course of our devotions.'

Our monotheism, therefore, stands upon all Scriptures.

* * *

The Brahmo Samaj, therefore, next laid its hand upon the reformation of society. In 1851 the first inter-marriage was celebrated. Inter-marriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese Wall that surrounds every household, and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahmo Samaj we asked, 'Shall this Chinese Wall disgrace the freedom of God's children forever?' Break it down, down with it and away.

Next my honored leader and friend, Keshub Chunder Sen, so arranged that marriage between different castes should take place. The Brahmins were offended. ... But inter-marriage took place and widow marriage took place.
After the end of the work of our social reform, we were led into a great subject—into the subject of personal purity and the holiness of the soul. What about our acceptance before the awful tribunal of the God of infinite justice? What will make man what he was, the immaculate child of God, as Christ was? Devotion only, prayer, direct perception of God's spirit, communion with Him, absolute self-abasement before His Majesty, devotional fervour, devotional excitement, spiritual absorption, living and moving in God—that is the secret of personal holiness.

The last principle I have to take up is the progressiveness of Brahmo Samaj.

Christianity declares the glory of God; Hinduism speaks about His infinite and eternal excellence. Mohammedanism with fire and sword proves the almightiness of His will. Buddhism says how joyful and peaceful He is. But the Brahmo Samaj accepts and harmonizes all these precepts, systems, principles, teachings and disciplines and makes them into one system, and that is his religion.

I come as a disciple, as a follower, as a brother. ... May your labours be blessed with prosperity.

The Theology of Judaism

As far back into the twilight of myths, the early dawn of human reason, as the origin of religious knowledge was traced, mankind was in possession of four dogmas. ...

These four dogmas are:

(i) There exists—in one or more forms of being—a superior being, living, mightier and higher than any other being known or imagined. (Existence of God)

(ii) There is in the nature of this superior being, and in the nature of man, the capacity and desire of mutual sympathy, inter-relation and inter-communication (Revelation and Worship).

(iii) The good and the right, the true and the beautiful, are desirable; the opposites thereof are detestable and repugnant to the Superior Being and to man (Conscience, Ethics and Aesthetics).

(iv) There exists for man a state of felicity or torment beyond this state of mundane life (Immortality, Reward or Punishment).

These four dogmas of the human family are the postulates of all theology of theologies, and they are axiomatic. They require no proof for what all men always knew, is self-evident; and no proof can be adduced to them, for they are transcendent. ... All systems of theology are built on these four postulates.

Judaism is the complex of Israel's religious sentiments ratioed to conceptions in harmony with Jehovahistic God-cognition.

These conceptions made permanent in the consciousness of this people are the religious knowledges which form the sub-stratum to the theology of Judaism. The Thorah maintains that its "teaching and canon are divine." Man's knowledge of the true and the good comes directly to human reason and conscience from the Supreme and Universal reason, the absolutely true and good; or it comes to him indirectly from the same source by the manifestations of nature, the facts of history and man's power of induction.

All knowledge of God and His attributes, the true and the good, came to men by successive revelations. ...

These revelations concerning God and His substantial attributes ... are recorded in the Thorah in the seven Holy Names of God to which neither prophet nor philosopher in Israel added even one, and all of which constantly recur in all Hebrew literature. ...

Horin Toki

Bhagavat Sctyamomic taught three yanjas or vehicles for the conveyance of the truth—the preliminary yana, Hinayana or the small vehicle and Mahayana or great vehicle. The grand
intellect and great humanity of Bhagavat enabled him to teach according to the capacity of mankind.

* * *

These yanās are the streams befitting mankind flowing out from the whole Buddhist Sea. ... and as these streams of triyana finally empty again into their great source, the Ocean of Buddhism, the length and depth of them ought not to be discussed.

* * *

The preliminary yana contains ‘Deva-sutra’ and by it five moral precepts were instructed. They are—“Not to kill, not to steal, not to commit adultery, not to talk in immoral language and not to drink intoxicating liquors.”

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The Hinayana is the doctrine contained in ‘Agma-sutra’ with others.

* * *

Mahayana is taught in ‘Saddhama-Pundarika-sutra’, ‘Suramgam-sutra’ ... etc. This is the Northern Buddhism which is especially elucidated in Japan. Mahayana does not exclude Hinayana and together they are called Ekayana.

* * *

We believe that finally these two views will come together without any contest according to the development of the human intellect and the progress of science. Buddhism claims that there is no beginning and no end in all things ... Now all things are without beginning or end in their reality, therefore, a Creator without beginning or end is superfluous.

* * *

Buddhism claims that all beings, both sensible and senseless, have the nature of Buddha; therefore, man, lower animals, plants etc., are said to have the Buddhistic nature—that is, the essential Spirit in full completeness. But they seem entirely different from each other by their various forms of development on the physical plane, inspite of their having the same spirit.

* * *

Buddhism enlightens all beings and makes them Buddha ... to become Buddha means to reach the state of perfect development or the virtue and power of Buddha inherent in ourselves.

* * *

The especial characteristics of Buddhism are humanity and patient forbearance, therefore the aim of it is to help all beings to develop the nature of Buddha with the deepest sympathy and tenderest humanity.

* * *

Buddhism teaches the right path of cause and effect. ... ... No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves.

The meditation in Buddhism is to call out the mysterious and tremendous force from the pure and absolute truth in the universe.

* * *

The prayer, the worship and the truth of Buddhism fill the universe; therefore to pray and to worship a symbol is not the idea; but in the case where a symbol is used it is only the means to make clear and pure the minds of those who are not yet fully enlightened. ... In Buddhism it is believed that ... ... the soul transmigrates through three ages, that is, past, present and future. .......... Buddhism demonstrates ‘Nirvana’, this is a great source of truth and may be called the pinnacle of the Unknowable.

* * *

Mohammed Webb

I wish I could express to you the gratification I feel at being able to appear before you
today, and that I could impress upon your minds the feelings of millions of Mussalmans in India, Turkey and Egypt, who are looking to this Parliament of Religions with the deepest, the fondest hope.

I have been requested to make a statement, very briefly, in regard to something that is considered universally as part and parcel of the Islamic system.

Now let us see what the word Islam means. It is the most expressive word in existence for a religion. It means simply and literally resignation to the will of God. It means aspersion to God. The Moslem system is designed to cultivate all that is purest and noblest and grandest in the human character.

With this spirit of resignation to the will of God is inculcated the idea of individual responsibility that every man is responsible not to this man or that man, or the other man, but responsible to God for every thought and act of his life. He must pray for every act that he commits; he is rewarded for every thought he thinks. There is no mediator, there is no priesthood, there is no ministry.

The Moslem brotherhood stands upon a perfect equality, recognizing only the brotherhood of God and the brotherhood of man. The Emir who leads in prayer, preaches no sermon. He goes to the mosque everyday at noon and reads two chapters from the holy Koran. He descends to the floor upon a perfect level with the hundreds, or, thousands of worshippers, and the prayer goes on, he simply leading it. The whole system is calculated to inculcate that idea of perfect brotherhood.

The wisdom of Mohammed was apparent in the single item of prayer. He did not say, "Pray when you feel like it," but, "Pray five times a day at a certain time." The Mussulman rises in the morning before daylight, because his first prayer must be said before the first streaks of light appear in the east. At just the first trace of dawn he sinks upon his knees and offers his prayer to God. The prayer can be said at no other time. That is the time to say it. The result is he must get up in the morning to do it. It encourages early rising.

His next prayer is said between twelve and one o'clock, or just as the sun is passing the meridian, at no other time. The third prayer is between four and five o'clock. The fourth prayer is just as the sun has sunk in the west. The light of the day is dying out. The last prayer of the day is repeated just before he steps into bed.

Now before that man says a prayer he must wash himself—he performs his ablutions. The result is that an intelligent Mussulman is physically clean.

Caste line are broken entirely. ......... .... The idea was taught "Your slave is your brother." Social conditions make him your slave, but he is nonetheless your brother. This idea of close fraternity, this extreme devotion to fraternity, was the cause of the Moslem triumph at arms........... it was only when that bond of fraternity was broken that we find the decadence of the Islamic power.

In closing I want to say this: that there is no system that has been so wilfully and persistently misrepresented as Islam. ... I feel that Americans, as a rule, are disposed to go to the bottom facts, and to ascertain really what Mohammed really was and what he did and when they have done so I feel that we shall have a universal system which will elevate our social system to low at least to the position where it belongs. I thank you.
P. Goro Kaburagi

"Shinto" means the way of God." The religion was formed in "the land of great peace" (Japan) and teaches one eternal God, too honourable to receive homage or prayer directly. He must be addressed through inferior gods. In his temple is neither picture nor image. The temples are extremely simple, standing generally in some sequestered site. The books comprise 'Kojiki' compiled A.D. 712. Nihongo and Manyoshin, the latter two nearly as old and valuable as the first. The language is ancient Japanese; hence the common people cannot understand them. Shintoism observes an impressive sacrifice, but its god does not accept dead animals.

There is a ceremony called Yu-Kagura i.e., "making-the-gods-pleasing (?) ceremony of the hot water." This act pleases the gods, and takes away their inequities.

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Formal prayer is not of much importance, but believers observe prayer services. Confession of sin is made, and the wrath of the Highest Being averted. The emperor is the representative of the entire nation and must therefore be its model. So our sovereigns have always worshipped the gods in person, and prayed that their people might enjoy sufficiency. In the six and twelfth months the people assemble at the rivers, wash and pray and by general purification purge the nation of offence and pollution. This is the most striking characteristic of Shinto.

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Punishment of evil-doers and reward for the just are strictly observed in Shinto. Yet many superstitions were practised. If Shinto has a dogma, it is purity. The very idea is carried out in many ceremonies.

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Shintoism possesses three divine regalia, the mirror, the sword and the seal.

***

Shinto teaches that all men were born of the sun-goddess, acknowledges a heaven, but has no hell. The soul cannot be defiled. The flesh can, and God punishes sins in the flesh. Death is the highest punishment and through it the soul escapes punishment and pollution. But Shinto has no theology, every Shintoist forming his own. It is dying, not because of its weakness but because a better religion has appeared—the teaching of Jesus. Christianity is the rising sun of Japan.

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"Selections from 'A Sketch of Zoroastrianism'" prepared by the Parsees of Bombay.

(Zoroastrianism has, perhaps, stronger claims on our interest than Islam, Buddhism, Brahmanism or Confucianism.) It flourished originally in Afghanistan, eastern Persia and adjacent districts; under the Achaemenians it extended to western Persia, and under the Sassanians it influenced Asia Minor and Egypt. Its founder was Zarathushtra Spitama, an authentic personage who lived not later than B.C. 1200. He was philosopher, poet and prophet. He suffered persecution on account of the reform he promulgated. In opposition to the Daeva-worship, the pre-historic polytheism of the forefathers of Hindus and Iranians, Zoroaster named his religion Mazda-worship, Mazda being the Parsee name of God. Other reformers had previously struggled against Daeva-worship, but it was Zoroaster who succeeded in extirpating it. His religion teaches the worship only of one true God, and every Zoroastrian makes this confession of faith: "I confess myself a worshiper of Mazda, a follower of Zoroaster, an opponent of false gods, and subject to the laws of Lord. " Thus Mazda worship in the Avesta is emphatically termed the good religion, and it elevates Zoroaster alone to the worshipful beings. This distinction is conferred only upon divine ones, and never upon another man throughout the Avesta.

The extant scriptures of Zoroastrianism consists of the Zend-Avesta, 'Zend' meaning
'commentary' and 'Avesta', text. It is a collection of writings by several authors at different times. The present form is a later arrangement for liturgic purpose. The text contains two groups of compositions—(1) The Yasna, including the five Gathas or sacred songs of Zoroaster himself; (2) The Visparad, Vendidad and Karden Avesta. Only the Gathas originated with Zoroaster; the rest are the compositions of priests after his death, but not later than B.C. 559. In the Gathas we find Zoroaster in flesh and blood, preaching pure monotheism and lofty morality. Nearly every stanza contains one or more names of God either his proper name Ahura-Mazda, or one of his six appellations called holy immortals. Later than the Gathas is the book of sacrificial or liturgical prayers called Yasna, to be recited at ceremonies. The Visparad consists of invocations to all chieft of creations, virtues etc. It is never recited alone, but with parts of Yasna at higher ceremonies. The Vendidad comprises laws against evil and impure beings or things. The Khoren-Avesta is a smaller collection of miscellaneous pieces.

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TAOISM

(A Prize Essay)

Taoism and Confucianism are the oldest religions of China. Taoism originated with the originator of all religions. He transmitted it to Laotsze, who was born in the Chow dynasty (about B.C. 604), was contemporary with Confucius, and kept the records. His 'Tao Teh King' treats of the origin and philosophy of nature, of the mystery behind and above the visible universe, in order to educate the ignorant. In time Taoism divided into four schools.

After ten generations these schools became one again. ... At present Taoism has a northern and southern branch.

If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overclouded this; Taoists left the right way, and boasted wonders of their own. ... from the time Taoism ceased to think purity and peaceableness sufficient to satisfy man, it became the genii religion (magic and spiritualism), though still called Taoism.

Finally Chang Lu (A.D. 385-582 *) used charms in his teaching, and employed fasting, prayer, hymns and incantations to obtain blessings and repel calamities.

Taoism regards heaven as its Lord, and seeks to follow heaven's way. ... those who carry out heaven's will are able to fulfill their duties as men. Those who really study religion cultivate their spiritual nature and preserve their souls, gather up their spiritual force, and watch their hearts. They believe that if the spiritual nature be not nurtured, it daily dwindles; if the spiritual force be not exercised, it is dissipated daily; if the heart be not watched, it is daily lost. Taoism, though considering purity fundamental, adds patience to purity and holds to it with perseverance, overcomes the hard with softness, and the firmest with readiness to yield. Thus Taoism attains a state not far from man's original one of honesty and truth without becoming conscious of it.

Comprehension of the hereafter is one of the mysteries in which no religion can equal Taoism. The living force in my body fills space, influences everything and is one with creation. If we can in reality attain to it, we are able to know spirits in the dark domain. ... Taoism and genii religion have deteriorated. Taoists only practise charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies. ... Oh! that one would arise to restore our religion ... ... Would not that be fortunate for our religion?

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Genesis and Development of Confucianism — by Dr. Ernest Faber, Shanghai.

Confucianism comprises all the doctrines and practices acknowledged by his best followers.
during 2400 years. It has become the characteristic feature in the life of China. It is the key to deeper understanding of China and the Chinese. Confucius professed to be only a transmitter. He received his ideas from ancient records. He published what suited his purpose in the five Sacred Books.

* * *

Confucianism has its roots in antiquity; it branched from the ancient stream. Taoism representing ancient China in its principal features. The elements of Confucianism go back centuries before Confucius. The religious features of Confucianism were these: Mankind was regarded as subject to a superior power called heaven, the Supreme ruler Shang-Ti or God. Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil... sacrifices were offered to propitiate the higher beings... Under the Chow dynasty (B.C. 1123?) ancestor-worship became the prominent religious service.

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Confucius and his works:
He was of superior moral character. His aim was political.

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in his moral teaching man is principally a political being on a basis of social relations.

* * *

The Chinese Empire is visible heaven on earth. Its emperor is the only begotten son of heaven, holding power over earth as his right. Like the laws of nature, his laws are laws of heaven, every transgression causing evil consequences. Return to the right path restores harmony. Religion is subordinated to government.

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All his fundamental views (except that of woman) were optimistic. Human nature is the same in every man. Each can become a sage, no excuse being allowed for failure. Confucius laid down the 'lex talionis' in its fullest extent and the bad effects are evident even in the present. Yet he is the greatest Chinese teacher, the embodiment of all ideals of Chinese character. China worships Confucius as her teacher.

Modern Confucianism:

The Confucian constitution of China has changed. In parts of China ruin is everywhere. Splendid temples and monasteries number hundreds of thousand, but the majority of the people living near, are poor and sunk in vice.

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But the rail-road and steam ship and electric light would make Confucius say: The spirit of the ancients now appears in western lands, as millenniums ago in China. All who honour my name! The people of the west are in advance of you, as the ancients were of the rest of the world. Learn what they have good: correct their evil by what you have better. This is my meaning in the great principle of reciprocity.

* * *

Whatever theory or practice is contrary or contradictory to Israel's God-cognition can have no place in the theology of Judaism. It comprises necessarily:
The doctrine concerning Providence, the doctrine concerning atonement (Are sins expiated, forgiven or pardoned, and what are the conditions or means for such expiation of sins?)

* * *

The doctrine concerning the human will (is it free, conditioned or controlled by human reason, faith or any other agency?)

* * *

The duty and accountability of man in all his relations to God, man and himself, to his
nation and to his government and to the whole of the human family.

* * *

The doctrines concerning personal immortality, future reward and punishment, the means by which such immortality is attained, the condition on which it depends, what insures reward or punishment.

* * *

The Philosophy and Ethics of the Jains

-- by Virchand A. Gandhi

... ... ... The Jain canon may be divided into two parts: First, Shrute Dharma, i.e., philosophy; and second, Chatra, i.e., Ethics.
... ... ... The Jain canonical book treats very elaborately of the minute divisions of the living beings, and their prophets have, long before the discovery of the microscope, been able to tell how many organs of sense the minutenest animalcule has. ... ... ... I shall now refer to the four states of existence. They are naraka, tiryarcha, manushya and deva. Naraka is the lowest state of existence, that of being a denizen of hell; tiryarcha is next. ... ... ... The third is manushya ... ... and the fourth is deva, that of being a denizen of the celestial world. The highest state of existence is the Jain Moksha, the apotheosis in the sense that the mortal being by the destruction of all karman, and the soul being severest from all connection with matter regains its purest state and becomes divine ... ... ... the Jains ... ... ... distinctly re-affirm the view ... ... that matter and soul are eternal and cannot be created. ... ... 

God, in the sense of an extra-cosmic personal Creator, has no place in the Jain philosophy. It distinctly denies such Creator as illogical and irrelevant in the general scheme of the universe. But it lays down that there is a subtle essence underlying all substances, conscious as well as unconscious which becomes an eternal cause of all modifications, and is termed God.

The doctrine of the transmigration of soul, or the re-incarnation is another grand idea of the Jain philosophy. The companion doctrine of transmigration is the doctrine of Karma ... 'Whatever a man sows, that shall he also reap.' ... It solves the problem of the inequality and apparent injustice of the world. ...

Persons who by right faith, right knowledge and right conduct destroy all karman and thus fully develop the nature of their soul reach the highest perfection, become divine and are called Jinas. Those Jinas who, in every age, preach the law and establish the order, are called Tirthankaras.

I now come to the Jain Ethics which direct conduct to be so adapted as to insure the highest development of the soul — the highest happiness, that is the goal of human conduct, which is the ultimate end of human action. Jainism teaches to look upon all living beings as upon oneself. What, then, is the mode of attaining the highest happiness? The sacred books of the Brahmanas prescribe devotion and karma. The Vedanta indicates the path of knowledge as the means to the highest. But Jainism goes a step farther and says that the highest happiness is to be attained by knowledge and religious observances. The five Maharastras or great commandments for Jain ascetics are: Not to kill, i.e., to protect all life; not to lie; not to take which is not given, to abstain from sexual intercourse; to renounce all interest in worldly things, especially to call nothing as one's own.

Christianity

E. L. Slater

"The best thought of India is not toward Hinduism, but toward Christ. ... (all that is best in Hindu humanity); all who are weary of their sin and are yearning for something that Hinduism cannot give, will be surely drawn to him as steel to the magnet, as the magnet to the pole."

* * *

Rev. George E. Pecocost

"It is a great privilege to meet face to face in this Parliament the representatives of many
ancient religions and equally ancient philosophies; to give to them a reason for the hope that is in us, and show them the grounds upon which we base our contention that Christianity is the only possible universal religion.”

** Rev. B. Fay Mills **

“Christ is the revelation of what God is and what man must become. He revealed the character of God as love suffering for the sins of man. ... he came not to save selected individuals nor any chosen race, but to save the whole world. ... He was a new and complete revelation of God’s eternal suffering for the redemption of humanity. ... He was God. He became man, ... He was God and man, not two persons in one existence, but revealing the identity of man and God.

The blood of the world was poisoned, and needed an infusion of purity for the correction of its standards and bestowal of desire and power to attain unto its high possibility. ... He showed that the destiny of man was to be one with God.

** Archbishop Rev. Dionysios Latas **

“The original establishment of the Greek Church is directly referred to Jesus Christ and his apostles.

** In the old times there was a country which constituted a part of the then Old World, and which was called Greece. This country was gradually developed in such a manner as to arrive at the highest pitch of glory. ... For this reason the inhabitants of that happy land used rightly and properly to say: “Every one who is not a Greek is a barbarian.”

** But while at the time of Plato and Aristotle, Greek philosophy had arrived at the highest pitch, Greece at that very period of the great philosophers began, in every other respect, to decline and fall. The old simple manners of the Greek religion, faith and reverence towards their tutelary gods ... began to change and disappear.

** After the conquests by the Macedonians, the internal dissensions ... rendered impossible the political recovery of the nation.

In that state of agony they were finding a refuge in philosophy but from philosophy also came despair and dispassionateness of the so-called stoic philosophers, and on the other hand, the low and barbarious social condition which the self-sufficiency and materialism of the Epicurean philosophy ... presented before them. ... the distress and affliction of the people more and more increased and advanced and rendered stronger the desire of man for help from above. Ancient gods had not any more the power to satisfy the inner demands of the souls of these men, and the introduction of new religions ... necessarily followed.

Amongst these Christianity was to prevail. Christianity was to undertake the struggle of acquiring sovereignty over the other religions, that it might demolish the partition walls, which separated races from races and nations from nations, and seek the fraternization of the different nations and peoples of all humankind, and the bringing of all men into one spiritual family in the love of one another, and in the belief of one supreme God. ... if the gate through which he (the son of God) passed was Palestine, still the field ... on which the Messiah was to sow the doctrines of his Gospel ... was the Greek nation. ... Though Christ, the Son of God is, as a man, a Jew, Christianity is Greek.

** Rev. J. R. Slattery **

“In the eyes of the Catholic church the Negro is a man. ... Through Christ there is established a brotherly bond between man and man, people and people. Our Christian advantages flow from our spiritual birth and adoption into the family of God. It is from truth that comes our dignity, not from colour or birth.

The bondman is a man, a moral being with a conscience of his own which no master
under any cloak may invade.

The Negro, then, is of the race of Adam, created by the same God, redeemed by the same Saviour and destined to the same heaven as the white.

[ 'History of the Parliament of Religions', 1893 by Dr. J.H. Barrows ]
নিদ্রন আরে নিদ্রন
পড়ছিলেন, মুখে মাথের
কালো পুতলা অর্থ: শ্বাসবিহীন
হৃদয়ের সাথি নিয়ে মাথা
আঘাতে (বাচ দিন দুই)।
(আট উত্তর দিতে)
মানুষের মতো করে মনে করান,
যদিও মুর্তি হলো প্রকাশ
করে। হরিকে কিছু অন্তর
মাত (ছিলেন) আল্লাহকে।
লিখে গলায় - তব মা মায়ে,
না রাখবে মুখের শিবি মাতের
ভিতরে দেখা দিন মার্গে
কানে দেখে মার্গে মার্গে।

মায়ের মন্ত্র}

নিদ্রন আরে নিদ্রন
পড়ছিলেন, মুখে মাথের
কালো পুতলা অর্থ: শ্বাসবিহীন
হৃদয়ের সাথি নিয়ে মাথা
আঘাতে (বাচ দিন দুই)।
(আট উত্তর দিতে)
মানুষের মতো করে মনে করান,
যদিও মুর্তি হলো প্রকাশ
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কানে দেখে মার্গে মার্গে।

মায়ের মন্ত্র
Chicago the 2nd Nov 93

Dear Mr. Daney,

I will be very glad to pay you a visit on Sunday. You may come anytime in the afternoon Saturday when time permits. I had to accompany Mrs. Orme, only if I have to go out of town. On Saturday or Sunday, I hope the excuse isn't one of which there is almost as much. Mrs. Orme will, however, be in town. Their result is not being able to take advantage of your kind invitation.

Yours sincerely,

Victor Amadeo
63 St. George’s Road
London, SW
July 17th

Dear friend — Many, many thanks for your very instructive book. I have been going through a few pages already and have already learned a few great and beautiful lessons. One specially where you insist that the life of Lord Jesus is the only commentary to His teachings and wherever the teachings as recorded contradict the life we are sure that the record was wrong. That is wonderful insight and keen reason. I am sure to read the book several times over and learn many a lesson. May the Lord speak through you long — for the world needs and never more than now inspired souls like yourself.

Ever yours in the Lord

Vivekananda
When I Asked God for Strength
He Gave Me Difficult Situations to Face

When I Asked God for Brain & Brown
He Gave Me Puzzles in Life to Solve

When I Asked God for Happiness
He Showed Me Some Unhappy People

When I Asked God for Wealth
He Showed Me How to Work Hard

When I Asked God for Favours
He Showed Me Opportunities to Work Hard

When I Asked God for Peace
He Showed Me How to Help Others

God Gave Me Nothing I Wanted
He Gave Me Everything I Needed

- Swami Vivekananda
13 St George's Road
London, S.W.
July 15th

Dear Friend—Many many
thanks for your very interesting letter.
I have been reading through "The
Gospel" chapter and have already
learned a few great and beautiful lessons.

One thing that one can infer—what
the life of Lord Jesus is the only
comparable to the teachings and
the teachings as recorded—contrasted—
the life we can sure that the record
was wrong, it is wonderful insight
and keen reason. I am sure I read
the book several times over and have
learned a lesson. Many the Lord teach
through me long—of the souls needs
and lives more than their inspired looks
and appear soon through the Lord.

Vine Kamata
BLESSINGS TO NIVEDITA.

the bidden heart, the hero's
the sweetrup of the bidden breeze,
the sacred charm, and strength that dwell
on arm, altar, flaming fire;
all these be yours, and many more;
all their be yours, and many more;
be them to bide in future time
be their to bide in future time.
The bidden, servant, friend in one.

Let the blessings of

[Signature]
The meetings of the Social Science Association have been a considerable factor in the week's excitement, attracting a large and representative gathering of persons at every session. A most picturesque figure at these meetings has been the Hindu priest, (Swami Vive Kananda,) who has spoken at several of them upon the deplorable condition of the poor of India and some of the causes which bring it about. In his preaching he has traversed almost every square mile of the great empire, and in his capacity of monk he has entered the homes and studied the lives of the poor people of his race as is not given to even every native.

He is eloquent with the distress and wrongs of his kind. He speaks most fluent and musical English, and is master of a natural and dramatic oratory that is most persuasive. On Thursday afternoon in the drawing room of the United States Hotel he gave an informal talk, and in his habit of orange cloth which, girded about the waist, is monkish only in cut, and his turban of orange stuff wound about his fine head with a grace that would be the despair of a coiffeur, his dark, chiseled face, with the expression of sadness that is usually seen in the Oriental, he made a marked personality in striking contrast to the conventional Westerns who surrounded him. He left to-day for Chicago to attend the Congress of Religions.