

Western Pictures for  
Eastern Students

Lílávati

WESTERN PICTURES  
FOR EASTERN STUDENTS



ŚRI P. RĀMANĀTHAN, K.C., C.M.G.

*Frontispiece.*

# Western Pictures for Eastern Students

By  
R. Lílávati

Being a Description of the Chief Incidents of a Journey  
made by that Distinguished Scholar, Statesman and  
Sage, Śri P. Rámanáthan, K.C., C.M.G., from  
Ceylon to the United States of America  
in 1905-1906

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## P R E F A C E

MOST of the chapters in this volume were contributed by me as articles to three leading daily newspapers, the *Indian Mirror*, the *Hindu* and the *Ceylon Independent*, published respectively in Calcutta, Madras and Colombo, and have been read with much interest throughout India and Ceylon.

As observed by the Editor of the *Indian Mirror* in his issue of 19th June, 1906, the career of Mr. Rámanáthan, whose journey from Ceylon to the United States of America was the subject of my articles, is "a fit object-lesson to the educated youths of India and Ceylon ; for seldom does one come across a man of such phenomenal energy as Mr. Rámanáthan, who is as sound an authority on philosophy, arts, literature and religion as he is on law."

In deference to the desire of my friends in India to have these articles republished in the form of a book, I have carefully revised them, and added three new chapters, viz. the first, second and twentieth.

R. LÍLÁVATI.

PUTNEY, LONDON,  
August 3rd, 1907.

# CONTENTS

CHAPTER	PAGE
I. THE SEARCH IN THE WEST FOR THE HIGHER ENDS OF LIFE . . . . .	1
II. A CALL FROM THE WEST . . . . .	8
III. LIFE IN A FLOATING PALACE . . . . .	19
IV. THE FIRST CITY ON EARTH . . . . .	29
V. ACROSS THE ATLANTIC . . . . .	41
VI. THE GREENACRE CONGRESS . . . . .	51
VII. THE ZIONISTS IN BOSTON . . . . .	67
VIII. A UNITARIAN CONFERENCE IN ATLANTIC CITY . . . . .	72
IX. THE SECOND CITY OF THE WORLD . . . . .	78
X. THE COLLEGES OF NEW YORK . . . . .	85
XI. A POLITICAL MEETING . . . . .	95
XII. AN AMERICAN AMAZED . . . . .	100
XIII. YALE UNIVERSITY . . . . .	110
XIV. HARVARD UNIVERSITY . . . . .	128
XV. THE SPIRIT OF THE EAST AND OF THE WEST . . . . .	142
XVI. THE CITY OF BROTHERLY LOVE . . . . .	158
XVII. BALTIMORE AND JOHNS HOPKINS UNIVERSITY . . . . .	165
XVIII. WASHINGTON, AND THE OPENING OF THE CONGRESS . . . . .	173
XIX. ITHACA AND CORNELL UNIVERSITY . . . . .	192
XX. THE TRUE MISSIONARY SPIRIT . . . . .	235

# WESTERN PICTURES FOR EASTERN STUDENTS

## CHAPTER I

### THE SEARCH IN THE WEST FOR THE HIGHER ENDS OF LIFE

THE "Western Pictures" presented in these pages are typical of those ideals and practices among the Christian nations of Europe and America which have placed them in the front ranks of power and practical work for the betterment of humanity. It will be well for Eastern students to make themselves familiar with the principles which have made England and the United States of America what they are in the world, the greatest forces in industry, education, and political government.

In the present generation a change has come over the minds of the thoughtful people of those countries. Having won the highest achievements in commerce and politics, by means of minute investigations in the three kingdoms of Nature, they are now bent on unravelling the mysteries of the kingdom of the Spirit. Worldly mindedness is giving way to spiritual mindedness. The traditions of bygone days are hindering England in this new path of progress; but the Americans find themselves free to move onward. Their national life began only three centuries ago, with the hopeful outlook of colonists, ready to



adapt themselves to their new surroundings. About one hundred and twenty English men and women sailed from London in the year 1607 with a charter from King James I, which claimed, on behalf of the British Crown, the whole of North America. They landed on a little island lying at the mouth of a river, called by the natives Powhatan, which discharges itself into the Atlantic Ocean. In honour of the King, they called the river St. James, and their place of settlement Jamestown, which is in the State of Virginia.

From time to time other emigrants joined them. They gradually enlarged their commercial interests, became rich, fought many a battle with the natives of the country, and even with England, separated themselves from the mother country, made their own republic, and took their place among the first powers of the world. They steadily increased in wealth and learning, but these things, after a time, fail to satisfy the soul. Sensuous life, such as cattle and dogs lead, seeking only objects which gratify the senses, soon tire the soul. The thoughtful among the people of America, having attained all that the world can give, felt the need of more light than could be obtained from their own preachers and teachers. They longed for more definite notions of God and closer union with Him. But how to find the way to God was their difficulty. What to do next they did not know. In this state many tried hard to search out ways for themselves and failed. They established secular schools of learning independent of the clergy. Instead of Christian theology, science and philosophy were made the chief objects of study. The schools expanded into colleges, and colleges into great universities, whose presidents were laymen. The opposition of divines and theologians to this system of education and research was severe and protracted, but the

laymen outlived the obloquy of being "free thinkers"; and soon the clergy fell in with them and worked together for the uplifting of the nation.

It was at this stage of spiritual craving and dissatisfaction with worldly success and eminence that the idea of a "Parliament of Religions" was conceived in 1890, in connection with the "World's Fair" intended to be held in Chicago in 1893. When leading seekers of God were making their plans to give religion a place there, many asked how could religion be exhibited? Some clergymen, imbued with the spirit of monopolizing God, thought the proposers of the Parliament of Religions were planning treason against Christ. Others said that the religions had never met before but in conflict, and that a different result could not be expected now. Others praised the movement to the full, and letters of encouragement and approval soon began to pour in from all sides. More than ten thousand personal letters were sent to religious leaders all over the world. The text chosen for the Parliament was from Malachi ii 10, "Have we not all one Father? Hath not one God created us?"

In August, 1893, the Committee of Religious Congresses sent out to the world a request for prayer and meditation to be made in September for the Congress. In many places of worship, all over the world, this was done. The whole of America and the world outside were kept constantly informed by the chairman and secretaries of the committee of the progress of the arrangements. In this way, respect for all religions was engendered in the hearts of men. Spiritual toleration was looked upon as a virtue, and bigotry a sign of ignorance.

On the 11th September, 1893, the inaugural meeting of the Parliament took place. The large hall was crowded. Four thousand people were assembled and

cheered most heartily as the representatives of the different religions entered and ascended the platform. In the centre of the platform sat Cardinal Gibbons, the highest prelate of his Church in the United States, who was to open the meeting, and on either side the Oriental delegates, among whom the eloquent and gracious Vivekánanda Svámiji of Calcutta, in his ascetic robes, representing the Hindus, was conspicuous. There were the representatives of all the great religions from Asia, Australasia, Europe, Africa, and America. The Hon. Charles C. Bonney, the originator of the Parliament, was the President of the Parliament, and the Rev. John H. Barrows, D.D., the Chairman of the Religious Congresses. The meeting opened by worship in song, in these words—

“ Before Jehovah’s awful throne,  
Ye nations, bow with sacred joy ;  
Know that the Lord is God alone ;  
He can create, and He destroy.

“ We are Thy people, we Thy care,  
Our souls and all our mortal frame :  
What lasting honours shall we rear,  
Almighty Maker, to Thy Name ?

“ We’ll crowd Thy gates with thankful songs ;  
High as the heav’ns our voices raise ;  
And earth, with her ten thousand tongues,  
Shall fill Thy courts with sounding praise ;”

which the people took up and followed, by singing the hymn—

“ Praise God, from whom all blessings flow ;  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost ” ;

after which President Bonney began his opening address of welcome in these terms—

“ 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 memory endureth for ever, that we are permitted to take part in the solemn and majestic 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 marking 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.

“In this Congress the word ‘Religion’ means the love and worship of God and the love and service of man. We believe the scripture that ‘of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him.’ We come together in mutual confidence and respect, without the least surrender or compromise of anything that we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

“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 and 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.”

The Parliament met every day for seventeen days, and the great hall was always full. Many persons spent all their time there, the other delights of the Fair having no attraction for them, so great was their interest in the lessons they gathered at the various Congresses. The effect of the Parliament on the people was beyond all expectation. The material glories of modern civilization, which were accentuated by the World's Fair, paled before the minds which contemplated the greater world of the Spirit emphasized by the Religious Conferences. These brought home to all thoughtful Americans the great difference between the Life Eternal, which is marked by spiritual elevation and unbroken joy, and the life sensuous, wherein joy gleams but for a moment and vanishes into the muddy stream of changing desires and passions. It has made them thirst for knowledge of God.

## EASTERN STUDENTS

7

The example set by those who participated in the Parliament of Religions in 1893 still burns brightly in almost every state of America. The people have taken kindly to the movement thus initiated, and meet together in different centres, every summer, for the resuscitation of high aims and holy living.

## CHAPTER II

### A CALL FROM THE WEST

FONDNESS of lectures is one of the chief characteristics of the Americans. The young and old of both sexes would go long distances to hear a good lecturer, stay leisurely after the lecture and interview the lecturer, if possible, on doubtful points. So general is the desire to hear and learn that the country is full of associations for the diffusion of useful knowledge. Practical education for the development of "individual uprightness and good government" is very conspicuous there. On the completion of the ordinary curriculum in schools and colleges, commences the study of what is called "the essential problems of everyday life." Men and women of public spirit with organizing powers devote themselves to this form of patriotism. Self-denial, loving-kindness, and perseverance in good work are esteemed, admired, and copied. The first and foremost duty to oneself and others, after the business of the day is over, is to do something for "Co-operative Education," that is, to act conjointly with others in the Scheme of Mutual Education by meeting together, conversing, discussing, giving talks or lectures, illustrated by stereopticon views, and occasionally entertaining by vocal and instrumental music. All gossip, scandal, and "shop" (matters of private business) are proscribed at such congresses, which are avowedly non-partisan, non-sectarian, and devoted to the greatest of all

public needs—the need of uplifting the people and showing them the better ways and higher ends of life. How else is a nation to improve by leaps and bounds? Real education begins when college days end. The intellect, partly unfolded by instruction in college, does not attain its full growth until it learns to contemplate the well-being and welfare of others. Public spirit, so essential to national life, is nothing more than this broad outlook of the matured intellect, with a decided inclination to fight the good fight for the people.

Those who are devoted to co-operative education endeavour to make it inexpensive to the people. Their own services are given free, and often they go long distances to bespeak the kindness and convenience of philanthropic lecturers of note. One of these good and true men, Myron H. Phelps, a graduate of Yale University and a member of the New York Bar and of the Union League Club, of which the President of the United States, Mr. Roosevelt, is the President, met Mr. Rámanáthan, then the Solicitor-General of Ceylon, at his home in Colombo, and was so struck by his instructive conversation that he determined to stay in Colombo and learn of this Sage, as I myself have learnt, something of the deeper problems of life, of which he was a well-known proficient. Mr. Phelps remained with Mr. Rámanáthan for about a year studying, with all the devotion of a *brahmachári* or spiritual student of Vedic times. He would often say that there were hundreds of souls in and about New York hungering, like him, for spiritual knowledge, who would give Mr. Rámanáthan a royal welcome, if he were so good as to go there some day.

Returning home to America, Mr. Phelps resumed his philanthropic work of free co-operative education. His colleagues agreed to invite Mr. Rámanáthan to America,



and wrote to him a most appealing letter signed by about two hundred ladies and gentlemen, to which he replied favourably. He also received a cordial invitation from Mr. H. W. Percival, the President of the Theosophical Society of America, on his own behalf and that of the members thereof.

Mr. Rámanáthan's expected arrival was notified far and wide by those who had invited him. Mr. Myron Phelps's address to his countrymen was as follows :—

“The pioneer in America of those Indian Teachers who have to some extent familiarized Western minds with the religious conceptions of the Far East was Mohini Chatterji, an eloquent barrister, who visited America in the eighties. Then came the Parliament of Religions at Chicago in 1893, which did so much to bring Eastern thought home to us ; and then the striking figure and the fervid eloquence of Swámi Vivekánanda secured for him a respectful and interested attention, which later followed him in his journeying to many other parts of this country. These have been followed by others, whose dark-skinned, turbaned, yellow-robed figures have become quite familiar to us ; and to these visitors from beyond the seas we owe much in the way of more liberal thought,—broader, more generous, and not unfrequently more Christ-like views of men and things.

“Following the long procession of Indian Teachers who have sought our shore during the past score of years, one whose position, attainments and character are such as to cast a lustre on all who preceded him, is expected to visit us during the coming summer. It is to make this fact known to your readers, that those who wish may avail themselves of the opportunity of meeting him, and that a fitting tribute of respect and honour may be paid by us to a really great man, that I am preparing the present

paper. The person to whom I refer is the Honourable P. Rámanáthan, K.C., C.M.G., Solicitor-General of Ceylon.

“Mr. Rámanáthan is a man thoroughly representative of the Indian nation, both in its external, material, and its inner, spiritual aspects, in a higher degree, perhaps, than any one who has hitherto visited America from that land. His family is one of the oldest of Southern India, and has long been the leading family among the Hindus in the Island of Ceylon. He himself was the representative of his people in the Legislative Council from 1879-1892, and was sent to England to represent them at the last Jubilee festival held in honour of Queen Victoria. Since 1892, he has been Solicitor-General of the Colony. He has large wealth, has received a European as well as an Indian education, and is a man of sound knowledge and culture in the learning of both the East and the West.

“It is with reference to the spiritual aspects of life, however, that Mr. Rámanáthan is pre-eminently representative of India. His repute as a man of wisdom—of spiritual illumination—is very great among his countrymen. Those who know him well, indeed, regard him as one of those Sages who have endowed India with the mysterious majesty of Spiritual Wisdom—as, in short, a *Brahma-jñáni* or knower of God. For in India there is commonly understood by Hindus—not by most Europeans—to be a science quite unknown, quite undreamt of, by the ‘progressive’ West, namely, the science of *jñánam*, or Spiritual Wisdom; a science which has to do solely with spiritual things, which deals with the principles which underlie both the visible and the invisible worlds, which is based upon actual and immediate knowledge of God.

“The *Jñánis* stand for the highest and most sacred ideas of the Indian civilization—for all that is finest, noblest, and purest in it. They are the efflorescence of

the life of the nation as a whole, not any sect, creed, or division of it. To them all external religious forms are alike. The Brahmin, the Buddhist, the Christian, the Mohammedan, or the Agnostic are to them the same. Development of character and aptitude for receiving spiritual instruction are the only credentials which they regard. The most enlightened men of India have always gone and still go to the *Āśānis* when seeking spiritual light.

“It is such a man that Mr. Rámanáthan is reputed to be among his countrymen, who know him well. He has made an extensive and critical study of the Christian Scriptures, and has written exhaustive commentaries on the Gospels of St. Matthew and St. John, and a portion of the Psalms of David. These commentaries are in the highest degree sympathetic and reverent; and as the author has been from his youth imbued with the ideas of Indian civilization and is wholly loyal to them and to the Indian scriptures, his interpretation of the Christian Scriptures is essentially a harmonization of the two religious systems. He finds in the teachings of the Old and the New Testaments the leading doctrines of the Sages of India, as laid down in the great Upanishads, the Bhagavad Gita, and other sacred writings in Sanskrit and Tamil.

“It was through a friend who knew him, and his published commentaries, that, in the year 1901, I first learned of Mr. Rámanáthan; and I made the journey to India chiefly for the purpose of meeting him. My acquaintance with him resulted in my studying with him the underlying principles of all religions for upwards of a year. I found him to be possessed of great powers of exposition, and by far the most spiritually illuminating teacher I have ever known.

“A number of circumstances combine to warrant the

expectation that considerable results may follow his visit to America. Mr. Rámanáthan's perfect mastery of the English as well as his native language, and his extensive acquaintance with the science and literature of the West and of the East, fit him to be a more perfect interpreter of the one to the other than any one who has preceded him. Further, Mr. Rámanáthan's distinguished position as the second Law Officer of the Crown, and as the recognized leader of the Tamil race in Ceylon, and his large wealth, are, in a measure, guarantees for the sincerity of his efforts. Moreover, he is a very winning and attractive speaker, and a man of great charm of manner and personal character. He is therefore, I think, exceptionally qualified to secure the attention, respect, and affectionate regard of Americans."

And Dr. Paul Carus, the learned Editor of the *Open Court*, welcomed him in these words—

"We express our satisfaction at the prospect of Mr. Rámanáthan's visit to this country. We have not yet been in direct communication with him, but are acquainted with his books on the Christian Scriptures and know of his prominent position in Ceylon. It is highly desirable that men of Mr. Rámanáthan's stamp and influence should not only know the West, its institutions, church-life, universities, etc., but also be known in the West. India, Ceylon, and other Eastern countries are now passing through a crisis which has been caused by contact with Western civilization, and the way in which the problems that arise from this crisis are to be solved cannot be a matter of indifference to us. It is by no means impossible that we shall have to greet Mr. Rámanáthan as the truest and best representative of the India of the future."

When it was known in Colombo that Mr. Rámanáthan had resolved to proceed to America, farewell entertainments were organized.

At one of these, Mr. F. Dornhorst, K.C., said (in a speech reported in the daily newspapers of Colombo)—

“Gentlemen, I am forced by those present here to speak, against my own resolution not to speak, and against the express wishes of my good friend Mr. Rámanáthan, but you all seem to have strongly developed in you the idea that there should be no public entertainment without a speech. (Hear, hear.) . . . I have known Mr. Rámanáthan from childhood. We were children together, boys together, youths together, men together, and now we are old men together. (Laughter.) In the early days of his vigorous manhood, he was a great believer in the virtues of Western civilization. He knew what a good dinner was, and no one appreciated his dinners more than I did. (Applause.) But I am sorry to say, as he ripened in years, he has taken to the vices of Eastern civilization. (Laughter.) He abhors drink, never smokes, and even despises his terrestrial body, not to the extent of being regardless of the cut of his coat and trowsers (laughter), for he is neat and tidy still. . . . He has been a unique personality amongst us. He stands among you and shows that it is possible to outlive criticism. This large and representative assembly is sufficient testimony to his worth as a public man. (Hear, hear.)

“He has done good work in the Legislative Council of the Island where he sat as a representative of his countrymen for many years, and was a staunch opponent of the official element there (applause), when it failed in its duty to the Ceylonese. We are obliged in this country to be satisfied with what is called representative government, but that, of course, is a travesty as the council is now constituted. However, the one man in Ceylon who had come nearest to the ideal of what a representative should be is Mr. Rámanáthan. (Prolonged applause.)

“At the Bar, he and I have been often pitted against each other. As he told the jury the other day, on the last occasion we appeared against each other in the Supreme Court, ‘We fight, we scratch each other’s faces, and pull each other’s hair, but we go out arm in arm.’ That is a very good illustration of our life at the Bar. (Hear, hear.) He has done very good work as Solicitor-General, and when he officiated as Attorney-General, he acted with acceptance to the public, and earned a great certificate from the government. (Applause.)

“He has also been of great assistance to us by the attention and assiduity he has paid to Law Reporting. I am sure the Bar will be always grateful to him for his numerous volumes of case-law. It pays its daily tribute to him for his reports, which in themselves will perpetuate his memory. (Applause.)

“Now he is going away from us to America. Wherever he is, whether preaching what he believes to be the true end of man, whether acquiring new fame in a new land, wherever he is, let me assure him that his memory will be always with us. Let us drink to his health in a substance which he despises! (Laughter and cheers, led by Mr. Dornhorst.)”

In the course of his reply,  
Mr. Rámanáthan said—

“Well, gentlemen, the change that has come over me in regard to worldly work is not to be explained in a few words. I can only say now that I have found higher work than what is done at the Bar or in the Legislative Council. The moment that higher work became clear to me I felt that my time was being wasted in the Law Courts and in the arena of politics. You, my friends, know I have had for some years little time for visiting even my best friends. I am at work throughout

the day, and far into the night—not upon official or professional work, but upon the higher work which I have felt myself urged to. So, I have gone on for some years. One day, early this year, I called on His Excellency the Governor, Sir Henry Blake, on official business. On that day happened a turning-point in my life. I thought he knew nothing of me except as Solicitor-General, but he spoke to me as though he had known me all his life. I had heard he was earnest, sympathetic and cultured, but how he knew about my aims in life and the work I cherished at heart is a mystery. He told me that in the Solicitor-General's chair I was like a race-horse in a cart. (Laughter and applause.) He told me that I was destined for higher work, and as invitations had come from America, he thought that I ought to accept them and satisfy those who thirsted for such knowledge as I could give. This was most encouraging. In the course of that conversation he said he would give me twelve months' leave if I cared to honour those invitations. (Applause.) How singular that, when I was asking myself how I was to devote myself to the work I love best, the Governor of Ceylon should tell me that a great sphere of usefulness was opening out before me, and should befriend me in that cause! I accepted his kind offer with many thanks, and I told him at the same time that, on the expiry of the year's leave, I would retire from Government Service, in order that I might devote all my time with undivided attention to national work among my countrymen." (Applause.)

Mr. Rámanáthan concluded his address by saying—  
“Now I wish you all long life and prosperity. By ‘prosperity’ I do not mean success in acquiring worldly riches, because such things come and go, and are not things to be relied on. By prosperity I mean success in spiritual betterment and in works of loving-kindness, and

consequently in peace of mind and spiritual joy. It is most certainly true that the attainment of Peace is the highest goal of human action, and that every profession in the world should be practised, having clearly in view the very Peace which I hope each and every one of you will in due time attain." (Loud and prolonged applause.)

The *Standard* of the following day, commenting on this entertainment, said—

"Mr. Rámanáthan is one of the most popular men of his time in this island of ours. . . . He is at once an object of respect, regard and admiration, and as such the high tribute paid to him by the unofficial leader of the Bar (Mr. F. Dornhorst, K.C.) yesterday was well deserved and worthy of the occasion."

At another farewell entertainment, given by the Law Students of Ceylon in honour of Mr. Rámanáthan, the Chief Justice of Ceylon—

Sir C. P. Layard,—who proposed the toast of the evening,—said, in the course of his speech, that the Law Students should remember what their President (Mr. Rámanáthan) had done for the Law Students of Ceylon. He had placed both branches of the profession under a deep debt of gratitude. Mr. Rámanáthan had instituted the present mode of admitting the students-at-law, and passing them into the profession. He was very proud that he had been permitted to express, on behalf of them all, their thanks to Mr. Rámanáthan for the manner in which he had, as their President, and as the originator of the present system of legal education, improved the position of the Law Students of the Colony.

The *Times of Ceylon* said—

"Mr. Rámanáthan acted on three occasions as Attorney-General of the island, and was decorated in 1889 for distinguished public services in Ceylon. Three



years earlier, the Hon. Benchers of the Inner Temple conferred on him the honour—rare in the legal profession—of having him called, *honoris causa*, to the English Bar. Apart from his professional activities and his official duties, Mr. Rámanáthan has found time for scientific research, and the publication of several treatises on philosophy, theology, ethnology, sociology, and oriental literature.

“To-day he surrenders the official position he has occupied for thirteen years, to go on an extended tour through America, where he will communicate to many audiences the results of the thought and study of his leisure hours. On his return to Ceylon, he intends to dedicate the remaining years of his life to a sustained attempt to realize what he believes are the ardent aspirations of the more thoughtful among his countrymen for a larger and truer national life.”

Mr. Rámanáthan embarked in one of the magnificent steamers of the Peninsular and Oriental Steam Navigation Company.

## CHAPTER III

## LIFE IN A FLOATING PALACE

ONE of the large steamers of the P. & O. Company is indeed a floating palace. It is of about 10,000 tons, and the engine that drives it is of about 14,000 horse power, which means that, at the rate of 4 men to a horse, 56,000 men would be required to propel it. But with the help of the engine, only 212 men navigate it, that is to say, 1 captain, 8 officers, and 73 deck-sailors, with 15 engineers and 115 stokers to attend to the engine, its fires, etc. To these have to be added the surgeon of the ship, the purser and his assistant, 135 stewards to wait on the passengers; the *chef de cuisine* (chief of the kitchen) and 6 assistant cooks, the butcher, barber, etc., making in all a crew of about 357 men. Their total wages amount to about £12,000 sterling a year, or 15,000 rupees a month. The cost of the ship itself is £280,000, equal to about 42 lacs of rupees.

For one voyage only of six weeks, from London to Sydney in Australia, as much as £8000 sterling are required for feeding the company on board, including the passengers and crew. About 1800 passengers embark and disembark in the course of the voyage. The provisions include 350 barrels of flour, each of 200 lbs. weight; beef, 32,000 lbs.; mutton and lamb, 33,000 lbs.; veal, 1500 lbs., and pork, 1000 lbs.; eggs, 78,000; fowls, 3400; turkeys, 350; pigeons, 1600, and game (partridges and pheasants),

2400; butter, 9000 lbs.; bacon, 3000 lbs.; sago, 11,000 lbs.; jam, 1800 lbs., and marmalade, 850 lbs.; mineral waters (soda, ginger ale, etc.), 20,000 bottles; beer, 11,000 bottles; whisky and spirits, 4000 bottles, and wine of all kinds, 12,000 bottles; vegetables, bought at every port for £600; fruit also for £740. Thirty tons of fresh water are consumed every day on board. The arrangements for preserving all these provisions are very elaborate. The cold store is a spacious room kept icy cold to prevent putrefaction of meat, fruits, milk, etc.

The linen used during the voyage is enormous, because of the scrupulous cleanliness aimed at by the company: 27,000 table-napkins, 24,000 towels, 7000 bath towels, 8500 pillow-slips, 2400 blankets, 2700 tablecloths, 13,000 glass-cloths, used during the voyage from day to day, are not washed on board. All the washing is done in Sydney and London, about 65,000 pieces in all.

One hundred and twenty-five tons of coal a day are needed for the engines, at Rs.17 per ton. The fuel account thus amounts to Rs.1325 per day. This is independent of the lighting of the ship by means of the powerful dynamo below. More than 500 electric lights illumine every part of the ship.

The dues payable at each port of call vary. The London dock dues alone amount to £1000 for a ship of 10,000 tons, and one passage through the Suez Canal involves the payment of £2400 to the Suez Canal Company.

On the ship returning to London it is dry-docked, and the bottom cleared of rubbish, and painted inside and out at a cost of £2000. The shell-fish and sea-weed, adhering to the sides, when removed, weigh about 30 tons.

Costly as these floating palaces are, they are good, it appears, for about fifteen years only. During that period so many new improvements have been discovered and

adopted by other companies that, for fear of being considered not up-to-date, the ship has to be sold for about £10,000 or broken up altogether. Nevertheless, the P. & O. Company declares a net dividend of about 13 per cent. to its shareholders.

How vast should the resources of a company be to maintain a fleet of several steamers to carry mails and passengers every week from London to different parts of the world! How many such companies are in existence in Western countries doing similar work, so useful for the expansion of commerce and knowledge! We see nothing of this developed energy in India. Why? because it has not yet learnt the essential lessons of organization. Many of the languages there have proverbs to denote the truth that tiny drops make a sweeping flood, but they do not apply it in practical life. In the West, when a truth is ascertained, it is at once brought into practice by co-operative methods, and made to bear fruit speedily and abundantly. Small capitalists contribute their savings towards the formation of a large fund, select the most trustworthy and trained men in their midst to administer the fund and the affairs of the project they have undertaken, meet periodically to receive the reports of the officers and consider carefully how the business may be extended. All this is done promptly, punctually, and precisely. By check upon check, and by persistent investigation, a great organization is gradually built up on a secure basis, yielding a good profit to the shareholders and much benefit to the public generally. The vast numbers of steamship, railway, telegraph, insurance, and other agricultural, commercial, and banking companies, which are earning year after year immense sums of money, and distributing them throughout Western lands, whereby thousands of homes have been made comfortable and

enlightened, are all due to the acceptance of the principle of co-operation. Without public spirit and the spirit of co-operation, it will be difficult for a nation to uplift itself.

It is good to be for a while in one of the grand passenger ships of the present day, if only to see how forethought and energy, combined with a judicious use of wealth, could nullify the terrors of the ocean and make long travel easy and pleasant. They are really moving mansions of five or six storeys. The lowermost storey contains the engine-rooms and the cargo; over that is the "main deck," containing a large number of cabins on either side of the ship, with several bath-rooms and lavatories and baggage-rooms for the first and second class passengers; over that is the "spar deck," containing the dining-saloons, galleys (kitchens), post-office cabins, cabins for some officers of the ship, engineers, barber, surgeon, and the crew, and a range of first-class cabins. Above that is the "hurricane deck," containing the music-saloon and the smoking-room, and a series of first-class cabins; and over that is the "promenade deck," which contains the captain's rooms and also several first-class cabins.

The passengers exercise themselves on the hurricane and promenade decks. Ten rounds on one of these decks would make about a mile. Passengers usually walk before and after each meal, and play any game they like between 10 and 1, and 2 and 5 o'clock. Quoits (deck and bucket), foot race, sack race, three-legged race, egg-and-spoon race, obstacle race, cricket (with nets drawn over the sides of the ship to protect the ball from falling into the waters), chess, badminton, and cards are the usual amusements on board, besides the recitals, farces, and musical entertainments, to say nothing of the betting and gambling among a few of the passengers.

Early in the voyage the spirit of organization shows

itself by two or three passengers inviting the other passengers to attend a meeting at the music or smoking saloon, to consider the desirability of appointing a committee of sports and entertainment. Notices to this effect are posted up in the companion, where all passengers have to come on their way to the dining-saloon. The requisition is readily honoured. A chairman is selected, speeches made, resolutions moved, different committees appointed, and a subscription list immediately floated. £50 to £100 may be subscribed among fifty or sixty passengers, and soon preparations for the games and other entertainments will be set on foot. Day after day sport, song, and instrumental music form the business of the men and women on board: some acting, and most of the others looking on and cheering. So, morning and evening, life is made gay, except on Sundays, when the captain or some minister of the Church holds service in the dining-saloon, where everybody on board, including the stewards, may attend. When the voyage is drawing to a close, prizes are distributed to the winners, and one-tenth of the collections made are handed to the purser for some charitable purpose, mostly the relief of seamen's widows and orphans.

When Mr. Rámanáthan got on board at Colombo about 4 p.m., the ship seemed to be deserted, but almost at the last minute appointed for departure a steam launch came hurrying along, and up came crowds of passengers who had been "doing" Ceylon: ladies with impossible hats—the "latest fashion"—at dangerous angles, and gentlemen with expensive panama hats and heavy suits, trying to look cool in the warm air of Colombo. As soon as they were all on board the whistle blew, and the steamer sailed away, leaving the beautiful shores of Ceylon behind.

For two days all went well, but when the monsoon began to blow, the people disappeared into their cabins.

Occasionally a few ventured upon deck and sadly lay themselves on the deck-chairs and wished they had stayed at home. As soon as the rough weather passed, their interest in the world returned. Races, quoits, cricket, dancing, and music began. Some of the young married ladies amused themselves in these ways, but three or four took to flirting with different gentlemen on the ship who had nothing else to do, leaving their husbands sadly looking on, unable to put a stop to it. It was the talk of all the other passengers, but oblivious to duty or shame, these women held on as long as they could. One of them worked her way to the end, and her husband was said to have made up his mind to seek the aid of the Divorce Court. In another case, the admirers all left the ship, and the lady, now left to herself, went back to her husband, though she had neglected him all through the voyage. Some ladies read novels from morning till night, some warbled a few old songs, some smoked to "kill time."

The ship was beautifully clean and tidy. It was fitted with electric fans and bells. Some enjoyed the luxury of sleeping under them all night and suffered from neuralgia for several days. The food was excellent. The officers had a table for themselves. The children had another table, and had their meals earlier than the other passengers. With all these different arrangements the six cooks were kept fairly busy, and the baker kept the ship supplied with fresh bread, rolls, cakes, and other dainties. As regards fruits, there were plenty every day. Fine Australian apples, peaches, apricots, pears, oranges, and melons; best Ceylon mangoes, plantains, mangosteins, pineapples, and papaws; and large English strawberries, cherries, and plums.

In addition to all these comforts, there was a library at the service of passengers at 2s. 6d. for the voyage. Note-

paper, envelopes, pens and ink were on the tables free. Stamps could be bought on the ship, and letters posted also.

Mr. Rámanáthan had a quiet place to himself to work daily at his books and be in peace. He was the only one among the passengers who was constantly at work. He never visited the smoking-room, and except for a short walk morning and evening, he was always with his books, exactly as if he were at home. He took no part in sports and amusements, gave no time to gossip and scandal, and had no interest in passing sights. His great pleasure was his books, and consequently he was happy and peaceful even amidst the shifting and often noisy scenes around him.

The commander was very earnest, steadfast in work, an example to his officers and crew. His manner was kindly and cheerful, but he was ever at his post of duty, whether on the upper deck or inspecting the ship, or testing the work of his men, or directing his officers, or conducting Divine worship. He was always watchful of himself and all others. His officers were like their captain, and the stewards were exceptionally good.

A steward said to Mr. Rámanáthan, "Oh, sir, I want to leave this ship. I am tired of the hard work I have to do on board. My work begins at 5 a.m. and ends at 11 p.m., with an interval of only two hours between 3 and 5 in the afternoon for rest. It is hard grinding work for all of us." Mr. Rámanáthan said, "Well, you know, work is work wherever you go, and though you may leave this ship, you will have to work somewhere else, and it may be worse than this. Here, at least, you have a good captain and a good set of officers." The steward said, "That's true, sir, that's true. The captain he never troubles us as long as we do our work well," and the steward was greatly comforted.



The deck steward is responsible for all the passengers' deck-chairs, books, papers, shawls, rugs, spectacles, or any other thing they chose to leave about. Sometimes he would get exasperated and say, "Them passengers leaves their things all over the ship and then thinks some one stole 'em, and come to me excitedly, and mostly I find 'em somewhere near the place where they left 'em." This steward had a busy time during the monsoon weather, bringing up food on deck to passengers who were sea-sick.

One peculiarity on board this steamer was the number of cats and kittens. There were between ten and twenty "of all shapes and sizes," as one of the stewards observed, including a Persian cat and a Siamese cat. They spent most of their time on the captain's deck, which may have been due to the energetic and prompt action of the promenade deck steward, who regularly chased them out of the music and other saloons whenever he saw them.

The first two days on the sea were smooth and pleasant, and then for two days the ship had to pass through the south-west monsoon. As she neared the island of Socotra the waves went down. The brown hills of Aden, though bare and desolate, delighted the hearts of the passengers. Those who had kodaks made the most of their opportunities. The ship waited at Aden till the passengers from Bombay got on board. She left Aden about nine hours after coming into port, and continued her journey up the Red Sea to Suez and the Suez Canal, which at this season of the year was the prettiest part of the voyage. The weather was not hotter than at Colombo, and the ship moved along the canal so steadily that one would have said she was anchored were it not for the passing panoramas of bungalows, graceful trees and rushes, and camels and Arabs.

At the top of the canal is Port Said, where the ship stayed for some time to coal, and then went on through the Mediterranean Sea to Marseilles in the south of France, where many passengers left the ship and proceeded across the continent to England.

Marseilles is a very busy port, having on an average about 500 ships in the harbour every day. The steamer was towed up to the landing-place, and so enabled people to walk on to the shore by means of a bridge from the ship to the land. The town looked very bare. No grass or trees were to be seen, but only grim-looking factories and warehouses and roads made of granite blocks, over which heavy carts and carriages rolled with a deafening sound. The weather was very hot, and all the people were dressed in light summer clothing. In front of the restaurants rows of chairs were placed for guests to sit outside in the open air, and, to add a charm to the place, rows of pot plants and shrubs were arranged like little gardens. Instead of permanent outer verandahs, awnings were stretched on posts for shade.

Passing on through the town, the scene became more pleasing. There were long avenues of beautiful green trees for four or five miles, along which the electric cars run continually, carrying passengers to and from the luxuriant gardens near the sea-shore. By the side of the gardens was a large café, and standing near the door was a butler in gorgeous uniform of blue and gold. As Mr. Rámanáthan passed, he recognized him to be a Tamil man, and Mr. Rámanáthan addressed him in Tamil, "You are from India, are you not?" and the man answered in Tamil, "Yes, sir." After some little conversation he said he had been in France for ten years, and had married a French girl and settled down there. He said the people were very kind to him. When asked what he thought of

the French woman as compared with the Tamil woman, he said, "They are like our women, some good, some bad." The French people, he thought, paid very little attention to God. Mr. Rámanáthan then asked him what his name was, and he said "Ekambara," but in France they called him "Jerome." It pleased him very much to hear his own language after so many years, and he was sorry when Mr. Rámanáthan said he had to go on to his steamer.

The next port of call was Gibraltar, where many warships were seen lying in the harbour. A few hours only were spent at Gibraltar, and then the ship entered the Bay of Biscay, which was what the captain called "fresh," but which made most of the passengers ill for about two days, and they were glad to get to Plymouth, where most of them left the ship. After about two hours there, we steamed through the English Channel and reached Tilbury on Sunday morning, July 9, making a journey of twenty-four days by sea from Colombo to London.

## CHAPTER IV

## THE FIRST CITY ON EARTH

THE first in population and probably wealth is London. It is approached on all sides by a network of railways, many of which, being elevated some 40 ft. above the ground, carry the passengers on a level with the roofs of houses for three or four miles before the terminal stations are reached. Nothing but ugly chimneys, with glimpses of highways down below and of domes and steeples of churches above in the distance, are seen. When at length the train stops, the stations look all too sooty and shut in to be pleasant or imposing.

But getting into the thoroughfares, the great streams of people, treading swiftly the pavements on either side of the street, and the numbers of carriages, cabs, motor-cars, omnibuses, waggons, vans, and carts moving up and down incessantly, in two, three, or four rows, show at once that life in this city is strenuous and the search for money, fame, and sensuous gratification, intense. There is no poise here. Hurry, hurry, everywhere hurry. Urged by duty and pleasure, restless, the men and women are confirmed lovers of bodily beauty, doing their very best to keep the face smooth and bright, and carry the body in graceful style. The slanting head and uplifted chin, the unconcerned look through the corners of the eye, and the rigid forward sway of the chest, are among the "good manners" of the nation. The cold climate does not

permit of loose dress out-of-doors. All wear tight-fitting clothes, which may be easily unbuttoned, if found warm.

The people are dressed according to the work they are employed in. The labourers and artisans (carpenters, masons, smiths, etc.), called "workmen," are heavy and stiff in movement, especially at the knee, and careless in dress, which is ill-fitting and of rough material. Then come the "tradesmen" or shopkeepers, who handle food-stuffs, clothing, furniture, etc., and sell them in retail, who are better dressed and mannered. Over them are the merchants, who sell wholesale to tradesmen and own one or more shops; and the bankers, who support the merchants. These are very well-to-do and enlightened in their own way. Side by side with them are the members of the "learned professions," called divinity, law, and medicine, and of politics and other sciences, all of whom are classed as professionals. Over these are the "aristocracy," titled and untitled, who, having a large settled income, live in mansions in most pleasant surroundings, either for pleasure and amusement or politics and philanthropy, according to their tastes and capacities.

The accumulation of wealth in every country is due to agriculture and trade. These are the bridges between beggary and learned leisure, the handmaid of all philanthropy. London is a community of the employed, unemployed, and unemployable.

The last are the British vagabonds, with bronzed faces, sinewy arms, and bared throat and chest. Able to work, a fellow of this class hates regular pursuits. He loves frolic, the open meadow and sunshine, and demonstrations at Trafalgar Square or Hyde Park, where he is ever ready to "assist" at the wail against the trend of circumstances and the need for distributing the wealth of the rich among the poor. To keep himself alive, he would sleep under

the cover of bushes, rise early and hunt for chickweed and groundsel at the heath or by the roadsides, or cut clover turfs for the food and roosting place of caged skylarks. He takes them to the bird-sellers or to Covent Garden, which is the great mart for green stuff (vegetable, fruit, and flower), earns a few pennies and lives on them for the rest of the day, unable when night comes to pay a sixpence for a bed. So, again he seeks the cover of the bush. There are indeed thousands of "bushmen" in London, drawn from the body of the unemployable and unemployed. One need not go to Australia to look for them, ugly black creatures, a disgrace to humanity. Here in London their bodies are brawny. But their souls in both cases are as black as ever. If the vagrant cannot sell his weeds, he offers them to a compassionate gentleman or lady and looks appealingly for a penny in charity. He should not beg, for fear of the policeman and the workhouse. This is the history of one class of the unemployables. Those who are willing, but too weak or too old to work, also go out to the fields to gather chickweed and groundsel or other green stuff, and become itinerant vendors with a capital of only one shilling or less.

British gypsies are vagrants of a different sort. They prefer camp life with its freedom to the methods of settled life. They work for a while in their moving houses, which are vans drawn by single cast-off horses. A whole family moves along in these vans, especially in the suburbs of London. The first and second vans are full of wicker-baskets, chairs, and tables. The third van, also drawn by a horse, has a smoking chimney, and the curtains behind, flapped up by the winds, show that cooking is going on within. A fourth van has signs of sleeping apartments, and its inhabitants seem to be all out walking on the pavements, the children playing about, the young women

quite uninterested in the passing scenes, and the men attending to the horses and the wares in the vans.

The costermonger, who sells fruits, has little respect for the street purveyors of green stuff. He hopes for a career which will lead him to fortune some day. He begins with a basket of fruits, then gets a donkey-cart, and after that a cart with a horse, or a shed by a busy street, which develops into a shop. Thus costermongers grow to be shopkeepers.

The compulsory system of education which prevails in England enables a boy to learn to read and write, free of all expense, for ten years up to his fourteenth year. He then becomes an errand-boy in a shop at 7*s.* 6*d.* per week, which in the next three years is raised to 14*s.* per week, if he be found steady and trustworthy. He is then about seventeen years old. It appears that as many as seven or eight out of ten boys take to beer-drinking and gambling, and so lose their berths. It is expected in a poor family that the earnings of the week should be taken by the boy to his parents, who of their discretion would give him a few pennies for occasional expenses. Board and dress is found by the parents. The unsteady boys soon go without collars, instead of which is worn a dirty neckerchief to keep out the cold. The shoes have run into holes, and the garments into tatters. No employer will give such boys any work. They slide from bad to worse and join the criminal classes, or become troublesome vagrants. Whereas the steady boy with some intelligence, hoping to become a shopkeeper, avoids porters' work and tries to become a "boss" or supervisor of labour. Then he rises to be the "governor," and later on a "partner" in the business, and then perhaps sole owner.

Shops abound everywhere in London, and indeed every town of Europe. In the streets where business or pleasure

is pursued vigorously, there is not a house without shops on the ground floor. From Cheapside in the east of London to the Strand, and thence through Trafalgar Square, Piccadilly and Knightsbridge to Fulham and Putney, a distance of about eight miles, there are an unbroken series of shops on either side of the highway. So in many other arteries of traffic. In some of these stores the sales every year amount to £4,000,000 sterling, equal to 60 lacs of rupees in each such shop. The articles sold comprise groceries, wines, spirits, provisions, tobacco, clothing, books, stationery, fancy goods, drugs, and watches. The larger shops occupy several floors of several contiguous buildings, wherein over a thousand well-dressed men and women are employed to show and sell goods to customers and to check the sales made.

In India, no lady, Hindu or Mohammedan, ever enters a shop, but in Western lands it is the ladies who frequent shops most. They love to hover round shops in companies, admiring at the windows the latest fashions in dresses and hats. With every change of fashion every few months, they want new dresses and hats or their happiness would be gone. When the time comes for wearing them, you would see them all in beautiful fit and as gay as birds with varied plumes, walking along the pavements or driving in the parks, looking their best.

The shops of the butcher, fishmonger, florist, perfumer, and fruiterer, are unlike those in India and Ceylon. They are much more tidy and showy. The fish, for instance, rest on marble slabs between bits of ice, and the drippings are carefully drained off, so that disagreeable smells are minimized.

While the ground floor is let out to shopkeepers, the floors above, named the first floor, second floor, third floor, and fourth floor, in ascending order, are occupied by



families. The lowest floor below the ground floor is called the basement, which contains the kitchen and servants' room.

The wealthier classes live in separate houses, each about 30 ft. wide, 70 ft. deep, and 45 ft. high, also along the streets. The basement, as usual, has the kitchen. The ground floor contains the hall and dining-room, the staircase, and a back room or two. The first floor above contains the drawing-room, a private sitting-room, and a bedroom. The second and third floors contain bedrooms, and the top floor the servants' rooms. The principal rooms are all carpeted and handsomely furnished. Owing to the cold, the rooms cannot be ventilated, as in the East, with fan-tail and fretwork arrangements over the doors and windows. Consequently, there is always a heavy, stuffy smell in the rooms, unless the shutters are thrown open occasionally to admit fresh air.

The mansions of the very wealthy have tiny gardens in front and behind; and the palaces of the King stand on much larger areas of ground.

St. James's Palace, at the end of St. James's Street, was built by Henry VIII., and continued to be the town residence of the Sovereign till Queen Victoria chose to live in Buckingham Palace, which is on the other side of St. James's Park. Notwithstanding the change of residence, the British Court is still called "the Court of St. James." Up to the death of Prince Albert in 1861, the Queen's Levees and Drawing Rooms were held in St. James's Palace. Since then the Drawing Rooms have been held at Buckingham Palace, but the Levees are still held at St. James's Palace.

At Levees only gentlemen are presented to the Sovereign. The ceremony of presentation is interesting. Gentlemen in full dress first assemble in a large State Room lavishly decorated, and are ushered in small

numbers through different rooms and passages guarded by soldiers, into the Reception Room, where the Sovereign stands amidst his courtiers. There the gentlemen are ranged in single file and have to present their cards to the aides-de-camp in waiting, who pass each card from one officer to the other even as the owner of the card is moving on towards the King. Then the name is announced, and the gentleman does his obeisance to His Majesty by respectfully bowing, which the King acknowledges with a gracious bow, and the dreaded ceremony is over. The gentleman passes on through other rooms and passages, also guarded, and reaches the hall of exit and drives off in his carriage.

Marlborough House, the residence of the Prince of Wales, is next to St. James's Palace. It has a well laid out garden of about five acres (to all appearances) shut in by high walls, which, however, are not seen, owing to trees and flower shrubs screening them. Garden parties are held here by the Prince of Wales, and the invited guests, both ladies and gentlemen, have an opportunity of meeting him there informally.

Buckingham Palace, a much more showy building than Marlborough House or St. James's Palace, was modelled in its present shape by George IV. in 1825. The eastern façade towards St. James's Park is 360 ft. long, and the buildings are ranged in a quadrangular form. A portico on marble columns gives entry to the sculpture gallery, and beyond it is the Library, where deputations have to wait until they are admitted to the royal presence. Ascending the marble staircase the first floor is reached, where the green Drawing Room (50 ft. long and 33 ft. high), the Throne Room (66 ft. long), the Grand Saloon, the State Ball Room (110 ft. long and 60 ft. broad), and the Picture Gallery (180 ft. long) are.

The Drawing Rooms are held in this palace, where chiefly ladies are presented to the King and Queen. During the time of Queen Victoria the hour for presentation was midday, and there might be seen a long line of splendid carriages with well-fed coachmen wearing curled wigs and three-cornered hats, and lackeys in gorgeous liveries, knee-breeches, silk stockings, and powdered hair, drawn up along one side of the street, with their owners magnificently dressed seated inside patiently waiting for the front carriage to move on. The inconvenience of having thus to remain imprisoned in a carriage, it may be for two hours, before it could reach the portico of the palace, was indeed great, especially as inquisitive wayfarers would deliberately look into the carriages as they walked along; and should rain come, that also had to be braved. Since King Edward's accession to the throne, the Drawing Rooms have been held at ten in the night; and all the guests find their way into the palace readily and are served with supper, and pass the time in pleasant conversation with their friends before and after the time of presentation.

The ceremony of presentation at Court is an epoch in a young lady's life in England, for, after her first Drawing Room, she is said to be "out"—that is, she goes forth from the restraints of domestic and college life, to enter the round of balls, concerts, and other gaieties, which mark the "London Season."

The London Season begins in May and ends in July, and this period is the pleasantest in England. The cold of winter and early spring has gone, the trees are covered with leaves and blossoms, the grass is emerald green, and all nature, including man, is joyous. The sun is above the horizon for sixteen hours. The Parliament is sitting, and all the members of both Houses have to be in town.

Visitors from the Continents of Europe and America and from the British colonies pour in, and lend vivacity to the hotels. All art galleries are open, and the greatest musicians and actors of the day are functioning at the numerous theatres of the city.

One of the principal features of London is its beautiful parks, which in different centres cover about 5000 acres of ground. They are the delight of the rich and poor alike. To those who for want of means cannot get away to the country, parks are a perennial source of comfort. They are well laid out with drives and walks and shaded nooks, and have a liberal supply of garden seats amidst beautiful trees and flowers. Some of them were originally royal parks, made by former kings for their own use. Hyde Park, which is now the most fashionable of all parks, belonged at one time to Westminster Abbey and surrounded the old manor-house of Hyde. Henry VIII. converted it into a park. In Queen Elizabeth's time stags and deer were hunted there; and in the days of Charles II., horse-races were conducted there. Afterwards it fell into neglect, but Queen Caroline took an interest in it, and caused the small lake, called the Serpentine, to be made there. Since then it has grown in popular favour, and has been enclosed with an ornamental fence of high iron railings. It has nine large gates for carriages, and many smaller ones for foot-passengers, all of which are shut at twelve in the night.

Adjoining Hyde Park, which is about 390 acres, is another park called Kensington Gardens, of about 240 acres, where Kensington Palace stands, in which Princess Victoria was born and bred for eighteen years, till called to the throne of England.

Regent's Park was another royal park of over 470 acres. In the days of Queen Elizabeth, it was filled with deer and

game. The Botanical Gardens and Zoological Gardens, established there for many years, have been the joy of the people. There are many other parks, such as Battersea Park, etc., in other parts of the city.

In addition to these, several "squares," which are small gardens railed in for the use of the people, dot the city in many places. During the lunch hour, about one o'clock, and later in the evenings, many a young woman may be seen there resting for half an hour, or reading, or sewing, with many children about playing.

Western cities without Clubs would be an anachronism, for it is by means of such associations that common interests in literature, science, politics, and social improvement are organized. The members agree to govern themselves by self-imposed regulations, the execution of which is entrusted to committees. It is said that the word "club" is derived from the German *gelubde*, a vow. Certainly the members of the club are devout observers of the bylaws, and ardent supporters of the common end they have in view, namely, an opportunity to meet each other and understand the minds of each other, so as to square differences of opinion, at table or after meals. When the duties of domestic and professional life are over, gentlemen meet at their respective clubs to discuss public or private business, and thus easily arrive at a sound conclusion, especially with the help of the many newspapers, magazines, and works of reference that are always to be found in such institutions. There are hundreds of clubs in London, devoted to all kinds of activities, from angling and dogs to politics and philosophy. The Constitutional Club, in Northumberland Avenue, established in 1833, has 6500 members, who have paid between ten and fifteen guineas as entrance fee, and an annual subscription of seven to four guineas. The National Liberal Club, in

Whitehall Place, has 6000 members, with an annual subscription of six to three guineas. These represent respectively the two main political parties in England—the Conservative and the Liberal. The Athenæum Club, at Pall Mall, established in 1824, can have only 1200 members. The entrance fee is thirty guineas, and the annual subscription eight guineas. The name of a gentleman seeking enrolment there has to be put up for fifteen years, and at the end of that period he may be black-balled. Brooks's Club, in St. James's Street, was established in 1764, with a maximum of 650 members, an entrance fee of thirty guineas, and an annual subscription of eleven guineas. There are the Naval and Military Club, Gun Club, Farmers' Club, Eccentric Club, Savage Club, Automobile Club, Camera Club, Burlington Fine Arts Club, New Oxford and Cambridge Club, etc. There are also Ladies' Clubs. Most of the club-houses at the West End of the city, especially those at Pall Mall, are very handsome and commodious, fitted with every convenience. A bachelor of some social importance lives in the neighbourhood of his club, in hired apartments, and takes his principal meals in the club itself, where the viands and the wine are exquisite and charged for at little more than cost price. The waiters are well dressed, clean, and deferential. Club life, therefore, is very attractive from many points of view, provided it does not degenerate into sensuousness. For interchange of ideas and concerted action, a well-conducted club is most useful.

Another feature of London, as indeed of most other European cities, is its Learned Societies for the encouragement of industry, art, and science. They are very numerous in London, and many of them are richly endowed, such as the Royal Society, the Royal Academy, the Society of Antiquaries, the Geological Society, the British Association

for the advancement of Science, the Society for the encouragement of Arts, Manufactures, and Commerce, the Royal Academy of Music, etc. Lectures are delivered at these societies and discussions carried on, much to the benefit of those who attend them. The desire for self-improvement in Western countries is very conspicuous. To gather knowledge, by reading useful books and papers, by meeting distinguished men and cultivating their friendship, and by hearing lectures, is considered an essential duty of a gentleman, or lady, as much as the refinement of manners as to speech and behaviour.

While clubs, societies, and drawing-rooms afford opportunities for enlightening the mind and improving conversational powers, the political and legal platform and the pulpit are useful for developing the power of speaking in public. Most eloquent speakers are often to be heard in the Churches, Law Courts, and Parliament. It is inspiring to hear them. Mere reading and seeing are not sufficient to draw out one's latent powers. The hearing of the living voice and the practice of elocution are needed to complete one's education.

## CHAPTER V

## ACROSS THE ATLANTIC

THE *Campania*, in which Mr. Rámanáthan embarked from Liverpool to New York, has a wireless telegraphy apparatus, and a newspaper is published on board every morning containing the latest news acquired through the wireless telegraphy from different parts of the world, and sold at 5 cents a copy. There is a splendid library free to all, with many books on Theology, Philosophy, Travel, History, and general information, as well as novels. There were guide-books of every description, all the latest journals and magazines spread out upon tables, and ten or twelve small tables arranged for writing upon, and furnished with notepaper, envelopes, pens, ink, and blotting-paper. Stamps could be bought there, and letters weighed. The librarian was ready to give information about anything and everything he knew. Easy-chairs and lounges were arranged about the room, and waste-paper baskets were fixed to every table. Any one wanting books might take even twelve at a time.

On the same deck was an elegant music saloon, which was fitted up after the style of drawing-rooms in large houses. It was very spacious and carpeted throughout. The easy-chairs, of various designs, were covered with sea-green and rose-coloured velvet tapestry. The fireplace had a large mirror over it, and the ceiling was dotted with about fifty electric lights. At one end was an organ and a grand piano, both of maple wood to match the woodwork



of the room. The smoking-room was on the same deck. On the next deck below this were special sets of rooms for wealthy passengers. Each of these suites consisted of a bedroom with a brass bedstead and the usual bedroom furniture, together with a bathroom and sitting-room, all private, for which the company charged about £100 in the busy season, and £50 in the quiet season, for the seven days' journey across the Atlantic. The dining saloon was on the deck below, large enough to seat 500 persons, and on the same deck were many more cabins. Below this again was another deck with still more cabins. In these the port-holes were never opened, as they are quite close to the water, and some cabins called "inner berths" had no port-holes at all. They were kept lit day and night by electric light, and successfully ventilated by currents of fresh air forced down the shoots.

The table arrangements were very elaborate. Each passenger could order anything he liked out of a multitude of dishes named in the card, and leave the table without having to wait for others. In addition to stewards and stewardesses, there were smartly dressed boys of fifteen or sixteen years of age to run on errands and help you with the overcoat. The passengers were mostly Americans, and it was a great pleasure to find them steady, sensible, and cordial. Bluster, frivolity, and fooling were not to be seen among the saloon folk. Very few drank at table. The usual drinks were tea, cocoa, and coffee. It was a remarkable sight to see tables at mealtime bare of bottles. So different to what one saw on board the P. & O. steamer! There the young and old were generally fussy and flighty, betraying at every turn their empty-headedness. Here the passengers were mostly staid, middle-aged people, who moved about with some dignity and spoke soberly, frankly, and naturally, without any airs. The

captain and the officers went about like shadows, silently, and were seen only occasionally.

No one had to trouble about bringing one's own deck-chairs, because they could be hired from the deck steward for a dollar, and all the chairs were alike. There were about 300 emigrants on board in the third class, mostly Irish, going to America to find new homes.

Mr. Rámanáthan spent his time in the drawing-room, working as usual at his books and papers. He was a marvel to all. One gentleman said to him, "Sir, you are the hardest-working man I have ever seen in my life. Why, we never see you out on deck, and we are unable to find any opportunity of talking to you, unless we come and break in upon your studies, which we are reluctant to do."

Another American gentleman came up to him as he was working one day, and asked him to take part in a concert in aid of the Seamen's charities.

Mr. Rámanáthan said, "Well, what do you want me to do at the concert?"

The gentleman answered, "Just sing something, or play something, or give us a little talk about something."

Mr. Rámanáthan thought a while, and then said, "Supposing I give you a 'talk,' what shall it be about?"

The gentleman answered at once, "Give us a talk about India."

Mr. Rámanáthan said, "India is a large country, and there is so much to be said about it that I hardly know where to begin."

"Oh," said the American, with a merry twinkle in his eye, "tell us Americans how we can make money in India. We believe in the Almighty Dollar, you know. With us it is—

"Almighty dollar with shining face, behold thy wondrous power—  
My pocket is thy resting-place, I need thee every hour."

Mr. Rámanáthan laughed heartily and asked him for the name of the writer of those lines. "I composed them myself," said he. "You are infinitely amused; but is not the dollar almighty? If it were not for it, you and I, sir, would not be travelling so comfortably in the first saloon."

Mr. Rámanáthan smiled and said, "Well, supposing you went to India, and made as much money as you wished, what would you do with it all?"

"Why, I would start a bank out in India, and buy up shares, and then go to London and float a company, get a monopoly of things, start electric tramways out in India, and so on," he answered.

Mr. Rámanáthan said, "And after all that?"

The gentleman said, "I would educate my children, and give them a better start in life than I had."

Mr. Rámanáthan said, "And after that, when you have got to be seventy or eighty years, and the children, perhaps, have gone to the bad?"

The gentleman grew serious, and he answered, "Of course some children do"; and here the subject ended, and the gentleman, having secured a promise from Mr. Rámanáthan for a "Talk on India," quietly took his leave, with an air of sadness.

The next evening came the great entertainment. The programme—printed on board—showed that the Governor of Honduras would preside, and many speakers and reciters and artists had consented to take part in it. The programmes were sold for a dollar each, and it was announced at the end of the entertainment that the amount collected was 75 dollars, equal to £15 sterling.

Mr. Rámanáthan's address was delivered to a large assembly in the dining saloon. He spoke about the ways of the people of India. "We are all travellers," he said. "Many of us are bent on sight-seeing in different lands.

In India people travel also, but their object is not sight-seeing. Their travels are mainly for business, or visits to friends, or pilgrimages to Temples for the sake of worshipping. Any act done merely for gratifying the senses is in India a thing to be ashamed of, for mere sensuous enjoyment is the distinguishing mark of animal life.

“In India the cost of travelling is very little. A Hindu gentleman of good family may travel all over India and not spend more than a hundred rupees. At every city friends meet him, take care of him, and send him on to other friends. If he should go to a place where he has no friends, he would be directed to a free inn, called *Matam*, near a Temple. Bath, and room for rest, he would have free of charge, and his meal for a few cents—not more than fourpence for a meal. His luggage would not be more than he could comfortably carry in his hand. It would consist of a few muslin cloths only, compactly folded, for covering the body and head. After bath in the river he would wash his muslin vestments himself every day, dry and fold them carefully ready for next day’s use, and, changing his apparel, he would go to the Temple for worship. Having done his worship, he would eat his breakfast. Worship first, breakfast afterwards.”

Mr. Rámanáthan showed the audience a large picture in colours of the great Temple in Madura, South India, with beautiful *gopuras*, or towers, of 300 ft. high. He said, “It is to such Temples that our people make pilgrimages. They are a deeply spiritual people and their worship is not with hollow hearts, or only to render an account to man. They are in earnest about it, they are full of enthusiasm for the God whom they worship. In India we make religion our business, just as you make money-making your business. In the depths of work in worldly life we remember the God who made the world in all mercy as a training

ground for man to increase in love and light. If you know the true object of life to be the expansion of love, to cause self-love to expand into neighbourly love, and neighbourly love into Christly love, how mean and unworthy becomes the art of money-making for the sake of sensuous comfort or for shining in the sight of others! If, on the other hand, you view money as a means to an end—to the end called expansion of love in one's own heart—and so make money for the purpose of practising charity and relieving suffering and promoting sound spirituality, then I say make money, not by millions, but by billions." After a few more observations in the same lofty strain, Mr. Rámanáthan closed his address, and took his seat amidst prolonged applause.

The people were deeply interested in what Mr. Rámanáthan had said, and during the remaining days of the voyage many came to express their gratitude to him for his great kindness in speaking such words of truth to them.

One gentleman asked, "Sir, what is your religion? We have heard that the people in India have no true religion. Is that so?"

Mr. Rámanáthan answered, "My religion—that is, the religion in which I was born—is called by Westerners the Hindu religion. We do not know it by that name. We call our religion the way to Śiva, or *Śaiva marga*. It is the worship of the one Lord of all nations, who is all Peace and all Power, for that is the meaning of Śi-va."

Another gentleman asked, "Do your people believe in immersion?"

Mr. Rámanáthan said, "Yes, but not as Westerners believe in mere ritual. We believe in the human spirit being immersed in the grace of the Infinite Spirit, in the immersion of human love in godly love. We are not satisfied with immersing the body in water. Flesh profiteth

nothing. It is the spirit that quickeneth. The Doctrine of Immersion relates to the spirit, not to the body."

Another asked, "Do your people have a fixed day for worship?"

"Yes," said Mr. Rámanáthan; "they worship every day. They begin the day with worship, and close it with worship every day. Even our coachmen will not get on to their driving-box without worship in the act of mounting. It would be difficult to disestablish even a common labourer in our streets from his religion. He lives for worship. It is not so with Westerners."

"Sir," said another person, "what do you think of Western progress?"

Mr. Rámanáthan said, "The minds of the Westerners are never at rest. They do not believe in rest. Rest they fancy is stagnation, and therefore they are always moving on to new things. They call this love of change *Progress*. The ancient Greeks, who in the days of Pericles were politically and commercially in the height of prosperity, soon spun themselves out of existence by running after new things out of mere love of change; and that is our danger, too, the consequence of copying Western nations, which we are fighting against. We want progress towards God—not progress towards the world. We want progress in the plane of spirituality, not in the plane of sensuousness. We prefer God to the world. Adorn worldly life with every comfort, convenience, and luxury, but do not quench the spirit, said St. Paul."

Another gentleman introduced himself to Mr. Rámanáthan as one who subscribed largely to the maintenance of Christian Missions in India and Ceylon, and asked him what he thought of that organization.

Mr. Rámanáthan said, "They are doing capital work in Ceylon. In olden times there was a disposition on the

part of missionaries to push their work of proselytizing a little too far, but for many years past their efforts have been characterized by sound policy. They devote themselves to giving the youth of the country the benefits of a good English education, and set before it a high example of a pure and philanthropic life. The young men and their parents are deeply thankful to them and to those of you who sent them for this noble work." The questioner was so pleased with the answer that he invited Mr. Rámanáthan to visit a place called Ocean Grove, where the people of his denomination, the Methodists, meet together in vast numbers every summer for interchange of ideas for the extension of their religious objects.

So the voyage continued to be pleasant. After about twelve hours of journey from Liverpool, the *Campania* steamed into the harbour of Queenstown in Ireland, and then kept straight on, till, within seven days of leaving England, Long Island was sighted, beyond which is New York.

The views of the shore were very pretty with undulating green fields, tall trees thick with foliage, and beautiful houses and gardens. On one of the little islands, named Liberty or Bedloe's Island, stands the colossal statue of Liberty, as if rising out of the sea, which was presented to the United States by the French Republic in 1886, in commemoration of the 100th anniversary of the Declaration of the "Independence of America" in 1786. The granite pedestal is 155 ft. high, and upon it stands the figure of a woman in flowing robes made of copper and iron about 150 ft. high, with the emblem of the sun on her head and a torch in her uplifted hand. At night the torch is lit by electricity. It is called "Liberty enlightening the World." There is a stairway inside the statue, and forty persons can stand inside the head as in a room. It commands a magnificent view of New York.

As the *Campania* moved slowly along the harbour, New York could be seen across the water, with its new style of lofty buildings, with twenty to thirty storeys, called "skyscrapers," but looking very small indeed from the ship. Before long the *Campania* neared the Cunard Co.'s wharf and turned in alongside the landing, and Mr. Rámanáthan found several good friends waiting to greet him.

The size of the landing shed was immense. The baggage of all the passengers was quickly piled in separate heaps, according to the alphabetic order of their names, and was ready for the inspection of the customs officers. Nearly two hours were consumed at the customs, and the reporters of several newspapers tried to interview Mr. Rámanáthan during that time. But he was too busy to attend to them. He was driven by his friends to his apartments. On the way out of the customs all the carriages that stood for hire were landaus and pairs, and the drivers had silk hats and long coats on.

After a few hours in New York, Mr. Rámanáthan crossed the river in a launch to New Jersey. These launches, instead of being pointed as boats usually are, are oval in shape, and they turn round and move backwards and forwards as easily as fish do. They go to a crescent-shaped pier, which exactly fits the fore part of the boat, and the passengers walk into the railway station. There Mr. Rámanáthan took the train again, and was soon thirty miles out in the country, where he remained at the residence of Mr. Myron Phelps for a short time, enjoying a quiet rest after his long journey from Colombo of thirty days and 12,000 miles over the continents of Asia, Africa, and Europe.

On the day he landed the *New York Evening Post* published a long article, of which the first two paragraphs ran as follows:—



“ Among the passengers on the steamship *Campania*, which reached her pier this morning, was the Hon. P. Rámanáthan, the Solicitor-General of Ceylon, and a member of one of the most ancient Hindu families of Southern India. He is to remain in this country eight or ten months, the first of which he will spend at Greenacre, Maine, some three miles north-west of Portsmouth. His visit is an event of distinctly world-interest, his friends say, because of his eminence in his own country, his broad and sound culture in the science and literature of both the West and the East ; and his pronounced views and luminous and persuasive speech as to the fundamental unity of all religions and the brotherhood of all mankind, make it quite certain that he will cause a definite and considerable contribution to a better understanding between the East and the West.

“ The Hindu is a man of striking personal appearance. His dress is a compromise between the costume of the East and the West, made necessary, no doubt, by his official position as an officer of the British Government. It consists of the large white Tamil turban, which is its only distinctive Oriental feature, and a clerical-cut frock suit of gray cashmere.”

## CHAPTER VI

## THE GREENACRE CONGRESS

TWO days afterwards, Mr. Rámanáthan returned to New York and took the boat for Boston. He had to spend the night on this boat, and found it very comfortable. The saloons were richly carpeted in crimson and lighted by electricity, and the cabins were all on the decks from an outer verandah overlooking the waters. The attendants were negroes, who walked about in their black suits and white collars in a very airy fashion. On the way one of the paddles broke, and the boat had to stop for two hours for repairs, during which time the passengers kept the wireless telegraphy operator busy in sending messages to the shore. There was a fine string band on board, which cheered the passengers during the hours they had to wait. At 8.30 on the following morning the boat arrived at a town called Providence, where a train was waiting near the landing-place. This took the passengers on to Boston in less than half an hour, and there, at noon, Mr. Rámanáthan got into another train and reached Greenacre at 3.30 p.m., to the great delight of the large number of friends who had assembled to welcome him.

Greenacre is an allotment of land in the village of Eliot (in the State of Maine), about three miles distant from the famous town of Portsmouth, which is the naval station of the United States of America. Eliot is eight miles long and seven miles broad, and within this area

there are more than 500 homesteads or farms. The land is smooth and green—hence the name of Greenacre—dotted with pretty houses and full of beautiful meadows and trees. Apple, pear, and peach trees are laden with fruits, and pine trees also are abundant. On the south-west side of the village the river Piscataqua flows meanderingly. Beyond it the sun goes down every evening with glowing colours, and lovely sunsets are among the chief delights of those who visit Greenacre.

On a hill near the river is the Greenacre Inn, a three-storied building where many of those who come for the season stay, and at the foot of the hill is a large tent wide enough to seat 500 persons, with the white flag of peace flying over it. In this tent many lectures and occasionally musical entertainments are given, and round about there are many little tents where visitors live a simple camp life. Close by is a building called the "Eirenon," used also for lectures, concerts, meetings, etc. The electric tram-car runs along the road a few yards away, and beyond the road is a continuation of the Greenacre Estate, where the pine-woods and apple groves lie.

Under some of the large shady pines also, morning and afternoon lectures are delivered. Some pines bear special names, such as the Bodhi Pine and the Persian Pine. A pine, under which Vivekánanda Swámi sat and taught, is called the Swámi Pine. The pines where most of the lectures are held, and where Mr. Rámanáthan addressed large gatherings almost daily, are the Lyse-closter Pines, called after a pine forest in Norway, the property of Mrs. Ole Bull (widow of the great Norwegian patriot), who has done a great deal for Greenacre.

Miss Sarah Farmer is the founder of the Greenacre University, consisting of the Monsalvat School for the Comparative Study of Religions, and the Greenacre

Fellowship incorporated by Law. People have met together at Greenacre summer after summer for twelve years to "advance the cause of unity in the world." Recognizing the solidarity and interdependence of humanity, they welcome light from every source, and earnestly desire to grow in knowledge of Truth and the Spirit of Love, and to manifest the same by helpful service. This is the avowed object of the promoters of the Greenacre organization.

This socio-religious institution was the outcome of the Parliament of Religions held in Chicago in 1893. The subjects for study this year (1905) may be seen from the following list, which is taken over from the Greenacre programme:—

- Hon. P. Rámanáthan, K.C., C.M.G., Ceylon.—*The Unity of Faith.*  
 Mr. C. Jinarájadása, B.A., M.R.A.S., India.—*Theosophy.*  
 Mirza Ali Kuli Khan, Persia.—*The Baháí Revelation.*  
 Rev. J. Newton Brown, Eliot.—*The Bible.*  
 Mrs. Helen Campbell, New York.—*Twentieth Century Life.*  
 Prof. Henry Carmichael, Boston.—*Science.*  
 Major James Albert Clark, Washington.—*Transcendentalism.*  
 Mr. Ernest Howard, Crosby, New York.—*Peace.*  
 Rev. Charles Warren Currier, Washington.—*Catholicism.*  
 Prof. A. E. Dolbear, Tufts College.—*Science.*  
 Rabbi Charles Fleischer, Boston.—*Judaism.*  
 Miss Ida Cassa Heffron, Chicago.—*Pedagogics of Art.*  
 Dr. Henry M. Leipziger, New York.—*Judaism.*  
 Mr. Charles Malloy, Waltham.—*Transcendentalism.*  
 Mr. Howard MacNutt, New York.—*Persian Revelation.*  
 Fillmore Moore, M.D., Aiken, S. C.—*Science.*  
 Rev. Ulysses G. B. Pierce, Washington.—*Religion.*  
 Rev. Edward Pearson Pressey, Montague.—*Knighthood.*  
 Mr. Frank B. Sanborn, Concord.—*Science.*

Last year the Greenacre Fellowship sent an invitation to Mr. Rámanáthan to come and lecture at Greenacre during the summer of 1905 on the subject of "Unity of Faith," and he very kindly consented to do so. He was also requested to expound the Bible. He chose

for exposition Matt. v. and vi., on the Sermon on the Mount; Matt. xiii., on the qualifications for Renouncing the World; John xiv.-xvi., on the method of attaining Eternal Life; 1 Cor. xv., on Resurrection; and some of the Psalms.

On arriving at Greenacre, Mr. Rámanáthan found a large number of visitors waiting to receive him, and after many kind words of greeting and much shaking of hands, he was conducted by them all to the Lysecloster pines, where many more were already seated expectantly to hear the first words that should fall from his lips on that most auspicious occasion.

As soon as he was seated, the Director of the Monsalvat School, Mr. Myron H. Phelps (of the New York Bar), stood up before the people and introduced Mr. Rámanáthan to those present in a few touching words. He said—

“My friends, to-day we are permitted to see our most cherished wish fulfilled, for we have in our midst one who can teach us how to attain Peace. You all know how, about two years ago, I went to the East in search of Light. It was then my privilege to meet Mr. Rámanáthan and to hear him teach, and I at once knew that I had come to the end of my search, that Mr. Rámanáthan could give me what all others had failed to give. I remained with him in Ceylon one year, and then circumstances forced me to return to America. Before I left, I said to Mr. Rámanáthan, ‘Will you come to America and tell my countrymen some of the truths which you have taught me?’ He answered, ‘If your love and theirs is strong enough, it will draw me there.’ Our love has been great, and since my return you have all begged him very often to come. At last he has come, and I shall now let his sweet words speak for themselves.”

Mr. Rámanáthan could hardly find words to begin. He was much moved. He spoke slowly and gently, and in a few seconds he was himself. His words flowed freely on the subject chosen for the day, "Our God is a Consuming Fire." His address held the audience spell-bound for one hour and a half. A stenographer in attendance has reported it fully. The impression made was profound. One and all acknowledged that they had never heard a sermon so real and practical. For the first time in their lives they felt their spirits quickened. They crowded round him to express their gratitude to him, and Dr. Fillmore Moore took him away from their midst, saying it was quite time that their esteemed guest was permitted to take his dinner. So the gathering dispersed, and Mr. Rámanáthan was escorted by the Doctor and a few others to his apartments.

On the way a gentleman came up and greeted him, saying, "I am sorry I was not in time to meet you and hear your discourse, but I was having a tough half-hour with another man." The speaker was an instructor at the Harvard University—one of the great Universities of the United States—and he was spending his vacation at Greenacre. He was one of the kindest and most helpful men at Greenacre, as humble and sweet-tempered as a child, ready to serve any one, no matter who. But learned he was and very skilful at argument, proud of science and of the scientific method of research. He found many opportunities of hearing Mr. Rámanáthan speak, and their discussions were watched with keen interest, for the Professor was known to be a Materialist and Agnostic. Very soon he became a devoted follower of Mr. Rámanáthan, to the amusement of all who knew the dialectic skill of the learned Professor and the assurance with which he argued others into silence.

The Professor was not puffed up with learning. He was quite unemotional in discussion, but very cheery otherwise. He believed so thoroughly in the equality of all men and in doing unto others as he would be done unto, that he would often neglect himself to wait upon others. He would put on a labourer's overall and work in the vegetable garden of Greenacre, carrying up buckets of water from the well and collecting firewood. He would feed the chickens and get ready the table lamps. He would typewrite his articles for the press, attend meetings, lectures, and concerts, and occasionally give lectures himself. He is a very fluent speaker, and commands the attention of his hearers. By race he is a Jew, and his father, still living, is a Rabbi. He belongs to the Zionist party, who look forward to re-establishing the Jews in Jerusalem.

As the season went on, the Professor became the guest of Mr. Rámanáthan at his house, so greatly was he drawn to him. Day after day he was by his side, attending all his lectures, very deeply interested in all he said. Indeed many people said, "As long as Mr. Rámanáthan will teach us, we are willing to sit and listen." Many who had long since given up Christianity in despair and wandered far, were given the unspeakable joy and comfort of returning to the fold and revelling in the exposition they heard. They had long hungered for such a teacher, and now even ministers of different churches desired him to come and teach in their pulpits. There is great hunger for spiritual knowledge here, and one and all appreciated the teaching of Mr. Rámanáthan.

Besides Mr. Rámanáthan, there were many others who lectured at Greenacre, as will be seen from the list already given. There were also many others whose names are not on that list, but who were invited afterwards to speak.

There were lectures on music, and illustrated lectures with the aid of the magic lantern, and lectures on English literature.

The Deacon of the Eliot Church, who lived close to Greenacre, delivered a lecture on the labour question from his own experience of more than half a century. He is of about seventy-two years, but much more active than many a young man. He owns a farm in Eliot of about 50 acres, which is worked by himself without the aid of outsiders. He has cows, and supplies the village with milk morning and evening. His day's work begins at about 4 a.m., and ends at 10 p.m. He has horses and carriages, and after milking in the morning he drives around and delivers the milk at different houses, together with fresh vegetables and fruits from his own farm. He has much of his land planted with Indian corn, apple, peach and pear trees, vegetables and hay, and he has a nice upstairs house near the road, well furnished, and neatly kept by a house-keeper, for his wife is dead, and this is his one great sorrow. He has no children, and he bemoans his loneliness. He heard that Mr. Rámanáthan had come to Greenacre, and he brought up milk and vegetables and fruits every day, and one morning he asked permission to call and see Mr. Rámanáthan. So a time was fixed, and one Sunday afternoon he came and thanked Mr. Rámanáthan for the great good he was doing among the people. He said, "I knew of only one other who could move people as you do, and that was Mr. Henry Ward Beecher of Plymouth Church. I used to work in his Sunday School among the young men, and I never heard such a preacher as he to change men's lives."

The Deacon stayed for some time and spoke of his work as a temperance advocate, and his work on the farm,



and said he would be glad if Mr. Rámanáthan could find time to go and see his farm.

So Mr. Rámanáthan went and inspected the crops of Indian corn and fruits, and saw something of the ploughing, and fed the horses with apples which are very plentiful here, and he made three or four visits to the Deacon's farm and took some photos of it, which pleased the Deacon very much, and he begged him to take as many apples from the orchard as he could carry away. What impressed Mr. Rámanáthan was that a man of his age and position, the owner of 50 acres of land, an upstairs house, where even the minister might have lived, horses and carriages, a Deacon of his Church, should be able to work all the farm himself without assistance, go round and deliver milk and other produce, and do it all without the least feeling of it being beneath him to work, and be able to talk with others very well upon many questions of the day, and even lecture if called upon to do so. He was quite a character at Greenacre, and the people all enjoyed his speech on the labour question. The Deacon's simple ways of living and working made him always a welcome guest at Greenacre.

Among those who come to Greenacre are persons who desire to lead an unconventional life. They leave their comfortable homes in the great cities for the summer months, and spend their day in tents with the least possible comfort. Some cook their own food, eat, dress, study, and sleep in their tents. Some even put their stretchers out in the open, and sleep under the stars. "It is thrilling," said a young lady, "to lie down and gaze untrammelledly at the stars and the passing clouds. To be alone, with the stars and the moon in the fathomless deep, is indeed thrilling. Then you become calmed, stilled, in a way that is sweet beyond measure." Many eat

only two meals a day, which is the *régime* of the Doctor who comes to spend the summer there. He has a special camp, consisting of a number of tents, for visitors, and one large tent called the "bungalow" where they go and eat. The cost is about 8 dollars per week, which is in Ceylon money Rs.24. The Doctor's idea is that the American people eat too much and too often, and that they would be much healthier if they ate only twice a day, and slept out in tents during the summer nights. So he puts this into practice at Greenacre, living himself in a tent and eating only twice a day, namely, at 8.30 a.m. and 5 p.m., and there were about thirty or forty people this summer living under this *régime*, out of the 250 or more that were there. His dining tent is a large one, with a boarded floor, and divided into two rooms, one for dining and one for cooking, and there are several tables for visitors, enough for thirty or forty people to sit down at one time. The visitors are served by cultured ladies and gentlemen who give their services during the summer, and they move about with a charm and grace which is not seen in ordinary servants.

The Doctor was a great help to Miss Farmer in managing Greenacre, and he often occupied the chair at meetings when Miss Farmer was unable to preside owing to failing health. He used to speak occasionally, and his words were very plain and to the point. He gave an address on the ideals of Greenacre one day, and said, "We are all Greenacre, and the ideals of Greenacre are hospitality, appreciation, and service."

Enough has now been said to give some idea of the life led at Greenacre. Mr. Rámanáthan spent a most fruitful season there, daily teaching the people the truth about God, the soul, and the world, and helping them to live more righteously than before. He must have

delivered over fifty lectures there, all of which have been written down in shorthand, and which will be printed for the benefit of all who would hear and understand how the soul has to make its journey from worldliness to godliness.

At the last meeting of the Greenacre Congress, which was held on the 31st August, 1905, Miss Sarah J. Farmer, the founder and leader of the movement, addressed the people in stirring words. In the course of her speech she spoke very feelingly of the great influence for good exercised by Mr. Rámanáthan at Greenacre during the summer of 1905. She thanked him most gratefully on behalf of the Greenacre Assembly, for the wonderful teaching he had so ungrudgingly imparted to them, and for the beautiful example he had set, and she hoped he would come to them again. "I feel," she said, "that this summer's work has been the goal towards which Greenacre has been moving. Your coming has been the fulfilment of our labours all these years. And I must not close my address without expressing our gratitude to your companion, Miss R. L. Harrison, in this great work, who has so silently laboured, and been to us an example of that quiet which we find so difficult to imitate. May the day be not far distant when we shall see you both again beneath the shady pines of Greenacre!"

It was then unanimously resolved that a committee be appointed to draft a resolution for the adoption of the meeting "expressive of its deep appreciation of, and thanks for, the lectures and discourses delivered by the Honourable P. Rámanáthan, K.C., C.M.G., at Greenacre during the five weeks last past."

A committee was thereupon appointed for this purpose by the chairman, consisting of Thornton Chase, Esq., of Chicago; Frank B. Sanborn, Esq., of Concord; the Rev. Ulysses G. B. Pierce, of Washington; and Dr. Fillmore

Moore, of South Carolina, which framed the following resolution:—

“We, the members of the Monsalvat School for the Comparative Study of Religion, desire to bear witness to our deep appreciation of the service rendered by the Honourable P. Rámanáthan to the cause he has at heart equally with us.

“While bringing to us a deep faith in the Religion of the East, and while in no wise renouncing his allegiance thereto, he has shown such insight into the spirit and genius of Christianity, that his interpretations have been as stimulating as they have been suggestive and illuminating.

“We therefore tender our sincerest gratitude to Mr. Rámanáthan and his companions, and we wish them a hearty God speed.”

This resolution was immediately submitted to the consideration of the Monsalvat School, and it was unanimously resolved, all the members present standing and acclaiming their concurrence, that the said resolution be adopted.

The last evening of Mr. Rámanáthan's stay at Greenacre was spent at the house of one of his most ardent disciples, who had so arranged that no others but the family and two very dear friends should be present to receive the last words of help from Mr. Rámanáthan before he left Greenacre. They took him to a quiet room in a part of the house reserved only for very special occasions, where they did not expect any interruption. Here they had not been seated long before a lady and gentleman were announced, and, thinking they were the friends who had been invited, they were asked to come in. They proved to be entire strangers to every one present. Not even the hostess knew them. No one had ever seen them at Greenacre before. With many apologies they gave their names as Dr. and Mrs. P——, of New York, and explained that,

having heard that Mr. Rámanáthan was at Greenacre, and that he was leaving the next morning, they had travelled all day to see him, feeling this to be their only chance of meeting him. Turning to Mr. Rámanáthan they said—“We are very sorry to have disturbed every one here, but having heard of you at New York from numerous friends, we felt we *must* see you, sir. We are, in fact, desperate. We have been urged to break through the rules of worldly life. Regard for manners has been waging war in our breast with the deep-seated yearning to hear you. We quite see we have broken in upon a select gathering, but we shall wait outside till all have heard you.”

Mr. Rámanáthan welcomed them, and said such perseverance as theirs in the cause of Truth would surely be rewarded. He was there for no other purpose than to help those who craved for help. The hostess looked quite concerned, as she had herself given them admittance, and the “intruders” appeared to be earnest and thirsty souls. So those who had assembled by appointment preferred to go into an adjoining room till the worthy doctor and his wife from New York had been fed.

This is a sample of the enthusiasm bred in the hearts of men and women by the discourses of Mr. Rámanáthan. The strangers had many questions to ask on spiritual subjects, and remained about an hour, after which, with profuse apologies, they went away, begging Mr. Rámanáthan to come to their home in New York, when he visited that city.

Some weeks afterwards, when he was in New York, they sought him out and begged him again to come, and he went, and they again apologized for their “intrusion” at Greenacre. Mr. Rámanáthan said, “It is an intrusion judged by worldly ideals, but it is a beautiful illustration of His Divine mercy to you. My friends there had taken

every precaution to have me all to themselves, but the Lord led two other souls who were in urgent need straight into their midst. Do not call it an 'intrusion.' Think of it as a drawing nearer to God. You came in search of God, prepared to lose the respect of the world, and you were amply rewarded."

Mr. Rámanáthan spent several hours with them. They belong to the fashionable circle of New York. Their house was among the largest in the city, and their position high. But their heart was without guile. Like little children they sought him out and sat and listened eagerly, putting many searching questions and getting immense satisfaction by all they heard.

Of Mr. Rámanáthan's work at Greenacre, the Springfield *Daily Republican* published the following:—

"Now that the season of summer conferences at Greenacre, Me., is drawing to a close, on looking back and reviewing the many attractions which have been offered to friends and visitors, the observer finds that one figure stands out alone—isolated by reason of his own greatness. The coming of P. Rámanáthan to this country from Ceylon had been noticed in several newspapers and periodicals, but in so modest a way as to give to the unenlightened no inkling of what was in store for them. Member of a wealthy Hindu family, for many years the representative of his race in the Legislative Council of Ceylon, and now holding the responsible position of Solicitor-General of the Crown; with a knowledge little short of encyclopedic, a command of the English language at once the admiration and the despair of all who hear it, and a strong sense of humour withal, Mr. Rámanáthan at the same time possesses vast stores of spiritual knowledge, of which the average Occidental is as ignorant as a babe unborn.

"Since reaching this country in July, Mr. Rámanáthan has been at Greenacre, giving a series of lectures on the unity of faith, and also many informal talks based upon our own Scriptures—principally the New Testament. 'He has given me a Bible,' said one, the tears meanwhile streaming down her face. 'I always go to church and read my Bible, but it never meant anything to me, though I wrestled with it and prayed over it. I could not understand it; but now all is so clear, and my Bible has become an inexpressible help and inspiration and source of consolation.'

"It is the esoteric meaning of the New Testament which Mr. Rámanáthan expounds to his hearers—that marvellous wealth of spiritual experience which underlies the written words, and which only an initiate or sanctified spirit can understand and interpret.

"We Westerners forget so often that Jesus was an Oriental—a Jew of Palestine; his disciples, too, were one and all orientals, and their teachings are clothed in the symbolical and allegorical drapery so commonly used by Eastern writers. Who so well fitted to interpret these writings, to point out the pearls of truth which lie hidden from the ignorant or careless eye, as one who was himself born and reared in Eastern lands, and thoroughly conversant with the Eastern manner of thought and expression?

"From Greenacre, Mr. Rámanáthan goes to New York to deliver a course of lectures; later on, to Boston, and possibly will be heard in other cities during the winter. There is an urgent need of him all over the land, even in our beautiful city of Springfield, for he comes with words of healing on his lips, and he bringeth tidings of great joy."

And a friend, devoted to works of loving-kindness, wrote to me, as follows, of the season at Greenacre over which Mr. Rámanáthan presided with such good results:—

“It cannot be denied that the days have been less joyous since you left. The feeling of loneliness was almost overwhelming for a time, and then came the realization of the blessings we received, and the spirit of thankfulness overshadowed the sorrow of parting: thankfulness that there are so many among those who day after day listened to the Master, whose lives are quite transformed by the line upon line and precept upon precept of his teaching. There are many witnesses to the truth of this. There are also true disciples whose lives from this time forth will be dedicated to that which is imperishable; and others in whom the spiritual discernment is quickened. The Rev. Mr. Brown (of Eliot Church) has become a great teacher himself, because of his faithful listening to the Master.

“I have heard two discourses from Mr. Brown since you left. The first from the text, ‘Behold, I stand at the door and knock. If ye know my voice and open the door, I will enter and sup with you,’ etc. His subject was the ‘open door.’ His exposition of the entire text would have satisfied the Master, and convinced him of the need of his teaching to all the ministers in our land. Mr. Brown’s second discourse was from Hebrews xi., 1st verse. ‘Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip’—a most impressive discourse, which I am sure he could not have given us a few months ago. He emphasized the danger of drifting instead of sailing into port, and he was strong and telling. I saw Miss Farmer accidentally, and we talked together for a while. She spoke of ‘what the great Teacher, for whom we had waited, had done for us, and of our duty to recall and treasure up his fervent unfoldment.’ Numberless have been the testimonies of the abiding influence of the Master’s words. My daughter writes of the great desire expressed by the Unitarian Ministers to



hear Mr. Rámanáthan, and of their united effort to bring this about."

The season at Greenacre closed on the 31st August, and on the following day Mr. Rámanáthan left Greenacre for Bloomfield Farm in New Jersey.

On the way he spent about three days at the delightful home of Mrs. Olé Bull, widow of the great Norwegian patriot, in Cambridge near Boston, and visited Longfellow's home with Mrs. Olé Bull, whose brother is married to Miss Longfellow.

The "Longfellow House," as it is called, is very well kept, and remains exactly as when Longfellow was living. It is a fine upstairs building surrounded by well laid out grounds, and is situated in one of the best parts of Cambridge, near the Harvard University.

Mr. Rámanáthan also visited the Crematorium in Cambridge, which is conducted on very up-to-date lines. The building is attractive, made of stone, with little minarets on the top. When a body is to be cremated, it is enclosed in a coffin and taken into the building, which looks like a chapel. There the burial service is read, after which the body is lowered on a lift into a room below, and the opening closed. Down below there are two ovens, and in one of these the coffin is placed. No wood or coal is used in the oven, but the heat, generated by mineral oil, consumes the body in two hours. There is no smoke or smell, and nothing is left in the oven after burning except the pure ashes of the bones, which is the only part of the body that cannot be consumed even by 3000 (three thousand) degrees of heat. These ashes are collected and put into urns and labelled, ready to be returned to the relations of the deceased. The cremation of the dead is steadily gaining ground in America, and the entire cost of burning a body is £6, or 90 rupees.

## CHAPTER VII

## THE ZIONISTS IN BOSTON

BOSTON claims to be the most cultured city in the United States of America. It has a population of 600,000 souls, of which 50,000 are said to be Hebrews. The Zionists had arranged to hold a meeting at Faneuil Hall, where the independence of America was first proclaimed, and which since has been called "The Cradle of American Liberty." Mr. Rámanáthan accepted an invitation to be present at the meeting because of his great interest in the Jewish people. Of old they had produced such great men as Abraham, Moses, David, Isaiah, Jesus, John, Paul, and others, and such soul-stirring praises of God as were contained in the Psalms. He desired to see the Jewish community of to-day in America and to hear their views of life. "If you come to our meeting you will also say a few words to us, will you not?" pleaded his Hebrew friend. Mr. Rámanáthan said, "I cannot promise to do that. I am coming to hear, not to speak. What have I to say at such a meeting? You must not count upon me for that." So with the understanding that he was not to speak, he accepted the invitation, and went to Boston.

On his arrival there he was escorted from the station to the hall by the President of the Zionist Association. On the way he begged him to say a few words at the meeting, but Mr. Rámanáthan declined to speak unless he felt

moved to do so. On reaching Faneuil Hall, Mr. Rámanáthan was given a seat on the platform, together with six or seven Jewish gentlemen. The meeting had commenced. The hall was full. About 1200 persons were present. The President of the Zionist movement was a young man of twenty-one years only. He addressed the audience in clear, eloquent words as regards the loss they had suffered by the death of their world-renowned leader, Theodore Herzl of Austria, and the work done by him in the cause of the attempt to regain Jerusalem for the Jews, and then he moved that a great merchant of Boston, Mr. Albert Huwitz, an elderly gentleman, do occupy the chair, which was unanimously agreed to.

The Chairman and several other speakers addressed the meeting, among whom was an old Rabbi, who spoke in Yiddish, the popular language of the modern Jews. Then the Harvard University teacher, who had been at Greenacre, addressed the people in eulogy of the patriot Herzl, and about their proposed return to Jerusalem, and made them all rise and repeat the words, "If I forget thee, O Jerusalem, may my right hand forget its cunning." There was tremendous enthusiasm when this was done. The Chairman then read to the audience a cablegram from the Zionist Congress then sitting in Basle, Switzerland, to the effect that the Congress had, by a large majority, rejected the offer of England of lands in Uganda (Africa) for the settlement of the Jews who were under exile in European countries. They were resolved to agitate for the acquisition of Jerusalem for the Jews. Their great aim was to have their own land once more, and not to be scattered all over the world as they are to-day. They felt they were getting more and more denationalized, and the only way to renationalize them was to purchase Jerusalem. The dispersion of the people was a disgrace

to the race, and they should go back to Jerusalem and settle there. The audience applauded vehemently when the telegram was read.

While this message from the Congress was being read, the Harvard teacher, Mr. Kallen, was again urging Mr. Rámanáthan to say a few words to them, and he brought up the Chairman and the President to add their persuasions to his, and between them they at last succeeded in getting Mr. Rámanáthan to rise and address the people. After a fitting introduction by Mr. Kallen—

Mr. Rámanáthan said—"My friends, in my country, my people are also being led away from ancient ideals by ignorantly copying Western civilization. I have raised my voice against denationalization there for many years. Through love of gain during the last fifty years, some of our best spirits have wandered from national modes of thought and become materialized. Through love of English education, for the sake of making money or a name, they have failed to cultivate their own beautiful language and literature. Our young men are content with the sensationalism of the cheap press, and for many years the spirit of materialism has been rampant, with the result that they have wrecked themselves on the shore of infidelity and vainglory. I say, I have spoken against denationalization in my country. The question of denationalization among the Hebrews is, therefore, one which appeals to me deeply. I sympathize greatly with their sufferings.

"I belong to an ancient people who in the days of King Solomon saw your remote ancestors, when they came to South India and took away from their land—the land of the Tamils—the beautiful bird called *Tokai*, or peacock, for adorning the palace and temple of Jerusalem. Your own scriptures bear testimony to this fact, because the

word used in Hebrew for peacocks is *Tukim*, which is the Tamil word *Tokai*, as Bishop Caldwell points out.

"We Hindus have a great history. We knew most of the ancient nations. To us the Hebrews were a great and holy people. We understand the expression 'dispersion of the people' to be the wandering of our thoughts worldwards. Our instruments of knowledge and action, instead of serving God, often serve the world, which is flesh. It is true that the expression occurring in the Psalms is literally applicable to the Jews, because, owing to the exigencies of the nation, the Jews had to leave Jerusalem and earn their bread in other lands. But sages in India know the inner meaning as well. Jerusalem is the spirit (or 'city of God') within the body; and our instruments of knowledge and action are the 'tribes of the earth,' given to serve the spirit in its earthly career. When these instruments, instead of serving the spirit in godly ways, turn towards the world and revel in worldliness, the dispersion of the 'people' has taken place. The 'people' are the intelligent instruments of the spirit which work in the body. Referring to the wandering away of the mind and other instruments from the spirit, which is the holy City of God, the Psalmists and Prophets of Judæa cried out, 'Come back to Jerusalem—to Palestine—to the Holy Spirit within, and you will then have worldly blessings also.' 'Seek ye first the Kingdom of God, and all else will be added unto you,' said Jesus also. Theodore Herzl wanted you to get back to the Jerusalem which is outside of you, so that you might be all the better internally. The attainment of the objective Jerusalem is good, but better still is the attainment of the Jerusalem within, by turning back the 'tribes' to God within. Think less of the 'almighty' dollar, and praise more the Holy God in your hearts. If you do so, the Lord of all righteousness will not fail to listen to your

prayer for the worldly blessings of life in objective Jerusalem. Minimize your commercial spirit. Respect the leaders who work for your improvement. Pick out those men who are eloquent and good at organizing. Listen to them and support them through weal and woe. Take care not to discredit them yourselves, for your influence for good will then wane. If you do these things, your prayers to the God of all nations will be heard and answered."

As Mr. Rámanáthan spoke there was unbroken silence, but all eyes shone with earnestness and all faces beamed with the sense of just being awakened. As soon as he ceased, the hall rang with enthusiastic applause, and the report of the proceedings in the Boston papers next day spoke of Mr. Rámanáthan as "the Orator of the evening." He had touched the hearts of the Jewish people, and they set themselves the next day to the work of forming a society for the study of the methods necessary for return to the Holy City of Jerusalem within each of them.

## CHAPTER VIII

## A UNITARIAN CONFERENCE IN ATLANTIC CITY

AFTER visiting Mrs. Olé Bull in Boston, Mr. Rámanáthan returned to Bloomfield Farm in the New Jersey State, which is said to be one of the loveliest parts of the United States. Here he was able to rest from lecturing for some time after his labours at Greenacre. He was busy with literary work until his next public engagement arrived on the 26th September in connection with the great Conference of Unitarian Ministers in Atlantic City, which is the largest summer resort in the United States of America. It is built about ten feet above the level of the Atlantic Ocean. Nevertheless, the sea sometimes flows right into the city. The ground floors of the houses are consequently built very high. There are hundreds of hotels and boarding houses and every variety of amusement. Along the shore is a boarded walk extending for about five miles, where people walk up and down, or are wheeled along in bath chairs by negroes in European dress. The hotel servants are all negroes, both men and women, who serve there during the summer and go to the inland cities to serve in the winter. The negro girls dress and carry themselves exactly like the Americans.

It is in Atlantic City that the Unitarian Ministers hold their conferences and enjoy at the same time a change. On their invitation Mr. Rámanáthan spent two days there, and gave two addresses—one a Greeting from the East,

and the other an exposition of the Sermon on the Mount.

There were about 2000 ladies and gentlemen present at the Conference. Addresses were given by the Mayor of Atlantic City, who opened the Conference, and by the President and many other distinguished men. Mr. Rámanáthan was introduced to the Conference by its President.

Mr. Rámanáthan, addressing the Conference, said—

“Mr. President—My brothers and sisters—

“Only fifteen minutes have been vouchsafed for your spirits and mine to commune. It is marvellous that I, who was bound down in my country, some 12,000 miles away, should have been separated from all kinds of engagements, official, professional, social, and domestic, and wafted to these shores, after a journey of thirty days in your fastest steamers, in response to invitations on the part of several of your brothers and sisters, cultured, and seeking to know the Truth in their respective cities ; marvellous that I, who came in response to this invitation and was working in their midst elsewhere, upon lines congenial to them, should have been invited by the Directors of this great Christian community, for whom I have the greatest regard, to come and say a few words of greeting to you.

“What shall I say by way of greeting except that the example set before you of Senator Hoar is worthy of being followed by every one who holds the culture of the soul as the first necessity of life. It has been said by our President, the Hon. Dr. Wright, that Senator Hoar taught that ‘to-day should be better than yesterday, and to-morrow better than to-day.’ Better in what respect? We are all practical people, and we should understand the meaning of Senator Hoar when he said that we should be better. Better, I say, in righteousness and peace ; not better in



bread, or raiment, or wealth, or rank, or social position, but better in righteousness and peace. For do we not know that St. Paul received many a stripe—on five occasions forty stripes save one, he said—and was let down in a basket from a window? Do we not know from such lessons that the so-called joys and sorrows of life pale before the light of self-sacrifice and self-denial, which conduce to righteousness and peace? We should be better, not in the assurance of avoiding disease and the ordinary ills of life and even death, but we should be better in the attainment of righteousness or peace. It, therefore, becomes a supreme question with us, to ask ourselves, What is Peace?

“Does peace mean peacemaking between two quarrelsome persons? That also is a form of peace, and I may say an easy form of peace. But the peace of which the Great Master spoke was peace of a different kind. It was individual peace in one’s own heart. It is the peace which in its highest development is known as the peace that passeth all understanding. He said, ‘Blessed are the peacemakers, for they shall be called the children of God.’ That peace is the peace which cometh out of the practice of letting our thoughts run down to a sweet calm. We all know how much our hearts are afflicted by thoughts of all kinds, raging conflicting thoughts, which rob us of what is called our peace of mind or restfulness of spirit. Jesus said, ‘Ye that are heavily laden, come unto me and I will give you Rest.’ Laden with what? With afflicting thoughts. The Rest that he spoke of is the fruit of the doctrine he preached, namely, the doctrine of pacifying oneself and letting our burdensome thoughts melt and run down to a beautiful calm. He meant to say, as all great Sages say, that if one succeeds in the art of tranquillizing one’s thoughts—in the art of peacemaking—that spirit will

be acknowledged by God as his son. In the Sermon on the Mount, Jesus said, 'Be ye perfect, even as your Father in heaven is perfect,' and St. Paul said that it is open to each one of us to attain the measure and stature of the fulness of Christ; that is, every man may by due culture become a Christ, a 'son of God,' in the language of Jesus. This art of pacifying oneself leads one indeed to the Blessed State, namely, the state wherein is the knowledge of God, the unspeakable joy of knowing God and being in fellowship with him.

"Knowledge of God cannot be attained by man unless his thoughts are allowed to run down to a calm. In that pacific state man attains the sonship of God, if able to be in communion with God. Ask yourselves, for a moment, how you can pray to God unless you pacify yourselves. You cannot put yourself in communication with him, be in fellowship with him for a second, unless you close the portals of your senses and dismiss worldly thoughts. In that state of comparative peace it is possible for man to be in touch with God.

"The Rev. Mr. Batchelor said the great question in Christendom—rather, in the case of those faithless persons who have been ushered into life in Christendom—is, 'How do we know that God exists? How can we know God? First tell us how we may know God, and then we shall listen to your ministrations.' Jesus answered that question nearly 1900 years ago. He said, 'Make peace with yourself in your own heart, and then you shall be acknowledged by God as a son of his.' And if you become his son, he said, you will attain God, even as I have become a son of God. Another name for 'son of God' is Christ, who is in every man. Jesus found the Christ within himself, and, through the Christ within, he attained God. When he thus attained God, he became sanctified, he said, and was sent

into the world to preach the great Gospel of Peace—the very peace which he himself had attained by actual effort and experience.

“ Experience of the world and experience of the spirit are respectively the great touchstones of worldly and spiritual knowledge. Jesus attained Christhood, became sanctified and was sent out into the world to preach the knowledge that he had himself attained by spiritual experience. His preaching was that each of us should sanctify ourselves. By learning the great truth, that we live and move in God, that he alone reigneth in the universe, and that his power has been loaned to us for overcoming evil and ignorance ; and by practising the art of letting our thoughts run down to a sweet calm ; he said we would, in that sweet calm, realize in spirit the great experience called the attainment of Christhood, and then know that Christ was the doorway to God.

“ Thus the fruits of peacemaking are first: knowledge of God, then ability to teach others. The ability to teach others successfully is born of actual knowledge of God. Those who have been taught the sound doctrine, and have pacified themselves, and have obtained a knowledge of God, may speak with authority with regard to the great problems of the existence of God, and the connection between God, the world, and the spirits of men. This is the message which the East brings to you, namely, that personal knowledge of God on earth is the crowning experience of spiritual life, and that the first step in spiritual life is to guard against the currents of worldly thoughts, even as a flame has to be guarded against currents of wind. Then the spirit will not be quenched, as St. Paul says ; nor be converted into a smoking flax, as Isaiah says.

When persons engaged in the art of peacemaking in

India hear of the efforts to make peace in the West, they rejoice and join hands with their fellow-brethren in a country like America, and are ever ready to give the greeting which they are invited to give by directors so earnest, so truthful, and so self-sacrificing as those who have invited me to address you.

“Brothers and sisters, I am exceedingly glad that I have been given an opportunity to see your faces and to become more familiar with those of you who are occupied with this great art of finding God within yourselves. We need not go far to seek God. Lo, said Jesus, if any man say unto you that Christ is there or here, do not believe him, because Christ is within each of you; and our aim should be to find him in our hearts by the art of peacemaking. Peacemaking indeed—that art of allowing thoughts to run down to a sweet calm—is the chief method of all religions, and unless you learn it, you will not be able to make much progress individually, or in the work of helping others efficiently in the active duties of their lives.” (Applause.)

The President announced to the audience that Mr. Rámanáthan had been invited to speak on the Sermon on the Mount on the next day at 3.30 p.m.

The following day Mr. Rámanáthan delivered his address on the Sermon on the Mount to a large audience, and then set out for New Jersey.

## CHAPTER IX

## THE SECOND CITY OF THE WORLD

THE city of New York covers 327 square miles. It is larger than the combined areas of Chicago and Philadelphia, the next two largest cities in America, and larger than London, which occupies 122 square miles only. New York has an extreme length north to south of 33 miles, and an extreme length east to west of 18 miles. It is rapidly increasing in population. In 1875 it had a little more than 1,000,000 souls; in 1880, 1,900,000; in 1890, 2,493,000; in 1900, 3,440,000; and in 1905, 3,987,495. The population of London in 1905 was 4,710,000. The statisticians of New York estimate that by 1925 New York will contain 6,760,000 souls. It is thought that, in about ten years from now, it will be the first city of the world in population, financial strength, and commercial activity. The rapid increase in population is largely due to immigration, New York being the chief gateway to all parts of the States for immigrants from all the countries of Europe. In 1904 only, there were nearly 1,000,000 immigrants.

In former days, when the city was in the hands of the Dutch, it was known as New Amsterdam, but when it was captured by the English in the name of the Duke of York, they named it New York. The older part is very irregularly built, but the new part is evenly laid out with straight roads, along which the surface electric cars run incessantly, causing much noise. Overhead there is "the

elevated," or elevated railway, which makes more noise; and underground there is a "subway" for electric cars. While travelling in these, it is almost impossible to make one's voice heard, even if one speaks loud. In addition to these methods of transport, a tunnel is being constructed under the Hudson River to convey people from New York to Jersey City, as the river is too wide for a bridge tall enough to let the Atlantic Liners pass up and down. £1,150,000,000 (Rs.17,250,000,000) were spent on the construction of the underground, elevated, and surface railroads; and there are new subways to be built, which are estimated at over £750,000,000. During the first quarter of 1905, the subway and elevated alone carried a daily average of 1,018,382 passengers a day, and the surface cars 808,770 passengers a day.

The business done in New York is enormous, as illustrated by the receipts of its post-offices, which are \$58,965 (Rs.180,000) a day, on an average. From June, 1904, to June, 1905, the receipts were \$17,690,000 (Rs.55,070,000), which is 12 per cent. of the income of the 72,000 post-offices of the whole United States, yielding to the department a profit of \$11,500,000 (Rs.34,500,000). In Manhattan, which is a part of New York City, 1,716,000 letters are posted daily, and over 2,000,000 are delivered there. In New York City alone, there are 71 post-offices and 329 smaller postal stations. The 937 publications that are issued in Manhattan make an average of 337,835 lbs. of postal matter a day.

The telephone statistics of New York are also very large. The 51 central offices in it have 198,000 telephones, worked by 3000 people. On an average 1,650,000 calls are made at the telephone a day.

There are 206 banks and trust companies in New York, which in July, 1905, contained altogether \$4,268,188,482.

The 42 life-insurance companies held \$2,454,669,487. The 38 fidelity and casualty companies held \$70,476,877, and the 39 fire-insurance companies \$106,633,670.

In New York are to be found representative agencies of all the important industrial corporations of the world, besides which 173 of the great American business corporations centre there, having an aggregate of \$7,000,000,000. In addition to these, there are many smaller business concerns, the wealth of all of which is beyond counting. The output of the New York factories in 1905 is estimated at \$16,000,000,000, which is one-tenth the entire output of all the States. In New York City alone there are 48,000 factories, which employ 520,000 people.

The necessities of these vast business interests are making great changes in the appearance of New York. The former buildings were 6 or 8 storeys high, but now these are too small, and are being rapidly replaced by large steel-frame buildings of 230 ft. high, with from 18 to 34 storeys. They are put up very quickly, and consist of a skeleton of steel filled in with fire-proof material, which is all covered by a thin coating of stone. They are ascended by means of elevators or lifts, and some have as many as 5000 tenants. More large hotels flourish in New York than in any other town in the world. There are 344 large hotels, 51 of which accommodate over 600 guests each. Over 100,000 persons visit New York every day. There are also many fine restaurants, which cater for 500,000 diners a day, who expend about \$1,200,000 on their dinner; 60,000 waiters are employed in these places, which consume the vegetables from gardens covering 90,000 acres. One hotel kitchen alone expends \$130,000.

New York has 6 race-courses, 98 theatres, 18 art galleries, and 84 large clubs. And as to education, it is carried on on an immense scale. There are 4 Universities

or Composite Colleges, 16 high schools, 496 elementary public schools, 11,273 teachers, and 568,232 pupils, in addition to which there are 469 kindergarten classes with 15,311 pupils, and \$24,231,850, equal to Rs.72,000,000 are spent every year on public schools. There are more school children in New York City than the entire population of any one of 21 States in the Union.

In summer the heat is very great, and the city is deserted by the wealthy, who go to their country seats at Newport, Saratoga, and elsewhere, or to Europe.

In New York, Mr. Rámanáthan found more engagements waiting for him than he was able to fill, so he was obliged to choose the principal of them. He lectured at the Brooklyn Institute of Arts and Sciences, where he was invited to speak on the "Spirit of the East and the Spirit of the West." The Brooklyn Institute has over 6000 families represented in the Institute as associate members, and the income is \$175,000, equal to £35,000 or Rs.525,000 *a year*, half of which is contributed by the citizens of Brooklyn, New York, in order to secure the privileges which the 24 departments of the Institute afford by way of instruction in arts, sciences, literature, history, and languages. It has often been called "The People's University."

The evening of Mr. Rámanáthan's lecture was the first general meeting of the season. He was accompanied to the platform by the Director of the Institute, Professor Franklin W. Hooper, M.A. (Harvard), who introduced him to the large gathering assembled to hear him.

Professor Hooper dwelt on the great drawing together which was now taking place between the East and West, and the many lessons the West were learning from the East. "To-night," he said, "we have with us a distinguished representative of our Mother Country from India



and Ceylon—a great Eastern scholar and statesman of the first rank—a devoutly religious man. Permit me to introduce to you Mr. P. Rámanáthan, His Britannic Majesty's Solicitor-General of Ceylon."

The lecture delivered by Mr. Rámanáthan on this memorable day has ever since become a favourite of the people of America, who have again and again called for it. It has been printed, and must be read from end to end and carefully studied.

Many were the lectures delivered by Mr. Rámanáthan in New York. His host, fearing that he was being overworked, carried him off one Saturday for a trip up the charming Hudson River, on the steam launch *Albany*. Mr. Rámanáthan entered into the delights of the river scenery with the same interest and attention which characterizes all his doings.

The Hudson River has been called the Rhine of America, because of its beauty. At one part it is over four miles wide. On one side there is a long, rough mountain ridge extending for about 48 miles, called the Palisades; and further on, the river winds in and out between the mountains, through gorgeous scenery. The native name for this river was *Mahicanituk*—the ever flowing waters. It rises in the Adirondack mountains.

It was autumn when Mr. Rámanáthan visited the Hudson River, and the trees were changing from green to brown of varying shades. As he stood on the deck of the *Albany* in the cold breeze and watched the ever-changing scenery, he saw that on either side of the river were gliding trains swiftly passing along from village to village. He landed at a place called Cold Spring, where his friends were waiting with a carriage and a pair of strong horses to drive him up the hills to the house. Along both sides of the road were fantastic wooden fences, overhanging trees,

steep rocks, and grassy hillsides, so different to the piles of city buildings. As the carriage neared the house a garden of cedar trees came into view, and then an apple grove, where two calves were playing beneath the trees. Around the house, which was on the hilltop, a flower garden bloomed, and below could be seen the placid river waters flowing gently by. In the verandah stood two large St. Bernard dogs, with their large earnest eyes looking on as the carriage approached. Mr. Rámanáthan alighted and expressed his admiration of the loveliness of the place, which was one of the country seats of a wealthy friend of his in New York.

He spent two or three days very pleasantly in driving about different parts of the estate and surrounding country, inquiring into their methods of work and telling those around him many things of interest, because of the lessons he drew from even most ordinary events. Having seen the property, Mr. Rámanáthan expressed his great delight in and appreciation of all that his kind host had shown him. The host smiled in an almost sorrowful way, and said, "Mr. Rámanáthan, I find myself thinking very often, 'What *is* the use of getting all these things done? Why not give it all up?'"

Mr. Rámanáthan said, "There is another way of looking at it. If you could be entirely without work and be in peace, I would say these things might perhaps be abandoned. But as you must be doing something for the sake of being occupied, what is the use of giving up what God has given you, in order to take up some other thing? These works have been given to you in order that you may grow in love and righteousness. By doing them in proper spirit, you develop your own soul and become fit for union with infinite mercy and grace. Thus you can watch your own growth in love and light. Think also of

the lives benefited by you on these properties. How many persons are made happy! You should take an interest in your workmen and their families, and try to improve them also."

The host said, "Quite true; but unfortunately if one does that, they take advantage of one in ever so many ways."

Mr. Rámanáthan said, "Why consider that? Do not your own relations and friends, children and wife, take advantage of your kindness? Have you not observed that, if you yield to their desires they love you, but when you advise them or do not indulge them, they complain of you and even abuse you? If others are presuming upon your kindness, so much the worse for them spiritually. Whatever they do, you should do your duty lovingly and righteously. That is the only way of improving yourself, that is, growing in love and righteousness. Go straight on, advise them, point out to them their errors, and how their spirit is being victimized by sensuousness or selfishness. Speak out, but see that you are in the right, and continue your thoughts and acts of loving-kindness to the end. Do not cease to love, or to promote the well-being of others."

Mr. Rámanáthan taught his friends many truths while he was with them, and he himself was much benefited by his pleasant sojourn in the country. He returned to New York and resumed his work there as before, lecturing often, seeing people and removing their difficulties, and expounding the real meaning of the sayings of Jesus.

## CHAPTER X

## THE COLLEGES OF NEW YORK

ONE of the objects of Mr. Rámanáthan's visit to America was to study the methods of education adopted in the Universities and Colleges. He went first of all to the New York University, and was chiefly interested in the Law Department there. He attended two or three lectures on law, and was charmed by the way in which the law students are trained. He found the lecturers expounding case law, and calling upon students here and there to answer questions arising out of the cases in hand. In each class there were about a hundred and fifty students, a few of whom were ladies. The rooms were large enough to accommodate two or three hundred students. For each student there is a chair fixed to the floor with a movable seat and arms, which close up after the student goes. The right arm of the chair is broad, so that note-books may be placed thereon for writing. In front of the class is a raised platform with an office table, at which the Professor sits and lectures. After seeing the University, Mr. Rámanáthan had some conversation with the Dean and some of the Professors about their methods of teaching the law students, and when Mr. Rámanáthan rose to go, the Dean kindly offered to forward the University books for Mr. Rámanáthan to see how they conduct their studies.

His next visit was to one of the high schools of New York, where 1300 boys are taught such subjects as would

be useful to them in business. It is called the High School of Commerce. These and other schools are part of the Government scheme of free education. It is a graduated system of schools in New York, beginning with the kindergarten. Then come the elementary schools, then the high schools, after going through which the students are fit to enter the Universities. In New York the schools are so rapidly filled up, that the difficulty is how to build schools fast enough to accommodate all the scholars. This difficulty of insufficient room is due to the continual streams of immigrants who pour into New York from Ireland, Germany, England, Norway, Russia, and other places. Many of the children do not understand English, so that the teachers have to begin with the children from the kindergarten schools if they are to make any progress. The great idea of the Government is to educate the masses, and the schools they have provided are very lavishly equipped, and every comfort is provided for the students as regards facilities in obtaining the very best instruction.

It was to one of these magnificent schools that Mr. Rámanáthan went one morning just as the boys were going in. They studied him intently. It was a new sight to them to see a gentleman with a turban on coming into school with them. Mr. Rámanáthan was cordially received by the Principal, who assembled all the boys in the auditorium specially for Mr. Rámanáthan to see, for that was not a day on which they usually assembled there. As the Principal led Mr. Rámanáthan to the platform, he expressed a wish that Mr. Rámanáthan would address the boys. "I assure you, sir," he said, "they will be greatly disappointed if you did not say a few words to them." Mr. Rámanáthan said he would speak to them with pleasure.

When the Principal and Mr. Rámanáthan took their

seats on the platform, the 1300 boys, who were all in their seats, were energetically talking together, and the noise was almost deafening; but at a sign they all ceased, and the Principal opened the school by reading a Psalm, after which the boys all joined in singing a hymn entitled "The God of our Fathers," to the music of the piano. The Principal then introduced Mr. Rámanáthan to the students, and they greeted him with enthusiastic applause as he rose to speak.

"My children," he said, "I feel that I am entitled to address you as my children, because one of my sons is now twenty-seven years of age. We have only a short time before us, and I cannot say much, but if I had you all to myself, I could tell you a great deal about the object of all training, namely, to come to know God himself, and I would develop in your hearts an abiding love for God. You have in your Bible a great commandment, namely, to honour your parents. If you honour your parents, you will also honour God. In India we are taught that the name 'Father' is applicable to many persons. The first is the father of your body; the second is the teacher of worldly learning; the third is the employer of your service; the fourth is the teacher of religion, etc. These should all be honoured as fathers. If you learn to love them for the good they are doing, you will easily learn to love the Father of your spirits, that is God, the great illuminer of every soul in the universe."

Mr. Rámanáthan then went on to speak in simple words of the people of India and their philosophy and religion, which had not been affected by any foreign influence, and he also spoke of the ancient languages of India, namely Sanskrit and Tamil, and quite won the hearts of the boys by his humorous address, as manifested by their continued and repeated applause.

When Mr. Rámanáthan had finished, the Principal said to the students, "Now if I should ask you the name of the gentleman who has just addressed you, could any of you tell me?" They were all very much amused, because none of them could pronounce the name. The Principal then gave it to them in syllables, and asked the music-master to beat time and lead the boys in singing the name according to their method. The students then sang their college song, and finished the verse with the words "Rámanáthan, Rámanáthan, Rámanáthan."

As soon as they resumed their seats, Mr. Rámanáthan said, "You have all sung for me, now I will sing for you"; and taking his own name as they had done, he sang it according to the Hindu method of singing, to which they all listened with the keenest interest, and when he resumed his seat there was loud and prolonged applause.

At a sign from the Principal, the students rose and began to march out, class by class, to the music of the piano, after which Mr. Rámanáthan was shown over the whole building by the Principal, who explained everything very carefully. The building was about five storeys high, and a nice lift carried us from one floor to another, and Mr. Rámanáthan was able to see something of the different lessons that were going on, such as Chemistry, Geography, History, German, Mathematics, Engineering, Physics, Shorthand, Typewriting, Gymnastics, and so on. In one room, where about fifty typewriters were set in rows, a youth, seeing his Principal coming, rose from his typewriter and brought his papers, and said, "Sir, we have taken down Mr. Rámanáthan's address in shorthand, and we are now typewriting it." The Principal said, "That's right, boys; go on and finish it"; and Mr. Rámanáthan was charmed with the ready action on the part of the boys, who had done it without being told. It was a

very pleasant experience to Mr. Rámanáthan to come in contact with the High School boys and their very kind and attentive Principal, and when he left he took with him the kind thoughts of every one in the school.

After seeing the High School, Mr. Rámanáthan's next visit was to the famous Columbia University of New York, where he was received by one of the Professors and shown over the whole place. He was first of all taken to the Professor's study and offered tea. There he found many things which suggested that the Professor was a great lover of India. Mr. Rámanáthan was then taken to the library, which was a large building standing by itself, with a beautiful dome as its roof. Inside the library, the dome was made to look like the sky at night, with the full moon in the centre, consisting of an orb of electric light. This library was the gift of a very wealthy gentleman of New York. The pavement was of white marble, with the signs of the Zodiac inlaid in brass around the statue at the entrance. Inside the building were many rooms filled with the choicest books relating to every nation of the world. The office of the University was in this building as also the assembly-room of the Faculty, with beautiful carpets and large oil-paintings of famous men of the University, and in a niche in the wall was locked the old, yellow document, relating to the foundation of the University in the time when the United States of America belonged to England. After seeing the library, Mr. Rámanáthan was shown the large lecture-room which was round in shape, like the old Roman amphitheatre, and capable of holding about 500 students. There are many other lecture-rooms for different professors; and on the basement floor, there are rooms full of machinery for the engineering students. In one room there is a railway engine worked on wheels instead of rails, so that the



students may learn engine-driving. There are also swimming baths, gymnasium, baseball rooms, and many other departments for the benefit of the students. In passing from room to room one of the passages was like a furnace, and we had to run through it. Outside in the grounds are the football and cricket fields. The University consists of numerous buildings, and for the education they receive all students have to pay fees, the lower schools only being free.

In connection with this University is a girls' college called Barnam College, where girls have the same University training as the boys. The girls' division is much more attractive than that of the boys. There are pictures on the walls, and many artistic touches to give a charm to the long halls and spacious rooms. Young ladies from eighteen years upwards stood about in the halls in groups awaiting the time for lectures; some sat on the steps with their arms round each other; some leaned upon others around tables poring over their books; and others walked arm in arm talking confidentially; and as the Professor and Mr. Rámanáthan passed through their midst, their wondering glances followed them, unable quite to take in the situation. Strains of sweet music were heard floating upon the air, as some of the young ladies rehearsed their parts on the violin and 'cello in the theatre of the College.

Another division of the University is the Teachers' College, which took Mr. Rámanáthan one hour and a half to just walk around and see all the different departments of study. These teachers are trained in order to go into the Government schools and teach right methods of work. One of the sciences in the Teachers' College to which much time and attention is devoted is called Domestic Science, which consists chiefly of cooking. In one large room the young ladies were all standing at their tables

with their aprons on, mixing dough for gingerbread. Each had a set of pots and pans and other cooking utensils, which were kept in her own special cupboard, and there were maids to wash the pots and pans and put them away when the cooking was over. The teacher was directing the pupils in the preparation and baking of cakes. The receipts for the day were all typewritten, and each one had a copy. Around the room in glass cases were jars containing the preserves and jellies which the students had made.

In another room some students were making experiments in the chemistry of foods. The halls were lined with glass cases in which were foodstuffs, such as wheat, rice, etc., in different stages. Other rooms were used as studios, and many students were busy at their easels. In one part of the College the ladies were going through gymnastic exercises and learning to walk gracefully. In another part of the College the young men were learning joinery, carpentry, and wood-carving, and were very busy hammering and sawing and constructing models of factories, houses, and railways.

After all the seeing was over, Mr. Rámanáthan had a conversation with the Dean, and Mr. Rámanáthan congratulated him on his enormous and beautiful work, but the Dean said, "We do not know how it will be, sir; we are only trying to make our work as thorough as we can. We have ample funds and every opportunity, but it is all as yet an experiment."

Mr. Rámanáthan was then invited by the students to come to their reception-room, where afternoon tea was in progress, and he found the room filled with students and spent a pleasant half-hour with them. Some of the ladies apologized for having been caught at their gymnastic lessons. "We are only beginners yet, and are therefore

very awkward," they said. Mr. Rámanáthan smiled and said that their teacher was indeed the most graceful and energetic of them all, which they all readily agreed to. He then was asked to give them an account of how the ladies in India took exercise, and he described to them the pounding of rice in the mortar, the grinding of grain at the handmill, and the carrying of water-pots on the head like Rebekah at the well, which makes the Hindu ladies so graceful. He also described their dress and manner of cooking, which interested the lady students so much that they were sorry when Mr. Rámanáthan rose to go.

On the following morning he returned to the Teachers' College to see how they are trained in the art of teaching very little children, called the Kindergarten class. The room used for this purpose was one of the largest and pleasantest in the College, and it was decorated in a way most pleasing to children. In the centre of the room on the floor a large circle was marked, round which the children stood. It was large enough for forty children to stand around, and the two teachers stood in the ring with the children, whose age was from about four to six years, boys and girls together. They were taught to sing little songs to time, and march and skip to the music, and clap and do little exercises, at the word of command. Obedience and concerted action were brought about by these methods. Then they were taught little games with seven or eight coloured balls, after which they had lunch. Each child had brought a little basket with bread-and-butter and cakes and fruit and a small bottle of milk, and they all sat round a low table in their little chairs. Some of them set the table and placed the lunch-baskets thereon. When all was ready they sang grace and began to eat. At this stage Mr. Rámanáthan left them and went on

to inspect the Elementary School, which is another branch of the Columbia University.

In the Elementary School the children were older, the youngest being about seven years of age. The boys and girls were arranged in grades or classes, some doing drawing and painting, some reading, some doing grammar, or French or German, some needlework, some carpentry. There were also classes at gymnastic exercises, swimming, basket and mat making. All kinds of manufactures were taught and explained, and samples of the children's work were to be seen all through the rooms. It was a most interesting sight to Mr. Rámanáthan to see so many little people moving about and learning many things ; but with all their elaborate scheme for instruction in every imaginable art and craft and science, it was very apparent to Mr. Rámanáthan that they had left out the Great Maker of the universe ; they had no time to learn or teach about God.

Mr. Rámanáthan's next visit was to the Superintendent of all these colleges in New York, and to him he remarked that while they had most elegant and advanced methods for mind-culture, they entirely neglected soul-culture ; and the Superintendent replied that that was so, with the exception of one school in New York called the College of Ethical Culture. In their usual course they did not, he said, make any special point of soul-culture ; in fact, there was no religious training in the schools worth speaking of.

Mr. Rámanáthan found the Superintendent a very kindly and quiet man, with earnest and steady eyes, and it is he who is held up to State students in New York schools and colleges as their model of earnest endeavour, perseverance, and self-sacrifice. He was very much gratified to hear of Mr. Rámanáthan's plans with regard to a college in Ceylon, and said that he would be glad to do anything

in his power to help him, as he was deeply interested in educational work in every country.

Mr. Rámanáthan spent some time in looking at the school supplies and furniture. The amount of things bought by the Government for distribution to the various schools and colleges would of themselves fill a large warehouse. The manager said that on a certain day every month the Government sends a cheque, and they are able to purchase whatever is needed for the schools without stinting.

## CHAPTER XI

## A POLITICAL MEETING

MR. RÁMANÁTHIAN was invited to see the proceedings of a political meeting in New York. The city, indeed the whole country, was keenly excited over the coming election of the District Attorney, who corresponds to the Public Prosecutor and Attorney-General in England. There were several candidates, but the meeting to which we went was in favour of Mr. William Travers Jerome, who had already been the District Attorney of New York for four years. In America these and other elections of public officers are usually managed by "bosses," who work up the people to vote for their own nominees; but Mr. Jerome was too independent to accept the nomination of the bosses, and he appealed directly to the people to elect him. Meetings in different parts of New York were being held every evening by the admirers of Mr. Jerome, and in many of such gatherings he appeared and addressed the people. On the evening we went, he had to speak at three meetings, driving long distances to get from one part of the city to another.

As we came within half a mile of the hall we saw vast crowds of people in the street, which was brilliantly lit up. Flags and pennons were waving in all directions, sky-rockets of various colours were going up at intervals and falling in showers of lights, and a band of musicians in a drag were playing vigorously in the street. Policemen in

uniform lined the entrances, stairways, and doorways of the hall where the meeting was to be held, and stood about in groups around the platform as if prepared for a fight ; and a band played all kinds of popular tunes in one of the galleries of the hall. The floors were covered with sawdust, because every man in the audience was smoking, and the sawdust was for the protection of the floor. The men entered with their hats on, and each visitor was given a button with "Jerome" printed on it in large letters. The hall was brilliantly lit, and festooned with the flags of the States. On the stage were a number of pot plants, palms, stage scenery ; and a solitary table, in an amphitheatre of chairs, was made conspicuous by a wash-hand stand jug of water, with a glass next to it ! Above the stage in the centre was a large picture of Mr. Jerome, and beneath it in front was a long table for reporters.

The hall was soon full and the air became thick with tobacco smoke, although many ladies were present. The band played "Yankee Doodle," "Red, white, and blue," and the national song, "The Star-spangled Banner," during which every one in the hall stood up and sang with might and main.

About 8.30 the platform began to fill with the speakers and their friends, some of whom were ladies. The chairman then opened the proceedings by addressing the meeting. He spoke with great feeling of Mr. Jerome's faithful work and honest performance of duty. Referring to Mr. Jerome's opponent, he said to the people with rousing vehemence, "Are you going to have an old man in poor health for District Attorney?" Some of the people in the audience shouted, "No, no." He continued in the same strain for some time and concluded by saying, "For four years Mr. Jerome has laboured with devotion

and has proved himself to be the friend of all. Shall we have him or not?" The hall rang with cries of "Yes, yes."

The second speaker explained how all other candidates were subject to what are called in America "bosses," and how Mr. Jerome refused to be nominated by them, but came directly before the people. "You have to vote," he said, "without the aid of bosses. Mr. Jerome has made a courageous stand—he appeals direct to the people."

The third speaker was the ex-commissioner of parks. He spoke of the corruption in high places; of the waste of public monies; of useless men in office; of corruption and bribery in the railroad and insurance companies; of the present commissioner of parks trying to turn the park into a race-course; of horses and drays belonging to the Public Works Department lying idle; of dishonest contractors; and last of all, of Mr. Jerome's treatment of both the rich and poor alike.

All these protracted harangues were obviously to fill up the time until Mr. Jerome, who was speaking at a meeting in another part of the city, was able to get away from it. About 9.15 his advance agent came in, wiping the perspiration off his face, and was just beginning his stump oration when an old man in the audience began to shout that he would speak first. Some people tried to stop him, but as he would not sit down, there was some commotion on the platform, and presently the advance agent asked the still standing man to come up to the platform. He helped him up and placed him in a seat of honour. Then others in the audience got excited, and cried out, "Let him speak! Let the old man have a chance!" However, by some magic, the old man did not speak, but sat down like a lamb, and the advance agent went on with his stentorian speech, in what was said to be "real Tammany style."



The people were getting well worked up by this time. They jumped off their chairs, stamped, clapped vigorously, shouted, and smoked. At 9.30 cries arose in different directions of "He's coming, he's coming!" All the people turned round, looking here and there. The street was ringing with shouts, cheers, and clappings of hands, and at last Mr. Jerome appeared on the stage amidst long, wild, deafening applause, and was shaken cordially by the hand by all the twenty or thirty gentlemen on the platform. He then quietly took his seat amidst rounds and rounds of applause, cheers, shouts, whistling, and fireworks outside.

He waited till all subsided, and then rose to speak. He had an honest face and cheerful voice. He described the difficulties of his position as District Attorney. "My friends," he said, "a man cannot please all. There will be surely some who will complain. I can only say, to those who are dissatisfied with the results of some of the cases, that I have done my best. I will give typewritten copies of those cases to all who wish to read the briefs for themselves. I made a promise, when I was elected four years ago as District Attorney, that I would give ear to all complaints at all times. I have fulfilled that promise. Early and late I have laboured, in office hours and out, at office and at home. I have had on an average ten people a night at home, coming with cases after their work was done. Thirteen hundred cases pass through my hands yearly. In the Collision or Tunnel case, the complaint is that I allowed it to drop too easily. The jury who heard the case were all honest, straight men. We had no case. There was no evidence. The fireman and engineer of the train both admitted they were wrong. I charged the Railway Company for having poor signals, but we had no evidence." Mr. Jerome referred to several cases in which his conduct had been impugned, and offered

full explanations of them. "The chief complaint of my enemies against me," he continued, "is that I claim that my department is honest. I do claim it. My assistants are all straight, honest men. My opponent, Mr. Osborne, is also one of the most honourable of men, doing what he thinks is right. I made up my mind that at this election I would not be subservient to the bosses, but should get my support directly from the people. If you will not support me, I shall still go on fighting for my principles."

This brought the meeting to a close amidst deafening applause, and the people began to move towards the door, and soon the crowd melted away, and Mr. Rámanáthan was glad to get outside into the fresh air from the heat and smoke of the room, where he had been sitting for about three hours, watching all that was going on, in order to see, as he said, the American interpretation of the play in politics, known as "Government by the people for the people."

## CHAPTER XII

## AN AMERICAN AMAZED

DURING Mr. Rámanáthan's visit to the New York Bar Association he was interviewed by a reporter for the *New York Times*. The results of the interview were published in the issue of that widely read paper of the 8th October, 1905, with his portrait and a picture of the great tower of the Temple at Madura, the original home of the Tamils in centuries gone by. The article, headed "American Civilization arraigned by a Hindu Sage," created a great deal of interest, as the Americans, having firm faith in their own capacity, love sober criticism in order that they may profit by it and sooner become the "coming race" of the world, which they believe they are going to be. The heading did not please Mr. Rámanáthan at all, nor the taunting tone of the article, for, said he, "who am I to judge the Americans? The reporter forced himself on me, and asked for my opinions on questions mooted by him, which I gave in humble spirit; but he has clothed them somewhat with an air of superiority and condemnation, which is foreign to my nature. I never 'arraigned' the American Civilization. I simply answered his questions, as he appeared to be a well-informed man, and an able, earnest seeker of truth."

Bearing this in mind, my readers will see for themselves, in the article reproduced here in full, how greatly this cultured American was struck by Mr. Rámanáthan's personality and estimate of Western ideals.

“In spite of the lofty pillars of marble and the stately figure of Demosthenes that grace the spacious entrance hall of the New York Bar Association, giving something of an air of classic antiquity and Old World picturesqueness to the building, with its luxurious modern equipments, it is scarcely here that one would expect to meet a ‘Brahma-Jñāni,’ as his disciples call him, from Ceylon. In all India to-day there are not many of these Jñānis, so they say, and those of them who are to be found there live a life of such retirement, and are regarded with such profound reverence by their disciples and the communities where they dwell, that the uninitiated stranger is inclined to hold them as a semi-mythical creation of the devout Hindu. Nevertheless, it was a real man, albeit from the dreamland of India, a veritable Brahma-Jñāni, returning from the academic groves of the newest cult at Greenacre, Me., who kept a prosaic appointment in the halls of the Bar Association the other day.

“In his own land, the Hindu sage is usually robed in flowing drapery, and goes about with bare feet and bared head. But the Honorable Ponambalam Rámanáthan, His Britannic Majesty's Solicitor-General in Ceylon, has never donned the yellow gown of the sage, but wears a clerical cut coat of grey cloth, plain, every-day shoes, and a snow-white turban. Thus arrayed, approaching noiselessly along the lobby of the Bar Association to greet his visitors, he fulfils much of one's preconceived notion of a Hindu sage, an impression that is enhanced when one notes the simple grace of his welcome, and the gentle, almost childlike, interest that beams from his large eyes. This affability of the Orient has in it the very essence of courtesy, and seems a fit setting to the gospel of ‘Love and Light’ that this Brahma-Jñāni essays to preach to the elect of the New World.

"A Jñāni belongs to no particular sect of the Hindu, and concerns himself principally with the development of character. Love for all that lives, non-resentment of injury, contentment under misfortune, unwillingness to exact retribution from those who harm him, are said to be his characteristics. Hence one is prepared to meet this gentleness of demeanour in Rāmanáthan, whom fame has declared to be one of India's Jñānis, at the same time that he is recognized as a man who has reached a high mark in the legal profession, is one of the two law advisers of the British Government in Ceylon, and is the possessor of many mansions and country seats in that beautiful land.

"There is nothing of the foreigner, strange to say, in Rāmanáthan's use of English : just a shade of accent and a choice of phrase occasionally that recalls British usage in such matters. The low, melodious voice may be a racial peculiarity, though it fits the amiable temperament of the speaker admirably. A Hindu sage ordinarily may be an extremely formidable personage to meet. Rāmanáthan, however, has the gift of veiling whatever he has of mystic lore in so simple an exterior that one is led at first to regard him as being quite transparent, childlike, mentally. A little experience, however, reveals the 'artless art' of the oriental, that is able to convey so much of the acerbities of criticism or the profundity of learning in a conversational manner that is outwardly charming in its apparent *naïvete*. Shorn of this charm, divested of this gentleness, the sage, standing in the great modern hallway of the New York Bar Association, with its pillars and statues surrounding him, may be said to have really measured the proud America of to-day with the India of venerable philosophies and religions—and if the sentiment of scorn is possible to the mild Jñāni, it was certainly there, though unexpressed, as a result of his comparisons. There was a touch of

sadness in his voice and eye when he spoke of the spirit of the West.

“‘These pillars are very fine, very beautiful,’ he said softly, touching one near the Demosthenes. ‘It is an excellent work, and all so new and sparkling. In India, also, we have pillars in the temples; only they are much more massive and hoary with age.’

“Some one suggested the possibility that the pillars he was admiring were not genuine marble, explaining the prevalence of a very excellent substitute for the real stone in some New York buildings; but this the polite oriental smilingly waved aside.

“‘You are putting up fine buildings in this country, and there is great wealth and what you call progress,’ he said. ‘You are proud of all this, enthusiastic even, and consider that in your civilization you have reached the pinnacle of the ages. But—it is all so new and sparkling, like these pillars here! Wait until years have passed over them and they become hoary like those in the great temple of Madura; then will there be wisdom among you, and a venerable history from which to judge of progress. America is so young, Europe also, it is no wonder you are proud and so certain that you are on the right road.

“‘How far back does India go? Dear, dear! Millions of years. Westerners have their fads about us, and, as their chronology goes back no further than forty centuries before Christ, they are naturally chary of giving an older ancestry to another race. But among the savants of Europe and America the antiquity of Indian civilization is beginning to be recognized. In our books there are historical incidents described that took place thousands of centuries ago. Furthermore, it is of importance to remember that we are in possession now of the very same ideals and practices which were common to us centuries before the era

of Babylon and other ancient cities. From the height of this great age India is able to gauge, with something of the eye of experience, the new countries and races that rise and fall around her.

“‘What do we see? Possibly much that a newer race does not, can not, see. It is the past that gives a proper perspective, a right angle of vision; and, having that, we Hindus are not so carried away by the enthusiasms of the moment when we view this period of development and material prosperity through which Western civilization is passing. Material grandeur is all very well, but the Hindu is accustomed to look for something beneath it that is more enduring and real before concluding that a nation is on a right or wrong path.

“‘Our own evolution, you know, has been largely on the spiritual plane. We live for the imperishable plane, on which the changing things of the world appear and disappear, like passing bubbles. Our ideals are based on that plane. But for some time we have been suffering from the materialism of the West, which mistakes passing phases for eternal glories, misleads our boys and girls, and makes a complete miscarriage of their life. There is much that Western civilization has taught us, but at its root it is materialistic, and against that we protest and strive, just as your own cultured men protest and strive against it.

“‘As for your vaunted self-government by the multitude, you cannot say it has achieved eminent success, can you? I can find nothing admirable about it. It seems more like a political cry than a real achievement. An enlightened Government can come only from enlightened men ruling the unenlightened masses, an oligarchy of cultured intellect, if you will. In the body politic it is the head, or spirit of light and love, that must rule, not, as too often happens in the case of popular Governments, the feet, or selfishness.

That is one of the sparkling pillars in your temple that time may prove to be—not made of marble!

“You point with pride to your buildings, your prosperity, your achievements in wealth. Similar heights were attained ages ago by us, and other nations now no more, and we have found that the greatness of a race does not consist in them. You point out, in addition to this visible growth, what you call the altruistic tendency that is showing itself in your civilization. But these altruistic theories and efforts of which you boast, are they not isolated cases of development rather than racial, which is really all in the other direction? Your great ideas here are industrial development and social amelioration—but experience does not show that these help in the development of the individual in the plane of spirituality.

“True charity is good for the giver as well as the receiver, but it cannot come through legislation or by tinkering State Constitutions, or by an increase of industrial occupations. That Americans believe it can come in this way merely emphasizes the hope of those who do not know the true methods of converting self-love into neighbourly love, and neighbourly love into perfect love. Instead of wasting so much time on social and political movements, society would be far more benefited if a greater degree of attention were paid to the inner improvement of the individual, by training the mind to prefer the needs of the spirit to the cravings of the flesh. Concerted action for social ends will be far more effective if the units, the individuals, composing it are first perfected. This is the old Hindu doctrine, and it has been brought to you by your own religious teacher, Jesus Christ. Ah, yes! Americans are past masters in the art of concerted action, in organization; but how futile your efforts, what a waste of legislation when, as individuals, you ignore the mandates



of your own religion and neglect to look within and cleanse your own souls !

“It is this lack of the spiritual leaven in your civilization that impresses a traveller from the East more keenly than the multiplication and largeness of your cities and industrial objects. In India the care of the needy and the sick is everywhere practised, not through organized effort, but through an impulse that is universally felt and obeyed by individuals. Here the beggar is not invited to your house. With us he is. Our religion teaches us that he is a brother, and we treat him accordingly. In treating him thus, the rich are benefited as much as the poor. The ordinary charity, the charity of the West, mere money-giving, is no cure for worldliness, no balm for suffering. When the rich man, instead of giving his cheque for a hundred dollars to some charitable society, goes out among the needy and gives *himself*, as he has been commanded to do by God, he will get more in spirit, in light and love ; with these he will enrich himself as well as those whom he serves. This truth is contained in all religions. The spirit of our Eastern civilization labours for the development of this leaven of spirituality,—tries to escape, by hard work and harder reflection, from sensuousness and intellectual arrogance into the peaceful region of light and love.

“The coming of the Western nations, however, into our country is changing India. They bring with them their selfish mercantile principles, and their worship of manners and wealth, and, as a consequence, the religious simplicity and the beautiful devotion to God and neighbour that prevailed among us are in danger. It is the wedge of selfishness and sensuousness that, entering in our midst, will destroy us if we do not take care. This downward tendency is to-day throughout the world.

“The Americans and Europeans are firm in the belief that they are in an era of progress, of advancement. We do not think so in India; and it is your triumphant materialism that confirms us in our belief of the contrary. You see, we judge history by centuries, you by years. Undoubtedly the decades in which we are at this moment living are an advance on the decades that immediately preceded them. But the course of the age of sensuousness is like the river that broadens and then loses itself in the arid desert for want of depth. This age, or “yuga,” in which we are living is broadening with many a flash, but the eternal springs of spirituality are not feeding it. There is no depth in Western civilization. The shaking off of the barbarism of the Middle Ages in Europe, the blossoming forth of the Renaissance, and the general reform of modern times, due to invention and discovery, are well and good; but humanity is plunging more and more into sensuousness. Spiritually considered, the age is at low ebb.

“Ages are measured by thousands of centuries; a period of darkness is followed by a period of light, when man retraces his steps up the mountain of life. In the dark yuga, or age, that is upon us now, and that has 427,000 years to run, according to our sacred writers, all that can be done is to work individually to escape from the impending ruin of the spirit. The spiritual regeneration of a whole nation is impossible to be attained in this yuga. The only lever that will uplift a nation is the conviction in the individual that one's own character must be cleansed of its worldliness and sensuous tendencies. Unless a contempt for worldliness and sensuousness is assiduously cultivated, neither the individual nor the nation can be raised. Among all races there are small groups of individuals believing in the broad religion of love and light,

and their number should be increased as quickly as possible, in order that their austere influences may check the downward course of the masses.'

"Mr. Rámanáthan has been widely quoted in the newspapers as having come to this country for the purpose of bringing about a unification of religions. As a Hindu he declares that proselytizing is foreign to his mission, while this specific intention he disclaims.

"'Since all religions at bottom teach love and light as the means to reach God,' he declared, 'one religionist should not tear the hair of another or be too proud of his own beliefs, but should rather practice a thoroughly sincere tolerance. As for unity of belief among all nations, that is impossible. What wonder that the Parliament of Religions held at Chicago, consisting of an army of speakers from every part of the world, each holding his own theories, was ineffective for this end, when we know that the 400 Bishops who assembled at Nicea under the orders of an Emperor to harmonize the one creed of Christianity, some three centuries after Christ, failed to produce a harmony that was effective upon the votaries of that religion !

"'My purpose in coming to this country is simply to answer the invitations of certain kind friends and learned societies here, not to make proselytes. These friends and societies have expressed a desire to hear from me on the great problems of civilization, and after I have been with them for a few months I expect to return to my home in Ceylon.'

"On Mr. Rámanáthan's return to Ceylon he expects to devote himself to educational efforts, whose aim will be the preserving of the national life of India that is threatened seriously, he believes, by the influx of the materialism and sensualism of the West. To this end he expects to open a college for the higher education of the youth of his own land.

“‘The knowledge of their own past and their own philosophy,’ he declared, ‘will stem the current of irreligion and of irreverence for the things of the spirit, and lead automatically to the preservation of national ideals. It will be my endeavour to establish a college where a thoroughly sound education suitable to modern conditions of life in every respect will be combined with an adequate study of our own literature and the philosophy stored in our ancient books.’”

## CHAPTER XIII

## YALE UNIVERSITY

HAVING seen the New York Colleges and Universities, Mr. Rámanáthan went to the city of New Haven for the purpose of visiting the great Yale University. Soon after his arrival in New Haven, Mr. Wright, the Dean of Yale University, called upon him and escorted him to the University, and went all through it with him. Like Columbia University in New York, the Yale University consists of a great number of buildings, standing along picturesque avenues of trees, and spread over a large area. It is comparatively old and much honoured in the States as one of the best Universities of America. The students there are all above eighteen years of age. As Mr. Rámanáthan entered the University with the Dean, he saw twenty or thirty young men going up the stairs, and he and the Dean followed them and sat down with them in their class, which happened to be engaged with the Mediæval History of Europe. Mr. Rámanáthan was much pleased with the Professor's system, which was the drawing of the students' attention not so much to events as to the development of principal currents of thought, and the particular way in which they came into being. Persons and dates figured only as incidents in the growth of national ideas. The Professor wrote out the leading developments of three or four decades on the blackboard, and expected the students to consult various authors, and work out the subject in

detail, and submit the results of their research to him when they came next to the class. At the conclusion of the lecture, Mr. Rámanáthan was introduced to the Professor, who explained to him fully the method of instruction pursued by him.

Mr. Rámanáthan then met the Professor of Mathematics, who very minutely explained all his figures and models, of which he had any number locked up in glass cases. In many of the lecture-rooms magic-lanterns were fixed that the lessons might be illustrated to the class in various ways. The lecture-rooms are called here "recitation-rooms," because the students recite their lessons there.

In the evening Mr. Rámanáthan spent a pleasant hour with the Professor of Practical Psychology. He had a very large room and many interesting instruments for testing all kinds of phenomena. One instrument proved how all things in space are governed by their relation to each other, which alters their appearance to our eyes; another instrument proved, by a certain method, that a person hears faster from the back of the head than from the ear; and there were many other things all going to prove how helpless the untrained senses are in grasping their respective objects, unless carefully trained and controlled by the mind.

Mr. Rámanáthan and the Professor kept up an animated conversation during all the demonstrations, and the Professor was delighted with the way in which Mr. Rámanáthan pushed his conclusions higher up and showed him that Western Psychology did not go far enough. But the Professor explained that they could only go as far as they were able to actually demonstrate what they taught. He begged Mr. Rámanáthan to come in again next morning and go into the matter further.

That same evening Mr. Rámanáthan was invited to a reception at the house of one of the Professors. He was a very wealthy man, and his house was most elegant. There were several other Professors there, including the Professors of Sanskrit and Pedagogics, the Dean of the University, the Minister of the Church, and some ladies, and they had many questions to ask of Mr. Rámanáthan, relating to India and to the religion and philosophy of the Hindus.

They were interested in the Veddahs of India and Ceylon, who were, Mr. Rámanáthan told them, the hunter tribes of India, corresponding to the "American Indians," who should be called the hunter tribes of America. He told them about the Veddah Swámi who is so well known to the Hindus in Ceylon. This Veddah was living with his tribe as a child. One day he went out hunting and got far away from his tribe, and was unable to find it. While searching, he met a number of Hindu ascetics, who captured him. He tried his best to run away, but the ascetics gave him some peculiar leaf to eat. Having eaten it, he found his desire to run away was gone, and he remained with the ascetics and learnt many things of them. They took him to India with them and taught him to love God, and he remained with them for many years till the master ascetic passed away. After that he travelled about, but never could go back to his people and be as he was before. He is a devoted lover of God, and is well known and loved by many Hindus in Colombo, where he sometimes stays.

This story interested the Professors very much, and they begged Mr. Rámanáthan to tell them something of God, whether God was impersonal or personal.

Mr. Rámanáthan said, "God is both impersonal and personal. In his impersonal form God is Infinite Spirit, transcending quantity and quality. Free from all such limitations, God is known as the Absolute or Unconditioned

Being. The sky or space in which all things float, itself floats in a corner of this Infinite Being, who is omnipresent, all wise, and merciful. 'In him we live and move and have our being'—'God is in all, above all, and through all.' This is the impersonal form of God," said Mr. Rámanáthan.

"The personal form of God varies according to the condition of each earnest worshipper. Some people cannot comprehend God in his impersonal or infinite form. They could think of him in clear outline, as pictured in the Revelation, or as Jesus; or, as in the case of the African savage, as a fetish; or as an idol made of metal or some other material. But in every land grace is granted to the worshipper by the Lord of all nations, in the way or form in which he has conceived him. So God is said to have a 'thought form,' which varies with every worshipper's mental image. Thus, God is both impersonal and personal."

When Mr. Rámanáthan ceased speaking, one of the Professors asked, "How are we to find God in his impersonal form?"

Mr. Rámanáthan said, "You will find him in your own soul. It is true that God is everywhere, but the only place we can find him is in our own spirit or soul. The spirit is therefore spoken of by Sages as the Temple of God. The milk of the cow is all through the lymphatic system of the cow, but will you get it by going to the horns of the cow, or the tail? No, you must go to the place where the milk is drawn. Even so, though God is everywhere in the universe, you must search for God in your own souls, for as Jesus said, 'The Kingdom of God is within you.'"

The Professor said, "Can we find God while we are on this earth?"



Mr. Rámanáthan said, "Most assuredly you can, and he may be found by those who 'worship him in truth and spirit.' We have in India this kind of worship, which ripe souls enter upon. The symbolical or ceremonial worship in our Temples is for those who are unable to know God in his impersonal form. Worship 'in spirit' is that by which the soul, when isolated from the world of thought and the senses, enters into communion with God and becomes one with him."

The Professor said, "Then do we lose our individuality? Is that the state we have heard of as Nirvána, where we are in a state of nothingness?"

Mr. Rámanáthan said, "We know of no state called 'nothingness,' but Nirvána we know. It is Moksha or Freedom, that is, Freedom of the soul from its bondage to things of the flesh. When completely freed or isolated from them, it stands by itself, isolate, and then enters into union with God. This union of the soul with God has been compared in the sacred Scriptures of India to the light of a lamp in the presence of the noonday sun. The sunlight dominates the lamplight, and the latter is invisible. It cannot be called 'nothingness.'"

Mr. Rámanáthan being invited into the smoking-room with the Professors, went with them and discoursed upon several questions raised by them for about half an hour.

I went with the ladies. They were greatly disturbed at their being debarred the pleasure of hearing more of the conversation. One lady said to the hostess, "Could you not go and make a sign to your husband to come out of that smoking-room so that we could have Mr. Rámanáthan back here and listen to his beautiful words? We have so few opportunities to hear such truths, and we feel it a shame to be cut off like this." The hostess replied, "I wish I could get my husband out, but I dare not go there

and call him before their smoke is over. I myself feel it a great loss to have to stay here, when all that Mr. Rámanáthan has to say would be so helpful to us."

So the ladies had to sit impatiently waiting, and at last the gentlemen returned to the drawing-room, and Mr. Rámanáthan was at once asked by one of the ladies whether he thought it was right to smoke.

Mr. Rámanáthan said, "Is it right for us to put poison into our system daily and hourly? Smoking of tobacco means imbibing nicotine poison. Why should clear-minded, cultured, good men like you all permit yourselves to be poisoned and your nerves to be weakened by this habit of smoking? I have many friends in Ceylon who do the same thing, and I have repeatedly asked them why they do it. The usual answer is, 'Oh, I can't work half so well unless I smoke. It clears my brain, and I am able to put through a lot of business if I smoke.'"

Hearing this the ladies were much gratified, and they were greatly amused when Mr. Rámanáthan laid before them the fact that, among other disadvantages, the smoking habit was the cause of their being kept apart from the gentlemen very often.

Mr. Rámanáthan continued that it was only the want of knowing how to really control the mind that caused such able men as those around him to resort to such a poor device as smoking.

One of the Professors said, "Yes, sir, that is just our trouble. We have to smoke to get through our work properly."

Mr. Rámanáthan said, "What you really do is this—you find yourselves troubled with too many thoughts. They keep tumbling in upon you and distract you from the work in hand. They prevent you from wholly devoting your mind to your work, and further obscure your

clearness of perception. The smoke causes congestion of thought, and so gives a fair amount of peace to the mind to carry on your work. But this kind of congested pacification is at the cost of the nerves themselves. It soon shatters the system. What you need to do is to give up this habit and learn to pacify your thoughts by proper methods. You are all devoted to God—rely on Him and draw power from Him and practise the calming of your thoughts through concentration and meditation on Him, and you will do much more efficient work than you now do with the aid of the destructive tobacco. Believe me, you will have better health, clearer minds, and more peaceful lives if you cease to rely upon this poisonous weed.”

The gentlemen present all thanked Mr. Rámanáthan for his kind words, and said they entirely agreed with him. They hoped that in time they would be able to release themselves from this vicious and even dirty habit, which had so grown upon them as to make them slaves to it. With these and many other good wishes they parted from Mr. Rámanáthan as from a dear friend whom they longed to keep, and they hoped he would come again and stay with them longer when he returned to that part of the country.

On the following morning Mr. Rámanáthan was taken to the University Chapel, where all the boys assemble every morning for worship before their studies begin. The minister was in his pulpit, the choir and organist were in their places, and the students, numbering about 2000 in all, were in their seats. First of all a hymn was sung, then the minister read a chapter from the Bible, then a prayer, and the students repeated the Lord's prayer with the minister, and the service ended with a hymn and a benediction. The last word had hardly left the minister's lips when there was a rush for the door, and all the students

seemed bent on getting out first in order to be in their classes in time. Evidently the boys are not given much time to get from the chapel to their lectures, which necessitates such a precipitate rush after the service. The University thus defeats its own object and keeps the student's mind in an agitated state, and so prevents all peace of mind during worship.

After seeing the chapel, Mr. Rámanáthan was shown the new auditorium which had seats for nearly 3000 persons, and the large organ, which extends across the whole width of the building, and Mr. Rámanáthan had a very interesting talk with the organist about Western music and the music of India.

"Our music," said Mr. Rámanáthan, "consists of tones, semitones, and quarter tones; and our melodies are chiefly in minor keys, which appeal directly to the soul, and draw it nearer to God. Your music consists of tones and semitones only, and your melodies are largely in the major keys, which lead worldwards and make a person inclined to dance. You have also harmonies, which our system discourages because music becomes noisy and distracting. If you have in this organ the exact quarter tones, the beautiful melodies of India may be reproduced, and your hearers will then judge for themselves which is more conducive to worship."

The organist was much interested, and said the music in the minor key did indeed bring peace, and that there was a place in New York where a kind of piano with quarter tones was sold, and Mr. Rámanáthan said he would inquire about it, and see if it was any good.

He then went on to the Dean's office, where all the business of the University is attended to. It consists of a set of rooms, some for the Dean, some for his clerks and typewriters. One of his offices he devotes to the attention

of all the ordinary business of the University. Another he reserves for private business, "As, for instance," he explained, "if I have occasion to speak seriously to any of the students who may have done wrong, or if I want an explanation from them about any of their doings, I send them a private card and request them to call at my office at once, and they must come up without waiting to do anything else. Then I advise them, or remonstrate with them, and expect to have no further complaints about them. If they offend often and their offence is serious, their degree is withheld or they are sent away from the University. At the last examination, for instance, a student was seen to obtain the answers to the questions by dishonest means, namely, by copying from a book. He passed his examination, but we have not conferred upon him any degree. Another student purchased books from a firm in the city on credit, by telling them he was a student of a higher status than he had a right to. We have therefore withheld his degree, and the Faculty of the University are very determined about not allowing him to have it, because he lied."

Mr. Rámanáthan said, "But you will forgive him eventually, will you not? He is young, and his whole life will be ruined if this is known."

The Dean said, "Well, we are considering it, but the Faculty are very angry about it, and nothing can be done until they feel they can agree to pardon him."

Mr. Rámanáthan said, "Then you are very particular about the character of those to whom you grant degrees, as well as about their ability and learning?"

The Dean answered, "Most certainly. All our students know that however clever they may be, they will not be able to obtain from the University any degree unless we are satisfied that all their acts are worthy of it. We

will not tolerate dishonesty, lying, or any other low act in any of our men, no matter who they are ; and I am glad to say that very few of our students are unworthy. We expect them to be gentlemen in every sense of the term, or we can't keep them in our University."

The Dean then showed to Mr. Rámanáthan all the different methods of keeping the records of the University work, lists of students, list of examinations, and examination papers on all subjects kept separately according to the years, in shelves partitioned off for that purpose, which saves turning up large volumes and the laborious work of keeping books on these matters. By a printed sheet appropriated to all the University lectures, and other printed sheets for each student, showing the subjects they had taken up for their course, the Dean is able to say at any given hour in what part of the University any student is, what subject he was studying at that moment, and which Professor was lecturing, and he could bring a student from any quarter of the University by a card, if necessary, at a few moments' notice, without the trouble of having to send around and find out where he was.

After seeing the Dean's offices, Mr. Rámanáthan was introduced to the Professor of Greek, and had the pleasure of seeing his library of Greek books. The Professor showed him his office also, and study, and the room where he meets his class. They then began to talk about the Greek translations of the Bible.

Mr. Rámanáthan said that some of the beauties of the Gospel had been lost to the Christian world by wrong translations of the Greek into English.

The Professor entirely agreed with Mr. Rámanáthan, who brought before him the Greek words *monogenes huios*, which have been translated into English as "only begotten son," which doctrine denies to all men any

possibility of ever becoming sons of God, as Jesus really taught.

Mr. Rámanáthan said, "Would you have any objection to those words being translated as *alone-become son*?"

The Professor thought awhile, and said, "None whatever; they may be so translated."

Mr. Rámanáthan said, "Then why do not the dictionarians give that meaning also?"

The Professor said, "Well, there is no reason why they should not, but they do not so translate it."

Mr. Rámanáthan said, "The ancient Greek is a dead language, and it has been put together by learned men in later times, who tried to give meanings to the words without being always sure of the original meaning intended by the Greek writers, and they made their dictionaries with a sense of approximation to the truth. It is therefore not surprising that, not having spiritual knowledge, they should have gone wrong on such a deeply mysterious experience of the spirit as *monogenē*, which is *isolation* of the spirit in yoga, or state of standing alone, apart from all that is of flesh or nature. It is 'alone becoming of the spirit,' known to the sages of India as *kaivalya*. It is in consequence of this fact of the 'alone becoming' of the spirit that the doctrine and practice of renunciation or forsaking were enjoined on the seeker of the spiritual life."

The Professor was very pleased to hear this interpretation of the words *monogenes huios*; it could indeed be rendered *alone-become son*. He was greatly pleased to hear that, by such a rendering, the words of Jesus, "Be ye perfect even as your Father in heaven is perfect," are full of practical value to men of culture.

Mr. Rámanáthan then went on to speak of the Greek word *pistis*, translated into English as "faith," and said that by such a rendering the true doctrine of loving God

with all one's heart, had been converted into the doctrine of formal belief in God, with the consequence that those who did not or could not believe had to go out of the Church. Mr. Rámanáthan inquired whether *pistis* could not be translated *love*.

The Professor said, "No, sir, that can't be done."

Mr. Rámanáthan said, "I shall convince you that it can."

The Professor said, with a knowing smile, "No, sir, you can never convince me of that. *Pistis* can only be translated *faith*."

Then Mr. Rámanáthan said, "Well, if you will look into St. Matthew (xxiii. 23), you will see in that verse Jesus said, you are careful about payment of tithe in mint and anise and cummin, but neglect the weightier matters of the Law, which are *krisis* (discernment of the spirit, wrongly translated 'judgment'), mercy, and *pistis*. Now, in Luke the same saying is reported as follows in ch. xi. 42: 'Ye pass over spiritual discernment and *agapē*.' You see, by comparing the two verses, that *pistis* stands for *agapē*; and as *agapē* is *love*, *pistis* also should mean *love*. Love of God is the central Doctrine of Christianity and of the Mosaic Commandments."

The Professor laughed heartily. He had never expected such a proof, and was delighted to have been so thoroughly convinced. He then brought out some very old Greek manuscripts, which he said were at least 1000 years old, and pointed out to Mr. Rámanáthan the beautiful Greek writing on parchment then in use, which reminded Mr. Rámanáthan of the Sanskrit writings on palm-leaves in India.

It is wonderful how quickly these learned men of the Universities and elsewhere become at once so friendly with Mr. Rámanáthan. In half an hour they seemed as



if they were old friends. Mr. Rámanáthan has found very many friends among the cultured men of science and religion in the West, who are ready to go with him in his very clear and beautiful expositions regarding God, the soul, and the world. The Professor of Greek thanked Mr. Rámanáthan for his visit, and hoped that on his return he would come again to Yale University, and give him the pleasure of a longer conversation on those very interesting subjects.

Mr. Rámanáthan was then shown the dormitories. These consisted of large blocks of buildings, two or three storeys high. In each building one of the Professors also has his rooms, so that he may overlook the students. Some of the buildings are old, which were among the first to be erected some 150 years ago, and in these the rooms are very small, just enough for one person. Each student has a bedroom and a room for study, furnished by themselves according to their means. They have nice carpets on the floors, tables, couches, cushions, pictures on the walls, college flags, bookshelves, steam-heat in all the rooms (which has taken the place of the old-fashioned fireplaces in America), and altogether the students have many of the comforts of their own homes. The new buildings are much more spacious and of newer style, with bath-rooms attached. The students pay about 5 to 7 dollars (equal to 15 to 21 rupees) a week for these sets of rooms and board.

Mr. Rámanáthan was then taken to see the gymnasium, which is another building in the grounds quite apart. It has palatial halls, and a broad stairway all in white marble. At the top of the stairs on the second floor is a large room devoted to the exhibition of all the trophies won by the University players against other Universities. Flags of all kinds, silver cups and other ornaments, sets of

boxing-gloves in glass cases, cricket-balls and footballs, with the year of victory marked thereon, and many other things which are the pride of the athletes.

The Director of the Gymnasium is a qualified physician. He sees that the boys are specially trained and developed, and his system varies with the requirements of each student.

The University men do not play against any other club except those of the other large Universities, such as Harvard or Princeton, and there is the keenest excitement in the United States when these University matches are in progress. The first page in the large newspaper is devoted at such times chiefly to the record of the games, with headlines of about one inch sized letters: "Yale and Harvard football match, *Yale wins*"—and so on.

Another feature of the University is the immense dining-hall. It is like a large church, not only in size, but in structure and decoration. There are the same stained windows, lofty roof and arches, the same air of stateliness and quiet, but instead of pews, there are rows and rows of dining-tables and chairs, and an army of waiters. There are seventy negro waiters to serve the students at meals.

Mr. Rámanáthan was shown every detail of the management of the dining-hall. Along one side there are glass doors through which the waiters bring food. On the other side of these doors is a long room the whole length of the building, with long tables on which to place the food. Other stands had huge coffee-pots, teapots, and chocolate-pots, about 4 ft. high and 3 ft. across, with a heating apparatus under them. They looked more like boilers than tea and coffee pots. In these they make tea, coffee, and chocolate for all the students. Next to these pots was a long pan of about 6 ft. for boiling eggs.

Further on was an arrangement to take away used plates and dishes. It was a small lift on which they were placed, and it went down below to the basement floor. There the plates and dishes were received into a large dish-washing machine, which emptied the scraps off the plates into a receptacle, washed the dishes, dried them, and carried them upstairs again by a lift ready for use, as if the whole apparatus was quick with life and intelligence.

On the basement floor under the dining-hall Mr. Rámanáthan saw the large store-rooms, with reserve stocks of crockery, barrels of apples, and all kinds of provisions ready for use. Next to that was the laundry, where the students' clothes are washed; where a number of laundry-maids were washing, drying, ironing, and mending the clothes. There they had a machine which dried the clothes after washing them, so there was no need of putting them out to dry. The waiters' dining-room came next, with long tables all set ready for lunch, and near to that was the ice-room, where ice and ice-cream are made for the students. In the bakery were cakes and bread all hot from the ovens; in the kitchen were roasted meats, pies, etc.; in the soup-kitchen, boilers full of soups of different kinds were being made; and in another kitchen vegetables were cooking in big pots, and tarts and pies were ready for serving. Further on were the great furnaces which heat the whole establishment in cold weather, and the electric plant for lighting the whole University. Everything was on an enormous scale, even more so than the large ocean steamers by which Mr. Rámanáthan travelled on his way to America.

After seeing the dining-hall, Mr. Rámanáthan was taken to the scientific department by the Professors of Mineralogy and Physics, and shown some most interesting specimens of crystals, garnets, and other stones, and he

found a class of students making experiments with light and different kinds of gas. The Professors also showed to Mr. Rámanáthan some mineral atoms under the microscope, and explained the method of finding out to what class of rocks any given piece belongs, and what it is made up of, and they had a very interesting talk about atoms and molecules.

The Professors said that later discoveries had shown them that there was something smaller than an atom which they called *ions*, and they admitted that there might be something smaller still which they were unable to see with any microscope. They also showed him how crystals are formed of the atoms being arranged in layers, and how minerals are formed of small atoms of various shapes, such as spiral and round, and so on.

Mr. Rámanáthan was charmed with the kindly manner of the Professors, and they were themselves charmed by the lucid exposition of Mr. Rámanáthan from the *Jñána Śástras*, or Books of Illumination of the Indian Sages, on these abstruse subjects.

Passing on from the scientific department, Mr. Rámanáthan was shown the library of the University, which is very large, and has a separate building called the Club of the Scientific Students, of palatial size, and furnished in excellent style. There is also a Secret Society in the University, where some of the students meet, and no one knows what their transactions are, not even the Professors; but it is understood that nothing needing secrecy is done; only the students like to keep their doings secret.

Having seen the Club, Mr. Rámanáthan was shown the room of the Faculty, and was introduced to the President of the University, who had just returned from a journey to another State. After talking a little about the great work of the University, the President spoke of Mr.

Rámanáthan's religious work, and said the country was in need of it, and the harvest was very great.

Mr. Rámanáthan said that the doctrines taught by Jesus had been much misunderstood, owing to wrong translations from the Greek of some of the important truths, and to other causes.

The President said, "I think, sir, you will find that you will have no difficulty among our people as regards teaching them the right translations and true doctrine. To us religion is only a symbol of the Truth. What we want is Truth itself, and what we look for from you is something that will give us more poise, more control in the face of danger, sorrow, pain, and death. Will your teaching give us that? Is there any remedy the East can give us to overcome sorrow, and so attain Peace?"

Mr. Rámanáthan said, "Most assuredly we know the remedy. It is spiritual-mindedness. A worldly-minded man is a creature of fear, mood and sorrow, and is perpetually in a state of unrest, an offence unto himself and others about him. In the West, people have not heard of the maturity of the spirit. They know that the body is characterized by different stages of growth marked by the terms infancy, youth, middle age, and old age, but unfortunately they believe that the body is the being which speaks as 'I.' They do not know that in every language 'I' is the word for the spirit within the body. Nor do they know that the spirit called 'I' has also different stages of growth known to the sages of the East as self-love, neighbourly love, and perfect love. Much less do they know the exact methods of eliminating selfishness from love, and making love grow as altruistic love, and that again into universal or godly love. The first lesson in the development of the Spirit is to make the Mind mind the things that relate to the Spirit, and not the things that relate to

the flesh. By spiritual-mindedness we avoid anger, fear, and sorrow. And when spiritual-mindedness has begun, we may pacify the mind easily. The art of peace-making or pacifying one's own mind, by various methods known to the sages, leads to blessedness or unbroken spiritual joy, as Jesus himself taught."

President Hadley said, "This is true"; and he and Mr. Rámanáthan continued to talk for some time about religion and the people of India, after which Mr. Rámanáthan took leave of him.

## CHAPTER XIV

## HARVARD UNIVERSITY

THE Educational system in America is most interesting, because it is conducted in a very comprehensive and enthusiastic spirit. To Mr. Rámanáthan's surprise, he met one day a gentleman from England engaged in the same study as himself. He said he had been sent to America by his Board of Education in England, to inquire into the new methods pursued in the schools and colleges of the United States of America. In England, he says, it is being admitted that the method of teaching in the public schools is incomplete and unsatisfactory; that their badly trained teachers "bombard the children with words"; that in America the teachers are first taught how to teach, which gives the children some chance of understanding things in their own way; that the agricultural, commercial, and technical schools are far ahead of those in England; that the Universities in America are being conducted with extraordinary devotion in reference to the actual needs of the nation, commercially and politically; and that Pedagogics, or the science of training teachers, is the special glory of the American system. Professor Münsterberg, the Professor of Psychology at Harvard University, in writing of the comparative merits of the German and American systems, says of American Pedagogics—"In the same way as the entrance into legal and medical faculties was gradually made more difficult, until now the best of these

schools demand collegiate preparation, so also did the training school for teachers necessarily become of a more and more professional character, until it gradually outgrew the college." It has thus come to pass that Pedagogics have become a subject of special study, and have culminated into a comprehensive and scientific faculty. To hear an Englishman and a German of vast experience and reputation speak so enthusiastically of American education was a marvel to Mr. Rámanáthan. After examining carefully the system in vogue here, he is himself wonderstruck.

In Columbia University, for instance, Mr. Rámanáthan found a Teachers' College included in the University system, as the Division of Education which takes rank as a professional school with the schools of Applied Science, Law, and Medicine. The work of the curriculum consists of courses in Educational Psychology, and the history and principles of education, besides many other courses chosen by the student himself. It leads to the degree of B.Sc. in education, and the Bachelor's diploma in teaching, and also the Master's degree. M.A.s of Universities often go into this College to win a Master's degree in education.

When the tide of American industry and commerce not long ago began to flow into Europe, the European nations became alarmed and called it the "American Peril," never having dreamt before that the Americans could compete so well. A similar surprise will come upon the Europeans with regard to the enormous expansion in the field of general education. They have no idea of what is going on in that land of rapid progress, which owes no allegiance whatever to worn-out traditions or timid conservatism. To quote again from Professor Münsterberg's famous work on "The Americans": "The sooner that Europe, and in particular Germany, acquaints itself with the intellectual life of America, so much more



organically and profitably the future labour in common will develop. For any one who knows the real situation can already realize, without the gift of prophecy, that in science more than in other spheres the future will belong to these two countries."

In the United States of America the whole course of study allotted to each student occupies twenty-two years from the time he begins to the time when he finishes as a Ph.D., LL.D., or M.D. The children begin at the age of four years in a kindergarten school, where they remain for two years. At six, they are sent to the Primary School for four years; at ten, they are fit to enter the Grammar School, where they study for another four years. At fourteen, they are sent to the High School for four years; at eighteen, they enter College for four years and take the ordinary B.A. degree. At twenty-two, they enter upon post-graduate studies on the lines of their special aptitude, in Philosophy, Law, Science, or Medicine; and at twenty-six years of age they finish their course of study, obtaining the highest degrees.

The method of teaching is the same for all, a uniform gradation of instruction from beginning to end. Students who wish for degrees go on to the end and become highly distinguished in their profession. Others may go only so far as the High School, leave at eighteen and become merchants. Others, again, may study until they are fourteen, which takes them through the Grammar School, after which they leave and go in for farming or become artisans and labourers in factories.

Every child in the United States is obliged to go to school, and the schooling is free. No difference is made between rich or poor—all must learn; and the schools are supported by all the people paying so much a year as tax on lands and houses. The Colleges and Universities which

do not come under the State are upheld by private means and endowments, and students who go to these have to pay the usual fees; but all State schools are free. Each State maintains its own public schools and forces every one to learn, because learning is considered the highest asset of a nation, commercially and politically. Accordingly, public schools are free to all for a course of about ten years. If the people are to have a voice in the Government of the country, they should see that their children are taught sufficiently to form an independent opinion on public questions. American statesmen consider that, as every man in America has the right to vote, it is the duty of the State to give him free education. Some States supply even the text-books free, and give the poorer students clothes also.

In these public schools, boys and girls are educated together, which idea began with the middle States of America, and has now spread all over. They say that, in the family, boys and girls are together, and therefore there is no reason why they should not be together in the schools; that the constant and mutual influence of the two make the boy refined and the girl hardy, and that sexual tension is diminished. This is called co-education.

Mr. Rámanáthan discussed with some of his friends the advisability of this system of co-education. Some say, "They are only children, they don't know anything, they do their lessons and play about, and it is all the same." But others say, "The children live in a world of their own. The parents see them only at home, the teachers see them only at school; the times in between, when neither parents nor teachers are about, are times not taken into consideration. The boys and girls after school play all the way home, and sometimes take two hours to do a distance of half a mile. They loiter in the parks, and laugh and talk,

and run about, and hide, and jump, and, getting home two hours late, they say they were 'kept in' by the teacher. Next morning they meet on the way to school, and play all the way there, and are late for school. Their minds run on each other, they watch for each other. They have no interest in the lessons, and because they have no mind to learn, the teacher thinks they are dull children. The truth is their thoughts are all taken up with the boys and girls, and the games they have had and intend to have. In this way, huge obstacles are placed in the children's way, and they are asked to get over them as best they can. Because they are allowed to be together in the school, they think they can be together all the time, and they do not think of anything else. Boys and girls that are taught in separate schools do not mix together after school. Boys go with boys, and girls with girls. They never get to know each other well enough to play, and their minds are much clearer for their lessons. Their thoughts do not run wild, and they are more easily taught and managed."

In the public schools of America both boys and girls are taught largely by women teachers. This became necessary after the civil war between the Northern and Southern States, when there were not enough men left to teach. It is chiefly in the Colleges and Universities, which are supported by private means, that men professors and instructors teach young men and women together.

Great as the Universities of America are now, they sprang from small beginnings. Harvard University, which is the oldest and largest in the United States, began from a little College which was established in 1636 close to Boston, and the place was called Cambridge, after Cambridge in England. It was founded and started by the people, who set apart £400 for the building of a College on the quiet bank of a beautiful river. At that time the

colony of Massachusetts (or New England, as it was called) consisted of only a few hundred people—mostly settlers from England, and they appointed twelve of their principal men to oversee the College work. It was a great undertaking in those days, when the people were few, and were in an unknown country, surrounded by unknown tribes of hunters commonly known as "Red Indians," but they were godly men. Religion was the first object with them, and they desired to preserve their religion and learning to their descendants also. Two years after their resolve to establish a College, a young English minister, the Rev. John Harvard, gave £800 to the College, and from that time it was called Harvard College. After that, contributions began to come in both from England and the Colony, and gifts of all kinds, such as books, carpets, telescopes, mineral-specimens, corn, furniture, silver bowls and spoons, timber, a large bell, and other useful articles, not to speak of monies, houses, lands, and other valuable legacies. The contributors were often very poor, and could only give out of their small stores in the shop or farm. A study of the list of donations from 1638 to 1845, given in the Appendix to Eliot's "History of Harvard," reveals most charming instances of practical philanthropy.

To-day Harvard University, which began with one building in 1638 and £1200 (including the donation of Mr. Harvard), has fifty large buildings, and an income of £1000 *a day*! It has over 5000 students and 550 teachers. For almost a hundred years Harvard has declined all aid from the State. It is now upheld entirely by private means. The early settlers in America from England, being most devout and austere men, gave their first consideration to building churches for their worship. But they felt that the churches were not enough for self-improvement, and they worked hard for the establishment of a

College, and their words are inscribed on one of the Harvard gateways thus—

“After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God’s worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust.” These are called the “New England first-fruits.”

The President of Harvard University is Charles W. Eliot, A.M., LL.D., a descendant of one of those old Puritan families which first came from England to America. He has been President for thirty-five years, and is one of the most learned and influential men in America. He was very pleased to welcome Mr. Rámanáthan in the University, and made many inquiries about Ceylon and the people there and the College Mr. Rámanáthan hopes to establish.

He said that in Japan a national college had been started, and he had been asked to send good professors from time to time, which he had done, and he would be ready to do the same for Ceylon whenever they were required. He spoke of the growth of the Harvard University from small beginnings, and presented to Mr. Rámanáthan a book relating to the University, after reading out from it various kinds of contributions they had received from time to time since its beginning. He then inquired whether Mr. Rámanáthan had seen the University, and on being told that the Dean had kindly offered to escort him, he was glad to hear it and hoped that all the different departments would be seen.

Mr. Rámanáthan then met Mr. L. B. R. Briggs, the

Dean of the Faculty of Arts and Sciences, and Mr. Lanman, the Professor of Sanskrit, who, being aware already of the enthusiastic reception given to him everywhere as a lecturer, made him agree to give an address to the students some evening, and left instructions with the Secretary to make the necessary arrangements. They then took Mr. Rámanáthan to the room where the Faculty meets, and showed him all the oil-paintings of distinguished men. Going up to one of them—the life-size painting of a gentleman named Henry Flynt—the Professor said, with great enthusiasm, “Behold, Mr. Rámanáthan, a man worth remembering! He was a Professor in our University for fifty-five years, and all his savings for fifty-five years, amounting to £81 5s., he gifted to the University. In these days of great wealth such a sum would be considered very little, but in those days—1760—it was a great deal; and when we remember the many sacrifices our predecessors have made for the sake of this University, our hearts glow with enthusiasm.” And the Professor’s face beamed with pleasure and pride as he related to Mr. Rámanáthan old stories of the early days of Harvard.

They then went on to the Law Library, where hundreds of Law Students were busy in different ways, and passed on to the Law Classes. There is a great difference between the American system and the German or English systems of legal instruction. From the very beginning of the legal course, Law is taught through Law Reports of actual decisions. The introduction of this “case system,” in opposition to the usual text-book system, was first made in Harvard University, and thence it has found its way into other leading schools of Law. By means of this system, Law Students have become, from the first day of their study, the most industrious

students of all. The discussion of decided cases in the lecture-room necessitates a constant reference to the Law Reports in the large reading-room of Austin Hall, which has a Legal Reference Library of over 60,000 volumes. Even late at night this hall is filled with students, who are quite as busy as if they were young barristers working away on cases fixed for argument in court.

Mr. Rámanáthan went through several of the Halls and Lecture-rooms, in some of which lectures of different kinds were going on. There are many other buildings devoted to other activities, such as the students' clubs, reception-rooms, meeting-rooms, libraries, dining-hall, chapels, concert-halls, etc.; also dormitories, recitation-rooms, laboratories, studios, gymnasiums, professors' houses, and so on.

In Cambridge there is also a Ladies' College, quite apart, in a large building by itself, called *Radcliffe*, where young ladies are trained in all the different branches of learning, and the Harvard Professors go and lecture there in the lecture-halls. On the way we passed an old man with a small donkey-cart, bringing oranges to the University to sell to the students. Seeing this turnout, two of the elder students, both B.A.'s, who were with the Professor, called Mr. Rámanáthan's attention to it, and said, "We call that donkey 'Annie Radcliffe,' in honour of the young ladies' College! That old man has supplied Harvard boys with oranges for the last fifty years. We have made him an honorary member of the University. He belongs to Harvard as much as we do, and we all salute him and 'Annie Radcliffe' when we see him!"

Mr. Rámanáthan was much amused, and the Professor said the students were particular about not losing an opportunity for a quiet joke about the Ladies' College.

When they reached the Professor's house, he at once

began to show to Mr. Rámanáthan his treasures in Sanskrit. The chief of them were the Vedas neatly copied out from most ancient MSS. leaves, and next to the Vedas he had the *Bhagavad Gita* in all sizes with silk bindings. He had pictures of Indian art, engraving, painting, etc.; pictures of his Hindu friends with their turbans on; pictures of great temples in India, and lantern-slides of India and Ceylon by hundreds, all indexed and arranged for his illustrated lectures in the University about India and Ceylon. He had Indian *lotas* and numerous other things peculiar to India. They then began to speak of the methods used in teaching Sanskrit, and the Professor hoped he would one day be able to visit India and see the great Sanskrit Pandits there.

On the following morning Mr. Rámanáthan went to the University, and was taken to the lecturer on Psychology. He found the students assembled in seats arranged in a semicircle, and Professor James seated at his table on a raised platform. Seeing Mr. Rámanáthan, he came to meet him, and invited him to take a seat and hear the lecture. "I am afraid," he said, "you will find my lecture to be very uninteresting." Mr. Rámanáthan assured him that it was because of his interest in Psychology that he had come. So the lecture began, and as the Professor went on the students took notes. It was a lecture about unity and diversity in the Universe, and at the close, Professor James turned to Mr. Rámanáthan and asked him if he would like to say a few words to the class on the subject. It was a one-hour lecture, and as the Professor had taken up fifty minutes, there was not much time left for Mr. Rámanáthan to speak. However, he did say a few words on the subject, after which the class was dismissed, and many students gathered round Mr. Rámanáthan to express their pleasure at hearing him.



As it was just lunch-time, they thought Mr. Rámanáthan would like to see how the students dined, and he was taken up the gallery of a very large hall, where he could command a good view, and there were several hundreds of students seated at their meal. It is the rule among the students that they will not permit any man with a hat on, or a lady, to come in at meal-times. If they do, they make such demonstrations as will drive them off. So Mr. Rámanáthan's friends had some misgivings about his going in there with his turban on. But, to the great credit of the students, when Mr. Rámanáthan appeared in the gallery, nothing was said, and he stayed there for a short time looking on, after which he went to see the Divinity Hall dormitories, and then returned home.

A few days afterwards, Dean Briggs called on Mr. Rámanáthan, and said he had made all arrangements for the lecture, and in the evening Mr. Rámanáthan delivered his famous lecture on "the Spirit of the East and West," to about 500 students, and illustrated his remarks with stereopticon views, which they greatly appreciated. Many of them met him again privately and had enthusiastic discussions with him on many difficult subjects of philosophy, but they were all soon convinced that their views were frequently inconsistent and lacking in solid foundation. Great was their amusement when they saw each other driven from pillar to post and made to surrender. Altogether, Mr. Rámanáthan had a delightful time at Harvard with the young men, who hoped he would come to them again and again.

Mr. Rámanáthan had one other very pleasant experience at Harvard, namely, his visit one evening to the Astronomical Observatory, which is one of the sights of America. The Professor of Astronomy took great pains to show Mr. Rámanáthan all the details of his work. He

showed the different sizes of the telescopic lenses. Years ago the lens was only 1 in. in diameter; but the newest one they now had measured 60 ins. in diameter. He had photographs on glass of all the stars, and the glass plates were arranged in shelves like books, and made quite a library of star photographs. They had some plates with 50,000 stars, which is a great number, seeing that all the stars in the heavens visible to the naked eye number only about 4000.

The Professor then took Mr. Rámanáthan through all the rooms of the department, including his own office, in which was a round table of an immense size, with shelves all round loaded with papers neatly arranged. The Professor took his seat at the table, and showed how conveniently he could move it round on its pivot, quite noiselessly, and bring before him any set of papers he wished. He called it a revolving table. Then they went into a dark room, and the Professor turned on the electric lights, and Mr. Rámanáthan beheld all around him astronomical photographs on glass, lit up from behind, showing the moon, stars, sun, and the heavens just as seen when looking into a telescope. This was the method of exhibiting the investigations made by the Harvard University at the St. Louis Exhibition.

After examining one plate after another, and seeing all the glories of the sky, Mr. Rámanáthan said to the Professor, "Have you any idea how far in space these suns and stars extend? Have you yet discovered any region beyond them where there are no stars?"

The Professor, who was a broad-shouldered man over six feet high, answered, "No, sir. We only know that, as far as we can see with our most powerful telescopes, there are these heavenly bodies shining, and we seem to be discovering new ones every year."

Mr. Rámanáthan said, "In our ancient books of India we learn much about the stellar region. Our sages teach that the soul, after death, goes along certain paths through the sky to certain orbs; that some souls return to earthly life, and others ascend to other orbs where the light of the sun does not extend, and it is not needed because the atmosphere there is self-luminous; that stellar bodies occupy only a corner of space; that our own earth, with the sun and all other seeable stars suspended in space, represent one cosmic ovum or cell called *Brahmánda*; that there are thousands of other universes or *brahmánda*s floating in other parts of space; and that space itself is floating in that Boundless Being of Power and Mercy whom we call God. Is there any objection to this teaching on the part of Astronomers?"

"Now, sir," said the Professor, "this conception of all the heavenly bodies seeable by the telescope, forming together one universe or one cosmic ovum, is greater than we can understand. Our Astronomy does not lead us into questions such as these. We do not know anything outside of what our science teaches us. We know only what our telescopes reveal to us about the sun, moon, and stars, and we are engaged in recording these facts. And though we may not be able to understand their relation to each other, we hope they may be useful to some one who may live after us. We have a library, not of books, but of photographs of the stars, a record of star movements and star flashes for the last twenty years or more. We know nothing more now."

Mr. Rámanáthan said, "Has the earth any rings like Saturn?"

The Professor said, "There may be rings to the earth, but we are unable to say with certainty. Among all these planets and stars the earth is but a speck."

Mr. Rámanáthan said, "Our sages say that it has seven rings. Would you say that the sun and moon are inhabited?"

The Professor answered, "There may be beings living in the sun and moon; but if there are, we would say they are not constituted as we are. Our telescopes won't reach beyond the stars, and our work is limited by the telescope. Our knowledge we have registered by photographs—we know nothing more than what these pictures show"; and the Professor pointed to the pictures shining so brilliantly around the room.

He then took Mr. Rámanáthan to see the rooms where the maps and photographs are prepared. Most of that work was being done by ladies. After that, he took Mr. Rámanáthan to the garden, where different telescopes were fixed in observatories with huge domes, and Mr. Rámanáthan naturally wanted to look through the telescope at the stars and moon, but the Professor said, "We do not usually look through our telescopes! They are all fitted up for taking photographs of the moon and stars. There is no sentiment about our department. We have no opportunity to admire the heavens, we register facts. The telescopes you see are all refracting telescopes"; and they all laughed.

## CHAPTER XV

## THE SPIRIT OF THE EAST AND OF THE WEST

THE Harvard Union is one of the University Clubs formed by the students for literary and other purposes. It has about 5000 members, each of whom pays Rs.225 a year as subscription. They have a large building of three floors, covering a quarter of an acre of ground. On the second storey there is a beautiful library and a large assembly hall, where lectures are given. The total cost of it was Rs.750,000, and the yearly expenses of the Union are Rs.90,000. Every week some distinguished man of letters or science is invited to lecture before the members.

It was in the Hall of the Harvard Union that Mr. Rámanáthan addressed the students of the University. The great Hall was crowded, and students were standing about the doorways unable to get seats. Mr. Rámanáthan was introduced to them by Mr. C. R. Lanman, Ph.D., LL.D., a man full of loving-kindness in his voice and eyes. He is the Professor of Sanskrit in Harvard University.

Professor C. R. Lanman, in introducing Mr. Rámanáthan, said—

“One of the most illuminating things in the world, gentlemen, is a new point of view. You can get a new point of view, sometimes by studying a new language, say Russian; or a new science, say astronomy; or by foreign travel, or by hearing an intelligent foreigner speak to you. If our distinguished guest from Ceylon will forgive me, I

would like to illustrate the difference of a point of view which may happen in the course of fifty years, by citing to you a few lines from Bishop Heber's famous missionary hymn—

“What though the spicy breezes  
Blow soft o'er Ceylon's Isle,  
Though every prospect pleases,  
And only man is vile.”

(Laughter.)

“Now, I think that one of the great reasons why the battle in the Straits of Korea last May (1905) marks the turning-point in the history of the world is because it has given to the Occident a new point of view, in its judgments of the East; and I believe that the time has come when the West has got to know the East, and the East has got to know the West; and from that knowledge there are going to come some very potent influences working both ways, upon us and upon them; and it is going to happen, whether we like it or not. Influences are going to come upon our morals and our religion, upon our literature, upon our thought, upon all the elements that make up the civilization of the two hemispheres; and it is a hopeful sign of the times that so many gentlemen, the thoughtful men of the East, are coming to us to tell us, not in any obtrusive or arrogant way, that we don't know it all, but to give us a chance to see for ourselves whether or not we know it all. Jesus said, ‘I am come that ye might have life, and that ye might have it more abundantly.’ Now, it is well for us to think just wherein the abundance of life consists. It isn't possible, in being able to go twelve times a year from here (Cambridge) to San Francisco. The oriental isn't in such a hurry; he takes time for other things than the things we so heedlessly chase after to make ourselves so unhappy in trying to get. Perhaps some of the things that the gentleman who is going to address you this evening says

may lead you simply to reflect upon them ; and, above all, may suggest to us the teachable habit of the mind. Gentlemen, I have great pleasure in introducing to you His Majesty's Solicitor-General for the Island of Ceylon, the Honourable Mr. Rámanáthan." (Applause.)

Mr. P. Rámanáthan, who was received with prolonged applause, began his dissection of Western ideas as follows :—

"Gentlemen—the address of my good friend, Professor Lanman, is interesting, from many points of view. Bishop Heber is considered all over the world to be a typical Christian. He came to Ceylon, and it is said that in his negotiations with a trader in precious gems he was cheated. The story goes that a crystal was palmed off on him as a gem. Well, there was a grievance and a cause for prejudice, and he ought to have known that he should not have exercised the privilege of judging men under the cloud called prejudice ; but all the same, being gifted with the power of making verses, he thought he would indulge in a little poem. The trading incident proved too much for him, and came out in those words which have made you all laugh so. (Laughter.) Whenever there is laughter there is no harm done. Therefore I do not know why we should not submit to be innocently laughed at. It conduces to some merriment, it makes life pleasant.

"But I do think that something can be said in favour of Bishop Heber, for he only said '*man* is vile.' That is to say, the human form or body is vile. The body is undoubtedly a thing of corruption, intended for burial after death under six feet of earth, lest it should stink. Bishop Heber did not say that the *spirit* contained within the body is vile. Bishop Heber himself, if he were alive, would agree that the body is indeed vile, but the spirit is divine, and therefore no injury has accrued by his amusing verses.

The charge remains true, not only of Ceylon, but of every place where human forms flourish, that the body is vile, but the spirit within it is divine. So we are quits. (Laughter.)

“Now, another point made by Professor Lanman was about illumination. We do not want to be captive to error and mistake. Wherever there is illumination, we feel that ‘captive’ has been made captive. When the captivating element called darkness, prejudice, or error, has been conquered by light, we feel that the captivating error has disappeared. That is the significance of the famous expression ‘captive led captive,’ and we all rejoice when we are free from captivity. It remains to be seen if I am the great illuminator that I am represented to be; I must beg your forgiveness if you do not find me sufficiently illuminating.

“Now, I did not want of my own accord to come to a land so full of learned people as the Americans are. I am humble, not proud of my learning, and I prefer to do my duty in a sphere of action to which bountiful Mercy has summoned me. I was doing my duty contentedly in Ceylon; but one day one of your American enterprising gentlemen came quietly into my house, and said that I knew some things which he did not know. He desired me to teach him. But my duties were arduous. I have legal and political duties, administrative and professional duties. I told him I could not give him the time needed for such instruction, but he said he had—what do you call it?—one of those ‘bikes’ (laughter), and he would be quite satisfied if I would give him one hour a day, and let him come to my house at quarter to six in the morning on his bicycle. I agreed; then he remained for several hours. (Laughter.) His extreme devotion interested me greatly, and he stayed with me about a year. After returning to



New York, he, Mr. Myron Phelps, and very many of his countrymen, invited me to this beautiful country.

"I landed in America, and further invitations came to me ; and during the ninety days I have been here, I think I have delivered about 120 lectures. But the most pleasing part of it is to find that you are lovers of illumination. You love one word more than all others, and that is *Progress*. As a quiet observer coming from the East, where our methods of thought are different from yours, you may probably be interested in learning what I have to say on the subject of Progress. Unfortunately the term Progress has not yet been defined satisfactorily by anybody on either side of the Atlantic. A Sociologist so great as Sir Henry Maine, who had occupied distinguished positions of State under the British Government, said that he had endeavoured to find a proper definition of progress in English books, but had not yet found it anywhere. Your own Emerson speaks of it as 'mysterious progress.' Though Sociologists have not succeeded in defining the term 'progress,' yet they have ventured to speak of 'progressive' societies and 'stationary' societies. They say that the Western nations consist of progressive societies, and that the Eastern nations, including the three hundred millions of people who inhabit India, are stationary societies. All the Western nations are supposed to be moving onward, carrying the flag of progress, and pitying India, as if she were a toothless old woman with trembling legs, too feeble to keep pace with them. It is complacently believed that the vitality of the people of India is played out, and the picture entertained in the minds of Westerners is that Western nations are tearing along on the road to prosperity and power, and looking back saying, 'Oh, hurry up if you can ; otherwise we go, and you will perish.' (Laughter.) Well, is this a true picture, or only a figment of the brain ?

What is the real truth as to progress? What does India think of progress? How is her idea of it different from that of the West? Is India really stationary? Are Western nations really progressing?

“Sir Henry Maine, who devoted a lifetime to the study of the social institutions of the East and the West, after labouring for forty years, said that, though he knew the difference between ‘progressive’ societies and ‘stationary’ societies, he did not know the reason of that difference, and that Sociologists had never yet attempted to unravel the reasons, so that the reasons up to the present day remain a profound secret. Now, is not such a subject profound enough for Harvard University to contemplate and study? I am in the presence of a glorious institution—one noted for intelligence and sustained effort—and I am perfectly certain that you will be glad to have a solution of a question so mysterious as progress. What is progress?”

“Let us begin with *progress in space*. A person has a starting-point and a goal. If he walks straight from the starting-point to the goal, you say he is progressing. If he walks away from the line, and goes off at a tangent here and there, you say he is wandering. He is not progressing at all. He has missed the object of his search. Let us now examine progress in physical growth. That is a matter of measure and tape. A tree grows in bulk or height, and is said to progress in growth. But what is *industrial progress*? Industry is the diligent employment of the mind, hand, and eye (or any other sense) on the production of something that is useful. What is the goal of industrial progress? If I go to a shoemaker and ask him, ‘Has the goal of shoemaking been reached?’ ‘Why, surely not,’ he says; ‘the possibilities of shoe formation are endless. We have progressed greatly in the art of

shoemaking, but there may be some other materials, or some other shape, or some other system of stitching, coming into fashion. We are all awaiting new methods and new developments.' So the possibilities of shoe formation are never ending. Similarly, of making lamps, or even shaving. Every department of industry is ill-content in the West, being on the look-out for 'progress.'

"India declares that industrial or material progress ought not to expand beyond a certain point; that the balance between material civilization and spiritual civilization must be maintained; and that if this balance be lost, material civilization would become fatally one-sided. The result would be that the people, engaged in the industrial arts, as well as those who follow other avocations, would grow more and more sensuous. If sensuousness is the goal attempted to be reached, then the expansion of industrial arts to an unlimited extent is advisable; but if the goal of action is something other than gratification of the senses, then indeed unlimited expansion of industrial arts is a thing to be regretted.

"The benefits of industrial expansion are no doubt the manufacture of articles for bodily comforts and the amassing of money; but we must not take these two outward effects, which are material effects, to be the chief object of industry. The principal end in industry, say the sages of India, is the development of character, and this must be the goal of industrial occupation. Industry, as already stated, is the building up of some useful work by the union of mind, hand, and eye, or some other sense. If from day to day the mind, eye, and hand work together, then the mind becomes steadfast, strong, and purified; and the moment the mind becomes purified, it changes its attitude towards the things of the world. It sees their impermanence—their perishability—clearly, and gradually severs its affections from

such worldly treasures. It no longer loves to throw open the window and gaze outwards. It rather prefers to look inwards into the heart. When released from worldly work, it loves to enter upon the work of introspection, self-examination, which leads to an abiding interest in things spiritual. The chief end, I say, which is attained by honest industrial occupation should be not so much money-making or the production of goods, as the development of character. When the mind is made stronger, and more purified, by honest industrial work, it is better qualified to grasp the things of the spirit, and it then naturally turns from the world without to the spirit within. This love of the spirit is the goal which Divine Providence intended we should reach by industrial occupation, and therefore the civilization of India will not permit an undue development of the industrial arts. It takes care to maintain a just balance between the material and spiritual sides of civilization, and hence it has been spared the fate which the Babylonians, Phœnicians, Egyptians, Grecians, and Romans suffered. Up to the present day it continues to be the spiritual nation that it was during thousands of bygone years. So much as to industrial progress.

“Another term you value very much is *scientific progress*. What is done by the scientific man is that he relies upon the microscope and telescope. With the telescope he scours the heavens, and with the microscope the common objects of life, and he reports to the world all about bodies or visible things. It is an examination of bodily existences. At the same time he turns into horse power the manifestations of Nature, and utilizes those ‘brute’ forces either for the more rapid production and transport of objects of trade, or for the destruction of enemies by such instruments as torpedo-boats and other implements of warfare. The scope of Western science is

thus limited, as in the case of industrial arts, to that which relates to the needs of the body, and not to the improvement of the spirit. Both scientific progress and industrial progress in Western lands mean really an expansion of sensuousness, the expansion of the things that are thought to be necessary for the comforts and conveniences of the body. The Western scientist says, 'Our examination of Nature has brought to light brute forces, and it is not our fault if these brute forces are applied to things conducive to sense gratification; and we also know that there is a uniformity of structure and uniformity of function reigning throughout the universe.' 'That is true,' says the man of God, 'but what about the author of the unity of structure and function? Have you anything to say about it?' The Western scientist says, 'No, I cannot tell; it may be due to chance or to something else. If it is due to an author, we do not know anything about him.'

"So long as science does not teach us about the author of this uniformity of structure and function, it must lay itself open to the charge of being a helpmate in the growth of agnosticism and atheism, not to speak of sensuousness and materialism. If the scientific men who are engaged in the study of Nature had spiritual discernment, they would undoubtedly have found ample reasons for proclaiming to the world the fact that all the unities of structure and function that pervade the universe exist only because there is a unifying author of the universe in the background of all phenomena. If they had spiritual discernment, they would have seen that everything that is conditioned by quantity and quality lives, moves, and has its being in the unconditioned, in the Infinite Being called God. To those of us who know something about the spirit, the noumenon, in whom all phenomena manifest themselves, it is a matter of deep concern that Western

scientists are not able to realize that, in the background of all the uniformities of structure and function in Nature, there stands the Author of all such unity, the Infinite Mercy, Light, and Love, called God. So much for scientific progress.

“Then let me say a few words about *political progress*. That is another thing that seems to fascinate the Western mind. You, who are going to take the places of the elderly men, should understand what the meaning of political progress is. Now, the idea of political progress in the West began with the idea of the rising of the people against their rulers. The Lord of all Mercies entrusted the government of the country to a set of men who from days of yore were hereditary rulers, but they abused their power and forgot the people for whom governments were intended. So, the people rose against the rulers, crushed them, and told them: ‘Now we shall nominate our rulers ourselves.’ Then came government by the people, and they said: ‘You shall rule us according to a certain constitution, in which our rights will be set forth in clear language, and if you do not rule according to this constitution, we shall pull you down and appoint other rulers.’ Bloody revolutions ushered in republican methods of government, and when the constitution was formulated and adopted, there came the necessity of amending laws and social abuses by legislation; and then began the party system, one party pulling this way and another pulling that way.

“Out of such parties, public men, public business, and public measures, sprang the enthralling game of Politics. It is a curious spectacle, unknown to the East. The earliest type in history we have of it is in the age of Pericles in ancient Greece. You know what happened to that republican form of government of those days, and you know

the history of modern republics. Well, the classes and the unenlightened masses of our days become interested in public measures; they discuss in their homes, on the pavements, in the street-cars, the measures that are needed, and it is all talk, talk, talk. Everybody fancies himself to be quite qualified to speak and judge of public questions, but the truth is otherwise. The subjects get into the newspapers, and into the political conventions, and then into the Congress or Parliament. So the pot is kept boiling rightly or wrongly, and after a great deal of trouble, much discussion, and display of angry passions, this political game between the yellow and the blue in the never-ending political drama, finds fruition at last in an enactment passed by the legislature; but behold! within five years that enactment is repealed, and so your statute-books contain original enactments, amending enactments and repeals, in a never-ending series; and all this political agitation, which is condemned year after year, is said to be political progress.

“Now, I want to know how all this and the practice of ousting ministers, and appointing other men in their places—how all this machinery and all this energy expended in the never-ending game of politics can develop individual character? (Applause.) How can it expand self-love into neighbourly love, or neighbourly love into perfect love? How can the tinkering of government or ousting of officials, and public discussion in the newspapers about public acts, take us one step forward in the plane of love or righteousness? How can it make the self-loving man, the man with the neighbourly spirit; or the man with the neighbourly spirit, the man with the Christly spirit?

“The idea in the West is that by social amelioration you can develop individual amelioration. That surely is wrong, for this reason—that an aggregate is made up of

units, and unless each unit is polished up and perfected, the aggregate must continue to be imperfect. If you polish up all the units, mentally and spiritually, there will be no need for the game of politics. The laws of morality and the usages of trade would suffice for the regulation of commerce, as in India. If you think that, without individual development, you can, by legislation, or what is called social amelioration, bring about individual development, it is surely putting the cart before the horse. (Applause.)

“Western nations pride themselves on living in an age of progress? What does this expression ‘*age of progress*’ mean? It means now the production of the ways and means of giving greater comforts and greater conveniences to the body; which really means that it is promoting sensuousness in every direction. If sensuousness is the goal of action, undoubtedly you are in the right path; but I think that every disinterested man will say that capering about in the plane of sensuousness should never be the goal of action. The spirit must pass from the sense-plane into the intellect-plane, and from the intellect-plane into its own plane, namely, the spirit-plane. The goal of action should be existence in the spiritual plane; it should never be existence in the merely sensuous plane.

“You see, therefore, that when a person speaks of being ‘*up to date*’ he is really pleading guilty to the charge of sensuousness. What is the meaning of ‘up to date’? Everybody here prides himself in saying, ‘I am up to date.’ It means merely, ‘I am up to date in the plane of sensuousness.’ It is nothing more than that. In reference to the duty of passing from worldliness to godliness, this ‘up-to-date’ craze resolves itself into worship at the altar of sensuousness.

“I am told that in America there are ‘doctors of



business,' who are prepared to improve the methods of business. The man of business who wants to be successful may employ such a 'doctor of business' to overhaul his system of doing business by up-to-date methods, which provide against irregularity or waste of energy, and which are capable of advancing business by bringing in more money or making the men employed in the business more efficient. I can understand your being 'up to date' in those matters. But surely you do not wish to be up to date in sensuousness. That is a thing that should not be tolerated.

"You have heard of Matthew Arnold. He is considered one of the greatest authorities in matters that relate to progress, and is looked upon as a most earnest and correct thinker. He visited America and compared English institutions with American institutions. If you will read his works, you will find that he says that there is a wild confusion prevailing on both sides of the Atlantic as regards progress and liberty, that there is quite an 'anarchy of ideas' here and in Europe, and that it is time that 'some clue is found to sound order and good government.'

"I hope my analysis of the term 'progress' in all its phases, industrial, scientific, and political, has convinced you, to some extent at least, that Western nations are not in the satisfactory position which they believe they are in, and that all these expressions denote at the present day a mistaken worship of sensuousness and brute force. If you are content to be there, you will slide further and further down the plane of sensuousness and animality, and will soon become unfit to ascend the loftier heights of civilization in the plane of godliness.

"Now is the time, when your minds are yet docile, that you should carefully consider your position, and take active

measures to familiarize yourselves with those principles of illumination which my good friend Professor Lanman says exists in India. It is for you to say, after hearing me, whether these ideas, which undoubtedly flourish in India, may not be allowed to take root in the West side by side with your own best ideas, so as to properly balance your civilization, so as to make your civilization attain a sound equilibrium between spirituality on the one side and materiality on the other.

“India possesses a vast number of beautiful works called *Jñāna Śāstras*, or Books of Illumination. They have been written for us by masters in spirituality. They treat of the methods and practices necessary for the development of spirituality. Their authors are men who by work in worldly life have passed from self-love to neighbourly love, and from neighbourly love to perfect love, and who therefore know the path of progress from worldliness to godliness straight as the arrow flies.

“There need not be any waste in pursuing this straight path. According to these masters past and present, and according to Jesus and Paul, who are also masters, the doctrine of true life is this: That the Lord in his infinite mercy, pitying the bondage of the souls to corruption, did not permit them to lie in that woeful state; that he took the very cosmic stuff in which they were steeped and blew his breath into it and projected this universe; that he invested each soul with a mind and the senses, as instruments of knowledge,—and hands, feet, and so forth, as instruments of action,—and required them to pass from the plane of materialism or sensuousness to the plane of spirituality; that for achieving this great pilgrimage, he gave each spirit a sphere of action for the performance of duties, and the first sphere of action is the home, which therefore becomes sacred. The second sphere is the school,

the third is the profession, the fourth is married life, and the fifth is society. He gave us also industrial occupations and amusements. By means of these sacred Institutes of Civilization, called home, school, profession, married life, society, industrial arts and amusements, he bade us to attain the fulness of individual development called perfect love, righteousness, peace, or spirituality. If we bear in mind that these great Institutes of Civilization were granted to us for the purpose of working out our salvation to the best of our power, by always preferring the needs of the spirit—by subordinating the demands of the body to the requirements of the spirit—we shall walk straight, that is, progress direct to spirituality.

“This Doctrine of True Life is not an idle thing, nor useless to man individually or nationally. The practice of the Doctrine of Progress in the Illumined Path develops character in the individual and strengthens him immensely for worldly work. And it prolongs national life and prosperity. From the remotest times nation after nation, like Babylonia, have risen and fallen; but India alone, which has guided itself by this doctrine of spirituality, has survived all the old nations, and is an example unto all modern nations in enthusiastic devotion to God.

“I shall be glad indeed if you will reflect a little upon what I have told you. I am as hard a worker as any one of you, in worldly life. Working as I do right in the midst of worldly life, as a student, a married man, a lawyer, a politician, a man of business, I have attained a little spirituality and much strength and peace. In all the spheres of duty I have been placed in, I have for the best part of my life gazed on spirituality or the things of the spirit, considering the world as the appointed path to God. If you think all the example of my life is merely an idle dream, I say, my brethren, you are welcome to believe so;

but I, for my part, must tell you that that belief would be the greatest mistake of your life. I shall not torment you any more. I have said what I was brought here to say, and it is now time that I should invite you to see some views of India, which the gentleman in charge of the stereopticon will throw on the canvas." (Loud and prolonged applause.)

## CHAPTER XVI

## THE CITY OF BROTHERLY LOVE

THE second city of the United States, and the capital of the State of Pennsylvania, is Philadelphia, the City of Brotherly Love. The State covers 48,000 square miles, granted to Sir William Penn by Charles II, in 1681, in payment of a debt of £15,000 which had been lent to the King by Penn's father. The country, being full of beautiful woodlands, was named Sylvania by Penn, but the King changed it to Pennsylvania in honour of Penn's father. Sir William had full dominion over the land, and was the Governor of Pennsylvania under the King.

Penn was a leading member of the community of Quakers in England, who were undergoing much persecution there. His object in securing the grant of Pennsylvania was to make it a place of quiet livelihood to such of the "brothers" of the Quaker covenant who might desire to emigrate. This sect was founded in England by George Fox in 1648, and was known as the Society of Friends. They have no creed, liturgy, priesthood, or sacrament, and they hold that no form of worship is so good as waiting upon God in silence, by those who feel in their hearts that ceremony, observation, and words give no satisfaction to their souls. They give women equal rights with men in religious matters; and refuse to pay rates and tithes to the Church, or to take up arms. They will not take oaths; deny themselves music, theatres, hunting,

shooting, and sports as being too sensuous amusements for the followers of Christ, and use the plainest speech, saying always "thee" and "thou." They do not bid each other "good night," "good morrow," or "good speed," because God's will will be done. They make no salutations, and will not remove their hats even before the King. They honour God only. They will not drink the health of people, are simple in their marriages and funerals, and their houses, furniture, and dress are very plain. They avoid the usual signs of grief at the death of relations.

In America the Quakers are noted for their colonization of New Jersey and Pennsylvania, and for their good work among the negro slaves in America. They were the first people in America to give up slave-dealing, and they sent the first petition to the House of Commons for the abolition of slavery in 1783.

In the early days before Penn founded his colony, the feeling in America was very bitter against Quakers, owing to their fancied contempt for the Established Church. When they first landed in Boston, in 1656, they were sent back to England, and laws were passed to prevent Quakers from coming into Boston or Massachusetts. By these laws a Quaker, on being convicted for the first time, had his ear cut off; the second time, the other ear was cut off; and the third time, the tongue was bored with a hot iron; and fines were laid upon all who entertained Quakers or went to their meetings. After this, Quakers rushed to Massachusetts as if they had been invited, and then they were banished on pain of death. Some were hanged for refusing to go, or for returning again.

In those days of persecution, the Quakers bought a part of New Jersey and settled there (1678). Three years later William Penn founded his colony adjoining New Jersey, and Quakers from different places went there in

great numbers. His desire was to put into practice the principles of his sect, namely, to live without armies; to win over by justice and kindness the natives called "Indians" by the early discoverers of America, who mistook America for a part of India; to administer justice without oaths; and to be tolerant to all. He entered into a treaty of unity with the American Indians, and for seventy years afterwards they were very kindly disposed to the foreigners. Penn's dealings with the Indians were most successful. He was deeply loved by them, and they called him Brother Onas.

The year after the grant of Pennsylvania, the City of Brotherly Love was founded, and in two years' time it contained 300 houses and 2500 people. In three years Philadelphia increased more than New York had in fifty years; and in 1770 it was the virtual capital of the British colonies in North America, and the scene of all the great events during the time of the Revolution. The Congress used to meet at Philadelphia, in the Old State House, which afterwards came to be called the "Independence Hall," because the Declaration of Independence was signed and adopted there; and Washington presided over the Congress held there, until it was removed to the city of Washington, founded in his honour in 1800.

For many years the people of Pennsylvania were happy and peaceful, until petty jealousies and quarrels arose between the people and the Governor, and there were always disputes between Penn and the surrounding colonies as regards the boundaries. Then people of other religions began to flock in, and gradually the Quakers lost their hold of Philadelphia. It is now quite as commercial and political as any other city in the United States.

Visitors by train to Philadelphia get off at Camden and cross the Delaware River on one of the steam launches,

which run every few minutes from the railway station to the opposite bank. The launches fit into the station, and heavy waggons laden with goods, drawn by four horses, landaus and pairs, and all kinds of vehicles, drive straight into the launches, are taken over the river as they stand, horses and all, and drive off the boat on the other side, without the least difficulty. On these launches may always be seen boys with blacking and brushes, and they clean the passengers' boots for 5 cents (twopence), while the launch is crossing the river. Considering the feeling between the white and the negro population of the Southern States of America, it was amusing to see the boots of a well-dressed negro, who was seated among the passengers, blacked by a white boy on his knees without the least hesitation.

Entering Philadelphia, one would almost mistake it for London, only the streets are wider and paved with stone blocks. Enormous business is done there. It is conspicuous for its large shops—or stores, as they are called in America—around the windows of which crowds of people congregate to look at the fine display of goods. Every one is in a hurry. Into one of these shops we entered. On one side things were being sold; on the other side were coffee-rooms, where men and women came to lunch. It being just lunch-time, every seat was occupied by officers, clerks, and salesmen, who had only just time enough to take a hasty meal and return to their work. They were served by maids who wore large white aprons, having bows at the back about a foot wide, and ends about three feet long. Being hungry themselves, and having no time to sit down and eat, because of the crowd of customers, they ate as they moved along with food for others. People hurry in, give their order for lunch, read the paper while they wait, and eat quickly,



reading while eating, pay and go. Each minds his business ; there is no rude staring or unpleasant remarks.

Addressing an assistant, one of us said, "What is your largest thing in the way of sights?" The assistant answered, "You will find the '*Independence Hall*' just opposite, which may be of interest to you." A customer, who had heard Mr. Rámanáthan's question, added, "Our '*City Hall*' is the place you must see. We have nothing else like it in Philadelphia. It is our largest building, and it is in the centre of the city, from which all sides of it may be seen. It is a beautiful place. I advise you to go and see that if you have the time."

When we were leaving the store for the Independence Hall opposite, the cashier of the store, seeing Mr. Rámanáthan with his white turban, said, "Sir, may I ask from what country you come? Many persons have inquired of me." Mr. Rámanáthan said, "I come from Ceylon, near India." The cashier said, "Do you like our country, sir?" Mr. Rámanáthan replied, "Oh yes. The people here are hospitable and hearty." "Yes, they are, sir," said the cashier, "we try to be kind."

The Independence Hall, where the Declaration of Independence was signed, contained many oil paintings of old officials and others of the eighteenth century. The old-fashioned chairs and tables they used, their dresses, their house decorations, carriages, sedan-chairs, the old city bell now cracked in two, old chairs that belonged to Washington, and a part of the old floor of the Hall when it was first built, were all preserved there for visitors to see.

Mr. Rámanáthan observed that the faces of the people in those old paintings were not the same as those of the present generation in England and America. The facial expression and carriage of the body were different. That is, he said, because the minds have changed. With change

of mind comes change of face and attitude of body. Even as thoughts of joy and thoughts of fear produce different effects on the facial and bodily muscles, other thoughts produce other poses.

Among the oil paintings was a large picture by Benjamin West, showing the meeting and signing of the Treaty between William Penn and the American Indians. In it the Indians are seen as they were in those olden days of the first settlement of foreigners in their country.

Having been all through the Independence Hall, we visited the famous City Hall, which occupies a large block of land and has four frontages, each of the same elaborate style, and in the centre of one of the frontages rises a beautiful tower 547 ft., which is higher than the great pyramid, and St. Peter's in Rome. It is 90 ft. square at the base, and narrows to an octagon of 50 ft. at the top, on which is placed a statue of William Penn of 37 ft. This tower is said to be the highest in the world, and the City Hall is the largest building in the world, with the exception of the Parliament House in London. It is said to be as near fire-proof as human skill can make it, and has 634 rooms on 9 floors, which are reached by 20 elevators in different parts of the building and 8 large staircases. It contains within its walls all the offices and other requirements of the entire municipal organization.

At the height of 361 ft. up the tower is placed a magnificent clock, with four dials, which are 26 ft. in diameter, illumined by 138 electric lights, which are lighted and extinguished automatically by the action of the clock.

When we went into the City Hall, we were taken to the office, where a very obliging and courteous man at once told off a guide to show us the building. We went

up the tower in the hydraulic elevator, and from the look-out, about halfway up the tower, we saw the beautiful city of Philadelphia stretching far away in all directions. The streets run straight north and south for 15 miles, and are crossed by other streets running east and west. There was a slight mist over the city, as it was late in the afternoon. Below could be seen the broad streets with lines of tram-cars and carriages, and crowds of people moving about like ants, and the roar of the city caused by so much machinery and traffic and the railway trains could be heard. From the tops of all the large buildings there arose columns of steam from the heating apparatus, and people could be seen moving about on the flat roofs. The buildings are not black, as in London, but keep their fresh colour owing to the smokeless coal which is used in Philadelphia. Two beautiful rivers run through Philadelphia, which are both visible from the tower.

Having seen the great city for some time from this height, we descended again in the elevator and were taken to the Mayor's reception-room on the second floor. It was very large and lofty, fitted up in black marble and walnut, with many electric lights artistically arranged in the ceiling. A rich crimson carpet covered the floor, and the whole room was worthy of a great palace. The City Hall cost over \$18,000,000 or Rs.54,000,000.

## CHAPTER XVII

## BALTIMORE AND JOHNS HOPKINS UNIVERSITY

MR. RĀMANĀTHIAN received an invitation to visit the Johns Hopkins University at Baltimore, which is about half an hour by train from Washington. His friends were waiting at the station to receive him, and at once drove him through the great manufacturing city which contains a population of 600,000 souls, of whom about 100,000 are negroes.

In the year 1752 Baltimore contained about twenty-five houses, of which only four were built of brick, but the natural advantages of its position at the head of Chesapeake Bay, which is nearly on a line with Lisbon on the other side of the Atlantic, and which has the West Indies on the south-east, and the British Isles west by north-west, soon made it the county town, and later still one of the largest and most flourishing cities in the United States. It covers an area of about 32 square miles. About 100,000 workmen are engaged in iron and copper works, ship-building, woollen and cotton manufactures, refinement of sugar and petroleum, distilling, tanning, saddlery, making of agricultural implements, furniture, pottery, etc. Its imports are valued at £4,000,000, but its exports are six times as large, consisting of flour (£8,000,000), meat and dairy products (£4,000,000), cattle and sheep (£1,000,000), cotton and its products (£1,750,000), copper (£4,200,000), etc., aggregating in value about £24,000,000.

In February, 1904, a great fire consumed many of the principal docks and nearly the whole of the business part of the city, causing a loss of about £20,000,000 sterling. The citizens were so energetic, and so imbued with the civic consciousness that was being fostered in different parts of the country, that they created a "Burnt District Commission," in order to enable it to assume the work of reconstructing the city without leaving it entirely to the haphazard enterprise of landowners. They felt that the city had a common life and common interests, and that the whole community, represented by the commission, should have a guiding voice in this important work. In two years and a half they provided for the widening of fourteen streets, involving the acquisition of 700 separate allotments of land with over 10 miles of frontage, and laid out six great new public docks, with over 23 acres of pier surface. How massive and stately the buildings are in different directions, and how full of buoyant energy the people, moving in the streets, seem to be! They are proud of their city, deservedly known as the Monumental City. Many are the benefactions of multi-millionaires to the city.

It is conceded that the foundation of the Johns Hopkins University in 1867, by the merchant and financier of that name, has been an event of first-rate importance in education, not only to Baltimore, but the whole United States. The \$3,000,000 entrusted by that philanthropist to the trustees chiefly for the purpose of establishing advanced University studies was a new departure in the history of higher education in America. It was opened in 1876, and its chief characteristics are to avoid a needless duplication of the work of other institutions, to train college graduates to habits of original investigation, and to conduct medical education on advanced lines of

research. Accordingly the University includes (1) a post-graduate department, which confers the degree of Doctor of Philosophy after at least three years' residence; (2) a medical department, designed for the instruction of those who have already received a degree in the liberal arts, and closely affiliated with the Johns Hopkins Hospital; and (3) a college, in which any one of seven four-year courses leading to the B.A. degree may be taken.

Mr. Rámanáthan was taken first to the Johns Hopkins Medical College. He was received by the physician in charge, Dr. Frank Smith, M.D., who very kindly offered to show him all through the Hospital.

Entering the Hospital, there is a lofty dome under which is a great statue in white marble of Jesus Christ, of about 18 ft. high, with the inscription, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Passing on, the doctor led the way through reception-rooms and long corridors to the separate wards, which are reached by covered verandahs. Each doctor has his own ward, and there were many patients in the beds.

The wards are free, and there are many private rooms which are also free. Each ward can accommodate thirty-eight patients. Below were the cellars, where all the heating apparatus is worked, which enables the wards to be kept at a regular temperature in the cold winter months. Here, too, were the electric plants for lighting the whole place, and the sewers which carry off all the drainage.

On the ground floor was a large stone room with all the linen arranged, and a woman in charge. In the Hospital no soiled linen is carried through the halls or wards; it is all let down through canvas tubes in bags, and

at once taken to the laundry. There were no carpets on the floors, which were quite smooth. The walls were of plain plaster, without pictures, and the furniture was very plain. Over each bed there was an arrangement for raising up the patients; and for the convalescents there were porches, for them to sit outside in fine weather. For out-patients there were separate rooms, in which a great number of people were waiting to see the doctors. The tuberculosis rooms were separate, as also the contagious diseases rooms; and there is a large dispensary in the Hospital. As Mr. Rámanáthan passed from room to room, he met several doctors, among whom was the greatest American Pathologist of the age, Dr. Welsh, to whom he was introduced. After speaking to him for a little while, he was taken to see the grounds, where there are several tennis-courts, croquet-lawns, and pleasant seats for the students, doctors, and nurses when they are at leisure.

The operating theatre was entirely white. The walls and floor were of white tiles, the fittings were of white marble, and the bowls and table for the surgical instruments were of glass. The operating table was white, and around the room was a gallery for the students. In the adjoining room, which was also white, there was a kind of oven where a great heat was maintained for sterilizing dressings.

We next visited the nurses' quarters, which were like a private mansion. Entering the beautifully furnished hall and reception-room, one felt that the nurses occupied a superior position there to what they do in most countries. There was a large drawing-room, with pot-plants, curtains, rugs, etc., a dining-hall, library, many bedrooms, just as in a private mansion. The nurses take it in turn to manage the house, and others take their turn at cooking for the

rest, and attending to the work. This is a part of their training in the Hospital, which includes house management and account of expenditure on household necessities, etc. For the first six months the nurses have no work in the wards. They are simply taught, and devote their time to study. After that, they do eight hours' work in the wards a day, after which they attend lectures and study. It is a three years' course. They receive no pay, but are found board, house, dress, given a thorough training and a diploma at the end of the course. They have a most delightful home, and everything they need is found for them.

Mr. Rámanáthan was then taken to the University proper, where he was met by one of the Professors, who was waiting to show it to him. The first room they entered was the library for Political Economy, and after seeing some of the books Mr. Rámanáthan said to the Professor of Political Economy, "I have long been trying to understand the United States Tariff System; can you explain it to me?"

The Professor said, "The Tariff System began before the revolution. It was organized in order to promote home industry."

Mr. Rámanáthan said, "Well, let us take one or two things which come under that system. Horlick's Malted Milk, for instance, is sold cheaper in Colombo than it is in the United States, where it is made. The manufacturer sells to his brother at a dearer price than to me, who live 12,000 miles away. How is this?"

"The prices in this country are dear because the wages of the labourer are high."

Mr. Rámanáthan said, "Just so. Your grain, vegetables, and fruits are all dear; cab-fares are extremely high; everything is so dear that a man, though paid



highly, needs all his pay to pay for these things. He has to work ten hours to feed his body."

"Pardon me," said the Professor, laughingly, "he plays football in this country for the rest of the time!"

Mr. Rámanáthan said, "I suspect there is a great combination among manufacturers of foodstuffs against the consumers. The high prices of commodities prevailing in America, and the disparity of prices between those charged for articles consumed at home and articles exported to foreign countries, demand a satisfactory solution. They say this is all due to the Tariff System. Do you think so too? Is there any book that will explain it?"

"Well," the Professor said, "I don't know, that we altogether understand it ourselves," which remark caused every one to laugh heartily. "As to books," the Professor continued, pointing to the shelves, "we have any number of them, but I can't say that we understand fully the situation."

They then went through the general library and the historical library. Here the Professor drew Mr. Rámanáthan's attention to their method of arranging pamphlets in boxes, and to their large collection of magazines and journals. They have 1500 of these always on the shelves for readers. Their own monthly publications also are various, such as on Chemistry, Pathology, and other things. There was also a Sanskrit Library of great interest.

Mr. Rámanáthan was now informed that the President, the famous Professor Ira Remson, M.D., Ph.D., LL.D., had just arrived and was waiting in his office to receive him. So he went down, and the President received him very cordially, saying, "Sit down, Mr. Rámanáthan, sit down. It is not often that I have the pleasure of entertaining in my room a representative of your beautiful land. I know

the Ceylon tea very well since our exhibition at St. Louis, but I am quite a stranger to your countrymen." The President then asked whether Mr. Rámanáthan had seen the University. "Our building is not so elegant as some of the other Universities, but it is a good workshop. Our reputation is of the best. We are not ashamed to say that we began in a very small way. Johns Hopkins left his money invested in railway shares, and it was his wish that the capital should not be touched for building purposes. So we used only the interest, which left us no room for show. The railways got into the hands of liquidators, and for a long time we got no interest, either. We had to work in that small building opposite, and it was there we made a name for our University. Later we erected these buildings (where they had met), and we hope some day to have grand buildings on a beautiful site which we have already purchased. There is such a beautiful mental atmosphere about those grand old buildings of Harvard and Yale. Still, we are not behind in work. Our fine Hospital building, which you have just seen, puts our University building rather in the shade. People always go there first, thinking that is the University itself, and then they are disappointed when they come in here.

"As regards our system of training, we train each student individually. We have not much of lecturing; it is all seminary work. In my day I was lectured to by medical men. I was made to read many books, and I got my degree of M.D.; but I tell you I knew nothing at all. I could talk a lot. Now, each student has a patient, and learns the case from his own observations day after day. What he learns, he tells to all the other students in the class, and they call to his notice the things he omits. The teacher thus has them right under his eye, and our students are in this way thoroughly trained."

Mr. Rámanáthan then took leave of the President, and when he and his friends got outside, his attention was called to the building they had just left, a large two-storied stone building. He was assured it had been bodily shifted from its original site, foundation and all, and turned round to its present site by means of machinery, without any crack or breakage !

## CHAPTER XVIII

## WASHINGTON, AND THE OPENING OF THE CONGRESS

AFTER visiting New York, Boston, and other places, Mr. Rámanáthan was invited to Washington, the chief city of the United States, where the President, Mr. Theodore Roosevelt, resides, and where the government of the whole Republic is carried on, as distinguished from the government of each State, which rules itself.

Washington is in the Federal District of Columbia, which is 100 square miles in area and is ruled directly by the President and Congress through a Board of Commissioners. Its inhabitants belong to no State, and have no vote or voice either in national or local government, and are in this respect like the people of Ceylon! Every other State has representatives in Congress.

The site of the National Capital was selected in 1790, soon after the sovereignty of England was disowned. It was intended to call the Capital the *Federal City*, but this name was changed to Washington in 1791, in honour of George Washington, who was the General in command of the Forces against England, and who forced the British General (Cornwallis) to surrender in 1781.

At the end of the war, the thirteen Provinces which King George the Third held in North America as his Colonies, were of a heterogeneous description. As observed by Dr. H. Von Holst in his "Political History of the United States"—"They had been founded at very different

times and under very different circumstances. Their whole course of development, their political institutions, their religious views and social relations were so divergent, the one from the other, that it was easy to find more points of difference between them than of similarity and comparison. Besides, commercial intercourse between the distant Colonies—in consequence of the great extent of their territory, the scantiness of the population, and the poor means of transportation at the time—was so slight that the similarity of thought and feeling, which can be the result only of a constant and thriving trade, was wanting.

“The solidarity of interests, and what was of greater importance at the time, the clear perception that a solidarity of interests existed, was therefore based mainly on the geographical situation of the Colonies. Separated by the ocean, not only from the mother-country, but from the rest of the civilized world, and placed upon a continent of yet unmeasured bounds, on which Nature had lavished every gift, it was impossible that the thought should not come to them, that they were, indeed, called upon to found a new world. . . . Circumstances had long been teaching them to act on the principle, ‘Help thyself.’ Besides, experience had shown them, long years before, that—even leaving the repeated attacks on their rights out of the question—the leading strings by which the mother-country sought to guide their steps obstructed rather than helped their development, and this in matters which affected all the Colonies alike.”

In such circumstances there came a great shock from the mother-country which necessitated a struggle with the British Government.

When the war between the English and the French for supremacy in America ended by the defeat of the French,

King George resolved to send out an army of 10,000 men to defend his Colonies, and to make the colonists bear a part of the expense by attempting to levy duties upon certain goods imported by the colonists and by a stamp tax on legal documents and printed matter.

The colonists resisted this first attempt at unauthorized taxation in 1765 by raising the cry of "No taxation, without representation in Parliament."

In that very year one of the Colonies invited the other Colonies to send delegates to Philadelphia to a "Congress," in order to consider the reply to the demand for import duties and stamp tax. The colonists refused to import any of the goods sought to be taxed, and distressed the manufacturers of England to such an extent that the British Parliament repealed every tax except that on tea. The export of this article from England was in those days (1767-75) principally to Boston, which was then the largest and most important town in America, containing about 25,000 inhabitants, which not even New York or Philadelphia could then boast of. When the English ships came into the harbour of Boston with supplies of tea, Bostonians, disguising themselves as American Indians, boarded the ships and threw all the tea into the sea. King George, incensed by such conduct, got his Parliament to close the Port of Boston, and deprive the people of the Province of Massachusetts, in which Boston is, of many of their political rights. The charter of the province was changed, judges and juries were placed on such a footing as to make them more subservient to the views of the Governor appointed by the King, and a strong military force was brought in to overawe the people. Thereupon, the Assembly of Massachusetts passed certain resolutions and invited the House of Burgesses of all the other Provinces to send up delegates to a "Congress" to be held at

Philadelphia (the Quaker City of Brotherly Love), which was then the second city in the American Colonies, rivalling in trade Boston itself by reason of its situation between the rivers of Delaware and Schuylkill, which give it easy access to the ships that ride on the Atlantic. The Provinces gladly responded. The Congress of Delegates met at Philadelphia and issued a Declaration of Rights, and addressed the King, the Parliament, and the people of England, and awaited the result, adjourning the Congress for the 10th May, 1775.

In the meantime, the colonists were preparing to supply themselves with powder and arms, which brought them into conflict with the British Governor. The fight at Lexington in 1775, and the siege of the British Forces in Boston, were followed by the General Congress appointing Washington as Commander-in-Chief of the armies of the Colonies. In the winter of 1775-76 arrived the news from England that the King, in opening Parliament, had denounced the colonists as rebels, and had a law passed authorizing the confiscation of American vessels and cargoes and those of all nations found trading in American ports. This enactment led the Congress to appoint on the 11th June, 1776, Jefferson, Adams, Franklin, Sherman, and Livingston, to prepare a Declaration of Independence, which was proclaimed in every Province on the 4th July, 1776. The war with England ended practically with the surrender of the British General in October, 1781. General Washington was thereafter unanimously elected the first President, and his seat of government (1789-97) was Philadelphia. In 1800 the President and the Congress moved their seats to Washington.

Washington is one of the most beautiful cities of the world. It is well laid out with very wide asphalted streets, along which stand rows of trees, and is dotted all over

with open squares called parks. It has many handsome monuments and public buildings, the most noteworthy of which is the Capitol. It is not a manufacturing town or commercial centre, and is therefore strikingly quiet, though 200,000 people live in it. Of these, as many as 40,000 are officials. It is indeed a royal city. The Capitol commands a good view of the city and the surrounding country stretching far away for miles, and from among the array of edifices seen, the great Washington Obelisk of white marble towers 555 ft. into the sky.

The Capitol stands in a park of 50 acres and covers 3½ acres of ground. It is built partly of white marble and partly of sandstone painted white, and has a magnificent dome, on the top of which is the Statue of Freedom. The style of the architecture is mainly Corinthian. The chief entrance faces the east, as it was thought the city would spread in that direction; but, contrary to expectation, the city has grown quite on the other side. There is a marble terrace along the west side of the building which is approached by two broad flights of steps. In the esplanade of the east front is a colossal statue of George Washington in marble, seated in a Roman chair, the left hand clasping a sword, the right raised in invocation of heaven. His body is not clad in European dress. Only a shawl or toga is thrown over, leaving his chest, back, arms, and lower limbs bare, like an orthodox Hindu.

The Capitol is the place where the Federal Legislature, or the Legislature of the United States of America, meets.

Each of the forty-five States of the Union has its own State Legislature, consisting of two classes of members elected by the people. For purposes of election, the population of each State is divided into two kinds of districts. The larger districts choose the Senators, and the smaller districts choose the Representatives. Necessarily, Senators



are fewer in each State (varying from about 10 to 50 in number) than the Representatives, who vary from about 20 to 320.

The Senate is usually elected for four years, and the House of Representatives for two years. The suffrage has been granted to all adult males resident within each State for a certain period. In three States (Wyoming, Colorado, and Utah) the suffrage has been granted to women also. Every member of the State Legislature is paid about Rs.15 a day.

As regards the Federal Legislature, the opening of which took place on the 4th December, 1905, it is called the Congress, and consists of two chambers, namely, the Senate and the House of Representatives. The Senate has ninety members—two from each State, holding office for six years; and the House of Representatives has about 400 members—each elected by a population of about 190,000 persons to a district, and holding office for two years. According to this district population, the State of Wyoming has only one member in the Federal House of Representatives, while New York has as many as thirty-seven.

The people have no direct voice in the choice of the President and Vice-President of the Republic. They choose electors, and the electors choose the two officers, meeting for that purpose at their respective State Capitals, and sending separate certificates of their choice to the presiding officer of the Senate at Washington. Each State has as many electors as it has Senators and Representatives together.

The Congress opens in December, and continues till March. For the opening day tickets are issued to members for distribution among their friends, who are permitted to sit in the galleries which surround the House and witness the ceremonies. Mr. Rámanáthan did not speak of going

to the opening of Congress until the day before, when every available ticket was gone, and it was thought that it was too late to make the necessary arrangements.

When the day came, Mr. Rámanáthan was taken early to the Capitol, and he found that, though it was still three hours before the time for opening, many ladies and gentlemen were there, walking about in the marble halls admiring the statues, paintings, and other treasures of the place.

When some of Mr. Rámanáthan's friends went to secure the ticket, others showed him the different reception-rooms, libraries, halls, and corridors of marble paved with mosaic. The Rotunda of the Capitol is a circular room about 97 ft. wide. It has thirty-six windows in the dome, through which the light falls on the great oil paintings let into the panels of the walls, depicting notable scenes in American history, such as the Landing of Columbus, the Declaration of Independence, Surrender of Cornwallis, etc. Many sculptures may be seen above the paintings, and about 65 ft. above the floor encircling the wall hangs a frieze, also illustrating great events in American history. The fresco looks at first like stone figures in high relief, but closer inspection reveal it to be a kind of vivid painting in black and white on canvas. The canopy of the dome is studded with large golden flowers set in squares, and above the frieze is a gallery where a whisper can be heard from one side of the dome to the other. In the centre of the canopy or ceiling of the dome are pictures of angels amid the clouds, and other pictures representing Art, Freedom, etc.

Passing on through the quiet marble corridors for some distance, Mr. Rámanáthan was taken into the galleries of the Senate Chamber, where a large body of people had assembled all around to witness the opening of the Senate.

Entering one of the galleries right opposite the Vice-President's chair, Mr. Rámanáthan and his friend found seats, and remained there awaiting the Senators' arrival. Strange to say, no tickets were needed to obtain seats in the Upper House, and Mr. Rámanáthan was much interested in seeing the preparations for the day. While he was looking on, his friends returned, having been successful in securing three tickets for the House of Representatives from three different officials. They then took Mr. Rámanáthan to the House of Representatives, which was in the other end of the Capitol. There were very few seats, though it was then only 10.30 a.m. The "floor" of the House was reserved entirely for the Representatives, and the galleries were occupied by their friends, who numbered about 1000 persons.

As time went on, the Representatives began to arrive, and they greeted each other by hearty and prolonged shakings of hands, and every other sign of gladness. Moving about among the seats, they sought out and greeted each other warmly, standing about in groups, talking most cheerfully, some affectionately placing their hands on the shoulders of others, or reaching out both hands to take the hands of a colleague. There was an exuberance of kindly feeling throughout the House which seemed to emphasize a difference between the Americans and the English. The former are cordial, affectionate, and demonstrative in the interchange of courtesies. They even caress each other. The English are reserved, and it takes some time—may be days—before their warm-heartedness and affection are discovered. The Representatives from all the States appeared to be like children gathered together for play, until, at 12 noon, the Clerk of the Congress rapped the table with the gavel hammer, and called the House to order, and all the members went to their places.

The Clerk then said aloud that prayer would be offered by the Chaplain of the last House, and every one stood up with bowed heads, while the Rev. Henry N. Couden addressed the following beautiful prayer, clearly and impressively :—

“Infinite and Eternal Spirit, Father of all souls and giver of all gifts, humbly and devoutly we bow before Thee and acknowledge with gratitude our indebtedness to Thee for all that we are, and all that we can hope to be, as individuals and as a nation.

“From weakness to power, from small to great, from insignificance to a world-wide influence, Thou hast led us onward and upward as a nation ; and we would not forget that ‘to whom much is given, of him much will be required,’ ‘that righteousness exalteth a nation, but sin is a reproach to any people.’

“Forgive, we beseech Thee, our individual and national sins and cleanse us from all iniquity, that with pure motives, high resolves, and noble endeavours, we may move forward to yet greater achievements.

“Here in Thy sight, under the dome of this great Capitol, we are gathered together, the Senators and Representatives of eighty millions of people, who have committed to their care the interests and welfare of the nation. Grant, O most merciful Father, that with clear conceptions, lofty ideals, and patriotic zeal, they may fulfil to the uttermost the obligations resting upon them. Impart unto the Speaker of this House strength and wisdom, that he may guide this body through all its deliberations to the highest and best results.

“Be graciously near to the President of these United States, his advisers, and all others in authority, that with unanimity of purpose, guided by the light of heaven, the

laws of the land may be faithfully executed and the affairs of the State wisely and amicably administered to the uplift of the people and to the honour and glory of Thy holy name.

“We thank Thee for the peace and prosperity which prevails throughout our borders, and that we are at peace with all the world, and we most fervently pray that these conditions may continue so long as the Republic shall live, in the spirit of the Lord Jesus Christ, who taught us, when we pray, to say—

“Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory for ever. Amen.”

When the prayer was over, all the Representatives sat down, and the Clerk called the roll of members from each State in alphabetical order, beginning with Alabama, and ending with Wyoming. The calling of the roll took twenty-two minutes, and as some gentlemen did not respond to the call, their names were called again at the end.

Two gentlemen were then nominated for the office of Speaker—the Hon. J. G. Cannon by the Republican party, and the Hon. J. S. Williams by the Democratic party. For recording the votes the roll was called again, and the gentlemen answered by giving the name of the member they voted for, and the result was that Mr. Cannon received the greater number of votes, and was therefore declared elected as the Speaker of the Congress, amidst much applause.

A committee, consisting of the defeated member and

three others, was then appointed to escort the new Speaker from where he was among his party of Republicans to his throne. These gentlemen took the Speaker out of the House into the reception-room and congratulated him upon his election, and then Mr. Williams—the defeated member—taking the arm of the new Speaker, led him along the centre aisle of the House. As they entered, all the members rose from their seats and greeted him with applause, which increased as he ascended the platform to the Speaker's chair.

Mr. Williams then said, "Gentlemen, I have the honour of introducing to the House of Representatives of the Fifty-ninth Congress the Hon. Joseph G. Cannon, who will be, and who deserves to be, its Speaker"; at which there was loud and enthusiastic applause.

The Speaker then said, "I thank you for the honour you have conferred upon me, particularly as I may be able to consider your action as an endorsement of my services as Speaker of the last Congress. We are here as representatives of the people. This House is the only place where the voice of the majority of the people, without intervening machinery, may directly express itself. (Applause.) Therefore our responsibility, being more direct, is the greater. As your Speaker, I shall endeavour to preside over your deliberations with fairness to both parties, and to every individual member. When I have done that, I may claim to have fairly fulfilled the duties of Speaker under the legislative law.

"There is, however, a duty for the whole membership of this House, as well as for the Speaker. The House is powerless without a quorum, and the public business will move slowly and unfortunately if members are absent from the sessions of the House or from the sessions of the

committees. Therefore, I ask of you not only charity for and patience with my own shortcomings as the presiding officer, but also prompt attendance and diligence on your part, which alone can make our coming session advantageous to the country." (Applause.)

The Speaker was then sworn in. Mr. Bingham, the member longest in continuous service in the House, administered the oath, standing right in front of the Clerk's table. After that, the Speaker administered the oath of office to the members and delegates. The members belonging to each State came up before the Speaker, and took the oath. They did not handle or kiss the Bible. They simply held up their right hands, while the oath was read to them, and then bowed and went to their seats.

When all the States had been called, there was one member left unsworn whose certificate had been lost, and upon a motion made by his colleague he was permitted to take the oath by himself, which caused all the other members to laugh. There were also five or six members from the "territories" which had not yet been constituted States, and they were called upon to take the oath. These members could speak, but could not vote. Then followed the election of officers, namely, the Clerk of the House, Sergeant-at-arms, Doorkeeper, Postmaster, and Chaplain, who also took the oath.

These formalities ending, there was a short discussion about the adoption of the rules of the former Congress, which was very amusing. The "gentleman from Pennsylvania" offered the resolution that the rules of the former Congress be adopted for the present Congress, and the "gentleman from the Mississippi" asked for five minutes to suggest that the rules be adopted for thirty days only,

observing that his reasons would have the effect of opening within that period the eyes of "those of you who are willing to be manacled, and especially the kids in the House who afterwards will have no views whatever."

As Mr. Williams (of Mississippi) appealed to the "kids" to support him on the rules question, one of the youthful members of the House, Mr. Wharton of Chicago, remarked, "Why, he is calling us new boys kids."

"That's so," replied Mr. Rodenberg; "better ask him what he means." Several other old members, who saw the chance for some sport, chimed in and supported Mr. Rodenberg's suggestion.

There was no tremor in Mr. Wharton's tones as he heard the sound of his own voice in the Hall of the House for the first time. Securing recognition from the Speaker, Mr. Wharton turned to Mr. Williams, and said—

"The gentleman from Mississippi used an expression in his remarks concerning the 'kids' in the House. I would like to have him explain that expression 'kids' to the House."

The House applauded the temerity of Mr. Wharton.

"Mr. Speaker," replied Mr. Williams, his voice more strident than usual, "with that degree of reverence which the personal appearance of my interrogator excites in my mind, I should say that he is, perhaps, the last person in the House who ought to ask that question."

The Republicans and Democrats roared, and the incident was described in the newspapers as the "first laugh of the season."

The vote was then taken on the question of Rules, the majority being in favour of the adoption of the old rules during the Congress. Further business was then carried on, such as drawing for seats by the members, after which the Congress adjourned.



In the "Congressional Record" (corresponding to the "Hansard" of the British Parliament), which published the proceedings of the opening of Congress, the following paragraph appeared at the end:—

"Under clause 3 of Rule XXII., bills, resolutions, and memorials of the following titles were introduced and severally referred as follows." And then appeared a list of about 600 bills, petitions, etc. Mr. Rámanáthan asked how that could be recorded when no bill was even mentioned in the House, and he was told that all bills were introduced in the House of Representatives, not by formal motion before the House, but by being placed in the hands of the enrolling clerk, who assigns them to the different sub-committees of the House, whose duty it is to consider and report upon them to the Committee of the whole House. There may be even 5000 bills, but usually not more than ten per cent. are reported upon. Those favourably reported upon come before the House, and are in charge of the Chairman of the Committee.

It was pleasing to note the interchange of courtesies between the Senate and the House during the sitting, and the concerted action of the Senate and the House in reference to the President.

A message from the Senate announced that the Senate had passed the following resolutions:—

"Resolved, that the Secretary inform the House of Representatives that a quorum of the Senate is assembled, and that the Senate is ready to proceed to business."

"Resolved, that a Committee of three be appointed by the Speaker on the part of the House of Representatives to join the Committee appointed on the part of the Senate, to wait on the President of the United States and notify him that a quorum of the two Houses has assembled, and

that Congress is ready to receive any communications he may be pleased to make."

On the following day the President forwarded his annual message to the Congress by one of his secretaries, who appeared before the Senate, and said to its President, who is the Vice-President of the United States—

"Mr. President, I am directed by the President of the United States to deliver to the Senate this message in writing."

Whereupon the Vice-President said—"The Chair" lays before the Senate the Annual message of the President of the United States which the Secretary of the Senate will read."

And the Secretary read the whole message which, when printed, consisted of about thirty pages of delightful reading, full of discussion of principles in almost every department of social, commercial, agricultural, and political activity.

The formalities of receiving the message at the House of Representatives and reading it there were precisely similar to those had before the Senate.

The extreme simplicity of the proceedings connected with the opening of the Congress of the United States of America affords a striking contrast to the opening of the European Parliaments or Diets and the delivery of the royal addresses from the throne. Soon after the Declaration of Independence, in 1776, very elaborate ceremonial was associated with the opening of the American Congress, but President Jefferson forsook in 1801 all the pomp and prestige which had been provided to distinguish the President from the people. It is said of him that on the day of his inauguration his dress was of plain cloth. "Instead of driving to the Capitol in a coach and six, as

had been the practice, he rode there, on horseback, without a guard or even a servant in his train, dismounted without assistance, and hitched the bridle of his horse to a fence. Instead of opening Congress in the English fashion, with a speech to which a formal reply was expected, he sent his message by a private hand. Court etiquette was practically abolished, and with it the weekly *levee*. The code of precedence was essentially modified. Titles of honour were not recognized as such. 'His Excellency,' 'Honourable,' and even 'Mr.,' were distasteful to him. Between the President and the Governors of the States he recognized no difference in rank, each being the supreme head of an independent State. 'If it be possible,' he said, 'to be certainly conscious of anything, I am conscious of feeling no difference between writing to the highest and the lowest being upon earth.' "

This idea of equality between man and man is one of the most charming features of American life. Mr. Rámanáthan has found men who have held office as ambassadors, governors of States, and generals of armies, and other most distinguished gentlemen and ladies, as humble in spirit as some of the best men of the East. Neither in their looks, nor their words, nor their poses, was there any trace of that sense of superiority and uppishness which mar the character of most of the officials in high places where republican forms of government do not prevail.

Mr. Rámanáthan spent five weeks in Washington. Every week he gave three or four lectures, and on certain afternoons he received those who wished to ask any special questions. Occasionally he had a little time to spare, which he utilized for the purpose of seeing some special place of interest in the city.

Among these were the National Museum and Smithsonian Institute, where most interesting exhibits are shown.

The Smithsonian Institute encourages and rewards scientific research, and the collections there consist chiefly of birds, fishes, reptiles, etc. Some of these are most interesting: the Butcher-birds, which catch rats, small birds, and grasshoppers, and store them up for food by impaling them on large thorns until they are required; Carolina Parakeets, which do not roost in the usual manner, but hang on to cyprus and sycamore trees by means of their beaks and feet; Cassowaries or flightless birds from New Guinea; *Æpyornis* birds of Madagascar, which were larger than ostriches, and which lived ages ago, one of whose eggs are large enough to hold 130 hens' eggs; the Rifle-birds of Australia, which decorate their nests with the shed skin of snakes; the American Flamingoes of the Bahama Islands, which build chimney-shaped edifices of cement-like mud, and lay their eggs thereon, in order to protect the eggs from the flood-tide; the Kea-bird of New Zealand, a sheep-eating bird, which attacks sheep when alive and devours their internal organs, though formerly given to eating vegetables and honey, but owing to want of that food, took to eating animals and so acquired a taste for flesh; small Humming-birds, only one inch in length, with beautiful plumage; Argus Pheasants, with wings of the colour of dry wood, spread out in a curious way to shelter themselves from attack, and to enable them to advance upon their opponents or victims with head completely covered; King Penguins of South America, which use their feet and flippers to propel themselves through the water; Rhinoceros Hornbills feeding their young ones, kept in a plugged-up hole to prevent them from falling out; the huge Octopus or Devil-fish, with two eyes in the head, and lips elongated and spread out into eight long arms with suckers all along them, by which it catches, reduces to a pulp, and eats its

victims ; the Giant Cuttle-fish, with eight aloe-like blades of 11 ft. each, and two javelins 27 ft. long, projecting from its mouth ; the beautiful fan coral of brown, purple, pink, and lavender ; the tree coral ; and a large nugget of gold from Australia, equal to £35,000.

Another day Mr. Rámanáthan devoted to seeing the beautiful Library of Congress which adjoins the Capitol. It is a grand building with a golden dome, and the outside appearance is superb. The inside is almost beyond the power of words to describe. It must be seen to be appreciated. It is all of marble of exquisite colours, and there are pictures and statues everywhere. The Reading-room of the Library is under the dome, and the books are arranged in stacks or tiers of shelves, standing in nine storeys of buildings. There is about 44 miles of book-shelving now in the Library, which will hold over two million volumes. The capacity of the building for volumes is over four million. There is a pneumatic tube through which book-carriers run, and when a book is wanted, a slip with the name on is sent by the pneumatic tube to the clerk in the book-stack. He reads the slip, puts the book required into the book-carrier, and sends it back to the reading-room in a few minutes. When finished with, the books are returned to the stacks in the same way. When a book is wanted at the Capitol by any of the members of the House, the books are sent from the reading-room by means of an underground tunnel.

Mr. Rámanáthan spent some time in the building examining some of the books, and while he was there, one of the librarians brought up a pile of books for his inspection. On examining them, he found them to be his own series of Ceylon Law Reports in several volumes. The librarian smiled, and said, "We shall be glad to have copies of your other books also at your convenience" ; and

Mr. Rámanáthan promised to send them when he returned to Ceylon.

Unlike other cities of America, Washington is very quiet, and the people move about with much repose and dignity. They are not rushed for time, nor harrowed by too much traffic. Mills and factories are not to be seen, but only shops, some very showy, in which the trade is not brisk. It is not a city in which goods are manufactured or stored for distribution to other towns and villages. It is eminently a city of officials, in which there are said to be 40,000 public servants. They and their wives and children, with the necessary complement of servants, labourers, artisans, and providers of food and other stuffs, make up the inhabitants of the city. The stately mansions there are not like those in other cities. The British Embassy, the Russian Embassy, the Chinese Legation, the Japanese Legation, and the German Embassy are located in stately buildings in different parts of the city. Some of the private mansions are of white marble and cost millions of dollars. The President's house, which is called the "White House," is about the most simple among public buildings in Washington. It is only two storied and reminds one of the mansions in Ceylon or India.

## CHAPTER XIX

## ITHACA AND CORNELL UNIVERSITY

[Written by Mr. Myron H. Phelps, B.A., LL.B., who accompanied Mr. Rámanáthan to Ithaca.]

EARLY in April, Mr. Rámanáthan was invited by the President of Cornell University to give an address there on the 29th of the month. He accepted the invitation, and set out for Ithaca, in the State of New York, where the University is situated, on the 19th in a heavy snow-storm. The winter thus far in America had been very mild and pleasant, this storm being, as Mr. Rámanáthan was told, the first ordinary American winter weather of the season.

Ithaca is about 300 miles from the city of New York. We left the city about noon and travelled all day through a heavy fall of snow. The railway traverses a range of mountains, doubling upon itself until it reaches an elevation of some 2000 ft., and here the storm was specially severe. The snow everywhere was several inches deep, and in places, where the wind had heaped it up, lay in drifts two or three feet thick. Men were wading about in it protected by rubber boots reaching to the thigh. The train, however, was kept warm, and the journey was entirely comfortable.

Ithaca was reached about nine in the evening. Mr. Rámanáthan was met by the Secretary or the President, by whom he was taken to the University and very

attentively cared for in the building known as the "Sage College." The very comfortable suite of rooms given to Mr. Rámanáthan was that commonly used for the entertainment of ministers, who come to Cornell from all parts of the country, by invitation of the President, to preach in the College Chapel. These apartments go in the College by the name of the "Prophets' Chambers."

The following day, at about 10 a.m., the President's secretary came to escort Mr. Rámanáthan to the library and the President's office. On coming out of Sage College, Mr. Rámanáthan found the storm still continuing. The snow was falling heavily, a strong wind blowing, occasionally sweeping down in fierce gusts, almost carrying away the umbrella which Mr. Rámanáthan was obliged to use in order to protect his turban from the snow. The students, whose woollen hats and caps shed the snow without becoming wet, did not need the umbrellas which the wind made so difficult to carry. Many of them wore, instead of hats, a head covering made of grey wool, in appearance like a large sock receiving the head in the opening, while the body, tapering down to a point, fell to one side or down the back. These woven caps are very warm and throw off the snow without becoming wet.

During the night the snow had steadily fallen, so that it had reached a thickness over the entire ground of about 12 ins. ; but paths had been made along the streets and walks, so that it was possible to go from place to place without much inconvenience. The experience, however, was very novel to Mr. Rámanáthan, it being his first acquaintance with real winter weather in a northern latitude, and undoubtedly his friends in India would have been much interested could they have seen him going about through the snow and in the wind and cold. It



must be said, however, that far from suffering any inconvenience, he seemed to thoroughly enjoy the experience, often remarking that the keen fresh air was very invigorating.

On emerging from the College, Mr. Rámanáthan had a first view of the Cornell University grounds, or "campus," as college grounds are usually called in America. This is a fine expanse of rolling ground lying on the heights at the back of Ithaca at an elevation of about 100 ft. above the valley in which the town lies, commanding a fine view of that valley and of Lake Cayuga, whose blue waters can be seen on a clear day stretching for twenty miles to the north-west. On this noble location Ezra Cornell established his University only thirty-eight years ago. He was a plain tiller of the soil—a farmer—and his portraits and busts show the typical face of the American farmer; but he had a breadth of view and a nobility of purpose worthy of any education, of any culture, which the world affords, and he gave them expression in these noble words, which will always be associated with his name and his University—

"I would found an institution where any person can find instruction in any subject."

The signal success with which he made good this purpose has earned for him the grateful reverence of his countrymen.

On the campus, which is about 3000 ft. long by 1500 ft. wide, and bounded on the north and south by precipitous ravines or gorges, arranged for the most part along the sides of an extensive quadrangle, stand upwards of twenty buildings of brick and stone, in which the various departments of the University are housed. The spacious grounds impart a fine air of freedom, which, with the natural beauty of the surrounding country, make the University in its

external aspects one of the most attractive institutions of learning in the world.

A few minutes' walk from Sage College brought us to the Library, a handsome stone building, where Mr. Rámanáthan was very cordially received by the librarian.

The Library is very commodiously housed. There is a spacious reading-room, not far from 100 ft. in length and provided with desks and chairs, in which were seen many long lines of readers. There is also extensive accommodation for books and many smaller rooms for the use of students. The Library contains about 515,000 volumes (of which 30,000 constitute the law library), and to this number about 12,000 are added each year. Most of these books are kept, as is usual in large libraries in America, in what are known as "book-stacks"; that is, shelves supported on frames placed close to one another, but with room for passage between them, so that convenient access may be had to the books. These stacks are not more than six or seven feet high, all the books on them being thus within reach of a person standing on the floor. Immediately above each set of stacks is a floor, reached by a special staircase, generally spiral and of iron for economy of room, and on this floor is another set of book-stacks. In the Cornell Library building there are seven of these book-stacks storeys; the books are thus very compactly placed, while at the same time they are accessible.

The books are grouped in departments or libraries according to subjects. Thus there is an Historical Library, a Philosophical Library, a Dante Library, and the like. The Dante Library, into which we were first shown, contains about 7000 volumes, all relating to the great Italian poet and his works. It is indeed astonishing that so many books should have been written about one man,

and still more astonishing that all of them should have been collected in a single library, a library in a foreign country, 4000 miles from the place where that man lived and died. Perhaps it is stranger still that this collection should be found on a spot where only thirty-eight short years ago was nothing but waving crops of wheat and corn.

Mr. Rámanáthan was also shown a collection of 3500 volumes relating to Petrarch, the great poet and humanist of the Renaissance; and an Iceland collection of 8300 volumes. The latter was in charge of a young man who was born in Iceland and passed the first twenty years of his life there. He showed Mr. Rámanáthan some striking pictures of Iceland landscape, and told him many things of interest about the country. Mr. Rámanáthan asked whether the midnight sun was known in Iceland. "Yes," he said, "for about a week during summer, in the northern part of Iceland, the sun never sets, but remains suspended above the horizon all night, and for about a week in winter there is no sun visible at all."

In the Historical Library there were many interesting things, including a collection of memorabilia connected with the history of the University. Among others, there was a photograph of President Woolsey of Yale, with this inscription,—

"MY DEAR AND VENERATED INSTRUCTOR  
THEODORE DWIGHT WOOLSEY, S.T.D., LL.D.,  
PRESIDENT OF YALE COLLEGE,  
WHO IN MY TIME OF TRIAL AND TROUBLE STOOD BY ME.  
AND. D. WHITE."

Andrew D. White was one of the founders of Cornell University, and the explanation of the inscription is this. Cornell was founded in a large degree as a protest against

narrowness and religious intolerance in education. At that time all of the leading American educational institutions were denominational and sectarian—that is, were conducted largely in the interests of various sects of the Christian Church. The founders of Cornell proposed to establish an institution which should be entirely free from sectarian influence or any kind of Church domination. For this they were bitterly attacked by the sectarians as “godless” and “enemies of religion,” which, however, they have been not at all, being deeply reverent and God-fearing men. Yet they were much persecuted, and this persecution came near wrecking the University in its early and struggling days.

Another very interesting thing shown us here was a set of “squeezes” or impressions taken from the façade of the Parthenon at Athens by the curator of the Cornell Museum. He was a student for some time of the American school of archæological research at Athens (the Americans have supported schools for this purpose at Athens, and also at Rome, for many years), and while there observed that on one of the pediments of the Parthenon were a large number of nail-holes, which he concluded were for the reception of nails which attached the bronze letters of an inscription to the marble of the building. He conceived the idea of making a map of the nail-holes, and from them reconstructing the inscriptions which had all disappeared. Accordingly, in order to get an accurate plan of the holes, he arranged a swinging support by which he could be let down from above, along the front of the edifice, and applied prepared sheets of moistened paper pulp to the face of the marble, pressing or squeezing (whence the term “squeezes”) it carefully into the nail-holes. These sheets he removed and dried, and thus obtained accurate reproductions of the marble surface, showing the exact

relative positions of the nails. From these he successfully reproduced the letters, and, in turn, the inscriptions.

This seemed to Mr. Rámanáthan a good instance of American resourcefulness and inventive skill, traits for which he has many times expressed the greatest admiration.

Some most interesting ancient books written on parchment, more than 1000 years ago, were also shown. Some of the parchment was very fine, thin, soft, and white. The librarian said that this parchment was made from the skin of stillborn lambs and kids, which, never having had hair on it, was perfectly smooth, and, because the animals were so young, was surprisingly fine and delicate.

Mr. Rámanáthan was much interested in the philosophical department of the library, especially as he has given much thought and study to the philosophical and psychological theories of the West, as well as to the exposition of the mental and spiritual nature of man found in the sacred books of India. The philosophical books of the Library were all collected in a single room and in book-stacks adjoining it, so that they could be conveniently consulted by the students. The room was provided with chairs and a large table for the use of those who wished to consult the books. Each student is provided with a key to this room, so that at any hour of the day or evening he has free access to all the books in the University relating to philosophy. This may be taken as an illustration of the principle upon which American Universities are conducted—viz. of giving every facility to the student, and making it easy for him to conduct his researches to the utmost extent which the resources of the University will permit. The facilities afforded to the students of philosophy are extended to all other students of special subjects, history, philology, economics, etc., and each has its room for the use of its special students and its collection

of books, which they are free to consult at all times. Here they come, not only to study and read, but to talk over subjects of interest with their Professors, who spend some hours in these rooms every day or on stated days of the week. These rooms are called "seminars," the system being commonly in use in American Universities.

In the philosophical seminar, Mr. Rámanáthan met a number of students of philosophy, with whom he had an interesting conversation, in the course of which he said,— "The Western system of Psychology and Ethics seem to be founded on the nervous system. You dissect it and analyze it, and build your theories upon what you conclude to be its functions. Your books on Psychology and Ethics say little or nothing at all of the Power of Evil or Corruption of the Spirit; or Incorruption, or Righteousness. Yet the thing that concerns us most in this life is our passage from Corruption to Incorruption. St. Paul speaks of carnal-mindedness and of spiritual-mindedness, but those expressions are discarded or forgotten because of the 'nervous system.' You are well established on the flesh. Your Psychology is really Somatology, and it is the most materialistic of your sciences."

This view, which Mr. Rámanáthan expanded to much greater length than is reproduced here, was listened to by the students and some of the Professors with the greatest interest and attention.

From the Library, Mr. Rámanáthan proceeded to the office of the President, a very pleasant and kindly man of about fifty years of age, who received Mr. Rámanáthan very cordially. He has been President of the University since 1892.

The President asked Mr. Rámanáthan if there was any one of the departments which interested him specially.

Mr. Rámanáthan replied that, while he was interested

in all the departments, he perhaps had a special interest in the subject of agriculture, as he believed that he would be able to learn much there which would be of service to his people.

The President then said that a new building for the Agricultural College was just being completed, for which the State of New York had made a grant of \$300,000, equal to nine lacs of rupees. "Our students of agriculture," he continued, "are of three classes—

"(1) Those who take a regular four years' course in agriculture. These students are too ambitious to go back to a farm after they have secured their degree. They wish to become teachers, writers, etc. Therefore they do not benefit the farm directly, but do so indirectly, by disseminating a knowledge of agriculture.

"(2) Those who take a one or two years' course. Some of these go back to the farms, but more do not. In order to benefit the farms directly, I made provision for a third class of students, viz.—

"(3) These are only able to take a three months' course in the winter—chiefly sons and daughters of farmers. No entrance examination is required for this course. This plan has been very successful as a means of reaching the farms directly. Each of these students goes back to his home and becomes a centre of light to the surrounding country. The farmers of the State of New York are very enthusiastic about us. They feel that we are doing them good, which is certainly true. It has made the farmers our firm friends. This was clearly shown by the attitude which they took with regard to the State appropriation of \$300,000 of which I spoke.

"This appropriation was contested strongly by the denominational educational institutions of the State. There are several of these colleges. They sent their

presidents to Albany (the capital city of the State of New York) to oppose the bill.

"The Methodists, Presbyterians, and Baptists were the most active opponents. The Roman Catholics did not oppose us.

"But the farmers of New York came to our rescue. There are about thirteen organizations in the State interested in agriculture in general and in special branches of agriculture, as horticulture, entomology, and the like. Of these the State Grange, a farmer's organization, is the most powerful. Well, all of these sent representatives to the Legislature to urge the appropriation, and they were successful."

Mr. Rámanáthan inquired as to what argument the Church people could have used against the appropriation.

"There was no legitimate argument," replied the President; "they simply did not want a 'non-religious' or 'irreligious' institution, as they termed it, to have State aid. The most plausible ground they urged was that the State Agricultural College should stand by itself,—be separate from all other institutions; but as to this they were fortunately not united among themselves.

"Another department of our work," continued the President, "is analogous to what is commonly known as University extension work. This work as a general thing has not been very successful on other lines—that is, it seems now to be on the decline. But in agriculture it has succeeded admirably. We send lecturers out—send them all over the State. As a rule we send them in response to applications which are made to us in great numbers; but our affiliation with various bodies and individuals in all parts of the State is so close that we can readily arrange



a lecture wherever we think that one is desirable. From this lecture system have developed what are really systematic schools in different parts of the country.

"Then in this department we have a correspondence bureau for farmers' wives. The pupils in the schools of the State, and teachers also, are encouraged to send us questions; we also send out examination questions, and examine and report on examination papers."

Mr. Rámanáthan inquired as to the extent of the land holdings of the University. "We have," said the President, "at present about 500 acres, lying between the two ravines north and south of us. As opportunity offers to buy more land at a reasonable price, it will probably be our policy to increase our holdings between the ravines until we have 1000 or 1200 acres. Of course we could also use land beyond the ravines; but as it is more convenient for use in an unbroken body, we prefer to remain within them."

The President then spoke of the number of students in the University. The attendance has increased, he said, by about 1000 in five years, and is now about 3300 in the regular all-year courses. Including the short-term summer and winter students, the total attendance for the year 1904-5 was 3841. Of these, about 1100 pay nothing for tuition, namely, 500 students in the agricultural and veterinary schools, supported by the State and in which no tuition fee is charged, and holders of 600 free-tuition scholarships which the University confers upon poor and deserving applicants residing within the State of New York. It will thus be seen that, the average tuition fee being more than Rs.300 per year, the State of New York and the University of Cornell make annually to deserving students the munificent and splendid gift of above three lacs of rupees. Mr. Rámanáthan was greatly impressed

by this. Nothing, he said, could speak more eloquently of the degree to which education is prized in America, or the public spirit of her citizens.

The President expressed his regret that his duties would not permit him to show Mr. Rámanáthan over the whole University, but said that he would ask the privilege of taking him to the University chapel.

This is a brick and stone building in the Gothic style, with a very attractive exterior and beautifully decorated within. The walls are frescoed in appropriate designs, illustrating or symbolizing passages of the Christian Bible in rich and harmonious colours. There are also many rose and other stained-glass windows, beautiful in colour and design. The building is called Sage Chapel, from its original donor, Henry W. Sage, one of the most liberal friends of the University in its youth, to whose memory is dedicated the handsome apse which ornaments the east end of the nave. This apse contains the mortal remains of Mr. Sage, who has been called the second founder of the University. Its decorations set forth in eloquent symbolism the ideas which Mr. Sage maintained. On the lower part of the wall of the apse, two life-size figures of a young man and a young woman personify co-education of the sexes, in which Cornell University was a pioneer. Next come two groups of three female figures each. The first group symbolizes the arts, particularizing Painting and Sculpture, Literature and Music. The second group, representing the sciences, particularizes Biology, Physics, and Astronomy.

In the centre, a man sitting in meditation represents Philosophy. Higher up is a fine Gothic window, a special memorial to Mrs. Sage, in which are depicted personifications of Honesty, Truth, Temperance, and Charity, accompanied by eight parables of the New

Testament. Higher still are figures representing Christ Jesus, St. John the Baptist, and St. John the Evangelist.

The progress of man, through and by the help of intellectual and moral training, to spiritual realities is thus suggested.

Adjoining the main chapel is a small but very elegant and beautiful memorial chapel erected in honour of Ezra Cornell and other staunch friends of the University in its youth.

Later in the day the President's secretary came to conduct Mr. Rámanáthan to Sibley College, over which he was shown by the Dean, and two of the Professors. This school has about 1100 students, and they came from many parts of the world.

It is a school of Mechanical Engineering and training in the Mechanic Arts. Power, Electrical, Marine, Railway, and Mining Engineering are included in the instruction given. Training in the Arts includes shopwork in the most important handicrafts.

The object of the Mechanical training in Sibley College is not so much to make skilful handicraftsmen, as to develop a knowledge of the principles involved in the manipulation of materials and to familiarize the student with shop methods and processes.

The various work-rooms, in all of which were many students working, were inspected. First came the carpentry room, in which were many carpenters' benches, wood lathes, many sets of tools for the individual students, and the like. Patterns for casting were made here, afterwards used in the moulding room. Next came the forge room in which were a large number of forges, bellows, anvils, etc., for use in blacksmithing and metal working; and the moulding room, in which moulds are made from

the patterns which the student has learned to make in the wood-working room, and articles are cast from molten metal. The work in this room, with sand and molten metal, seemed particularly interesting.

Wood-working comes in the first year of the course. The students have each six hours a week. They come in squads of fifty or so; thus arranged there is accommodation for about 350 students, which is approximately the size of each incoming class. The forge and the moulding room come in the second year, and are used by squads in the same way.

Mr. Rámanáthan was next shown the machinery room, in which were metal lathes and various kinds of metal-working machinery in great abundance. Next came the electrical room, provided with the various important kinds of electrical machinery—dynamoes, motors, meters of many sorts, resistance apparatus, etc.; and then came a room in which were all sorts of engines—hot air, gas, and steam engines, and in which the student practices the work of running and testing engines, making tests with all the care and detail which he would need to use were he determining whether an engine which he or his employer had bought, and was called upon to pay for, should be accepted. Here also were machines in common use other than engines, as, for instance, ice machines.

In another room was an assemblage of elaborate and evidently very costly apparatus for testing the strength of metals under various tensile, compressing, and breaking strains. One of these machines, enormously ponderous and worked by hydraulic pressure, exerts a pulling or compressing force of 200,000 pounds.

After seeing all this array of machinery, it was not at all surprising to hear the statement that the equipment of Sibley College cost six lacs of rupees. The cost of the

buildings of the college was three lacs. Further on was the draughting room, where the student is taught to make working drawings of machines and to design them. This is a very important branch of instruction, occupying each student six hours per week during the first year of the course, and nine hours during the three subsequent years.

Sibley College has a large museum, in which are a great number of interesting machines—interesting because of their mechanism and also because of their associations. Among these was the original type-setting machine, a machine, that is, for setting type by hand, said to be the most ingenious machine ever made, and to have cost, together with the experimental machines which led up to it, some Rs.15,000,000. It is an enormous mechanism, vastly complicated, with a stupendous number of parts. It was actually used in a printing office for six months, and has been operated once since it was set up in this museum; but, so far as known, there has been but one man capable of running it. It was rendered useless as a machine by the invention of the Mergenthaler Linotype (a machine which sets up the type, and casts a type-bar the width of the column at one operation, and is now used in most large newspaper offices), and is now of value only as a curiosity.

There was in this room another and most interesting exhibit, namely, one of the two first telegraphic machines ever made, and which Morse used in sending the first telegraphic message. It was on the 23rd May, 1844. Morse was in Washington, and Alfred Vail, at the other end of the line in Baltimore, received the message which was, "What hath God wrought!"

The connection between this old telegraphic instrument and Cornell University grows out of a bit of history of

great importance to the latter—without which, indeed, it might never have seen the light of day. Ezra Cornell was a typical Yankee—a son of the soil; he was also an inventive genius. Early in life he developed a cheap water-power on his property by tunnelling a sluiceway through a hill, and thus made a considerable amount of money. This he proceeded to invest in fancy farming, and soon lost. He was quite penniless, when one day in a lawyer's office he happened to hear a discussion between Morse, then a stranger to him, and the lawyer, as to how a telegraph wire could be laid underground at a reasonable cost. No decision was arrived at. After Morse went out, Cornell resumed the subject with the lawyer, and offered to take the contract of laying the wire. He explained his plan, for effecting which was the use of a specially constructed plough to turn a furrow in which the wire should be laid. The lawyer was favourably impressed, negotiations followed, and Cornell was given the contract. He laid the wire with entire success; but when an attempt was made to use it, it was found that the leakage of electricity into the earth was so great that no message could be sent. Morse was staggered by this unexpected difficulty. In this dilemma Cornell proposed to string the wires on poles in the air, thereby avoiding leakage into the earth. Morse at first refused to entertain this proposition, on the ground that the landscape would be disfigured by the poles and wire; but his scruples were finally overcome, and Cornell was given the contract for placing the wire overhead. The plan worked well and the success of the telegraph was assured. Its use was rapidly extending, and Cornell contracted as largely as he could for erecting wires. He thus made money, and as fast as he made it he invested it in stock of the telegraph company. In the course of a few years this stock increased enormously in value, making

a great fortune for Cornell. With this money he afterwards founded Cornell University.

Cornell's original donation to the University was about fifteen lacs of rupees. He secured for it a still larger sum from the donation of public lands made by the United States Government in 1862 to the several States for the purpose of establishing colleges "to teach such branches of learning as are related to agriculture and the mechanic arts." The share of this land received by the State of New York was 930,000 acres, which was all appropriated to the support of Cornell University. From the sale of these lands large amounts have been realized, and large amounts have been received from private persons as gifts, so that at the present time the property of the University aggregates the vast sum of Rs.37,000,000. Of this, 13,000,000 represents land, buildings, and equipment, and 22,000,000 invested capital. The total regular annual income of the University from all sources, including State grants in aid of Agricultural and Veterinary Colleges, was in 1905 about Rs.3,000,000.

Nothing was more interesting to Mr. Rámanáthan than such statistics as these, indicating the marvellous devotion of Americans throughout the United States to education, in which they are unequalled by any people on the earth. The English, he said, have been left far behind by the Americans in this respect, and even the Germans, who surpass the English. Vast as is the wealth of Cornell, there are a number of other Universities in America still more richly endowed. Thus the Leland Stanford University of California has a capital of Rs.90,000,000, with a regular income from investments of Rs.3,750,000. (Alas! the University was destroyed by the recent earthquake.) The Superintendent of Public Schools of the City of New York told Mr. Rámanáthan that there was

annually placed at his disposal for the purposes of education in that city alone a sum about equivalent to Rs.70,000,000 ; and that if he needed more he would get it for the asking.

Mr. Rámanáthan has repeatedly remarked that the means available in the United States for purposes of education seemed practically unlimited.

One of the Professors of Sibley College also mentioned the interesting fact that three per cent. of the undergraduate students of Cornell came from foreign countries. Thus there are six from India, nine from China, four from Japan, twenty-nine from South America, twenty-six from Canada, etc.

Another topic touched upon in this conversation was the probability of there being a continuing demand for the great number of engineers and other professional men whom the great Universities, such as Cornell, Columbia, Yale, Harvard, etc., were yearly turning out. Mr. Rámanáthan remarked that he feared that the time might soon come when they would not all find employment. The Professor replied that there seemed to be no danger of this, for the reason that the resources of America are still to such a great extent undeveloped that it is impossible for the schools to keep up with the continually increasing demand for technically educated men. The leading manufacturers of America, such as the great electrical companies, the locomotive works, the railway air-brake makers, the printing-press builders, were, he said, in the habit of sending representatives to Cornell and other Universities at the close of each academic year for the purpose of selecting good men to go into their establishments. As an illustration of these methods, he told how the agent of one of these concerns recently gave a lecture in the College to the students in general as to the nature



of the business for which he wished to secure men. Then he inspected the photographs of the graduating students, sent for those whom he wished to interview, discussed the subject individually with them, and finally employed a large number. Last year, the Professor continued, every man who wanted employment got it. A study of the school statistics of the State of New York shows that of one hundred boys who go to the Grammar Schools, ten continue to the High School; and that of these ten, one continues to the University. Most of those who receive only a Grammar School education become artisans or labourers. Those who receive also a High School education, for the most part, secure mercantile situations, as clerks, book-keepers and the like. So for every University educated man, the larger part of whom are engineers, there will be nine business men and ninety artisans or labourers, not counting those who do not receive even a Grammar School education. This does not seem a too great proportion of highly educated to partially educated men.

In the evening Mr. Rámanáthan attended a lecture given by the Professor of Physics, on the nature of the atom in the view of modern science. The Professor was introduced by the Professor of Inorganic Chemistry, who made some humorous remarks about the want of agreement as to the nature of matter between physicists and chemists. He presented the Professor of Physics as an *enemy of the atom*. The following brief synopsis of the lecture may be interesting to some readers:—

#### NATURE OF MATTER IN THE VIEW OF MODERN SCIENCE.

All determinations of science are recognized by the scientific man as probably provisional—not absolute truth—and he holds himself ready at all times to change the

degree of confidence which he gives to any particular determination. We only get approximate pictures of ultimate natural process; but these pictures, although admittedly not ultimately true, are helpful to our progress towards a near approximation to truth. For instance, the kinetic theory of gases—that they consist of rapidly radiating particles—fits in with all the phenomena observed in the action of gases, and helps us to form a mental conception or picture, which in turn assists us in our further investigations.

The atomic theory of matter was originally thought to be very simple, but it has proved to be most complex. First, the cathode rays seemed clearly to show that there are smaller divisions of matter than atoms, and that conclusion has been generally accepted as true. Then, again, radio-active substances seemed, for various reasons, to support the theory of smaller than atomic divisions of matter, so that probably all scientists in the world have acceded to its truth; and further, they seemed also to give support to the theory of atomic subdivision or disintegration.

The disintegration theory suggested by the action of radium is that the atom is made up of groups of electrons or electrically charged particles, some of which groups explode from time to time, throwing out particles of differing sizes, which produce differing effect according to their size.

The corpuscular theory of matter follows these lines.

The advantage of introducing the corpuscular theory is very great. For instance, it enables us to reason out an intelligible explanation of the conduction of electricity, (*a*) by metals, (*b*) by liquids, and (*c*) by gases, which otherwise is a triple insoluble problem. Again, a flame burning in a magnetic field gives a modified spectrum, a

phenomenon which is explicable by the assumed action of magnetic influence on radiating matter. No other theory accounts for it.

So our present position may be summed up by saying that we have reached a point where some seekers affirm that the atom is made up of a number of separable electrons ; while others are becoming more lenient towards the possibility of that theory being true.

After this lecture Mr. Rámanáthan accompanied the President and the Professors into a private room, where some very interesting exhibits of the action of radium were shown. A trifle of radium dust cemented to the end of a metal rod was held near the surface of a thick piece of white cardboard, all light being excluded from the room. A spot of diffused light appeared on the side of the card next to the radium, while on the opposite side appeared a more concentrated but brighter spot. An instrument was then produced so constructed that the spot of light thrown by the radium on the proximate side of the cardboard was seen with the aid of a low-power magnifying-glass. The appearance was presented of a scintillating surface which suggested the possibility that sparks were being rapidly projected from the radium, striking the card and vanishing. On the other hand, the appearance was like that produced by moonlight on rippling water. This phenomenon profoundly interested Mr. Rámanáthan, who remarked that it apparently belonged to the order of *jalu-jyoti* (water-light) mentioned by the Sages of India.

The Professor also exhibited to us a mass of radium particles, mounted under glass, of about double the size of a pin-head, for which he paid some time ago Rs.300 in Paris, and which he said was now worth about Rs.2400. The weight of this mass of radium was eight milligrams.

An ounce would be worth at that rate about Rs.9,000,000, but that amount was not supposed to exist in the world.

In reply to a question as to whether any diminution in the volume of a mass of radium owing to assumed radiation had ever been scientifically proved, a negative answer was given.

On the morning of the 21st March the six Hindu young men who are studying at Cornell called upon Mr. Rámanáthan. He was very glad to see them, and had a long and most interesting conversation with them. Five of them had graduated in India with the degree of Bachelor of Arts; of these, four had been sent by the British Government to study agriculture, which certainly says much for the reputation of the Cornell Agricultural College. Another of the five had been sent by a private association of Bengalis. This association sent out last year eighteen students to foreign countries—two to America, seven to England, the others to Japan. This year forty will be sent, of whom ten will come to America.

The sixth of these young men is a Mahratta from Bombay. He is a very energetic and capable young man (as, indeed, they all are), who is entirely supporting himself—pays all his expenses by his work as he goes along. He intends to remain at Ithaca for some years, chiefly in order that he may encourage his countrymen to follow his example in obtaining an American education, and show them how it can be done, without cost to their parents. He is twenty-two years of age, and reached America in May, 1905. He undertook the expedition in this wise. He and a number of his friends who felt an interest in the welfare of the Indian people were wont to discuss questions of public concern, and in this way came to entertain the belief that enough was not known in India of foreign

countries ; that it was not well for the country to be so isolated as she is ; that some of them ought to travel and study other lands for the public good. He volunteered to go if some one would find the means. One gentleman volunteered to give the sum of Rs.400 for the purpose. This being all that was forthcoming, Shrotri took it and set out for America. Arrived in New York, he suffered some privations at first, but through the kind assistance of a countryman whom he met he got a start, finding work which he could do. He heard of Cornell University, and managed to get there and establish himself as a student of agriculture. He pays for his room and his board by daily service. He also earns some money by selling books ; this, together with what he earns in vacation time, is sufficient for his other expenses. His vacation extends from the 1st June to the 1st October—four months. He spends this in working on a farm, and will be able to earn and save this year during the vacation, he thinks, about Rs.360.

He has a very clear idea as to the advantages of an American University over the educational institutions of India. "They don't kill you here," he said, "by making you pass examinations on a year's work all at once. You are examined every two weeks, and if you pass these examinations all right, you are not examined at the end of the year. Failure at the fortnightly examinations necessitates a pass at other examinations. Then our Professors do not try to catch us on footnotes. They only question us about the really important things. Often they will give us a list of questions—say a hundred questions covering the entire subject—and tell us that the examination will be confined to them. Our instructors sympathize with us and help us. They try to help us pass, not to hold us back. Therefore we are never in fear, as in the

Indian schools, but are always confident, being thoroughly drilled in the laboratories."

Mr. Rámanáthan saw everywhere evidence of kindly regard and even comradeship between Professors and students. There is no line between them; they are companions, exchanging visits with one another, on a footing of social equality. "The boys," said one of the Professors, "are made to feel that the instructor is a fellow-student." All this pleased Mr. Rámanáthan greatly. "Nothing of this sort," he said, "is practised in India. There the boys regard the English instructors as a superior order of beings, and the latter are in no hurry to descend from their stilts."

Mr. Rámanáthan advised the young men to exert themselves to make America well known in India. "Let them know of the feeling of liberty, equality, and fraternity which prevails here. I have met in America the most distinguished men, and I have found them the humblest of the humble. You may see a gentleman sitting by the side of a labourer in a railway car; there will be no disgust on the face of the gentleman, nor uneasiness in the face of the labourer, who, feeling his political equality with the gentleman, strives to be gentle and clean and neat in dress. Let our people know of the respect and friendliness with which Americans treat you here. It will make them more independent in the face of ill-treatment by foreigners. It is well also that the English should learn of the courtesy shown you by the Americans. The example of loving-kindness will tend to improve their bearing towards our people.

"Tell our countrymen also of the greatness of America, in commerce, manufactures, agriculture, and wealth. It is well that they should know America's greatness; then they will be less liable to imposition from those who now presume upon their ignorance. Still more, if

India knew of the skill and ingenuity which characterize American methods of manufacture, and the excellent quality and cheapness of some class of American goods, a great trade would spring up between India and America from which we would reap many and important advantages."

On the afternoon of this day Mr. Rámanáthan gave an address before a large and very appreciative audience, in which he treated a subject which has proved quite attractive to American audiences, and which he each time presents in a novel form—the contrast between the ideals and civilizations of the East and the West. His views were very cordially received.

After the lecture happened a pleasing incident. A gentleman of over 70 years of age, who had sat in the front part of the house and evinced much interest, was introduced to Mr. Rámanáthan as Mr. Corson, Professor of Literature in the University. He said, "Have you seen those remarkable commentaries on St. Matthew and St. John by Sri Paránanda—the finest commentaries I have ever read." They were Mr. Rámanáthan's own books.

On Thursday, the 22nd March, Mr. Rámanáthan was shown over the chemical laboratory by the Professor of the Agricultural College. He saw there a large room, about 50 ft. wide by 100 ft. in length, filled with long tables equipped with sets of drawers.

"This," said the Professor, "is one of three chemical laboratories in which the chemical students of the University do their work. Each student has a set of drawers in which he keeps the apparatus which he uses, and which he receives from the University at the beginning of the year, under lock and key. If at any time he needs further equipment, he applies at the chemical store-room, which is in the same building, and receives it at cost price,

which is charged to his account." The students of agriculture are taught the chemical action of manures on soils. The laboratory practice is to familiarize them with the natural processes which follow the application of manures to the earth. In this general laboratory quantitative analysis is taught. There is also a special laboratory in which students of agriculture are taught the exact chemical methods for analyzing all agricultural products. The purpose of this study is not to fit men for practical farming, the instruction being more technical than is needed for this purpose, but for pursuing special lines of work connected with agricultural production.

Mr. Rámanáthan was impressed with the care and attention which all the needs of the students received from the officers. For example, we were told that one of the Hindu boys being desirous of making a special study of cotton, cotton on the plant is brought for his use from the State of Texas, 1500 miles distant, without expense to him.

About 1300 students, the Professor said, receive instruction in chemistry here in the course of the year.

Mr. Rámanáthan was shown the United States Experiment Station, in the same building, where experiments of many sorts bearing upon agriculture are always in progress. The work of the station extends to experiments in treating soils, crop raising, cure for insect pests, etc. Such stations as these are established by the United States Government in all the forty-five States. The results of these experiments are published from time to time by the Government and distributed to all who ask for them, free of charge. This voluntary information is of the greatest benefit to American agriculture.

Mr. Rámanáthan next visited the "Psi Upsilon" College Fraternity Club House. As the College Fraternity



is, I believe, peculiar to America, a detailed description will probably be of interest. There are in the University twenty-nine so-called "Greek Letter" College fraternities. These are secret societies, not confined to Cornell, but having many branches, in some cases numbering as many as thirty or forty, they exist in Colleges and Universities throughout the country. Each fraternity branch at each College makes a selection from the incoming class each year of a suitable number of men, probably eight or ten, and offers them elections to the fraternity. The selections are made partly through introduction by former members, and partly as a result of personal acquaintance on the spot.

These fraternities are intended to afford opportunities for social and literary culture, the social features as a rule predominating in importance. They are considered to add much to the advantages of College, and are much prized by the students, first, no doubt, because membership in them assures social position and consideration in University life; and secondly, because the Club houses afford special facilities for pleasant and comfortable living at a reasonable cost.

The term "Greek Letter" is applied to these fraternities for the reason that each is designated by two or three letters of the Greek alphabet, supposed to be the initials of a name or motto in Greek; as the societies are secret, however, the actual significance of the letters cannot be stated.

Mr. Rámanáthan found the Psi Upsilon "chapter," as each branch of the fraternity is called, housed in a large and rather luxuriously furnished building on the campus or University grounds, standing in a very picturesque position, overlooking the profound gorge which forms the southern boundary of the grounds. The membership of the chapter is about thirty, of whom twenty-six—all the Club house will receive—live together as a large family.

They address each other as "brothers," and their mutual treatment evinces a warm feeling of brotherliness and good-will which undoubtedly lends much to the pleasure, and, it may well be, to the benefit of their University life.

Mr. Rámanáthan was shown the living-rooms of some of the members, and inquired into the cost of living. He was told that the rent of rooms was from £20 (Rs.300) to £26 (Rs.390) a year, and the cost of table board 18s. (Rs.13½) a week, making the cost of living for the College year of forty weeks about £60 (Rs.900), which, the superior quality of the accommodation considered, Mr. Rámanáthan thought quite a reasonable sum—£5, or Rs.75 a month. The house was built with money subscribed by former students of the University, which gives the chapter virtually the house free of rent.

Mr. Rámanáthan had a long conversation with about twenty of the members, in which he told them many things about India and made many suggestions as to correct principles of life, all of which was much enjoyed by the boys. Among other things, he asked them whether living together in the fraternity house developed among them real brotherly love founded on mutual respect, as love for one's mother is coupled with respect and grows into reverence. This expansion of love, and reverence for the spirit, he said, should always be held in view as the only really important end to be gained in all association with others. Familiarity in the various circles of life should not lead to contempt, but to reverence for the spirit,—seeing and sympathizing with its difficulties, and esteeming it as godly.

Mr. Rámanáthan afterwards remarked upon the fine frank faces, and steady, reposeful eyes of these boys, adding that he was very glad to have had the opportunity of knowing them.

From the fraternity house Mr. Rámanáthan proceeded to the rooms of the "Philosophical Club" of the University, the members of which he had been invited to meet. Arrived here, he was asked to give an address, which was rather a surprise to him. He, however, consented, and asked for a subject. "The basis of Indian Philosophy" was suggested, and he proceeded to discourse upon it.

Indian Philosophy, he said, rested on knowledge of the spirit and of God. That statement was easy; but what did it mean? Was this knowledge of the spirit speculation? No. If this was announced by ordinary men, it would no doubt be speculation, but it came from Sages, who had actually discovered the spirit within the body, and God within the spirit. They knew personally the things they taught. The first step towards the realization of the Truth was to clearly understand what the world, or non-spirit, was. Mr. Rámanáthan then proceeded to analyze non-spirit or the "world" at length, showing that in the view of sanctified Sages it included not only the external world, but also the senses of man and his mental powers. Spirit, he said, differed from all this. It transcends the mind as well as the body. Its existence is certified by Sages, and is realizable. On its reality, and its nature as revealed by them, Indian Philosophy rests.

The address was listened to with profound attention, and the discussion which followed showed much appreciation of the propositions which had been advanced.

The next morning Mr. Rámanáthan began his examination of the Agricultural College. He first called upon the Director of this College, who placed all possible facilities at his disposal. He outlined the general work of his department to substantially the same effect as did President

Schurman in the conversation which has already been reported.

Mr. Rámanáthan made some special inquiries about cocoanut culture in the United States, which may be of interest. The Professor said that there were localities in the country where the cocoanut flourished and produced finely, especially on the Florida coast ; but that on account of the cost of labour and transportation its culture was not commercially successful. The American consumption is chiefly supplied from the West Indies. Cornell University has not given special attention to the subject, but papers treating of it may be had on application to the Government Department of Agriculture at Washington.

Mr. Rámanáthan was then invited to inspect the Dairy under the guidance of another Professor who had it in charge.

"This," said the Professor, "may be properly termed the Department of Milk Products, as all the finished products obtained from milk fall within its scope. I will take you first through the section devoted to the making of butter. There are in the State of New York some 500 butter-making establishments, called creameries or butter factories. About 125,000,000 lbs. of butter are made each year in the State, of which 50,000,000 are made in factories, the remainder on farms.

"The cream is separated from the milk by means of a centrifugal machine, which operates on the principle of giving the milk a swift rotary motion, the bowl making one to two hundred revolutions per second: the cream, heavier than the milk, being thus thrown out. The advantages of this process over the common one, of letting the milk stand and skimming it, are said to be that the extraction of the cream is more perfect and therefore the

yield greater, the flavour of the butter produced nicer, and the remaining milk, being perfectly sweet, can be used to better advantage, both for culinary purposes and for the feeding of stock.

“The motion of the rotating parts of the separator being so rapid, there is great wear and tear in the machine, which to be durable must be well made. A machine capable of treating 800 quarts an hour costs Rs.750; one with the capacity of 1500 quarts, costs Rs.900. These are power-operated machines; hand-operated ones, of smaller capacity, may be purchased for about Rs.150. You notice that the two machines we have here are made by different makers. It is our general policy to use a large variety of make in the various machines which we use, in order that our students may understand many forms of construction.

“The most favourable temperature for cream separation is about 85 degrees Fahrenheit, and the milk is heated to this point before being introduced into the machine.

“The making of good butter depends really upon the *intelligent handling of bacteria*, since it is these which cause the various changes in the milk which lead to the production of butter. After the cream is separated it is allowed to ‘ripen,’ which means that certain bacteria are allowed to develop by standing for twenty-four to forty-eight hours at a temperature of about 65 degrees. These bacteria change the sugar in the milk into lactic acid.

“There are in milk many kinds of bacteria—some good and some bad for our purposes. It is the art of the dairyman to provide those conditions under which the desirable bacteria will flourish best. They will then hold in check those of the undesirable sorts. The milk comes from the farm with fifteen to twenty-five million bacteria in every fifteen drops—some good, some bad. We encourage the

former and discourage the latter, and this we do chiefly by means of temperature control.

“But we also go further than this—that is, we may cultivate the bacteria which we want in skimmed milk, and introduce them into the cream. We may thus produce in skimmed milk as many as 500,000,000 to 1,000,000,000 bacteria per fifteen drops, and may add this milk to the cream in the proportion of from one-tenth to one-half.

“And we may go still further even than this. We may pasteurize or sterilize the cream by raising it to a high temperature, and then plant in it our pure culture of bacteria. By this means antagonism to the desirable bacteria is avoided, and the best flavour ensured to the butter. This process is of great value where you do not control the conditions under which the milk is produced, which is then liable to be impure—that is, to have undesirable bacteria present in it in large quantities. It is not needed where the milk is produced under the best conditions and is therefore pure.”

Mr. Rámanáthan then witnessed the process of sterilizing. The machine used consisted of a steam-heated copper drum in which the cream was caused to revolve at a high speed, in order to bring all parts of it in contact with the heated surface, by a revolving blade within the drum. The temperature to which the milk is brought by this process is usually about 180 degrees, about ninety-nine per cent. of the bacteria in the milk being destroyed by it. To heat it sufficiently to remove all bacteria is found unnecessary in practice.

After being thus heated the cream passes out into a series of hollow metal discs cooled by cold water passing through them, by which it is returned to the “ripening” temperature.

The "starter" or skimmed milk culture is next introduced, and the cream stands twenty-four to forty-eight hours, when it is churned.

The factory churn was a cylinder about four feet in diameter and equal length, revolved by power. It produces about seventy-five pounds of butter at one churning, thirty minutes to an hour being required for the operation. It is provided with two pairs of corrugated rolls, which are set in motion after the butter is produced, and operate to squeeze or "knead" it between them—that is, to press the milk out of it and to force the salt, which is introduced into the churn at the proper time, into it. The butter thus comes out from this machine as a finished product.

The pay of a man who has charge of a dairy of, say, 100 cows, is Rs.130 to Rs.150 per month.

Mr. Rámanáthan then proceeded to the department concerned with the making of cheese, and was told that 130,000,000 lbs. of cheese are made annually in the State of New York, which is forty per cent. of the cheese product of the United States. There are about 1000 cheese factories in the State of New York.

The temperature required for cheese-making is from 85 to 100 degrees. It can therefore be made in a tropical country without the use of ice, which is impracticable in the case of butter.

"Here," said the Professor, "is a map upon which the green dots indicate the cheese factories in the State of New York. You see that there are none in the vicinity of the large cities. This is because it pays better to sell the milk itself than to manufacture it. Cheese and butter factories are therefore confined to the localities which are too distant from the large cities to permit of shipping the milk to them. When sold in this way the farmer gets

from one to one and a half cents a pound for his milk ; to the factories it is sold for much less. Cheese sells at retail for  $\frac{1}{3}$  to  $\frac{1}{2}$  a rupee (equal to 6 to 8 pence) a pound ; at wholesale for  $\frac{1}{4}$  to  $\frac{1}{3}$  rupee. Ten pounds of milk are required for one pound of cheese.

“The making of cheese, like the making of butter, depends upon intelligent treatment of bacteria. The milk is received in large vats, probably holding about 6000 lbs. Bennot is added, which coagulates the milk. After it becomes solid or jelly-like, it is cut into thin slabs by the use of a saw in a frame the size of a cross-section of the vat, across which are stretched copper wires about half an inch apart. This cutting into slabs is to facilitate the escape of the whey, which is allowed to drain out before the curd is further disturbed. As the whey drains out, the curd shrinks, losing five-sixths of its weight. The whey contains water and sugar ; the constituents of the remaining solid part are chiefly kasein and fat. The curd is next pressed into a shape appropriate for the finished cheese, what whey remains being thus forced out, and placed on shelves to ripen or cure, which it does under the influence of bacteria growing in it. Different kinds of cheese vary in flavour according to the bacteria which have grown in them.

“When cheese is finished, its composition is one-third water, one-third kasein, and one-third fat. It has more protein than meat. The kasein in cheese corresponds to the lean fibre of meat ; the fat of cheese corresponds to the fat of meat. There is much less waste in cheese than in meat. The bone and water, which is fifty per cent. of meat, is useless. What remains is not at all digestible. We digest more of cheese than of meat. Cheese is therefore a very valuable article of food.

“The cheese we make is called American or Cheddar



cheese. The best quality is that containing all the fat of the milk, and is commonly labelled 'full cream.' It retails at a half to one-sixteenth of a rupee a pound. Cheese, in which a part of the fat is missing, is much inferior to full cream cheese; but it sells for nearly as much within about one-thirty-third part of a rupee per pound, so careless or ignorant are the public in general with regard to the composition of cheese. The New York Law enacts a penalty for labelling as 'full cream' cheese what is not so.

"Fresh or green food makes cheese of much better flavour than dry or barn food; so, also, cheese made from the milk of a fresh cow—that is, one recently having had a calf—is much better than that made where the cow is farrow."

Mr. Rámanáthan was then shown a number of fine samples of cheese from the curing-room. They were very palatable and apparently rich in nutriment. Mr. Rámanáthan said that it was a food of evident value, about which his countrymen knew little, but ought to know more.

The Professor mentioned some interesting facts about cows. A first-class cow gives 3000 to 4300 quarts of milk per year, which is about ten to fifteen per day. The maximum yield, of which there is a record, is for one cow 15,000 quarts of milk in a year, from which 1000 lbs. of butter were made. The price of a pure bred cow is from about Rs.225 up. A good cow not of pure blood is worth from Rs.150 to Rs.225. The latter may be about as good a milker, but is not as good for breeding purposes.

In the milk-testing room here samples of milk were brought for the purpose of determining the amount of fat in them. This is done by treating the sample with sulphuric acid, which dissolves everything but fat. The

liquid is put into a bottle with a long, thin, graduated neck. The bottle is placed in a rotating collar, and is so mounted that, as the collar rotates, it assumes a horizontal position with the graduated neck inwards. The undissolved fat, being lighter than the liquid, now recedes into the graduated neck, and the percentage is read off from a graduated scale.

Here ended Mr. Rámanáthan's very interesting and satisfactory inspection of the dairy department of the College.

Later in the day he was taken by Professor Hunt to the University farm, for the particular purpose of examining the various farming machines used there, some of which, he hoped, might be adapted to use in India and Ceylon. The farm consists of 240 acres under cultivation. The capacious barns house about seventy-five head of cattle, of which twenty-five are cows, and also ten or twelve horses.

The stables were models of order and cleanliness. Over the stall of each cow was the name of the animal, with her record of milk and butter yield. Thus it was recorded that in her fourth year "Anna" gave 4100 quarts of milk, yielding 382 lbs. of butter; "Belle" in her fourth year gave 4130 quarts, yielding 416 lbs. of butter; "Curly" in her fourth year gave 5100 quarts, yielding 427 lbs.; and the like.

This farm is operated solely for the purpose of giving the students practical lessons in agriculture and affording opportunity for the experiments of the Government Agricultural Station.

On the following day, Friday, the 24th March, Mr. Rámanáthan gave an address before the Faculty and

students of the Cornell Law School. The audience was large, and manifested very great interest and enthusiasm.

The following excerpt from the *Ithaca Daily News* well indicates the reception which was accorded to the address:—

“For more than an hour this morning an audience composed for the most part of law students and members of the Bar from Ithaca, listened with the deepest interest and admiration to a scholarly lecture on ‘Law and its Practice,’ delivered by the Hon. P. Rámanáthan, Solicitor-General of Ceylon.”

Mr. Rámanáthan had expressed to the Professor of Physics his desire to see something of the action of the kathode rays, to which the Professor had specially referred in his lecture, and of the Rontgen or X rays, and the Professor had replied that he would be greatly pleased to prepare some experiments for him illustrating these subjects. Accordingly the morning of Saturday, the 24th, had been selected for this purpose, and on this morning Mr. Rámanáthan proceeded to the Professor’s laboratory.

The Professor introduced his experiments by saying that kathode rays are so called because they proceed from the kathode or negative pole of an electric circuit. If the two metal terminals of an electric circuit be set in an air-tight tube from which the atmosphere has been withdrawn—the vacuum, however, must not be of too high a degree—and a current passed through the circuit, “kathode rays” will result. For purposes of examination, the invisible ray is made distinctly visible by being caused to pass through a slot in a screen and fall upon a sheet of prepared cardboard placed within the tube, on which it has the appearance of a bright line of light. The shadow cast by the screen is of a bluish tinge; where the ray falls on the glass a yellowish colour appears.

The Professor first exhibited one of the phenomena to which he had referred in his lecture, which I have already outlined (see p. 210). He applied an ordinary horse-shoe magnet to the tube, the legs of the magnet straddling the tube. On moving the magnet transversely to the tube, the ray followed the movements of the magnet, curving up and down. The effect was exceedingly striking—a line of *light* moving in obedience to a magnet! The corpuscular theory, the Professor said, explained this phenomenon as due to the attractive action of the magnet upon the metallic particles of which the ray was composed. But in opposition to this explanation, the phenomenon appears, it is said, whatever the metal of which the kathode is composed—that is, whether or not it is a metal which under usual conditions responds to magnetic attraction.

Some very brilliant colour effects were next shown, produced by converging the kathode rays, a concave reflector at the kathode pole being employed for this purpose, upon an anode or positive pole-piece composed of specially selected metals. Brilliant colours appeared upon the anode, red, blue, yellow, and the like, either singly or combined, the colour or colours depending upon the composition of the anode. An instrument was shown in which both pole-pieces were made of such materials. As the current was reversed in direction, making each pole successively the anode, the colour effects passed from one pole-piece to the other, showing differently in each case according to the composition of the pole-piece.

In these cases, the shadow cast by the anode was sensitive to a magnet near it, moving in the same way as the anode ray, and due to the movements of the ray itself under the influence of the magnet. The Professor then caused the kathode rays to be converged upon a thin sheet of platinum suspended in the tube. A bright red spot at

once appeared on the sheet, and this spot was movable to and fro by a magnet moving near it.

Attention was next called to a horizontal vacuum tube containing a track or runway about six inches long. The rails of this track supported the two ends of the axle of a wheel provided with blades, in appearance like a steam-boat paddle-wheel. The two electric poles were arranged at the ends of the track, so that the course of the kathode rays lay through the blades of the wheel. As soon as the ray current was made to pass through the apparatus, the wheel began to revolve, just as it would do if its blades were receiving the impact of a stream of particles, or a flow of water; and the wheel, moreover, began to travel on the track away from the kathode, until it reached the further end of the track, where it rested, continuing to revolve as long as the current continued to flow. On reversal of the current, the wheel reversed its rotary motion, and began its journey to the other end of the track, where it paused, continuing its rotation as before.

This, said the Professor, is considered one of the most convincing phenomena in support of the theory that the kathode ray is made of particles moving from the kathode to the anode.

After some further most interesting experiments an apparatus producing Rontgen or X rays was exhibited. This consisted of a vacuum tube quite similar to those which we have been inspecting; in fact, kathode rays are used in producing X rays. The former are concentrated upon a platinum sheet suspended in the vacuum tube, and from this point of concentration the X rays are radiated. This apparatus having been put in operation, the observer places a closed box-like eye-piece before his eyes, the purpose of this eye-piece seeming to be the complete

exclusion of light, and, directing his gaze towards the radiation centre of the X rays, introduces between the latter and the eye-piece the object to be inspected.

Mr. Rámanáthan examined under the Rontgen rays the hand, which being placed in proper position, after the few seconds required for the eyes to respond to the conditions, the hand was first seen in faint, and then clearer outline ; then the bones began to appear ; and finally the full bony skeleton came plainly out, surrounded by a semi-transparent border produced by the flesh.

A purse containing coin was placed in the field ; the coin showed clearly through the apparently transparent walls of the purse ; the appearance of the purse and coins was hardly modified perceptibly by the introduction of two inches of wood between them and the eye. A wooden box, of which the parts were nailed together, was placed in the field ; the box could be seen only in very faint outline, but the nails stood forth boldly, appearing as though suspended in space. A key placed within a book of 250 pages being introduced into the field was seen with perfect distinctness through the leaves of the book.

To illustrate the character of the X rays, an ordinary glass electric-light bulb was introduced into the field alongside of a block of wood. While the latter was almost transparent, the former was quite opaque.

During the course of the experiments a conversation occurred between Mr. Rámanáthan and the Professor of much interest as marking a meeting of Eastern and Western thought. The Professor remarked that kathode rays and electric-light rays were wholly different from each other, because the magnet had no effect whatever on the electric-light ray, but was able to divert the manifestation of the kathode ; and because that revolving wheel proved that

the kathode ray was able to produce motion. Light moved in waves ; but its motion was wholly different from that of the kathode ray, which appeared to be due to the rectilinear movement of particles.

Mr. Rámanáthan suggested the possibility of unifying the seemingly different manifestations of the electric and kathode rays by considering the cause of all motion to be the subtle air. The Sages of India declare that the invisible air is the power that moves. Thus it is incorrect to speak of the circulation of the blood in the sense that blood moves itself. Blood is of the nature of water, and will, if left to itself, find its own level, or settle into a hole ; it could not be moved out of its level, or from the hole into which it had run, except by the compulsion of air. So, the water pump lifts water by means of air. It is therefore more accurate to speak of the circulation of the air in the blood than of the circulation of the blood.

Again, in the case of wave movements in the ocean, it is the air within and without the ocean that moves the water, and makes the waves as well as the movement of the waves. To what is the greater amount of the mobility of one thing as compared with another thing attributable ? To the greater prevalence of air. See, for instance, the extreme mobility of the index finger of the hand as compared with other fingers ? Our wise men say that it is due to the greater number in it of invisible air cells.

Is it not quite possible that the motion caused by the kathode rays results from a moving stream of air particles ? Is it not significant that it is admitted that too high a degree of vacuum prevents the development of kathode rays ? If subtle air is the power that causes motion, the undular movement of light and the movements associated with the kathode ray are alike caused by the air ; only the appearances in the two cases are different.

The Professor listened attentively to these views, and was evidently disposed to give them respectful consideration.

Later in the evening Mr. Rámanáthan attended by invitation a meeting of the "Cosmopolitan Club," a social and literary organization whose special object is the personal contact and interchange of ideas between persons coming to the University from various countries of the world. The hall was crowded, and Mr. Rámanáthan gave them an address on India which was very appreciatively and enthusiastically received.

This was Mr. Rámanáthan's last public appearance at Cornell. He was urgently invited by the Faculty of the University to occupy the pulpit of the University Chapel the next day, Sunday, but he decided that his affairs required him to leave on that day for New York. Accordingly he took the train for that city at 2 p.m. on the 25th, the termination of what Mr. Rámanáthan regarded as one of the most instructive and satisfactory of his American experiences.

The following words are quotations regarding Mr. Rámanáthan and his talks at Cornell University. His countrymen may judge from them how great an impression he has made in America.

One of the local papers introduced its report of Mr. Rámanáthan's first address in Ithaca thus—

"One of the most interesting and scholarly lectures given before the University community this year was delivered yesterday by the Hon. P. Rámanáthan of Ceylon, at Barnes Hall. For more than an hour an audience, which taxed the auditorium to its utmost capacity, listened with the keenest attention to the noted Hindu's ideas of the civilization of the East as compared with that of the



West, and also to a remarkable dissertation on Hindu philosophy. . . . The speaker's soft and pleasant voice, the beauty of his diction and the clearness of his pronunciation, amazed his hearers. As was well said by one who was present, 'it was five sermons combined.'

Various members of the Faculty expressed themselves in the highest terms. One of these has written,—

"We were all very deeply impressed with the wisdom and eloquence of his lectures in Philosophy and Law. He touches, with skill and learning, the fundamentals of both these subjects, and suggests most fruitful trains of thought."

And another writes,—

"Mr. Rámanáthan created a very profound impression here by his lecture and by his most interesting personality."

## CHAPTER XX

## THE TRUE MISSIONARY SPIRIT

DURING the course of his ministrations in the eastern States it was frequently asked why Christian missionaries are not imbued with the same spirit which actuates Mr. Rámanáthan and makes him minister to every religionist, be he Christian or Hindu, Buddhist or Mohammedan, Theosophist or Materialist. The true spirit of mission is that which characterized Jesus and Paul in days of old. They had one and the same God to preach to every nation, and they made God intelligible to each religionist by means of the very religion in which he was born or bred. St. Paul thus became a Jew to a Jew, a Gentile to a Gentile; and Jesus expressly declared he had not come to destroy the law or the prophets of any country, but only to supplement and fulfil what the laws and spiritual teachers of every country were intended to reach, namely, Infinite Love and Universal Beneficence. The true missionary spirit does not consist in shattering the foundations already laid, but in intelligently discovering in each spirit how much of true doctrine there is in him, and then supplying him with so much more of it as he can assimilate at the time he comes for help; for spiritual knowledge is as much graduated as secular knowledge, and what one spirit can receive easily owing to its maturity, another cannot, even with honest endeavour, grasp or understand.

The history of Madame von Tunzelmann Pickett,

when she sought Mr. Rámanáthan, is a good illustration of how a true missionary of God should work. She was a veteran in the art of research. Her one object in life was to know whether God exists, whether he rewards and punishes man, whether in man there is an eternal spirit, and if so, what became of it after its separation from the body. She was a hard reasoner of seventy-two years of age when drawn to Mr. Rámanáthan.

I knew her very well. She was never tired of relating the many incidents of her very full life. She belonged to one of the noble families of Russia. Her mother was a German, and her husband an Englishman.

Elise von Tunzelmann travelled a great deal in Europe, and spent many years in England with Countess Grey, from whom she learnt to speak English without a trace of foreign accent. In the course of time she married an English gentleman (Mr. Pickett), and they travelled to Australia and bought a large estate in New Zealand and settled there. As years passed on, several children were born, who grew up to be a comfort to her in later days.

Gradually a change came over their mother. She was a great reader of critical works on Christian history and doctrine. Her belief in Christianity began to fade, and she drifted away from the Church. After many years of study and research and waiting and yearning, she put away her Bible and studied Theosophy. She joined the Society and acquired fame as a most earnest and active member. She soon became a leader of the Theosophists in Australia. She continued many years in that work, until at length she outgrew those teachings and felt that she needed something more than Theosophy had been able to give her. She worked on for some time, but not with restfulness. She yearned for something higher.

From Theosophical books she had learnt that in India

there were great teachers of truth, but were hard to find. This suggestion grew upon her, until at length, in her seventieth year, she resolved to undertake a voyage to India in search of a teacher of truth. In 1895 she gave up her work, and said farewell to her many devoted friends and pupils and set out for India. On the way she stopped at Colombo, where several kind friends prevailed upon her to stay for a time.

In Colombo she made many friends, among whom was Mr. Rámanáthan, who was at that time officiating as Attorney-General of Ceylon. She was a constant visitor at his house, and she soon discovered that his conversation was not of the ordinary kind. She listened eagerly to all he said relating to the difficulties that were uppermost in her mind, and gradually she began to feel that she had found what she was seeking, that it was needless for her to go further.

"You have the Truth that I am seeking," she said to Mr. Rámanáthan. "If you will permit me to learn of you, I shall stay and learn."

Mr. Rámanáthan said, "I have my official work. My time is greatly occupied. I do not think I can find the time to teach you. I have not hitherto devoted myself to teaching on religious lines, and there are very many obstacles in the way of my giving lessons on the subjects you wish to learn."

She replied, "I cannot go away. I have found what I have long been searching for. I will be satisfied with only a little of your time occasionally. I am sure, by the light you have already given me during these few days, that you can satisfy me. I beg you not to refuse me the half-hour I pray for."

Mr. Rámanáthan granted her request. He gave her a set of rooms, and, as she begged to be permitted to do

something in return for all his kindness, he said she could occupy herself by teaching his daughters something of the beautiful English which she spoke, and some of her many accomplishments, which she very gratefully did; and when Mr. Rámanáthan was at leisure in the evenings, she eagerly gathered every word he said and treasured it for herself and others.

Her great wish was to have the *Bhagavad Gita* expounded. Mr. Rámanáthan said he was quite willing to enter upon it, but he was sure that in her present state she would not be able to understand it, as it was one of the most difficult books, full of the deepest spiritual truths. He suggested that the quickest way for her to get at those truths was to begin by a study of the Bible.

"What is there in the Bible?" she asked. "I have given that up many years ago. I want something better than that."

Mr. Rámanáthan said, "If you knew your Bible well, you would not want much more. Believe me, that is the best reading for you now. After you have learned something of it, we shall see whether you still think there is nothing in it."

So she entered upon the study of the Gospel according to St. Matthew, and Mr. Rámanáthan expounded it to her verse after verse. One day while he was teaching, he spoke as usual of the mercy of God, and she said, "Could you not use some other word than 'God' in your exposition? That word has no meaning for me. There are so many other words that might be used, such as 'The Infinite,' 'The First Cause,' and so on, which convey much more."

Mr. Rámanáthan said quietly, "We shall not use any other word. God is the name our lips must learn to daily utter"; and he continued to expound, and soon the name of God came more easily to her lips. The more she

heard, the more her love of God grew, and she became a true Christian under Mr. Rámanáthan's teaching. She who would not enter a church, and had not done so for forty years, when asked by Mr. Rámanáthan to go, went and found great consolation in the worship of God in a congregation of worshippers. Her worship in spirit and truth at a time when other worshippers were also seeking God, though in a different way, was attended with the happiest results. "In my blindness, how long have I denied myself this blessedness!" she exclaimed, after returning from church.

After St. Matthew was finished, she read St. John with Mr. Rámanáthan. One by one her doubts and difficulties disappeared. During her first lessons he said to her, "You are like a person in a thick jungle, unable to see the sun above or the space around you, because of the tangled mass of creepers and trees. You have studied so many books written by men wanting in spiritual experience that their thoughts have been grafted into your own, and this strange mixture, which is utterly at variance with spiritual experience, has grown into 'convictions.' These are now obstructing your vision. They must all be cut down and consumed before you can see the ground or the sky."

She had so many questions to ask, and so many "buts" to interpose, that she herself wondered that her teacher's patience was not lost. Little by little her doubting, controversial, spirit went down, and she listened silently and with a deep abiding certainty that he was right and she was wrong.

She was a most enthusiastic pupil and learned so eagerly that one almost forgot her great age, in seeing how earnest she was and how energetically she worked at her studies. She made voluminous notes, her Bible became her constant companion, and all her friends were made to

share in the "pearls" she was gathering daily. She wrote to those who were far away; and those who were near she visited often, and her one theme was the Light she had found. She read her precious *Bhagavad Gítá* daily and her Bible, and gloried in Mr. Rámanáthan's teachings. No pupil could appreciate their teacher more than she did. She knew by her long experience that she had found no ordinary treasure. The great lesson that she learnt, and which she applied to every event in life, was "The Lord reigneth." How often Mr. Rámanáthan repeated it and illustrated it to her! "He and he alone reigneth. We do not reign. We must be resigned, must take fortune and misfortune with cheerful resignation. Hence the injunction to pray daily—'Thine is the kingdom, Thine the power, and Thine the glory,' not mine.

In this way she continued to learn for about two years, and then her health began to fail. Being advised to return to her sons and daughters in Australia, where the climate was less trying, she said farewell to her teacher and friends with great sadness of heart. But she began to work with renewed strength and greater power than ever among her old friends, to give to them some of the treasures she had gathered. For nine years she laboured and formed classes in different towns for the study of Mr. Rámanáthan's teachings. To quote one of her letters—

"At 8 p.m. our Matthew class begins. Fresh pupils now join nearly every week, and I am getting anxious lest the numbers increase beyond my voice. . . . They came with hesitation, but now it is a case of 'Where shall we go? Thou hast the words of eternal life.'

"It is so refreshing to hear from class members, as they return from holiday-making, of good seed sown by them among comrades, and attention roused to the life-giving commentary" (on St. Matthew).

This was written years ago, on her first going to New Zealand. One of her latest letters says, "What my master is to me, words can never express. In New Zealand (Invercargill, Riverton, and Nelson), and in Australia (Yarram, Adelaide, and Melbourne), all my pupils have learnt to know that *he* is their teacher, I merely his loving pupil and instrument. His books have been and *are* such a treasury to those who have them, and the master was so generous in sending me supply after supply. You would have been touched had you seen a very old student when I placed the master's photo in his hands. 'Oh, what an influence! I feel it all through me.' I gave him my own copy of 'The Commentary on St. Matthew' to take home: bringing it back a few days after, he asked where he could get one at *any* price? I told him I had copies of it and also of 'An Eastern Exposition of St. John.' 'Oh, let me have one of each.' When I put them into his hands, the poor old trembling hands that had worked hard and saved to build up the Theosophical Society here and supply it with books, had at street corners distributed leaflets on Karma and Reincarnation, he kissed the books with tears of happiness in his eyes and asking blessings on the precious saint who had in his soul conceived such grand teachings, and in his heart the wish to supply hungry minds with the heavenly food! Oh, if the master could know all that even my little circle has felt and expressed, he would feel amply repaid; but what of the larger circle the world over? Well does St. Paul speak of *some* shining like *suns* in the hereafter."

Writing of her latest work on the 30th January, 1906, in Melbourne, she says, "I have made such charming friends here, where my name as one of the founders in Melbourne of the Theosophical Society (about twenty years ago) is kept in warm, loving remembrance. And now I *amplify*



that teaching by imparting the master's to them, which comes with a cooling, refreshing influence. Our President (of the Ibis Lodge) has written to Messrs. Trübner & Co. for copies of the master's 'Commentary on St. Matthew.' I have not shown him the 'Eastern Exposition of St. John' yet. I like all students to first read his 'Commentary on St. Matthew.' I have not one copy of St. Matthew to spare except my own copy; all copies you sent are *well* placed and are doing good work. I can't last much longer; but still, when I can speak even in whispers, the learners are there to catch up all I can say. Could I only convey to the master the joy his books have given!

"I hope to begin the second half of my address on St. Matthew at the next meeting. The first paper I read was received in a way I did not dare to hope, and may the second paper be also as blessed or even as in the year 1899, when I had the first Matthew study in my own Hall with my chosen students. I have been able to resume work, only as a lamp flickers up before going out. In Riverton and Invercargill I worked with such joy, and planted the master's Commentaries on St. Matthew and St. John, and my dear master's name and influence. Wherever his books have been placed, invariably they produce enthusiastic gratitude to me for lending them, and then I make them love the master by speaking of him and his teaching as only I can do, having been and being still his adoring pupil."

In this way she worked up to her death and was a great light to others. The letter from one of her devoted friends which announces her death on the 4th of the month (August, 1906), said: "Our dear Hari Priyá (Lover of God) has obtained release from pain and suffering at last. She just fell peacefully asleep, and I know so thankful to be free. But I shall miss her dear self, so loving and tender a

friend. It was an inestimable privilege to have such companionship as she gave me. We all loved her, and shall miss her beautiful and holy influence amongst us. We rejoice that she was sent back to us to tend and cherish in these last days. May I ask the revered master's blessing on the members of the Branch she loved?"

THE END

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# The Culture of the Soul Among Western Nations.

By P. Rámanáthan, K.C., C.M.G. (Solicitor-General of Ceylon). London: G. P. Putnam's Sons. 5s.

“‘The Culture of the Soul among Western Nations’ is the clearest guide to spiritual enlightenment I have found. The author is unquestionably a man of great wisdom concerning the deeper problems of life and its ultimate purpose under God, and writes with a persuasiveness that shows the way to every soul, prepared through renunciation of the world, to peace and rest.

“He is a great teacher, one of those enlightened ones who see and feel God, one possessed with perfect love, the ‘complete fellowship with God’ of the apostle.

“His explanations of this condition of complete fellowship; of the place of Jesus as a teacher; of his Sonship and that of the enlightened ones of all time, including the present; of the sameness of the truth of all religions, have a clearness and sweetness that seem inspired.

“Whether this message of or through Mr. Rámanáthan is seed that will bear fruit depends upon his readers. It will bear fruit bounteously in the hearts of those whose experience has prepared them to hear and understand.

“To all who are yearning for higher things, who seek spiritual insight, who realize the emptiness and vanity of worldly pursuits and pleasures, I commend this little book, full to overflowing with spiritual discernment. Such a person will not find it filled with new or startling theories. Rather, there will be found the truths the heart knows, stated with the clearness and wisdom of the master.”—HON. CHARLES H. ALDRICH, of the Chicago Bar, Ex-Solicitor-General of the United States.

“I find myself impressed with the catholicity of Mr. Rámanáthan’s thought and with the felicitous manner in which he harmonizes the essential principles of the religions and writings of the East and West. It seems to me his mission to become a powerful factor in removing the antagonism so long assumed to divide the spiritual teachers of Europe and Asia. . . . His scholarly presentation of the dignified truths of the seers of past ages cannot but be of distinct benefit to those who are groping for more light in this age.”—HON. S. G. BENJAMIN, Ex-Minister of the United States to Persia and to Turkey.

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"In your letter of Nov. last, you requested me to give you my impressions of Mr. Rámanáthan's book. I hesitated at the time, as I did not wish to commit myself to a hasty and ill-considered opinion; but after several months' reflection on the subject, I wish to say that the reading of that book and of the Commentaries of St. Matthew and St. John has quite changed the tenor of my life. It has given me a new rule of measurement, by which I find myself accepting or inflecting all other ideas.

"As I see things now, Mr. Rámanáthan's utterances and views are substantially truth itself, and have inspired me with a determination to advance as far in that knowledge of life as my remaining years and opportunity will permit."—Dr. A. B. EADIE, of Ithaca.

"It is an admirably written and thoughtful book. . . . It is a valuable contribution to theological literature."—*Glasgow News*.

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"Mr. Rámanáthan created a very profound impression by his lectures here and by his most interesting personality. . . . It is worth much to our students to realize how it is possible for a man to carry his religion into his everyday life, or, in other words, to make his religion a part of himself."—PROFESSOR T. F. CRANE, LL.D., LITT.D., Dean of the University faculty, Cornell University.