

Protop Chunder Mozoomder, leader of the Brahmo-Somaj, proposes a permanent council, one half sitting in India and the other in Europe ; and a new periodical to represent the views of all denominations of the world.

Bishop Newman calls for two Parliaments of Religion in the year 1900, to usher in the twentieth century, one of which is to be composed of representatives of all religions known to man.

" They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things : What we have in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament of the World to consider whether there is a place in the Christian Pantheon for the Brahman, the Buddhist, the Parsi, the Confucianist, and the Mohammedan."

The example thus set in America is contagious. In Japan, in 1895, in connection with the eleventh centenary of the elevation of Kyoto to the rank of a royal residence, there is to be a Parliament of Religions in which every religious community in the island empire, including all Christian denominations, is invited to participate. Services will be held all day long, and interpreters provided for those who need them. It will be " religion in a show-case."

IV. This Parliament of Religions was a mistake in *exalting some parties into an undue, undeserved prominence*, and in actually helping to *propagate false faiths*.

Reputation and notoriety widely differ, though often confused. This gathering at the Western metropolis lifted to a false level not a few who at home enjoyed no such distinction. We are told of certain visitors from India who were "*lion'-e'e*" at Chicago ; the term is, unfortunately, too suggestive of a much inferior beast that, according to the fable, strutted about in the disguise of a lion's skin. A true lion never needs lionizing.

The *Christian Patriot*, of Madras, states that, save two or three, none of the representatives of India who took part are " even known by name to their countrymen ; and yet they have been treated as the highest representatives of Hindu thought, and every sentence uttered, whether containing sense or not, seems to have been received with vociferous applause."

This is the first time we hear of Swami Vivekananda, who, on rising to speak, addressed those before him as " Sisters and brothers of America," and gave himself out as belonging to " the most ancient order of monks the world has ever seen." This impostor, who posed as a teacher and exemplar of morals, far outshining Christian ethics, is thus referred to by the *Indian Review* of Calcutta :

" Swami Vivekananda *alias* Baboo Norendra Nath Dutta, B.A. Until we had heard from Chicago, we were not aware that we had such a genius among us in Calcutta as it now seems we have. It only proves the words of Jesus, ' A prophet is not without honor save in his own country.' More than this, evidence of the truth of Christianity we have in our Swami. What he taught as Hinduism, and what gave power and influence to his words, was the large admixture of Christian truth which he received as a